THE
GOSPEL STANDARD
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MATT. 5. 6; 2 TIM. 1. 9; ROM. 11. 7; ACTS 8. 37; MATT. 28. 19

NEW YEAR ADDRESS

If ever there is a time when old Jacob's words are truly felt, surely it is the beginning of a new year: "I am not worthy of the least of all the mercies." As we look back over the past year, mercifully brought through, it is with a sense of our own unworthiness and the abounding of God's mercies – not least their continuance: they are *continued* mercies despite our failings and sins.

Some of us look back many years and have to fall before God's word through Moses to Israel: "The Lord thy God hath blessed thee in all the works of thy hand: He knoweth thy walking through this great wilderness: these forty years the Lord thy God hath been with thee; thou hast lacked nothing" (Deut. 2. 7). Truly "it is of the Lord's mercies that we are not consumed."

Stocker's beautiful hymn (number 11) seems to sum it all up: "Thy mercy, my God, is the theme of my song."

As the new year approaches, we have felt led to the prophecy of Amos.

In the 7th chapter of his prophecy, Amos speaks of three remarkable visions he had. The first was the threat of a plague of grasshoppers (or locusts) devastating the land as a judgment for the dreadful sins of Israel. A plague of locusts was always dreaded. The response of the prophet was to beg for forgiveness, hoping that the plague would be averted: "O Lord God, forgive, I beseech Thee: by whom shall Jacob arise? for he is small." And this prayer was answered: "It shall not be, saith the Lord."

There is wonderful encouragement here to pray on, on the grounds of mercy. "In the midst of wrath, remember mercy." It was a very short, simple prayer. It was the prayer of just one man. But the Lord answered, and the threatened judgment did not come. If Jacob is small, Jacob's God is great – both in power and in mercy.

In the second vision the land was being destroyed by fire, and we have the striking expression: "The Lord God called to contend by fire." This would appear to be a heavier judgment. But again the prophet prayed, and again the Lord graciously answered: "This also shall not be, saith the Lord God."

We are reminded of the value of intercessory prayer. What a blessing to the church of God are "the silent pillars" who wrestle day and night for the peace and prosperity of Zion! And it has been remarked that it was *the same* short, simple prayer. There is nothing wrong with repetition; it is *vain repetition* that the Lord will not hear.

Then comes the third vision. A wall made by a plumbline – that is, the house of Israel. A plumbline, of course, is a piece of lead at the end of a length of string, which hangs down perfectly straight. In the vision the Lord Himself was standing on the wall holding the plumbline. The nation of Israel had been established by the Lord according to standards of truth and righteousness as given in the law at Sinai. But now the wall was badly out of straight.

The Lord was about to punish His people. After mercy despised, there was to come a time of judgment. But the Lord would show that it was on the grounds of absolute rectitude. Israel deserved the judgment; there could be no excuse. "I will not again pass by them any more: and the high places of Israel shall be desolate, and the sanctuaries of Israel shall be laid waste." Which all came to pass in the later history of Israel, as ravaged by the Assyrians.

There are many lessons for us in this as the Lord still stands on the wall made by a plumbline with the plumbline in His hand.

1. In measure it can be said that our country was formed by a plumbline. Looking right back even to the days of Alfred the Great, our laws were formulated according to the Word of God. Our country was further formed and fashioned by the Glorious Reformation, while at the time of the Evangelical Revival, a group of godly Members of Parliament ensured that our laws enforced morality, Sabbath keeping, etc.

But when the Lord puts in the plumbline of divine truth today, how do we stand? "Evil men wax worse and worse," and we are appalled by revelations of paedophiles and sexual assault in high places. Concerning our politicians it can be said that "God is not in all their thoughts," and dishonesty abounds. There seems a dreadful determination to change the definition of marriage, legalising same-sex marriage (even though it seems clear the majority of the people – even some with no religion – do not want it). Atheism has become increasingly aggressive in its attempts to prohibit the teaching of creationism in schools. Many Christians are even being persecuted for a simple expression of their faith.

Will not God judge us for this? In his paraphrase of the 50th Psalm, Dr. Watts writes of impending judgment:

> "No more shall atheists mock His long delay;
> His vengeance sleeps no more; behold the day!
> Behold, the Judge descends; His guards are nigh;
> Tempests and fire attend Him down the sky!

When God appears, all nature shall adore Him;
While sinners tremble, saints rejoice before Him."

While the nation is a disgrace, we see little better in the national church. How pathetic to see front-page pictures in the national press of the Archbishop of Canterbury in distress because the scheme for women bishops has been refused once more. How many other things there are to weep about in the country and in the church! But what of statements like: "the credibility of the church is diminished," and being "blind to wider society"? The thrust of public opinion is – "not keeping up with the times"; "not listening to what people generally want"; "out of touch with those outside." But the church is *called* to be separate from public opinion and the world outside! Even the *Daily Telegraph* editorial (November 22nd) expressed amazement at the Archbishop's words: "The purpose of the church is not to accommodate the demands of secular society; its duty is to a higher power." The one and only standard for the church of God, the Word of God itself, has been completely ignored. "Lo, they have rejected the Word of the Lord; and what wisdom is in them?" (Jer. 8. 9). It is sad that the newly-appointed Archbishop also (professedly an Evangelical) should give his whole-hearted support to something clearly forbidden in holy Scripture.

2. But leaving the nation and the established church, we come to ourselves and our own churches. How do we stand? We believe, in their beginnings, they were established by the standard of the heavenly plumbline. "See that ye do all things according to the pattern given thee in the mount." Our doctrines and our order, we believe, are according to the infallible Word of God.

But the Lord Jesus, as the great and glorious Head of the church, still stands on the wall with the plumbline in His hand. We have this clearly revealed in the 2nd and 3rd chapters of the Book of the Revelation. To each of the seven churches of Asia Minor, He says, "I know thy works." This is the letting down of the plumbline.

In some cases it was commendation; in others complaint. To the church at Ephesus He says, "I have somewhat against thee, because thou hast left thy first love." It seems that outwardly they were right, and their doctrine was right, but still the Lord says, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come quickly, and will remove thy candlestick out of his place, except thou repent." This, even though there were the good things among them. "Man looketh at the outward appearance, but the Lord looketh on the heart."

Even more so with the church at Laodicea. It seems that this church had a good opinion of itself; perhaps it was admired as prosperous. But

this was measuring by a human plumbline; the wall was badly out of straight. "Because thou sayest, I am rich, and increased with goods, and have need of nothing" – what pride! – "and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." How different the Lord's judgment from ours! And how our churches need self-examination, humility and repentance before the Lord, begging to be kept!

Yet even though outside the door of the church, the Lord still knocked, and where there were still one or two gracious souls, burdened about it all, He promised still to come in to sup with them (Rev. 3. 20).

Yet there are the gracious promises to those who through grace should overcome, and deepest sympathy and comfort for those in sorrow or undergoing persecution. We have never forgotten Robert Murray M'Cheyne's beautiful comment on chapter 2, verse 13: "Antipas was My faithful martyr." No one today has the slightest idea who Antipas was, or why He suffered for Jesus' sake. But the Lord knows, and the Lord does not forget. He says, "He was My faithful martyr."

So there is encouragement as well as heart-searching when the Lord lets down the plumbline in the midst of the churches. It means this: He still walks among the golden candlesticks. The churches are still His care.

3. We come to ourselves personally. When the Holy Spirit begins a good work of grace in a sinner's heart, the plumbline is let down. We dare not (as Philpot says) chalk down lines for the Lord to walk between; but the sinner knows and feels that his wall is not straight. "My best is stained and dyed with sin, my all is nothing worth." Neither can we make the wall straight, which a holy and righteous God requires. We must die. We must meet our Maker to give an account. We are not right and not ready.

Is there then any hope for sinners rightly condemned? Only in Him of whom His eternal Father declared, "This is My beloved Son, in whom I am well pleased."

> "In Him the Father never saw
> The least transgression of His law;
> Perfection, then, in Christ we view;
> His saints in Him are perfect too."

Reverently applying the analogy of Amos chapter 7 and the plumbline, when the plumbline was let down into the Person and work of the incarnate Son of God, there the wall was perfectly straight.

So the sinner's desire and prayer is that of the Apostle Paul (Phil. 3), who, when the plumbline of divine righteousness discovered his lost condition, prayed that he might "be found in Him, not having on

mine own righteousness of the law, but the righteousness which is of God by faith."

> "Yes, and I must and will esteem
> All things but loss for Jesus' sake;
> O may my soul be found in Him,
> And of His righteousness partake."

4. One other aspect of this important truth must be mentioned. In the closing chapters of most of the epistles we find the Lord's plumbline let down – not the standard of the law but the standard of the gospel. What does the Lord require of His blood-bought people as they seek to live their lives to His glory as constrained by His love?

J.C. Philpot (in the recently republished book *Gospel Precepts*) stresses the point that so great a part of the epistles deals with this subject. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." And then the Lord tells us what it is to walk worthy. Again, "Be ye followers of God as dear children, and walk in love, even as Christ hath loved us, and given Himself for us." And then we are shown what it is to follow the Lord.

Here is a high standard, but when under the influence of grace, the Lord's people would not have it less. That famous, though somewhat eccentric preacher, Rowland Hill, once declared that "he would give nothing for that person's religion if even his dog or cat were not the better for it"!

There is a sense in which the Lord gives us each a plumbline. Here is the standard of His holy Word to try our way, our walk, our decisions, our relationships with others – in the family, in the church, before the world.

William Romaine, a faithful preacher of the gospel in London at the time of the Evangelical Revival, mixed with high society. On one occasion the company proposed a game of cards. Romaine said nothing till the cards were distributed. Then he remarked, "Let us first ask God's blessing." The people were horrified. "You cannot ask God's blessing on a game of cards," they cried. Romaine's answer was that if God's blessing could not be asked first, he could have no part in what followed afterwards.

There is a vital principle here. This is the plumbline which God has put into our hands. In all our concerns, whatever we do or decide: can I ask God's blessing? We hope that our young people, in this difficult day, may be able to walk by this rule.

As we go into the New Year, we are prayerfully and lovingly concerned for our churches. May the Lord Himself revive His work and send "a time of refreshing from the presence of the Lord."

We seek the Lord's blessing on our ministers – the old, the afflicted, the young, the new (in whom we are specially interested; we wish them well). Our ministers have been saddened, not only by the smallness of numbers in some places they visit, but the complacency – the spirit of unconcern. We are reminded of a solemn word we heard Mr. Tyler preach from many years ago: "There is none that calleth upon Thy name, that stirreth up himself to take hold of Thee" (Isa. 64. 7). How we need the Lord in mercy to stir us up! Then how urgently the prayer of the opening verse of that chapter would be our cry: "Oh that Thou wouldest rend the heavens, that Thou wouldest come down, that the mountains might flow down at Thy presence!"

When all is said and done, we have to come back to Mr. Frank Gosden's farewell sermon to the denomination: "Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest" (Isa. 32. 15).

Recently, a meeting of our ministers for prayer was held, when twenty-three were able to attend. It was "good and pleasant for brethren to dwell together in unity" as there was a "flowing together" in prayerful desire for the honour and glory of God, His blessing on the ministry and the true prosperity of our churches.

In the Acts of the Apostles, after a time of deep sorrow and trial for the early church, we have this beautiful word: "Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied" (Acts 9. 31). May it be so again.

As we look forward into the new year and the unknown way, the question often is: "How can I go?" Sometimes it is just a fear of the unknown way and sometimes it is some dark mountain of trial or affliction before us. With all God's people it is "wrestling on toward heaven, 'gainst wind, and storm, and tide." There are the temptations of Satan and inward sin and unbelief. Sometimes it is a new way. Sometimes a fresh responsibility in the church of God. Sometimes a move in providence. "Ye have not passed this way heretofore."

It was Samuel who asked the question, "How can I go?" when told by the Lord to go and anoint one of Jesse's sons to be king. But he *did* go, and what blessings followed his visit!

But it was not only Samuel who asked this question. Many others did – in the spirit of it. Jacob going to meet Esau – but he *did* go after pouring out his heart to the Lord and leaving everything in His hand. And the one he feared fell on his neck and kissed him!

Gideon – how he shrank from the unknown way, having to go forth against the Midianites. But he *did* go. "Go in this thy might: have not I sent thee?"

David himself with Goliath – a real giant, not an imaginary one! And we know the end. David did not. We have been struck by the three words in 1 Samuel 17 (vv. 33, 32, 37).

"Thou art not able to go."

"Thy servant will go."

"Go, and the Lord be with thee."

And we all know the end.

One other instance – Asa. A great multitude of over a million men was coming against him, with iron chariots. It was an impossible case. But Asa did go: "We rest on Thee, and in Thy name we go." "So the Lord smote the Ethiopians before Asa ... and the Ethiopians fled" (2 Chron. 14. 11, 12).

How then can we go into this new year with all it holds? "Leaning on all-sufficient grace." There is an arm that can never let us down, a covenant that cannot be broken, promises that must and will be kept – above all, an all-sufficient God and Saviour.

"Let but Thy own almighty arm
Sustain a feeble worm,
I shall escape, secure from harm
Amid the dreadful storm.

"Be Thou my all-sufficient Friend,
Till all my toils shall cease;
Guard me through life, and let my end
Be everlasting peace."

We send our greetings to our friends at home and overseas. The Lord be with you.

"And now I commend you to God, and the Word of His grace, which is able to build you up, and give you an inheritance among all them that are sanctified."

Wishing you every blessing for Jesus' sake,

The Editor,
B.A. Ramsbottom

God loves to smile most upon His people when the world frowns most. When the world puts its iron chains upon their legs, then God puts His golden chains about their necks. When the world puts a bitter cup into their hands, then God drops some of His honey, some of His goodness and sweetness into it. When the world is ready to stone them, then God gives them the white stone, and when the world is tearing their good names, then He gives them a new name, that none knows but he that has it, a name that is better than that of sons and daughters.

Thomas Brooks

YEA AND AMEN IN CHRIST!

Sermon preached by Francis Covell at West Street Chapel, Croydon, on February 4th, 1872

Text: "For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in Him was yea. For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us" (2 Cor. 1. 19, 20).

What a mercy that it is yea and Amen; no yea and nay; no uncertainty whether it is so, whether God may hear you, or whether such and such things may be altered. No, nothing of this, or I should have no hope of one of you. But all is settled and fixed, seeing it centres in the Christ of God, who is anointed for the work, and He is faithful to Him that hath appointed Him.

"For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us." What an unspeakable mercy this, that they are sure to be fulfilled! There is no fear of their ever failing. God will trust man no more; therefore Christ is trusted with the promises, and He will carry them out, and accomplish them in the salvation of His people, and will say at last to the Father, "Behold, I and the children which Thou hast given Me."

Now, the first great promise, out of which all others flow, is Christ Himself. God promised Him to our first parents, and we shall find, as we pass on, that all the promises are in Him yea, and in Him Amen. Time rolls on, and though hundreds of years pass, yet, at last, the fulfilment of the promise comes, "Unto us a Child is born, unto us a Son is given." Yet how long was it before the expected Christ came! how black everything looked! how hopeless and helpless, as though nothing would appear! But, "Once in the end of the world He hath appeared to put away sin by the sacrifice of Himself" (Heb. 9. 26), and although His poor people are often beset with a cloud of fears, doubts and misgivings, God, in the riches of His grace, has spoken such great and precious promises that there is no one here, however bad he may see and feel himself to be, whatever may be his fears and doubts, but there is something to meet him. There is something just suited to his need, spoken by God, and which sooner or later shall be spoken home to his heart.

Now what an unspeakable mercy that whatever be your state or condition, there is a promise in His Son – who is yea and Amen – which will meet your very need. If it rested in any way whatever with you, I should have no hope of you, but it is made over to you in Christ only, and as God is faithful to Him and to His people in Him, there will be no fear of your coming short of it. There may be some before God plagued

by sin, and what they want and desire is to know Jesus Christ. This is the substance of their prayer: Blessed Spirit,

"Assure my conscience of its part
In the Redeemer's blood;
And bear Thy witness to my heart,
That I am born of God."

This is the feeling of your soul, the sum and substance of your cry, and you feel in your heart, O what a happy man or woman I should be if God would but grant it! You would trust Him, you feel, with everything, if He would but put this great question out of question: "Say unto my soul, I am thy salvation."

Ah, poor thing! God will say something to thee. You are now turning your eyes within, and you see what a black wretch, what a vile sinner you are. You see and feel at times that your heart is "a cage of unclean birds"; you feel just as though you were swarming alive with wicked and devilish sins, and are ready to ask, Can there be anything spoken to such a wretch as I? Is there any promise made to such an one as I? Yes, there is – hearken, "The blood of Jesus Christ ... cleanseth us from *all* sin" (1 John 1. 7); "All manner of sin and blasphemy shall be forgiven unto men" (Matt. 12. 31). Yea, shall be! Now you cannot get out of or go beyond this: "all manner of sin." Hearken, again! "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1. 9).

The promise, sinner, is yea and Amen, no yea and nay; and sooner shall the throne of God fall, and Christ forget His work, than your soul perish. What does He say? "Heaven and earth shall pass away, but My words shall not pass away" (Matt. 24. 35). No, "not one jot or tittle shall fail." He hath promised eternal life. "In hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested His word through preaching, which is committed unto me according to the commandment of God our Saviour" (Tit. 1. 2, 3).

Now hearken! David says, "I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin" (Psa. 32. 5). And verse 6: "For this shall every one that is godly pray unto Thee in a time when Thou mayst be found: surely in the floods of great waters they shall not come nigh unto him." In thy fears and sinkings, in thy misgivings and trouble, in these great waters, it shall not come nigh *thee.* Hearken how the Holy Ghost speaks. How different to the manner of men! We find the sinner coming: "Pardon my iniquity, for *it is great*." Here is a debtor! Art thou a sinner? You, of deep die, of crimson hue. Then to thee the Holy Ghost says, "If *any man* sin, we have an Advocate with the Father, Jesus Christ the righteous" (1 John 2. 1).

Now, poor thing! here is a promise, and as sure as God liveth He will fulfil it, and you shall sing, another day, of love and blood, and enjoy His presence for evermore. "Faithful is He that calleth you, who also will do it" (1 Thess. 5. 24). Because the promise is not made to *thee,* it does not rest with *thee;* the promise is in Christ, made over to those who come under it, and so find what Peter says that, "Unto us are given exceeding great and precious promises" (2 Pet. 1. 4).

Again: God's poor people know what it is to be brought into trying circumstances, into perplexing difficulties, as they travel along in this wilderness. Things perhaps go contrary to their desires, and notwithstanding all their diligence and carefulness, they find again and again what it is to be pushed close, driven hard, fearing they shall never obtain the bread that perisheth. Now God in mercy knows just where they are; He knows what the world is; and therefore He comes to these poor people, who are fearing they shall want, and are often just about to give it up, and says, "The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing" (Psa. 34. 10), and in Psalm 84. 11, "The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly." So Christ to comfort them says, "Fear not, little flock" – you are fearing how things will go, how you will be able to bring up your family honestly – "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12. 32), and as He gives you that, He will be sure to look after you all the way to it.

Now these things will strengthen the heart; for He says, "If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will He clothe you, O ye of little faith?" (verse 28). You are fearing when this coat wears out, you may never get another. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows" (Matt. 10. 29-31); and, "Your Father knoweth what things ye have need of" (Matt. 6. 8). Therefore, says the Apostle Paul, as he was taught by the Holy Spirit, "My God shall supply *all* your need according to His riches in glory by Christ Jesus" (Phil. 4. 19).

Then you will not want any good thing, and I tell you what you will say when you get to the end, though you may be pouting about it now, and are ready to contradict me, and say in the feeling of your mind, "All men are liars" – I cannot believe it; I do not think it ever will be so. You will say with the psalmist, "I said it in my haste" (Psa. 116. 11); but, "Surely goodness and mercy have followed me all the days of my life, and I shall dwell in the house of the Lord for ever." Christ said to His disciples, "Lacked ye anything?" And they answered, "Nothing." Yet

what did He do! Hearken to His words: "I send you forth as lambs among wolves" (Luke 10. 3, 4) – as though He would say, they will be ready to fall upon you and eat you up – "carry neither purse, nor scrip, nor shoes" – nothing for your journey. What? Send them out in this way? as lambs among wolves, and without purse, or scrip, or shoes? Yea, and when they returned they were willing to confess that they had lacked nothing.

O the Son of God knows the way, for the hearts of all men are in His hands. The gold and the silver are His, and so are the cattle upon a thousand hills, and, "Sooner all nature may change, than one of His promises fail." It would not be yea and Amen if it did; no, it would be, Who can tell? it might or it might not be fulfilled. But there is no uncertainty here. The promises are in Christ, made over and secured to God's people by His unchangeable, eternal word. What a mercy, poor thing! it is indeed. May God work faith in your heart to believe it, and comfort your soul with it.

Again, He "hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1. 3). Now, it is most likely there are some here before God who fear about holding on. They have plodded on and limped along to the present, but fear they shall not hold out to the end; nor should I have any hope you would if there was not the promise. David said, "I shall one day perish by the hand of Saul," and you say, I never shall hold out, and, If I manage to get along after a fashion, death will put an end to it. Not it; hearken! "The Lord gives grace and glory," so they go together. Therefore, says the great apostle – and here is one of the promises: "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1. 6). No hitch, you see; no doubt about it; none whatever.

Hearken, poor, trembling creature, bruised reed! God says He will never break the bruised reed, and He means it; it is yea and Amen. This poor, hobbling, crawling thing, that cannot say from day to day, "My heart is fixed"; "I know in whom I have believed" – your feeling is, Can I ever even expect it? Surely I shall never realise these great and precious promises. Yea, God says, the smoking flax He will never quench, and if He *will* not He *will* not, and the devil *shall* not, nor shall your sins, nor shall the world either. No, no, poor soul. The promises are made to poor sinners like you, and so you will find to your eternal joy when you get to heaven. He "will gather them that are sorrowful for the solemn assembly."

Therefore, it is all yea and Amen – no uncertainty about it – none whatever. It does not rest on your faith or your laying hold of it. You may be ready to say, It is too good to be true. Less would not suit you, would it? If these things be not true, what hope have you? If they be not

all yea and Amen, then it had been better you had never been born; but they *are* true. They are yea and Amen, to the glory of God by us, as well as by those who first preached and declared them in the name of the Son of God. O what an unspeakable mercy for you and me!

Now, the Apostle Paul says, "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15. 58). Follow on; sue the matter out; press your cause before God; plead the promises, always abounding in this work, however Satan may worry, and you may find it uphill work. Struggle against wind and tide; hold on and hold out, forasmuch as your labour is not to be in vain . You will find the promise true; you will not beat the air. Now just look – and you will see it, struggling man, praying man, anxious man; fearing it will never be so, and you may never realise it. Now just look – the Son of God comes to Peter and bids him cast the net on the right side of the ship. O, said Peter, "Master, we have toiled all the night, and have taken nothing: nevertheless at *Thy* word I will let down the net" (Luke 5. 5), as though he would say, What is the use? *We* have toiled so hard, *we* are tired out, nevertheless, at *Thy* word I will let down the net. "And when they had this done, they inclosed a great multitude of fishes." O what a draught! and they beckoned to their partners to come and help them. As they had laboured all night and had taken nothing, so you have laboured and toiled and have got nothing; at least, not what you want, although every now and then a little something may come, but you want God to come and drop a promise into your heart with life and power, enabling you to say, *I* believe! *I* believe! or, you want Him to come and drop something into your purse, to send you such a string of customers to help you in your temporal difficulties; or you want Him to say with power to your soul, "I am thy salvation," and you have laboured and have not got it. "Be ye therefore stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as your labour shall not be in vain in the Lord," so to speak, you shall have fish.

I tell you He knows your struggling and toiling, and, whatever state or condition you may be in, put Him in mind of it. You plead it out at the court of heaven, and as good Mr. Herbert says,

> "Should all the banks of Britain break,
> The Bank of England smash,
> Bring in your notes to Zion's bank;
> You're sure to get your cash."

I know this, and you will find it so. Why, the child of God is richer than the greatest man who may be rolling in wealth; yea, a richer man by far, because he has such promises, and these are bonds and bills, just as in worldly affairs. Let a man hold a thousand or two pounds in bonds or

bills that are good, he feels he is a deal richer than the man who possesses only one hundred pounds, though they may be in ready cash. Yes, he may say, I have more in bills and bonds, therefore my neighbour cannot stand side by side with me. So as regards Christ; the promises are bonds and bills made over to Christ for us, and they are to be paid. O yes, no fear about that, although we doubt and question whether they ever will be honoured, but God will be faithful; He cannot deny Himself; He cannot say they are not His own promises – His own, both in speaking and writing.

But you know in matters of business, men take three days' grace before the bill is considered as due, and it is very seldom that the man who is given the bill pays it before the three days expire; no, he lets it run the full time, and yet saves his credit and honour. Now, my friends, God, so to speak, may let the bill go on, even to the third day, but He will pay it. I have no more doubt about His paying it than I doubt my own existence. I cannot profess to have more faith than you, and sometimes *I* think whether He will, but He has always paid it hitherto, whenever it became due, although He has let it run to the very length, and you will find, too, that He will always honour it – *He will indeed.* God always fulfils His promises, although He often lengthens them out, and we realise them in a different way to that we expect.

Now just look, and may the blessed Spirit work faith in your heart, so that you may say, "I will trust, and not be afraid." God promised Abraham he should have a son, saying, "In Isaac shall thy seed be called," but before ever God fulfilled this promise, Abraham's body becomes dead, and Sarah's also. Then, when they are both past age, forth springs the promised son. O they had gone with much questioning whether God would honour His word, whether He would do as He had said, but He fulfilled it, and they lived to praise God for it. God said by a dream to Joseph that He would lift him up, but before He did so, "the iron entered into his soul." That was not the way he expected; no, no. And yet God fulfilled it; nothing failed. Again, "The sceptre had departed from Judah"; the people had sunk into a low place; expectation seemed to have gone; hope, as it were, gave up the ghost. Then Christ comes, and we find the angel of God appears, proclaiming the faithfulness of God, saying, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2. 14). "Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (verse 11).

The promises are in Him yea and Amen. God tells us that He will raise this body of ours, but before He does this, He lets it rot in the earth; it becomes a prey for worms before He raises it up, and yet who doubts the resurrection? Now that is not the way we should have expected. Our way would be for God to take both body and soul to heaven as soon as

death comes; but no, it must go to dust and ashes first. Again, God promised Paul that he should stand before Caesar, but he little thought it was to be by "perils at sea," by shipwreck; but he and his companions landed, "some on boards, and some on broken pieces of the ship," and so they all got safe to land, although all hope seemed to have gone. God told Moses that he should see the Promised Land, and He carried the children of Israel out of Egypt, with a high hand and stretched out arm, and then led them forth, but Moses little expected the conflicts, trials and troubles he would have in the wilderness, yet we see all the promises fulfilled, yea to the very letter.

Therefore, although you may be fearing and saying, O God does not bless me, He makes me feel the bitterness of sin, God, you see, works often by contraries, bringing us down that He may lift us up, making us cry and sigh, fearing that all things are against us; then running in for our help, making crooked things straight, and rough places plain. Then,

"Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

For it is wrapped up in this promise: "All things shall work together for good" – darkness or light, upon land or sea, sickness or sorrow, temptations, fears and doubts – all shall work together for good to them that love God, and are the called according to His purpose. Why? Because He holds all things in His hand.

Now just look, and I will then give it up. Redemption! how did it come in? Why, on the very back of the serpent's temptation. God purposed our redemption, and indeed for such purpose He made the world. Sin entered, and God brought in redemption upon the back of sin, thus proving to us how He can bring good out of evil, and make all things work together for good, that we may sing, "Unto Him be glory, honour, might, majesty, and dominion." Therefore, "All the promises are in Christ Jesus yea and Amen, unto the glory of God by us." The glory of God, my friends, is connected with them. The glory of God runs and flows through them, "by us," and to testify of these things the Holy Ghost is sent down from heaven into our hearts, and in the fulfilment of them God gets glory and praise from the hearts of poor sinners, and they may indeed well sing, "How wondrous are the dealings of the Lord! how unsearchable are His judgments, and His ways past finding out" (Rom. 11. 33). They are brought to acknowledge in the end that not one thing has failed of all that the Lord has promised, all has come to pass (Josh. 23. 14).

"For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in

him was yea. For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us."

Francis Covell (1808-1879) was a dearly-loved and most gracious minister. When J.C. Philpot retired from his two pastorates, it was to Croydon he went that he might sit under Mr. Covell's ministry. It was Francis Covell who buried him.

CROSSING JORDAN

Please read Joshua 3

The crossing of the River Jordan is one of the wonderful events of the Old Testament. It seems very appropriate for such a time as this. I see in it a threefold significance: first of all there are the places of trial. The crossing of the Jordan was an impossible thing. Here was a river, and this river blocked up the path of the children of Israel, and this river was in flood. It threatened to swallow them, to destroy them. There was no way, and yet the Lord made a way, unexpectedly made a way by the power of His almighty arm, and that was the complete dividing of the waters of Jordan so that they might go over on dry ground.

Now it may be that as the new year begins you look forward to the unknown way – "Ye have not passed this way heretofore" – and it is as if you see some cold, icy river blocking your path as you go forward and you feel you must cross it; there is no avoiding it. Some trouble, some affliction, some sore distress, something from which you shrink, and there it is before you and you cannot turn back; you have to go forward, and when you come there, it will be that the Lord will divide the icy water and enable you to go safely through. "When thou passest through the waters, I will be with thee." Sometimes God's dear children pass through the waters dry-footed as Israel did here. The Lord has this blessed ability to make a way where there is no way.

The second application is death, the entrance from the wilderness into the heavenly Canaan, and death's cold flood comes before each of us, and we daily come nearer to it. And, "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" Will you sink in Jordan's swellings to rise no more? Will the swelling of Jordan sweep all your religion away, sweep your hope away for ever? Or have you got such a solid hope built on the merits of Christ that the swellings of Jordan can never shake it? We read in Hebrews 12 of "the removing of those things that are shaken." We possess many things which may be

shaken, and these things that may be shaken may go along with us all the days of our life, but in the swellings of Jordan they will disappear. It is a great mercy that the Lord adds this: "that those things which cannot be shaken may remain." There are some things which can never be shaken, and the swellings of Jordan can never destroy them. O but notice how the ark of the covenant, representing Christ, went before, went right down into the cold waters and divided them, and Israel following went over safely. And Christ has gone before and taken the sting from death and the victory from the grave so that the believer follows where Christ has led.

"Nor fear to cross that gloomy sea,
Since Thou hast tasted death for me."

The third application is rather different. Canaan was the land of promise; Israel went over Jordan into the Promised Land. There was much land to be possessed; there was much fighting to be done. The land flowed with milk and honey. As you come to another year, it is not just trials that lie before you, and not just the icy stream of death, but there is the land of opportunity; there is a land flowing with milk and honey. The gospel of the Lord Jesus still flows with honey, milk and wine. There is very much land still to be possessed. Now may you go in to possess the goodly land. May the Lord enlarge your coast. May He give you blessings that you have never known before. May He give you answers to your prayers that you have never had before. May He enable you to fight with the sons of Anak and overthrow them. Those Anakims without and within – may you feel that God is on your side, and if the Son of God be for us, who can be against us?

May you have the sweet sense of the ark of the covenant going before, and in this sense: "Be ye therefore followers of God, as dear children," following Christ into the Promised Land, going to possess it. That is a remarkable word: "The house of Jacob shall possess their possessions." We have possessions in Christ that by sweet experience we have not yet possessed. Then may the house of Jacob go into the land and "possess their possessions." O may it prove to be the acceptable year of the Lord. May this be a jubilee year in which we know much of gospel liberty and peace, and,

"Soar we now where Christ has led,
Following our exalted Head;
Made like Him, like Him we rise;
Ours the cross, the grave, the skies!"

From the newly-published book, *Saturday Evening Meditations*.

MEDITATING ON GOD'S MERCIES

THOUGHTS FOR THE NEW YEAR

By George Swinnock (c. 1627-1673)

Consider thy mercies. Meditate on the several particular passages of God's providence towards thee from thy birth to this moment; how many dangers thou hast been delivered from, how many journeys thou hast been preserved in, what seasonable succour God hath sometimes sent thee in dangers, what suitable support He hath afforded thee in distress, what counsel He hath given thee in doubts, what comforts He hath vouchsafed thee in sorrows and darkness. Make past mercies, by meditation, present with thee. How many years hast thou lived, and every moment of thy life hast breathed in mercy? Do not forget former favours bestowed on thee or thine. The civet box, when the civet [perfume] is gone, still retains its scent; the vessel, when the liquor is gone, hath still a savour of it. So when thy mercies are past and spent, thou shouldst still have the scent and savour of them in thy spirit.

Meditate upon the number of thy present mercies, personal, domestic, national, temporal, spiritual. How many are the mercies which thou enjoyest in bed, at board, at home, abroad! Thy house, thy barns, thy children, thy body, thy soul, are all full of blessings; thou hast many positive, many private mercies. "Many, O Lord my God, are Thy wonderful works which Thou hast done, and Thy thoughts to us-ward: they cannot be reckoned up in order unto Thee: if I would declare and speak them, they are more than can be numbered" (Psa. 40. 5). Think of them particularly. Meat swallowed down whole doth not yield such nourishment as when it is cut into small pieces. If jewels are bundled up together, their riches and worth are hid; they must be viewed and considered one by one; then their value will appear.

Meditate on the nature of them, how freely they are bestowed. When thou wast God's enemy He fed thee, and clothed thee, and maintained thee. As when a man turneth his back upon the sun, the sun even then refresheth him with his beams, so when thou didst depart away from God, He even then followed thee with goodness. Like the fountain, He giveth His pleasant streams to thee *gratis*. For alas, thou art less than the least of all God's mercies, worse than any loathsome toad or poisonous serpent. This will be an excellent foil to set off the mercies of God in their lively, lovely colours. That David, so great a king, should do so much for such a dead dog as Mephibosheth did exceedingly affect his heart (2 Sam. 9. 8). So do thou think with thyself, What am I, and what is my father's house, that the Lord should do so much for me?

Meditate upon the fulness and greatness of thy mercies. What distinguishing mercies are thy body-mercies! They are more than God

oweth thee, and more than He bestoweth upon others. Alas! many want health, liberty, food, raiment, sleep, limbs, senses, reason, and possibly thou enjoyest them all. But O of what concernment are thy soul mercies, the image of God, the blood of Christ, eternal life, the gospel of thy salvation, Sabbaths, sacraments and seasons of grace. God hath not dealt so with every people as with this nation, nor with every person as with thee. Thou art, as the psalmist phraseth it, laden with benefits, hast such a weight, such a burden of benefits upon thy back, that thou canst hardly stir or stand under them. Hast thou not blessings of the womb, blessings of the field, blessings of the throne, blessings of the footstool, blessings in thy going out, blessings in thy coming in; which way canst thou look and not see blessings? Where canst thou tread and not stand on blessings? Thy whole life is in this respect a bundle of blessings. These thoughts before prayer may stir thee up to bless the Giver. If thou shouldst bless men when they curse thee, much more shouldst thou bless God when He blesseth thee.

DESIRING GOD'S FAVOUR IN THE NEW YEAR

By W.C. Lamain

As a wonder of God's sustaining and supporting goodness, and a proof of His forbearance, we were privileged to finish the old year together. In the whole world, numberless people, even before the transition from the old to the new year, were without a doubt cut off from the land of the living and summoned to appear before the great Judge of the quick and the dead. God has extended our life up to this time, and has favoured us so that we may live to see this first morning of the newly-begun year.

Together we face an unknown future. We do not know what will happen to us personally or to our families. What will take place in the church, or befall human society, is concealed from us, but known to God. We have again begun a journey of twelve months, but the question for us is whether or not we shall finish it. This year may be the year of our death. The angel of death may enter our homes and cut off our earthly life. Death may strike us personally or one of our dear ones. In eternity God set a limit for each of us which we shall not exceed.

The future may conceal so many things within its bosom. In His sojourn upon earth Christ alone knew what would befall Him, but we do not know. What we do know, according to the Word of God, is that we have no continuing city here, and that "man is born to trouble."

The future is indeed ominous if we consider what God's Word tells us, and if we observe man's continued perseverance in wickedness and sin. Our hearts may well be filled with fear when we consider the

multitude and greatness of our sins and iniquities. Let each of us just begin with himself, and then, what else can we expect but that God will pour out the vials of His wrath?

In our deep fall in Adam we have forfeited life and merited death. Accordingly we have no right or claim to the least blessing, either temporal or spiritual. Moreover, consider the guilt we incur daily before the face of God by our thoughts, words and deeds. It becomes more evident as time goes on that we are transgressors from the womb, and that we can do nothing but corrupt our way before God. Be mindful of the fact that when God favours us, and whenever He may surround us and follow us with His lovingkindness in this new year, this is only because Christ has merited all blessings for His people. If His precious blood had not fallen upon this cursed earth, nothing would have grown but thorns and thistles.

May the God of all grace be mindful of us and our children together this year. May God grant us health, desire, courage and strength to do that which we are called upon to do. May it please Him in His great wrath to remember mercy toward us, and our nation, and people. May He take reasons out of Himself, so that He will not abandon us to death and destruction, but will crown us with tokens of His favour. May we and our families be protected from particular calamities and disasters, and receive food sufficient for our daily needs. May God cause peace and prosperity to dwell within our walls. May the rulers and the people together bow the knee before the King of kings, and the Lord of lords. May there be a return to the law and the testimony, else no light shall rise upon us.

Above all may this year be a year of His divine good pleasure. May it please God to work effectually this year with His Spirit in young people, as well as in adults, the great and the small. May God show us tokens for good round about us, for us and in us. May many be plucked as a firebrand out of the fire of hell, and find grace in the sight of God, obtaining peace with God in the blood of the Lamb. May God visit His people and confirm His heritage, so that the praises of God would be exalted and spread abroad. May the truth be established in spite of all the attacks of the powers of hell. May Satan's might be broken, and the power of sin destroyed, so that the glory of free grace may become manifest in us and through us.

With God in our heart we can fearlessly enter upon life's pathway; with Him we can go through life, and with Him we can one day depart this life without fear. No matter, then, what we may encounter this year, in fact, even though this year would be the year of our death, we should still have nothing to fear. May God be mindful of us in Christ Jesus. May we also lift up our eyes to Him by His grace and look expectantly to Him alone for that which we need for both time and eternity.

THE 23RD PSALM

Notes of a sermon preached by Mr. C.A. Wood on August 4th, 1963, at Tamworth Road Chapel, Croydon.

Text: "Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over" (Psa. 23. 5).

What love, what care, what compassion, what tender pity does the Lord bestow upon all His dear people! Yea, what a rich provision is made for them, not only in the daily path, but also in grace; not only in this life, but also in eternity!

What a comfort this little Psalm has been made to the Lord's dear people down through the ages. O the number of times we have read it, and at times meditated upon it. How true is this word spoken by all His favoured people: "The Lord is my Shepherd; I shall not want." "My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand" (John 10. 27, 28). The Good Shepherd who giveth His life for the sheep goes forth "to seek and to save that which was lost." O my friends, blood tracks are in the way. Look at the cost to this Shepherd! Look at the price that was paid!

"Jesus sought me when a stranger,
Wandering from the fold of God;
He to save my soul from danger,
Interposed His precious blood."

O this price that was paid, this rich provision!

How great is the love of the Shepherd to each of His sheep! There is one that has strayed far, but the Good Shepherd goes forth and does not rest until He finds that wandering sheep. He gathers that one upon His breast, lays it upon His shoulder, and returns thus to the fold rejoicing. We also read, "He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young" (Isa. 40. 11). These lambs are evidenced by their bleating. "Behold, he prayeth" (Acts 9. 11). They cry to the Good Shepherd. They are evidenced again in their following in the footsteps of the Good Shepherd. It is the Good Shepherd that goes before His sheep, leading them forth into those green pastures and beside the still waters, refreshing their souls, leading them into the Word, feeding them, restoring them. O blessed word, and some of us feel to need it.

"He restoreth my soul" (Psa. 23. 3). O that we may cry, "Restore unto me the joy of Thy salvation" (Psa. 51. 12). Have we erred? Have

we wandered from the path? Has our love grown cold? "Ye *did* run well; who did hinder you?" (Gal. 5. 7). This Good Shepherd will not lose one of His sheep. "He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake."

Then, O blessed confidence – "Yea, though." Confidence on the one hand, and a cloud on the other. Comfort on the one hand, and yet a trial that is looming very close, that is threatening this sheep. "Yea, though I walk through the valley of the shadow of death." A shadow cannot really harm – it might frighten, but it cannot hurt. For these sheep, what can death do? It has been robbed of its sting, and the grave of its victory. The psalmist says, "I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me." Why then shall I fear? "I will trust, and not be afraid" (Isa. 12. 2). O to live more in the conscious enjoyment of the presence of Christ! If this was so with us, we should esteem the world as nothing, "for Thou art with me; Thy rod and Thy staff they comfort me."

"Thou." O yes, poor, trembling sinner, poor, fearful one, poor, weak little lamb in the fold, you will want this "Thou." As you may be enabled, go back to the time when the Lord began His work in your heart; how precious was Jesus Christ then; how needful as He drew you with the cords of love; as He drew you to His dear feet; as He gave you a token of His love; but now you need more than ever the "Thou" in the text – a poor, weak, helpless one leaning upon the Good Shepherd. "Who is this that cometh up from the wilderness, leaning upon her Beloved?" (Song 8. 5).

"Thou preparest a table before me in the presence of mine enemies." This table we might liken to the table of providence in the first place, and the Lord's people can testify to the faithfulness of God in the supply of their daily need, a table prepared, and God furnishes a table in the wilderness. You have proved again and again:

> "While Christ is rich, I can't be poor,
> What can I want beside?"

It is a great mercy if at times you and I are favoured with a softened heart, as we perceive the Lord's goodness in spreading our table day by day for us in our homes.

"Thou preparest a table before me." Let us, as enabled, consider the table of the gospel, the Word of His grace. He calls poor sinners; He feeds their souls; He blesses them in His Word; they feed upon Him. They are strengthened thereby, confirmed in it, and comforted by it.

"Thou preparest a table before me in the presence of mine enemies." If you are one of these sheep in Christ's fold, you will know what it is to hear the roaring of the lion, that great adversary the devil, who goeth

about seeking whom he may devour. It is "in the presence of mine enemies." Sometimes when the adversary will tempt you and tell you that what you hope the Lord has done for you, the work of His grace in your heart, is all a delusion, how the Lord prepares a table, brings to your poor soul a part of His Word, leads you into it, and shows you that you have an interest in it. Have you proved it when the adversary has condemned you, and told you that you are out of the secret altogether? and yet a little hope has been raised up in your heart as a table has been prepared, and particularly so as we consider it in the house of God in the sanctuary services.

"Thou preparest a table before me in the presence of mine enemies." Then consider this also, as in a few moments, if spared, we shall sit down at the table to attend to the communion service. "Thou preparest a table." On this table will be those emblems, signifying the sufferings of Christ. What a privilege conferred upon sinners to be led to this table of the King! He bids poor sinners come and He says, "This do in remembrance of Me" – I, the Good Shepherd who gave My life for the sheep, I who have shed My precious blood, I who died upon the cross, leave behind this commandment. "Remember Me" – "till He come." "Thou preparest a table before me in the presence of mine enemies." How at times just here a little and there a little we have been favoured with a token, a touch, a softened heart, a crumb of mercy. This is the Lord's table. May the Lord deepen His work in our souls, and constrain us with His love, gather us in with the arms of His everlasting love, and draw us to the feast, that we may have some little evidence that the table has been prepared for we poor sinners who hope in His mercy, who look alone to Jesus Christ, who hang our all upon Him, who trust in that precious blood.

"Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil" – a time of refreshing. At the close of the day as the sheep were gathered into the fold, the shepherd would count them one by one, and he would stand with the horn of anointing oil to watch and see if there was one bruised or torn through some injury sustained in the day's journey, and the oil would be applied. Here is one that is weary and bruised, come to the end, no strength left at all, and the Good Shepherd anoints the head of the weary sheep. "Thou anointest my head with oil." Have you known a little of it? Have you felt it? Have you proved it a time of refreshing from the presence of the Lord, a favour to your soul, a blessing from heaven, a token for good? (1 John 2. 27).

"My cup runneth over." A little sweet evidence of the Lord's blessing and favour towards guilty sinners such as we, and our cup runs over – the more that the Lord gives, the more He bestows and manifests

His divine favour in bringing us poor, guilty, hell-deserving sinners to His table, bringing us into His banqueting house, and His banner over us being love, will cause us to say,

"Why was *I* made to hear Thy voice,
And enter while there's room;
When thousands make a wretched choice,
And rather starve than come?"

O my dear friends, may we know more of it! *"My* cup runneth over." Not many times in the pathway are we thus favoured, but I do remember one particular Sabbath evening when I believe I could say my cup ran over; my soul could hold no more; I had to say, "Lord, stay Thine hand."

"My cup," and I would conclude these very brief remarks tonight in thinking of *His* "cup." "Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt" (Matt. 26. 39). There was nothing secret to sweeten it in that sense, but there is in the "cup" of suffering that is placed in the hand of a child of God. We prove this:

"Thrice comfortable hope
That calms my stormy breast;
My Father's hand prepares the cup,
And what He wills is best."

My friends, there is something secret sweetens all, but I say, consider His "cup"; consider at what a cost this table here is spread. Is there love in your heart to Jesus Christ? Are you ashamed of Him? May we prove a little from time to time of that anointing from heaven, that confirmation in our souls, a sense of His love that our cup may run over, and then we shall say, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." Amen.

Our safety and security lie not in our weak holding upon Christ, but in Christ's holding us fast in His everlasting arms. This is our glory and our safety, that Christ's left hand is always under us, and His right hand doth always embrace us.

Thomas Brooks

Grace is a perpetually-flowing fountain. It is compared to water, which serves to cool men when they are in a burning heat; so grace cools the soul when it has been even scorched and burnt up by the sense of divine wrath and displeasure. Water is cleansing; so is grace. Water is fructifying; so is grace. And water is satisfying; it satisfies the thirsty, and so does grace (John 4. 13, 14).

Thomas Brooks

TURTON'S PILLAR

A remarkable display of sovereign grace in the life of James Turton who died January 19th, 1916

Turton's Pillar was first published in 1913 (with a preface by J.K. Popham) and again in 1970, but has long been out of print. S.F. Paul, in his *History of the Northern Churches*, writes of James Turton: "He has set forth the gracious experiences of his life in graphic and inimitable language so peculiarly his own, and so remarkable for one brought up in poverty and with but little education."

In the year 1839, October 27th, I came into this world in a godly home in the village of Haydock, near St. Helens, Lancashire. My grandmother, my father and dear mother feared God above any I have known, deep down in poverty and hard labour. They had six children. I, the worst, have lived the longest, through sovereign mercy. My father was the strongest man I ever knew. He could carry sacks of wheat under his arm as others would carry a parcel. He worked hard for 11 shillings [55p] a week, and my dear mother worked in the fields when the weather was fit, to help to get us bread. They never missed the Sabbath services for over sixty years, and my dear old father took every child he had to Sabbath school at three years old, for he used to say, "My seed shall serve Him." I believe if ever parents tried to bring their children up in the way they should go, mine were those parents. My dear old father would read no book but the Bible, and when he instructed us children, it was in Bible language; when he corrected us, the same. And my dear mother (bless her!) was even more earnest than he, if that could be. Her prayers, her tears, her rebukes for sin, her loving correction and godly counsel hang about me to this day. I can remember her words, her looks, her waving hand, her pleasant smile, her withering frown, and her placing her hand on the Bible, which was always in our sight. Sometimes she would quote from it, and sometimes a look was enough, with her broad hand on its open page. Even then, as a child, I do not know whether my mother's eye or the sight of the Bible had the greater effect on my little mind and young heart. We were acquainted with no other literature than the holy Book; nothing else would do with my dear father and mother but the Bible. He used to sing the Psalms to his heart's delight; even the ungodly neighbours would say, "Old John is happy! hear him singing."

But let me tell the story of my child life. I was a bright, healthy boy, much thought of by my parents and dear old grandmother. We never had anything but brown bread dry, potatoes and buttermilk till I was seven years of age; and then I went to work in the coal mine with my elder brother for 6d [2½p] a day, and we thought we should soon be

millionaires! Then we began to have a bit of white bread, and a taste of tea on a Sunday, and sometimes got a bit of bacon to our potatoes. Often my dear old father, after a hard day's work, has filled his belly with milk and potatoes and dry bread. Still his strength remained in him, and at threescore-and-ten he could carry logs of timber, props and bars, which no other young men would tackle. And he never complained. Truly he was an Issachar [Gen. 49. 14]. And he would not rob his master of one minute's work. He was an extraordinary man, lived an extraordinary life, and died an extraordinary death. He lived 92 years in one house, died in the same corner of the room he was born in, and never slept a single night in any other room; never rode in a cab, coach or carriage in all his life, and never required a doctor. He was a born slave, and yet he was God's free man; I should say the freest man I have known. He lived to God, and died in the full assurance that he would shortly be in His presence in glory.

But leaving him, I come back to myself. Well now, I had all impressed so deeply in my memory and grounded in my heart, that it might be thought I could not depart from the good way (Prov. 22. 6). But let me tell the terrible effects of sin, how I got away from the good path; for up to seven years of age I had followed Proverbs 4. 20: "My son, attend to My words; incline thine ear unto My sayings." In these coal mines I lost much of my childish innocence. The men would swear and talk language 1 had never heard. Here poor, fallen nature became a prey to almost every evil, and I was quick to take it in. Sinners and sin so broke in upon my young, simple soul that I grew in it like a willow. I had not been long in this employment before my parents perceived a difference in my conduct, and they doubled their efforts, but to no purpose. Sin cannot be quelled but by almighty power. There was no escaping the evil influence. I was in it from four in the morning till six at night. I never saw daylight from October till March, only on Sundays; and besides this, I was ankle deep in sludge all the while, till I got a change of work in another mine. Here I learned to fight, swear, lie and cheat, and few could excel me. I got so inured to sins of every sort that my dear parents were sore troubled, though I hid from them everything I could.

About this time my good old grandmother died, and my young, wicked heart melted at the sight of her face. I thought of the tears I had seen run down her furrowed face as she read the Book of God, and another book by Flavel, and yet another, Foxe's *Book of Martyrs*. She was the means of dropping the seeds of something into my heart that still remain. She was a real Protestant, besides her faith in Christ. There used to be an old mongrel man [mixing law and gospel] calling occasionally, a real gentleman, a universal lover; but my grandmother so

riddled him from to time to time that all the love he had professed to have for her died away, and turned to hatred. To Arminians and Papists she gave no quarter. She was hard on Papists, but not too hard. I feel I have the same spirit in me: I cannot tolerate them. Well, they buried my dear grandmother, a real praying saint. She would say, when reading those wonderful stories in God's Book, with much emphasis: "Every word is true." Now I proved the needs-be for all that in after years. When I read Tom Paine [a noted atheist] and such books, my fears would come in like a flood upon me, and often some of her words would come, for she made a clean job of all sceptical books. I bless God for such a grandmother. I think of her now often. I have not forgotten her dear old face after seventy years. When crossing the Jordan she told my dear mother and sister all was well. Now I leave her, feeling satisfied she found that Jesus she so much talked of and sang about (for she could sing at fourscore), and turn to my wild self.

I was now nearing twelve years and had had five years' training in the dark shades and black hearts. I had made great strides in these dark chambers, but kept as good as I could at home before my parents and eldest sister. She had profited by parental tuition; I had refused everything, and as time went on, I became more hardened in sin. I took to gambling, dog-fighting and cockfighting on the Sabbath day, crucifying my dear ones at home. This went on until the appointed time rolled on to call by grace.

I dare not write a full account of all I was the subject of. I was in the hands of the law more than once, and should have suffered a good term of imprisonment, but the magistrate dealt leniently and let me off with a fine. He told me himself that had it not been for the respect they all had for my parents, he would have carried out the law to its utmost bounds. Here perhaps I have an experience that all men have not, and can feel for those wretches when they listen to their sentence. Though the magistrate dealt very gently with me, my wicked heart was boiling with rage, which I believe is the case with most of these poor, fallen beings who groan under the power of sin and the devil. Now I will just mention the difference between receiving a lenient sentence and a free pardon. In 1859 I was locked up in Liverpool, and when brought out before the Bench, as I looked at the men round the table and the man above with the wig on, O how I longed to rush upon them! I felt sure I could kill one or two. This I believe is the wrath that works in a prisoner's bosom in these times and places. But look now. They charged me and I pleaded guilty, for I was guilty. They talked the matter over, and the judge said, "Young man, as this is your first offence, and judging by your appearance that you have been led astray, I acquit you." The moment he uttered those words I seemed petrified, every shade of wrath

shifted out of my heart; I could have cast myself at his feet and adored him.

Here I have to speak of God's preserving care over me in my younger days. Mine was perhaps an exceptional case. I have three special providences in mind. Once in the mine a fire took place, and five of us crept in a hole expecting to be roasted. But the fire went out, God only knows how. We had a job to get out, and the cursing and swearing that went on I cannot tell. But this shows how men in explosions are hurried into eternity. Another time I was in a place full of black-damp, so-called. Two hours I was there, and God surely kept me awake; for a man could not live twenty minutes in foul gas like that, except some unseen Power was there. Another deliverance I experienced when a large stone fell ten feet, not a handbreadth off me, which would have crushed me to death in a moment. The first of these occurred in my unregeneracy in 1862, and four others were spared as well as I. My elder brother was one, who was killed in the mine ten years after. He was in the covenant of grace, but I knew it not then. The others were cut off in their sin and blood. I think none have more need than I to sing, "Wonders of grace to God belong," and wonders of providence too.

Now I come to the time when God would show surprising grace – yea, to him who had gone over every line except this line of sovereign grace. For grace shall reign over sin; none can get beyond that. But I need to explain how I got out of the broad, iron, dark road going down to hell, and into the bright, shining, narrow way that leads to heaven. I will tell how it happened. The sceptic laughs at it; the learned and wise would beat me out of it and charge me not to tell it any further. But as it was with Peter and John, so it is now; we cannot but speak and tell the wonders of Jehovah. I stopped at nothing till God stopped me, and He did it at a stroke.

In 1862 I was in a drinking frolic along with others of the like order. Late in the evening or early morning, our evil passions broke out, and in these things I was always first. (But I must omit the things that were done that night.) I fell into the hand of the law; my mate fled the country and has never been heard of since. Now here comes sovereign mercy, the uncontrollable will of God, the irresistible, gracious power of the Spirit of God, frustrating the awful determination of wicked men. I had purposed killing the officer that took charge of me. I had fixed the spot on his beat, and went to get drink to inflame me for the deed. But the more I drank, the more sober I was! I left the house disgusted with the drink, because it took no effect. Now comes the peculiar moment. As I neared the spot where I purposed to kill the man and bury him under a tree, some peculiar power came over me. I could only stand still, and O such a horror came over me! I thought God was about to kill me and

drop me into hell. I cannot describe my feelings, my fears, and the awful Majesty surrounding me. A light seemed to flash around me. I knew not what to do, but in a moment I ran under that very tree I had intended for his grave, and fell on my knees craving mercy from God. How long I was there I cannot tell, but when I got home my dear old mother blessed God aloud. But I got to bed out of sight to reflect upon it all. And O the change! The night before I was meditating murder; this night I was trying to cry for mercy, but knew not how to obtain it. I knew there was no mercy for devils, and such I thought was I.

In the morning, shame seemed to cover me, my conscience began to own her guilt. I had no word for any, guilt stopped my froward mouth; and I was surprised to see such pleasure hang about my dear mother's face. She explained it to me in after days, that she felt persuaded God was answering her long and many prayers. This composed her under it all. But, had she known the wormwood and the gall I was just beginning to partake of, she would have felt for my distress. She told me afterwards she did not care what I suffered, now God had begun to work, for she knew He would do it well; and so He did. That God whom I had blasphemed and set at nought I could now see as a terrible Judge, an awful Being whom and whose piercing sight I would fain have escaped; but I knew not where to flee. I durst not look heavenward; I felt His wrath was upon me. O if I could have found a place to hide in from His awful presence, how glad would I have been! But His piercing eye was upon me night and day, sleeping and waking; both seemed alike to me. I had gloomy, distressing dreams of hell, and visions of dark abodes for such as I, with eternal torments awaiting me. If I read the Word, it was a terror to me; if I left it off, I was worse.

At this time I was working in the coal mines, and once I went into the old workings secretly wishing I might be buried by falling roof and lost, so that none would know what had come to me. But after waiting in vain some time, I came out and all was quiet. Now I thought I had done the last and worst deed men could do; for I was convicted of self-murder, which is the worst of all crimes. I cannot tell what I suffered through that wilful act, but it was terrible for a time. Satan tempted me to plunge again headlong into those things I formerly delighted in, but O the mercy of God here! He gave me to see it was Satan tempting me, and I vowed times and times that I would never obey his voice again, never serve him again, never listen to him again. But in a time of great trial my head was shaven and left without any strength, and while my hair was growing [Judges 16. 22] I got terribly mauled. Afterward I found my path smoother for a time.

My dear father and mother knew me better than I knew myself, and they took every opportunity to read the Word to me and try to encourage

me; but I durst not handle the Word myself. Eh* no! I thought only pure, holy hands could rightly touch that blessed, sacred Book. God made me smart here before I durst handle it myself; for I had scouted it, ridiculed it, done despite to it. I knew the reverence with which it was held at home, and Satan set me the more against it on that account. I was such a wild fool, I obeyed him implicitly in all things; never had he a more willing servant.

For two years my flesh seemed to decay, and my dear mother mourned over me. But O I went through something in that time! I wandered about that terrible mountain, Sinai, till I was ready to perish; and perish I must have done, had not God in mercy sent relief. O what a ray of hope is worth in these experiences! I got rays of hope, but did not know it was hope for good. I used to think these flashes that darted through my soul were to make my condemnation the greater, and aggravate my miserable existence the more. The thought of those two years of life-and-death struggle makes my heart tremble and my flesh creep even now, half a century after! I have been going to chapel near fifty years, and there is one hymn that I do not remember being sung without its bringing trouble and sorrow in my heart and tears in my eyes:

"O let my voice proclaim the joys
My heart has known and felt,
And let my tongue declare the woes
My soul has known through guilt.

" Long in the paths of sin I trod,
And, in her foulest way,
Provoked a kind and gracious God,
And grieved Him day by day.

"He doomed me in the dust to lie
In sorrows sharp and long;
Then changed my sadness into joy,
My mourning to a song."

And though the last lines are heaven to my soul, yet I tremble when that hymn is given out. And there is another hymn (by Bonar) which I have not looked at many times in these fifty years. It so shatters my poor frame that I am afraid to look at it, but I do love it. It is this:

"I was a wandering sheep,
I did not love the fold,
I did not love my Shepherd's voice,
I would not be controlled:
I was a wayward child,
I did not love my home,

* This Lancashire exclamation, often used by James Turton, really rhymes with "day" – expressing amazement or delight or emphasis.

I did not love my Father's voice,
I loved afar to roam.

"The Shepherd sought His sheep,
The Father sought His child;
They followed me o'er vale and hill,
O'er deserts waste and wild'
They found me nigh to death,
Famished and faint and lone;
They bound me with the bands of love,
They saved the wandering one.

"Jesus my Shepherd is;
'Twas He that loved my soul,
'Twas He that washed me in His blood,
'Twas He that made me whole.
'Twas He that sought the lost,
That found the wandering sheep;
'Twas He that brought me to the fold,
'Tis He that still doth keep.

"I was a wandering sheep,
I would not be controlled;
But now I love my Shepherd's voice,
I love, I love the fold.
I was a wayward child,
I once preferred to roam;
But now I love my Father's voice,
I love, I love His home."

And many Scriptures there are which shiver my soul till I tremble. But now some poor sinner may say, "I wonder what those passages are that so affect you." Eh, there are many. I give a few. "I know thy rebellion and thy stiff neck" (Deut. 31. 27); "I will not go up in the midst of thee; for thou art a stiff-necked people: lest I consume thee in the way" (Exod. 33. 3); "But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction" (Jer. 17. 23).

With such as these my parents used to correct me. My dear mother's words were sharp swords in my heart, and even now after fifty years have passed away, and they have both gone to their heavenly home, when I open the Bible on some of those portions, I tremble from head to foot at the remembrance of the terrible things I experienced at that time. Those passages of Scripture that condemned me and cut me off from any hope in God's mercy, and more, consigned me to eternal torments in the deepest hell, bring to my remembrance the wormwood and the gall that so tormented my soul to the last degree of life. It was real, not imaginary; for I lived nearly two years under this condemnation. And if Christ had not appeared to deliver me, I felt I could live no longer under

the fiery law and thunderings of Sinai; for the rolling noise and scorching flame had drunk up (as I thought) that last drop of life out of both soul and body.

(To be continued)

BOOK REVIEWS

Joseph: His Arms Were Made Strong, by David C. Searle; paperback; 266 pages; price £7.50; published by The Banner of Truth Trust, and obtainable from Christian bookshops.

Though written in somewhat modern style, this is a really profitable book which we enjoyed reading. The author is a retired minister in Scotland.

Inevitably the question arises, "Why another book on the life of Joseph?" But this is different and better than most. It is an essentially-spiritual book, deriving lessons from Joseph's life – for instance, Joseph's bitter temptations and the New Testament teaching on the subject.

It is a pity there is an unkind, unnecessary and irrelevant paragraph about those who do not indiscriminately offer Christ to all (pp. 144-145).

Sermons on Genesis: Chapters 11-20, by John Calvin, translated by Rob Roy McGregor; hardback; 906 plus xiv pages; price £20; published by The Banner of Truth Trust, and obtainable from Christian bookshops.

This is certainly a mammoth work. Calvin was not only a learned divine and commentator, but a preacher of simplicity and warmth. Here are forty-eight sermons, preached in Geneva between January 24th and May 15th, 1560. These are translated from French into English for the first time. They range from The Tower of Babel to Abraham and Abimelech.

Calvin was preaching to the first generation of the Reformation, and so his sermons are very different from those of the Puritans who followed. Thus he deals with some unusual principles and things which would now be taken for granted – for example, was it right for Abraham to go to war against the kings? Had he authority? Again, the problem of if Abimelech had committed serious sin without knowing it.

The Publishers state: "Though we often think of Calvin as a theologian and an able commentator ... the Reformer of Geneva knew only too well the persistent struggles and battles of everyday life and he therefore preached as a pastor who cared deeply for his people.... Calvin's sermons were first preached to spiritually-hungry people, not academics."

What a tremendous amount of time must have been spent on this labour of love by the translator in the U.S.A., Dr. McGregor! It is described as a "new and lively translation" – but we did find in many places the translator uses rather strange words and unusual expressions.

Our Southern Zion: Old Columbia Seminary (1828-1927), by David B. Calhoun; hardback; 386 pages; price £16; published by The Banner of Truth Trust, and obtainable from Christian bookshops.

Well-written and beautifully produced, this book gives the story of a seminary in South Carolina that stood solidly for the truth and produced some

eminent men of God. Among the better-known names are James Henry Thornwell, Benjamin Morgan Palmer and William S. Plumer.

Quite interesting it is to read of how evolution sought to weave its way in; also the terrible Civil War and its effects, and the conflicting views on slavery. There are one or two lovely little flashes. A young minster was warned: "The sermon that does not distinctly present Christ in the beauty of His mediatorial character is no better than a cloud without water" (page 24). When a venerable Professor of Theology presented the diplomas, with them he gave a small Bible, saying, "By this Book you shall live, by this book you shall preach, and by this Book you shall be judged at the last day" (page 207).

But we have to confess that we are puzzled *why* this book has been published, and who it is intended for – especially in this country? The only answer we can think of is that, in this day of carelessness and defection, here is a witness: a seminary that would not deviate in the slightest from its commitment to the entire infallibility of Holy Scripture and to the doctrines of grace, commonly called Calvinism.

TAKE NO THOUGHT FOR TOMORROW

(Matt. 6. 34)

What will be my lot tomorrow?
Oft my trembling heart has said,
When anticipating sorrow,
I've been overwhelmed with dread.
Then in moments, thus distressing,
When I've sought the Lord by prayer,
He has said, my faith addressing,
"Leave the morrow to *My* care."

"'Tis enough that I uphold thee –
'Tis enough that I'm thy Guide;
In My Word of truth I've told thee,
'I will to the end provide.'
What though dangers round thee hover;
What though fears thy bosom fill;
Soon thou shalt with joy discover,
I am *all*-sufficient still."

O! Thou condescending Saviour,
Let me hear Thy gentle voice;
Let me still enjoy Thy favour,
In Thy pardoning love rejoice.
Then though all around be dreary,
Though all earthly comforts flee,
While I know that Thou art near me,
I will still rejoice in Thee.

Gospel Magazine, 1857

THE
GOSPEL STANDARD
FEBRUARY 2013

MATT. 5. 6; 2 TIM. 1. 9; ROM. 11. 7; ACTS 8. 37; MATT. 28. 19

THE TEN VIRGINS

Sermon preached by J.K. Popham at Galeed, Brighton, on September 11th, 1892

Text: "And while they went to buy, the Bridegroom came; and they that were ready went in with Him to the marriage: and the door was shut" (Matt. 25. 10).

As many of us as have come this morning rightly may more or less perceive in our spirit two objects in meeting together; and if we have them not, we are at fault in meeting. They are these: the glory of God and the good of our own souls. Two greater objects never occupied the mind, thoughts and desires of any sinful person. The glory of God is His own aim in all that He does. Nothing in all the world is before this; everything is subservient to it, the glory of God. And His dealings with the church, her salvation and life, reveal His glory: "Unto Him be glory in the church by Christ Jesus ... world without end" (Eph. 3. 21).

Now especially the end of a minister should be the glory of God and the good of the people to whom he preaches. I thought with some particular feelings yesterday of what Mr. Tiptaft said at the commencement of his sermon (the last one he preached in Abingdon Great Church before his secession from the Church of England). He said, "I stand before you either as a servant of God or a servant of the devil." It seemed a very solemn word to me, and I had some desire that it might be manifested in my case that I was a servant of God. Every servant of God must have sealed evidences and open evidences. Sealed evidences are what God puts in his heart respecting the work of the ministry, and open evidences are the testimonies of the people to whom he preaches. I often look back at the time I have been amongst you, now nearly ten years. My dear friends, it is solemn to realise how rapidly we are being carried on towards eternity. Why, what a wonderful mercy it will be to be ready to die! Nothing is as important as that.

You remember, my young friends, I told you last Lord's day what was your duty to do as God's creatures, things laid on you by the law as duties. Now, if the Lord help me, I shall set before you, both young and old, the importance of being ready to die, and that by grace, not by duty. Sin is mixed with all you do; all you do as your duty you do sinfully by nature; it cannot be otherwise. A corrupt fountain can send forth nothing but corrupt streams. "The heart is deceitful above all things, and

desperately wicked" (Jer. 17. 9). Two principles live in the world, and they will live for ever and ever, the one in heaven and the other in hell: good and evil. Sin is evil that lives in us all. Good is grace in Christ which comes to the soul of the elect. In them, good battles with evil, and is to conquer it.

The kingdom of heaven is likened in this chapter to ten virgins. In one place it is likened to a grain of mustard seed, "which is indeed the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof" (Matt. 13. 32).

Professors of Christianity are here likened unto virgins because in profession they are separated from the world. All of them had lamps; they all had light for a time. But the Bridegroom tarrying, they all slumbered and slept. And when the Bridegroom came there was a cry made: "Behold, the Bridegroom cometh; go ye out to meet Him" (according to the custom in Eastern countries at marriage ceremonies). Five of the virgins were foolish; at the last moment they discovered that they were lacking in an essential thing. What an awful thing if at last we are discovered to be without an essential thing! What is a lamp without oil? What is a profession without life? What is a name to live, if we are dead!

These virgins had vessels but no oil, and they turned to the wise and said, "Give us of your oil; for our lamps are gone out." Christ's approach, Christ's coming will put out the religion of most professors. And the wise found they had no more oil than they wanted. *Grace cannot be transmitted from one to another.* "No man can by any means redeem his brother, nor give to God a ransom for him" (Psa. 49. 7). If you have grace, you have it for yourself. "If thou be wise, thou shalt be wise for thyself," says Solomon (Prov. 9. 12).

So these wise virgins said, "Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves." Now this advice which they took, took them in the wrong direction. If the Lord speaks there is efficacy, and if He had spoken to those foolish virgins they would have been made wise. He did counsel some of old to "buy of Him gold tried in the fire, that they might be rich" (Rev. 3. 18). But now this was a solemn case with the foolish virgins, for they were without oil. When they most wanted its light, their lamp was gone out! When people most want religion, if it be their own it fails them.

Do you sometimes feel that in your heart –

"Pause, my soul! and ask the question,
Art thou ready to meet God?
Am I made a real Christian,
Washed in the Redeemer's blood?

Have I union
To the church's living Head?"

What a very important question that is! You may have many feelings about religion and not be right; many feelings about Christ and the Scriptures, and about the people of God, and yet not be right yourself. *The one thing needful is to be united with the Son of God,* as says the apostle: "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. 3. 4). There is the one thing needful. You may lack thousands of things other people have, but if you have that one thing you are right. You may lack knowledge which others have, but the apostle shows the utter uselessness of everything that has not charity, that is love, mixed with it (1 Cor. 13). My friends, be not discouraged if you feel to lack knowledge of other things which some possess; for He who has given you life in Christ will give all things necessary. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. 8. 32).

Teaching is gradual. If you do not grow quickly, never mind that. Some flowers make much growth in the summer, but when cold weather comes they die. "The righteous is an everlasting foundation" (Prov. 10. 25). Be not discouraged if you have not got much. This be your question; this be mine: is what we have right? Does what we possess come from heaven? If it be so, O what inestimable worth there is in our possession! "A little that a righteous man hath is better than the riches of many wicked" (Psa. 37. 16). There is a simple one Solomon speaks of that passes on and is punished. He is one that believes everything and examines nothing; like Ignorance, he was in the way, never mind how he got in, whether he came in at the wicket gate or not. How many are like that! They pass on in their easy profession, and at last are punished (Prov. 22. 3). Not so the people of God. They want this blessed oil of grace, and Christ alone can furnish them with it.

This advice that the wise gave to the foolish virgins, they took, as says the text: "And while they went to buy, the Bridegroom came." How people may turn to many things, but if there be no inward teaching of the Holy Spirit, they will go where the Lord is not. Had He given them advice, they would have met Him. If the Lord teaches you, you will meet Him. In some measure of light and truth and grace, you will know the Lord Jesus, if He is your Teacher. If you follow other advice, no matter who gives it, you will go where the Lord is not. "While they went to buy, the Bridegroom came." O that is a solemn word in Jeremiah: "Truly in vain is salvation hoped for from the hills, and from the multitude of mountains" (3. 23). Great nations, great men, all are vain here. There is no salvation in them; there is no life in them; not in a form of godliness without the power. People may run to the form but obtain no oil. Did

you feel what you sang this morning? "Dry doctrine cannot save us." The apostle speaks of some having the form but denying the power thereof. You may deny this power inwardly by not being anxious to feel it, but walking on without desiring or seeking it, being satisfied without it. That is virtually denying it.

Now these people went the wrong way. "And while they went to buy, the Bridegroom came." They did not go to God. Mere professors in their extremities never find their way to God. Now do you find your way to God in trouble? What a mercy to be able to say for ourselves, "Lord, in trouble have we visited Thee; we poured out a prayer when Thy chastening was upon us" (Isa. 26. 16). "Lighten mine eyes, lest I sleep the sleep of death," is a good man's heart-felt cry to the God of heaven. He is a good man who has got that cry in his soul. What a mercy not to sleep the sleep of death!

"While they went to buy, the Bridegroom came." This movement amongst the virgins, this arising out of their sleepy state was occasioned by Christ's coming. Ah! the day is coming when all professors will feel a shaking out of that carnal state in which they have been sleeping, and you may be sure the sluggard rolling on his bed will be put an end to. "Then all those virgins arose, and trimmed their lamps." O it will be an awful day when the Lord appears. He will find but few of His faithful ones on the earth. May we be amongst the few, if on the earth at that time! "They that are with Him are called, and chosen, and faithful" (Rev. 17. 14). He will have a fan: "Whose fan is in His hand, and He will throughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire" (Mat. 3. 12). There will be a sweep in that day. Christ will not always have a floor covered with unwinnowed wheat. So He will come and drive away the chaff into unquenchable fire for ever and ever. "What is the chaff to the wheat? saith the Lord" (Jer. 23. 28).

"And while they went to buy, the Bridegroom came." While they were in this concern they went to the wrong place. O professor, may the Lord make you mark it! They went where the Lord was not, and how can people be right if they are not where He is, who alone can make them right? Now, the Lord has laid this upon my heart with weight, and how I have felt about it today, and being right for eternity! The Bridegroom came. How unwelcome His coming was! You see at first there was no alarm; they arose and trimmed their lamps. We read that the wise had oil in their vessels with their lamps. These vessels with oil are the heart in religion. Do you ever consider Solomon's words? Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?" (Prov. 17. 16). O what a surprise it will be to most professors when their lamps go out! They never had any concern about it, and just at the last

their lamps went out. What is a lamp without a vessel and oil? That is a beautiful word to whom it belongs: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness" (1 Thess. 5. 4, 5). O how blessed it is to be children of the light, to have the oil of grace in your vessels to supply the lamp of profession!

"And they that were ready went in with Him to the marriage." Now what is it to be ready to go in to the marriage – that is, heaven? What fits a person for heaven? Nothing but union with Christ. They were ready, for they had the righteousness of Christ upon them; they had the blood of Jesus upon them. "When I see the blood, I will pass over you" (Exod. 12. 13). No destroying angel shall hurt those who are covered with the blood of Christ, for it cleanseth from all sin. This readiness, then, is union with Christ. *Eternal* union marks the person holy, just and perfect in the eyes of God. Union *felt in the heart* gives a felt readiness to go in with the Lamb to the marriage supper. "Blessed are they which are called unto the marriage supper of the Lamb" (Rev. 19. 9). To be ready in your experience is to have some manifestation of Jesus Christ in the heart (Eph. 3. 17).

Paul's end in the ministry, as he was a servant of Christ, has been to me a very desirable thing. He said, "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (Col. 1. 28). And I would tell you as I speak amongst you, that there is no readiness apart from this union with the Son of God. Look at that scripture in Ephesians: "That Christ may dwell in your hearts by faith" (3. 17). Now, where Christ dwells by faith there are many wants. His fulness is for the use of His saints. His grace to save them; His righteousness to justify them; His blood to cleanse them from pollution. If, then, you have Him in your heart, you will have hope in Him in these things. Christ dwells in a man who can say this (at least in desire):

"Nothing but Thy blood, O Jesus!
Can relieve us from our smart;
Nothing else from guilt release us,
Nothing else can melt the heart.
Law and terrors do but harden,
All the while they work alone;
But a sense of blood-bought pardon
Soon dissolves a heart of stone."

Now here a child of God discovers that there is *no feeling* that he is or can be the subject of that *can make him ready* to go in with the Bridegroom. I would distinguish where distinctions should be made.

Readiness may be where there is not a sense of it. With grace in your heart, you may be under a cloud, and though you then died you would go to heaven. Not that it is pleasant or desirable. O that we might die with a sense of His presence in the soul. Whenever the Holy Ghost teaches and reveals the Person of Christ and purges the conscience by His blood, then by them readiness is enjoyed by the sinner; there is a sweet feeling of union to this Head. Now, in this readiness Christ is the covering. The brightest experience is not one atom of an addition to a sinner's justification. Would that I had a sweet and daily experience of Christ's presence, but absence does not interfere with justification. That is Himself. "They that were ready went in." They had this covering over them.

"Precious in the sight of the Lord is the death of His saints" (Psa. 116. 15). O what a mercy it is to have this readiness! Friends, you must be short for eternity if you are short here. Happy soul, blessed soul, who dies well! "Blessed are the dead which die in the Lord" (Rev. 14. 13). "They that were ready went in with Him to the marriage." He took them in. Christ must appear with His people. "Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up" (Eccles. 4. 9-11). Christ must appear with His saints in heaven. Medley knew that, and we sing his words sometimes –

> "Needful art Thou to raise my dust
> In shining glory with the just;
> Needful when I in heaven appear,
> To crown and to present me there."

"Behold," says Christ to His Father, when He has gathered His children in one – "Behold I and the children which God hath given Me" (Heb. 2. 13). What blessed people we shall be if we are amongst them!

In gathering His people together, Christ imparts to them a knowledge of Himself, and this knowledge is life. "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (John 17. 3). May this ever be my aim to set Him before you. You cannot know right things apart from the Lord Jesus Christ, for the Father has put all in Him. "For it pleased the Father that in Him should all fulness dwell" (Col. 1. 19). Is this the aim of thy soul, poor sinner, to come to the saving knowledge of Jesus Christ by the saving ministry of the Holy Ghost, bearing witness with your spirit that you are a child of God? If this is your aim, it is a right one, and you shall not miss.

> "Blest soul that can say, Christ only I seek!
> Wait for Him alway, be constant though weak;

The Lord whom thou seekest will not tarry long,
And to Him the weakest is dear as the strong."

He aimed as high as God's throne. "A glorious high throne from the beginning is the place of our sanctuary" (Jer. 17. 12).

"And they that were ready went in with Him to the marriage." Then they leave everything behind them; everything that troubles them. I have many things here to trouble me! A body of sin and death is the heaviest. What a mercy to leave sin behind, the root of it as well as its power. The saints have sin in them, alive, grieving them. But listen, poor soul. We read in Revelation: "And there shall in no wise enter into it any thing that defileth" (21. 27). People who go into eternity without Christ carry their sin with them; people who go into heaven with Christ leave their sins behind them, and their spirits are filled with glory: "The spirits of just men made perfect" (Heb. 12. 23).

"They that were ready went in with Him to the marriage." O to be in company with the Lord, what a mercy! In heaven you will have no unbelieving heart to trouble you; you will have no carnal mind to fight against God and kill your enjoyments; none of those carking cares that eat away your life again and again. Is this thy aim, poor sinner? "Seekest thou great things for thyself? Seek them not" (Jer. 45. 5). What then shall we seek? "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. 6. 33). This is the mercy, to have the heart to Christ. "They shall ask their way to Zion with their faces thitherward" (Jer. 50. 5). What blessed people these praying people are!

Now at the last all their wretched sleepiness shall be taken away, and their lamps will be trimmed, and their lights will burn brightly with the oil of grace in their souls. "The dead in Christ shall rise first." The apostle comforts the church of God, saying that they are not to sorrow as those having no hope. Then he says, "We which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4. 17). O what a glorious hope is in the heart of the elect of God! "They that were ready" – made meet to be partakers of the inheritance of the saints in light (Col. 1. 12), by the indwelling of Christ and the imputation to them of His divine righteousness.

There was one in a profession of whom the Lord spoke in a parable, who was at the wedding feast without a wedding garment. The Lord said to him: " How camest thou in hither not having a wedding garment?" And he was speechless. Then said the King, "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth" (Matt. 22. 11-13). O what a distinction Christ will make at last! We cannot tell wise from foolish, for the most part. Christ will make the distinction.

"And they that were ready went in with Him to the marriage." And this is the consummation: "Looking for and hasting unto the coming of the day of God" (2 Pet. 3. 12). Said David, "I shall be satisfied, when I awake, with Thy likeness" (Psa.17. 15). This is the consummation of all the desires of the living soul. To live here below always is not the desire of a living soul, but to have union with Christ, to be favoured to live in the Father's bosom through Christ, to have access to the Father through Christ, to have the Spirit's indwelling by Christ and His teaching – these are the best desires of a child of God. And now when he goes in, he goes in to the consummation of them all. He will lose all his sins, and all his troubles, and all his sleepiness, all that wounded and grieved his spirit here below; he will lose them all. And what a wonderful thing, our bodies are to be like Christ's! "Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. 3. 21). O what a destiny the people of God have! They shall go in, to go no more out (Rev. 3. 12).

"And the door was shut." Now we are told in the Revelation that the gates of the heavenly city shall not be shut at all by day, for there shall be no night there (21. 25). But the door is shut in respect of sin and unredeemed sinners, for "there shall in no wise enter into it anything that defileth." How bold professors are! and nothing will make them dumb but Christ's words: "I know you not." They will ever plead their good works at heaven's gate: "Lord, Lord, have we not prophesied in Thy name? ... and in Thy name done many wonderful works?" (Matt. 7. 22). Now nothing can break their boldness to pieces but that word of Christ's: "I never knew you." "While they went to buy, the Bridegroom came; and they that were ready went in with Him to the marriage: and the door was shut." O it will be wonderful, even more wonderful than we can tell, to be ready for the appearing of the Lamb and for that great change: to enter into the presence of that terrible Lord – Father, Son and Holy Ghost.

Now, I know this; it is so with every servant of God who has a congregation before him: I have two people before me now. Sometimes I think of Bunyan's words: "Soul blood stains deep." I felt as I lay on my bed early this morning, I wanted to be clear. O that I may be honest before God and man! Here are two sorts of people. In the professing kingdom of Christ are two peoples, living and dead, right and wrong. We are not to make the division except in so far as the ministry, as a means, may make it: "Let both grow together" (Matt. 13. 30). I have made many mistakes in my time. I used to think I could make the distinction. Christ will make it some day. Speaking in another parable, He says, "Before Him shall be gathered all nations: and He shall separate them one from another, as a Shepherd divideth his sheep from the goats"

(Matt. 25. 32). Then shall all that are ready go in to the marriage, and all that are without the oil shall be put out for ever and ever.

"Pause, my soul, and ask the question,
Art thou ready to meet God?"

Now, some of you may say, Why all this? We have heard it for years. Yes, you have heard it, but perhaps have felt no trouble about your state. Perhaps you have got a lamp of profession, but no thought about the oil for the light. There seems to yourself to be as much wick as others have, a little flicker sometimes. But O sinner, if you have no oil, no grace, at the last you will look about you and will say, My lamp is gone out! and you will run about as those poor, foolish virgins; for they went to buy, but did not go where Christ was. God grant that His mercy may be on us as a people, grant His favour to us individually and save us everlastingly. Amen.

BUNYAN'S PILGRIM AT THE CROSS

From The Pilgrim's Progress

Now I saw in my dream that the highway up which Christian was to go was fenced on either side with a wall, and that wall was called Salvation (Isa. 26. 1). Up this way therefore did burdened Christian run, but not without great difficulty, because of the load on his back.

He ran thus till he came at a place somewhat ascending, and upon that place stood a cross, and a little below, in the bottom, a sepulchre. So I saw in my dream that just as Christian came up with the cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do till it came to the mouth of the sepulchre, where it fell in, and I saw it no more.

Then was Christian glad and lightsome, and said with a merry heart, "He hath given me rest by His sorrow, and life by His death." Then he stood still a while to look and wonder; for it was very surprising to him that the sight of the cross should thus ease him of his burden. He looked therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks (Zech. 12. 10). Now, as he stood looking and weeping, behold three Shining Ones came to him and saluted him, with "Peace be to thee"; so the first said to him, "Thy sins be forgiven" (Mark 2. 5); the second stripped him of his rags, and clothed him with change of raiment (Zech 3. 4); the third also set a mark on his forehead, and gave him a roll with a seal upon it (Eph. 1. 13), which he bid him look on as he ran, and that he should give it in at the Celestial

Gate; so they went their way. Then Christian gave three leaps for joy, and went on singing:

> Thus far did I come laden with my sin;
> Nor could ought ease the grief that I was in,
> Till I came hither: What a place is this!
> Must here be the beginning of my bliss?
> Must here the burden fall from off my back?
> Must here the strings that bound it to me crack?
> Blest cross! blest sepulchre! blest rather be
> The Man that there was put to shame for me!

THE REDEEMED IN HEAVEN

Part of a sermon preached by Jesse Delves on Revelation 7. 13-14.

This remarkable book and the whole of Scripture, right through, reveals the fact that God has a church and a people that are formed for His praise. "This people have I formed for Myself; they shall show forth My praise." They have a standing. Have you and I any standing for eternity? Have we? "There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8. 1). O what a standing! The gates of hell can never prevail against that favoured soul who can truthfully and feelingly, under divine teaching and gracious revelation say, "Thou art the Christ, the Son of the living God," and who, in their souls, have received a witness that He is a living Jesus for them. Did He not say, "Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also" (John 14. 19)? What a standing! What a foundation! Jesus Christ is that foundation. "Other foundation can no man lay than that is laid, which is Jesus Christ."

Where any are on that foundation they can never be shaken off it. They may have many shakings and have many sharp and bitter temptations which involve many questionings, but after all the questionings and after all the unbelief that is often so painfully powerful, if your religion is real it will bring you to this: "Give me Christ, or else I die"; and this is where the standing is; this is the ground of all hope and the prospect that every believer feels. The Lord's people have moments when they feel the strength of that foundation. It is no theory with them, but a solid comfort in their soul. They are blessed in their standing and the ways of God with them in this wilderness world are all appointed.

This great company that John saw here were those who came out of great tribulation, not those who had a bed of roses here in this mortal

state, who had a heaven here and have a heaven to come. They were such as came out of great tribulation and who had washed their robes and made them white in the blood of the Lamb; not in the blood of bulls and of goats nor in their own blood. Even the godly martyrs who laid down their lives for Christ's sake were not redeemed by their own blood that was shed, although they had great and solemn fellowship with Christ therein, but they were redeemed by the blood of Christ, that Lamb of God who was without spot and without blemish. They washed their robes. They were by the power of His grace separated from an ungodly world, sanctified and given faith in the bleeding Lamb, and by that faith received in their conscience the merit of His precious death and placed their whole weight upon Him, renouncing all beside. That was how they washed their robes. The washing of their robes does not designate creature perfection, but in the exercise of faith in the Lamb they washed their sins away, as we sometimes sing,

"The dying thief rejoiced to see
That fountain in his day;
And there have I, as vile as he,
Washed all my sins away."

Guilt can only be removed by the virtue of Christ's blood and the application of it by faith, the receiving of that merit experimentally, feelingly, hearing the Lord's voice, saying, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins."

CLOSE PREACHING PROFITABLE

To Mr. Joseph Parry
My dear Friend,

I was sorry to learn from your last kind letter that the Lord had again laid upon you His afflicting hand, but it was your mercy to find profit from the furnace, and that the painful trial was sanctified to your spiritual good. We are such poor, stupid, cold, lifeless wretches when things are smooth and easy with us, that we seem to need trial and affliction to stir us up, and bring us out of carnality and death. The Word of God is written for an afflicted and poor people, and they alone understand it, believe it, feel it and realise it.

How often you had read Micah 7. 8, 9, and yet did not enter into its sweetness, suitability and blessedness as you did in your late affliction. There is a sermon of mine from it in the *Gospel Pulpit,* No. 77, which you can look over, but I dare say you could preach a better sermon from it than I did if you could tell out all that you felt in the sweet application

of it. Luther used to say that before he was afflicted he never understood the Word of God. This witness is true. There is no real place for it in our conscience or affections. And yet how hard it seems and trying to the flesh to learn our religion in such a painful way; but any way is better than to miss the prize at last. And if we are favoured to reach the heavenly shore, we shall forget all the perils and sufferings of the voyage.

I hope, however, that you will take all due care of yourself at this trying season of the year, as you cannot stand the damp and cold as you once could. I have not been very well myself the last week, but with this exception I have, through much mercy, been more than usually well during the autumn. This has enabled me most days to get my usual walk, without which I rarely find myself in tolerable health.

I preach here sometimes [he had retired from his pastorates], but more to assist my friend [Covell], who, though much recovered, is not I think very strong, than for any other reason. He is a very good preacher, much better than most that I know, and what is better than good preaching, his whole heart and soul seem in it. He has been very much kept during a long profession, nearly as long as mine, and been at times much blessed and favoured. This gives much life and power to his ministry, but at the same time makes it very searching.

Last Lord's day morning he spoke from 2 Kings 18. 6, 7, and was very close upon cleaving to the Lord, and departing not from following Him. I could not find, alas, that I had cleaved so closely to the Lord, and not departed from following Him as he drew the line. But it is good sometimes to be searched, that we may see our sinfulness, confess and forsake it. The ministry of the day is for the most part so loose and lax that it is good to have a closer if not stricter line of experience drawn out, if it be not too strongly insisted on for the casting down of the tried and tempted.

I remember how you once were much tried by a sermon which I preached from Romans 12. 1, 2, more than ten years ago (in 1856), though I believe I advanced nothing in it but what you would fully agree with. We need castings down and liftings up, sometimes to be searched and exercised about the reality of our religion, and sometimes to be strengthened and encouraged so as not to be utterly cast down. It is those who have no changes that fear not God. All who walk in the ways of truth and righteousness will find changes within, but we know that with God there is no variableness nor shadow of turning. Though we do not like these changes for ourselves, yet we have little union or communion with those who have none.

The Lord we trust has opened our eyes and hearts too to see and feel what true religion is; and though we seem at times to have so little of it,

and almost none at all, yet in our right mind nothing can satisfy us but what comes from and leads to the Lord. Growing years have not made us grow more in a good opinion of self, or the goodness of the creature. If we have grown in anything it is in a sense of the suitability, blessedness, grace and glory of the Lord Jesus Christ.

But I need hardly write in this strain. You well know from my sermons and writings what my views and feelings are, and I can only express privately what I do publicly, for I have not two kinds of religion, one for the parlour and the other for the pulpit, and you know I never had.

Yours very affectionately,

J.C. Philpot

Croydon, November 23rd, 1866

THOUGHTS ON ILLNESS

Richard Sibbes (1577-1635) on Epaphroditus: "He longeth after you all, and was full of heaviness, because that ye had heard that he had been sick. For indeed he was sick nigh unto death" (Phil. 2. 26, 27).

Observe here how one wave follows another. After Epaphroditus had endured a long and dangerous voyage, he meets with a long and dangerous sickness. It is the nature of us. Let us not dream of any immunity. *God's children are subject to sicknesses while they live.* Daily experience proves it, for they have bodies that have the seeds of sickness in them. Their heaven is not here, for they are not clean from corruption, which bringeth death and sickness, by which also God intends good to the body. For if such recover, their bodies are purged from many bad humours; if they do not recover, God by little and little unties the marriage knot between the soul and the body, and so death comes more easy. And thus also grace is strengthened in the soul; as the outward man is weakened, so is the inward man renewed (2 Cor. 4. 16). For by sickness we are put in mind to make even our accounts with God, and by it He also makes pleasures of the world to be bitter unto us, that we may the more willingly part with them.

Observe in the second place, that God often suffers His *children to come to extremities, yea, even to death itself, and into desperate estates.* Thus did He suffer Hezekiah, Job, Jonas, David, Daniel, and the three to run into the jaws of death. Thus suffered He also His disciples to be overwhelmed with water ere He would seem to take notice of it (cf. Matt 14. 25). Nay, thus suffered He His only Son Christ upon the cross while He said, "My God, My God, why hast Thou forsaken Me?" and by this

means it comes to pass that when all natural and ordinary means fail them, their trust is not placed on the means, but on some more durable and constant help, upon God's own good will and power. For else our nature is such as soon we should idolise the means, and set them in the place of God, if means should continually recover us. And this offence was Asa guilty of in his sickness; he trusted not the Lord, but physicians. God is jealous of our affections. And hence lest Paul should be lifted up, He gave him over to some base temptation, which he calls "the messenger of Satan."

In the second place, God suffers His children to fall into extremities, to the end that we having experience of God's helping hand in them, we might come to rely more confidently on Him in all adversities. He suffers us to receive the sentence of death in us, to the end that we should not trust in ourselves, but in God (2 Cor. 1. 9). For God is never nearer than in extremities. His power is seen in man's weakness.

In the third place, God suffers us to fall into extremities that He might try what is in us, and that He might exercise the graces in us. And commonly it is seen, those that rely upon means in such extremities make themselves executioners of themselves. Thus did Saul, Ahithophel and Judas; for while they trust on the means, they failing them, what marvel if they seeing no remedy run into despair, whereas God's children go to their own Father, exercising their faith, hope, prayers and all Christian graces and duties. And therefore afflictions are called trials, because they try our graces. For if it were not for them, we should not know what faith, patience, hope or grace were.

Fourthly, hence it comes that the communion between God and us might be more sincere; for whereas nothing is between God and us to rely on, then do we come more sensibly and experimentally to taste, see and feel God more to our comfort; for where ordinary helps fail, God's help begins.

The use of all this is, that we should not be dismayed, though we be in the most forlorn estate, for in extremity God is most near us, and then shall our graces be strengthened, and we shall have experience of God's favour strengthening us. And in the second place, when thou seest any in great afflictions, pronounce not thy sentence rashly on him, for even then he may be nearest God. "Blessed," saith the psalmist, "is he that considereth the poor: the Lord will deliver him in time of trouble" (Psa. 41. 1). The papists, indeed, are unmerciful in this kind. See what he is by his diseases and sicknesses, say they of Calvin, who, as Beza writes of him, was much afflicted that way. But see even in Epaphroditus, of whom Paul said none was minded like to him, yet he in a good cause was afflicted, and came to great extremities. Seeing then we cannot avoid sickness nor death, but we must all come to it, let us consider briefly how

to fit ourselves for it beforehand, that it comes not suddenly, and takes us before we are aware thereof. And herein let us consider what we are to do before sickness, and what in sickness.

1. *Before sickness labour to make God thy Friend, who is Lord of life and death.* Is there any hope that a prisoner which abuses the judge continually till he be on the ladder shall have pardon? How can he imagine that a man that all his lifetime followed his own wilful courses of sin, and persecuted, by scandalising and slandering good men, that continually blasphemed God and abused Him in His Word; how can this man think to command comfort in sickness? How can he think God will be pleased with him? No. All such repentance in sickness may justly be suspected to be hypocritical, that it is made rather for fear of punishment than loathing of sin; and therefore God often leaves such men to despair, and that justly. See what He saith: "Because I have called, and ye refused; I have stretched out My hand, and no man regarded ... I will laugh at your calamity; I will mock when your fear cometh" (Prov. 1. 24, 26), and so forth to the end of the chapter. It is just with God, seeing when He called you would not answer, that when you call He should not answer. Be wise therefore to foresee the time to come.

2. In the second place, if thou wilt be sick to thy comfort, *disease not thy soul beforehand.* Those that will avoid sickness, they will abstain from such meats and other things as may increase their malady. Let it be thus in our soul sickness; find what thou art sick of, and take heed of hunting after such temptations and occasions as may inflame thy soul. Those that are profane swearers and loose livers, they think they shall never hear of their wickedness; they think it will be forgotten and borne withal, whereas, even while they are thus wretched, they distemper both their souls and their own bodies also. Thus do they eat their own bane. Take away the strength and power of sickness. Take heed of sin beforehand. For it is the sin that thou now committest that breeds sickness. And he that tempts thee now to sin, when sickness comes will tempt thee to despair of pardon.

3. Thirdly, *Wean thine affections from the earth;* for else when any cross comes, we shall not be able to endure. The saying is true: In what proportion a man loves this world too much in the enjoyment of it, in that proportion he grieves too much at his departure from it. It is an easy matter for one to die that hath died in heart and affection before. And to help this, consider the uncertainty and vanity of these things, and how unable they will be to help thee when thou shalt stand most in need of help. Men when they are well, they consider not what these things will do, but they consider what they cannot do. Friends in adversity are true friends. Alas, when thou art sick, what will thy friends or thy riches do! Yea, what can they do for thy recovery!

4. In the fourth place, *make up thy accounts daily,* that when sickness and weakness comes we have not our greatest and most laborious work to do. It is an atheistical folly to put off all till sickness, whereas they know not but God may call them by sudden death, or if He warns them by sickness, God may suffer their understanding and senses to be so troubled as they shall neither be able to conceive or judge. Now, what madness is it to put off our hardest works to our weakest estate. There is no day but the best of us gather soil, especially those that have much dealing in the world. We had need to wash ourselves daily, and pray to God that He would cleanse us.

5. Fifthly, *While thou art in health, lay a foundation and ground of comfort for sickness,* and still be doing of something that may further thine account, and testify of the reconciliation between God and thee. It is strange to see how many account of death, send for a minister, be absolved and take the communion, and say, "Lord, have mercy on me," and we presently conclude he is assuredly saved. 'Tis true, these are good if well used, but if there be not a foundation laid, these are but miserable comforters. A good death is ever laid in a good life. Absolution to such as these that so lightly esteem of their estate is no other than as a seal to a blank. It is true, we ought to deny absolution to none as will say they repent, but know this, you may be hypocrites, notwithstanding our absolution.

We spend all our wits and powers to get unto us a little worldly pelf, and shall we think to go to heaven, and to be carried thither, through pleasure and ease? No. He that made thee without thee will not save thee without thee. This is one reason why we condemn popery, and though we in show hate it, yet are we popish in our conceits. It is the good that in our health we do that comforts us in our sickness [but certainly not in a legal sense]. Contrarily, when we think how brave our apparel hath been, how gallant our company, what pleasing plays and spectacles we have seen, what can this comfort us? Nay, will it not discomfort us to consider we have spent our means and time unprofitably; we have delighted in worldly delights? How shall I account with that just Judge for my time and means ill spent? Doth not this argue want of grace, want of God's Spirit? Be wise therefore with Joseph against times of famine, of sickness, of death. Prepare such cordials as may strengthen thee.

He (a Christian) is not as a wooden leg, senseless of the other members' sufferings.

George Swinnock

WHY DO GOD'S PEOPLE SUFFER?

By John Flavel (1628-1691)

If the reasons be demanded, why the Lord, who is inclined to mercy, doth often hedge in His own people, by His providence, in a suffering path, let us know that in so doing He doth both illustrate His own glory, and promote His people's happiness.

First, Hereby the most wise God doth illustrate the glory of His own name, clearing up the righteousness of His ways by the sufferings of His own people. By this the world shall see that how well soever He loves them, He will not indulge or patronise their sins. If they will be so disingenuous to abuse His favours, He will be so just to make them suffer for their sins, and by those very sufferings will provide for His own glory, which was by them clouded in the eyes of the world. He hates not sin a jot the less because it is found in His own people (Amos 3. 2). And though for the magnifying of His mercy He will pardon their sins, yet for the clearing of His righteousness He will take vengeance upon their inventions (Psa. 99. 8).

Moreover, by exposing His people to such grievous sufferings, He gives a fit opportunity to manifest the glory of His power in their support, and of His wisdom in the marvellous ways of their escape and deliverance. It is one of the greatest wonders in the world how the church subsists under such fierce and frequent assaults as are made upon it by enemies. "I will turn aside," said Moses, "and see this great sight, why the bush is not burnt" (Exod. 3. 3). That flaming bush was a lively emblem of the oppressed church in Egypt; the crackling flames noted the heat of their persecution, the remaining of the bush unconsumed in the flames signified the wonderful power of God in their preservation. No people are so privileged, so protected, so delivered, as the people of God. Much less opposition than hath been made against the church have overturned and utterly destroyed the mighty monarchies of the world.

And no less admirable is the wisdom of God in frustrating and defeating the most deep and desperate designs of hell against His poor people. Now you may see the most wise God going beyond a malicious and subtle devil, overturning in a moment the deep-laid designs and contrivances of many years, and that at the very birth and point of execution (Esth. 6. 1), snaring the wicked in the works of their own hands; making their own tongues to fall upon them; working out such marvellous salvations with His own hand as fills them with astonishment and wonder. "When the Lord turned again the captivity of Zion, we were like them that dream" (Psa. 126. 1).

Secondly, As God provides for His own glory by the sufferings and troubles of His people, so He advanceth their happiness, and greatly promotes their interest thereby.

For, *First,* These troubles are ordered as so many occasions and means to mortify the corruptions that are in their hearts; there are rank weeds springing up in the best soil, which need such winter weather to rot them. And certainly, if we reckon humility, heavenly-mindedness, contempt of the world, and longing desires after heaven to be the real interest and advantage of the church, then it is evident nothing so much promotes their interest as a suffering condition doth. Adversity kills those corruptions which prosperity bred.

Secondly, By these trials their sincerity is cleared, to the joy and satisfaction of their own hearts; many a doubt and fear which had long entangled and perplexed them is removed and answered. When adversity hath given them proof and trial of their own hearts, one sharp trial wherein God helps us to be faithful will do more to satisfy our fears and resolve our doubts than all the sermons that ever we heard in our lives could do.

Thirdly, These sufferings and trials of the church are ordained to free it of abundance of hypocrites, which were its reproach as well as burden (Amos 9. 9, 10). Affliction is a furnace to separate the dross from the more pure and noble gold. Multitudes of hypocrites, like flies in a hot summer, are generated by the church's prosperity, but this winter weather kills them. Many gaudy professors grow within the enclosure of the church, like beautiful flowers in the field, where they stand during its peace and prosperity in the pride and bravery of their gifts and professions; but the wind passeth over them, and they are gone, and their places shall know them no more, to allude to that in Psalm 103. 16. Thunder and lightning is very terrible weather, but exceeding useful to purify and cleanse the air.

Fourthly, The church's sufferings are ordered and sanctified to endear them to each other. Times of common suffering are times of reconciliation and greater endearments among the people of God; never more endeared than when most persecuted; never more united than when most scattered. "Then they that feared the Lord spake often one to another" (Mal. 3. 16). Certainly there is something in our fellowship in the same sufferings that is endearing and engaging; but there is much more in the discoveries that persecution makes of the sincerity of our hearts, which, it may be, was before entertained with jealousy; and there is yet more than all this in the reproofs of the rod, whereby they are humbled for their pride, wantonness and bitterness of their spirits to each other, and made to cry, in the sense of these transgressions, as Psalm 79. 8: "Remember not against us former iniquities."

Lastly, By these troubles and distresses, they are awakened to their duties and taught to pray more frequently, spiritually and fervently. Ah what drowsiness and formality is apt to creep in upon the best hearts, in the time of prosperity; but when the storm rises, and the sea grows

turbulent and raging, now they cry as the disciples to Christ, *"Lord, save us, we perish."* They say music is sweetest upon the waters; I am sure the sweetest melody of prayer is upon the deep waters of affliction. For these, among many other righteous, wise and holy ends, the Lord permits and orders the persecutions and distresses of His people.

THE WASHING OF INNOCENCY

Isaac Bargrave preaching before the House of Commons in 1623. The text was: "I will wash my hands in innocency" (Psa. 26. 6). Can we imagine preaching like this before our Parliament today?

There are two eminent lavers in the gospel: the first, Christ's bath, a hot bath, *lavacrum sanguinis,* the laver of Christ's blood; the second, our bath, a cold bath, *lavacrum lachrimarum,* the laver of repentance. These two mixed together will prove a sovereign composition, wrought first by Christ Himself when He sweat water and blood.

The first is as that pool of Bethesda into which whosoever enters with *faith,* is healed; the blood of Christ is the true laver of regeneration, a fountain set open for Judah and Jerusalem to wash in. The blood of Christ purgeth us from all sins (1 John 1. 7). We account it charity in mothers to feed their children with their own milk; how dear is the love of Christ, that both washes and feeds us with His own blood! What is *calamus benjamini,* or storax, or a thousand rivers of oil, to make us clean, except the Lord purge and cleanse us? No; 'tis His blood that speaks better things than the blood of Abel. "Unto Him," therefore, "that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever" (Rev. 1. 5, 6).

But yet 'tis the second bath, the laver of repentance, that must apply and make the first operative. This bath of Mary Magdalene's repentance, it is a kind of rebaptization, giving strength and effect to the first washing. And it implies a threefold act: first, to bruise our hearts by *contrition;* secondly, to lay our wounds open by *confession* to God; thirdly, to *wash our hands in innocency,* by *satisfaction* to men.

Wash now and wash all; from the crown of the head to the sole of the foot there is nothing in us but wounds and sores, yet above all there is something in it that David washeth his *"hands."* Indeed it is not enough to come with wet eyes, if we come with foul hands, to offer with unwashen hands; the Gentiles would not do it. Contrition and confession to God make not up complete repentance without satisfaction to men. It is as true as old, and in old father Latimer's English it is, "Either there must be restitution, open or secret, or else hell." Whoever repairs not the wrong, rejoiceth in the sin (Prov. 2. 14). Where there is no satisfaction,

and those who restore not all, wash not their whole hands, they dip only the tips of their fingers. Extortion, rapine, bribery, these are the sins of the hands (sins so proper to the Jews that they may well conceive as they do that the devil lies all night on their hands, and that is it makes them so diligent in washing); but as for us Christians, unless these vipers be shaken off our hands, though ye cover the altar of the Lord with tears, with weeping, and with crying out, yet if you continue in your pollutions, God regards not your offering any more, nor will He receive it with good will at your hands.

A QUAINT LETTER FROM AN OLD PILGRIM

Dear Sir,

I hope you will pardon one who feels himself so utterly unworthy to take upon himself to attempt to write to one of the Lord's servants holding such a highly-esteemed office as Editorship of the *Gospel Standard*. I humbly trust that this little love letter may be owned and blessed by the dear Lord Jesus Christ in whom dwelleth all the fulness of the Godhead bodily.

Also I hope you will excuse all clerical errors on my part such as ungrammatical utterances and lack of correct punctuations, etc. I cannot make any claim to be a learned man or scholar.

Now to proceed, if God's most Holy Spirit will guide my pen in sweetest brotherly love. As is my usual custom at breakfast time, I love to read sermons, etc., from the *Gospel Standard* or *Zion's Witness*. This particular morning I had taken up the August 1974 *Gospel Standard* and commenced to read the sermon on "The Daughters of Zelophehad." As I was travelling on, I came to a certain water and as no hindrances occurred I was again baptized [by the Spirit] and found great and goodly measure of rejoicing. I also was filled with love to God and to the preacher of the said sermon. No tongue can express the holy joy and bliss when God the Holy Ghost sheds abroad in the heart this two-fold love. This love of the brethren is, of course, as you know perfectly, stored up in the Person of Emmanuel and can never be known experimentally till we come up from the washing of regeneration and all the members of Christ being evenly shorn come up bearing twins (Song of Songs 4. 2).

Now during this sweet renewing of the Holy Ghost and a sweet baptism of the Spirit and of fire, my mind was led out and up to one of those heavenly places in Christ Jesus to the King of Zion and also the everlasting covenant made from everlasting by the Great Three-One Jehovah with Jesus, God's only-begotten Son, who in the time appointed

would become the great Redeemer and Saviour of His bride by taking into union with His Godhead our nature, so becoming what He was not before, yet eternally remaining what He was from everlasting, perfect God and perfect Man by hypostatical union; His Personality lieth in His Godhead. Now I am not at this time going into all the glories of our Jesus in all His sacred offices, but with the beloved Paul say, "By the grace of God I am what I am," and by natural birth the chiefest of sinners and a most and truly hell-deserving sinner. That is a daily confession with me.

What I am coming to now is to the ministry of the everlasting gospel and unutterable solemnity of being called, equipped, anointed, taught by holy experience in heart work. He will stand in need of all the grace which the God of free grace is pleased to grant unto His (God's) own honour and glory and for the work of the ministry.

1. To become nothing in self.
2. An ambassador from the great King Jesus and the high court of heaven.
3. An under-shepherd to feed the flock.
4. A steward of the mysteries of the kingdom of heaven to give to all the sheep their portion of meat in due season.

To receive from God, Father, Son and Holy Ghost, the blessing of Abraham which is free and sovereign grace of the gift of eternal life which is in Christ in whom all fulness dwells. Now may we be so taught, so blessed as to obey Christ's new commandment, "That ye love one another." I was more especially led into the awful and yet blessed office considering the depth and height, length and breadth of editorship combined with pastorship and all that is entailed. It is utterly impossible for any man to explain. Coming to the simplicity which is in Christ, "Without Me," He told John, "ye can do nothing." Paul said, "I can do all things through Christ which strengtheneth me." The following desires which have laid in my heart, *yet not I but Christ who liveth in me,* for the Editor of the *Gospel Standard,* peculiar to the essentials of gifts, authority and those great covenant blessings and promises. Also all truly God-sent ministers and pastors, helps and governments.

Finally, the certain water I came unto is called, "There is a river, the streams whereof shall make glad the city of God." I hope my most dearly-loved friend and brother in Christ may be given to bathe in that blessed river proceeding from the throne of God and the Lamb from time to time; also, when the ordinance of believers' baptism is being administered, by covenant promise as according to the Word of God out of love to Jesus accompanied by the all-powerful operations and leading of the Holy Ghost.

Now I am tired by natural age, eighty-three-and-a-half, and it is through much tribulation we enter the kingdom. One of my great desires

which God's Word says shall be granted is that you may by God's gracious favour experimentally be made a king and priest. If my God would but for His own dear sake perform this great blessing upon you, you will find by the Word of God power in the ministry, because where the word of a king is there is power, that is Christ in you. He that striveth for masteries is not crowned except he strive lawfully. May the Lord bless you and your dear partner in life and children and all your outgoings and incomings and a thousand more times than I can think or wish for you.

Excuse bad writing. Like David, I once was young, but now am old, etc.

Yours in Jesus Christ,

Joseph R. Bunch
A daughter of Zelophehad

Moggerhanger, Beds., September 17th, 1974

COMFORT FOR THE TEMPTED

To his mother-in-law

Dearly Beloved Sister in our Saviour Jesus Christ,

The manifold and general assaults of the devil raging against you and troubling your rest, while you thirst and most earnestly desire to remain in Christ, doth certify unto me your very election which the devil envies in all the chosen of God. And albeit his arts be subtle and tormenting painfully, yet thereof followeth great commodity – a hatred of yourself, who may not nor cannot resist as you would his temptations, and a continual desire of God's support, which two are most acceptable sacrifices in God's sight. Where the adversary would persuade that it maketh nothing what you think, because it shall not be imputed, there he is compelled to bear witness to the truth, but not of a true intent. Truly, neither thought nor deed shall be imputed unto you, for they are remitted in Christ's blood. But therefore do you not rejoice in thoughts and works repugning to God's express commandment, but do lament and mourn, that any such motion should remain in you, and desire to be made free from that corruption, by your champion, Christ. And so you shall be, as He has promised. Other things, as time will permit, I will most gladly fulfil. I laud and praise my God, asking from my heart that such as have professed His Son Jesus, contemn not His admonitions to the end. Amen.

Your brother in Christ Jesus,

John Knox

Carlisle, 1553

TURTON'S PILLAR

The Life of James Turton

(Continued from page 31)

But it may be said, "I thought you were made free from everything." So I am, blessed be Jesus Christ. He redeemed my soul, liberated the poor, devil-captived slave; He opened the blind eyes covered with tenfold cataracts, removed the flint from my heart (and it was flint too!). Almighty power alone could change a heart like mine; but it did it, and did it effectually. And I thank God from my heart that I have known these things, with all the sorrow, pain and grief they bring. Now when I reflect that so vile a monster of iniquity, such a blasphemer, such a rebel, that would not hear, would not be controlled, that swore treble oaths that I would neither obey God nor man – that he should have obtained mercy, how can I not be affected at the thought of these things? I have thought sometimes it was as marvellous to save me as it would be to save the devil. But when I consider the covenant of grace, it leads me into another world of thought, another atmosphere altogether. But I cannot do this at will. If I could, I would never take a retrospect of my former life. But God has said: "Thou shalt remember all the way" – not part of it – "which the Lord thy God hath led thee in the wilderness." I have tried, perhaps as much as any man I know, to keep in the pleasant path; but I have found, and do find, that God leads the blind by a way that they knew not.

The last Good Friday that I served the devil, he drew me so near his dark, dismal abode, with the very foam of the surging pit upon me, that I was more like a devil than a man. I set off to Newton Common, a suburb of hell, where every abomination was practised, and here I had a full day to my heart's content; but I cannot say that my dear mother's thorns did not prick me. The Sunday following, the day my dear Redeemer ascended up on high, led captivity captive, and received gifts for men, yea, for this rebellious corrupt abomination of the earth, I went again to fight cocks, swim ducks, and drink and gamble. Shortly after this, God stopped me. And glory be to God, Father, Son and Spirit, the following Good Friday, 1863, I was groaning, sighing, praying, lest I should drop into the pit.

I went into a Church of England in great trouble, to hear a red-hot, fiery Arminian. I went to the gallery where none went scarcely, and as he read the Litany: "By Thy agony and bloody sweat, by Thy cross and passion, by Thy precious death and burial, by Thy glorious resurrection and ascension, and by the coming of the Holy Ghost," I crept down to the bottom of the high pew where nobody saw me. Here I saw Jesus Christ crucified, buried, rise again, and go right up into heaven. I crept out

before the other people, and got home by myself. After this I was as sad as before, or worse; for I thought it could not be for me who had so abused Him and every holy, sacred thing. I durst not tell anybody, not even my dear father and mother. But O had I known that Christ was so near, so ready to save, with such abundant pardons in His hands – O I say, if I had known this, how it would have relieved me! But God's predestined time was the best time – to give liberty to the captive, to open the prison door, bind up the wounds, heal the broken, bleeding heart, and raise the feelingly-dead soul to life.

Now comes Good Friday, 1864, when I walked some miles to hear the joyful sound, and heard it, and saw the Lamb of God on the bloody tree for me! Dear Bradbury* preached. Eh, I heard the gospel sweetly, and my misery was considerably abated. The memory is fresh upon my memory today (1911) though so long ago. When I look back to the hole I was in when Christ showed me His bleeding body, it breaks me all to pieces. I neither knew nor cared for Christ till He appeared to me in His agony.

Between the years 1859 and 1866 dear Bradbury was going through Haydock teaching and preaching the kingdom of God. I can never calculate the value of that man to me, and not to me only but to every one of our family. O the prayers offered by him and the songs that were sung from time to time, heaven knows them! If there is such a thing as pure love down here, God gave it to that dear man and me. In the beginning of our love I wondered how he could come near me, for I knew he was conscious of all my devilism, and I felt loathsome to myself. But love covereth every sin; so it was. I could see nothing else in him but grace; yea, all in our home had great esteem for him. After a hard day of visiting and preaching, he would walk a mile and spend an evening hour with us in reading and prayer. Though I had not yet received the pardon of my sins, I loved to hear him talk of the great Persons, the glorious Trinity; and the time was drawing near for my pardon, when God in sovereign mercy would make known and reveal my sonship and seal me an heir of heaven.

At length "Mercy's angel form" appeared. Christ was in it. I saw Him the second time as a loving, pardoning, saving Jesus. It was one Sunday evening – eh, that memorable night when dear Bradbury was preaching from Song 3. 1, he quoted those blessed words: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Eh dear! those words rushed into my withered soul like a living stream, for truly I felt my poor soul withering away. Moses had withered it, and my body too. Wherever I looked in the Word (when I durst), condemnation

* Thomas Bradbury (1831-1905), later Pastor at Grove Chapel, Camberwell. At the time he was working as a missionary to the miners, appointed by the colliery owner.

took hold of me keener and keener. O mine was hard labour and no rest. I had solemnly concluded there was no room in heaven for me, only a yawning hell. I cannot write these things even now without tears. But look how near surprising mercy was to my soul! When I was lost, when I had no strength, when I could not pray, only sigh and groan, only smite my poor breast, only fear the next day would be my last – then He comes, the glorious Deliverer with salvation in His hands, with love flowing from His loving heart into my thirsty soul. I looked at Christ with His hands stretched out and said, "O God, what is it? am I really alive? must I live?"

I now had a hope of heaven; yea, words of grace, love, everlasting love, so flowed into my soul that all doubt, fear, death, the devil, everything was gone; and Christ, glory, heaven, immortality reigned in my soul. Now I had rest, the load was gone, and heaven was mine. Christ put His yoke upon me, and O how true the words: "My yoke is easy, and My burden is light!" I went home another man. Christ and I went together near two miles. I could not tell what passed between us. This I know, I kept telling Him how I loved Him, and He smiled at me all the while, and never upbraided me with one word. Then began our love, and it is as warm today as it was then. I cannot think of it even now without weeping eyes and a broken spirit.

Though I have travelled through fire and flood, wind and storm, tempest wild and bewildering, this precious yoke of Christ has never hurt me, never troubled me, never been irksome. No, bless His dear name, I love it. When I have been sorely pressed, the lion roaring, providence frowning, pain increasing, and no friend near to soothe the grief, then some drops of the "oil of joy for mourning" have found their way to my soul from His loving heart; some gracious word has fallen on my ear, bringing comfort into my soul and allaying the fear that was in my heart. So I have found it all through the dreary, rugged way. I must say this Jesus is altogether lovely, and His yoke is easy and His burden light. Had I not to go into the world for my daily bread, I would have felt the most heavenly-minded creature in this world; but in spite of all opposition, I enjoyed much of His sweet presence. The Word was sweet; the gospel was heavenly music; the saints were holy in my sight; Zion's songs were sweet delights.

Through Mr. Bradbury I went to the Baptists. Dear Mr. Vaughan* was the first Baptist minister I heard. He preached from Psalm 46. 4: "There is a river, the streams whereof shall make glad the city of God," etc., and I thought heaven had come down into the chapel. I could see nothing but majesty and glory; I lost sight of the man but I heard his voice like heavenly music. The time was gone, and I knew it not. Next

* William Vaughan (1811-1887), formerly at Liverpool, then at Bradford.

came John Kershaw. Now Mr. Bradbury said, "You must not miss John; he is a God-sent man, you will like him." Eh! and didn't I like him? He read his text: "If any man be in Christ, he is a new creature." Here was another display of God the Father, of Christ, and of the Holy Ghost. It fell out in the providence of God that Mr. Bradbury left Haydock the next year, and I have kept with the Baptists, and I shall die with them, and they will bury me.

The first drawing away that I felt was towards my very dear wife. She was a hearer of dear Bradbury and a lover of him too. Here my old master appeared to me again, for he urged that I could not love a woman and Christ too. This was a great trial. Now in my wild, dark days he never could succeed in tempting me with women, though he tried his best. Though seven devils were cast out, woman was not one of them. He drew many pictures to keep me from my purpose of forming an acquaintance with my dear one. I had little hope that she would look toward me, for she was brought up not over two miles from me, and all knew my career. However, I was not to be cowed, if once a thing got into my brain, but this had got lower than my brain, and nothing could stop it. So after many prayers, I went to make my request known, but to my great disappointment, she was from home on business. I left word with her mother that I would be there at such a time tomorrow, and I should deem it a favour to have an interview with her. The mother looked crusty and gave me no encouragement, but I pressed it home that I must see her tomorrow. I marched up at the time, and knocked at the door as one having authority. The door opened, and the mother with her straight face met me again.

"Good day," I said, "where is your daughter?" As I spoke, she came into the kitchen where I was. I put out my hand, and said, "Good day, how are you?" But no reply. "Now," I thought, "I have won the battle at the first blow." But I further said, "I want a little private talk with you." She opened the parlour door; we went in. To relieve her I said, "I have come to ask you to be my wife." I never forget the look; she knew not what to say, but wished me to let her consider it. "Eh," I said, "you do not need consider, *you are my wife. I* will come and see you again" (naming the day and time).

All was well. Now we looked to the time when we should be one, and soon it arrived. We were married on December 7th, 1867. To tell our life would fill a folio, but our marriage was joy and peace, and we lived together forty-three years without a quarrel. O the wonderful gospel we heard, the wonderful power that attended it, and the wonderful effects it produced! Really it is all wonderful, when it is understood that ours is a wonder-working God.

Well now, we went on in these pleasant ways for nine months, and came to the waters of Marah (Exod. 15. 23). My dear wife's father died with a week's illness. This was bitter indeed, for she loved him much; but he died on the Rock, singing a short time before he died,

"Glorious things of thee are spoken,
Zion, city of our God."

After this break in our enjoyments we went on smoothly again for nearly four years, when my dear brother John, who was called by grace the same year that I was, got killed in the mine, leaving a widow and seven children. Here I had what I hope never to experience again. Awful rebellion sprang up in my heart against God for this stroke. I always feel afraid to think of it. God in mercy took it away; but some time passed before I could feel that familiarity I had had with the Lord or at His footstool, or conversing with friends of His goodness and grace. I believe it was sanctified for my good, for in all that has befallen me since that time, that terrible rebellion has come as a picture before me. As a warning I have taken it, and instead of rebelling, I have been enabled by grace to say, "Thy will be done."

Forty years have passed since the above heavy stroke. I have gone through many storms since then; the gate has been strait and the way narrow since then; the floods have run high, the fires have been hot, and faith has been tried since then. To mention some of these might help some poor thing caught in a storm.

The next trial after the above (I mean death trial) was that of my dear wife's mother. Painful was the experience of sickness for months together night and day, but the end was triumphant; she passed away with glory in her soul, and heaven in view. My dear one was never in bed for weeks, and suffered the rest of her life with swollen legs and feet, through loss of rest and painful anxiety. This was a great trial to me, but the promise was made good, "As thy days, so shall thy strength be." But though it was a great trial, it left behind it a lasting mark to remind us of the great things God had done in taking her mother and father to that glorious heaven so long looked for. After many fears of not obtaining, they yet had an abundant entrance. After this, we had again some years of pleasure, save the afflictive cross above mentioned. Mr. Bradbury came to preach in the old place two or three times a year. These were jubilee days to us. And he continued to do so till within about two years of his death which took place in 1905.

Here I must turn back some few years. For I am smitten with this rod, that I am not making a clean breast with everything. I would not relate it but to show forth the sovereign grace of our ever-merciful God. About this time I was friendly with two customers, worldly men though

decent and moral; one was a churchman, the other nothing. I could persuade this one to come to chapel with me sometimes, but the churchman I never could; he thought us heretics. However, after tea on a Sabbath evening, these two called upon me to take a walk with them. After repeated calls, I did take a walk one nice summer evening, and in our walk we came to a licensed house kept by a relation of the non-professor's, and he said, "Let us call and see him." I said, "You go. I will wait about till you come." The next time I went with them I was overcome and went in, and took a ginger-beer. Now the job was done! I had heard dear Vaughan that day, and his words kept pricking me and hurting me, so that I could not rest. I durst not tell my wife. She would not have believed an angel that I had been in a "pub," and especially on a Sabbath evening. But no more! O that night I wanted no supper! My wife kept looking at me with her innocent eyes that never deceived me but no word. Yet I thought she had some suspicion. When I fell asleep, God gave me this dream: I saw myself drunken and depraved, worse than in my darkest, wretched days. O what this dream did for me! It was like a second conversion. I told my friends not to call again, for I should never go again. This staggered them, but they knew I should not go, and it put us more apart. Still the non-professor kept to me in trade as long as he lived, but the churchman died £15 in my debt.

Now after this salutary and merciful lesson, we kept going on in our business quite cheerily; my heart was full of gratitude to God for His goodness in so mercifully delivering me from snares and temptations, and drawing me closer to Himself. After this time, our dear old brethren, the Baptists, opened a Sunday night prayer meeting. I began to go, and go yet; bless the Lord for this! Often I have gone bewildered, hoping to be missed by the good old deacon; but it often fell out that when I had the most fears, then I had to say a word in prayer; and truly I did feel I knew not how to pray or what to pray for. After one of these praying, fearing times, one of the deacons told me how good it was to him, and he seemed helped. But I was more buffeted still, for I knew not a word that was said. This is the way I have been harassed by Satan, sin and unbelief, and now after all these years, Satan still plagues me and delights to maul me.

Next comes my own dear father's death. He died as he lived. He was kept in great measure from those terrible conflicts with Satan, sin and unbelief that some of the saints of God are harassed with – even poor I. God seemed to give him great faith; I have known none that lived like him, nor have I known one that died like him. He had no pain, and was quite sensible. I said to him the day before he died, "How do you feel, father, in your soul?" He gave me a look which I shall never forget, and began to repeat many Scriptures to prove what God had done for him,

was doing for him, and what He would shortly do. I was rather backward at asking him any more questions just then: he had staggered me. I thought if I had a grain of that faith he had, how happy I should be! He said to my dear mother a minute before he died, "God is taking me to Himself, and He will take care of thee." Then he shut his eyes and died without a groan. My dear mother seemed ready to die at the time, but God supported her and she lived another five years.

(To be continued)

BOOK REVIEWS

A Scarce Salvation, by John Kennedy; paperback; 118 pages; price £5 plus £1 postage; published by and obtainable from Matthew J. Hyde, 5 Hawthorn, Appledore, Ashford, Kent, TN26 2AH.

Another book from Matthew Hyde, and this time something different – seven sermons preached by "the prince of Highland preachers," John Kennedy of Dingwall (1819-1885). We are pleased to see these as Kennedy was an eminent and profitable preacher. The title is taken from the last of the sermons, preached on 1 Peter 4. 18.

The Westminster Confession of Faith, The Baptist Confession 1689; Pocket Puritan Series; 136 pages and 127 pages; price each £10; published by The Banner of Truth Trust, and obtainable from Christian bookshops.

Was there ever such a gathering of godly divines as that assembled in 1643, called by Parliament to revise the Church of England Articles, and then to provide new Articles? The result was the famous Westminster Confession of Faith, which has had such profound influence, especially in Scotland and North America. There is nothing dry or arid about these Articles; we felt refreshed in reading them. Of course, apart from the declaration of divine truth, it is a Presbyterian confession.

We felt, therefore, it was gracious of The Banner of Truth Trust to publish the 1689 (Particular) Baptist Confession at the same time. After years of bitter persecution, toleration had at last been granted, and so the Baptists, led by such men as Kiffin, Knollys and Keach, took the opportunity to call a General Assembly, and then to publish the Confession already drawn up in 1677. The Baptist Confession, apart from Baptist distinctions, closely follows the Westminster Confession.

Both Confessions are beautifully produced as a pocket-sized, soft-cover gift edition, and we welcome them.

[Our young people may wonder why we do not have the 1689 Confession in our churches. The old copies of our Articles of Faith always began by stating that some of our articles followed the Westminster Confession (and so the 1689 Baptist Confession). Our reason simply is that in drawing up our Articles:

1. Our forefathers did not slavishly follow the writings of any. But also,
2. Various controversies had arisen in the (almost) two-hundred years since 1689, and it was felt advisable to make our position clear on these things.]

OBITUARY

Elsie May Burgess, née Pool, member of Mount Zion church, Bournemouth, died on November 23rd, 2011, aged 93.

Our friend was born of godly parents on December 17th, 1918, at Croydon. Her mother's obituary can be found in the *Gospel Standard* magazine for 1957. As a child, she attended at West Street Chapel, Croydon, with her parents, and also the Sunday School at Tamworth Road. When she was 12 years old, Mr. J.C. Burgess was engaged to preach at West Street Chapel. (He became the much esteemed pastor of Bournemouth Strict Baptist Church in 1937 for thirty-seven years.) The chapel friends at West Street who usually entertained the ministers were unable to have him that weekend and her parents agreed to look after him. After supper on the Saturday, Mr. Burgess read the Scriptures and prayed. It was his usual practice in prayer to remember everyone around the table and when he finally came to young Elsie he said, "And Lord, Elsie, put Thy fear in her heart if it is not there already." It was then that she realised that the fear of God was not in her and that she was a sinner. This was the Holy Spirit's first awakening in her to a real soul concern.

When she was 14 years old, Mr. Burgess took the Tamworth Road Sunday School Anniversary. In the course of his address, he quoted a part of Gadsby's hymn 804:

> "Those feeble desires, those wishes so weak,
> 'Tis Jesus inspires, and bids you still seek."

This was God's chosen time in mercy to raise her up to a hope. She never lost the feeling sense of those words in hymn 804 all her days.

In 1938, her parents moved to Bournemouth to sit under the ministry of Mr. Burgess and open a guest house, principally to help the godly who needed rest and change, or to convalesce after illness, or just a holiday. Many ministers and individuals from the churches were refreshed there as the visitor books richly testify.

In 1957, Mr. Burgess lost his wife and later that year married Elsie. Though this marriage perplexed some, yet the spiritual bond of love between them was clear as we have noted from her first awakening through his prayer and help under his ministry, which was God's gracious seal upon their union. Mr. L.R. Broome officiated at the marriage service speaking from those words: "The Lord bless thee," etc. (Num. 6. 24-26). Elsie lovingly cared for her husband until his death in 1974 (see obituary, *Gospel Standard* 1975).

In 1981, Mrs. Burgess was amazingly favoured and came before the church at Bournemouth. My text was Philippians 4. 13: "I can do all things through Christ which strengtheneth me." The church book for January 13th, 1981 reads, "Mr. Randalls ... visited Mrs. Burgess ... and felt as Elizabeth had said to Mary: 'And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord' (Luke 1. 45). ... As Lydia she had been led to attend to those things, especially more recently when the Lord had appeared for her, so that she felt constrained to tell us of her experiences, giving her a desire to join with us in church membership." She was made acceptable to the brethren. I gave her those words at the church meeting from Luke 1. 45 (quoted above), after which hymn 732 from Gadsby's Hymns was sung, verses 2 and 4.

At the baptism I preached from Song of Solomon 5. 9: "What is thy Beloved more than another beloved, O thou fairest among women? what is thy Beloved more than another beloved, that thou dost so charge us?" When we went down into the water together the Lord was there to help.

I mentioned once in my preaching the account of a minister who was travelling by car to the north of Scotland on the west coast road. He stopped with his family to brew some tea and found in this bleak and lonely place they had no matches to light their stove. In their disappointment, the minister looked down on the ground and saw one matchstick, which he picked up. He struck it and lit his stove and so they had their tea. At the Free Presbyterian Church on the Lord's day he recounted this, and some godly ladies said to him an angel must have put it there. Elsie had been gardening on the Saturday with her dear friend Sally Burgess, had lost the backdoor key to her house, and had spent some time in the back garden searching in vain for it. On the Monday she went into her garden praying, "Lord, Mr. Randalls spoke of that minister in Scotland who found a match. Help me to find my key. Thou knowest where it is." She walked down her garden path and there it was in front of her. She often used to repeat to the Home Manager at Harpenden an incident when she was at Victoria Bus Station in London and was lost when these words dropped in which calmed her mind and gave her peace: "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33. 27).

She entered the Bethesda Home at Harpenden in December 2005, where she was well cared for by the loving staff. She went into the Luton and Dunstable Hospital in November 2011. Because of personal difficulties I could not get to see her till Wednesday, November 23rd, when with my wife we were able to visit her. I had been asking the Lord for a token from Him for her burial. I read a few verses from 1 Corinthians 1. 26-31, followed by the words in 2 Thessalonians 1. 10: "When He shall come to be glorified in His saints, and to be admired in all them that believe." I spoke to her that all that believe will admire Christ. At this her face lit up with a heavenly joy. I had never witnessed anything like this before. I spoke to her of the admirable and wonderful things in Christ's wisdom, righteousness, sanctification and redemption. Her face shone. I then mentioned the account of a visit of a minister to a godly man who was dying. The minister said, "The first person you will see after death is Christ!" The dying saint said, "I have seen Him already!" We must see Him now by faith like Abraham who rejoiced to see Christ's day and saw it, and was glad! She was smiling as I spoke to her. I believe our dear sister saw Him by faith and rejoiced. Later that evening after we left she passed away.

She was a quiet, consistent and loyal member of the church at Bournemouth and steadfast through the many trials we passed through. She will be sadly missed.

So writes her mourning pastor and congregation at Mount Zion, Bournemouth.

A.G.R.

Assurance is a fruit that grows out of the root of faith.

Stephen Charnock

GOSPEL IN THE OLD TESTAMENT

Israel, in ancient days,
Not only had a view
Of Sinai in a blaze,
But learned the gospel too;
The types and figures were a glass
In which they saw the Saviour's face.

The paschal sacrifice,
The blood-besprinkled door,
Seen with enlightened eyes,
And once applied with power,
Would teach the need of other blood
To reconcile the soul to God.

The lamb, the dove, set forth
His perfect innocence,
Whose blood of matchless worth,
Should be the soul's defence;
For He who can for sin atone,
Must have no failings of His own.

The scapegoat on his head
The people's trespass bore,
And to the desert led
Was to be seen no more;
In him our Surety seemed to say,
"Behold, I bear your sins away."

Dipped in his fellow's blood,
The living bird went free;
The type, well understood,
Expressed the sinner's plea,
Described a guilty soul enlarged,
And by a Saviour's death discharged.

Jesus, I love to trace
Throughout the sacred page,
The footsteps of Thy grace,
The same in every age.
O grant that I may faithful be
To clearer light vouchsafed to me!

William Cowper (1731-1800)

The doctrine of the death of Christ is the substance of the gospel.
Stephen Charnock

THE
GOSPEL STANDARD
MARCH 2013

MATT. 5. 6; 2 TIM. 1. 9; ROM. 11. 7; ACTS 8. 37; MATT. 28. 19

Tuesday, February 5th, 2013, was a very sad day in the history of our nation. Disgracefully, on that day the House of Commons, by a majority of 400-175, passed the Second Reading of the bill to legalise same-sex marriages. This is an affront to Almighty God. But not only is it contrary to Scripture, and a rejection of our past heritage as a nation, we fear it will cause much suffering in the future for those who conscientiously stand for what is right.

"To Thee, Almighty God, to Thee,
My Rock and Refuge, would I flee;
Now tides of sorrow, rolling high,
Appear to mingle earth and sky."

How, then, should we face the future? The paraphrase of Psalm 119 reads: "How shall the young direct their way? What light shall be their perfect guide?" (See verse 9). And this is equally true of old people as well as young. The answer given is: "By taking heed thereto according to Thy Word." Noah is the wonderful scriptural example of this – how a child of God can live in the midst of a wicked world. In an evil generation, he walked with God and kept himself unspotted from the world (see Gen. 6. 5-9).

1. We are to "take heed." Is what has taken place a rebuke? *We* have sinned. Is it God's judgment for our slothfulness and carelessness? Have we been really concerned? Have we really prayed ("This kind goeth not out but by prayer and fasting" – Matthew 17. 21)? That is, not just casually to "say a prayer" or fatalistically to think whatever happens must be according to God's purpose. O for a spirit of wrestling prayer!

2. We are called to "take heed" that our life and conduct is "according to Thy Word," to shine as lights in the world in the midst of a "crooked and perverse nation" (Phil. 2. 15).

3. We are encouraged to "take heed" that in Christ, and in Christ alone, is this provision for our needs. "Whate'er I need in Jesus dwells" – that is, that wonderful fulness of grace, wisdom and strength.

But let us be clear. God will have the last word. The old proverb was often quoted during the last war: "Though the mills of God grind slowly, they grind exceedingly small."

A SOLEMN ADDRESS TO OUR CHURCHES

By J.K. Popham, 1928

I have had a wish lately that I might, if the Lord would graciously help me, do our denomination a little service today; that is, to express somewhat of the fundamental position.

DOCTRINE

Our fundamental position is one of *doctrine.* We as a small denomination have this great mercy continued to us, that we believe in God. Not in a unipersonal God, one Person only, but Jehovah subsisting in Three Persons. Emphatically we are Trinitarians. If there were but one Person in the Godhead, then that which is common to men and prized by them, even communion, is denied Him; if there be but one Person in the Godhead, communion is impossible. He sits alone, has eternally been alone, no fellow, not another with whom He can exchange a thought. The coldest, the crudest, the cruellest possible theory of almighty God is that. But according to Holy Scripture there are Three Persons in the Godhead, and the Apostle John was inspired to say, "There are Three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these Three are one."

But we cannot know Him, we cannot know Him as He is Jehovah "dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." But He is essentially good, and His will is to communicate of His goodness whatever is communicable. And this goodness moved Jehovah to decree that the second Person in the Trinity, the very, the immediate Son, should declare His Father's name, preach His Father's righteousness in the church.

Thus, if one may so express it, the Son came forth from the inaccessible light of God's eternal Being, and took into union with His Person the human nature which was born of the virgin Mary. Hence the incarnation, the miraculous birth of the Man Christ Jesus, and the taking up of that human nature by the Person of the Son of God into union, indissoluble, mysterious, blessed union, declared in the Scripture, union that does not make the human nature divine, but it makes it one with the Person of the Son of God. There are not two Persons, but one Person, the Son of God and human nature, which never had a personal, separate subsistence of its own, but was always [that is, from the moment of conception] in union with the divine Person of the Son of God.

The Trinity is concerned in sending forth the Son. The Father expresses His love in sending His only-begotten Son. The Son expresses His love and willingness by coming, and the Holy Ghost, proceeding from Them both, expresses His love and His wisdom and His power in

preparing in the womb of the virgin the humanity that Jesus Christ was to assume.

Theologians very early in the life and history of the church found it necessary to invent terms and definitions. It was necessary when Arius [c.250-c.336] arose, and used the word "Son of God" with another meaning than that intended by the saints. And so when God raised up Athanasius [c.296 - 373], there arose of necessity certain terms which theologians have ever since more or less distinctly used to express the truth as the truth is in the Scripture. Hence the term "eternal Son." It is a well-known fact in history that there was a long and fiery conflict with respect to that term, and only one letter in the Greek language made all the difference between the Arians and the true believers in the Son of God. *The Son of God is of the same nature with the Father;* and out of the conflict came the terms, "eternal Son," and "eternal generation"; and it is imperative, as I judge, that we should, by the help and mercy of the Lord, hold fast to those terms.

You cannot touch one Person in the Trinity without touching the Three. If you touch the Son, if you deny His eternal relationship as the Son to His Father, you touch the Father. If there is no eternal Son, there, of course, is no eternal Father. The term is not propounded for understanding; it is for faith. No theologian has ever attempted to enter into the mystery while expressing the mystery in the terms "eternal Sonship" and "eternal generation." Remember the terms are not propounded for understanding, but for faith. It is an attempt to say the unsayable, an expression of that which no human reason can understand, no human mind comprehend; but faith, given by the Holy Ghost, apprehends and holds the truth expressed by those terms. We all know that neither term, "eternal Sonship" nor "eternal generation," is verbally found in Holy Scripture, nor is naturally understandable, but they are believable.

One of the greatest of the Puritan theologians, Dr. Owen, proposes this ineffable subject in the profoundest and most beautiful words. Speaking of the mystery of godliness, he says: "I speak not of His divine Person absolutely, for His distinct Personality and subsistence was by an internal and eternal act of the divine Being in the Person of the Father, or eternal generation, which is essential unto the divine Essence, whereby nothing anew was outwardly wrought, or did exist. He was not, He is not, in that sense the effect of the divine wisdom and power of God, but the essential Wisdom and Power of God Himself" (Vol. I, page 45).

I subscribe with my hand and heart to the above profound statement. To it I add Dr. Hawker's confession. He says, "The eternal generation of the Son of God, as God, is declared in Scriptures as a most blessed reality, and as such forms an express article of our faith. "Everlasting"

in the language of Scripture, is "without beginning and without ending"; so that in the eternal generation of the Son of God, as the Father is eternal and everlasting in His personal character as Father, so must the Son be eternal and everlasting in His personal character as Son" (Vol. VI, 87-89).

Into the *modus existendi* of the Trinity the good doctor presumed not to look, nor does any person who has a Spirit-given apprehension of the Being of God. Beyond Owen, Hawker and a host of other good men who speak of the "eternal Sonship" and the "eternal generation" of the Son of God, I would not go; and equally I pray I may not be permitted to recede from their so beautiful standards. As it is said of the Trinity, so we may say of "eternal generation" or "eternal Sonship" what has been said by one; namely, "If we could bring it within the terms of any humanly-constructed definition, it would be a mystery no longer."

Here may we stand; rather, here may our hearts kneel before the Lord, this great and awful Being in whom we believe, the ever-blessed God, who has come forth from the infinite depths of His own Being, unseeable, unknowable to us, and in the Person of His Son made Himself known as the God of love, decreeing to save whom He would, decreeing to pass by whom He would in His awful, inscrutable wisdom and justice. As a denomination it behoves us to be very particular here, to be jealous of everything that would even be the remotest hint of a change or looseness. It behoves us to regard this with all the godly jealousy the Holy Spirit may work in our hearts. For myself I find this prayer increasingly suitable to me: "That which I see not, teach Thou me." I think at times in these my latter days I have attained to a knowledge of my ignorance, and that attainment does me good; it brings me to seek His face and His teaching who has said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

THE CHURCH OF GOD

My next remark is with respect to the church of God, and visible churches. Of course it is obvious to you all that while the Scripture speaks of the body of Christ, it teaches that strictly there is no such thing as a visible church intended when that body is spoken of, but only the mystical body known to God. Also the Scripture does constantly address itself to visible churches, and we in this meeting represent a considerable number of visible churches, some larger, some smaller.

A visible church is composed of a number of people blessed presumably with the grace of God, with a knowledge of the Son of God, with a spirit of obedience to the ordinances of the house of God, and gathered together in one place; and, as Paul expresses it to the Corinthians, giving themselves first of all to the Lord, and then to one another by the will of God. That means a constitution, an organisation,

a visible church being bound together by certain rules; but the foundation of such a church is the Person of Christ, and it is obvious that every building takes the form of its foundation. If a visible church be built on Christ, then it must have somewhat of likeness to Him, and it must walk in obedience to the ordinances which He has given. These are, as you know and practise, the baptism of believers, on a profession of their faith, and the Lord's supper.

Surely we ought to be particular with regard to both ordinances, and we are more or less particular with respect to baptism. If a person applies to a pastor or deacons for membership, there is properly a close examination: "What is your reason for wishing to be baptized? Give an account as well as you can of the work of grace you profess to be the subject of; tell us of a law work if you have had it, of your convictions of sin, what they were; of your knowledge of God. Tell us this, and whether you know the Lord Jesus, whether you have had some revelation of Him, have looked into the perfect law of liberty"; and so on. If this preliminary examination is satisfactory, then a testimony must also be given to the church. Without this second testimony, there would be little safeguard against receiving very weak or general professors.

Now, if we are thus particular, as we ought ever to be, in this matter, ought we not to be as jealous with respect to the Lord's table? I suppose a case, a church where visitors come. Perhaps there is a pastor, if not, there are deacons. These visitors come on the first Lord's day, and they ask the privilege of communion. Now are you as particular about the table as you are about the ordinance of baptism? Do you say to these would-be, transient communicants, "To what church do you belong?" Do you particularly press that? "Is the church of which you are a member of the same faith and order with us?" You ought to do it. If you do not, what is to prevent the church from having an open table? I do not say open communion, because that would mean you would admit persons not baptized, but an open table may mean that you would allow persons to commune with you who, if they were strictly required to discover the church from which they come, would show some of them to be more or less general.

Stand on your foundations. Stand on your confession of faith. Stand strictly upon that ground. "How can two walk together, except they be agreed?" If you be not agreed on fundamental doctrines, how can you walk together, and how can there be peace and communion and fellowship at the Lord's table?

CHURCH DISCIPLINE

My concluding word is with respect to discipline. Discipline is vitally important, assuming the existence of a gospel church. The Lord Jesus in Matthew 18 gives the rule of discipline and the power to

exercise it to the church. You all are acquainted with it. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone ... if he will not hear thee then take with thee one or two more ... and if he shall neglect to hear them, tell it unto the church, but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Thus, and it is very solemn, there is a power of excommunication, to use an ecclesiastical term, given to the church; and it is Christ's own law of discipline, harsh as it may sound to the kindly, general charity of the human mind.

Is this discipline practised among us? It is too well known that there are cases – I am in a position to say it – in which a disaffected person is permitted to resign. He may have committed some grievous sin, but he may go away and join another church, and no enquiry can be made of the church that did not bind him under the awful censure, the greatest censure given to the church to exercise. For a moment reflect upon the effect of that. First, the disobedience to our Head, and Lord of His own house. And second, the unsisterly conduct of one church to another. It is not true charity; it is disobedience, looseness, lack of love to the Lord and of discipline, and want of faithfulness to the Lord Jesus in that rule which He has given.

Now, my brethren, I offer these observations in the hope that it may please the Lord to stir up your pure minds, and that those of you who, like myself, have an office in the church, may endeavour by all means, prayer and supplication, to stand fast by the rule that the Lord Jesus Himself has given in His Word. I could give to you concrete instances of an entire lack of discipline. May the Lord look upon us. We are in danger as a body of people; among us is a spirit that is evil.

Now I leave it. I have wished I might serve you, and it may be my last attempt to serve the denomination I love, of which I have been now an unworthy member for 56 years or more; and I would like, if it were the Lord's will, to know, before I am removed, that there is some order revived among us for our profit and the glory of God.

It is to be feared that thousands who call themselves Christians will never be acknowledged as such in that great day, when the secrets of all hearts shall be revealed, and the real character of every professor of godliness distinctly known. Too many, it is to be feared, substitute a general acknowledgment of the truths of the Bible for that faith in those truths which purifies the heart, and assimilates the soul to the image of Jesus.

Thomas Reade

THE GOSPEL STANDARD LIST OF CHURCHES AND MINISTERS

One of the responsibilities of the members of the Gospel Standard Committee is not only to administer the charitable funds of the Gospel Standard Society (formerly the Gospel Standard Aid and Poor Relief Societies), but also to maintain a list of churches and ministers which stand fast to the doctrines and order of the 35 Articles of Faith of the Gospel Standard Societies. The list is a voluntary one, where churches have freely and willingly signified their agreement. It is, however, rightly expected that those who allow their names to be listed will be loyal to the doctrines and principles under which name they appear, and we would lovingly exhort both churches and ministers prayerfully to consider the points below which are a concern to us.

There is an increasing concern that a loosening of doctrinal standards in the ministry and order in some listed churches is "removing the ancient landmarks" which have distinguished our churches over many years.

Whilst the independence of each church is a fundamental principle of our denomination, supported by Scripture, yet we feel it to be a solemn duty that ministers, deacons and correspondents ensure that the men they ask into their pulpits hold to the doctrines to which that church has voluntarily subscribed as being a Gospel Standard cause of truth. It is to be feared that these questions are rarely if ever asked of a minister. Further, to ask men into a pulpit who come from churches which in some cases actively oppose the doctrines we hold dear, is to sow confusion of which the Holy Ghost is not the author. When visitors from another country, for example, visit a church on the Gospel Standard list, they rightly expect to hear a ministry consistent with that position.

Another cause of deep concern is that the principle of Strict Communion is being openly compromised in some churches. For example, some churches have a practice of asking a minister to administer the Lord's supper, who is not a member of a church of the same faith and order as ourselves. This opens a door which could lead to an open table, for is it then consistent to refuse a member of that same church to sit down if his pastor, for example, is allowed to do so? These things usually happen by degrees, but churches, once on our list, which twenty-five years ago stood firm on this principle, have now become open table and the Lord's supper is no longer administered in accordance with the Scriptural principles of a truly Strict Baptist church.

The Gospel Standard Committee, having the solemn responsibility of maintaining the list of subscribing churches and ministers, seeks not to be a lord over God's heritage, but nonetheless has to face the fact that

churches sometimes do move in doctrine and practice from that which they have held steadfastly in times past. We would earnestly exhort our churches and ministers to examine themselves and if they desire to remain on the list, to remain honestly loyal to that which they profess by their name appearing on the Gospel Standard list of churches.

"Behold how good and how pleasant it is for brethren to dwell together in unity."

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

May the Lord grant us that unity of spirit and practice and at the same time may He guide and keep us faithful to His cause and name.

The Committee of the Gospel Standard Society

BROUGHT INTO A WEALTHY PLACE THROUGH FIRE AND WATER

Sermon preached by G.W. Hyde at Jireh Chapel, Tenterden, on December 10th, 2011

Text: "We went through fire and through water: but Thou broughtest us out into a wealthy place" (Psa. 66. 12).

This is the experience of the church of God, and you will notice that it is in the plural: *"We* went through fire and through water." The psalmists were often under a prophetic spirit as well as relating their own experience, and if this Psalm is one of David's, as it probably is, then certainly he went through fire and through water, and those that were with him. But as it was with David and his men, so it is with the church of God; and we know this: that the Captain of the Lord's Host, our Lord and Saviour Jesus Christ, He went through fire and through water. This was a baptism that He speaks of, with which He was to be baptized, and it was a solemn question which He put to His disciples as to whether they themselves could go through the same. They said, "We can"; but how we have to prove we can only pass this way by the help and grace of our Lord and Saviour Jesus Christ if it is going to have that good effect and bring us into the wealthy place into which the Lord Jesus brings His people.

You will remember that at that sacred ordinance which He instituted, the Lord's supper, when He had finished the supper of the Passover, He said, "With great desire I have desired to drink this cup." What was before Him? It was the cup of great and tremendous suffering, something that none of us can ever enter into. But we may have a little glimpse of it if we are brought into sufferings, to know that our sufferings are a small measure of His suffering; to have a little sight of

what His suffering must have been. But He desired to drink the cup new in His Father's kingdom; He had that before Him, a blessed expectation. There would be the bringing forth into the wealthy place, and so He brings His people through all their sufferings, all their trials and all their troubles, that they may come at last to know a glory and a blessing which is beyond our comprehension. In this time state we may but drink of the streams, but as the hymnwriter says,

> "If such the sweetness of the streams,
> What must the fountain be?"

Well now, we have it here: "We went through fire and through water." This may gather up a number of things. First of all, we may consider going through fire, the baptism of fire. It is needful to quench our old spirit; it is needful to bring us to our own nothingness; it is needful that faith may be tried; it is the trial of our faith which is much more precious than that of gold. Therefore the Lord sends afflictions. They may be of a bodily kind or afflictions of the soul. With the afflictions of body, men are born unto these as the sparks fly upward, but not all will know the sanctifying effect of such afflictions. It is the Lord's mercy to give us affliction so that we might know blessings in afflictions. It is something that the world and the mere professor know little about, but it is something that the child of God may find sweetness in the greatest bitterness. Some have referred to these things as "bitter sweets." Well, we may know things that we eat and they have a bitter edge to them, yet there is sweetness in them. That may be somewhat descriptive, but only in real experience can that bitter sweet really be known. But the afflictions, whether of body or soul, all are sent according to God's purpose, in the way that He would have His people to go.

But then there are the fires of temptation, and the adversary will never be slack in seeking to tempt. Those temptations will be to the child of God more of a fire when their conscience is tender. If we are hardened (and O how sometimes that is the great trial of the people of God, lest they are hardened and therefore temptations are not regarded), then we do not consider offending or being an offence until the Lord again brings us to realise that in falling into such temptations we have offended against God; we have grieved Him.

Then there are the fires of persecutions. According to God's purposes, all work for our good. We are told there will be persecutions, executed by those that hate the works of God and particularly hate the work of God evidenced in your life and soul. What a mercy it is if we are maintained and sustained through things which may sometimes almost cause us to give up!

Then we find there are the fires of fears. These fears! We are tossed about and troubled and our mind is so fearful – fearful of being mistaken or fearful of those things we see coming on the horizon – and how can we cope with these things? It is often an expression used when we cannot cope in and of ourselves; no, we cannot. We cannot deal with the heart of sin; we cannot deal with the devil, that tempter; we cannot deal with persecutors; they are stronger than us. Not just those without, but also we speak of persecutors within, and how the old Ishmael will cavil and brings us sometimes very low. But in all these things we prove that the Lord is greater: greater than our hearts and He knoweth all things.

Then, "We went through fire and through water." Now these two go together, and what God has joined we will not separate, but it is the work of God that brings about these particular afflictions, of which we have already spoken. His regenerating work – the waters of regeneration – bring these things, and cause that sanctifying or separating work (for there must be a separation), and that will be painful. We must be separated from this world; we must be separated from a deceitful heart. You may say, How can we be separated from that which is within? It is God's work; it is the work of the Spirit. There we find the conflict; there is the battlefield; there we often feel to be killed and yet we live; as dying and behold we live. It may seem a contradiction, but this is the experience of the Lord's people. So having entered these things by and by it brings them to make that profession of His name knowing that they are followers of a despised Lord and Saviour.

May I pause and ask the solemn question: Will you follow this despised Saviour? Will you be ready to suffer for His name's sake? To know all that He and those that follow Him may enter into? Well, if you have begun in any small way to know something of what we have tried to speak, then you may find that desire in your heart: O I would follow Him; yes I would! There is much that will hold you back, but under the sweet influence and power of the Spirit of God, finding the love of Christ constraining, you are compelled to follow Him, knowing that passing through the waters, as we have it here, is but a beginning.

You may say, But you have been speaking of all those things that we may have experienced in some measure to bring us to this point. Yes, dear friend, but you have only begun. You see, what needs to be done with regard to the preparing of your soul for eternity, only the Lord Himself will reveal and unveil. What a mercy it is we do not know what is before us! If we did, then we would be ready to give up, but He wisely keeps these things from us. But we find nonetheless these things have their effect, to bring us out into a wealthy place.

Fire and water may be used in varying ways to deal with the things that need to be dealt with. Let me explain. We use fire to burn up wood,

hay and stubble, and the fire will altogether consume it. There is that in us that needs to be altogether consumed; all those fleshly, covetous desires for something that will only satisfy for this time state – that needs to be burnt up – and afflictions, temptations, persecutions and such like, all serve to that end. Then fire is used to purify as it does gold. It will not burn up the gold – that is left. It is that the Trier takes and uses to work it as He may wish. But what does He make His people? Well, it is to be a part of the diadem, the crown, that spoken of in the 62nd chapter of Isaiah: "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." How shall it be? Only through the things which purify, and that is an important part of our experience, for it is to know the purifying work of God and there will be many things to learn in those fires.

There is one more thing I want to mention. Fire or heat is used to melt. These three things worked by fire: to consume, to purify and to melt. If the Lord brings you into some trouble or affliction and it melts your heart, you will then be made willing, made willing in the day of His power. The melting power of that fire will convey to you something of His dying love to enable you to follow in the things He has commanded you to do. That, in a sense, will make the fire pleasant. You may say, Can fire be pleasant? Yes, when you pass through things and are taught something of the dying love of the Lord Jesus, what He suffered for you. That is a sacred experience, rarely realised and known. If you should be led into it, perhaps once in your life, it will be a great mercy. The Lord often leads those in their first love when they venture forth in the way. He overwhelms them with a sense of His love, and it is His dying love, but only as we go on in experience already outlined, we consider and realise what our Lord and Saviour went through for our sakes. That melts our hearts; it breaks the heart of stone.

So these things are used to humble our spirit, and we need continual humbling. Therefore, we shall not only find it said, "We went," but also "when" – "When thou passest through the fire, I will be with thee." The Lord will speak this word to you when you are standing, considering all that is front of you. In reality, you know not what is in front of you, except you know that there will be afflictions, temptations and troubles. And through the waters and through the rivers, the Lord will be faithful to His dear people; He will not leave them nor forsake them. O what a mercy that is! The Lord, *He* is faithful whatever we are, and perhaps we need something to show us our own faithlessness. O how faithless we often are, but it does not alter His faithfulness. There is a fulness in His faithfulness and there is so often emptiness in all that we may profess. We say that we will do this or that, perhaps in all sincerity, like the disciples: "We will follow Thee." Peter said, "I will go with Thee, even

unto death." But Peter soon had to find what a faithless wretch he was, but his God, his Jesus was faithful – faithful in that He prayed for Peter that his faith would not fail. Now may this be a consolation when brought into the feeling that we are but poor, faithless Christians and poor, faithless followers of the Lord Jesus. But His prayer for our faith not to fail will maintain us; that will maintain us unto a faithfulness which will be proved at last.

In the Book of the Revelation there is a very solemn chapter where it speaks of the falling of Babylon and the solemn consequences of it, but there is the verse that speaks of those who are kept faithful: "These" – that is, the opposers – "shall make war with the Lamb, and the Lamb shall overcome them: for He is the Lord of lords, and King of kings: and they that are with Him are *called,* and *chosen, and faithful."* It is only as we are called unto these things and standing in the strength of our Captain, our Lord and Saviour Jesus Christ, that we prove our weakness, but His strength. So we are strengthened in faith, humbled in spirit and by these things prove there is much teaching.

Now we mentioned the teaching. There is the teaching for our own souls; we must be taught something of the holiness of our God, not one to be trifled with. That will bring a spirit of reverence and holy fear, and yet a sacred confidence. It does not cause in the child of God the awful fear of being a slave, but a filial fear. That is what we are taught. We do not learn it from a text book; we learn it by these experiences. What is filial fear and how may it work in your heart? Sometimes to drive you to Christ, and sometimes to draw you to the One who only can help you. Then we learn about His power in these things: the power to bring about these things, the power to sustain us in those things, the power to deliver us from those things – those afflictions, those troubles, those oppositions, those persecutions, those temptations. You see, we learn what the power is: the power of God as it works in us. And so we are taught these things, but if the affliction is as a chastening (and it may well be a chastening upon our soul to teach us His mercy) then, "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless" – and this is where we find we are brought into a wealthy place – "nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Well, I must come to this second part of the text: "But thou broughtest us out into a wealthy place." What a contrast! But it is that we may appreciate the wonderful difference from being in a place where we are consumed, brought to nothing, to feel that awe of things that are seemingly against us – but then we prove that in this is found a wealthy place, that God is for us, that He does bless us. He brings us out into the wealthy place when things have troubled us for some little while. What

a wealthy place did the Lord bring Gideon out into when he was found by the angel seeking to thresh in a place hidden from the Midianites! The Lord had permitted the Midianites to be raised up because of the sin and the wickedness in Israel. They had been under that oppression for some years – it will illustrate a little of what the experience is – those Midianites came when they saw the crops were beginning to show and they either stripped or burnt up the field. It brought much poverty in the land of Israel, but when the Lord would call forth His Gideon, He made him to know first the blessing that He could bring. He could bring it by His power, by His Word. First of all, there was the promise, then the confirmation of it; the fleece wet and the fleece dry. Then, the remarkable occasion when Gideon heard the Midianite tell his dream of the cake of barley bread tumbling into the camp of the Midianites and destroying it: this is none other than the sword of the Lord and of Gideon. So the day was to come when peace would be known again in Israel.

Through all the troublous years that David had, we read that there came the time when the wealthy time of peace would be known. We have it recorded above the 18th Psalm that it was "a Psalm of David the servant of the Lord, who spake unto the Lord the words of this song *in the day that the Lord delivered him* from the hand of all his enemies, and from the hand of Saul."

But let me return to the exercise of the Lord's people. The Lord brings them into these wealthy places where they might, as the psalmist speaks, lie down in green pastures and beside still waters. When the Word is found, you find it to be the joy and rejoicing of your soul. When He blesses you under the gospel ministry, you are brought into a wealthy place, the Lord's servant traces out something of what you are passing through and then sets before you the sweet and blessed promises, those promises great and precious. That is what headed the hymn (Gadsby's 329) we have sung: "The great and precious promises of God."

Now what has He promised? Well, He will not always be threshing the wheat; He will not always be ploughing the soil; He will not always be beating the cummin. No, when the instrument has done its work, then there is the gathering of all into the garner; thus the means used may serve the purpose. Let us remember that the Lord has appointed us who are His for a glorious purpose: meet for the Master's use. That will be fully realised when we come to our haven above; we shall be made meet to honour and glorify and praise His name as we can never do here on earth.

The wealthy place – He brings us into the wealthy place so that peace and pardon (sweet pardon) is conveyed to our soul, sins forgiven, the blotting out as a thick cloud our transgressions; they shall evaporate

and go, and what then is between your soul and God? The glorious Son of Righteousness arises with healing in His wings; it brings the sweet consolation that you are His and He is yours; this is our God. O that is the rejoicing of the church, to say, "He is our God"; and you can say, "He is my God." He brings you out into a wealthy place when you can say as Anne Steele,

> "My God, my Father, blissful name!
> O may I call Thee mine?"

Yes, you may call Him so when He puts you among the children and brings you to say, "My God, my Father."

How did He bring Mary into that wealthy place? They had taken away her Lord; what should she do? Sometimes in experience you may feel your soul so empty; you feel your Lord has been taken away altogether. He comes and He says (calls you by name), "Thou art Mine," and also says, "I ascend unto My Father, and your Father; and to My God, and your God." O that He should speak as though the very things that are His are yours also: a wealthy place.

Now I want to conclude with the emphasis on one word in our text and that is the word *but. "But* Thou broughtest us out into a wealthy place" This *but* will be in the experience of the Lord's people. And I want just to emphasise this in this way: "When thou passest through the waters, *I will* be with thee." You see, we find that in these things there are the "I wills" which will follow or spring forth from this *but.* "But Thou broughtest us out into a wealthy place," and He says, "I will be with thee." But what else does He say as you follow down in that chapter we read? (Isaiah 43) We come to this: "I will work, and who shall let it?" Why those fears? Behold it is Jesus who says, "I will work." Yet, here you are striving in the fires or struggling through the waters, and in all your afflictions – *but* – "I will work." He bringeth us out into a wealthy place; the Lord works and brings us there.

Then again, as we follow down this word, He says, "Behold, I will do a new thing." How often we need new things to be done for us! "Behold, I will do a new thing; now shall it spring forth; shall ye not know it? I will even make a way in the wilderness." There is a way, a way that is not seen by any other, but the Lord makes the way. "I will lead them in a right way." That 107th Psalm verses 5-9 describes the way that the Lord's people are brought to know this *but.* Then He says, "Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and He delivered them out of their distresses. And He led them forth by the right way, that they might go to a city of habitation. Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men! For He satisfieth the longing soul, and filleth the hungry soul with goodness."

Then finally in our reading in 1 Peter 1, what do we find there as we come to that conclusion? It speaks first of "the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." You see what the end of it will be: Christ, He comes; He has promised to. Perhaps He comes, according to our experience, sweetly, suddenly, when we have passed through trials all our days. Many fears may well up in the last moments of our life, but He comes, at the appearing of Jesus Christ to take His own people to Himself. What did He say to those disciples there in the upper room? "Let not your heart be troubled, neither let it be afraid," but He also said amongst the many things: "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." That salvation, knowing the precious power and effect of the atoning blood, knowing that you are justified in the merits of the High Priest, who has before you entered, knowing that there is laid up for you a crown of glory, a mansion above. It is He who delights to bring every one of His dear chosen there, His elect, those whom He formed for Himself to bring them unto Himself at last. Amen.

THE IMPORTANCE OF WALKING WORTHY

A letter by John Newton

I have had a letter from your minister since his arrival at ——. I hope he will be restored to you again before long, and that he and many of your place will rejoice long in each other. Those are favoured places which are blessed with a sound and faithful gospel ministry, if the people know and consider the value of their privileges, and are really desirous of profiting by them; but the kingdom of God is not in word, but in power. I hope those who profess the gospel with you will wrestle in prayer for grace to walk worthy of it.

A minister's hands are strengthened when he can point to his people as so many living proofs that the doctrines he preaches are doctrines according to godliness; when they walk in mutual love; when each one, in their several places, manifests a humble, spiritual, upright, conduct; when they are Christians, not only at church but in the family, the shop and the field; when they fill up their relations in life, as husbands or wives, masters or servants, parents or children, according to the rule of the Word; when they are evidently a people separated from the world while conversant in it, and are careful to let their light shine before men,

not only by talking, but by acting as the disciples of Christ; when they go on steadily, not by fits and starts, prizing the means of grace without resting in them.

When it is thus, we can say, Now we live, if you stand fast in the Lord. Then we come forth with pleasure, and our service is our delight, and we are encouraged to hope for an increasing blessing. But if the people in whom we have rejoiced sink into formality or a worldly spirit; if they have dissensions and jealousies among themselves; if they act improperly, and give the enemies occasion to say, There, there, so would we have it; then our hearts are wounded and our zeal damped, and we know not how to speak with liberty.

It is my heart's desire and prayer for you, that whether I see you, or else be absent from you, I may know that you stand fast in one spirit and one mind, striving together for the faith of the gospel.

I am, &c,

John Newton

THE PRECIOUSNESS OF THE LORD'S DAY

By Thomas Watson (c. 1620-1686)

We should have the Christian Sabbath we now celebrate in high veneration. The Jews called the Sabbath, "The desire of days, and the queen of days." This day we must call a "delight, the holy of the Lord, honourable." Metal that has the king's stamp upon it is honourable and of great value. God has set His royal stamp upon the Sabbath; it is the Sabbath of the Lord, and this makes it honourable.

We should look upon this day as the best day in the week. What the phoenix is among birds, what the sun is among planets, the Lord's day is among other days. "This is the day which the Lord hath made." God has made all the days, but He has blessed this. As Jacob got the blessing from his brother, so the Sabbath got the blessing from all other days in the week. It is a day in which we converse in a special manner with God. The Jews called the Sabbath "a day of light." So on this day the Sun of Righteousness shines upon the soul.

The Sabbath is the market-day of the soul, the cream of time. It is the day of Christ's rising from the grave, and the Holy Ghost's descending upon the earth. It is perfumed with the sweet odour of prayer, which goes up to heaven as incense. On this day the manna falls, that is angels' food. This is the soul's festival-day, on which the graces act their part. The other days of the week are most employed about earth, this day about heaven; then you gather straw, now pearl. Now Christ

takes the soul up into the mount, and gives it transfiguring sights of glory. Now He leads His spouse into the wine-cellar, and displays the banner of His love. Now He gives her His spiced wine, and the juice of the pomegranate (Song 2. 4; 8. 2).

The Lord usually reveals Himself more to the soul on this day. The Apostle John was in the Spirit on the Lord's day. He was carried up on this day in divine raptures towards heaven. This day a Christian is in the altitudes; he walks with God, and takes as it were a turn with Him in heaven. On this day holy affections are quickened, and Satan falls like lightning before the majesty of the Word.

Christ wrought many of His miracles upon the Sabbath; so He does still: dead souls are raised and hearts of stone are made flesh. How highly should we esteem and reverence this day! It is more precious than rubies. God has anointed it with the oil of gladness above its fellows. On the Sabbath we are doing angels' work; our tongues are tuned to God's praises.

The Sabbath on earth is a shadow and type of the glorious rest and eternal Sabbath we hope for in heaven, when God shall be the temple, and the Lamb shall be the light of it (Rev. 21. 22, 23).

THE MYSTERY OF PROVIDENCE

From The History of Providence *by Alexander Carson (c. 1776-1844).*
See Reviews, page 95.

ABRAHAM DRIVEN BY FAMINE INTO EGYPT (Gen. 12. 10).

Plenty and scarcity are equally from the Lord, and though famine is one of the scourges with which He afflicts His enemies, His own people also are the objects of His designs in such visitations. The famine with which the land of Canaan was visited on this occasion appears evidently to be intended by Providence to bring His servant Abraham into trial. Abraham was obliged for subsistence to go down into Egypt, and in Egypt he was tried in a peculiar manner, by the fear of losing his life on account of the beauty of Sarah his wife. This had a very wise and important purpose. It afforded an opportunity of proving that the strength of the faith which Abraham afterwards displayed was not from any peculiar vigour of mind, or any natural fortitude which he possessed superior to other men.

On the contrary, there never was an instance of greater pusillanimity than that which Abraham manifested on this occasion. From fear of losing his life, he exposed the honour of himself and of his wife in a manner that the least courageous person, possessed of any delicacy of

feeling, would not imitate. No danger could excuse him. The certainty of death would not justify such conduct. It was still worse when the event showed that his fears were groundless, and his suspicions were not only dishonourable to his God, but injurious to the court of Egypt.

His sin and cowardice were the greater, as he endeavoured to prevent danger by the aid of falsehood. He taught his wife to represent herself as his sister, in a way that led to the conviction that she was not his wife. "And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee. And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair" (Gen. 12. 10).

And is this Abraham? Is this the mighty man of faith? Is this the man who, from the strength of his faith in the divine testimony, is constituted the father of the faithful to the end of the world? Is this the man who had strength of nerve to lay his only son on the altar, and grasp the knife to sacrifice him to the Lord? Then let us learn that faith is the gift of God, that the strength of it depends not on the vigour of the human mind, but on the Spirit of the Lord who bestows and upholds it.

How useful is this instance of weakness in this mighty man of faith! Had Abraham always supported his character for unconquerable faith, men would have represented it as owing to peculiar nobility of mind, and as naturally the product of his own virtue. Indeed, after all the instances of Abraham's weakness when left to himself, many are in the habit of representing Abraham's great faith as worthy of justification from its own intrinsic excellence. But all such representations are proved utterly false, not only by the express declarations of Scripture, but also in a pointed manner by Abraham's utter want of faith whenever God left him to himself. Let those who are in the habit of giving glory to Abraham on account of the faith by which he was justified attend to this disgraceful instance of cowardice and total want of trust in the divine Protector. If Abraham discovered the strongest instance of faith, he also manifested the most pusillanimous example of distrust. There is nothing that is good in man. "Not unto us, O Lord, not unto us, but unto Thy name give glory." "In me," says Paul, "that is, in my flesh, dwelleth no good thing."

This instance of weakness in Abraham is also of great importance for the encouragement of timid believers. In prospect of great trial, they

may deprive themselves of the encouragement afforded in Abraham's faith by considering him as utterly beyond the reach of imitators. Abraham, they may say, was strong; we are nothing but weakness. And what was Abraham but weakness when left to himself? And when God was with him his strength was unconquerable. In like manner, whatever may be the greatness of the trial to which God calls the weakest of His people, they have encouragement to trust in His strength. He will not suffer them to be tempted above that they are able to bear, but will, with the temptation, make a way to escape, that they may be able to bear it. He perfects strength in their weakness. If God would call the weakest of His people to a trial as great as that of Abraham, He is able to uphold him as He did the father of the faithful.

The Providence of God, in directing the circumstances that here brought Abraham into trial, is seen also in the fact that Sarah happened to be seen by Pharaoh's princes. Not only did "the Egyptians behold the woman that she was very fair, the princes also of Pharaoh saw her, and commended her before Pharaoh." She might have been long in the country without being seen by any of the court. Indeed, had precaution been used, she might have been little seen even by the common people of Egypt. And it is strange that Abraham's fears did not lead him to keep his wife in retirement. The manners of the time also were favourable to this. Sarah had a tent of her own, and might have remained secluded from common observation. But it was the Lord's design that Abraham should be, in this affair, brought into trial, and all circumstances open the way to the trial. Except the Lord keep the city, the watchman watch in vain. Sarah is seen by those who had constant and immediate access to the king: they commend her beauty to him, and she is brought into his house to be one of his wives.

Such is the unsearchable wisdom of God, that He performs His purposes through the means of the counsels and actions of men. Human intellect cannot fathom this, but it is presented to our view in the Scriptures in almost every page. How consoling is this exhibition of divine Providence! God often delivers His people from the injurious consequences of the indulgence of their wisdom. Abraham sinfully brought himself into the danger of dishonouring himself and his wife; God permitted the plan to operate to the very brink of fulfilment. But then He mercifully counteracted it. By His providence Pharaoh was prevented from fulfilling his purpose. "And the Lord plagued Pharaoh and his house with great plagues, because of Sarai Abram's wife." And no doubt disease and afflictive accidents are often employed by God to keep the wicked from injuring His people, and to keep His people from fulfilling sinful or hurtful purposes. Men of God ought to take evil as well as good as coming from the Lord.

Not only did Pharaoh, through this interference of Providence, abstain from taking Sarah to be his wife. "He commanded his men concerning him; and they sent him away, and his wife, and all that he had." By this means he prevented all further occasion of evil. But while Abraham is dismissed, he is not spoiled. He had received great riches from Pharaoh, and he is allowed to carry all with him. This was the direction of the affair by divine Providence. Had it been God's will, Pharaoh might have sent Abraham away stripped of all his goods.

No doubt, also, the Providence of God directed the dismissal of Abraham, that he might go back and sojourn in the land of promise. He was to go about from place to place as a stranger and pilgrim in that country, as a father of all believers, who are strangers and pilgrims on earth. Abraham was not to be put in possession of the land of Canaan, but he is to live in it; and for this purpose divine Providence, when the object of his residence in Egypt was fulfilled, sent him back to reside in the typical land of promise.

TWO LETTERS OF SYMPATHY

By J.C. Philpot

To Mrs. Clowes [Mr. Philpot stayed with Mr. and Mrs. Clowes when in London]

My dear Friend,

I desire sincerely to sympathise with you in your present deep trial and heavy affliction, and I wish that I could offer you some consolation, or at least some hope, under the weight of your trouble. But I know well that none can give you any support or consolation but the Lord Himself. And O that He would kindly and graciously speak a word with power to the soul of your poor, afflicted husband, and that he might be blessed with a feeling sense of the Lord's love to his soul. We do not doubt but that he is all right for eternity. We know, and he cannot deny, that the Lord in times past has been very gracious unto him, and has manifested His love and mercy to his soul. But he wants to hear again His blessed voice and to feel the certainty of His pardoning love through the application of His atoning blood to his conscience. O that it might please the Lord to give him one sweet smile, to break in upon his soul, and say, "I am thy salvation," break all his bonds asunder, and reveal peace with power to his heart.

But even should this be withheld, the Lord has already mercifully taken away his fear of death; and thus it may not please His gracious Majesty to grant him the blessing which he desires and we also desire for

him. The Scripture says but little of the dying experience of God's saints, and sometimes we look too much for what the Lord has not especially promised – that is, any great manifestations of His love and mercy. He has promised to make their bed in all their sickness, never to leave them or forsake them, and that He would love them to the end. And all this He will fulfil in and for our dear friend.

I am glad that you have Dr. Corfe. You will find him a sympathising Christian friend, and his skill may alleviate, if not remove, his complaint. I wish you could have someone to help you to nurse him, as I fear it will overtax your strength, and you should, for his sake, keep up as well as you can. I would come up to see him, but at present cannot leave the house. Give him my affectionate love. He has my prayers that the Lord would appear for him. We unite in love, with most kind remembrances to Mr. L. I feel for him as well as for you.

Yours most affectionately,

J.C. Philpot

Croydon, January 26th, 1867

To Mrs. Tanner [widow of Joseph Tanner, pastor at Cirencester]
My dear afflicted and widowed Friend,

But for much occupation I should have written to you immediately that I received the tidings of your late beloved husband's departure, that I might sympathise with you in your troubles and sorrows. I had heard of his illness, but was not aware till the day before he died that it was of so serious a nature. But now, poor, dear man, he is released from all his sufferings, both of body and mind, and is in the fruition of that perfect happiness, to which he so often looked forward during the latter stages of his pilgrimage here. Having so sweet an assurance of his eternal happiness, and knowing what a life of suffering his was, it would indeed be selfish and cruel to wish him back. You well know what he had to suffer with his many trials from so many quarters, and though you may deeply miss him, and weep at the thought that you will never in this life see his face nor hear his voice more, yet I am sure that you have every reason to rejoice rather than mourn.

Still, nature will have its course, and it is often a great relief when the tears can freely flow, and grief find its appointed vent. It was a great mercy also that you and your daughters were able to minister to his wants and comforts in his last illness, and to have the sweet satisfaction of witnessing the sweet peace that he enjoyed in his soul. What an infinite mercy it also is that the Lord has blessed you with the consolations of His spirit at various times, and I do hope that as your afflictions abound, so also may your consolations.

I believe you know that we were much united both in heart and judgment. Indeed, I had great esteem and affection for him, and I am

sure he always treated me with the greatest kindness and affection. I should be glad if you could put together some little obituary of him, as he was so much esteemed and respected by all who knew him, that there might be some record of him in the *Gospel Standard.*

With our united kind love to yourself and Mrs. W.,

I am,

Yours affectionately in the Lord,

J.C. Philpot

Croydon, February 14th, 1867

A YOUNG SOLDIER'S DIFFICULTIES

Letter written by Joseph Rutt, senior, to his brother Tom. Mr. Rutt, who died in 1976 aged 65, was a well-known minister in our churches. He was the father of the present pastors at Matfield and Lamberhurst.

My dear brother,

I feel I ought to write you a few lines as the letter you sent me when I was at Branderton in training touched a tender cord in my heart when I read it, being in a very dark state of mind at times; I shall never forget my first three weeks in the army, being in a complete change of circumstances, and to my feelings the Lord had left me. I opened God's Word but found nothing, and at the throne of grace, no sweetness or liberty. This so troubled me that I got up one morning about 4.30 and wandered into the grounds of Branderton Hall, and fell on my knees and tried to seek the Lord, and as soon as I got on my knees, the suggestion came: somebody is looking at you. Up I got and looked; all was quiet and this was before daylight. How clearly I know now it was the devil, but after this it began slowly to break; I had such sweetness in letter writing. The dear Lord was pleased to give me a liberty and sweetness in prayer, and one night the words humbled me, in fact the whole hymn:

"It is the Lord, enthroned in light,
Whose claims are all divine,
Who has an undisputed right
To govern me and mine."

For a few moments, everything was laid straight.

Another time I remember going into my tent and cried like a child, having been parted from my dear wife and all I love. I fell on my knees before the Lord and my poor heart was broken; felt I should never find any more comfort. But blessed be the dear Lord, He has many times since then comforted my poor mind, notwithstanding my ruined, lost condition and utter worthlessness. Truly I can say whatever our outside

path may be, the dear Lord is able to make a crooked lot straight, and it still remains the same. I remember riding in a lorry a few days ago full of soldiers and singing away – they were all sorts of songs – and the dear Lord humbled me and everything was alright.

And last Saturday I felt tired in body, low in mind. I felt things were wrong and I did not look to the Lord and walk in that tenderness as I ought to do. In this state I opened the hymnbook and these words were sweet and humbled me, made the tears flow down:

"Cease, O believer, cease to mourn;
Return unto thy rest, return," etc.

The whole hymn and another hymn that speaks of Christ's righteousness. It did not matter where I looked, it was comfort. I have never before felt such a complete change. My natural body was normal, all tiredness gone, and my soul refreshed by the dear Lord's humbling grace. Can I not say, "I found Thy words and did eat, and they were sweet to my taste"? Truly I would desire humbly to say, "Man shall not live by bread alone."

What a mercy, my dear brother, to have a taste within our unworthy hearts that cannot live within [without?] the bread of heaven! O that I was more alive to eternity, but my flesh would pull me into the world, but thanks to the dear Lord's preserving care and mercy, I have been kept thus far from falling into sin, but I assure you, my dear brother, at times it has been a mighty conflict with my vile nature, a tempting devil and the world without. Many times when very low the devil has come and said, Go and enjoy yourself; you are in a strange place; nobody knows you; go on, have a good time. I remember lying on my bed and the devil nearly had me, for the devil knows what my vile nature loves. But all thanks to the Lord God almighty, I have been upheld until now.

The good Lord bless thee and be all you need for time and eternity. I humbly trust this is the prayer of my heart for you my dear brother. Love to Mum and Dad and all the friends.

Your affectionate brother.

Saxmundham, Suffolk, November 14th, 1940

A humble soul is quick-sighted: he sees the rod in a father's hand; he sees honey upon the top of every twig, and so can bless God; he sees sugar at the bottom of the bitterest cup that God doth put into his hands; he knows that God's house of correction is a school of instruction, and so he can sit down and bless when the rod is upon his back.

Thomas Brooks

TURTON'S PILLAR

The life of James Turton of Haydock

(Continued from page 61)

In the year 1889, when dear B. [Andrew Bools of London] was preaching, I had a sight of Christ in His sufferings that overwhelmed me. I saw Him bleeding, groaning, dying, and I begged of God He would not let me alone, or I felt I must die on the seat. I seemed to hear those eternal words: "Father, forgive them." But I do not know where the poor sinner is that can fully describe Christ in His sufferings or in His glory! O that time! How glad I was I was on the back seat!

My mother gradually lost her sight and was quite blind for the last two years of her life. I loved her much, and stuck to her to the last. So did my dear wife love her, and my eldest sister watched over her night and day with every possible care. Dear Bradbury sent her a weekly donation for years. And though her blindness was a great affliction, I am persuaded there were times she was quite reconciled to it. I took every opportunity to spend an hour with her, though living two miles distant. She had watched over me and prayed over me in those dark days, and God gave me a strong desire to do all I could for her. The last week she lived, I went after business and stayed with her through the night, and O what I learned in those nights! Sometimes she forgot there was anyone there but God and herself; and the holy, heavenly communion that went on between them I can never describe. The last portion of the wonderful Book I read for her was Psalm 132, on the night before she died, when her very soul seemed to dance within her. She held up her thin hand and praised the Lord marvellously and prayed earnestly for God to take her to her heavenly mansion, and in twelve hours He answered that prayer. She never spoke again, but once during those hours I said, "Mother, if God is with you and you are happy, squeeze my hand." And O how she kept squeezing it! and she died without a struggle or a groan. Thus ended a precious life, dear to me.

The first glimpse I had of that glorious place the Lord has prepared for all His blood-redeemed people was about this time, as I lay ill in bed. 1 saw Jesus enthroned on high in glory, and the Father seated in all the splendour of His majesty, and the Spirit moving all the glorious trains of living, adoring, glorified beings. Some I knew, some I knew not. But O the glory, majesty and grandeur I cannot describe! Dear Watts has it in those beautiful lines:

"There all the heavenly hosts are seen;
In shining ranks they move,
And drink immortal vigour in,
With wonder and with love."

Now, having had this sight, I have no fear of death, for Christ will convey me through the shadow. It is only a shadow (Psa. 23. 4). This was a blessed time to me. I told my dear wife I had seen the glory, and she believed me, and rejoiced with me at the great goodness of the Father of mercies in so graciously dealing with such a poor, ignorant sinner as I. I told it to another dear saint who I thought understood all mysteries, but he only smiled and said nothing. This was a damp cloth on my mouth, and I have not told it again till now.

But in twelve months after the above display of divine goodness there was a change in providence. Now I was nearing a new roadway, a path I had never travelled in, and had I known what was before me, I should have wished to die with my dear mother. In the following year the great coal strike of 1893 came as a calamity upon us. We were in the midst of it, for I believe we had not one customer but worked in or about the mines. We had done a good business and worked hard; we had got a bit of property and a bit of money, a good stock of eatables and wearables, and a good stock of patent medicines. But the eighteen-week stop cleared us of everything, and put us in debt. This we had never known before. Many of our customers left us, some owing £10, some £50; some blamed me for letting everything go. Well, I had been a collier myself, and I helped them all I could to win the battle, but they proved treacherous, and instead of stopping with me, they left. A great misfortune to me was a big stores and another drug shop started within a quarter of a mile from me. Here they all fled, and left the poor simpleton to do the best he could. We struggled against wind and tide five years, till two creditors pressed me into bankruptcy. This gave my poor wife a blow she never got over. I could not persuade her to go to bed, and I could not go. At everything that stirred she thought someone was coming to take all we had. The night was worse than the day. I read all the cases I could find in the Bible to try and show her that others had been in deep trouble before us, and God had delivered them. The looks she would give almost petrified my soul, and she would say with such force, "He will never help us."

I will just note one thing. It may not suit some, yet I believe it will others that have been tempest tossed. The night before I had to meet the creditors at Manchester, I had a terrible night; we had no sleep. I had not a penny to take me there, and the ordeal I had to go through was awful to me. 1 took a knife and sent it into my hand, and wrote a prayer to God in my own blood. Those lines are on a leaf of my Bible now, and as I write I see the knife-mark in my hand. But behold what God did for me! The morning came, and I was getting ready for Manchester. My dear wife said, "What is the use of getting ready? You have nothing and you cannot walk so far; what will you do?" I said, "Just be quiet, and see what God will do." I had not long said those words when a knock was

at the door. I opened it, and a woman put ten shillings in my hand, saying, "This will perhaps help you; pay me back any time." O it filled our mouth with praise, and off I went to Manchester.

Here I met with a most fierce temptation. I got into a compartment alone, and as the train hurried away at full speed, the devil came in close by my side and said, "You will get into such a mess with these creditors today that you will be locked up, and never come home again. Open the door and jump out." O how I kept praying to the Lord to drive him away! I was covered all over with perspiration, and thought about the blessed Jesus sweating great drops of blood falling down to the ground. But these words came with power: "Fear not, I will deliver thee." O what a miracle! Sceptic, where are you? The devil fled. I saw him go through the door he tried hard to persuade me to go through. I sat calm as the summer day. "I will deliver thee," kept singing in my soul.

The Official Receiver shook hands with me and asked me to sit down. I waited half an hour, when he came again and said, "I do not think your creditors will appear." About ten minutes later he came again and said, "It is all over; none of them will come now." I said, "What will the next be?" He said, "You will hear no more till your public examination"; and he shook my hand and said, "Good afternoon." Now I hurried home to tell my dear one all that had happened, and we wept together, and broke our fast at 5 p.m., having had nothing since the previous day. That blessed promise and speedy fulfilment of it were both meat and drink to me. My dear friend Bradbury sent me some money, and our deacon collected some from friends, which enabled me to pay the Receiver all he required to let everything remain. Then my dear wife began to revive a little, and chided herself for her unbelief.

At my public examination I was questioned and cross-questioned three-quarters of an hour, and God helped me through after a night of wrestling prayer. My poor dear one and I had little sleep that night, but God gave me this word: "Fear not"; only seven letters; but they did my soul more good than if the King had been going with me. After the examination, the Receiver told me to go home and not trouble, for they never had a straighter case than mine. He said it was an honourable bankruptcy. This was a backing to "Fear not." So I hurried to tell my dear wife the whole matter, but I was some time before I could do it. We had eaten nothing before through fear and trouble; now we could not eat for rejoicing of heart. I crept to my secret spot, and was looking to see if there were any marks of the tears I had shed, when a heaven of praise rushed into my soul. Then I felt a new man, and we ate our meat with gladness.

But after all this, I had my old, infernal foe to battle with. God had kept him in the background, I feel sure, through the foregoing worry and

trying scenes; but now he showed his face and began to plague me about this matter. One morning after I had been at the mercy-seat, he came to me and so dogged me that I could not get rid of him till I gave him an audience. And he began like a real master that knew how to environ poor simple souls. He said, "There is one little thing here you cannot deny." I said, "What is it?" He had a particular note of the whole matter. O how careful we need to be in our whole conduct and behaviour! For even the devil knows our wrong steps. I had once acted a lie, though I had not said it with my lips; but it was brought so vividly before me that I could not deny it. Then he began reaping up things half a century ago. "Ah," I said, "all those things were swallowed up long ago. My blessed Master said, 'All manner of sin shall be forgiven unto men'; and I know it because I have felt it. My first witness is: 'I have blotted out, as a thick cloud, thy sins'; and I have a score more witnesses from His blessed Word which thou and all hell cannot withstand." This finished him for that time, and he departed foiled.

After five weeks of an experience I hope no dear children of God may ever have, we opened the shop again with nothing at all in it to sell. Here God found me more friends, and raised me a bit of money which helped us to keep creeping; and for nine years we kept creeping on. It has been all creeping from that day till now. We crept along together till my dear one dropped into the grave, and I am creeping onward to it. To tell of some of these creeping times might interest some that know the narrow way. For truly it has been a narrow way, so narrow sometimes that my dear wife and I could not go together; but I could not leave her, so had to keep fetching her up by prayer, supplication and tears. Sometimes, when we had got through a difficult pass, she would drop a tear and bewail her want of faith; but I tried to encourage her with the Word. It is a wonderful Word. One word from the Book is better than a thousand of mine, for God will honour His Word. After one sleepless night in this trouble, when I had been driven by wind and tempest to my wits' end, I took the blessed Word and fell upon: "Be still and know that I am God." I was enabled to obey the word, and He wrought wondrously, making darkness light and crooked things straight.

I might here, as we are telling of the wonders of our God, for He is surely *our* God, relate a wonderful thing that happened in this old house. Our cupboard was bare, and had been so three days; and we had no coal neither. My wife says, "We are getting to the end now." "The end of what?" I said. She looked at me, but said nothing. I said, "Just have a bit of patience." "*Patience! Patience!*" she emphasised it. Now there was not a more patient woman than she, though she repeated the word in the manner she did. "Yes," I said, "that is one of the things that God learns us, Romans 5. If we had not patience, the chain would be a link

short." "Ah," she said, "we are short altogether; we shall never see good any more." "Well now," I said, "just sit down while I tell you a thing or two. Now where shall I begin? If I start 6,000 years back and come down to Jesus Christ, we shall find that our condition is genteel compared with any one of them." (I had mentioned a score of suffering men and women, all followers of God.) "Look at your blessed Master," I said; "He had nowhere to put His dear head; we have a nice warm bed." I could see the tears coming, and mine began to creep down my cheek, when she said, "Let us never say another word, but suffer till we die." "Agreed!" I said, "we will never grumble again." While we were making this bargain, the postman left a letter, and when I opened it, there was a ten-shilling order in it. I put it on her knee. I was knocked all to pieces, and she was the same. But it put us right for a time, and we ate our meat with gladness and singleness of heart, *praising God* (Acts 2. 46). Who had need more than we?

I have said nothing about my baptism, and a hundred and one things besides which God has done for me; but I must say a word about the baptism. I was not baptized till 1894, though stopped in my wild course in 1862. Perhaps some will wonder how this was. Baptism never troubled me till dear Bools was preaching, I think it was in 1887. He spoke of it in a way I had never heard before. I had tea with him, and began to argue about it. Three words he said never left me till Mr. Hinchliffe* put me into the water. Now if I must write all that passed between *Ruach* [The Holy Spirit] and me during those seven years while the battle lasted, I should need a volume. When the conflict began, I thought it was only a flash in my natural understanding, and would subside by and by; but to my surprise it turned out to be more than a flash; it kept pricking me more deeply and more keenly. Still I fought hard against it, till at last I fell down and said, "Lord, I will obey; have mercy on me!" Now this was a new line of experience. I never thought I should get into conflict with my Lord. O I thought, is this little thing all my dear Rose of Sharon wants me to do in obedience to His sweet command? "Lamb of God," I said, "I will go ten times through the water; yea, I will go through fire if Thou command it." But O what a poor, weak, procrastinating spirit I had at the time! O the forbearance of my loving Lord! Years passed ere I yielded. When He invited me in gentle terms by the mouth of Bools, I paid no particular heed. Dear Croft [Jesse Croft, father of Walter] touched me; so did Master Alexander [George Alexander of Birkenhead]; and after these touches *Ruach* began in more earnest. In 1892, one morning He brought me out of bed with a melting heart and much confession for my fighting against so kind and

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* There is a memorial tablet in Uffington chapel to Henry M. Hinchliffe (1845-1925)

gracious a Master. Here, on my knees with my Bible in my hands, on the 5th day of May, Deuteronomy 26. 17, 18 was solemnly entered into: "Thou hast avouched the Lord this day to be thy God, and to walk in His ways, and to keep His statutes, and His commandments, and His judgments, and to hearken unto His voice: and the Lord hath avouched thee this day to be His peculiar people, as He hath promised thee, and that thou shouldest keep all His commandments." And I vowed before God with my hands upon His holy Word. It was a solemn time indeed.

At this time I had some property, some money, and a shop and store full of everything. It was a saying in the place: "You cannot go to Turton's for the wrong thing." Now who could forgive me, beside God, for my wretched procrastination? I did not perform my vow till I was so reduced in providence that I had not a shilling. Then He brought me again on my knees, Bible in hand, early in the morning. In fact, I may say I had had a night of struggling, praying, weeping; and with trembling heart I opened the Book and said, "Lord, let us settle the matter now." And O, it said, "I will chastise (or punish) thee seven times for thy sins" (Lev. 26. 18). I opened right on it, and I said, "Lord, it is enough; I will go to the deacon now and offer myself if they will have so vile a monster as I"; thinking they would shut their hearts against me after such villainy as I had practised against the best, the kindest, most loving Friend I had ever known or the world had ever seen. But instead of frowns, which I feared, I met with smiles on every hand. "O my God," I said, "where must I hide my face?" But instead of hiding my face in shame, my blessed Lord lifted up the light of His countenance upon me, and made me drink and forget my poverty.

Now comes the time for the burial. On the Wednesday night previous I had five hours' fight with the devil. I jumped out of bed, fell on my knees, and said, "Lord, deliver me." O the arguments I had with the devil that night! He showed me almost every sin I had done in my unregenerate state, and said, "Dare you take that solemn step? There are people living yet that knew your vile, mad career." I said, "Devil, if thou bring a thousand devils with thee on Sabbath morning, God helping me I shall go through, if it is fire instead of water." I saw him move away as plainly as I see my pen run along. Perhaps some may *pugh* at this. Ah, but if ever he mauls them as he has done me, they will know more about it.

Well, after I got into bed I slept three hours, and I had sweet anticipations of the event. On Sabbath morning I arose early with joy in my soul, and my much-abused Master was so near to me I was astonished, after all my treachery and base conduct. Yet, after all this, He filled my soul with love and my mouth with laughter. The devil could not get near me, for Christ was a pavilion round about me. I felt nothing

of the water; heaven was in my soul, and my blessed Lord never upbraided me, never took His smiling face off me all day! What think you, poor sinner, who are hanging back after the Holy Ghost has shown you the right way? Do not treat Him as I did. I never forget my conduct to this day, though nearly nineteen years ago. He has blessed me, loved me, caressed me; but do not think I have had all this Lamb and no bitter herb!

(To be continued)

BOOK REVIEWS

Sermons preached by J.K. Popham, Vol. 4; hardback; 346 pages; price £19.95 plus £2.95 postage; published by Matthew Hyde and John Crowter, and obtainable from Haystacks, Green Lane, Potter Heigham, Norfolk, NR29 5LP.

J.K. Popham was an eminent preacher of the gospel of the grace of God. Over the years, many volumes of his sermons have been welcomed and appreciated by the people of God. These sermons (nos. 91-120) have never been published before, having only recently been transcribed from the shorthand in which they were taken down.

We must say we were quite surprised to read the publishers' comment that these sermons "represent Mr. Popham's gospel ministry at its best." On beginning to read them, though, we immediately knew what this meant. Over the years we have read many of J.K. Popham's sermons, but these *are* outstanding. Why, it is difficult to say. Is it because *all* of them are preached on texts from the four gospels (and so on the one theme, Jesus Christ Himself)? But, also, we wonder if these are produced *verbatim,* exactly as Mr. Popham preached them? (We have a feeling that in some previous volumes, the sentences have been edited and "smoothed out.")

The first sermon is on an unusual text (Matthew 2. 13), Herod seeking the young Child to destroy Him, but most profitable on the conflict between "the two kingdoms." Outstanding is a sermon on "Behold the Lamb of God." There are *four* sermons including the beautiful words, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." This was a favourite text of Mr. Popham's. Mr. Jesse Delves (at one time one of Mr. Popham's deacons before becoming pastor at Clapham) told us that there were people who visited Brighton once a year with a special desire to hear Mr. Popham; and they said, "But he preached from that last time!" (Matt. 11. 28).

Two things are very noticeable. Mr. Popham's wonderful knowledge of Scripture and his ability to quote freely texts that are very little known. Then, the way he goes a little more deeply than most preachers into the exercises of a living soul. This is close preaching.

We warmly recommend the book.

[N.B. The sermons are in *scriptural* order, not according to when they were preached. Volumes 1 to 3 are also available at £19.95 per volume.]

The History of Providence as Manifested in Scripture, by Alexander Carson; paperback; 242 pages; price £7.50; published by The Banner of Truth Trust, and obtainable from Christian bookshops.

For years we had heard of Carson on Divine Providence (first published 1840) as a Christian classic but had never come across a copy. We always imagined it to be something like *The Mystery of Divine Providence* by the Puritan John Flavel. The two books could not be more different.

We found Alexander Carson's work most interesting and spiritually profitable. The approach he takes is to consider events in Scripture, Old Testament and New (139 in all) and show how in each case a divine Providence reigned. In many cases the most evil things were overruled to work for good. In so many cases, so much depended on so little – but time, place, circumstance all ordered by an all-wise God. We have only to think of Abraham's servant seeking a wife for Isaac or the whole of the Book of Esther – but there is so much more.

We were so impressed in reading the opening chapter by its originality and yet its value that we have included this (page 81).

The book is warmly recommended – and we would say because of its manner of approach, commenting on individual narratives, it is easier to read and more interesting for the general reader than a solely doctrinal treatise.

Interestingly Alexander Carson (c. 1776-1849) in his former life attempted to refute believers' baptism, but in doing so he became convinced that believers' baptism is the baptism of the New Testament. From being a Presbyterian minister in Ireland (where he spent his life) he became a Baptist minister and wrote his best-known book *Baptism, Its Mode and Subjects.* He also collaborated closely with Robert Haldane in the latter's *Commentary on the Epistle to the Romans.*

Bible Animals; Word Wise (Volume 2); by Alison Brown; very large paperbacks; well-illustrated; each 32 pages, price £3.50 each; published by The Banner of Truth Trust, and obtainable from Christian bookshops.

Bible Animals is intended for ages 5+. It contains large, coloured pictures of animals and birds (e.g. the dove, the ram, the camel, etc.) with an identical outline, to be coloured, on the opposite page. We are pleased when suitable books for little children appear.

The book is sub-titled, "Lessons on living for God, based on some Bible birds and animals." Unlike so many books for young children, most commendably Mrs. Brown seeks to give a spiritual application (though we ourselves would not have put things just as she does).

Word Wise is a different type of book, and is for older children. We are pleased to find the very strong emphasis on the infallibility of Scripture and the truth of Creation. Most of the chapters show how even the most recent discoveries of science are in complete harmony with the Word of God. The sub-title of the book is: "Just as God said."

There are various puzzles, questions and answers, places to fill a text in, etc., at the end of each page. The book begins by speaking of a number of eminent scientists who firmly believed the truths of the Bible.

We think the aim expressed is excellent: "to connect what children do in the classroom on the other days of the week to the Bible."

We are pleased to welcome this book.

THE REDEMPTION PRICE

"And when they had nothing to pay, He frankly forgave them both"
(Luke 7. 42)

Men owe the Lord a different score,
Some owe Him less, some owe Him more,
Yet none can pay his debt;
No man can wipe his conscience clean,
For death is due to every sin,
The small as well as great.

No room for merit can appear,
She must not thrust her visage here,
Where all are doomed to die;
Of mercy much we stand in need,
By mercy only are we freed,
And should for mercy cry.

If stinging debts the conscience wring,
Go, take them, sinner, to the King,
Where mercy may be found;
His look is sweet, approach Him near,
His heart is kind, thou needst not fear,
His mercy has no bound.

What if thy guilt should reach the sky?
His mercy reacheth twice as high,
And over it will soar;
Or if thou sink in Jonah's hell,
His mercy deep can reach thee still,
And draw thee safe to shore.

This mercy unto Christ we owe,
He bought the pearl, and dearly too,
And now bestows it free;
A vast redemption-price He paid,
Himself a sacrifice was made,
To buy the pearl for thee.

John Berridge (1716-1793)

OBITUARY

Fred Warburton, for many years a member and deacon at Rochdale Road Chapel, Manchester, died on December 29th, 2012, aged 90. "The memory of the just is blessed."

John Robert Broome, a faithful minister in our churches for many years, member of the church at Trowbridge, died on February 14th, 2013, aged 81. "Help, Lord; for the godly man ceaseth."

THE
GOSPEL STANDARD
APRIL 2013

MATT. 5. 6; 2 TIM. 1. 9; ROM. 11. 7; ACTS 8. 37; MATT. 28. 19

BEHOLD THE LAMB OF GOD

Sermon preached by J.K. Popham at Galeed Chapel, Brighton, on October 2nd, 1929

Text: "Again the next day after John stood, and two of his disciples; and looking upon Jesus as He walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus" (John 1. 35-37).

This remarkable chapter begins by declaring the eternal deity of Christ. "In the beginning was the Word, and the Word was with God, and the Word was God." One of the greatest proofs of the inspiration of Holy Scripture is, to my mind, this verse, stating the profound, incomprehensible mystery of God and of the distinct personalities in the Godhead. If men will contend for an inspiration of suggestion only, what will they make of this? How could any man, mere man, with suggestions of deity perhaps brought to him, have expressed the profound, incomprehensible mystery, as here we have it expressed? But that is just by the way. What I would say is this, that this Person, the Word, is also called the only begotten Son, the only begotten Son dwelling in the bosom of the Father. So dear friends, what a Person you believe in if you believe in the Lord Jesus Christ.

This Word, this Son, this only begotten Son, was made flesh, became man, was made under the law, took the nature of the children, became the Captain of their salvation and was made perfect through sufferings. He cried with strong crying and tears unto His eternal Father and was heard in that He feared. O see this great God in this humble condition looking to His Father, waiting on His Father, and bearing the burden and the curse of imputed sin. Of all the mysteries the Scripture reveals, this is the greatest: the Word made flesh. As a consequence of the Word being made flesh, the religion which the people of God have is a religion that has the highest possible praise in it. It has its origin in heaven, it has a power in the heart, it gathers the soul up to God, it unites the soul with God, it brings redemption into the conscience, it brings love into the affections, it brings a King to the heart, it brings the atonement to the conscience. O it is a great religion that great sinners have!

It is a great God who reveals Himself to them and dwells in them; and this Person, this Lord Jesus, Son of God and man and of whose

Godhead, name and blood you were singing, John was sent to proclaim, to be a forerunner, to be the voice of one crying in the wilderness, and he knew that he was a forerunner. He knew that this incarnate Word was to come, to be made manifest to Israel and that he, therefore, was sent to baptize. He knew that this coming Saviour would baptize with the Holy Ghost and would make good the word, which later was uttered by Himself, that the Holy Ghost should be in the believer a well of water springing up into everlasting life. But until this baptism of Christ took place, it seems that John had no personal acquaintance with the Man Christ Jesus. He knew He was to come, but now the day arrived when the given sign came to John's vision. He was told that upon whom he should see the Spirit descending and remaining on Him, the same is the One who was promised, who should come suddenly to His temple and He came and John said, "I saw; I saw." O the sight that John got then, the vision of faith, and the vision of the very Person of whom he had been told, and whose coming he prophesied. What a sight! It made him a preacher of Jesus in a moment. He said, "Behold the Lamb of God."

And after that day of Christ's baptism,* the day afterwards, John stood with two disciples and the text tells us this: "Again the next day after John stood, and two of his disciples," and the Lord Jesus whom he had baptized the previous day came along. John saw Him walking and the sight again affected his heart and loosened his tongue and again he said, said to these two men, two of his own disciples, "Behold the Lamb of God," and the sight so got hold of them that they left their master John and followed Jesus.

The middle verse of these three is the one I would particularly call your attention to. "And looking upon Jesus as He walked, he saith, Behold the Lamb of God." We do not follow a cunningly-devised fable when we speak of Christ as being a real Man. Heresy very soon crept into the church of Christ and there were men who began to speak as if there had only been an apparition or only a fancy, not a real Man, but John saw a real Man and the disciples of John here spoken to saw that same real Man and you, O you, O believer, who by faith believe the testimony of the Scripture and have had the revealing light of the Holy Ghost in your hearts, you believe that Christ is a Man, a real Man. You have sung, we have all sung again and again the words of Hart:

> "A Man there is, a real Man,
> With wounds still gaping wide,
> From which rich streams of blood once ran
> In hands and feet and side.

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* Not all commentators agree with what seems to be Mr. Popham's view, that verse 29 was the occasion of the Lord's baptism.

"'Tis no wild fancy of our brains,
No metaphor we speak;
That same dear Man in heaven now reigns,
That suffered for our sake."

O it is great to be enabled to hold fast the sacred humanity of the Lord Jesus! No salvation without that, no access to the eternal God except through the rent veil of the Saviour's real humanity. No redemption except by the Man Christ Jesus united to the eternal Son of God. Brethren, hold fast that, stand on that ground, the reality of the sacred humanity of our Lord and Saviour Jesus Christ.

Now John's word: "Behold the Lamb of God." And first, a word about the Lamb of God. When did Christ become the Lamb of God? The Scriptures tell us that He was foreordained before the world, that He was then, in the purpose of God, the spotless Lamb of God. A Lamb without blemish and without spot foreordained before the world unto our glory. It is a great thing to believe in the decrees of God, especially in that decree in which all others found their being, so to say, and their strength and their beauty, and their glory – the decree concerning the incarnation of the only begotten Son of God. Salvation had its rise in eternity. It was not in the purpose of God subsequent to the Fall, and an afterthought and purpose. The Lamb foreordained before the world began, of whom there is that beautiful type of which we were speaking last Lord's day, the Paschal Lamb, a beautiful type of the Lamb who then, in God's heart and decree, existed. See the position of the church here. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world ... having predestinated us unto the adoption of children by Jesus Christ to Himself" (Eph. 1. 3, 4). This is the beginning, so to express it. He was the Lamb of God in the decree of God in eternity, and there was no uncertainty concerning His coming.

In the history of the Jewish nation and the dispersion of the ten tribes, we see the preserving providence of God in keeping the kingly tribe of Judah, of whom Christ should come. That tribe must not be utterly broken to pieces until the Messiah should have come. O the workings of God, "who worketh all things after the counsel of His own will" (Eph. 1. 11), according to His eternal grace and purpose. Providence is admirable, providence is wonderful and providence is intimately connected with the Lord Jesus. It seems not particular, put naturally, that a mere kingly tribe, as Judah, should remain, who Hosea said, "But Judah yet ruleth with God, and is faithful with the saints" (Hos. 11. 12). And when the Messiah came, the multitude of the heavenly host sang, "Glory to God in the highest, and on earth peace, good will toward men."

So He is the Lamb of God before the foundation of the world. He is the Lamb of God manifested in due time. In due time He came, which is called "the fulness of the time"; that is the fulness of the time appointed by the Father, and in that fulness of time Christ came. If it were given to see by the Holy Ghost the miracle of the incarnation in the glory of it, to see God taking the nature of the children, to see the mystery by faith that can never be comprehended, of the holy, eternal God descending and taking into union with Himself our frail nature, that He might be like unto the children – "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same" (Heb. 2. 14) – we should admire, and adore and love this great One who condescended to come from the highest to the lowest. "Now that He ascended, what is it but that He also descended first into the lower parts of the earth" (Eph. 4. 9). May we love the incarnation of the Son of God. No redemption without it.

The Lamb of God must be without blemish, and this gives a beauty to the types of Him. You remember that the sacrifices under the old dispensation were to be without blemish. The Paschal Lamb must be of the first year without blemish. And when the sacrifices were made, before being offered they had to have their inwards washed, their legs and their inwards washed with water, to express in type this beautiful thing concerning Christ, that He had no blemish, and it tells us this, that God could accept nothing that had a blemish in it, that He is pleased with nothing but perfection, and a perfect Saviour therefore pleased Him. "Behold the Lamb of God" without a blemish, without spot or wrinkle or infirmity of a kind that would be sinful.

And the Lamb of God was for a sacrifice. Jesus was sent for a sacrifice and Jesus came to offer Himself without spot to God. Jesus intervened in the quarrel of men with God and God's anger with men. Jesus came and stood in the breach and came and offered Himself willingly, offered Himself lovingly, offered Himself in a sufficiency to please God and to satisfy justice. The Lamb of God must die. "He is brought as a Lamb to the slaughter" (Isa. 53. 7), had nothing to say against justice when it arrested Him, had nothing to say against the sword of justice when it was appointed to Him and was about to thrust itself into His very heart; had no complaint to offer. He was as a Man who had no reproofs in His mouth. He was there, a Substitute, to do the work of a Substitute. He was there as a Lamb to be offered and He, also being a Priest, offered Himself without spot to God. Jesus was that Lamb, that wondrous Lamb, the Substitute, giving His life for the lives of a company that no man can number, shedding His blood to wash away the guilt and the stain of sin.

Jesus was sent to be a sweet savour unto God. It is written that He offered Himself a sweet savour unto God. And to the church spoken about by Ezekiel, God said this: "I will accept you with your sweet savour" (20. 41). The people over whom He had been reigning in the wilderness with terror and an outstretched arm, these very people should come to Him with their guilt, and then He said, "I will accept you with your sweet savour," and that was in the Lamb, the holy Lord Jesus, the Lamb of God.

Behold Him therefore on the cross. What a place for the eternal God to be in! "Cursed is every one that hangeth on a tree" (Gal. 3. 13), and the anger of God was burning against this Surety instead of burning to the lowest hell all the election of grace. And there was this Lamb, there was this Lord Jesus on the cross. "And I," He said, "if I be lifted up from the earth, will draw all men unto Me" (John 12. 32). This spoke He of the death which He should die. What a sight! If you get it, if I get it, we shall know what it is; the sight of all sights.

See Him on the cross then, dear friends. This was the Man of whom John spake, whose forerunner John was, and this is the greatest preaching that John ever preached when, seeing Jesus walking, he said to the two disciples who were then with him, "Behold the Lamb of God." See that Man, the latchet of whose shoes I am not worthy to unloose. See Him who is preferred before me because He was before me and because I am determined He shall be before me. Ah there is infinitude here, deity and humanity in one Person here. Here is love infinite, here is justice infinite, here is mercy infinite, and all in this blessed Lamb of God; a sufficiency of merit, when known to faith. Faith then moves the sinner to sing:

"I stand upon His merit,
I know no other stand."

Now in the next place I want to speak about the sight, the seeing. He is the Object. There is a seeing of Him spoken of here. It is not every man who has eyes to see this great sight. "All men have not faith," said the Apostle Paul, and therefore all men cannot see this man, this Lamb of God. So we must come to a vital point in experimental religion. There is the Lamb of God whether we see Him or not. There He is on the cross, whether we get the sight of Him there or not. He is in heaven, whether we see Him there or not. A searching thing this is, a matter that will bring you and bring me, if we are rightly concerned about our souls and about the character of God, to an examination of self. Have we faith? Have we faith? No sight of Christ if there be no faith in us. Naked knowledge will not do. The letter of truth will not do. The doctrine of the atonement will not do, if alone.

So may we look at this "Behold." Ah, it was more than a man these two disciples, together with their master John, saw when they went after Him. There was a power, there was an attraction. There came union. Matters of vital importance were in their souls and now they saw sufficiency to answer and meet these matters in the Man of whom they were now just hearing.

"Behold the Lamb of God." Previously John had said, "Behold the Lamb of God, which taketh away the sin of the world" (John 1. 29), not of the Jewish nation, but of all in the human race to whom Christ was sent to be a Redeemer. Well then, faith in the first place sees in Christ's Person the very Person that is needed. Now that is one point for us to be very careful about. Not an idea of a Saviour, but a sight of that Saviour as being the One who can meet exactly the case that we are in. You know what I mean who have got faith.

> "Jesus, Thy Godhead, blood and name,
> O 'tis eternal life to know."

Now if we get this sight of Him this will be one effect. We shall find such an attraction in Him as will move our souls, with all the weight of guilt, with all the perplexity of indwelling sin, with all the objections of a legal spirit, after Him. "O to know Him" will be the language of a self-condemned and law-condemned sinner. O to know Him, whom to know is life eternal. And this is like a scarlet thread running through the whole of a Christian's life and experience. O to know Christ! None but Jesus, none but this Man, this God-Man, this Substitute, this great High Priest, this Atoner. O none but Christ. His mediation is seen by faith to be sufficient for us. No tongue can adequately express the suitableness of Christ to a sinner and the suitableness of the sinner for Christ. But wherever that suitableness, mutual suitableness, is felt, and is seen, then there is an attraction to the Lord Jesus. Neither sin, nor law, nor devil, can keep the sinner away from following after the Lord when that sight of Him is given by the Holy Ghost.

Now we may well pause here and put the question seriously to ourselves. Let for the moment the objections you feel about your cases, the uncertainty of them, and your difficulties and your sinning and your failings, let these objections and matters for the moment go and just put this question. Now, have I had that sight of the Lord Jesus that has said in my heart, Here is just the remedy you need for your malady? Here is the Mediator, here is the Intercessor, here is the God-sent Saviour; behold Him. It is not a cursory glance, it is not an indifferent thought about Him, but it is, if I may so say, it is a penetrating view that faith has of Him that says in the sinner, This is the Saviour. Here is the new and living way to God.

Now this faith will run to one place, namely to Calvary where the Lamb was slain and will pray to the Holy Ghost, more or less distinctly:

"Conduct, blest Guide, Thy sinner train,
To Calvary where the Lamb was slain,
And with us there abide."

O my brethren, all good is here. Forgiveness, justification of the believer in Jesus without works, sanctification, making a sinner acceptable to God, here. Here is the new and living way which the Holy Ghost declares in the Scripture, and preaches in the conscience, and here is God reconciling the sinner unto Himself by Jesus Christ, not imputing his trespasses unto him. It is a great thing; it makes a man a Christian. When he sees this blessed Lord Jesus, it makes him a Christian. It is like the Spirit of Christ overshadowing the soul. It is a wave of God's goodness passing over the spirit. It is real baptizing of the Holy Ghost. Greater measure of it may be later, but here is the very thing. It is the baptism of the Spirit coming into the soul of a sinner. It is God's holy Word, life, love and power coming into a sinner, Jesus on the accursed tree seen by faith.

It is a very intimate and near sight that is given to sinners sooner or later. I mean what the Apostle Paul writes to the Galatians. They got such a sight of Christ as that he then reproves them because they had turned away from Him. "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" (Gal 3. 1). As I have more than once said on that, it is as if the apostle said, Now Christ was crucified in your stead and you gathered together and looked on Him and you got such a sight of Him as to marry you to Him, and now you have been bewitched and turned away. O it is a great thing to get this vision of Christ crucified.

And you find that Paul the aged was not tired of this subject. To the Galatians he says at the conclusion of his important Epistle, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6. 14) – as if he should say the life and soul and consistency and continuance of a gracious experience lies just here in the Lord Jesus on the cross. This will sometimes be an instruction to some who perhaps, when they were young, thought they would grow and grow and grow and get out of what people call the seventh chapter of Romans into the eighth chapter. But they find as they get older they are glad of this that Paul expresses: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ." Beware of all teaching that will transplant you from the seventh chapter of Romans to the eighth, and you will forget the conflict, and if

you forget the conflict I will tell you what else you will forget. You will forget the remedy, the Saviour, and an awful thing that. Well, what a mercy it is to be held to it as the Apostle Paul was – "But God forbid that I should glory, save in the cross of our Lord Jesus Christ." O keep to this as God helps you. "Behold the Lamb of God."

Now I would like to say this. The sight is a very filling sight. It leaves no room for anything else. In respect of salvation, in respect of satisfaction, in respect of justification, in respect of sanctification, in respect of access to God and acceptance with Him, this sight so fills the soul as to leave no room for other things, self remedies. There are other things such as obedience, obedience to the ordinances of God's house, holy walking, holy brethren, as we have it, but in respect of the vitals and the fundamentals that I have named, there is no room for anything. It must have filled John wonderfully and it filled those two disciples. Behold Him then as I have named.

Now notice what is written. "And the two disciples heard him speak, and they followed Jesus." This answers to what Paul says: "Faith cometh by hearing and hearing by the Word of God." Have not you found that some of you have heard the Word sometimes, a chapter, or a verse or a sentence or two, in a sermon, and faith has been born, and that blessed faith has gone to the Lord Jesus, Jesus in whom is seen the very fulness of God and the fulness of human nature, the fulness of divine atonement and the fulness of all that is necessary and desirable by the people of God.

"And they followed Jesus." What is it to follow Him but to believe in Him? And what attends believing in Him? Loving Him, cleaving to Him, cleaving to Him with purpose of heart, and this follows: a valuing of Him above all else. This must be at times felt by the people of God. "None but Jesus," they say, "can do our helpless souls good." And Christ Himself says in the Proverbs, "I love them that love Me." "Riches and honour are with Me; yea, durable riches and righteousness" (Prov. 8. 17, 18), and I will fill the treasures of all who follow Me. Sinner, there is enough for you; there is enough for you.

> "Christ has blessings to impart,
> Grace to save thee from thy fears;
> O the love that fills His heart,
> Sinner wipe away thy tears."

It is all wrapped up in this: "Behold the Lamb of God." See the Father's love to Him. My Father loveth Me because I lay down My life. See the Spirit's love for Him. He loves to glorify Him, and therefore He reveals Him. And see the Saviour's love. He says, "Come unto Me."

Now, dear friends, I have just called your attention to this great subject and I know, I know that it is a vital necessity for everyone who

is concerned about being saved, who does not want to make himself right, but prays the Saviour to make him right. May the Lord give us this sight and we shall be satisfied. "Behold the Lamb of God." And the two disciples that heard him speak followed Jesus. Amen.

From the excellent new book of J.K. Popham's sermons, reviewed March, page 94.

THE LOVE OF CHRIST

Address given at Bethel Chapel, Luton, on September 13th, 1971

Reading: Ezekiel 47. 1-12; Ephesians 3. 14-21

The subject in both the readings is the same. That is, the love of God to sinners. In Ezekiel there is that most beautiful comparison, this free-flowing river and the streams flow from out of the sanctuary. Now that is the love of God and it is a great mercy to have a little sight of it. This is the "river, the streams whereof shall make glad the city of God." Now try your religion by that. What is it that would truly make you glad tonight? Moses says in Psalm 90, "Make us glad," and everybody seeks to be glad, I suppose. The world wants to be made glad; no-one wants to be sorrowful. "Make us glad," says Moses. And this tests your religion: what would make you glad? Some earthly gain or advantage, or just to get out of the trouble you are in?

Now what of this river flowing out of the sanctuary? "There is a river, the streams whereof shall make glad the city of God." Sin makes sad; sorrow makes sad. If the streams of God's eternal love flow into your heart, then you will be made glad. I like that hymn:

> "Beneath the sacred throne of God
> I saw a river rise,
> The streams were peace and pardoning blood,
> Descending from the skies."

And the little caption over the top says, "Everlasting love."

There are one or two precious points about Ezekiel's river. The first is the fulness of it. When Ezekiel came into it, he found first it was to his ankles, and as he was led further, he found it was to his knees, and as he was led further still, it reached his loins, and at length he found that these were "waters to swim in, a river that could not be passed over." Now that is the fulness of God's eternal love. It cannot be fathomed; it cannot be exhausted.

> "'Tis void of bottom, brim, or shore,
> And lost in Deity."

Now none can rightly understand it or explain it or comprehend it. But this river flows by divine direction. And we are told that wherever this river comes, everything shall live. Now did you realise that – that the love of God is a life-giving river? It comes to sinners who are dead and it makes them live. Then often it comes to sinners who are feelingly dead and it enlivens them. The streams do not flow haphazardly; everything where the river comes shall live.

This blessed river of the love of God flows from everlasting in the covenant of grace; that is its eternal source. How freely it flowed from everlasting in covenant, and the streams flowed down to sinners.

"Here the vast seas of grace,
Love, peace, and mercy flow,
That all the blood-bought race
Of men, or angels know:
O sacred deep, without a shore,
Who shall thy limits e'er explore?"

Now that is its source, and the deep channel through which it flows is the atonement. Like the river that supplied Israel's need in the wilderness, it flows from the smitten Rock. That is the place where you will find it flowing, from the smitten Rock; and the streams of the river satisfy.

Now in the Ephesians, the apostle describes the blessed experience of it for himself and for the church of God: "That ye ... may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ." Do you ever consider how deep the love of Christ is? O the depth to which it reaches! It reached Manasseh; it reached Mary Magdalene; it reached the dying thief. And O the depths of sorrow and despair and disappointment it reaches. You are brought right down; you feel you could not be lower. O but the depths of the love of Christ! How deep this river flows!

What of the height? It is divine love; it is the love of God in Christ. It is not like man's love, changeable.

"Immutably the same, it flows
From one eternal source!"

And it is not like man's love which is to those who deserve it. It flows to the unworthy and the guilty. Now that is the height of it. Now can you comprehend the depth of Christ's love and can you comprehend the height of it?

And what of its length? When did it begin? It never had a beginning. And when does it end? It will never end. It is like God Himself, eternal. Dear child of God, do you believe it? There never was a time when God did not love you, and that love can never end. Now can you comprehend that?

And what of its breadth? How broad it is, as broad as every heir of bliss. Well, that may leave you out. It is as broad as every sinner brought to feel his need, who "is welcome to a throne of grace, the Saviour's blood to plead." In that sense it is worldwide. As the godly reformers said, it does not embrace sinners without exception, but it does embrace sinners without distinction. There is no distinction between one nation and another, between rich and poor, between those who are eminent and those who are unknown. In this sense it is worldwide because it is toward the elect out of every kindred, people, tribe and tongue. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Now this is the breadth of His love. But can you comprehend it? Well, it is a mercy if you can taste it. "If so be ye have tasted that the Lord is gracious."

"The love of Christ, which passeth knowledge," and yet sinners know it. Mysterious prayer that, that ye may "know the love of Christ, which passeth knowledge" – to know it in part here; to know it in all its fulness in heaven. A taste of this is always a foretaste. Rutherford says,

"The streams on earth I've tasted,
More deep I'll drink above."

DID CHRIST DIE FOR ME?

James Durham (1622-1658) on Isaiah 53. Durham was an eminent Scottish preacher at the same time as Samuel Rutherford.

Although Christ has not borne the iniquities of all men and women, yet He has borne the iniquities of all that believe; and none ever believed on Him but they may conclude that He has borne their iniquities, and on that plead their justification, through His satisfaction. Although there be a restriction on the one side, yet there is none on the other. All are not justified, but these only whose iniquities He has borne; yet all who, through his knowledge, or faith in Him, are justified, their iniquities He has borne. And hence it will follow, that never a person believed, but Christ has borne his iniquities. Not that the man's believing is the cause of Christ's bearing, for His bearing of the man's iniquities is the cause of his believing; but it is to show the connection between His bearing and the man's believing, and that his believing is the evidence of Christ's bearing of his iniquities.

And this is more comfortable than the doctrine of universal redemption a thousand times, for it joins Christ's dying and the justification of all that believe on Him. So that there are none that by faith betake themselves to Him, but they may expect freedom from the curse, and absolution before the throne of God; whereas the doctrine of

universal redemption says that Christ died for all, yet all shall not be saved, and "I know not whether I shall be saved or not." And what ground of anxiety is this? But this doctrine has solid consolation in it. Christ has not died for all simply, but for all believers; He has borne all their sins. But, "I have betaken myself to Him by faith; therefore He died for me, He has borne my iniquities, and I shall never bear them myself, but be justified."

I suppose we need not to stay on the confirmation of this.

1. It is impregnably proved from the reasoning of the prophet in this place; all that are believers cannot but be redeemed and justified, because He has borne their iniquities, who by faith betake themselves to Him.

2. If faith in Christ be a saving fruit of His death, and if none can believe but these whose iniquities He has borne, then wherever faith is, the person may conclude that Christ has borne his iniquities, and that he shall be justified. But faith in Christ is a saving fruit and effect of His death, for it is among the rest of these spiritual blessings spoken of in Ephesians 1. 3, where we are said to be blessed with all spiritual blessings in Him. And it being a promise of the covenant of grace, it cannot but be a fruit of the death of the testator Christ Jesus.

3. It is clear also from the apostle's reasoning: "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life" (Rom. 5. 10). Will He not, who has paid such a dear price for us, to purchase reconciliation to us, make it out by bestowing on us the fruit of His purchase?

Use one. The first use serves to vindicate this our doctrine, concerning Christ's dying for and bearing the iniquities of believers only; which is most unjustly loaded with reproaches, and debated against by men's cavilings, as if it were a comfortless doctrine. Surely it is more comfortable, more sure, and more agreeable, both to the wisdom and grace of God, than the doctrine of universal redemption is. For, put these together, that all believers are redeemed and justified, that Christ has borne their iniquities; that faith is a saving grace, and a fruit of Christ's death; that such as believe may conclude their justification; and that Christ will make out the benefits of His purchase to them. What lack believers that may be for their comfort? Whereas, if we should lay it for a ground, that Christ died for all, what comfort were in that? For all are not justified and saved, but only believers. Yea, by the doctrine of universal redemption, though you were even now believers, you could not conclude that you should be saved, because you might fall from it again. But our doctrine of justification has solid consolation for, "It is the power of God unto salvation to every one that believeth" (Rom. 1. 16). And, "It is unto all and upon all them that believe" (Rom. 3. 22).

And it makes the believer sure of his perseverance, for it is an express article of the covenant.

We shall only say this, that you will find that all that in doctrine or practice make the way to heaven widest, they make it most unsicker [infirm] and unsure, and they are in greatest confusion. And indeed it is impossible it can be otherways; for if men go once out of God's way, which is the strait and narrow way, they can never be sicker [firmly] and solidly sure, because there is no solid ground of confidence in it.

Use two. The second use serves to answer a question, that some out of curiosity puzzle themselves with, which if well, soberly and wisely followed would be no curiosity, and it is this: How shall I know if Christ died for me?

Answer. Make it sure that you believe, and then you shall be sure of the benefits of His death; for if He has borne the iniquities of these that believe, and if there be no way to make it sure He has borne our iniquities but by believing, it is a needless stir and noise that is made about the knowledge of election, and of Christ's intention in His death. For though we would say that He died for all, it would not comfort, except we said also that all go to heaven.

But you are burdened with sin? and have you by faith fled unto Christ? And do you actually rest upon Him? Then you may on that ground conclude your interest in Christ's death, and from that ascend to election. That which makes many believers to be in hesitation as to this is their never throughing [carrying through] and making it clear to themselves whether they have believed; and therefore, if you would see your election, and interest in Christ's death, put the matter of believing to a point; for it is the door whereby you win into other secrets of God, such as election is; and there is no other way to win to it.

Therefore these two are knit together in John 6. 39, 40: "This is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing." And if it should be asked, How shall I know who are given to Christ to be redeemed by Him? The next verse answers: "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." Would you then know who are given and redeemed? They are believers, I mean of such as are come to age; for none will make the question concerning infants. And therefore, if you would know the way of coming to the knowledge of your justification, redemption and election of God, begin at the lowest step of believing, and make that sicker [sure], and all the rest will follow of will. But if you misken [neglect] and overlook this, and will go up to the top of the ladder, *per saltum* [by a leap, as in doing or obtaining something without going through the necessary groundwork or prior steps], and at the first, it will

be just with God that you never win at the knowledge of these secrets, which were in His heart before the world was.

Use three. It is matter of consolation to the believer, who may as certainly conclude an interest in Christ's death as if he had heard the transaction of redemption read over, and had seen his name in the book of life; for our Lord says, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3. 16). If you be a believer, your name is there; Christ has borne your iniquities. And what consolation is that to them who are clear about their faith? But, alas! it says there is much rotten, unsound and slippery faith among us, and also much faith that is but little lively, that there is so little solid comfort following it.

Use four. It serves to demonstrate the necessity of believing, the advantages of it, and the necessity of our endeavouring to be clear that we do believe. If these two go together: justification and believing, then there is a necessity of believing. And if these two go together: clearness about our believing, and the knowledge that Christ did bear our iniquities, then there is in some respect a necessity that we know we believe. Otherways, we can have little or no comfort in Christ's bearing of our iniquities, and of our being given to Christ to be redeemed by Him. From these two the advantages of believing may appear; therefore, to make all sure, justification, Christ's bearing of your iniquities, and your being given to Christ, make it sure that you are in the faith; and this way give all diligence to make your calling and election sure. And the Lord Himself prevail with you so to do.

ONLY BY PRAYER AND FASTING

J.C. Ryle (1816-1900) on Matthew 17 verse 21

We see in this verse that Satan's kingdom is not to be pulled down without diligence and pains. This seems to be the lesson of the verse which concludes the passage we are now considering: "This kind goeth not out but by prayer and fasting." A gentle rebuke to the disciples appears to be implied in the words. Perhaps they had been too much lifted up by past successes; perhaps they had been less careful in the use of means in their Master's absence than they were under their Master's eye. At any rate they receive a plain hint from our Lord that the warfare against Satan must never be lightly carried on. They are warned that no victories are to be won easily over the prince of this world: without fervent prayer, and diligent self-mortification, they would often meet with failure and defeat.

The lesson here laid down is one of deep importance. "I would," says Bullinger, "that this part of the gospel pleased us as much as those parts which concede liberty." We are all apt to contract a habit of doing religious acts in a thoughtless, perfunctory way. Like Israel, puffed up with the fall of Jericho, we are ready to say to ourselves, "The men of Ai are but few" (Josh. 7. 3). "There is no need to put forth all our strength." Like Israel, we often learn by bitter experience that spiritual battles are not to be won without hard fighting. The ark of the Lord must never be handled irreverently; God's work must never be carelessly done.

May we all bear in mind our Lord's words to His disciples, and make a practical use of them. In the pulpit and on the platform, in the Sunday school and in the district, in our use of family prayers and in reading our own Bibles, let us diligently watch our own spirit. Whatever we do, let us "do it with our might" (Eccles. 9. 10). It is a fatal mistake to underrate our foes. Greater is He that is for us than he that is against us; but, for all that, he that is against us is not to be despised. He is the "prince of this world"; he is a "strong man armed," keeping his house, who will not "go out," and part with his goods without a struggle. "We wrestle not against flesh and blood, but against principalities, against powers" (Eph. 6. 12). We have need to take the whole armour of God, and not only to take it, but to use it too. We may be very sure that those who win most victories over the world, the flesh and the devil, are those who pray most in private, and keep under their bodies, and bring them into subjection (1 Cor. 9. 27).

WATCH!

William Dyer (c. 1636-1696) on Mark 14 verse 38

First, Watching implies,

1. A continual waking, like the spouse (Song 5. 2).
2. A diligent hearkening; thus the watchman (Isa. 21. 7).
3. A constant readiness. Peter exhorts, under a metaphorical expression: "Gird your loins" (1 Pet. 1. 13). That is, be ready. It is taken from the Jews' long garments which they used to gird about them, that they might run with less interruption.

Secondly, How we may do to watch. I shall but name the particulars.

1. Let the heart be continually fixed upon God. O how will this cool our affections to the world, and kindle the fire of love to God!
2. Let the eye be much upon self. This will keep us low in spirit. "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matt. 5. 3).

3. Beware of drowsiness; we should take it off by prayer.

4. Be well resolved in spirit; mind that of the prophet: "How long halt ye between two opinions?" (1 Kings 18. 21).

5. Be sure all be well within; be sure thy foundation be Christ. Let there be no sin unrepented of, that will breed sorrow; harbour no enemy, no lust in thy soul (Prov. 20. 9).

6. Trust not thine (no not thine own) heart, but regulate it by the Word of God, for "the heart is deceitful" (Jer. 17. 9). And he is a fool that trusts in his heart (Prov. 28. 26).

7. Keep therefore a narrow eye to the heart (Prov. 4. 23).

8. Call thine heart often to a strict account (Psa. 4. 4). Examine diligently, What have I done? What do I now? What am I about to do?

9. And if there be anything out of order, tarry not, but repair it suddenly. Lay sin upon Christ, and then mourn over it.

10. Let nothing be suggested, and presently entertained, but first brought to trial. See if it be the will of God, if it be for His glory. If it be not for His glory, it is not His will.

11. Be sure to keep conscience clear. A little filth there stops all the channel. It is dangerous to know of one sin and not to confess it; much more dangerous to know thy sin, and wink at it.

12. For this end keep an open ear to conscience; let it speak.

13. Let the mouth be stopped to sin, and the hands tied up from wickedness. David prays that a watch may be set to the door of his lips, and certainly it is very needful.

14. Let the whole armour of God be on (Eph. 6. 10-18).

PETER'S TEARS

From the Suffering Saviour *by F.W. Krummacher (1796-1868)*

Our present meditation will console us for the grief we experienced when considering the depth of Peter's fall. We here witness the shedding of tears, which, next to those that flowed from our Lord Himself at the grave of Lazarus, over ungodly Jerusalem, and in Gethsemane, may be regarded as the most remarkable that were ever shed upon earth. They have dropped, like soothing balm, into many a wounded heart. May they not fail to produce a blessed effect on many others.

We again meet with Peter at the moment when, completing his denial of Jesus, he formally abjures his discipleship with heavy curses. Observe, this is done by the very individual from whose lips the great confession had previously proceeded: "We have known and believed that Thou art the Christ, the Son of the living God," and the ardent and sincere declaration: "Though all men should forsake Thee, yet will not

I." But what are even the best of men when left for a moment to themselves? And what would become of the most faithful of Christ's followers, if the Lord were only for a short time to remove the restraints of His grace? O the folly of trusting to the finest feelings, seeing that we are not sure of them for a single second!

Peter has first to learn, in the school of experience, like us all, that we presume too much if we rely upon ourselves, even in the most trifling temptation. The love of Christ constrains us to venture everything for Him; but it is only the belief in Christ's love for us, and the trusting to His gracious power and strength, that enables us to overcome. He who trembles at himself, as being capable of denying his Master, will gain greater victories than he who deems himself sufficiently strong to be able to say, "Though all men forsake Thee, yet will not I." "Thou standest by faith," writes Paul in Romans. "Be not highminded, but fear." "Therefore," says the same apostle, "I will rather glory in my infirmities, that the power of Christ may rest upon me."

Peter is vanquished. Hell triumphs. Nevertheless, hell begins to cry "victory" too soon. Listen to what is passing in the judgment hall of the palace. The appalling sentence has just been uttered in the midst of a tumultuous uproar. "What further need have we of witnesses? He has blasphemed God, and is guilty of death." "Who?" we ask, astonished. "Simon Peter?" No, another – a Holy One, even He who once exclaimed, "I lay down My life for the sheep." He is now ready to do so, and Peter belongs also to His flock from whom the curse is transferred to Him, the Surety, and with respect to whom the words are henceforth applicable, "They shall never perish, neither shall any man pluck them out of My hand." Yet a little while, and there is One who will be able to give such a turn to the whole affair that it must tend rather to the advancement than the injury of the gospel.

Just as Peter has filled up the measure of his sin by a formal repudiation of his Master, the cock crows. What is the result? A return to sober-mindedness, repentance and tears. God only knows with what clamour Satan deafened the disciple's ears so that the first cry of the feathered watchman did not penetrate into them.

An awakener of some kind or other is appointed to everyone. Wherever we may be, there are voices which call us to repentance. Nature, as well as our whole life, is full of them, only our ears are heavy and will not hear. There is an awakening call in the rolling thunder, which is a herald of infinite majesty – in the lightning, which darts down before thee, carrying with it destruction – in the stars, which look down upon thee – in the flower of the field which, in its transient blooming and fading, depicts thy own brief existence upon earth.

Nay, where are we not surrounded by awakening voices? They sit upon the tombstones of our churchyards, and their language is, "It is appointed unto men once to die, and after this the judgment." Their warning voice resounds from every funeral car that rolls past thee. It may be heard on every birthday which thou celebratest; in every fit of illness by which thou art attacked; in every danger that threatens thy life, as well as in that secret uneasiness which incessantly steals through thy soul.

And besides these general calls to repentance, do we not find something similar in every family circle and in each individual? One misfortune after another has lately crossed thy threshold. O how many alarming voices have been contained in these brakes of the Almighty's rod! You feel your strength decaying, and that the sun of your life is declining. Do you not hear in this fact the crowing of the cock? On every side we may be conscious of it – in visions of the night, in the events of the day, in serious thoughts, which we are unable to prevent, in sermons and admonitions which are addressed to us.

The cock in the courtyard of the high priest crows a second tone, and this call enters and finds a response. Day begins to dawn upon Peter, awakened by the remembrance of his Master's warning, and while reflecting on the abyss into which he has plunged himself.

Let us, however, return for a few moments, to see what occurred in the council hall just before this second warning. Something of importance has just taken place. The Accused has declared upon oath that He is the Son of the living God. The high priest, in dissembled indignation, rends his clothes. Amid wild uproar sentence of death is pronounced upon the Holy One of Israel, and the minions of justice seize Him to lead Him away into the courtyard, and there vent upon Him their unlicensed fury. The divine Sufferer has just passed through the doorway into the courtyard when the crowing of the cock reaches His ear. "And the Lord turned Himself" – we know toward whom. That sound announced to Him His disciple's fall, and His eye and His compassionate heart go in search of him. Such is Jesus the Saviour. He embraces His followers with more than maternal tenderness, and their want of fidelity does not prevent His being faithful. What waves of sorrow beat over His head, and yet He can forget everything in His anxiety for His fallen disciple! Sooner than one of them should be forgotten, He would forget the government of the world, and would suffer the nations to take their course, rather than lose sight of one of His little ones. And happy are ye who are the weak of the flock, the poor and needy above others! It would seem that you lie the nearest to His heart.

Deeply was Peter immersed in the mire of sin, yet the Lord turned toward him. Who among us would have troubled himself further about

such a faithless deserter from the ranks? If such characters were referred to us, it would go ill with them. How ready we are to stamp and reject such stumbling brethren as hyprocrites! Instead of moving a finger to restore them, we not infrequently plunge them deeper into the mire, and persecute them worse than the world does.

The Lord, on the contrary, whose right alone it is to judge in such cases, is not ashamed to deign to act the part of the woman in the gospel, who having lost one of her pieces of silver, strikes a light, seizes the broom, and ceases not to stir up the dust till it is discovered; and when found, she calls her neighbors together, and says, "Rejoice with me, for I have found the piece of silver which I had lost."

His children are dearer to Him than the brethren often are to us. Tell me, you that are parents, do your erring sons and disobedient daughters cease to be your children because of their aberrations? Do you not rather still more deeply feel that they are bone of your bone, and flesh of your flesh? Does not your love to them increase with the danger to which you see them exposed? And are you not more fully conscious, when compelled to weep over them, that your life is bound up with theirs, than when they merely caused you joy? If ye then, being evil, cannot reject your own seed, how should He be able to forget those who are of His flesh and blood, who said, "As My Father loveth Me, so have I loved you," and by the mouth of His prophet, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee on the palms of My hands."

Peter, though fallen, still belonged to Him. Though he had acted wickedly, yet his Master's love for him remains unchanged. See how carefully He looks round after him! Certainly, had it not been the Lord's will that we should believe that the covenant of grace, on His side, stood inviolably fast, He would have hesitated to have set before us such examples as those of David and Peter. "And the Lord turned, and looked upon Peter." Yes, "if we believe not, yet He abideth faithful: He cannot deny Himself"; for "the foundation of God standeth sure, having this seal, the Lord knoweth them that are His."

The Lord turned Himself. The conversion of every sinner begins with that for which David prays, "Look upon me!" By nature we are like dry bones in a huge churchyard, and cannot come to Him. But as soon as the Lord begins to look upon us, we enter into closer connection with Him, and feel that He is near us. We are conscious of being deeply and wondrously affected by things which otherwise we scarcely noticed. The idea occurs to us, in a variety of circumstances, that God intends by them to call us to repentance, and we are often inclined to say with Jacob, "Surely the Lord was in this place." The Almighty is then no longer

distant from us on some far-off height, but pervades our chamber, and meets us in the daily occurrences of life. Not a day passes without something happening which compels us to say, "It is the Lord!" Yet this state of things may continue long without our attaining to real conversion of heart. But when the faithful Shepherd begins to follow after us, He does not leave us without accomplishing His purpose.

It was not simply the crowing of the cock that raised the disciple from his fall. Nor did the turning of the Lord toward him produce the desired effect. A third and more powerful means was added. What was it? A word, a call, an exhortation? No; a look which the eye of the Keeper of Israel cast upon His disciple, who was staggering on the brink of destruction. This look did wonders. "The Lord turned, and looked upon Peter." What a look must that have been. What divine sorrow and love must it have expressed, and how accompanied by the effulgence of the Spirit and the radiance of divine grace! It acted both as a sword to wound, and as a balm to heal. It struck like destroying lighting, and at the same time expanded itself like refreshing dew.

O there is inexpressible power in the look of the Lord. With a look of majesty He beholds the earth, and it trembles. With a judicial look He overtakes the sinner, who exclaims, "I perish at His presence." His dying look on the cross melts stony hearts, and transforms lions into lambs. With a look of forgiving mercy, He makes a contrite soul forget heaven and earth in its happiness; and by means of a grieved and loving look, He restores lambs to His fold, which had long gone astray in the wilderness. To this day His people feel that His eyes are upon them, and according to what they read in them, their peace or joy rises or falls.

The Lord's look does not fail of its effect upon Peter. No sooner do the disciple's eyes meet His, than the magic band which held him is dissolved, the infernal intoxication dispelled, his ear opened, and reflection returns – nay, sin is acknowledged – his heart is melted – the snare is broken, and the bird has escaped. "Gracious God," is now his language, "how deeply have I fallen. Wretch that I am, was not all this foretold me? Said He not on the way, 'Before the cock crows twice, thou shalt deny Me thrice?' Woe is me, that in foolish presumption I repelled the warning, and only remember it now, when it is too late. I vowed to go with Him to prison and to death, and yet I am the first to deny and abjure Him. How is it that the earth still bears me, and that heaven's lightnings do not blast me? Instead of which, He who so kindly forewarned me, and whom I nevertheless abjured and ignored, deigns me still a look of pity and compassion!"

Such may have been the language of Peter's soul when, as the narrative informs us, he remembered the word of the Lord which He had spoken to him. He would have infallibly become a prey to despair had

not the Saviour's lovingkindness made every arrangement for preventing Satan from sifting the poor disciple too severely. His Master's prayer that his faith might not fail had surrounded the abyss, as it were, with a balustrade, and by His injunction, that after his conversion he should strengthen his brethren, had made preparation for wiping away his tears long before they fell. O how did the soothing influence of all the words which the gracious Friend of sinners had spoken to him shed itself upon his heart, when to them was added that look so full of mercy and compassion!

Peter, by the look of his Master, is wholly dissolved in grief and humiliation. As if he were unworthy to appear before God or man, he begins to "weep bitterly." O how much is reflected in these tears! What thorough contrition before God, what holy indignation against sin, what an ardent thirst for grace, and what fulness of fervent love to the Lord beam forth from their pure light! "Cast me not away from Thy presence. Whom have I in heaven but Thee?" are the aspirations which issue from his heart. All his desire and longing centre in this, that he may again rejoice in the favour of the Lord. Though he were to become an outcast from the world all the days of his life, yet he would gladly submit, if he might only again hope for mercy. His tears announce the birth of a new man. The old, presumptuous, self-seeking, self-trusting Adam is dead, and a man of humility, filial resignation to God, and sincere desire that the name of the Lord may alone be glorified rises, phoenix-like, from his ashes.

It is said that a tear glistened in Peter's eye as long as he lived. If this is anything but a legend, it was not a tear of sorrow only, but of joy at the mercy experienced. The remembrance of his fall never left him for a moment, and in the degree in which it kept him low, it sharpened his spiritual vision for the mystery of the cross and of salvation by grace. This is abundantly evident, especially in his first Epistle. He there comforts believers with the cheering assurance that they are "kept by the power of God through faith unto salvation." He calls upon them to hope to the end for the grace that shall be revealed. He impressively reminds them of the weakness and evanescent nature of everything human, while calling to their recollection the words of the prophet: "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away." He speaks of "the precious blood of Christ, as of a Lamb without ... spot," with a fervour which immediately indicates him as one who had deeply experienced its healing power. It is he who addresses the warning to us, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." And when he quotes the Psalm in which it is said, "The eyes of the Lord are upon the righteous, and His

ears are open unto their cry, but the face of the Lord is against them that do evil" – does it not seem as if he intentionally referred to that look from his Master which had once so overwhelmed him and cast him to the ground?

O how much of the guilt of denying Christ, either in a gross or subtle manner, rests upon us all! How much reason have we to be alarmed at the words, "He that denieth Me, him will I also deny before My Father in heaven." Let us therefore cover our heads with our mantles, and with Peter, go out and weep bitterly; that a day of grace may also dawn upon us, and that the words of the apostle may be also applicable to us: "Such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

JOSEPH HART ON GETHSEMANE

From The Life of Joseph Hart *by Thomas Wright of Olney, 1910*

"The week before Easter, 1757," he [Joseph Hart] says, "I had such an amazing view of the agony of Christ in the garden as I know not well how to describe. I was lost in wonder and adoration, and the impression it made was too deep, I believe, ever to be obliterated. I shall say no more of this, but only remark that, notwithstanding all that is talked about the sufferings of Jesus, none can know anything of them but by the Holy Ghost; and I believe he that knows most knows but very little."

The vision led him to resume his pen, and within a day or two he wrote the first part of the impassioned ode, "Come, all ye chosen saints of God" [Gadsby's 153], which appears as hymn 1 in his collection. He says he afterwards "mutilated and altered it." The original, if superior to the present version, must have been powerful indeed. Here, as in everything else that he wrote, poetical embellishment is religiously avoided. "All he aimed at was to enter into the deep mysteries of Gethsemane, and the intense reality of the sufferings of Christ." [A.J. Baxter, *Gospel Advocate,* 1873]. Even the name Gethsemane, "the olive press," had a deep significance for Hart. Stupendous are the lines in which he represents our Lord as bearing all that incarnate God could bear, "With strength enough, and none to spare," and what a picture of desolation is there in:

> "Soon as the Chief to battle led,
> That moment every soldier fled!"

The black, polluted Kidron is represented as rolling its torrent of sin, and the lyric ends with a stanza that connects sweetly the two surpassing

earthly gardens – Eden and Gethsemane. Forked lightnings play over this hectic hymn, and none but a soul fluctuating between mortal agony and divine rapture could possibly have penned it. Gethsemane had for Hart an ever-abiding fascination. He returns to the theme again and again.

In the midst of the poetic ecstasy attendant on the composition of these passionate lines, Hart left his home and paced the adjoining London streets. On his way, as he passed one of the theatres, his eye caught the words on a bill, "All for Love," the title of a play by Dryden. With its story, which hinges on the crass infatuation of Mark Antony for Cleopatra, and the fact that Europe, Africa, Asia were "put in balance, and all weighed down by one light, worthless woman," Hart, as a student of English literature and as a play-goer in his graceless days, must have been thoroughly familiar, for the piece had often been on the boards. The words, impinging upon him at a time when his soul was so sensitive, had the effect of suggesting a parallel which at a calmer moment might not have presented itself, and, hastening home, he wrote what now forms the second part of his first hymn [Gadsby's 153, part 2] – the melting lines commencing,

> "And why, dear Saviour, tell me why
> Thou thus would'st suffer, bleed and die?
> What mighty motive could Thee move?
> The motive's plain – 'twas all for love!"

The agony of part 1 has given place in part 2 to moving pathos – one tender verse sweetly following another, and all straining towards the final and vividly impressive:

> "For love of me, the Son of God
> Drained every drop of vital blood;
> Long time I after idols ran,
> But now my God's a martyred Man."

A little later he wrote hymn 2 [Gadsby's 304], in which the influence of the play is still discernible:

> "Tortured with bliss, I cry, 'Remove
> That killing sight! I die with love!'"

Further examples might be given of the influence of passing events on Hart's hymns. For instance, the first line of verse 11 in hymn 75 [Gadsby's 802], "Poor disciples, tell me now," is evidently an echo, intentional or unintentional, of the popular song of the day, "Gentle Shepherd, tell me where."

These moments of exaltation and tension were naturally followed by a period of dejection. Even from his Bible he obtained little comfort.

One text in particular distracted him: "And cast ye the unprofitable servant" (Matt. 25. 30). "Despair," he says, "began to make dreadful head against me. Hopes grew fainter, and terrors stronger, which latter were increased by a faithful letter I received from a friend, who had also run great lengths of impiety with me formerly, but was now reclaimed. The convictions I now laboured under were not like those legal convictions I had formerly felt, but far worse, horrible beyond expression. I looked upon myself as a gospel sinner, one that had trampled under foot the blood of Jesus, and for whom there remained no more sacrifice for sin.... So deep was my despair that I found in me a kind of wish that I might only be damned with the common damnation of transgressors of God's law. But O, I thought the hottest place in hell must be my portion!" It was while he was in this piteous state that he composed hymn 3, "The doubting Christian" [Gadsby's 773].

Then followed an illness. "One morning," he says, "I was waked with intolerable pain, as if balls of fire were burning my reins. Amidst this excruciating torture, which lasted near an hour, one of the first things I thought on was the pierced side of Jesus, and what pain of body as well as soul He underwent. Soon after this fiery stroke I was seized in the evening with a cold shivering, which I concluded to be the icy damp of death, and that after that must come everlasting damnation." He feared to close his eyes lest he "should awake in hell." "While these horrors remained," he continues, "I used to run backwards and forwards to places of religious worship, especially to the Tabernacle in Moorfields and the chapel in Tottenham Court Road, where, indeed, I received some comfort; but in the general almost everything served only to condemn me, to make me rue my own backslidings, and envy those children of God who had continued to walk honestly ever since their first conversion."

About this time he became personally acquainted with Whitefield, and a friendship ensued between them which was severed only by death.

On Whit Sunday afternoon (that is, on May 29th), 1757, he went to the chapel in Fetter Lane belonging to the Moravians, or United Brethren, where he had attended several times before. "The minister," he says, "preached on these words: 'Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth' (Rev. 3. 10)." Though the text, and most of what was said on it, seemed to make greatly against me, yet I listened with much attention, and felt myself deeply interested by it. When it was over, I thought of hastening to Tottenham Court Chapel; but presently, altering my mind, returned to my own house.

"I was hardly got home when I felt myself melting away into a strange softness of affection, which made me fling myself on my knees

before God. My horrors were immediately dispelled, and such light and comfort flowed into my heart as no words can paint. The Lord, by His Spirit of love, came not in a visionary manner into my brain, but with such divine power and energy into my soul that I was lost in blissful amazement."

Nevertheless, when he considered his past life, he could scarcely believe there was mercy for him. "What, for me, Lord !" he cried. "Yes, for thee," replied a voice. "But I have been so unspeakably vile and wicked," moaned poor Hart. "I pardon thee," followed the voice, "fully and freely. Thy own goodness cannot save thee, nor shall thy wickedness damn thee. I undertake to work all thy works in thee and for thee and to bring thee safe through all."

"The alteration," says Hart, "I then felt in my soul was as sudden and palpable as that which is experienced by a person staggering and almost sinking under a burden when it is immediately taken from his shoulders. Tears ran in streams from my eyes. I threw my soul willingly into my Saviour's hands, lay weeping at His feet, wholly resigned to His will, and only begging that I might, if He was graciously pleased to permit it, be of some service to His church and people."

TURTON'S PILLAR

The Life of James Turton

(Continued from page 94)

One time we had a very hard week. We scraped up everything on the Saturday to pay the rent and get a bit of coal, and had nothing left. In the morning I got me ready for the Sunday School. My wife said, "You will not be much good with an empty belly." "Well," I said, "I must go." Then we read of the prophet and the ravens, and I had a real good meal, did not feel natural hunger at all. By the time I got home a woman had been in with two cakes and a bit of bacon. As soon as I saw my dear wife's face I knew there was some dinner. She drew the bacon out of the oven with tears, and could not tell me for a time. We had a silent meal. These are the times we thank God, though nothing is said. "The sacrifices of God are a broken spirit." Broken and contrite hearts – we had them, and I felt persuaded God accepted them. I felt I had a little oil in my lamp as well as food in my stomach. After prayer meeting and preaching were over, a friend gave me two shillings. Then I longed for an opportunity to get on our knees to praise Him who has all hearts in His hand. If I went on relating these displays of God's wonderful providence, I should never stop. He has kept following me with

goodness and mercy all along till now. There are three times our Sunday School friends have helped me, and one brother specially has been good to me, so that whichever way I look, I am hemmed in with marvels of providence and wonders of grace.

We had a girl we had brought up from the cradle, who was the picture of health up to fifteen years. Some great change came over her and she became a wreck. There seemed no hope, the doctor was lost over it; nothing seemed to have any good effect. What with sickness, fainting and sometimes spitting of blood, we knew not what to do. Our school friends gave her some money to try a change at Blackpool. She went, and the following week I was taken with inflammation of the bowels. I thought all was over; my poor wife will be left alone. For a day and a night I thought I should die, but late the second day I thought otherwise. I used some remedies and felt myself in the hands of God, whether for life or death. Then I was overflowing with gratitude to find that the severity of the pains had left me, and in three weeks I was able to do a little. All this time we were in great straits. We had hard work to keep rent and other things paid. My dear wife was broken in health and spirit, and I had no sooner got going at half speed than she jammed her leg against a soap box and brought on inflammation. She had to sit four weeks with the leg in one position, and the girl was ill too; she would faint for over an hour at a time, and lie as dead. Satan comes creeping at night when all is still and says, "Where is your God now?" I trembled, I sweat, I know not how I was. But in a moment God gave me mighty faith, and I said, "Devil, I will go to heaven as Lazarus did, but I will never obey your voice. Get thee behind me, thou vile monster." O miracle! He left me, and I fell asleep.

I awoke refreshed, kissed my dear Bible and clung it to my heart. Then I opened it and read: "Though I have afflicted thee, I will afflict thee no more. For now I will break his yoke from off thee, and will burst thy bonds asunder" (Nah. 1. 12, 13). From this time things began to mend. God put it into the heart of some of His people to help. When God spoke the promise to my soul, I could not see *how* it could be done, but faith ruled and I doubted it not. As time went on, my wife was better, the girl grew slowly better, and often my soul was filled with praise. We cried unto the Lord in our troubles and He brought us out of our distresses. Then we praised the Lord for His goodness and for His wonderful works to the children of men. In times of trial Satan has asked me what I think of that promise now. One time in a great battle I showed him what God had done for me. I read it over to him like an eternal law. "Now," I said, "what have you got to say about that? God is true, *thou* art the liar. Get thee behind me." He was gone; I was the victor. "Ah," you will say, "I can't get rid of the devil like that." Neither can I always,

but when the Spirit of God comes into my heart, bringing things to my remembrance, then I can face and conquer him.

Just here I will mention a pass that we never hoped to get through. It was such a terrible pass, with dangers in it and all around it, that we could not see a streak of light in it. This was the trial. The shop and house we did our business and lived in, had to be sold. We had lived there between forty and fifty years, and the man that bought it wanted it for a friend of his. But my God, in answer to prayer, overturned this, and for a time we were quiet respecting it. But the trials, storms and bewildering things we met with in the way almost rent our souls to pieces, and but little more than twelve months passed away when we got notice to quit. The man was coming in to it himself to do business. "Now then," my wife says, "it is all up; there is nothing but the workhouse for us." "Well," I said, "the Lord has done great things for us; we are not going to give Him up now." "Ah, no," she said with a look of sadness on her face almost like despair, "*He* is giving *us* up; for I am sure He is tired of our misery and complaint. We no sooner get out of one hole than we are in another, and it is pray, pray, pray; our knees are worn with praying." "Well," I said, "I will tell you what we will do, we will give it all up, and take 'pot luck' and let come what will." "Eh," she said, "I never thought you would say that. I shall not give it up; I will trust Him till I die." Eh, bless you, that did me more good than a pot of gold, because I knew the grace of faith was deep bedded in her soul.

The time approached that we must leave the old Bethel, the place where the gospel had been faithfully preached for over forty years, and good men and women had come and gone at pleasure. Now it must be a den of thieves, for the man coming in was a gambling bookmaker. The thought of this grieved me much; yet I could not pray to stop, for I had an inward conviction we must go. Well, the time was up and past that we should be gone. They sent repeatedly to see if we had gone, till they grew impatient. I kept begging all the while for God to find us a house, but no answer came. At last we had strict notice to be out on a certain day: then the crying became more earnest.

And now a mighty thing God wrought. A man that had lived in the house opposite over twenty years left it without any known cause. I went to see after it and got it; and they did what they had not done for any before – they bought the gas fixtures, etc., and let me go in free. Then we sang as one awakened out of sleep; my cup was full for the time being. Willing hands were ready to help us, and so we got removed into a clean house. Our hearts were then ready to give praise unto God, for really we were like them that dream, and I tried to sing that nice song:

"For mercies countless as the sands,
Which daily I receive

From Jesus my Redeemer's hands,
My soul, what canst thou give?"

Though we had not a penny in the world, our hearts were glad that we had a home so near and so unexpected.

But O, at night, when the time of the evening sacrifice came, I looked at my wife, she looked at me, though not a word was said. My soul yearned for the old room, the Bethel – it had often been a Bethel to me amidst the storms and tempests, trials and temptations, doubts and fears. I tried to read the Word, I tried to pray; but I was like one of old: "Oh that I knew where I might find Him! Oh that I were as in months past, as in the days when God preserved me; then His candle shined upon my head!" Some days and nights passed over before I could find a place to draw water. Here God found me a friend who gave me the means to put a few things in the place. Then with a broken heart I fell down with my faithful companion to bless and praise God for His goodness, so that now this is like a little hill of Zion. Still I walk round the street sometimes to where I can see the old room window. O the sight of it has sometimes filled my soul with joy at the remembrance of what God did for me in that place, and He did great things for us there.

But to return to our new home. Time has inured us to it and in it. I have had such visits here, time after time, that the old place seems in measure vanishing, though I think I can never quite forget it – the old room, the place where I had knelt so often and poured out my soul to God with many tears.

Here in this humble abode we suffered much. We had little to sell, and some days did not take a penny. Then a little change, and then more prayer. One time, after near twelve months had gone over our head in the new home, we had a great trial. A debt we owed, and we fell into a lawyer's hands. He troubled us much. My poor wife was again in deep trouble, which made mine heavier. I prayed and groaned over this, but the man grew impatient and pressed me sore. The great wonder was that we took double money that week, and paid the debt; and the week following, the man that pressed me died suddenly. O I did wonder at the stroke! Though things seemed so hard in this new place, the touches of His hand and visits in the night watches made up for our scant fare. For over twelve months things were very trying. We have gone to bed without anything [to eat] and got up the same.

At the time our old deacon died in 1902, they put me in his place, and O how I trembled at the thought of being a deacon! I had been praying all the week that the lot would not fall on me. The day the meeting was held for the choice I was ill at home with influenza. I was sure they would not appoint me in my absence, but they did; and when I knew, I was in great fear, for I had much reason to fear. Our little bit of business was in a poor way; we were in debt, and could see no

improvement, not the least sign of lessening the debt; and were always afraid of being sold up. But years went on, and we were not quite so crushed when we saw the debt kept lessening. We often paid up all we could muster off the debt, and left ourselves without a penny. I think I prayed as much to be out of debt as for anything else, yea, more; except our soul's salvation.

Now the time was drawing near when my dear wife would be entitled to the Old Age Pension. She could not go to look after it because of the affliction in her legs and feet, and when I went for her register, I had nothing to pay with. After a time I went again, and told the clerk I had only a few coppers, and he gave it to me for what I had. Then we had to be examined as to what business we did. After the pension officer had examined every stick and straw, he looked about him and said, "There must be something more, for I can only find seven shillings profit per week on your business." "Well," I said, "if you count twenty shillings a hundred times, you can only make it a sovereign." "Well then," he said, "how do you live and pay your rent?" I said, "I don't think it has cost that for us to live." He laughed at me and said, "Come now, you are chaffing." "Nay," I said, "for we have not spent a penny on beef, bacon or anything of that sort for years." "Well," he said, "I cannot make it out – seven shillings for three people! to say nothing of rent." I said, "We only drink water, and oftener eat dry bread than anything else. But I may tell you we have had some good friends that have helped us a good while, or we might have gone to the workhouse." "Well," he said, "I believe you have told the truth; yet it seems a mystery." "Eh, man," I said, "God is in it." But he could not grasp it. Well, we got the pension book and the five shillings; and often we bent our knees to the Father of mercies. Now I thought God would shut up the hearts He had opened; but O blessed be His name, He kept them open, and kept our hearts overflowing with gratitude for all He had done and was doing.

I now come to a mighty trial. I could see my dearly-beloved wife beginning to fade like an autumn leaf. This weighed heavily on my spirit. I could see it, but did not like to tell her so. She was always a poor, fearing thing, and yet I used to think if I had her life instead of mine, I should have nothing to fear. This is carnal reasoning I know; but truly her life was exemplary. Often I envied her quiet spirit, when my flippant tongue would bring guilt upon me.

About the end of May 1910 the man with the scythe seemed ready to cut her down. I had prayed to God for twenty years to remove the affliction from her legs and feet, and now they went down like another woman's; but she was only skin and bone, and what the issue would be I knew not. The doctor had found something internal that he said had been coming a long time, which was the cause of the sudden attack. So

the dear Lord answered prayer, but it was "in such a way as almost to drive me to despair." Oft have we sung that hymn (295), and now I have experienced it to the very letter. Yet after all, when the effervescence has subsided and the sediment settled at the bottom of the vessel, the result looks like pure white crystal with a heavenly lustre about it, worth the riches of India or Peru.

What shall I say more? O if I could tell of the marvellous mercy, the rich grace, the abounding love that Jesus Christ shed upon us in the quiet hours of the night, when no eye saw us but that all-seeing Eye which chases away every shadow, and makes all darkness to flee away! O He looked love into my soul when on my knees by her bedside. I could and did say, "Father, Thy will be done." After that I was calm and waiting. For two days she seemed a little better, and again I said, "Thy will be done." I wept at His feet, looked at the nails, the spear and the tomb, and was led from there to Bethany. How blessed to behold ascended Glory, the conquering Hero with all His vesture spangled with gems of victory, the Glory-Man, the exalted Lamb! If He did not appear in these marvellous ways and carry us heavenward, what must we do? Die, die, die I feel we must. But He says, "I will bring the third part through the fire."

I thought the first week I was willing; then I was bewildered. O I wanted faith to give my dear wife up willingly and unreservedly; but He had touched me in a very tender, vital spot this time! I wanted to get nearer to Him. I had been very near to Him at times, so near once that I felt I could give myself up, but now I hung in the balance, and this portion broke my heart: "If any man come unto Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple." He seemed to be trying me on this very point. I could not pray for her restoration; neither could I say, "Take her." I sat beside her in the night, and yearned over her; and when I awakened I was afraid to look, lest she should be gone. I wanted to see her die, if she did die; but O I was afraid of it! I loved the Lord, I loved His people and His ways; and all this because He first loved me. And I did feel that if He took my dear wife, I would trust in Him still, I would love Him still; yea, I would call upon Him while I lived; and when I died, hoped to die shouting, "The Lord has appeared!"

But the life spark was kept waning. I watched more than twelve months, and never told her my thoughts; but a change came, and she had to lie in bed. The first time death was mentioned, she looked at me and said, "Do you think I am going to die?" "Well," I said, "my dear one, we all have to die." Now she knew my thoughts. But she lived three months longer, and O the sweet times I had by her side reading and praying! Often she would respond; but the last day and night I read her the 60th of Isaiah, and truly I believe she experienced the latter part of it in her

last hours. Her last words were, "Lord, help me," and she died without a sigh, August 23rd, 1910. O how I missed her! but I could not grieve, feeling that her happy spirit was in glory. I was never chided for loving her too much. She was no hindrance to me in serving my God; she never put a straw in my way. Thus ended a companionship of forty-three years, and I buried her in certain hope of everlasting life.

Now after some conflict with the devil, when he was gone, I had a pleasant hour. I laid me down in the green pastures of covenant love and the still waters of sovereign grace, and had a good feed amongst the lilies. I never remember a happier time. Here I gathered strength, and was renewed in the inner man, so that I had no fear at all of the devil. I read the Word with sweet delight; nothing seemed dark to me. I do not want to put me on the same step with dear Job when he said, "His candle shined upon my head"; but truly the light of heaven seemed to shine about me, and the Word seemed a light to my soul. This is the Light of Life, the Daystar; and O I have had many dawnings of day after dark and terrible nights. God is in the midst of these things, so that Zion cannot be moved. Impregnable is the great Rock.

"Here to this Refuge I repair
When storms around me blow;
Here I for shelter haste away
And flee from all below."

(To be continued)

BOOK REVIEW

The Life of John Calvin, by W.J. Grier, paperback; 166 pages; price £6; published by The Banner of Truth Trust, and obtainable from Christian bookshops.

This is just what was wanted. For three or four years, following the 500th anniversary of his birth, there has been a spate of books about John Calvin. But here is a book which simply answers the three questions: Who was John Calvin? What did he do? Why is he important?

In an interesting way this book tells the story of John Calvin's life (which we feel all our young people should know about, because of his tremendous influence). Here is not the Calvin of popular imagination as influenced by his enemies, but a loving, kind man, plagued with illnesses, devoting himself to the service of God and His people. Especially he was *a preacher,* but beyond that, by his letters, he influenced the cause of the Reformation throughout Europe. Not least, England and Scotland were influenced by him.

The book is made more pleasant reading by the shortness of the chapters, and the numerous black and white illustrations.

The author, W.J. Grier (1902-1983), needs little introduction. He is best remembered for his fine work on the last things, *The Momentous Event.*

COME UNTO ME

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

Thou Rest of the weary and Hope of the lonely,
Lord Jesus my Saviour, I come unto Thee;
O give me Thy welcome, and let me come gladly,
And bless with forgiveness so rich and so free.

I come heavy laden; my sins, they are many,
But Thou hast procured a full pardon for me;
Thy grace is sufficient for all and for any
That look for salvation and succour in Thee.

Give beauty for ashes, and joy for my mourning,
And praise for my heaviness give unto me,
Thy love and Thy glory my spirit adorning,
Then I in Thy beauty shall satisfied be.

Wash me in the fountain that I may be purer,
Whiter than snow as it falls from the heaven,
O make Thyself precious and lovely and dearer,
That I may rejoice with my sins all forgiven.

Lead me in the pastures of beauty and freshness,
With marrow and fatness my soul would be fed,
Give faith in Thy promise and strength for my weakness,
For I by Thy Spirit would ever be led.

Deliver from coldness, and let me live nearer,
Thy praise and Thy glory that I may show forth;
Give sweetness and love that will make Thyself dearer,
That I may rejoice in Thy infinite worth.

And so let me rest in Thyself, my dear Saviour,
And prove Thee almighty to succour and save;
To me give rich grace, that in all my behaviour
I more of Thy meekness and lowliness have.

And when in the swelling of Jordan I enter,
A path in the waters divide then for me;
Permit me to join in the song that is sweeter,
In entering the glorious land of the free.

G.T., *Gospel Standard,* 1926

Faith is a powerless sinner's looking to a powerful Saviour and saying, Though I have neither righteousness nor strength of my own, yet, "Surely in the Lord have I righteousness and strength."

Ralph Erskine

THE
GOSPEL STANDARD
MAY 2013

MATT. 5. 6; 2 TIM. 1. 9; ROM. 11. 7; ACTS 8. 37; MATT. 28. 19

PROVE ALL THINGS

Sermon preached by Benjamin Beddome (1717-1795), pastor at the Particular Baptist chapel at Bourton-on-the-Water for over fifty years, and author of several of our hymns

Text: "Prove all things" (1 Thess. 5. 21).

Some things are to be proved by reason and argument. "I speak as to wise men," says the apostle, "judge ye what I say." Others are to be proved by rule, especially by the infallible rule of God's Word. "To the law and to the testimony," says the prophet, "if they speak not according to this Word, it is because there is no light in them." Some things are to be proved by experience. "I have bought five yoke of oxen," says the man who wished to be excused from attending the marriage supper, "and I go to prove them." Thus we prove the sweetness of honey by the taste, and the bitterness of affliction by experience. And when we are commanded to "prove all things," it may refer to such sort of experiments. Religious things are not to be taken upon trust; we are to consider, and to weigh them in a just and equal balance. Before we receive or embrace them, let them undergo a strict and impartial examination.

I. Let us notice what those things are which we are required to bring to the test.

The exhortation comprehends "all things," and amongst these, the following may more especially be intended:

1. Ourselves, or the state of our souls before God. The work of examination should certainly begin at home. "Examine yourselves," says the apostle, "whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" It is needful to enquire whether we be in a state of nature or of grace, in a state of friendship or enmity with God. Our graces also need to be tried, both as to their reality and degree, and whether our acquaintance and fellowship with God be such as warrant the hope of eternal life.

We profess to know Him, but what effects does it produce on our hearts? Do we observe the dealings of His providence, so as to acknowledge Him in all our ways? Do we cleave to Him in His ordinances, seek Him in secret as well as in public, and are we prepared

to meet Him, both in His house and at His tribunal? Our faith and our practice, our hearts and our ways, require to be strictly examined, to know whether they be truly upright before God and conformable to His holy Word. "Let us search and try our ways," saith the prophet, "and turn again to the Lord" (Lam. 3. 40).

2. Others require to be proved, as well as ourselves. We are to try the spirits, whether they be of God. Unreasonable credulity is not less dangerous than unbelief! We ought especially to prove those whom we choose as associates and friends, for "Confidence in an unfaithful man, [particularly] in times of trouble, is like a broken tooth, and a foot out of joint" (Prov. 25. 19). Candidates for Christian communion should be proved before they are admitted into society; evidence should be obtained of their possessing a competent acquaintance with the way of salvation, and of their being the subjects of a work of grace upon the heart. Unless they bring forth fruits meet for repentance, they will not be an honour, but a disgrace to religious society. It is said of the inferior officers of the Christian church, "Let these also first be proved: then let them use the office of a deacon, being found blameless."

But this is more especially necessary with regard to ministers, who are required to be men of gifts, men of grace, of great probity and industry, of extensive knowledge and experience in divine things, sound in the faith, and of holy conversation. The exhortation before us, following the caution not to despise prophesyings, would seem to intimate that the apostle meant to say, Try your ministers before you engage their services, that you may not afterwards despise them. This is important advice to those who enjoy the privilege of choosing their own teachers, and care should be taken neither to part with it nor abuse it.

3. Doctrines should be well examined and proved before we embrace them, and especially before we attempt to propagate them. As we have an undoubted right to judge for ourselves, it becomes us at all times to assert that right, and to exercise it in humble dependence on divine assistance. God has given us the power of thinking, and we should not suffer another to think for us. "Why even of yourselves," said our Lord, "judge ye not what is right?"

To prove all things is indeed a work of considerable difficulty, as the word itself implies, for it signifies such a diligent scrutiny as is productive of a clear discovery. Like those of old, we must sit down to examine the matter, with caution and deliberation, yet with a fixed desire of arriving at complete satisfaction. Bold and confident assertions should have no influence upon us, except to put us on our guard. The decrees of synods and of councils are to have no weight any farther than they correspond with the Scriptures of truth, for our faith must "not stand in the wisdom of men, but in the power of God." All evangelical truth

tends to abase the sinner and to exalt the Saviour, to subdue the love and power of iniquity, and to establish in our hearts the love of God. True religion is practical in all its branches, and the doctrine that is heavenly in its origin will be the same in its effects.

4. Our actions require to be proved as well as the articles of our faith. Enquiry should be made whether we walk in the Spirit or after the flesh; whether we live in any known sin, or whether we have thought on our ways and turned our feet to God's testimonies. Is it our concern to please Him in all things, or are we careless to offend? Are His precepts our delight, or do we treat them with indifference and neglect? These things will be the subject of solemn enquiry another day, for every man's work shall be tried of what sort it is, and therefore it demands our present examination. "Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil." "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another."

Not only our past but present conduct must be examined. Do we worship God in a spiritual manner? Do we keep the ordinances as He delivered them to us? Do we endeavour to preserve a conscience void of offence, both towards God and towards man, giving to every one his due, and owing no man any thing but love, which is a debt that will still be owing, though ever discharging? Is there no bosom sin that we would gladly hide, as Rachel did her father's idols; no difficult or hazardous duty from which we would be willingly excused? Do we not in some instances call good evil and evil good, put bitter for sweet and sweet for bitter? With respect to others, we can hardly be too charitable, or with respect to ourselves too suspicious, remembering that "there is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14. 12).

II. Consider the rules by which all things are to be tried.

To proceed properly in our enquiries, we must not judge of persons or things merely by outward appearances. This prepared the way for the fall: "The woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise," and "she took of the fruit thereof, and did eat." Persons may make a fair show in the flesh when there are seven abominations in the heart. When Samuel the prophet looked on Eliab, the son of Jesse, and said, "Surely the Lord's anointed is before him," the Lord said unto Samuel, "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." So principles and actions may have an appearance of truth and equity, and yet be quite contrary to the mind and will of God. Hence that command of our Saviour: "Judge not according to the appearance, but judge righteous judgment." To do

this we must neither submit to the opinions of men, nor be awed by their authority, however respectable it may seem, or whatever be the majority against us. The rules by which our judgment must be regulated are something like the following:

1. We should prove both persons and doctrines by the fruits which they produce. When Christ speaks of false teachers, He says, "By their fruits ye shall know them." "Do men gather grapes of thorns, or figs of thistles?" Wicked men will at length betray themselves, and so also will false doctrines. If they puff up the mind with vanity and conceit, with self-confidence and a contempt of others; if they lessen our fear of sin and our love to holiness; if they harden the wicked in their evil practices, and discourage the righteous by infusing a legal spirit, which prevents the exercise of humble confidence in God; if principles become productive of these effects and have a natural tendency to produce them, they are not of heavenly origin, and ought to be rejected.

2. Though the examples of wise and good men are not a certain rule, yet some attention is due to them. We are exhorted to be "followers of them who through faith and patience inherit the promises." In examining both our own principles and conduct and those of others, they may serve as a guide, and enable us to find our way through the wilderness with greater ease and safety. The advice given to the ancient church of God is still addressed to us: "If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents." In some cases it was sufficient for an apostle to say, "We have no such custom, neither the churches of God"; and the example of the primitive churches is especially worthy of regard. Above all it becomes us to keep close to the example which Christ Himself has left us, as a pattern of absolute perfection. "Learn of Me," says He, "for I am meek and lowly in heart: and ye shall find rest unto your souls."

3. We are to prove all things by the divine Word. This is the universal test, both of principle and character. This is the balance in which God will weigh all mankind, and by this ought we to try ourselves as well as others. It is a plain, certain and abiding rule, by which all controversies are to be decided, and all actions examined, that their rectitude or obliquity may be discovered. "Search the Scriptures," was the language of our Lord. "To the law and to the testimony," was the language of His servant. Neither inward impressions nor outward providences are to be our rule, no, nor a voice from heaven; nothing but the written Word.

4. Our own experience, corroborated by the Word of truth, may in some cases be allowed to guide our judgment; and indeed there are some things which can only be known and judged of by experience. We cannot doubt of the truth of religion when we have tasted its incomparable sweetness and felt its irresistible power. He that believeth hath the witness

in himself; a witness both that he is sincere, and that God is true; a witness above all other witnesses, one that can neither be silenced nor confuted; the object of ridicule perhaps to others, but exceedingly establishing and confirming to the person who possesses it. "Now we believe," say the Samaritans to the woman who had been preaching Christ to them, "not because of thy saying, for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world (John 4. 42).

And now let us be exhorted to set about this important work of examination; to continue it, if it be begun; to renew it, if it be laid aside. It requires great diligence and impartiality. This, O believer, is one of those things which thine hand findeth to do, and thou must do it with all thy might. It also requires much wisdom, and that therefore must be sought. The rule is good, but understanding is necessary to apply it. Bless God for the Scriptures, and that thou hast them in thy mother tongue, without which, if thou art unlearned, they could be no rule to thee. Study them attentively, comparing spiritual things with spiritual, and pray for the teaching of the Holy Spirit. He alone can teach us to profit, and lead us in the way that we should go. Embrace no doctrine hastily; take not up with a profession lightly. Be slow in determining; but when determined, be stedfast and persevering. "Prove all things; hold fast that which is good."

Does the old nature still remain,
  Or am I formed anew?
What are my leading principles,
  The ends which I pursue?

Can I resign all earthly joys,
  For my Redeemer's sake?
Do I His lovely image bear,
  And of His grace partake?

Is there no reigning lust within,
  No idol in my heart?
No bosom or beloved sin,
  With which I'm loth to part?

Great God, without Thine influence,
  Myself I cannot know;
O light Thy candle in my soul,
  And search me through and through.

It was Beddome's custom to compose a hymn each week to be sung at the close of the morning sermon. One Lord's day the text was, "My times are in Thy hand," and the hymn composed was our hymn 1110: "My times of sorrow and of joy." That very day his own son died in Edinburgh. When he received the sad news the next day, Beddome commented, "Alas! How much easier it is to preach than to practise!"

THE RED SEA

Address given at Bethel Chapel, Luton, on November 13th, 1972

Reading: Exodus 14. 1-16

God's leadings are very mysterious – not mysterious to God, but most mysterious to us. This chapter began with such a clear word of direction; it could not have been more clear. The Lord told them not only the way they had to go, but the place where they had to encamp, where they had to settle, and He gave such details so that they did not mistake the place. The instructions were so detailed, so careful: "Before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon." Now there could not be any more clear instructions than this, and yet when Israel did as they were told, implicitly obeyed, it seemed that this very spot where they were camping was to be the place of their destruction. How mysterious the Lord's dealings as they found Pharaoh pursuing them, the Red Sea before them, shut in on either hand! There they were in this place where there was no escape, but God Himself had clearly sent them there.

Now you know in some of your trials, you come into them through your own sin; you realise you are wandering out of the way and that is why you have come into these things. But Israel was walking in clear obedience to the Lord to the very detail, and it seemed they had come to the place of destruction. So think it not strange if you obey God's voice and then things seem to go wrong, and that emphasis on things *seem* to go wrong, because everything here was going right. The Lord was going to bring His people right through the Red Sea, and not only so, but at this point, this spot they had come to in such detail: "Before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon," that was the very place where the Egyptians were going to be overthrown and that for ever. So although everything here seemed to go wrong, in reality everything was going right. God makes no mistakes. The great point is to seek the Lord's will, and then to obey; to leave everything else to the Lord. "'Tis mine to obey, 'tis His to provide."

Now God was Israel's God. They had God on their side, and so have you, but you have God on your side as your Father. "Your heavenly Father knoweth that ye have need of all these things." It would be a wonderful thing if we knew more of this spirit of adoption, to view that God is our Father. Then all must be right.

> "Your heavenly Father ever lives,
> And all His choicest treasure gives
> To you, the favourites of His heart,
> Nor will He ever with you part."

And yet here Israel are found in this dreadful situation, and they cried out unto the Lord. You say, That is good. Well, the next verse is not so good

because they cried out *against* Moses. But my point here is this: they cried to the Lord but there was so much sin mixed with their prayers, so much grumbling and so much complaining and so much opposition to Moses. So their prayers really had a lot of sin mixed with them, but God most mercifully, most graciously answered them. So if you come to the Red Sea, if you are found tonight "before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon," in this spot, this place of trial, of difficulty, with no way of escape, no way of deliverance, may you still be able to cry to the Lord. "This poor man cried, and the Lord heard him, and saved him out of all his troubles." Do not look to your prayers, whether they are good or whether they are poor, but to the blessed Mediator who stands between in all the merits of His finished work, through whom prayer rises to the throne of God acceptably.

There are times in your life when you cannot see any way of escape; you cannot even see how God can devise a way of escape. So it was here, and those are the times when the Lord works, makes bare His arm, reveals His great wisdom and His mercy. "When thou canst no deliverance see." They could not do anything, but they had no need to do anything; God did it all. "Fear ye not, stand still, and see the salvation of the Lord, which He will shew to you to day." God has a most blessed ability to make a way where there is no way, the most blessed example being in the salvation of His people. Who could have devised a way in which guilty sinners could come to that holy place where sin no more defiles? But the Lord made a way. You will prove this, when you can see no deliverance and when you can see no way, that God will make a way – and it is when you come there. It seems to me, if I read this aright, that the Israelites had to go forward and it was only as they actually began to step down into the Red Sea that the waters divided. At least, that is how I read it. And you will find sometimes you have to go forward before the way is made clear.

God could have told them what He was going to do; He could have told them why they were going to encamp before Pi-hahiroth, but He did not. There would not be much prayer if you knew that trial which is before you tomorrow, or next week, that everything is going to end right. There would not be much prayer, so the Lord keeps you in the dark to humble you at His feet, to keep you begging, knocking, asking, seeking, pleading. Sometimes it is a going forward in the dark, but the very moment when you need the Lord, then the waters of the Red Sea divide.

This God is still the same. Perhaps some of you say, "This God is our God for ever and ever," but what do we need? This same almighty arm to be put forth for us in mercy in spiritual things and in providence. And, beloved friends, His arm "is not shortened, that it cannot save."

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CHRIST OFFERING HIMSELF

From The Suffering Saviour *by F. W. Krummacher*

But what benefit do we derive from the fact of Christ's giving Himself up so completely and devotedly to the Father? The greatest and most beatifying of which thought is capable. Listen! Jehovah says in His law, "Ye shall not appear before Me empty." Consider, that if we wish to inherit heaven, we cannot do without salvation. We now possess it, and the days of our grief and shame are at an end. We may now boldly appear before the Father, knowing that He loves us, and has opened the gates of His palace to us.

But what have we to exhibit to Him that is meritorious? Sufficient – yea, more than the angels possess. We have, indeed, nothing of our own. In the records of our lives we perceive only transgression and guilt. But God be thanked that we need nothing of our own, and are even warned against trusting and depending upon anything of the kind. We are instructed to appeal to the righteousness of Another, and this is the living "offering" of which we speak – Christ, with the entire fullness of His obedience in our stead. If He was accepted, so are we, since all that He did and suffered is placed to our account. For, "as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." Those who are in Christ are no longer transgressors in the sight of God, but pure, blameless and spotless.

What a blissful mystery! If you are unable to believe it, grant it at least a place in your memory. The hour may come in which you will be able to use it, for we have often had occasion to witness how it fared at the last with those who supposed themselves among the most pious and holy of mankind. Whatever of a meritorious and approved character they imagined they possessed, nothing remained when the light of eternity and approaching judgment threw its penetrating rays upon their past lives. The splendour of their virtues expired, their gold became dim, and that which they had preserved as real worth, proved only tinsel and valueless.

What is to be done in such a case? How weave together, in haste, such a righteousness as God requires, and without which no man can enter heaven? What answer are we to make to the accusers that open their mouths against us – Satan, the law and our own consciences, which say to us, "Thou art the man"? If we are not to give ourselves up to despair, something which is not ours must be bestowed upon us, which we may offer unto God as the ground of our claim to salvation. The living offering which Christ made of Himself can then alone suffice, and that abundantly, to recommend us to God. Possessing this, we no longer need be mute in the presence of our accusers. In Christ, as our Surety, we fulfilled the conditions to which the heavenly inheritance is attached. Henceforth, who

will accuse us, who will condemn us? We rejoice with Paul, and say, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

THE SILENCE OF JESUS

From The Suffering Saviour *by F.W. Krummacher*

"And the high priest arose, and said unto Him, Answerest Thou nothing? what is it which these witness against Thee? But Jesus held His peace" (Matt. 26. 62, 63).

How eloquent was this silence! And why make many words on this occasion since His enemies, though against their will, witnessed so powerfully in His favour that He needed no further justification? He was silent. How easy would it have been for Him, by a few words, to have most painfully exposed the august assembly! But He honours in it, as before, the powers ordained of God, although they may be guilty of injustice; and viewing the matter thus, He deems it becoming Him to hold His peace.

The essential meaning of His silence, however, lies still deeper. His holding His peace is the reflection of a more mysterious silence before another and higher than any human tribunal; and regarded from this point of view, it may be considered as a silence of confession and assent.

When a criminal makes no reply to the accusations brought against him before a human tribunal, it is regarded as an admission of his guilt. Thus we must also regard the silence of Jesus, who, having taken upon Him before God the sins of His people by a mysterious imputation, deems Himself worthy of death and the curse. By mutely listening to the accusations of His judges, without attempting to exculpate Himself, He wishes outwardly to intimate the actual offering up of Himself as a culprit in our stead. Thus He is silent, not only as a lamb, but also as the Lamb which taketh away the sin of the world. His silence enables us to speak, and gives us power and liberty to lift up our heads boldly against every accusation, while trusting to the justification wrought out for us by the Redeemer.

Christians, remember this, that your strength to stand and overcome must not be expected from graces received, but from the fresh and renewed influences of heaven. You must lean more upon Christ than upon your duties; you must lean more upon Christ than upon spiritual tastes and discoveries; you must lean more upon Christ than upon your graces; or else Satan will lead you into captivity.

Thomas Brooks

GOOD COMES THROUGH AFFLICTION

From The Mute Christian under the Smarting Rod
by Thomas Brooks (1608-1680)

A holy silence takes in *gracious, blessed, soul-quieting conclusions about the issue and event of those afflictions that are upon us* (Lam. 3. 27-34). In this choice scripture you may observe these five soul-stilling conclusions:

1. First, and that more generally, *That they shall work for their good*: "It is good for a man that he bear the yoke in his youth" (verse 27). A gracious soul secretly concludes, as stars shine brightest in the night, so God will make my soul shine and glister like gold whilst I am in this furnace, and when I come out of the furnace of affliction: "He knoweth the way that I take; and when He hath tried me, I shall come forth as gold" (Job 23. 10).

Surely, as the tasting of honey did open Jonathan's eyes, so this cross, this affliction, shall open mine eyes; by this stroke I shall come to have a clearer sight of my sins and of myself, and a fuller sight of my God (Job 33. 27, 28; 40. 4, 5; 42. 1-7).

Surely this affliction shall issue in the purging away of my dross (Isa. 1. 25).

Surely as ploughing of the ground killeth the weeds, and harrowing breaketh hard clods, so these afflictions shall kill my sins and soften my heart (Hos. 5. 15; 6. 1-3).

Surely as the plaster draws out the core, so the afflictions that are upon me shall draw out the core of pride, the core of self-love, the core of envy, the core of earthliness, the core of formality, the core of hypocrisy (Psa. 119. 67, 71).

Surely by these the Lord will crucify my heart more and more to the world, and the world to my heart (Gal. 6. 14; Psa. 131. 1-3).

Surely by these afflictions the Lord will hide pride from my soul (Job 33. 14-21).

Surely these afflictions are but the Lord's pruning-knives, by which He will bleed my sins and prune my heart, and make it more fertile and fruitful. They are but the Lord's portion, by which He will clear me, and rid me of those spiritual diseases and maladies which are most deadly and dangerous to my soul.

Affliction is such a potion, as will carry away all ill humours better than all the *benedicta medicamenta,* as physicians call them (Zech. 13. 8, 9).

Surely these shall increase my spiritual experiences (Rom. 5. 3, 4).

Surely by these I shall be made more partaker of God's holiness (Heb. 12. 10). As black soap makes white clothes, so doth sharp afflictions make holy hearts.

Surely by these God will communicate more of Himself unto me (Hos. 2. 14).

Surely by these afflictions the Lord will draw out my heart more and more to seek Him (Isa. 26. 16). Tatianus told the heathen Greeks that when they were sick, then they would send for their gods to be with them, as Agamemnon did at the siege of Troy send for his ten councillors. "In their affliction they will seek Me early" (Hos. 5. 15), or as the Hebrew hath it, "they will morning Me"; in times of affliction, Christians will industriously, speedily, early seek unto the Lord.

Surely by these trials and troubles the Lord will fix my soul more than ever upon the great concernments of another world (John 14. 1-3; Rom. 8. 17, 18; 2 Cor. 4. 16-18).

Surely by these afflictions the Lord will work in me more tenderness and compassion towards those that are afflicted (Heb. 10. 34; 13. 3). The Romans punished one that was seen looking out at his window with a crown of roses on his head in a time of public calamity.

Surely these are but God's love-tokens: "As many as I love, I rebuke and chasten" (Rev. 3. 19). Seneca persuaded his friend Polybius to bear his affliction quietly because he was the emperor's favourite, telling him that it was not lawful for him to complain whilst Cæsar was his friend. So saith the holy Christian, O my soul! be quiet, be still; all is in love, all is a fruit of divine favour. I see honey upon the top of every twig; I see the rod is but a rosemary branch; I have sugar with my gall, and wine with my wormwood; therefore be silent, O my soul! And this general conclusion, that all should be for good, had this blessed effect upon the church: "He sitteth alone and keepeth silence, because he hath borne it upon him" (Lam. 3. 28).

Afflictions abase the loveliness of the world without that might entice us; it abates the lustiness of the flesh within, which might else ensnare us, and it abates the spirit in its quarrel against the flesh and the world, by all which it proves a mighty advantage unto us.

2. Secondly, *They shall keep them humble and low.* "He putteth his mouth in the dust; if so be there may be hope" (Lam. 3. 29). Some say that these words are an allusion to the manner of those that, having been conquered and subdued, lay their necks down at the conqueror's feet to be trampled upon, and so lick up the dust that is under the conqueror's feet. Others of the learned looked upon the words as an allusion to poor petitioners who cast themselves down at princes' feet, that they may draw forth their pity and compassion towards them. As I have read of Aristippus, who fell on the ground before Dionysius and kissed his feet when he presented a petition to him, and being asked the reason, answered, *Aures habet in pedibus,* he hath his ears in his feet. Take it which way you will, it holds forth this to us: that holy hearts will be humble under the

afflicting hand of God. When God's rod is upon their backs, their mouths shall be in the dust. A good heart will lie lowest when the hand of God is lifted highest (Job 42. 1-7; Acts 9. 1-8).

3. The third soul-quieting conclusion you have in Lamentations 3. 31: "For the Lord will not cast off for ever"; the rod shall not always lie upon the back of the righteous. At eventide, lo there is trouble, but afore morning it is gone (Isa. 17. 14). As Athanasius said to his friends when they came to bewail his misery and banishment, *Nubecula est, citò transibit;* it is but a little cloud, said he, and it will quickly be gone. There are none of God's afflicted ones that have not their *lucida intervalla,* their intermissions, respites, breathing-whiles; yea, so small a while doth the hand of the Lord rest upon His people that Luther cannot get diminutives enough to extenuate it, for he calls it a very little, little cross that we bear. "Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment" – or for a little space, a little while – "until the indignation be overpast" (Isa. 26. 20). The indignation doth not *transire,* but *pertransire,* pass, but over-pass. The sharpness, shortness and suddenness of the saints' afflictions is set forth by the travail of a woman (John 16. 21), which is sharp, short and sudden.

4. The fourth soul-silencing conclusion you have in Lamentations 3. 32: "But though He cause grief, yet will He have compassion according to the multitude of His mercies." In wrath God remembers mercy (Hab. 3. 2). "Weeping may endure for a night, but joy cometh in the morning" (Psa. 30. 5). Their mourning shall last but till morning. God will turn their winter's night into a summer's day, their sighing into singing, their grief into gladness, their mourning into music, their bitter into sweet, their wilderness into a paradise. The life of a Christian is filled up with interchanges of sickness and health, weakness and strength, want and wealth, disgrace and honour, crosses and comforts, miseries and mercies, joys and sorrows, mirth and mourning. All honey would harm us; all wormwood would undo us. A composition of both is the best way in the world to keep our souls in a healthy constitution. It is best and most for the health of the soul that the south wind of mercy and the north wind of adversity do both blow upon it, and though every wind that blows shall blow good to the saints, yet certainly their sins die most, and their graces thrive best, when they are under the drying, nipping north wind of calamity, as well as under the warm, cherishing south wind of mercy and prosperity.

5. The fifth soul-quieting conclusion you have in Lamentations 3. 33: "For He doth not afflict willingly" – or as the Hebrew hath it, "from His heart" – "nor grieve the children of men." The church concludes that God's heart was not in their afflictions, though His hand was. He takes no delight to afflict His children; it goes against the hair and the heart; it is a

grief to Him to be grievous to them, a pain to Him to be punishing of them, a death to Him to be striking of them. He hath no will, no motion, no inclination, no disposition, to that work of afflicting of His people, and therefore He calls it "His work, His strange work" (Isa. 28. 21).

Mercy and punishment, they flow from God as the honey and the sting from the bee. The bee yieldeth honey of her own nature, but she doth not sting but when she is provoked. He takes delight in showing of mercy (Mic. 7. 18). He takes no pleasure in giving His people up to adversity (Hos. 11. 8). Mercy and kindness floweth from Him freely, naturally. He is never severe, never harsh; He never stings, He never terrifies us, but when He is sadly provoked by us.

God's hand sometimes may lie very hard upon His people, when His heart, His bowels, at those very times may be yearning towards His people (Jer. 31. 18-20). No man can tell how the heart of God stands by His hand; His hand of mercy may be open to those against whom His heart is set, as you see in the rich, poor fool and Dives in the gospel; and His hand of severity may lie hard upon those on whom He hath set His heart, as you may see in Job and Lazarus.

And thus you see those gracious, blessed, soul-quieting conclusions about the issue and event of afflictions, that a holy, a prudent silence doth include.

FEAR IF DEATH SHOULD COME FOR THE TRUTH'S SAKE

From John Bunyan's Grace Abounding

It is hard for us to imagine how trying it was for God's people in days of open persecution. John Bunyan, though a man of much godliness and grace, was greatly tempted that he would not be able to stand. But, more than that, he wondered how things would be if he were called to die, and felt completely unready and unfit.

I will tell you a pretty business. I was once above all the rest in a very sad and low condition for many weeks, at which time also I being but a young prisoner, and not acquainted with the laws, had this lay much upon my spirit, that my imprisonment might end at the gallows for aught that I could tell. Now, therefore, Satan laid hard at me to beat me out of heart, by suggesting thus unto me: But how if when you come indeed to die, you should be in this condition, that is, as not to savour the things of God, nor to have any evidence upon your soul for a better state hereafter? For indeed at that time all the things of God were hid from my soul.

Wherefore when I at first began to think of this, it was a great trouble to me, for I thought with myself, that in the condition I now was in, I was

not fit to die, neither indeed did think I could, if I should he called to it. Besides, I thought with myself, if I should make a scrabbling shift [stumbling on all fours] to clamber up the ladder, yet I should either with quaking, or other symptoms of faintings, give occasion to the enemy to reproach the way of God and His people for their timorousness. This therefore lay with great trouble upon me, for methought I was ashamed to die with a pale face and tottering knees, for such a cause as this.

Wherefore I prayed to God that He would comfort me, and give me strength to do and suffer what He should call me to; yet no comfort appeared, but all continued hid. I was also at this time so really possessed with the thought of death, that oft I was as if I was on the ladder with a rope about my neck; only this was some encouragement to me, I thought I might now have an opportunity to speak my last words to a multitude, which I thought would come to see me die; and, thought I, if it must be so, if God will but convert one soul by my very last words, I shall not count my life thrown away nor lost.

But yet all the things of God were kept out of my sight, and still the tempter followed me with, But whither must you go when you die? What will become of you? Where will you be found in another world? What evidence have you for heaven and glory, and an inheritance among them that are sanctified? Thus was I tossed for many weeks, and knew not what to do. At last this consideration fell with weight upon me: that it was for the Word and way of God that I was in this condition, wherefore I was engaged not to flinch a hair's breadth from it.

I thought also that God might choose whether He would give me comfort now or at the hour of death, but I might not therefore choose whether I would hold my profession or no. I was bound, but He was free. Yea, it was my duty to stand to His Word, whether He would ever look upon me or no, or save me at the last. Wherefore, thought I, the point being thus, I am for going on and venturing my eternal state with Christ, whether I have comfort here or no. If God doth not come in, thought I, I will leap off the ladder even blindfold into eternity, sink or swim, come heaven, come hell; Lord Jesus, if Thou wilt catch me, do; if not, I will venture for Thy name.

The least good that is done by the weakest saint is never despised by Christ. "Behold, we have forsaken all, and followed Thee; what shall we have?" (Matt. 19. 27). A great *all* indeed; the disciples left a few old boats, and torn nets, and poor household stuff, yet Christ carries it very sweetly and lovingly to them, and tells them in verse 28 that they should sit upon twelve thrones, judging the twelve tribes of Israel. The butler may forget Joseph, and Joseph may forget his father's house, but the Lord will not forget the least good done by the least saint.

Thomas Brooks

DUTIES AND PRIVILEGES OF CHURCH MEMBERS

An address to the church of Christ meeting in the Particular Baptist Chapel, Lower Gornal, possibly by Simeon Burns (see G.S. *2000). The whole address is in scriptural language, sometimes quoted exactly, sometimes just the substance – so quotations marks have been omitted as in the original.*

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Beloved in the Lord Jesus Christ, as you have covenanted to walk together as a church of Christ in obedience to His commands, suffer the word of exhortation.

You profess to be Christians, and if you are so indeed you possess the Spirit of Christ, for if any man have not the Spirit of Christ, he is none of His.

You are called:–

The light of the world.
The salt of the earth.
The epistles of Christ.
The temples of the Holy Ghost.
The children of the living God.

You have a relation to God and a relation to man.

You are bound to glorify God in your body and in your spirit, which are God's.

You are commanded to do good unto all men, especially unto them which are of the household of faith; to give no offence to any man, neither to the Jew nor to the Greek nor to the church of God.

You are united to Jesus, whose fulness is open to supply you and who is exalted at God's right hand to bless you.

You are united to one another.

You have one Lord, one faith, one baptism, and have pledged yourselves to seek each other's good.

You profess to seek the glory of God, your own edification, and the extension of the Redeemer's kingdom, by this your union. Ever keep these things in your mind, for your peace, prosperity and comfort in a great measure depend thereon.

You are not your own; you are not at liberty to seek your own gratification, but in subordination to the great ends you profess to seek. Jesus bought you by His blood, He claims you as His own, and commands you to walk according to His Word. His eye is always upon you, and He is either glorified or dishonoured by every action you perform.

Your privileges are great, and your duties are many; and ever remember, privileges are to be enjoyed in the performance of the duties required.

You have received a kingdom, you are entitled to grace, and you are exhorted to have it (Heb. 12. 28, 4. 16). You can only serve God

acceptably as you serve Him under the influence of His own grace, according to His Word, with a view to His glory. Receive then with meekness, and with a desire to walk according to them, the commands of Jesus.

He bids you *love one another,* even as He has loved you. Indulge no evil surmisings in reference to each other; charity thinketh no evil. Beware lest you encourage a spirit of jealousy or envy; it will disturb your peace and destroy your usefulness. Guard against speaking evil one of another. Brethren, the Lord says, "Speak evil of no man." Watch against an unforgiving spirit, but as God for Christ's sake has forgiven you, so also do ye. Be ever ready to assist one another, according as God has given you ability, both in temporal and spiritual things. Avoid a censorious, cavilling, captious turn of mind. It is the bane of spirituality and a pestilence in a church. Love one another, for ye are brethren, the friends of Jesus, the foes of Satan and the representatives of the Saviour to the world.

Jesus bids you *strive together.* Strive together in prayer to God for your officers and fellow-members. Strive together to support and extend the cause of God. Strive to exhibit the Christian character, and to show forth His praises who hath called you by His grace. Cleave to one another and to the Lord with full purpose of heart, and provoke one another to love and to good works. Satan will endeavour to disunite you and sow discord among you; he hates to see saints in union, and employs every stratagem to prevent it. Guard against a spirit of pride and self-consequence; it will render you miserable, useless and barren. You will be uncomfortable in yourselves, and a plague to all about you. Endeavour by all means, at all times, to keep the unity of the spirit in the bond of peace. Never allow yourselves to carry into the world the concerns of the church. Carry them to the Lord in prayer, but never tell them to any other; it is tale bearing, and a breach of your church covenant, a disgrace to the person who practises it, and a trouble to the church that permits it.

Do all things to edification. When you meet at your houses, or in the house of God, always aim to edify one another. You do one another good or evil every time you meet. Therefore let the Word of Christ dwell in you richly in all wisdom, that you may be able to comfort, admonish and advise one another. Be present if possible when your brethren meet together for prayer or praise, and never absent yourself from any ordinance unless lawfully detained. The diligent soul shall be made fat, but the idle shall suffer hunger.

Let all your things be done with charity. Never put a bad construction on an action if you can put a good one. Bear ye one another's burdens, and so fulfil the law of Christ. Exhort one another daily. Imitate God as dear children. Be clothed with humility. Let each esteem others

better than himself. Put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering. Be kindly affectioned one to another, with brotherly love, giving honour one to another. Let the same mind be in you which was also in Christ Jesus. Consider one another as compassed with infirmities, exposed to temptations, and possessing like passions with yourselves.

Receive ye one another as Christ also received you to the glory of God. Those who are weak in the faith receive ye. You are not at liberty to reject the lambs of the flock; those who through timidity say least often wear the best. A knowledge of self, faith in Christ and a willingness to observe His commands is all that you can consistently require in order to membership with you. Never set your standard too high or think the Lord will work by your rule. He is a Sovereign, and doeth according to His will, requiring you to walk according to His Word.

Submit to the discipline prescribed in God's Word. Never wish to keep any in the church whose spirit and conduct say they ought to be out of it. Consult the honour of Christ and the good of the cause upon these matters, and not your own feelings. Jesus requires you to pluck out a right eye if it is an offence, a hindrance or a stumbling block, and to cut off a right hand.

Strive and pray that the church may be kept pure and sound in doctrine and holy in practice. The door out of the church should be of the same dimensions as the door in, and there is sinful partiality if it is not so.

Never make private differences public, except it be absolutely necessary. Observe the rule given by the Saviour (Matt. 18. 15-20). Never report a quarrel until you have reproved and prayed for the offender. Offences will come; always endeavour to remove them out of the way as quickly as possible. Be sure you never encourage any fellow-member who retails the saint's faults; the Lord tells us an angry countenance will drive away a back-biting tongue. If you refuse to receive they will soon leave off their practice. Make all due allowance for your brethren; remember you also have infirmities, and are exposed to temptations. If God leave you, sin will soon appear on you. If you see a brother about to sin, reprove him; if he fall, pray for him. This is the way to convert him, and hide a multitude of sins (Jas. 5. 19, 20). Never sanction sin in any, nor condemn rashly; strive against a hasty spirit, and study to be quiet. Always aim to act in every place and under every circumstance that observers may be obliged to say, That person is a Christian. Let your light so shine, and your good works be seen, that God may be glorified.

Be very careful over your spirit and your conduct at church meetings; these are the honour or disgrace of the church. Remember you are in God's house, you profess to be tender of His honour, His eye is upon you, and the peace, prosperity and comfort of the church greatly depend upon

your conduct and spirit. Let it be lovely, praiseworthy and holy. Keep your mouth as with a bridle if you feel your nature rise; crucify the old man; mortify the flesh; follow peace and the things which make for peace. Edification and the growth of spirituality should be the great object of all church meetings. If it is not so, they are carnal and will become a curse.

Aim to be useful in the church, sympathise with the poor, the sick, the tempted, the young, the aged, the backsliding, the penitent, your pastor and deacons. All have a claim on you, and may be benefited by you. Encourage seekers, exhort the lukewarm, caution the rash, invite the backslider to turn again to the Lord, visit the sick and dying, speak comfortably to the tempted and sorrowful, and pray for all. Bring all you can under the Word, and beseech God to meet with them when there.

Always bear in mind, you must give account of yourselves to God. You are accountable for all you say, do, or occasion to be done. Jesus will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Your actions are permanent, though they appear but transient. Be not a great talker; aim to be a holy, humble, useful walker. Shun the company of those who sow discord among brethren. Keep a good conscience. Give honour to whom honour is due. Beware of the Spirit of the world. Grieve not the Holy Spirit of God, either by lightness, looseness or bitterness, but sow the seeds of righteousness. Sow to the Spirit and ye shall reap life everlasting. Avoid the appearance of evil. Walk circumspectly. Walk worthy of God. Be of one mind, live in peace, and the God of love and peace shall be with you.

Endeavour to carry out your principles in your families. Let family prayer be regular, serious and fervent. Recommend religion by your spirit and conduct to your children; they will take more notice of what you *do* than of what you *say*. So walk before them that you may be able to say without blushing, Be ye followers of me, even as I am of Christ. Bring them up in the nurture and admonition of the Lord. They are a trust committed to you, and their sanctification and salvation should lay nearer your hearts than anything else.

Husbands love your wives. Are they unconverted? Endeavour to win them by a lovely spirit and holy conduct.

Wives submit yourselves to your own husbands; study their comfort in all things. Are they without? Strive by kindness, a manifest desire to make them happy, and a word in season, to bring them within. God is able to make all grace to abound toward you, so that ye having all sufficiency may abound in every good work.

Ye who are children be kind, attentive and ready to assist your parents. Gospel privileges do not dissolve natural relations, or free you from moral obligations.

Servants, let religion shine in your conduct before your fellow-servants, your masters and mistresses. They will keep their eyes upon you, and expect great things from you. Be strictly honest; never take away behind your mistress's back what you would not before her face. Be very industrious; you are hired to work, not to be idle. Be clean; cleanliness is an honour to a Christian, dirt a disgrace. Never be pert [i.e. forward, impertinent]. God's Word says you are not to answer again (Tit. 2. 9). Guard against eye-service. You are directed to act towards your masters as you would the Lord Jesus Christ (Eph. 6. 5-9). Godly, consistent servants are very useful members in a church, but idle, gossiping, pert, dirty, talkative ones are a great mischief and a disgrace. The Lord takes notice of all these things, and gives directions about them in His Word. Therefore they cannot be unimportant.

Be particular as to the connections you form. Many have been robbed of their simplicity, spirituality and humility through associating with proud, censorious, licentious professors, or from going too far and too frequently with the worldly. If you are single, be very careful to whom you give up your company, or allow to entangle your affections. You are at liberty to marry *only* in the Lord. If you dare to unite with an unregenerate person, you despise the authority of God the Father, reject the command of the Lord Jesus Christ, grieve the Holy Spirit, and ensure to yourselves misery and sorrow. Your bodies are the temples of the Holy Ghost, the members of Christ, and should not be united to the enemies of Christ, the servants of Satan. Resist Satan when he comes with such a temptation, for many have been entangled and overcome, and as the consequence have spent their days in misery and their years in sorrow. Make God's Word your guide, keep the Saviour's company, imitate the most holy of saints, and keep yourselves unspotted from the world.

Strive to be useful to the world. If you are going to heaven and believe it to be a holy happy place, endeavour to take some one or more with you. Be upon the watch for opportunities to do good. Usefulness in God's church is a great honour, uselessness a sad sign; barren fig trees are cumberers of the ground. You will either do good or harm in the church, glorify God or please Satan. Always speak the truth, never lie on any account; never allow yourselves to colour anything you relate; God's ear listens to every word you speak. Punctually perform your promises. Never make positive, unconditional ones, but use caution in all your dealings, that you may preserve a conscience void of offence toward God and toward man. Reverence age and spirituality, pity weakness, and loathe sin under any form.

Ever view yourselves as the property of God, for His glory; as the property of the church, for her good. You are debtors to God for His

grace, for pardon, righteousness and eternal life. You owe a debt of gratitude to the church; she has a right to your presence, your prayers, your sympathies and your influence. A Christian has no private property. All is lent to him with this command: "Occupy till I come."

By love then serve one another. Reckon yourselves to be dead indeed unto sin, and unto the world, but alive unto God, and to the interests of His church through Jesus Christ our Lord. A Christian spirit is a public spirit, and a consistent Christian will always aim to lay himself out for the extension of the Redeemer's cause, and the glory of Jehovah's name. Happy must be that church of whose members it may be said, They have done what they could. They have done what they could to support, establish and increase the cause. They have done what they could to add to the spirituality, to maintain the peace, and extend the usefulness of the church. Brethren and sisters, have you done what you could? Does the love of Christ constrain you? Does zeal for His glory impel you? Is it your heart's desire that sinners may be saved, that saints may be consistent, and Zion may be a praise in the whole earth? If it is, let your conduct and conversation prove it beyond a doubt; and so live, and so walk, that you may put to silence the ignorance of foolish men. Jesus has been grievously wounded in the house of His friends; religion now suffers from the conduct of its professors. If therefore you have any concern for the good of souls, if any love to Christ, if any zeal for God, if any desire to be useful, think on these things. So speak ye, and so do, as they that shall be judged by the law of liberty. Show your faith by works; the holiness of your principles by the consistency of your practice. Live not unto yourselves, but unto Him who died for you and rose again; and whether ye eat or drink, or whatsoever ye do, do all to the glory of God.

View your pastor as God's servant, sent with the Lord's message to you. Expect to receive from him not only comfort but reproof; not only instruction but exhortation. Never take offence at God's Word as delivered by him; he must give an account of what he delivers, you of the use you make of it. Beware how you apply to others what belongs to yourself. Receive with meekness the engrafted word. Look more at the message than the manner in which it is delivered. Take it as coming from God, and be sure to put it to a good use. If Satan can get you to despise, cavil or quarrel with the preacher, he can effectually prevent your edification. Esteem God's servants very highly in love for their work's sake, and be at peace among yourselves.

Finally, brethren, endeavour to keep up constant fellowship with God, seek personal holiness, and give yourselves up unreservedly to the Lord. Look upon one another as brethren, united by ties more sacred and more close than any natural band. View one another in Christ, as members of His body, of His flesh and of His bones. Be concerned to know that the

Spirit dwells in you and among you, as the Glorifier of Christ, the Sanctifier of His people, the Expounder of the Scriptures, and the Author of edification and peace. Bring everything and talent you possess and consecrate them to the church's service and the Redeemer's praise. Wrestle with God for His presence in your assemblies and His blessing on your souls. Realise your responsibility, and let self be denied, while patience, forbearance and brotherly kindness have their perfect work.

And may the God of all grace, who hath called you unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen and settle you. To Him be the glory and dominion, for ever and ever. Amen.

NECESSITIES OF DISTRESSED MINISTERS

These two letters remind us of the hardships of godly ministers in former days and how much we have to be thankful for today

To Dr. Rippon

Dear Sir,

Finding there is to be a collection next Lord's day for the poor Baptist ministers in England and Wales, permit me to transmit you an account of a poor Welsh minister, to whose distressed situation I was an eye-witness a short time since.

Being on a visit in the lower part of Pembrokeshire, and riding out one morning with a friend, as we passed along the road he pointed to the house of a poor Baptist minister and informed me that that godly inhabitant, who was in his eighty-fifth year, was expected hourly to bid adieu to everything here below.

I requested my friend to ride on slowly while I called in to see the good old man, but how shall I describe the poverty and distress of this miserable habitation? It had but one apartment; the floor was the sod. There was neither ceiling nor chimney, so that the smoke dispersed through a hole in the shattered roof, and partly out of the door. The only provisions in the house were a little barley bread and oatmeal, and a few potatoes which were deemed a luxury. The poor old man was lying on a bed of straw, and the only covering he had was a miserable rug.

On my appearing much shocked at his uncomfortable situation, he pointed upwards with his finger and said, "Heaven! heaven!" The only companion and attendant he had was a daughter, upwards of sixty years of age, with whom I left a trifle [a little], and which I only mention in order to add that the gratitude of both father and daughter can be more easily conceived than described. I left them overwhelmed with tears of

thankfulness, and was afterwards informed that the dear, good man in about three days left his miserable cottage to inherit "a building of God, an house not made with hands, eternal in the heavens."

I am, etc.

R.B.

January 1801

Extract from a letter to Mr. T.S. in London, from a minister of the Independent denomination.

As to our people, they are most of them day-labourers, they have many children, and are upon the parish [i.e. for relief]. The subscribers are all dead (and we hope in glory) but two, and they can give but a trifle [a little], but as honest and sincere people as any between my house and yours. Glory to God for His free *grace* and *power*. May He preserve and keep them, poor things. I have been with them almost fifteen years, and never had one hour's uneasiness among them. That is my comfort; the Lord increase their number. Amen.

My income from them is twelve pounds per year, your contributions included, and four pounds per annum go for coals for fire and two pounds per year for house and garden, and the rest we have to live upon. Blessed be the Lord for that. I have a poor, godly wife, who has been ill for twelve years, and I have three children at home who have been ill ever since last May, but the heavenly Physician supports them. I have a little school which brings me in five pounds per annum, but as Lord H. has sold his manor, three estates, and as this is his gift, I suppose it will be lost, and if not, as I am in the seventy-fourth year of my age I fear I cannot occupy it any longer than this summer, there is such a high mountain to go over. I have occupied for nearly nine years, but the Lord is all-sufficient.

And now I shall inform you of our manner of living, though sometimes it varies, but not a great deal. Yet blessed be God for what we have. "Wherefore doth a living man complain, a man for the punishment of his sins?" We often are complaining of hard times, but not of hard hearts. Our living in the spring and summer is mostly of cresses and salt and bread; meat we have but little, and in winter potatoes and salt, as I told you before. Here we find that portion of God's Word to be true: "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." O blessed be God for such a portion! As for butcher's meat, we have had none for many months, but the Paschal Lamb sweetens all, though eaten with bitter herbs; as for malt drink we have had none these five or six years. But thanks be unto God, as my poor wife says, "We have good water, and the water of life too." In the summer months we sometimes get a little whey, and now and again a little milk, but not often, and as for our linen, it is but poor, both for our backs and beds, but it is well to be clothed with the clean linen, "the righteousness of saints."

But my friend, we have been dwelling upon the dark side. Now let us see what faith can view in the following portions of God's holy Word: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8. 18). "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4. 17, 18). See also Isaiah 43, Psalm 34, etc., which will be sufficient to show you that I do not live on bread alone, but on the Word and promise of God; and if the hairs of my head are all numbered, I am sure all my troubles, afflictions and sorrows are, and my dear Lord and Master has promised to supply all my needs according to His riches in glory by Christ Jesus.

Thus I am taught to live by faith and not by sight. I know it is well for a minister of the gospel to live above the smiles and frowns of the world, but if it cannot be done we must stoop to providence, and learn to pray to be useful in the Lord's name and cause, and for His glory. I hope to be free from all wants, and cares, and sorrows soon, and will conclude by saying, "Pray for us." Amen.

November 22nd, 1800

Copied from an old *Baptist Register* for 1800. *The Baptist Register* was a magazine [edited by Dr. Rippon].

ABIDING IN CHRIST

From Bogatzky's "Golden Treasury"

"Abide in Me" (John 15. 4). "Lord, to whom shall we go? Thou hast the words of eternal life" (John 6. 68). "It is good for me to draw near to God: I have put my trust in the Lord God" (Psa. 73. 28).

To abide in Christ, who is our righteousness and strength, and not to be moved from Him, is the very life and power of Christianity. We do this when our thoughts are going out after Him, our hearts cleaving to Him, and our minds stayed upon Him. Now, to know Christ, and thus to abide in Him, as our righteousness, brings peace and joy; which joy in the Lord is certainly followed with strength to overcome sin and the world, which believers renounce the more readily as they have found something better in Christ.

May the Lord give me grace likewise immovably to abide in Him!

"Christ is my light, my life, my care,
My blessed hope, my heavenly prize;

Dearer than all possessions are,
Chief of ten thousand in my eyes.

"My God, and can a humble child,
That loves thee with a flame so high,
Be ever from Thy face exiled,
Without the pity of Thine eye?

"Impossible! for Thine own hands
Have tied my heart so close to Thee,
And in Thy Book Thy promise stands,
That where Thou art, Thy friends must be."

WAITING FOR THE LORD

By Andrew A. Bonar (1810-1892)

People commonly mistake what is meant when God sometimes counsels us *to wait.* But if *wait* be used in the sense of delay, or putting off immediate decision, we assert there is no passage in the Bible to countenance such an idea. Some quote Psalm 40. 1: "I waited patiently for the Lord," which is (see the margin), "In waiting I waited," or, "I eagerly waited." Now not to insist on the fact that here the Speaker is *Christ our Surety,* we must remember that the Old Testament use of "wait" has not in it anything of the idea of procrastination, or delay, or *contented waiting* in our sense of the term. It always means *eager looking,* as when a dog looks up to his master's table for the crumbs, or as when the people waited for the priest coming out of the holy place, or as in Job 29. 23, the anxious, intensely anxious looking out for rain in sultry weather. This is the meaning, "I will wait for the God of my salvation" (Mic. 7. 7). This is the meaning, "Though it tarry, wait for it" (Hab. 2. 3); that is, if you do not see these things come to pass at once, if you do not see at once the Lord appear in His glory to overthrow His foes, yet look out for it anxiously, eagerly hasten on to that day.

This is the way in which God's people "wait," spoken of in Psalm 130. 6; Isaiah 40. 31. And so Lamentations 3. 25 is the case of the desolate soul in affliction, earnestly looking up and looking out for deliverance, though calm and resigned. Scriptural waiting is not in the least like that of the careless, easy-minded soul, that pretends it is unwilling to anticipate sovereign grace.

Mercy's clock does not strike at the sinner's beck.

Thomas Watson

TURTON'S PILLAR

The autobiography of James Turton of Haydock
(Continued from page 127)

Since I buried my dear wife I have called myself "a lone sparrow," and so I am. I often think of dear John Newton's lines, which he wrote four years after his wife's death:

"Forget her! No. Can four short years
The deep impression wear away?
She still before my mind appears,
Abroad, at home, by night, by day.

"Oft as with those she loved I meet,
Her looks, her voice, her words recur;
Or if alone I walk the street,
Still something leads my thoughts to her."

Now I dwell alone, and yet I am not alone, for the Father is with me. I meditate in His seven decrees, and here I find employment day and night. The beginning of my new life and second birth comes before me like a picture – when I had to appear before the judgment seat; and the time of my deliverance was marvellous indeed! Now having no mate to talk to, I try to go through the first lessons I learned in the school of Christ.

The triune God was such a mystery to me. O the time I spent labouring in prayer and meditation to know this sacred mystery! But the Holy One revealed it to me little by little in reading, in hearing the gospel. I would strongly encourage all seekers to miss no opportunity of hearing the gospel. God ordained it to give life, to call from darkness, to enlighten the soul, to quicken the understanding, to solidify the mind. This I am sure of, for I was like a pot of foam continually effervescing; I had more sins stored up in my vile tabernacle than I could find vent for. But God soon quieted me down, and how glad I was to eat a bit of the ox's straw, while a little child led me to it! (Isa. 11. 6, 7).

Sometimes I have a day meditating on the divine essential of God's *foreknowledge*. This is a marvellous thing; none can fully know it. But the sinner taught of God is fully and everlastingly convinced that God knows all things, that His eye can see all things in heaven, in earth, in hell, and that He knows every thought of every heart. This is good doctrine; I remember the time when God showed me this clearly. O I lay at His sacred, sovereign feet, adoring Him, I know not how long.

Then there is His *eternal predestination* – personal. Eh, that is mighty, the essential thing with the soul. O the groans, the sighs, the deep exercise, the wrestling of the poor soul till God appears! And truly God must appear; for the knowledge of our predestination cannot be obtained through any medium, but from God Himself. If I could tell it out, how God revealed it to me, I should be glad. But I know this, I kept reading

Ephesians, and kept praying, begging, pleading, "Lord Jesus, tell me, am I predestinated? O show me, do make it known to my poor soul." And O how it came under the gospel! The trumpet sounded predestination into my soul. This was indeed heaven to me: now I felt satisfied.

But ere long another mighty thing came up – *election;* and as I look back to the time of this exercise, it seems to revive my spirit. O that time! I had not seen the 8th Romans then; at least, I had not seen the chain, link after link, that starts and ends in eternity: "Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified." Had I seen that with the eye of faith, it would have saved much trouble, many fears, much labouring and searching. I kept groaning out to God, "Am I elected? how must I know and be sure? O show me my election!" But O the mercy of God, He showed me I was elected according to the foreknowledge of God. On my knees He made it known to me; He sealed in on my heart in reading the 9th Romans, and this was a double mercy to me. "I will have mercy on whom I will have mercy" – that did it. I saw all the mercy to a poor sinner was according to His sovereign, predestinating will, and my soul was at ease for the time.

Now I was not troubled about *calling.* I knew I had been called from an awful state and condition to another life; but I could not think it was to a life of righteousness, though I was afraid to look at sin, or think of it, if I could avoid it. I did many things in my simplicity to keep the thought of sin away, but it was too strong for me; it bore me down sometimes with a tremendous crash. And how this has taught me I had no strength at all against sin! O if I could tell what that passage (Matt. 11. 28) did for my soul: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest"! The rest He gave me was marvellous for a time.

Then *justification* troubled me. The conflict within put that out of sight for a time, till God the Holy Ghost showed me how I was justified, from Romans 4. 25: "Who was delivered for our offences, and was raised again for our justification." And I am sure none but God Himself can do this. Some He puts through severe lessons to learn it, some He teaches by a sermon, some in reading a single portion; and some hang in doubt and suspense all their days, till at last God makes it known to them and takes them straight to heaven.

Then there is another thing, which I fear to mention; though it is true, it is seldom mentioned in the pulpit. I have often wondered at this. It is the absolute, irrevocable decree of heaven – *the reprobation of the wicked.* I do not know why this solemn matter is not spoken of. It is in the Book, and plainly seen by the eye of faith. True, it is awful to think of.

The *glorification of the saints* is the great finale. God has made this so plain in His Word that no doubt of it exists in the minds of the saints. The great fear is concerning their own personal interest in it. Yet when

divinely taught the other great doctrines, this one principle is often longed for; and sometimes they have such sweet foretastes of it that it becomes an overruling power in the soul, and she often sings,

"O blissful dawn of endless day,
When sin shall cease and death shall die,
When Christ His glory shall display,
And beam upon my longing eye."

And O I must tell it for the glory of His name, the glory of His grace, and of the eternal power of the triune Being, I have seen the heaven I am going to more than once. The first glimpse I have spoken of. Now the second sight I cannot give the date of, as I keep no diary, but the Holy Ghost brings it to my view very vividly sometimes. I had been in bed poorly, and past midnight ere dawn came, I saw in my room about my bed a glorious light. I had been weeping and praying, wondering if I was about to die, but I had no fear. The light seemed to ascend and open out in a glorious expanse, which appeared heaven to me. How I gazed, and longed, after I had seen the glory-home, to enter in! Shortly all disappeared, and I was in darkness and felt sorrowful; but soon my sorrow passed away, and with delight I began to meditate on what I had seen. Often I think of it with pleasure. Heaven begins below, I am sure of it. Heaven has been in my soul, and I have been in heaven. The Lord be praised for that; heaven is my home.

"Bright land of bliss, O let me see
That beautiful abode!
Take me in Thy dear arms and say,
Come to thy home, thy God."

My heart runs over, mercies flow, and the new man is quite alive. O for a thousand tongues to sing! Is it not grand to have a little lively grace in the soul drawing us after God, to be kept clinging to Christ, hearing His Spirit whisper, "All things are yours"?

Another sweet time comes to my thoughts. Many years ago dear Collinge [Thomas Collinge of Bury] was preaching blessedly on the subject of death, from the text: "For to me to die is gain." The things He said were puzzling to me then. I had not long been married, and I had a good wife and everything I could need for comfort; and to think of death was a breach upon our enjoyments. But now, after more than forty years' experience of trial, pain and sorrow, and being left like a lone sparrow, I understand more of dear Collinge and know his feelings. Often now death is pleasant to meditate on. Perhaps this will perplex some, but it is true, vile as I have been and am. God is a sovereign. Why should He deal with me as He has done I know not; only sovereignty explains it. Some do not see the fulness of that glorious attribute of our God. There is an awful majesty and glory in it. How sweet, how pleasant to dwell upon His

eternal excellencies, to talk of His power, to speak of the glorious honour of His majesty! O that I could exalt Him! It would be the delight of my soul.

One blessed time I had at the Christmas following the death of my dear wife. On Christmas day (Sunday) I felt comfortable during the services, but did not have the sweet hearing I have sometimes, and at night went to bed calm and composed. I felt a sweet nearness on my knees and got into bed feeling a desire to depart, and had a softness of heart the whole of the next day till 3 p.m. A. had gone to tea with some chapel friends, and I was left alone. I fastened the doors and began to sing, "Jesus, Lover of my soul," and my soul was full of heaven in a minute. I fell on my knees, and Jesus Christ was with me of a truth: I thought I felt Him touch me. And O (the tears of love run down as I write, at the remembrance of it), I saw His hands and His feet – "Those soft, those blessed feet of His, that once rude iron tore." Then I began again to sing,

"Didst Thou for me, my Saviour, brave
The scoff, the scourge, the gall,
The nails, the thorns, the spear, the grave,
Whilst I deserved them all?"

And O I was as near heaven as I can be till I enter in. He showed me the heaven and glory, besides His dear hands and feet and bleeding heart. I beheld His majesty, His glorious Person, and my heavenly home. Bless you, this world was nothing to me; I knew nothing of this world, nor did I desire another moment in it.

This lasted two hours, when a boy knocking at the door disturbed me. I did not know what to do; the boy would have thought me not myself, I am sure. I sat down again and said, "Blessed Jesus, art Thou gone?" Then I meditated on His glorious Person. I had often had views of Him but this eclipsed them all. The week before I was sorrowful because I had not my loved one to share the season with me, after the long years of mutual love. But my glorious Lord removed every shade of sorrow and filled my soul with joy and peace. Writing of this blessed overshadowing of Jesus Christ makes me indifferent to everything. I love Him with intense love, and I know He loves me. I have seen the blessed habitation three times, twice in dreams; but this on December 26th, 1910, was no dream.

Here I begin again after a lapse of three weeks, having had neither courage, memory nor faith to proceed. Now I feel a little reviving. I have got to that place where fears are in the way, and sometimes the grasshopper is a burden, yet I feel I am the subject of many mercies and blessings above others at my years. I feel just now that I stand on Jordan's stormy banks, casting now and then my eyes to the other side where sweet fields are blooming. There sometimes I long to be; not always. Sometimes when things are smooth, when I can see bread and butter for

the table, and particularly if I have sixpence to call my own, then I begin to build another castle. O what a fool I am! I have done this scores of times, and they fall the same day. The old man will never alter; he clings to earth and earthly things, and earthly things cling to him. But the new man triumphs over him. When grace drops down upon him like rain upon the grass, every blade seems invigorated and springs forth into new life.

As I meditate in His Word, I find a fulness beyond all my expectations. Portions force themselves into my soul, and I feel sometimes that heaven is at my door. The Holy One, the Leader, Guide and Instructor of all the heirs of grace leads me into the green pastures and beside the still waters. He restores my soul when fallen; yea, when Apollyon has almost killed me, and left me for dead, filled with his poisonous breath, and with scars upon me from his weapon that nothing but the healing balm of the covenant can remove. "O grace! thou bottomless abyss," how sweet thou art!

I had a very nice time one Saturday, followed up on Lord's day with good texts, preaching, prayer and singing; particularly the verse, "He saw me ruined in the fall," etc. How it led me fifty years backward, when I was in an awful gulf, to all human appearances beyond the thought of recovery, damned by my terrible manner of life, damned by my own words! None, I think, more ruined in the Fall than I. But O at the very moment when I was so near hell, the mighty power shone forth, the almighty arm was stretched out, as the poet puts it, "Almighty love, arrest that man!" "*Sovereign* grace, o'er sin abounding!"

My tears run down at the remembrance of superabounding grace, mercy and love. Even now, after fifty years' experience of mercy, favour, longsuffering and abundant goodness, how helpless I am! I need the Holy Spirit to quicken me afresh; I need Christ to appear, to show me His blessed hands and feet and side. But who could bear a full sight? Once I had a sight, and it was overwhelming. Though I have had all these years' experience of God's almighty power and grace, and enjoyed the sprinkled blood and the sweet presence of God's good Spirit, still I am the subject of many changes. I have had the sweetest, happiest night that mortal could have, dreaming of heaven and seeing the glory, with the sweetest foretaste of my heavenly home. Then I have got up with a heart full of gratitude and praise, and come to my open Bible, and fallen upon some of the old passages that used to affect me so deeply, and they have shivered my soul, dried up every drop of the sweets I had enjoyed in the night. Now sometimes it has lasted a whole day – a remembrance of and reflection on my unregenerate state, the sins of my youth, my lack all along to use every effort to enhance the glory of my best, my only Friend, and my old enemy taunting me and swearing by all the power he has that he will overcome me in the end and make me an apostate. I must confess I am still nothing but clay in the sovereign hand of God, and glory to His dear name, He will

keep me (faith says so in my soul) till He conducts me safely across that narrow sea of death.

"Then I shall see His face,
And never, never sin,
And from the river of His grace
Drink endless pleasures in."

Sometimes He touches me with this word: "Remember, and forget not, that thou art a stiff-necked people." O how this word has melted me down and caused me to own with shame the truth of it! "Yea, Lord," I have said, "far exceeding those poor souls in the wilderness. I have exceeded all bounds." But O miracle of grace, a voice of sovereign mercy sounds from the sacred Word! It carries mercy to the darkest souls, blinded by the devil, corrupted by sin, covered with shame, outlaws and outcasts. It says, "Such were some of you" – me, me, me! I am the man. But this has given me comfort many times – the Book of Hosea. Ephraim was a "silly dove without heart"; but I was without everything. As I have read God's wonderful dealings with Ephraim after all his sin and backsliding and revolt, hope has sprung up in my soul: "Who can tell? He pardoneth iniquity, loves him freely, is as the dew unto Israel." Ah, He says, "His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon." This is the way He purges poor sinners from idols, and makes the wilderness blossom as the rose. His alluring power is beyond all our thoughts. Who is a God like unto this God, that has made Himself ours by ties of blood, by bonds of love, by pardoning mercy, by overflowing grace, by eternal righteousness, and assurance of glory? "This God is our God for ever and ever: He will be our Guide even unto death."

There was a time in 1911 as sorrowful as any I have had for many years. My soul was troubled and my spirit bowed down. I went to the Bible meeting; we read Acts 7, and I was very comfortable. The Lord blessed my soul in meditating upon it; it was very full and good to me, especially the latter part. Before we went to bed, I read in the holy Book with sweet joy, and as I lay down I read part of Psalm 102, and went to sleep with the holy words on my spirit the very last verse: "The children of Thy servants shall continue, and their seed shall be established before Thee." Happy indeed, I fell asleep.

In the night I awoke with my eyes bathed in tears; they ran on my pillow and ceased not. I could not sleep again. I had dreamed that I had denied the faith, and denied my blessed Jesus; and more than that, I had gone into the world and begun to blaspheme that dear name I love and esteem above ten thousand worlds. O I awoke with a broken heart, and knew not what to do. "O my God," I said, "do not forsake me; do not leave me." I wept until I had no more power to weep. I went to my Bible,

as I used to do in the regeneration, afraid to touch it, and could not leave it. I said, "O my God, for my dear Jesus' sake, do show me Thy Word – I have no other hope – what this dream meaneth. Do not forsake me now. If Thou forsake me now, I shall die in utter despair. My God, let Thy Word and Thy Spirit give me life again, for death is in my soul." With trembling hand and more trembling heart – my very soul quivered, there was no strength left in me – I opened the life-and-death Book, for truly it was life and death with me at that solemn moment. But O the glory of that almighty Word! I opened it, and my weeping eyes fell on Philippians 1. 6: "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." I could not suppress the tears, but they were tears of joy: the others were tears of bitter sorrow; every fresh gush seemed to drain the last particle of life out of my poor soul.

But how sweet, how precious now my new life appeared! for it was new life. O the death that held me when I awoke, the trembling, the fear! I thought, "The devil will have me, and they will see I am an apostate." O blessed Jesus, blessed Jesus! I cannot tell how long I lay on that bed, nor how many times I called on that blessed, dear name. But even after the sweet, reviving power of the almighty Word, I had a strange feeling upon me. Though the Holy Spirit lifted me up by His gracious Word, yet a heaviness hung over me, and I felt as a withered leaf and a broken bough. My spirit trembled as I looked at that terrible dream. I do not want to put into words my devilish appearance, but I thought there was not a devil in hell half such a monster. God in mercy save you and me from such a dream as that. It shook my whole frame. I thought I loved Jesus Christ before: then I knew I loved Him. O how dear He is to my soul now as I write!

(To be continued)

THE LORD'S GRACIOUS PRESENCE

"I am with thee," precious words,
King of kings, and Lord of lords!
O what grace to condescend
Worms of earth thus to befriend!
Precious thought, that Thou wilt be,
Through life's changes, near to me!

"I am with thee," doubt it not,
Though afflictions be thy lot;
I received the bitter cup,
And for thee I drank it up.
Well I know thy every smart,
Yea, I feel them in My heart.

"I am with thee," in the fire,
I have felt the tempter's ire;
I o'ercame, and thou shalt be
Conqueror too; thou'rt one with Me;
Fires can't thee consume while I,
Brother to thy soul am nigh.

"I am with thee," lean on Me;
Thou art weak, I'll strengthen thee;
Briars and thorns abound, I know,
Trust in Me, I'll bring thee through.
I long since the path have trod;
Courage, soul, it leads to God.

"I am with thee," day by day.
With My staff and rod thy stay,
Thou shalt safely come through all,
Kept by Me, thou shalt not fall.
Ever keep My word in view,
As I live, thou shalt live too.

When thou death's dark vale shalt tread,
I'll stand by thy dying bed;
From the foe I'll take his sting,
And to thee will victory bring,
Then once more I'll say to thee,
"I am with thee; come with Me."

Lord, Thy promise I'd believe,
Thy good words my fears relieve;
Leaning on Thy staff and rod,
Listening to my Lord, my God;
Looking upward, haste my pace,
Till I see Thee face to face.

Then I'll tell how Thy great love
Brought me to Thy home above.
I, a sinner vile, forgiven,
And by Thee made meet for heaven;
Then I'll crown Thy once-pierced head
Lamb of God, who for me bled.

The Sower, 1903

After much praying, waiting and weeping, God usually comes with His hands and His heart full of mercy to His people. He loves not to come empty-handed to those who have sat long with tearful eyes at mercy's door.

Thomas Brooks

THE
GOSPEL STANDARD
JUNE 2013

MATT. 5. 6; 2 TIM. 1. 9; ROM. 11. 7; ACTS 8. 37; MATT. 28. 19

PILLARS IN THE CHURCHES

Sermon preached at Clifton Chapel on Friday evening, April 5th, 2013, on the occasion of the Gospel Standard Society Annual Meetings

Text: "James, Cephas, and John, who seemed to be pillars" (Gal. 2. 9).

I am sure that many of you have come to the services today with living, longing desires and prayers for real prosperity in our churches, that the Lord might return to Jerusalem with mercies. "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces.... Because of the house of the Lord our God I will seek thy good." I am sure that this is the feeling of many of you as we meet here this evening.

The burden which has lain upon my spirit is this: that the Lord might raise up pillars in our churches. O what a blessing they are! We look back to former days and former years, and these pillars in the church of God. When the Lord removes them, then the churches are so much the weaker, because God Himself appoints these pillars, and He equips them, and He uses them, and then He removes them, and then the churches are so much the weaker. I have felt that desire that many of our young people – and we are so pleased to see so many here today* – a desire that many of you might be raised up by God to be pillars in our churches. Coming with this burden and exercise, you can imagine both my surprise and my encouragement when the first two brethren who were called upon at this morning's prayer meeting had not been in prayer long when they actually used these words. They prayed that the Lord would in love and mercy provide these pillars in our churches.

I know people might say this is a Strict Baptist expression, but it is a scriptural expression. We have it here. The Apostle Paul himself uses it. There is no need to go into the context, the background. Paul had returned to Jerusalem and there amongst others he met with James and Cephas – that is Peter – and John. Just incidentally in passing, James is the one who is mentioned first, not Peter; and also when that council was held in Jerusalem in Acts chapter 15, it was James – this, of course, is

* There was a congregation of 350 or more, many of whom were children, teenagers and young people in their twenties.

James the Lord's brother – it was James who presided, not Peter. So he met James and Peter and John, and he says, "They seemed to be pillars." Now beloved friends, do not misunderstand that. When he says they *seemed* to be pillars, it does not mean perhaps they were and perhaps they were not. He means it was clear, it was apparent, it could be seen that in the early church these three godly men were pillars.

"James, Cephas, and John, who seemed to be pillars." Well then, what are these pillars in the church of God? The church compared to a building, and these men compared to the pillars in that building. Well, if there are going to be pillars in the church of God, as if there are to be pillars in any building, the important thing is that they stand firm and solid and secure upon the foundation. The pillars are not the foundation. If there were no foundation, the pillars would be of little use; the whole building would collapse. So the vital thing with these pillars, that they are established firmly on the one foundation that is laid for sinners in Zion.

So that is the vital point: the foundation. "Other foundation can no man lay than that is laid, which is Jesus Christ." O how vital that there should be a foundation on which the church of God is built and on which the hope of every sinner saved by grace is built! That foundation is Christ, and it is Christ as He is revealed as the Rock of Ages, and He Himself said, "Upon this Rock" – the Rock Christ Jesus – "I will build My church; and the gates of hell shall not prevail against it." It is a good foundation, a solid foundation. There are no cracks in it. It can never be shaken. How sad when the Lord Jesus spoke of that man building a house, but it was only on the sand! The appearance was right, but when the testing time came and the winds beat vehemently upon it, "it fell: and great was the fall of it."

O the need that the church of God should be built on a good foundation, and you and I personally if led and taught by the Spirit of God shall need a good foundation for our hope, because the work of the Holy Spirit in the new birth is the sweeping away of all vain foundations, false foundations as refuges of lies, that the sinner feeling without a foundation, ready to sink, might be led to the Rock Christ Jesus. It is this foundation, laid eternally in the purposes of God in the covenant of grace, deeply laid when our Lord and Saviour Jesus Christ suffered, bled and died, laid personally in a sinner's heart in the work of the Holy Spirit.

"Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." So if a person is to be a pillar in the house of God, he must be firmly built, securely built upon this sure foundation, which is Christ and His finished work.

But beloved friends, it is made very clear in Scripture and also in the experience of the church of God that though every sinner saved by grace is brought to build his hope upon Christ and none but Christ, not all of God's people are pillars. We read of some who were tossed about by every wind of doctrine. We read of some in the beginning of this Epistle who were so soon removed away from the gospel of Christ. Now let us be very, very clear, a child of God *in his standing* can never be moved from the foundation, can never be shaken off it, but in his experience, and in his feelings, and in his life, and in his profession, he can be brought away from it.

The Lord says it is a good thing to be established with grace (Heb. 13. 9), and not every child of God is established with grace. But it is these who are pillars in the church of God who are made such a blessing to the stability and the prosperity of the churches. O may there be that spirit this evening amongst us, that the Lord will raise up and equip and bless and use pillars in the churches, and amongst all these young people gathered this evening, may there be the prayer that some of them might be these pillars. It is not just the men. There are godly women, the silent pillars. The old preachers used to speak of the silent pillars in the churches. O what a blessing they are! Perhaps some of you young people here this evening, it might be a burden as you go forth. You must have your ambitions, and it is right to have ambitions, and some are very successful in this, and some do well in something else. I do not think a child of God can have a greater honour than this: for the Lord to make him a pillar in His house.

"James, Cephas, and John, who seemed to be pillars." Well then, the foundation, and the pillar must stand solid on the foundation. But then it must be perfectly upright and perfectly straight. If you have a leaning pillar, if you have a wobbling pillar, it is not much value to that building. O these pillars in the church of God that the Lord appoints, completely upright, completely straight! Some of the Lord's people are drawn away with earthly prosperity and they begin to lean to the world, and then there are those who are entangled by some new doctrine or some innovation, and they lean in a different direction, and these can never be pillars in the church of God. There can be two people come, and they can unite in church membership together, and you do not doubt the testimonies of either of them, yet this one, what a blessing to the church, a pillar in the church of God, but O this other one! O for the Lord in love and mercy and the riches of His grace to build us firmly on that sure foundation.

That pillar of course is strong, but these whom the Lord makes pillars, they do not feel they are strong. It is because they feel weak that they value the foundation so much, and have to rest so securely on the

foundation, so heavily on the foundation, but the more they feel their weakness, and the more heavily they rest on the foundation, the more solid, the more secure they are. But O this uprightness, and not just upright in the sense of not being drawn away by false doctrine or worldliness, but in the fear of God, walking tenderly before Him. Some of them not people of much ability, perhaps people not of much learning, but O the witness to the praise and honour and glory of their Lord! These people whom the Lord has appointed as pillars in His church are loved and esteemed and admired by the people of God, but many of them are admired even by the world. The world cannot understand their religion, but the world can understand their godliness and their humility and their honesty, and the way they walk before the church, and the way they walk before the world. Now we have known them and we have loved them and we miss them, but the Lord is graciously able to raise up others to take their place.

"James, Cephas, and John, who seemed to be pillars." In some important buildings, pillars are for ornament and for use. These pillars the Lord appoints are ornaments in the church of God, but it is not the kind of ornament the world would expect or the religious world would expect. You know what the Lord Himself tells us is an ornament: "a meek and quiet spirit." That is an ornament "in the sight of God of great price." That is what really matters: what you are, what I am in the sight of God, and that is what these who are pillars in the church of God are. They have a religion in the sight of God. They have a religion before God. It is the holy fear of the Lord. It makes their hearts tender. It is a daily religion. It is a personal religion. It is an hourly religion. It is not a religion they leave behind in chapel when they go home. They are humbled. They feel to be nothing. They are dependent. Christ must be their All and in all. They do not feel to be much of an ornament themselves, for,

> "They all declare, I nothing am,
> My all is bound up in the Lamb."

But what an ornament these godly, humble souls are who walk tenderly in the fear of the Lord. Now may the Lord raise up such amongst us.

"James, Cephas, and John, who seemed to be pillars." But the special point about the pillar is bearing some of the weight, that support. That is really the point of the pillar. That is their value in the building. They are placed there, one here and one there, and they help to support the building. Now that is the way in which the Lord uses these pillars in the churches, and that is the way in which when they are gone they are so much missed.

The great thing with them is the gracious support which they give in their prayers. Because not all these pillars in the church of God are

ministers or deacons. Some of these poor, old ladies who are afflicted and perhaps people do not think so much of them, and yet their prayers in secret, wrestling for the peace and prosperity of Zion. And when someone is blessed, if they wished they could say, "For this child I prayed; and the Lord hath given me my petition which I asked of Him."

I do not think we ministers know how much we owe to these silent, hidden pillars, some of these godly women and godly girls who at home wrestle in prayer for the honour and glory of God and the blessing of His people. This is the great usefulness of these pillars. It is the support they give, especially in prayer, especially supporting the minister. We think of Aaron and Hur, how they held up the arms of Moses so that they were steady to the going down of the sun, and really they were like these pillars in the church. Bless God for these Aarons and Hurs, and may you seek to be an Aaron and a Hur.

Mr. Gosden once said to me that the Lord's day morning comes, and the vestry door opens and the minister enters, and most of the people just take it for granted, just another Sunday. Thinking of himself, he said, "The poor man might have a splitting headache, or he might be tried to know what to say, or he perhaps thinks he said it all the week before, or perhaps he is burdened about something at home." But there is one here and there is one there, these silent pillars, and they are bearing him up, they are carrying him, they are lifting him up, and if he is not getting on so well, they wrestle all the more that he might be graciously helped and that the Word might "have free course, and be glorified."

"James, Cephas, and John, who seemed to be pillars." And they support the cause of God in any way they can – their presence, their influence, as well as their prayers. If you read the life of John Kershaw, and that old Scotsman, Thomas Niven, if there was anything ever came in any way of a difficulty, they could rely on him to stand up and faithfully yet lovingly to speak and the matter be dealt with. Not seeking their own. The great point about them, they are seeking the honour and glory of God and they are seeking the welfare of the church of God, wherever they know it throughout the earth, but especially where they are more closely connected. And they support financially as they are able, and they support with a word of help and encouragement. But especially the poor and the needy among the flock – they support them with help and with encouragement and with a kind word. O what a blessing these pillars in the church of God are!

"James, Cephas, and John, who seemed to be pillars." Well, concerning these three here we read were pillars, we are just told one thing about them, and it is this: that they were blessed with gracious discernment. The word here is gracious *perception*. Paul says they *"perceived* the grace that was given unto me." We read in the Old

Testament of the men of Issachar (1 Chron. 12. 32). They had understanding of the times; they knew what Israel ought to do. They were pillars then, and what a blessing these are with that spirit of gracious discernment, who know what Israel ought to do.

But especially their gracious discernment was this: when they saw grace, they recognised it. There were all kinds of disputes going on at this time, especially in the churches of the Galatians, some of the Jews contending for something and perhaps thinking about what Paul was doing, but these three godly men who were pillars could perceive the grace that was in him. I do think this is vital in pillars in the church of God, when they can be on the lookout for grace, and they can perceive it.

It is just the same thing we read concerning Barnabas. You remember in the Acts of the Apostles (chap. 11), there was that gracious reviving at Antioch. It seems the early church were a little bit suspicious. Was it true? Was it real? They acted graciously. They sent Barnabas to investigate. They could not have sent anyone better. "Who, when he came, and had seen the grace of God, was glad." Now can you see grace? These who have this discernment, this perception, they can see grace. You cannot see grace as it lies deep in the heart, but you can see grace in its gracious effect.

In my pastorate over many years now, I have been extremely thankful for a succession of godly deacons who have been blessed with this perception, that they can perceive where grace is. People come with their little tales of what the Lord has done for them and they are all different, but what a blessing are these who are looking for grace and can perceive grace. Because it can be seen, and when Barnabas saw it, he was glad, and when you and I see the grace of God working in a sinner's heart, then we too are glad.

"James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabus the right hands of fellowship." The Lord appoints these pillars, and He equips them, and He uses them, and then He removes them, and that is when the churches are weakened, and that is the way in which our churches have been weakened in recent days, when the Lord removes the pillars. Now may the Lord appoint and equip and use some of you, many of you here this evening, especially you young people, and make you pillars in the church of God. May there be prayer for it.

The Lord removes these pillars and the building is weakened, but our mercy, beloved friends, is this: that these pillars are not the foundation. We mourn the loss of godly pillars from the church of God. *"Nevertheless the foundation of God standeth sure."* That is our mercy, and that is something we can never get beyond, and that is something we

can never sink beneath, that wonderful *nevertheless* – at every time, in every state, in every condition, when the church is blessed, and then when the church comes upon sad times, and when the godly are removed, that *nevertheless*. Despite the church's weakness, despite the church's failures, despite the church's sins and despite the church's losses, *"Nevertheless* the foundation of God standeth sure." "Jesus Christ the same yesterday, and to day, and for ever."

"James, Cephas, and John, who seemed to be pillars." I suppose the question could be asked: is it right for a person to pray to be a pillar in the church of God? Well, the Lord does say this: "Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out." I suppose most people never feel like praying to be pillars, because they do not feel to be strong, and they do not feel to be established. Beloved friends, these who have been eminent in the church of God, these that the Lord has raised up and blessed and used as pillars in His house, I do not think they have ever thought of themselves as "stalwarts in the faith," "champions for the truth," or anything like that. I do not think any of these true pillars think of themselves as being people of great discernment or great gifts or great solidity in the things of God or great knowledge of the truth. I think all of them feel like the apostle himself. (If ever there was a pillar in the church, it was the Apostle Paul.) He said, "Less than the least of all saints." He said, "The chief of sinners."

"James, Cephas, and John, who seemed to be pillars." Well, as we come toward the close this evening, no doubt some of you feel, This passes me by, because I do not feel to be a pillar in the church of God. Perhaps others of you say, This passes me by; I do not think I ever could be a pillar in the church of God. I do hope there might be that burden and spirit of prayer that the Lord will raise up many of these blessed pillars. It is a scriptural expression; it is a scriptural truth; and especially thinking of so many young people at our Annual Meetings, may there be that ardent, urgent prayer that some of them, many of them, might be raised up by God to be pillars in the church.

O but it comes to this: the most eminent saint and the feeblest lamb in Jesus' fold, the great Apostle Paul himself, and weak, helpless, unknown sinners – the vital thing is exactly the same, and what is that? To be led by the Holy Spirit as unworthy sinners to rest on the merits of Christ, to cling to Him, to cleave to Him alone, to say, "None but Jesus." It is Himself I want to know, to feel His love, an interest in His precious blood. This is the point, whoever we are, whatever we are, if led and taught by the Spirit of God.

"A guilty, weak, and helpless worm,
On Thy kind arms I fall,

Be Thou my strength and righteousness,
My Jesus, and my All."

O may we each not be satisfied until we have a religion like that, a sinner with no hope but in the Lord the Lamb. But O may the Lord raise up these pillars in our churches. May many of you young people be found among them. May there be much prayer for it among the godly.

"James, Cephas, and John, who seemed to be pillars."

The service closed with the singing of the hymn, "Jesus, Lover of my soul."

THE GOSPEL STANDARD SOCIETY

Report of the Annual Meetings of the Gospel Standard Aid and Poor Relief Society held on Friday, April 5th, 2013, at Clifton, Bedfordshire

PRAYER MEETING

Mr. H. Mercer (Blunsdon Hill) read 1 John 1, and 2 verses 1 and 2 and spoke as follows:

We live in a day of great solemnity and what a great need there is of confession of sin! What a need there is for the outpouring of the Holy Spirit upon the churches and into our own hearts, that there might be a gracious reviving within us! We need the precious truths of the gospel to be revealed to us and applied to our hearts, that we might know the beauty and blessedness of them as the gospel reveals to us the preciousness of the Person and work of the Lord Jesus Christ.

And it was with this same desire that John the apostle sought to set before those to whom he wrote, to whom he spoke as little children, those whom he had a good hope were called by God's grace and feared the Lord. He declared to them as he was enabled the message which is the truths of the gospel. And he spoke very clearly: "That God is light, and in Him is no darkness at all." Our God is a holy God. He is a God of justice and righteousness and truth, and if you and I are brought under the teaching of the Holy Spirit, we shall be brought to know something of the holiness and righteousness and purity of God. What a mercy it is if our eyes have been enlightened, if we have been called by His almighty grace, so that we are amongst these of whom it is said that "if we walk in the light, as He is in the light, we have fellowship one with another." That fellowship that we have one with another is under the teaching of the Holy Spirit, that the truths of the gospel are made known to us and the blessings of the gospel are applied to us. It is by faith in Christ Jesus that the dear saints of God walk this path below, depending on His grace and His mercy.

The apostle goes on to speak very solemnly concerning those who are hypocrites, who appear to be those who follow the Lord Jesus Christ, but know nothing of the power of His grace in their hearts, are still in nature's darkness, dead in trespasses and sins. "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth." He also speaks very solemnly about those who are left to deception: "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

But then he comes to some blessed truth: "If we confess our sins, He is faithful and just to forgive us our sins." What a wonderful mercy it is if you and I are brought under the power of the Holy Spirit to real confession! Not just a form of confession which may please our flesh, but from our hearts we are enabled to confess our sins under a realisation that we have transgressed God's law, that we have sinned against a just and holy God and that we deserve His punishment, and we deserve to be lost because of our transgressions.

But we have a beautiful promise here. "If we confess our sins" – under the influence of the Holy Spirit – "He is faithful and just to forgive us our sins," and truly if you and I know anything of our need, that one blessing we earnestly seek after is to know the forgiveness of our sins. We have no ground of hope in ourselves. What a mercy it is to look to Him who saves uttermost sinners and freely saves with an everlasting salvation! He is faithful to His own Word to save those who by His Spirit confess their sins.

We have here: "He is faithful and just to forgive us our sins." A wonderful truth it is that God is just in the salvation of His people. That is because their sins were laid upon the dear Saviour. The truth was declared very clearly by the apostle: "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." The Lord Jesus Christ bore the curse due to His people's sins, endured the condemnation due to their sins, in His holy soul endured the hell due to their sins. He shed His precious blood to redeem them from their sins, saved them with an everlasting salvation, and it is because of that all-sufficient sacrifice of the Lord Jesus, of the shedding of His precious blood, of His sufferings and death, that justly poor sinners are saved.

What a glorious truth it is that when He rose from the grave on that resurrection morning, He rose a glorious Conqueror, having gained a great victory over hell, sin and death, and delivered His people from dreadful perdition. They mystically rose with Him, being justified in Him, and what He has done the Holy Ghost is pleased to make known in the hearts of those for whom He suffered, bled and died. That precious blood that was shed, the Holy Ghost sprinkles in the hearts of those who

know themselves to be poor, polluted, wretched sinners, and they are able to understand that precious truth in a saving way: "The blood of Jesus Christ His Son cleanseth us from all sin." What a mercy it is that that fountain is opened and runs free today, and we are reminded by the hymnwriter that the blood of Jesus Christ will "never lose its power, till all the ransomed church of God be saved, to sin no more."

Now the apostle goes on to say, "My little children, these things write I unto you, that ye sin not." It does not suggest for one moment that the Lord's dear people are sinless, but what he speaks of is this: that they desire to be kept, they desire to be preserved, they desire to walk humbly before the Lord in the light of the truth, that they might not lose the comforts of the gospel that are made known to them. They are tenderhearted souls, trembling at the approach of sin, and what a mercy it is if you and I are amongst these little children who receive the gospel truths in our hearts, and in love to the truth, and in love to the Lord Jesus Christ seek to be kept by His power.

But there is a word of comfort here, because you and I will be brought to realise how great our transgressions are. Sin is mixed with all we think, do or say. It is a mercy to be kept from pursuing a path of sin, but you and I know many slips and many falls and the truth is here: "And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." This is a comfort to those of us who know what it is to suffer guilt and fear in our hearts because of our slips and our falls. It is a comfort to those who know what it is to be a backslider. It is a comfort to those who know what it is to be rebellious. It is a comfort to those who have been caught in a snare and have fallen. They have no way of delivering themselves from the guilt of their sin. What a mercy it is to look to Him who is risen, who is exalted at the right hand of the Father, a Prince and a Saviour to give repentance and forgiveness of sin, to plead that precious name which the Father delights to hear His people plead, to come in all our need to the throne of grace, pleading the merits of the dear Redeemer. The hymnwriter says,

> "The blood, the righteousness, and love
> Of Jesus, will we plead;
> He lives within the vail above,
> For us to intercede."

What a mercy to have that grain of faith in our hearts to look to Him, to plead His name, His merits! The Father looks upon His beloved Son with infinite delight and sees in Him all those justified in the righteousness which Christ wrought for them, and in the work He performed when He suffered and bled and died upon the cross, and for His sake He pardons sinners; He freely forgives them. And so it is a comfort to us. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." What a mercy it is.

"This is the name the Father loves
To hear His children plead;
And all such pleading He approves,
And blesses them indeed."

May we be helped today as we venture to the throne of grace to plead that precious name, to look to the Lord Jesus Christ. His merits must prevail. He has satisfied all the claims of justice, answered all the requirements of the law, borne the sins of His people, and it is with authority He now asks. We are reminded by the hymnwriter, when He was here below He prayed, but now He is enthroned in glory, He asks with authority. What a mercy, my dear friends, it is to plead that name and to trust in that name, in the merits of the Lord Jesus Christ!

"He is the Propitiation for our sins." He has made peace by the blood of the cross. He has reconciled His people unto the Father. What a wonderful truth it is. May we be helped to rely wholly upon His merit and as we come to the throne of grace, plead earnestly that glorious name, finding access through our heavenly Advocate unto the Father.

I would like to call on as many as possible, and would ask that as we are met together today to seek the Lord's blessing upon our Societies and Funds and to confess our sins, to seek that we may have a true spirit of prayer. We are reminded that we are met together for prayer, supplication and thanksgiving. Although the days are dark and we suffer much from the withholding of the power of the Holy Spirit, there nevertheless are many causes for thanksgiving. The Lord is merciful and gracious and has not dealt with us as we deserve nor rewarded us according to our iniquities, but His mercy is from everlasting to everlasting. May the Lord help us to pray from the heart. Whether we speak or whether we remain silent, may we call upon Him from the heart, for He has promised to deliver. "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me."

Hymns 1060, 392 and 121 were sung during the prayer meeting. The following prayed: Mr. G.W. Hyde (Pastor, Tenterden), Mr. J.E. Pack (Pastor, Irthlingborough), Mr. A. Chapman (Ashwell), Mr. F. Hayden (Shaw's Corner, Redhill), Mr. J.R. Rutt (Pastor, Lamberhurst), Mr. T.J. Parish (Bethel, Luton), Mr. J.H. Cottington (Blackboys). Mr. Mercer closed with prayer and the benediction.

AFTERNOON MEETING

After the singing of hymn 517, the Chairman of the Society, Mr. G.D. Buss, called on Mr. M.D. Ridout (Southampton) to seek the Lord's blessing on the meeting.

The Chairman then read Isaiah 32. 9-20.

CHAIRMAN: In those few verses that I have read, we have a very great contrast. On the one hand there is the depressing, distressing desolation of Zion in Isaiah's day and the solemn fruit of backsliding, wanderings and waywardness of the church of God and the people of God in his day. On the other hand we see a tremendous change: instead of barrenness, fruitfulness; instead of desolation, there is that gathering together; instead of enmity and discontent, there is peace. We may ask, What is it that made the great change? What is it that we are to look for to make these essential changes for prosperity? It is all gathered up in verse 15: "Until the Spirit be poured upon us from on high."

The last sermon preached at the Annual Meetings by the late Mr. Frank Gosden was on this text, and many of us remember it still. Still we look for the fulfilment of that blessed word, "Until." There is an expectation there, something to be pleaded, something to be looked for, but how essential! Dear friends, without the Spirit, there is no power, there is no authority in our worship, either in our preaching or our hearing. We are completely dependent upon power.

There are two other verses the Word of God points us to in this respect. In Psalm 62 we have those words: "God hath spoken once; twice have I heard this; that power belongeth unto God." What a mercy that it belongs there! The second verse is that which the Lord Jesus spoke to His disciples, concerning the waiting time between His ascension and the day of Pentecost: "Tarry ye in the city of Jerusalem, *until* ye be endued with power from on high." We know the power that he spoke of was the gift of the Holy Ghost. That word *enduing* is like a clothing – clothed with power. Is it not that which we seek in our churches as we gather for worship, as we gather to hear and to preach the Word, for the prayer meetings, for the remembrance of the Lord in His ordinances too? It is power that we need.

In the middle of the last century there were people in Manchester who remembered the Lord's servant A.B. Taylor. One of our ministers said to one of these aged members, "Is there anything different in the preaching? What is there different between the days of A.B. Taylor and now?" This godly woman said, "Well, the preaching is the same; the doctrines are the same, the truths are the same. But," she said, "the power is not the same." That, dear friends, seems to sum up what we need: power. And it must come from above. It is not eloquence; it is not necessarily order, though we should seek to be orderly in our preaching. It is power. It is in that mysterious word *unction* that real worship is created.

The words of the poet to my mind set forth what we need as a denomination at this time – entitled, "Power Belongeth unto God."

"O Lord, blessed Spirit, descend from on high,
In mercy give ear and attend to our cry;
A clean heart create, a right spirit renew;
Give power in the pulpit and power in the pew.

"O grant us revival; the work is Thine own;
The great gospel trumpet needs power to be blown,
Good news of salvation to Gentile and Jew;
Give power in the pulpit and power in the pew.

"O Zion, she languishes nigh to despair,
And many say, 'Christ is lo here or lo there';
Advice and suggestions, some old and some new;
But power is the answer in pulpit and pew.

"The scriptural means which we use may be right,
To seek to turn sinners from darkness to light;
But all is in vain without heavenly dew;
Give power in the pulpit and power in the pew.

"Thy servants discouraged are sad and distraught,
So few it would seem have believed our report.
O grant an outpouring, Thy Spirit endue;
Give power in the pulpit and power in the pew.

"In days of revival in centuries past,
'Twas power from on high from the first to the last,
Which wrought through Thy servants and thus the church grew,
When preached in the open, or pulpit to pew.

"We seek for Thy grace and Thy mercy and love,
For quickening influence sent from above,
Conviction, repentance will all come to view,
With power in the pulpit and power in the pew.

"Backsliders restored and Thy people well fed,
Revived as they feast upon heavenly bread.
Yes, all that we need will be found, it is true,
With power in the pulpit and power in the pew.

"For Thine is the kingdom, the glory and power,
Blest Spirit descend as a heavenly shower;
Thy work then appearing and brought to our view,
With power in the pulpit and power in the pew."

J.B., December 1967

I believe that sums up our desires: unction, power in the pulpit and power in the pew. "I will yet for this be inquired of by the house of Israel, to do it for them." May God bless our few remarks.

It is my great privilege to welcome you as the Chairman of the Gospel Standard Society to this Annual General Meeting. It is very pleasing to see so

many dear friends gathered again in loyalty and love to us, and we give you the warmest of welcomes, and we value your prayerful support in this solemn responsibility which we humbly trust has been laid upon us by our God.

Before I ask the Secretary to introduce the report, I think it would be right to mention the passing of our late, esteemed friend, Mr. John Broome, the Editor of *Perception,* a loyal minister of the gospel for many years, and a much-loved member of the Gospel Standard Committee, whom the Lord has now taken to Himself. It has left a great gap, both round the Committee table and in our churches, particularly in Wiltshire, and it can truly be said of him, "The memory of the just is blessed." We would also remember the loss of our dear friend Mr. Haddow, who for several years was also a member of the Committee, He has been taken home after serving the Lord loyally and lovingly in the little chapel at Prestwood for so long. "Mark the perfect man, and behold the upright: for the end of that man is peace."

The Secretary, Mr. D.J. Christian, then introduced the Report and Accounts of the Gospel Standard Aid and Poor Relief Society for the year ended December 31st, 2012.

MR. CHRISTIAN: Mr. Chairman, subscribers and friends, In considering the 2012 Report and Accounts the words of the Lord Jesus came to mind: "For ye have the poor always with you." It was with this in mind that our godly forefathers, in 1872, commenced the Gospel Standard Aid Society to assist poor ministers, minister's widows and dependants. This was later extended to those in our congregations by the establishment of the Poor Relief Society. In recent years the two Societies have been merged into one fund called The Gospel Standard Aid and Poor Relief Society. The Gadsby Memorial Christmas Fund is a separate Fund largely dealing with needy cases not necessarily covered by the main Society.

We live in very different times today and have the National Health Service and the Welfare State and so do not have the same level of poverty, but we still have those who struggle with the increasing cost of living, and the primary object of the Society remains to help those in need. Grants are also made to a number of chapels to assist in the payment of ministers. Regular quarterly grants are made from the Aid and Poor Relief Society in March, June, September and December, and occasional grants made when needed. Grants from the Gadsby Memorial Christmas Fund are made mainly in December.

In 2012 grants totalling £75,210 were made from the various Funds, which was slightly lower than in 2011 due to some of those who had received grants no longer needing them and the passing away of some of our friends. The Aid and Poor Relief Fund showed a surplus for the year of £13,201, which included a legacy of £9,739 from the late Mr. J.A. Watts, while the expenditure from the Gadsby Memorial Fund exceeded the income by £6,104. The income from investments is expected to be considerably reduced in 2013 as the rates of interest available as our term deposits mature are much lower.

We have mentioned that we live in very different times as regards poverty, but the times are so different in other ways too. We see the decline of morals and the increasing attacks on Christian principles in our society. The Lord's day has become almost like any other day and the large shopping organisations are

seeking to overturn the few remaining restrictions. Our forefathers could never have envisaged the amount of organised sport that now takes place on the Lord's day. May we be kept from the spirit of the world and may we still call the Sabbath a delight. Another great change is the acceptance of same-sex relationships, which are called an abomination in God's sight and were unlawful in this country not so long ago. We have moved so far that the Government is now legislating to allow same-sex marriages. They claim religious bodies will not be forced to carry out these ceremonies, but we have seen in other cases how legal challenges have succeeded in changing the restrictions.

The other object of the Society is the publication of our denominational magazines and the maintenance of lists of chapels and ministers who voluntarily subscribe to our Articles of Faith. We recognise that our churches are independent, but feel that the doctrine preached in them should be consistent with the Gospel Standard Articles if they wish to remain on the list. Many of our ministers are now elderly and while we are thankful that there have been some new ministers in recent years, we seek that the Lord would send other labourers into the harvest. During 2012 Mr. H.D. Haddow, Pastor at Prestwood, passed to his eternal rest. He had ministered in the gospel for over fifty years and edited the *Gospel Standard* for a year when Mr. Ramsbottom was unwell. Then in February this year Mr. J.R. Broome, who had ministered for forty-three years among the churches, also passed from death to life eternal. We would extend our deep sympathy to their widows and families.

The Committee would encourage the churches to nominate ministers to be added to the list, whose ministry has been in power and unction of the Holy Spirit and who are eligible according to our rules. A meeting of our ministers for prayer was held in November and, if the Lord will, a further meeting will be held on November 15th this year.

Our Northern meeting was held at Ossett as Rochdale Road Chapel, Manchester, was undergoing repair. The Committee have decided to hold the meetings in alternate years and so, if the Lord will, the next meeting will be in 2014.

We are very thankful that our Editors were helped through another year in preparing our magazines, and we pray that their labours may be blessed and not be in vain. Only those involved can really know the exercise and the pressure of continuing month by month. May there be much prayer for them.

Mr. Broome was helped to edit *Perception* despite his illness and this included the Spring edition for 2013. The Committee have appointed Mr. T.H.W. Scott as Acting Editor for the remaining issues of 2013, and we seek the Lord's gracious help for him, and that the Lord's will might be made known as to the longer-term needs of this magazine.

The Magazine Fund showed a surplus of £1,337 and this was due to the generosity of friends and a further legacy of £2,000 from Mr. Watts. The prices of our magazines have been kept the same for four years thanks to gifts and donations, but with increasing postage costs these may have to be increased for 2014.

The circulation of our magazines was 1,400 *Gospel Standards,* 1200 *Friendly Companions* and 400 copies of *Perception.*

We were very sorry that in August 2012 Mr. R. D. G. Field felt led to resign from the Committee. We would thank him for his help and advice over the

twenty-five years that he had served. We were also sorry that Mr. F.A. Ince felt that he had been called to serve for a period and that time was now at an end and so he is not seeking re-election in 2013. As already noticed Mr. J. R. Broome passed to his eternal rest early in 2013. All three of these members will be missed and we wish Mr. Field and Mr. Ince the Lord's blessing. Since the beginning of the year, Mr. T.H.W. Scott and Mr. D.J. Broome have accepted invitations to serve on the Committee and their names were included on the ballot form.

We would welcome new subscribers to the Society and forms are obtainable from the Secretary.

We thank the friends at Clifton for the use of the chapel, and especially Mr. Lawson and his family for all the work they do in helping to make the day run smoothly.

The Annual Meeting in 2014 will be held, if the Lord will, on Friday, April 11th. This is the week before Good Friday as Easter is very late next year and the school will not be available on the Friday after Easter Monday.

In conclusion, we would give thanks to the Lord for His continuing help and support and pray that He will grant an outpouring of the Spirit upon the churches.

Brethren, pray for us.

The Chairman thanked Mr. Christian for his report and also for all he does for the Societies. The Chairman asked if there were any subscribers who had any questions relating to the Annual Report and Accounts. There were none, and the proposal to approve and adopt the Annual Report and Accounts was put to the meeting. It was proposed by Mr. G.E. Hadley (Pastor, Stotfold) and seconded by Mr. M.D. Ridout (Southampton) and carried *nem con.*

The Secretary announced the result of the election of the three members who were put up for re-election. 251 ballot papers were sent out, of which 178 were returned. All three members received over 85% of the votes cast, and therefore Messrs. J.H. Cottington, G.W. Hyde and H. Mercer are elected to serve for a further three years. Messrs. T.H.W. Scott and D.J. Broome had been co-opted on to the Committee during the year and they also received in excess of 85%, and so are elected to serve for a period of three years.

Mr. H. Mercer then expressed thanks on behalf of the re-elected members of the Committee.

MR. MERCER: Dear friends, we do much appreciate the confidence placed in us. These are very difficult days and at each of the meetings we do seek the Lord's direction, His guidance and His over-ruling hand that we may be led to do what is right in His sight and profitable for the churches. We thank you very much.

The Chairman then said that since the resignation of Mr. Robert Field, there is a vacancy for a Funding Trustee. This usually goes to the senior members of the Committee, and the Committee has asked that Mr. Henry Mercer be elected a Funding Trustee. This was proposed by Mr. P. Barnard (Bodle Street) and seconded by Mr. D.J. Lawson (Clifton) and carried *nem con.*

The Chairman announced that the Gospel Standard Trust Annual General Meeting would take place, if the Lord will, on Saturday, May 18th at Bexley, and

that Mr. Ramsbottom is expected to address the meeting on the subject of "The Lord's day, a command, or a privilege, or both?" This is a subject that has been much on the minds of the Committee. The Lord's day is a favour we should be upholding in these dark and dreadful days. On behalf of the Gospel Standard Baptist Library, it was mentioned that a leaflet about the Library was enclosed with the October *Gospel Standard,* and the librarians would be very glad if more interest was shown in the Library.

The Chairman referred to communications from our overseas churches in Australia and North America. He read a message from Mr. G. Seymour, and a united message from the churches in America and Canada, and said that we would not forget our overseas friends even though they are unable to be with us.

The Chairman expressed thanks to Mr. Lawson and his family for the work done at Clifton on these occasions, and also the ladies for the refreshments. He said that we should be thankful for the Marthas as we would certainly notice if they were not there. They are needed as well as the Marys. He also thanked Mr. Peter Hill for starting the singing.

Hymn 26 was then sung.

The 6th Meeting of the Gospel Standard Bethesda Fund then followed (see later).

The Chairman said that we are very grateful to the Bethesda Fund for all they do.

After hymn 1134 was sung, Mr. J.F. Ashby (Pastor, East Peckham) addressed the Meeting from part of Isaiah 59. 15: "He that departeth from evil maketh himself a prey." He spoke as follows.

That Scripture declares a truth that a child of God called by grace, separated from the world by the work of the Holy Spirit within their hearts, will come into this experience: they are a prey to the world. If you have a reference Bible, you will find in the margin: "Is accounted mad." That may seem a strange alternative meaning of it, but it reminds us of this. They said concerning Jesus, "He hath a devil, and is mad; why hear ye Him?" They called our Saviour mad. They call His people mad, don't they? Perhaps they do not say it in such extreme terms nowadays, but what is the word that has taken its place? "A bigot," because we stand fast for the Word of God which is decried and rejected by the secular world in these days. Bigots, a despicable description of those who fear God and are called to come out from the world. If you have been called out from the world, you will find yourself a prey to Satan and to the powers of Satan, for he stirs up the enmity of those who fear not God to those who do. There is the outward persecution and mockery. There is also the inward work of the adversary of your soul in the flesh disliking the way, rebelling against it. But wherever there is this work of grace, there will be this making oneself a prey to the world. You separate yourself from the world. They dislike you because of it.

I have thought today of those of my generation here. It was for national service when we left the family circle and had to go into the world and mix with the world and became speckled birds. Nowadays for you young ones, it is mainly the university. You leave the shelter and the godly atmosphere of your home, and you have to go and mix with the world, and if the fear of the Lord is in your heart, you find there are those things you cannot enter into, you cannot go along with. The fear of the Lord prevents it. And perhaps some have gone forth in unregeneracy and you have decided to have your fling and to enjoy yourself, and God has prevented it, and has touched you, and you have had to turn aside from these things and pray unto the Lord and seek mercy, and it has caused a separation. You have had to come out from the world and be separate and be a marked person, and it is hard to the flesh. How then will you endure?

Well, I want to enlarge my thoughts before I come to the remedy. I ask a question. Not, Do you read the Bible? I assume you all do, but, Do you read the prophets, or do you turn away from them, saying they are so abstract, so difficult to understand, that I read the historical books and I read the New Testament, but I tend to ignore the prophets? Well, read the prophets. Read them carefully and prayerfully and see how applicable they are to this nation and to the day in which we live. The warnings that were given to Israel by the Lord's servants the prophets, how they were ignored for the most part, and God's chastening, though they were His people, came upon them.

You have the case of Jeremiah for one, Isaiah also, and others, warning them concerning the seventy years' captivity that would come if they did not turn to the Lord. The more we read the prophets, the more we see how applicable they are to the solemnity of the times in which we live in this land, where they have rejected the Word of God, turned away from God's commandments. I do not need to go into all the things that our government is seeking to pass which are contrary to the Word of God. You know them. We do not need to go into them in detail. But how dreadful are these days! How ripe we as a nation are for God's chastening. We read in Judges, "Every man did that which was right in his own eyes." And God left them to their own devices, and then the chastening came upon them. The prophets are very profitable reading.

May I exhort you to read the Scriptures. May I exhort you carefully to read all the Bible, to read it all through. I am perfectly aware that there are portions of the Scriptures which are not really suitable for public reading, but I would exhort you in your private reading, in your private devotions, to read the Word of God through, and not when you have read it through for the first time, to say, "I have read it through; I

have done it; I have no need to do it any more." From personal experience, dear friends, we can read the Bible through many times and still find something we have not seen before for our souls' good. There is always something there for our souls to feed upon. It was only recently that I read a portion of Scripture which had puzzled me for years, and in a moment the Lord showed me the real meaning of that scripture, and yet I had read it many times before. There is – I would make this exhortation – much for our instruction in the prophecies. There is much warning, but there are also, and often you come across it unexpectedly, intermingled with those warnings, there are promises of good things for those who fear God, for those who are seeking to do that which is right in God's sight, even in this chapter 59 of Isaiah.

It begins, "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid His face from you." And he goes on to bring out the evils of God's people Israel. "None calleth for justice, nor any pleadeth for truth." Is this not so in this our day, generally speaking? "Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths." Is that not a description of the day in which we live? Is it not applicable to our nation? "Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness." And I could go on. "For our transgressions are multiplied before Thee" – that is before God – "and our sins testify against us." O do not our sins, our national sins, testify against us, crying out for God's judgment?

But what do we read? In the midst of the world, and in the midst of the millions that fear not God, there are those that do fear Him, as we read in verse 15: "Yea truth faileth; and he that departeth from evil maketh himself a prey" – is considered mad, and is despised and rejected of men, and becomes a prey to Satan. That is what it means: a prey to Satan, who is seeking to turn you away from the truth, to turn you away from God. That is what Satan is trying to do. If you read the first chapters of Job you will see there Satan's hatred toward God being shown towards one of God's children. That is where these words that I have read before you come in. In God's sight, Job was a perfect and upright man. He was justified in the sight of God. He was one of God's chosen ones. But because he feared God and because he eschewed evil, then Satan's hatred against God was directed against Job, and if you have had to come out from among them in any way and your heart has been changed to seek the things of God instead of the things of the world, it is seen in your life, in your actions and in your conversation; and you

become a prey, because they are motivated by Satan. It comes from the pit.

But what do we read in the next verse? Well, God looks, God sees, God knows. "And He saw that there was no man, and wondered that there was no intercessor: therefore His arm brought salvation unto Him; and His righteousness, it sustained Him." And we read of Christ, "For He put on righteousness as a breastplate, and an helmet of salvation upon His head; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloke" – Christ clad with the zeal of divine, heavenly love to you who have had to make yourselves a prey to the world and to Satan.

We read in the prophecy of Zechariah concerning Jerusalem, that the Lord is a wall of fire round about her, and the glory in the midst. The Lord in His Word, through the writers of the holy Word of God, often uses earthly things to bring forth a spiritual meaning, like the parables in the New Testament, the words of the Lord Jesus Christ. He used many parables to bring forth spiritual things. Now the Lord being a wall of fire round about Jerusalem – what does it mean? That the fire of God's divine, eternal love is round about His people. He watches over them.

In the Book of Deuteronomy we have, He "rideth upon the heaven in thy help ... and underneath are the everlasting arms." So He is over you who are made a prey, who are looking unto Him, walking in the fear of the Lord; He is riding upon the heavens for thy help. The clouds are balanced for your good, and "underneath are the everlasting arms," and you will never fall through them.

Then we have in Zechariah, He is a wall of fire round about Jerusalem, round about the church of God, round about every one of those jewels in the kingdom of grace, those walls of spiritual Jerusalem. He is round about you, so He is over you and He is under you, and He is round about you. And that fire is the fire of God's love. In the olden days the explorers and settlers when they camped would put a ring of fire round their camp to preserve them from the wild beasts, because the wild beasts would not go through the fires that were round the camp. Now the fire of God's love is round His children. Satan cannot come through there. Satan cannot get past God's love, and that love is His loving care over His people. Satan cannot get through it. These are the truths which comfort the child of God. We might speak of these truths and then use the word of God in the Epistle: "Wherefore comfort one another with these words." This is what we seek to do, to comfort each other. This is the work of the ministry, to comfort the people with these words, the gospel of the grace of the Lord Jesus Christ and the love of God that surrounds you.

We read concerning these: "So shall they fear the name of the Lord from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Satan is mighty. You prove it. You prove the power of Satan. You prove how strong he is, and when he comes in with his temptations, when he uses the world against you, O how hard it is to bear. How are you going to endure? How will you endure in the day of temptation? How many things Satan puts before you to tempt you.

Something else comes into my thoughts: a word to the young, perhaps. If you are tempted, it is far easier to say "No" from the start so that they know where you stand. Give way, and you will find it exceptionally hard to draw back, but if you say "No" from the start, you will find that they will respect you for it. I go back to my Sunday school days at the Dicker when our pastor's father Mr. Tyler was teaching us in the class for older boys. I do not know whether our friend Henry Mercer can remember it, but I have never forgotten it. He was speaking to us from Proverbs: "If sinners entice thee, consent thou not." He told us this: it is much easier to say "No" from the start. Well, some years later I was in Germany, and of course once we got out there it was said, "Let us go and see the sights." Well friends, I cannot go into it in detail, but the sights that they wanted to see were not the sights that I wanted to see, and we stood in a certain street in Hamburg and they tried to persuade me to go into one of these dens of iniquity, and I remembered the words that were spoken in Sunday school: "If sinners entice thee, consent thou not" – say "No" from the start. I stood there and for a quarter of an hour I stood firm by the help of God, and several hours later, was I thankful! I cannot go into the details of it, but I became a speckled bird. You will make yourself a prey, but the Lord will uphold you. You may trust in the Lord and He will enable you to stand for that which is right. I had not thought to speak of my own experience; I hope you will excuse me for doing so. But these lessons we learn in the school of experience.

"He that departeth from evil maketh himself a prey." Now, dear friends, there are one or two examples in the Word of God that I would bring before you. We cannot read all about them now, but you can read about them in your private reading and read them prayerfully and see how those who trusted in the Lord were delivered.

First of all, we have Jeremiah himself, and in that first chapter when Jeremiah is commanded to go and warn Israel and speak to them concerning their evil ways and to call them to turn again to the Lord, and God says in the last verses of chapter 1, "For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof,

against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee." There was God's promise to Jeremiah, and there is God's promise to all you who are called upon by the fear of the Lord to make yourself a prey and to come out from among them and be separate. And may our young friends in these solemn days be given that grace of the Lord Jesus Christ which works by love, which constrains you to come out, because that love of Christ which constrains you will enable you. The love of Christ is a constraining power. It is also the enabling power, and it will enable you to stand for the Lord's sake. And you have His promise: they that trust in the Lord shall be safe. That is God's promise and you can plead it at the throne of grace when you come into temptation and cry unto the Lord to deliver you; and when you are called to suffer for His name's sake, you have so many promises in the Word of God to plead.

Now, we had that example with Jeremiah himself, and there are two cases in the prophecy of Jeremiah where we have examples of this being a prey, but before I mention them, something else comes to mind. When Israel was carried away captive Jeremiah was the only one who was allowed to choose his own way. He was the only one out of all the Israelites where the commandment was given that he could go with the captivity, or he could stay at Jerusalem if he wished. He was given the choice, the only one. As we read these things, so we find there are these wonderful works of God. We read elsewhere, "He maketh even his enemies to be at peace with him." That is what it was with Jeremiah. Even the enemies of Israel were at peace with Jeremiah. They did not take him into captivity; they did not slay him; no, they gave him his freedom. What a sign of God's goodness to those who serve Him and obey Him and do His will.

But then another person I was going to come to was Ebed-melech. He was a eunuch, a servant of the king, in the court of the king, and in the time that Jeremiah was put into the dungeon, all the princes had come together because they did not like what Jeremiah was saying to them and they wanted him out of the way, so they put him in the dungeon. Ebed-melech goes to the king and tells the king they should not be doing this. Jeremiah is speaking the word of God, and they should not have put him in the dungeon. He goes to the king and asks permission, or rather tells the king that Jeremiah should not be there, and the king enables him to go and bring Jeremiah out of the prison.

I find with Ebed-melech, the word of the Lord came unto him, and I will read just four verses. "Now the word of the Lord came unto Jeremiah, while he was shut up in the court of the prison, saying, Go and

speak to Ebed-melech the Ethiopian, saying, Thus saith the Lord of hosts, the God of Israel; Behold, I will bring My words upon this city for evil, and not for good; and they shall be accomplished in that day before thee. But I will deliver thee in that day, saith the Lord: and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in Me, saith the Lord." Do you see God's care over those that put their trust in Him? His life would be a prey. Yes, there would be those who would hate him for what he had done for Jeremiah opposite to what they did, but God's word to him was, "Thy life" – you see, he would live. God would deliver him.

It does not mean to say that the child of God walks a gentle, easy path to heaven. I wonder, are there are any here in the days of your first love? Did you think it was going to be an easy, gentle path to heaven, hand in hand with the Lord Jesus Christ? You were full of the love of Christ. Heaven was before you, and you had that prospect, and you thought it was going to be such a gentle, easy, path to heaven, hand in hand with the Lord Jesus. I am speaking out of my own heart here. In those days we did not realise what "Follow Me" meant. No, it is "Follow Me." Your life is a pilgrimage journey. It is taking up your cross and following Him. It is bearing reproach for His name's sake, making yourself a prey, bearing reproach for the Lord's sake, fellowship with Christ in His sufferings. That is what it means. But God has given you that life, that spiritual life. He has given you the fear of the Lord. It is the work of the Lord, and what He begins, He will finish.

We have another case in chapter 45 of Jeremiah where Jeremiah speaks in the name of the Lord to Baruch. Now Baruch was the scribe who took down all Jeremiah's dictation and wrote it out, and he wrote out many warnings. In chapter 36 we read that Jeremiah was in the court of the prison. He could not go in to the king, so Baruch has to go in to the princes and read this warning from God to the king. You probably remember that when it was read to the king, sitting in the winterhouse, he got out his penknife and cut it up and threw it into the fire, and Baruch had to go back to Jeremiah and write it out again. Baruch was bearing fellowship with Jeremiah in his sufferings for the Lord's sake.

But what do we read in the word of the Lord? In chapter 45 verse 5: "And seekest thou great things for thyself?" This is Jeremiah, or rather the Lord through Jeremiah speaking to Baruch. "And seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the Lord: but thy life will I give unto thee" – now note that – "thy life will I give unto thee." God gave Baruch his life; God gave Baruch the promise of his life, that He would defend him like He would

Ebed-melech. He says, "I will bring evil upon all flesh saith the Lord: but thy life will I give unto thee for a prey in all places whither thou goest." Consider how it describes the child of God who has to come out from the world. Your life is given you for a prey. But the Lord has given you that life and the Lord will keep it alive, and the Lord will give you grace. "As thy days, so shall thy strength be." God's grace will be sufficient for thee. His strength will be made perfect in your weakness. Sometimes you will say, How can I do it? How can I stand in the evil day? Well, you have the Lord and you have these examples, so that you may plead. You have the same God as Ebed-melech had; you have the same God that Jeremiah and Baruch had, and He is the same God now as He was then, and you may take your cause to Him. I was thankful for the last two lines of the last hymn this morning and it seemed to pick it up:

> "Give Him, my soul, thy cause to plead,
> Nor doubt the Father's grace."

Now think on those two lines.

That is what the Psalmist did. He wrote, "The Lord is my light and my salvation; whom shall I fear?" (Psalm 27). And if I can finish with reference to that, and just before I do, encourage you to read the case of David when even his loyal six hundred followers talked of stoning him at Ziklag. What do we read there? "But David encouraged himself in the Lord his God." And that is the exhortation to each of you who fear God, who have had to come out and make yourself a prey. The Lord is your light and your salvation. You may encourage yourself in the Lord your God. You may plead His promises, those promises of the Word of God that He has given. But to close with the last verse of Psalm 27: "Wait on the Lord: be of good courage, and He shall strengthen thine heart." And if He strengthens your heart, He will give you strength of body to follow and to walk it out. "Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord." Amen.

The Chairman thanked Mr. Ashby for his apposite address, and said that his mind had gone to the first chapter in Joshua where on three occasions we read the words: "Be strong and of a good courage," and said the promise that went with it is just what we have been hearing for those whose life has been made a prey: "As I was with Moses, so I will be with thee."

Hymn 500 was sung, and the Meeting closed with prayer by the Chairman.

GOSPEL STANDARD BETHESDA FUND
6th ANNUAL MEETING

Mr. H. MERCER (Chairman, Bethesda Fund): Subscribers, supporters and friends, we welcome you to the sixth Annual General Meeting of the Gospel Standard Bethesda Fund and present the Annual Report and Accounts for 2012. The trustees have great cause for thankfulness for the Lord's mercies through another year and for the provision of all that is needful for the continuance of the three Bethesda Homes.

The management structure has been improved and is generally working well. In these times of financial constraint, it is necessary to adopt a prudent financial policy whilst ensuring that all of the needs of the Homes are satisfied. We are grateful to the managers and the staff for their co-operation in implementing necessary financial controls.

Detailed information is given in the Annual Report about the financial position of the Fund and we are thankful that this continues to be satisfactory. It will be observed from the statement of financial activity on page 16 of the Report that the net assets have increased by £230,472 despite an operating loss on the Bethesda Homes account as set out on page 9 of £73,576. This overall surplus arose from voluntary income and legacies received, which far outweighed the deficiency on operating the Homes.

The trustees continue to be concerned about the investment of liquid funds to ensure as far as possible that these are placed where there is a satisfactory level of security. The return on these investments continues to be quite low but is at competitive rates.

The financial efficiency of each of the Homes is largely dependent upon the level of occupation as will be seen from the summary of financial results of each of the Homes. The level of occupation at Brighton was high whereas at Studley it was lower than was hoped. Each additional resident at the ordinary care rate makes a difference of over £27,000 per annum to the Home's income. The costs attributable to an additional resident are not great because in normal circumstances the fixed costs do not substantially increase, whereas the variable costs which are much lower only increase marginally. We would encourage those who feel their need of residential care to consider coming in to one of our Homes.

Our General Manager, Mr. Topping, will give further details about the Homes and I will now ask him to present the Annual Report and Financial Statements for 2012.

The Bethesda General Manager, Mr. Topping, then presented the Annual Report and Financial Statements for 2012.

MR. TOPPING: Mr. Chairman, subscribers and friends, It is my privilege to present to you once again the Bethesda Annual Report and Financial Statements. Like last year, it is not my intention to repeat what has been said in the written Report, as most of you will already have had a copy, and those of you who do not have one are invited to help yourselves from the box in the entrance lobby. My main purpose this afternoon is to report on matters of particular importance and to bridge the gap between the end of the year and now. I

remarked last year that 2011 was a year of change for Bethesda; by contrast 2012 has been a year of consolidation.

Over the years, the way that Bethesda's services have been used has gradually changed and the type of care required by our residents has also changed, with more people coming into the Homes with intermediate or higher care needs. There is also an increase in the number of people needing advanced care for conditions such as dementia. The reasons for this are predominantly changes in personal expectations, as well as being Government policy to keep people in their own homes for as long as possible. The main impact on Bethesda of these changes is an ever-increasing proportion of the friends needing higher rate care.

These changes have prompted the Bethesda Fund Committee to reconsider our scale of fees, and a number of changes have been agreed. As well as adding a fourth level to the existing three levels for permanent residents, the basis of calculation of the fees now more closely matches the cost of the level of care required by individuals. This has meant that the annual review of fees this year has resulted in the ordinary and intermediate rates only increasing in line with inflation, whilst it has been necessary to increase the higher rate by a greater percentage, partly to reflect the increased cost of providing care at this level. Even so, our higher rate fees still fall considerably short of covering the actual costs of care and are significantly less than the fees charged for equivalent care in other organisations.

We have also looked at our short-stay rates and we have moved away from the existing single short stay rate, and now have three rates that reflect the level of care required by people coming in for periods of six weeks or less. These rates do still show a substantial reduction on the full rate, as we wish to encourage people to use this service.

We are thankful to be able to report that the general financial position of the charity continues to be satisfactory, with higher income and slightly lower expenditure in 2012 than in 2011. The increase in income is very largely due to voluntary contributions such as a substantial donation from the estate of Miss Mary Yoshimoto, and other generous donations and legacies, although the high level of occupancy at Brighton Bethesda has also played a substantial part.

Employment costs continue to be our most significant expenditure, although efficiencies have resulted in a fall in these costs of 3.8%, after allowing for increased staffing numbers to cover higher occupancy, particularly in the Brighton Home.

There are, however, other significant costs, such as the fee subsidies provided for residents supported by local authorities, which have risen again this year by 2.6%.

Repairs and renewals costs are also very significant, being £87,260 in 2012, up from £47,488 in 2011. These costs largely arise from ageing infrastructure in the Homes such as the need to replace the boilers at the Studley Home and the Harpenden Flatlets. Since the year end the boiler at the general office has had to be replaced. These and other repair costs tend to be very unpredictable, but are likely to continue as the buildings and services reach the end of their useful life and show fatigue. For example, it is known that the boilers at both the Harpenden Home and the Redhill Flatlets will need replacing in the short to medium term, the roof at the Harpenden Home is showing signs of failing and

there are areas of penetrating damp in the Brighton Home which will need attention in the near future.

Since last reporting, there have been a number of changes among our residents, with some passing away and others coming into the Homes to take their place. During 2012 we lost a total of nine residents across all three Homes, four from Harpenden, four from Brighton and one from Studley. In their place we have welcomed Mr. and Mrs. R.T. Holman, Mrs. E. Pearce, Miss S.J. Holman and Mr. J. Tucker to Brighton. Since the end of the year, Mr. and Mrs. R.W. Woodhams have also joined us, leaving only one vacancy in this Home. At Harpenden we have welcomed Mrs. B. Wigley, Mr. T. Dadswell, Miss Mary Dadswell and Mr. H. Wallis, and also Miss Mercy Dadswell who has since passed away. Since the year end, Mr. and Mrs. D. Wells have also come into the Home, although Mr. Wells has since passed away. This leaves five vacancies in this Home. At Studley we have welcomed Mrs. M. Angell, Miss. P. Hunt, Miss D.R.M. Lee, Mrs. J. Abbott and Mrs. O. Smith who subsequently passed away in December. Since the end of the year, Mrs. J. Abbott passed away and also Mr. J.R. Broome, who was only with us for a few days, leaving five vacancies.

All three Homes have now been inspected by their local Care Quality Commission inspector. The inspection of the Studley Home was in September last year, of the Harpenden Home in February this year and of the Brighton Home in March this year. In both the latter cases these were the first inspections for a number of years and had been expected for some time. I am very pleased to be able to report that all three Homes are fully compliant with the standards looked for by the inspectors during their time in our Homes.

Many of the comments made by the inspectors, both verbal and written, were very complimentary of the care given to our friends in the Homes: for example, “We observed staff interacting with people with warmth, patience and gentleness”; also, “There was a relaxed atmosphere in the Home”; and, “There was a real sense of community which is rare to find in a care home.”

Our sincere thanks are due to all our staff for the hard work, dedication and care that they give to our friends living in the Homes, as well as to the Home Support Groups and other volunteers who give so much to support the staff in their responsibilities.

From May 5th the post of Deputy Home Manager at the Brighton Bethesda Home will become vacant due to the current Deputy relinquishing the post ahead of her forthcoming marriage. Miss Catherine Topping has worked for Brighton Bethesda for more than five-and-a-half years, including one year as Deputy Manager, and we thank her for her contribution to the management of the Home over that time.

We are continually aware of the pressures of the secular society on our Homes and will continue to defend our Christian principles. We are jealous of our ethos and seek at all times to maintain a true Christian atmosphere in the Homes. We seek that the Lord will be our Helper as we endeavour to uphold the principles on which the Bethesda Homes were founded so many years ago.

Finally, we are thankful for the support given to us by our subscribers and I am pleased to be able to report that there was a good response to our invitation last year for new subscribers. We would continue to encourage people to consider supporting us in this way.

The Chairman thanked Mr. Topping for his report and all the hard work he does for Bethesda and asked if there were any questions. Mr. G.E. Hadley asked if the revised cost for residents could be given. Mr. Topping replied that he would look up the figures, and advise Mr. Hadley. It was then proposed by Mr. R.W. Woodhams (Rotherfield) and seconded by Mr. R.K. Wheatley (Pastor, Cranbrook) that the Report and Accounts of the Gospel Standard Bethesda Fund for 2012 be approved and adopted. This was carried *nem con.*

The Chairman then stated that the retiring members of Committee, Mr. Frank Hayden and himself, had offered themselves for re-election. The General Manager announced that 244 ballot papers were distributed to subscribers, of which 187 were returned and there was one spoiled paper. Both the members had received at least 80% of the votes cast, and had therefore been re-elected.

MR. MERCER: The Committee much appreciate the confidence that our subscribers have in them in these days of change and uncertainty. We shall continue as helped to provide for our residents the high standard of care that is expected and seek an interest in your prayers that much needed wisdom, grace and understanding may be given in all the responsibilities that are borne.

We sincerely thank all those voluntary helpers who visit the Homes and provide support to the residents and to the staff. This helps to contribute to the smooth running of the Homes.

That brings us to the conclusion of the Annual General Meeting.

TURTON'S PILLAR

The autobiography of James Turton (1839-1916)
(Continued from page 159)

In November 1911, affliction came upon my niece. It affected her sight considerably and left her as weak as a child. This was a sharp trial. I kept praying. When I read Paul's earnest, praying spirit, how his whole soul was absorbed in heavenly things and his spirit inflamed with divine love, I shrank away into nothing, and yet I rose again to pray. O I must pray. It is in my very soul to pray. And God has done such great things for me in answer to my poor, babbling prayers that I cannot keep away from the mercy-seat. I want to keep thick with Him. O how He warms my heart when He draws near! but when He withdraws His presence, I droop and die. But I am soon there again, for I cannot live without Him; and what a sweet feeling comes creeping over my soul as I draw near the mercy-seat! Sometimes He meets me with a kiss. This is heaven, heaven begun below. It is heaven to live beneath His smiles.

In December I took severe cold which lingered till April this year (1912). On January 20th I got up early to make my morning sacrifice.

It is such a sweet, hallowed time to write, meditate and pray. I got to reading the 139th Psalm. Eh, the Spirit took me up and carried me to Mount Zion and Bethlehem. I saw the place where He was laid in the manger. I followed Him down to Egypt and back, and saw Him baptized and the Dove hovering over and descending upon Him. O how sweet the sight! Then I followed Him into the wilderness of temptation, and O the terrible scene! – the monster dogging Him, tempting Him, challenging Him, insulting Him. But soon I saw Him triumph and come forth victorious. Then I saw Him talking to Nicodemus. Thence to the well; and O how my soul was knit to that poor harlot! "Ah! poor thing," I said, "thy one crime was nothing to my seven deep-dyed crimes which the Saviour cast out of my soul in one day." But after this I saw Him kneeling in agony in the Garden. I saw the bloody sweat. O my poor soul wept with Him and over His sorrow! Yea, I saw vile Judas kiss Him, and my soul was wrung to the quick. And O dear, I saw the nailing and the sword-plunge, and my very soul sank within me. Here I was lost for a time; but I revived, and saw Him again, leading His dear disciples to Bethany. I saw His lovely, smiling face, beaming upon them and telling them what to do, assuring them He would be with them to the end.

I was so wrapped up in holy wonder and amazement that I said, "Blessed Lamb of God, where am I?" Ah! they say we are not sure of heaven. I am; neither devils nor sceptics can persuade me out of that. But I have given only a faint touch of my Sabbath morn festival and sacrifice. Living tongues are dumb at best to set forth the glories of our glorious Christ, the God-Man, the suffering Man, the conquering Hero, the eternal Son, the glory of heaven, our best, our only Friend. O for a thousand tongues to sing His blessed praise! How the lone sparrow would sing!

I had nearly recovered from my cold, when I went to see a dear one buried. That day I took a fresh cold and had tonsilitis for over a month, in which I could not sleep or rest, but I durst not see the doctor, for I fear doctors and their drugs. I kept praying to Jesus to do just as He pleased, for I felt resigned to Him and was willing for Him to cure me or take me to heaven my home. He had given me twice to see the glory-land in my dreams, and put a longing desire in my soul to leave this world behind. And now since I have been better, He has given me another view of the King in His beauty, which has made my soul long, yea, faint sometimes for the longing it hath for the sweet Rose of Sharon.

The other day, before I went to our Bible meeting, this lovely Rose was so near me that the sweet perfume hung about me, so that I was afraid to go, fearing I should lose the scent that I had been inhaling during the afternoon. But I durst not stay away, and the dew remained on my branch. I must say this as long as I live – bear with me – I cannot

help it, He is all fair, there is no spot upon Him, His mouth is so sweet, and His countenance is comely; yea, He is altogether lovely. I wish I could tell all I feel in my soul of this glorious Person; His glorious Majesty shines out sometimes with such lustre that I know not where I am.

I have seen Him in the Garden; I have seen Him in the hands of that bloody monarch. I have seen Him at Pilate's bar, I have seen Him led to the ignominious tree, and I have seen the monsters driving the nails into His sacred flesh. I have seen the devilish fiend plunge the sword into His loving heart; I have seen His languid eyes and heard His dying cry, "My God! why hast Thou forsaken Me?" All these scenes are accompanied with bitter sorrow and sore lamentation (Zech. 12. 10).

But the scene I want to describe, if I could, is beyond mortal power to describe; yet I will try to tell the feelings of my soul as I stood near the heavenly gate. There were songs of immortal joy filling every soul, glory, lustre, immortal grandeur, harps, songs, living trees in all their beauty, rivers clear as crystal, saints, angels, and all beauty indescribable, and the expanse of the place beyond all thought. But the glory of it all was as I stood and beheld the most glorious Personage eyes could behold. His glory seemed to fill all space; every eye gazed upon Him, every voice seemed to roll to Him, every strain of music seemed to hover around Him, thousands of rays of light seemed to burst out and shoot forth from His magnificent Person; and all seemed to go on, as it were, eternally. I cannot say how I was at this time, whether properly asleep or partly awake; whether it was a dream or I had found my way into one of those fields in the suburb of Paradise. But such was the effect, and it partly remains, that I had no fear, no sorrow, no knowledge as it were of the earth and its things – all seemed a forgotten thing, expecting to enter in.

But in a short time (I cannot explain how) the glory began to dim, the Majesty I lost sight of, and gradually I found myself alone in my chair, with my Bible on my knees. I had been reading in the Psalms. My heart melted, my eyes running down, my whole self as though oblivious to everything earthly. This sort of compassion of the Holy One in showing a poor sinner such things as these outruns all my understanding. But O the settling, the establishing of my faith in heaven's glories, the sure abode of believers on and in the Lamb of God! Nothing so sure as heaven to every follower of the Lamb.

"My soul anticipates the day,
Would stretch her wings and soar away,
To aid the song, a palm to bear,
And bow the chief of sinners there."

SPRING TIME IN THE CHURCH

A letter by William Gadsby

My dear brother in the glorious Head of the church,

We have buried three of our members within the last few weeks, and we have seven or eight others very ill. Well, "blessed are the dead that die in the Lord; yea, saith the Spirit, for they rest from their labour." Thanks be to our dear Lord, there is a sweet and an eternal rest awaits all the dear, blood-bought, heaven-born family of God.

Here we have to labour under a great variety of burdens – namely, lust, pride, envy, unbelief, carnal reason, worldly cares, darkness of soul, hardness of heart, deadness in prayer, and coldness in all the branches of the worship of our adorable Lord and Saviour. We are also oppressed with the dreadful temptations of Satan, and bowed down with thoughts too base to be named, and in the midst of all these trials, we have to mourn an absent God, the Bible appearing sealed up, and everything both within and without looking gloomy. This is hard work and hard fare. Well, well; it will not last long.

Thanks be to our ever-blessed Lord, it is not always winter; for He has said, and He will again say, "Rise up, My love, My fair one, and come away," from all thy fears and foes, and have a few moments of sweet intercourse with thy everlasting Friend – Father, Son and Holy Ghost, as the God of thy life and hope. For lo, "the winter is past, the rain is over and gone." The dreadful winter and deluging of death and wrath have spent themselves upon *Me,* and now they shall be sweetly and solemnly cleared away from thy poor, distressed conscience. Thy coldness, hardness and filth shall be sweetly removed by a blessed application of My blood, and heavenly joy shall be restored.

When the dear Lord thus speaks to us, the flowers appear on the earth, faith, hope, love, joy, prayer and praise sweetly spring up in the soul, and the divine unction of God the Holy Ghost upon them gives a goodly smell; the time of the singing of birds is come. When all the powers of the soul are sweetly engaged in singing forth the praise of our adorable Three-One God; when election, justification, redemption, pardon and all the glorious truths of the gospel afford sweet consolation, and become part of our song, and the voice of the turtle is heard in our land, the powerful operations and sweet unction of God the Holy Ghost are felt in the soul, and keep all alive and lively, and His blessed Spirit chants forth in the conscience the wonderful love of God the Father, God the Son and God the Holy Ghost.

Yes, my dear brother, through the mercy of our covenant God, we now and then have some sweet moments when we can say, "All is well."

Thanks be to God for a religion which cannot be lost.! The eternal fixtures of our covenant God have been a song for Zion thousands of times, so that we can safely say to her, "When men are cast down ... there is lifting up; and He shall save the humble person" (Job 22. 29).

February 9th, 1833

BOOK REVIEW

Salem Strict and Particular Baptist Church, Portsmouth: 1813-2013, by Henry Sant; 53 page pamphlet with photographs; obtainable from H. Sant, 72a Upper Northam Road, Hedge End, Southampton, Hampshire, SO30 4EB. There is no charge but a donation is welcomed. Postage is £1.10 and the cost of production £1.35 each.

We welcome these little histories of our chapels. "Tell it to the generation following." In the past there have been many chapels that have never had a written witness to God's work there, though "their witness is on high."

This is a detailed, carefully-compiled history of the chapel at Portsmouth. Extremely interesting for us is the remarkable way in which the chapel was brought back to its Gospel Standard foundations under the pastorate (1971-1994) of Kenneth F.T. Matrunola. The old pastors were Gospel Standard men, whose obituaries appeared in our pages. For a time the church moved from our position, but returned, in spirit as well as letter, and again appeared in the *Gospel Standard.*

We were very interested to read of four who were members at Portsmouth (each of whom we knew personally): Ralph F. Chambers, who was Secretary of the Trinitarian Bible Society and also an author; W.H. Hitchens, one of the compilers of the Companion Tune Book, some of whose tunes appear; and William C. Bradshaw, at one time Editor of *Peace and Truth.* Then, in his last days, Sidney Norton, the founder of *The Banner of Truth* magazine.

Those who are interested in our denominational history will be pleased to read this further record. It was Mr. Matrunola who, coming from Scotland, said how surprised he was that the Strict Baptists were not as conversant as they should be with their glorious heritage.

The believer must wait the Lord's time for deliverance. This childlike reliance on the divine goodness tranquilises the mind in seasons of darkness, perplexity, trial and temptation. That soul is the most happy which can the most cheerfully acquiesce in the appointments of infinite wisdom. Murmuring and repining grieve the Holy Spirit. Resignation and contentment produce serenity and sweetness of mind.

Thomas Reade

THE
GOSPEL STANDARD
JULY 2013

MATT. 5. 6; 2 TIM. 1. 9; ROM. 11. 7; ACTS 8. 37; MATT. 28. 19

"O Lord, what shall I say?" (Josh. 7. 8).

Surely this is the feeling of many hearts since the dreadful Same Sex Marriage Bill has been passed by both The House of Commons and The House of Lords – and this despite the wrestling prayers of the remnant in our land.

"What shall we say?" What a solemn judgment this is upon our country, and how we need the grace of submission! But what shall we say? What can we say? In one sense, the best thing is to say nothing, to be like the psalmist: "I was dumb ... because Thou didst it" – to be silent before God.

Joshua was in a similar case to this. He had prayed. He had sought God's blessing. He thought he had the answer. He was sure he had the promise. Yet everything went wrong (Israel's defeat at the hands of the men of Ai), and he felt the hand of God was against him. His prayers were not answered. Had the Lord forsaken him? He was bewildered; he could not understand it. "O Lord, what shall I say?"

One thing which silences us more than anything and tries us – the spirit of prayer there has been among the Lord's people, but has the Lord been deaf to those prayers? Satan is not far off, and Satan can take advantage of these things. We believe the Lord answers prayer. We sing:

> "The force of their united cries
> No power can long withstand."

Then what about these things? Did the Lord answer, or not?

In one sense He gave a very solemn answer. He said, No. It is clear, according to the analogy of Scripture, that this is not because our prayers were not real, and not because the Lord has not heard, but because there comes a time when a nation is filling up its cup of iniquity and the Lord says, Leave them alone; let them go their own way. And even the prayers of His people are not answered.

There are two little-known scriptures which throw light on this subject. In Jeremiah chapter 15 the Lord says He is determined to bring judgment on His people for their sins, and (verse 1) declares that even if Moses and Samuel prayed for them, He would not hear. We take it that the names of Moses and Samuel are mentioned because there were no more godly men in the Old Testament than them, and they were men who

had wonderful answers to prayer. Yet even their prayers would not be answered.

Similarly in Ezekiel 14, verse 14, even if Noah and Daniel and Job should pray, in mercy He would hear their prayers personally, but not for the nation sinning against Him.

May we have the grace of submission, the grace to stand in this evil day, and also the grace to pray on. "In wrath remember mercy."

"Or, should the dread decree be past,
And we must feel Thy rod,
May faith and patience hold us fast
To our correcting God.

"Whatever be our destined case,
Accept us in Thy Son;
Give us His gospel and His grace,
And then, Thy will be done."

WHO HATH BELIEVED OUR REPORT?

The substance of a sermon preached by William Gadsby at St. George's Road Chapel (now Rochdale Road), Manchester, on February 2nd, 1840

Text: "Who hath believed our report? and to whom is the arm of the Lord revealed?" (Isa. 53. 1).

This solemn question might have been put to God Himself, for no human being in existence is capable of answering it. For though in the dispensations of the Lord's providence God's ministers are now and then encouraged by hearing of one and another having been brought under their ministry to believe their report, yet there may be hundreds of others of whom they may never hear. And then again, they may be so distressed through unbelief as to cry out, "Unto whom is the arm of the Lord revealed? Who hath believed our report?" But though we do not see the works of the arm of the Lord, our blindness shall not in any wise hinder God's work. He is ever faithful and cannot deny Himself.

If believing in and coming unto the Lord depended upon my management, I should fall far short. Some, indeed, speak about shortcomings, but if God were not to reveal Himself to me, I should never come at all. I should not take one step towards Him. Nay, I should go farther off still. Therefore whatever comings to God I have, they are not mine, but God's, who comes unto me, reveals Himself to me, and thus draws me nearer to Him.

Then let us consider:

1. What is this *report.*
2. What is the *design* of the arm of the Lord being revealed?

1. Who hath believed our *report?* None of themselves have savingly done so. This is couched in the sixth verse: "All we like sheep have gone astray; we have turned every one to his own way." There is here no exception – *all,* both God's elect and the rest; all have gone into sin and the paths of destruction. All have by nature made a league with Satan. Not a soul, by nature, can truly believe this report, for the carnal mind is enmity against God. And if hell were to blaze before your eyes, it would not make you spiritually believe. Then, say you, we are excused. But no; for, suppose a man by dissipation had so marred his constitution that he was not fit for work, would not this be the effect of his vileness? Has he not aggravated his crimes and driven himself from all hope of recovery by so doing? Then we are just in this awful state. We stand on the brink of an awful precipice, and if God does not reveal His arm unto us, sink we must, and none can help.

God gave His Son, but even His own people abhorred Him, scorned Him, and trampled upon Him: "We hid as it were our faces from Him; He was despised, and we esteemed Him not." And why? Because, as we are told in the second verse, "He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him." He had nothing attractive to our fleshly views. He did not come in pomp and splendour, as a popular character; for though the Jews were looking for His coming at the time, yet because of His humility, they rejected Him. They said, "As for this Man, we know Him; He is the son of Joseph, the carpenter." But they were deceived, for they neither knew Him nor His Father.

There is in our day a great anticipation of Christ's second coming, when He shall sit upon a throne as King and all His subjects be princes, but what I look for is that Christ may come and dwell in my heart, and let me enjoy His presence, and that I may not be deceived by vain imaginations.

"Who hath believed our report?" There are, according to what is generally preached, few in this so-called Christian country who do not believe this report,* for they are taught in their infancy to say, "I believe in God the Father Almighty, Maker of heaven and earth," etc., and also to repeat the Lord's prayer, and then are they said to be Christians and to believe this report. But until God burns up these prayers in your heart, and makes you feel that from merely learning those prayers by rote you cannot address God as your Father, until He strips you of all power in

* What a solemn difference between Gadsby's days and ours!

self and of self, and blesses you with vital faith in Him, you cannot truly believe this report. But when God thus sends His Spirit into your heart, you then do believe His report.

God has laid the iniquity of His church upon Christ. He hath borne our griefs and carried our sorrows. He was, as it were, pounded in a mortar until His soul was mangled with the heavy load of our guilt, until He cried out, "My soul is exceeding sorrowful, even unto death." Yes, "He poured out His soul unto death, and He was numbered with the transgressors." Yea, He suffered the billows of divine wrath to be poured upon Him that we might be saved. But who hath believed our report?

He hath justified His people: "He shall see of the travail of His soul, and shall be satisfied." But could He be satisfied if part of His purchase were taken from Him and lost? "He shall bear their iniquities." There are none charged upon the sinner; he is irreprovable and without rebuke through the atonement of Christ. There is more glory in justification than even in pardon. For instance, at this present time, there are petitioners to her majesty to pardon three men who have been condemned to death. And suppose the queen were to pardon them, that would not justify them. No. They might escape the gallows, but they would still be guilty. But this is one branch of the report – that in Christ's righteousness shall His people be justified and exalted. Here is the difference. Though the queen can pardon a man, she cannot justify him; she cannot make a guilty man innocent. But the sinner to whom the righteousness of Christ is imputed is, in the sight of God, as free from sin as if he had never sinned. There is not even a blemish upon him (Eph. 5. 27).

This is a wonderful mystery, one which even angels cannot understand. Strictly speaking, pardon, abstractedly considered, would not give a sinner a title for heaven. He must be made holy, for without holiness no man can see God, and this can only be by Christ's holiness being made the sinner's, for the best of human holiness is sin. This was Christ's design in coming to dwell with us; not only that He might satisfy law claims, so that our salvation might not be by works of righteousness which we could do, but according to His sovereign mercy; but also that by His perfect obedience we might be holy in His holiness. It is on this ground that the apostle said, "There is therefore now no condemnation to them which are in Christ Jesus." Yes, say you; we have it in that passage. It is not to them who walk after the flesh, but to them who walk after the Spirit. It is so. But which way does the Spirit go? He has promised to convince of sin, to blast our false hopes, and to convince of righteousness and of judgment. He shall take of the things of Christ and show them unto us. He shall strip us of self and cause us to walk after Christ. This is walking after the Spirit.

There is a certainty of all God's people entering into this salvation. It is not a chance salvation. If we have no better hope than chance we had much better have no hope at all. How encouraging it is when we can trace this report for ourselves, and therein find our security. "My sheep hear My voice ... and they follow Me." Christ does not say they shall not experience any hurricanes or troubles. He Himself experienced them, and so must they as followers of Him. "Who hath believed our report?"

2. The *design* of the arm of the Lord being revealed. The Lord makes bare His own arm, as does a warrior when he is about to enter into battle, that he may go unshackled and have freedom of his limbs, not being encumbered with unnecessary appendages of dress; and the Lord hath done gloriously, and His own right arm hath gotten Him the victory. Christ is the ground of our victory. By His blood are we cleansed; by His righteousness are we justified. "I am not ashamed of the gospel of Christ; it is the power of God unto salvation to every one that believeth." Christ has wrought out a complete salvation. In His Person, in His character, in His obedience, in His agonising death, He hath made us perfect. He who was without sin took upon Him our nature and became sin for us, who knew no sin, that we might be made the righteousness of God in Him. And all this to satisfy justice.

Without Christ there is no salvation. There is none other name given under heaven whereby we can be saved. Take away Christ, and God could not save a soul. His holy law forbids it; holiness forbids it; justice forbids it. Christ is the All and in all of a sinner's salvation. Talk about cleansing your own heart and saving yourself! Why, as I often say, if you had all the holiness in the world, separate from Christ, it would not save you. God demands a perfect obedience, and in Christ alone is there that perfect obedience found. He is our Surety, and though a debtor were not able to pay one mite of his just debt, yet if his surety pays it he would be free. Therefore Christ's people are free.

Who reveals the arm of the Lord? Christ Himself by the Holy Spirit. He is revealed in the conscience of every heaven-born soul. He revealed Himself to Saul of Tarsus as he was journeying to Damascus. He spoke with power to his conscience, saying, "Saul, Saul, why persecutest thou Me?" And with this revelation Saul was pricked in the heart, and in humble submission to His will, cried out, "Who art Thou, Lord?" And he said, "I am Jesus, whom thou persecutest." Did Paul then set about patching up his own righteousness? No; yet according to the letter of the law, he was blameless. The Lord said to Ananias, "Behold, he prayeth!" Behold! Why did he never pray before? He was one of those who loved praying – standing at the corners of the streets and in the highest places in the synagogue, but he never prayed until

now. The Lord had revealed Himself unto him, and now, "Behold, he prayeth!"

But Ananias seemed not to believe the report, though the Lord Himself spoke to him. It was as though he said to the Lord, Ah, Lord! I have heard of this man. I believe he has said tons of prayers; but Thou knowest he has come here to put us all to death. Aye, answered the Lord, "but go thy way; he is a chosen vessel unto Me." I can imagine how quickly Ananias started up after this, and went to Saul, and called him his brother. "Brother Saul!" (Acts 9. 17). Ah, brethren! You and I stand as much in need of this revelation as Paul did, for we are gone out of the way; we are altogether become filthy; there is none that doeth good, no not one. And without this divine revelation in the conscience, we cannot enter into the spirit of this report.

It is not in word only, but in power. Has your mouth been stopped? Have you been in hopeless despondency? For nature cannot produce this divine revelation in your hearts. Have you heard a voice behind you, saying, "Behold the Lamb of God, that taketh away the sin of the world"? Have you then been in great straits, not knowing which way to turn, to know if He had taken away your sins? Have you been in those trials and difficulties, and could not make a way? Have you not felt as though you sank a thousand fathoms in a moment? And then has Christ spoken to your conscience and said, "I am the Way"?

This, then, is the divine revelation, and there is no faith in Christ without it, as God tells us in Ephesians 1. 17-23: "The eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe." And, if you are brought to believe, it is the exceeding greatness of His mighty power, His arm being revealed, that you are in such a state. You will feel and acknowledge that without Him you can do nothing. Do you believe this report?

May God the Spirit reveal Christ to your souls, the hope of glory. Amen.

If there were but one farthing of that debt unpaid which Christ was engaged to satisfy, it would not have been consistent with the unspotted justice of God to have let Him come into heaven and sit down at His own right hand. But all our debts by His death being discharged, we are free, and He is exalted to sit down at the right hand of His Father, which is the top of His glory, and the greatest pledge of our felicity.

Thomas Brooks

WILLIAM HUNTINGTON (1745-1813)

By Matthew J. Hyde

This year marks the 200th anniversary of the death of William Huntington. Huntington, although not a Baptist, has had a significant influence on our churches; several churches can trace their roots to Mr. Huntington's ministry, and his writings have been much appreciated amongst us. But who was William Huntington, and what of his ministry?

William Huntington was born on February 2nd, 1745, in Cranbrook, Kent. He was the offspring of double adultery, his father, Barnabas Russell, being a married man, and his mother, Elizabeth Hunt, the wife of one of the labourers on Russell's farm. The child was initially given the surname of his mother, being named William Hunt.

Life for the young boy was hard. William was often found thieving food, and generally had nothing but rags to wear. Eventually Russell was persuaded to send William to Cranbrook School, where he learnt to read and write through reading the New Testament, but it was not long before he was removed from school and sent to service in the homes of several local gentry.

Despite the poverty and depravity surrounding William's childhood, he was not totally destitute of religion. He came under the influence of Christian teaching at school and appears to have had an active conscience. During these years he had the first evidences in his experience of a prayer-hearing and prayer-answering God. He prayed that the Lord would provide him a position in service in a large house, and a door to this was remarkably opened.

After a time he fell in love with a local girl, whose parents deeply disapproved of the friendship. The result of this relationship was the birth of an illegitimate child in 1765. William was unable to pay the required maintenance payments, and became a fugitive, changing his surname from Hunt to Huntington in order to escape detection. He wandered the length and breadth of the south-east of England, working a few days here and a few days there, more often than not sleeping rough under a hedge with nothing to eat.

In 1769 he married Mary Short and together they settled down to married life at Mortlake, Surrey. Life was not easy, and when their first child was five months old they woke one morning to find that the malnourished baby had frozen to death in the night. This event awakened Huntington spiritually and he was brought under deep conviction of sin. He felt he had sinned himself beyond hope, and writes of envying the cows he looked after because they would not have to face their Maker and give account of sin in the day of judgment.

Slowly, the Lord began to reveal to Huntington the preciousness of the Lord Jesus as the only hope of salvation. In meditation one morning

he asked himself where Jesus was born, and was led out to consider the sufferings of Christ on the cross. At the thought of this he was melted, and was brought to mourn and weep over the Lord Jesus, but at this time he could not see his personal interest in the benefits of Christ's sufferings. Huntington found himself experiencing one of the paradoxes of the Christian life: one moment battling temptation, the next moment praising the Lord. He felt he was going mad, and his work colleagues did too. He strove to be holy, to live a life worthy of the Lord, but found his efforts vain. He sought peace in partaking of the Lord's supper and he turned to many people for advice, but he could find no rest in anything.

Then one day, as he was pruning a pear tree, verses of Scripture began to pour into his mind. Some spoke of condemnation for sinners, some of free salvation in Christ Jesus. The command followed these verses: "Go, pray to Jesus." Returning to his tool shed, Huntington fell on his knees and prayed, "O Lord, I am a sinner, and Thou knowest it! I have tried to make myself better, but I cannot. If there is any way left in which Thou canst save me, do Thou save me; if not, I must be damned, for I cannot try any more, nor won't." On his knees, Huntington was brought to feel his sin more than he ever had done previously. The more he felt a sinner, the more he denied his right to Christ's love, as being too bad ever to be a partaker in it, yet against this, the Lord gave Huntington increasing views of His love, and thus the conviction of God's forgiveness and love began to be spread abroad in his heart. Huntington went into his tool shed feeling to be a lost soul; he came out with the kingdom of God established in his heart. Huntington gives a detailed account of this in his spiritual autobiography, *The Kingdom of Heaven taken by Prayer*.

As the light of the gospel began to shine more clearly in Huntington's soul, he became disillusioned with the Church of England, and started attending with the Methodists at Kingston. Providence showed wonderful turns. When food was scarce on one occasion, a partridge fell out of the sky dead at his feet; another time a dead carp rose to the top of the pond next to where he was working; and by these means food was supplied. Around this time Huntington spent a short while as a coalheaver, from which he would often later use the *nom de plume,* the Coalheaver. Feeling his lack of education and a university degree, which all Church of England clergyman at the time would have had, he added the letters *S.S.* to his name, standing for *Sinner Saved* – his only qualification for preaching the gospel.

When in due course Huntington was asked to give his testimony to the meeting at Kingston, it produced contempt towards him in most who heard him, but to some it was made a blessing. The few who felt drawn

to Huntington asked him to preach to them at Ewell. Much persecution followed: Huntington was hounded, and his followers derided. Every means in providence was turned against them, but the Lord sustained them, and the weapons that were formed against them could not prosper. Eventually Huntington was called to the pastorate at Woking, and was ordained there by Torial Joss in 1776. At his ordination, Joss said, "While I have a Bible, I shall not be at a loss to prove that William Huntington has received from God a call to the ministry."

As Huntington's reputation grew, he was invited to preach at Margaret Street Chapel, London. Here his first visit was rewarded by seeing a man called by grace under his ministry. In 1782 Huntington moved into London, even though he had nowhere to preach. But within a year, a chapel had been built for him to preach at in Titchfield Street, and Huntington named it Providence. With seating for well over a thousand, it must have seemed a laughable venture of faith to many, but it was not long before the chapel was enlarged to hold over two thousand hearers.

At Providence Chapel, Huntington's ministry was greatly blessed. His congregation was drawn from all quarters of society. The Earl of Liverpool (the Prime Minister), Sir Richard Hill, Princess Amelia, Henry Peto (the architect of London Bridge), Thomas Bensley (the king's printer), and the society painters James Bourne and Joseph Francis Burrell were all numbered amongst Huntington's hearers, happy to gather amongst the poorest of society, the John Rusks and John Keyts of London, to hear the gospel from Huntington's lips. Even King George III is reported to have read and enjoyed Huntington's writings.

Many ministers were brought under his influence, including Jenkin Jenkins of Lewes, W.J. Brook of Brighton, and John Bradford of Birmingham. Congregations sprang up under Huntington's itinerant ministry, and chapels were opened, including the causes at Lewes, Brighton, Cranbrook, Chichester, Downham and Welwyn, amongst many others. Huntington preached to a little group who separated from the Baptist church at Northampton through controversy with John Ryland over the teachings of Andrew Fuller. This group became the foundation of the Gospel Standard church there. Despite many detractors, and the many controversies into which Huntington was drawn (perhaps sometimes not writing in the best of spirits), many were greatly blessed through his ministry.

In the places where Huntington preached, he amassed a wide circle of friends to whom he wrote voluminously from his vestry at Providence Chapel. These letters remain Huntington's greatest legacy today. J.C. Philpot, who greatly admired Huntington's letters, felt they contained the cream of vital godliness, and stated that the unlearned coalheaver knocked the pen out of his Oxford-educated hand.

Huntington had great generosity. He never forgot the days of his own poverty and regularly gave away to the poor more than he could really afford. So great was his concern for the poor in his congregation that he opened a "Bank of Charity" at Providence Chapel, an early co-operative society, in order to provide for them.

On Friday, July 13th, 1810, disaster struck when fire destroyed Providence Chapel. To Huntington's enemies it was cause for rejoicing. But in a short time, a chapel was hired for Huntington to preach at in Grubb Street, and on June 23rd, 1811, Huntington preached the opening services at the new Providence Chapel, which held over three thousand hearers. Despite his age and increasing weakness, the final years of Huntington's ministry at Providence were times of much spiritual fruit.

Huntington administered the Lord's supper for the last time on Lord's Day, June 6th, 1813. We learn from a manuscript in the British Library: "When he was administering the sacrament in the afternoon, I well remember him emphatically saying, 'My time is come; the Lord tells me so.' Soon after, he sat down from fatigue, and desired the clerk to give out a hymn, which afforded him a little time to recover his strength. I observed him take a pinch of snuff and when the hymn was finished he stood up again and resumed his labour. The words he dwelt upon, and that with particular savour and earnestness, were as follows: 'The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?'"

He preached his final sermon to his congregation the following Wednesday, on June 9th, 1813, on the charge of the Lord to the church at Sardis: "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee" (Rev. 3. 3). He passed away at Tunbridge Wells on July 1st, 1813. According to his wishes, he was buried in silence in the same vault as his friend Jenkin Jenkins in the yard behind Jireh Chapel, Lewes. The funeral procession was over a mile long and thousands attended on foot. In the evening Joseph Chamberlain preached a funeral sermon in the chapel.

After Huntington had passed to his eternal rest, his congregation at Providence Chapel was quickly scattered. The largest portion became the founding body of the Strict Baptist chapel in Gower Street, which was ministered to by William Gadsby, John Warburton and John Kershaw on their visits to the metropolis. Several other Huntingtonian chapels also eventually became Strict Baptist.

Today his legacy lives on. Through his admirers, in particular J.C. Philpot, Huntington was to have a significant impact on the *Gospel Standard* magazine and the churches connected with it. That Huntington

was a controversial character cannot be denied, but it is also fair to say he was beyond doubt one of the greatest preachers of his day. J.H. Gosden estimated that Huntington left over twelve thousand pages of sermons, autobiographical accounts, polemical pamphlets and voluminous correspondence. Many of these are still available in print and remain valuable reading. "He being dead yet speaketh."

THE DIVINE PERSONALITY OF THE HOLY SPIRIT

By William Huntington (1745-1813)

This is the first of nineteen letters which comprise *Contemplations on the God of Israel,* recently published by Gospel Standard Trust Publications. The 200th anniversary of Huntington's death is being remembered this month. Many have felt his *Contemplations* is his finest work.

To the Rev. J. Jenkins, Lewes, Sussex

Dear son in the faith of our Lord Jesus Christ, grace and peace be multiplied.

I have for some time had it upon my mind to send thee some account of my late goings on, having for some weeks back been much indulged and helped by the Holy Spirit of promise, of whose influence, help and energetic intercession at the throne of grace I have been very watchful and observant, and on the other hand, could not but wonder at the backwardness, deadness, dryness and barrenness, both in power and in expression, when His sensible influence was withheld from me. His divine Person and His most benign influences and operations were for many days my meditation, both by night and by day; and during this time these things were the principal subjects of my ministry, and had I written them then, I have no doubt but thou wouldest have felt the blessed effects. But now it is not so with me; my harp is upon the willows, and with respect to sensible enjoyments, the Comforter that should relieve my soul seems to be far from me. O what is all religion without the operation of the Holy Spirit? An empty show and a weariness to the flesh.

I thought not a little of His divine personality, and wondered much how any man living who reads the Scriptures could ever have the effrontery to deny His being a divine Person; but the world knows Him not. "I will send you a Comforter whom the world cannot receive, because it seeth Him not, *neither knoweth Him;* but ye know Him, for He dwelleth with you and shall be in you." He is therefore to be known by all believers; and those who do know Him will glorify Him and honour Him, reverence Him and adore Him; and we know that all who are

destitute of Him and strangers to His operations are sensual men, and know nothing but what they know naturally. Hence some have called the Holy Spirit no more than a *quality,* or an attribute of God; others an *influence* only; others no more than a *name,* avowing that there is but one Person in the Godhead, but a plurality of names, as Simon Magus gave it out, that he himself was *God the Father* in Samaria, the *Word* in Judæa, and the *Spirit* in the other parts of the world. Surely that monster of a man must be the father or ringleader of all heretics. But we know that no curious diving, no speculative prying, no presumptuous intruding, will meet with the divine approbation. "God resisteth the proud." But O, how safe, how sweet, how salutary, how satisfactory, how humbling and softening, are the sweet influences, operations, discoveries and communications of the Holy Spirit upon the souls of the children of God!

Various things are meant by the word *spirit* in the Holy Scriptures – as wind, the spirit of beasts, and the souls of men and angels, both good and bad. But the Holy Ghost is distinguished from all these, being emphatically called God, not in a figurative or metaphorical, but in an absolute sense: "To the acknowledgment of the mystery of God, and of the Father, and of Christ" (Col. 2. 2). In which passage the Holy Ghost stands first in the Holy Trinity, and He is distinct from the Father and from Christ; and surely, if He were not essentially God to all intents and purposes, He never would have inspired the apostle to name and place Him as God before the Father. The church also is called "the temple of the Holy Ghost, as God hath said, I will dwell in them, and walk in them." No spirit whatever that is mentioned in all the Book of God is ever numbered with the Persons in the Holy Trinity, or ranked with the Father and the Son, except the Holy Ghost; nor is the church the property, the temple, or the habitation of any but of God alone; and as the church is called the temple of the Holy Ghost, the Holy Ghost must be God.

A ghost is a spirit. The Holy Ghost and the Holy Spirit are one and the same in the original, as say the learned. Now what I have upon my mind to write to my dear brother is upon this important subject, and however weakly or however imperfectly I may express myself, I am fully persuaded by my own experience that it is most safe, and ever will be satisfactory and establishing to the elect of God, who are regenerated and renewed by the Holy Spirit, to believe as I do, while the contrary is most dangerous, if not perilous. I mean, that the Holy Ghost must be acknowledged to be a divine Person by all those who are sanctified and who hope to be saved. They must acknowledge the mystery of God, of the Father and of Christ, for we are baptized in the name of all the Three, and therefore in our holy profession we must acknowledge this greatest mystery of all mysteries.

A *person,* according to the account of learned men, is an individual being, an intelligent agent, who is singular, and subsists, lives, speaks, understands, acts and works; and such is the Holy Ghost. Nor is there a distinct personal character but what the Holy Scriptures apply to Him: such as *I, Me, Him, He, His, Thou.* As for instance: "Separate *Me* Barnabas and Saul for the work whereunto I have called them." "And when *He* is come *He* will guide you into all truth." Again, "I will send you a Comforter, whom the world cannot receive, because it seeth *Him* not, *neither knoweth Him;* but ye know *Him,* for He dwelleth with you, and shall be in you." Again, "Is the Spirit of the Lord straitened? Are these *His* doings?" Again, "Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence? If I go up into heaven, *Thou* art there."

Sure I am that these personal characters cannot be applied to a name or to a quality in God, or to an influence from Him, or to an accident, or to a transient impression, much less to a nonentity. It is true that personal characters and personal actions are sometimes ascribed to things inanimate, as, "The trees went forth to choose themselves a king, and invited the vine and the olive to reign over them, who refused; and the bramble bid them, put themselves under his shadow." The Red Sea is also represented as seeing and fleeing. The floods lift up their hands on high, and the little hills skip like lambs. Yet we have no voice from any of these, only dumb signs at best; these all wanted persons to speak for them. Jotham speaks for the trees and the bramble, Habakkuk speaks the motions of the sea, and David the actions of the little hills. But the Holy Spirit wants none to speak for Him! He can speak of Himself and for Himself. He spoke in Adam, giving names to all creatures. He spoke to Philip: "Go near, and join thyself to this chariot." He spoke to Peter: "The Spirit said unto him, Behold, three men seek thee! arise, therefore, and get thee down, and go with them, nothing doubting." The Spirit said, "Separate Me Barnabas and Saul." "Blessed are the dead which die in the Lord: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

The Holy Spirit not only speaks, but all that have ever spoken to any good purpose have been taught to speak by Him; He brings the things to their minds, puts words in their mouths, and teaches them how to pronounce them. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Cor. 2. 13). The Spirit put a word in Balaam's mouth, and bade him speak thus and thus, and "the apostles spake as the Spirit gave them utterance." He not only speaks to the saints, and in them, but He teaches us in some measure to discern between those whom He teaches to speak and those who follow their own spirit, and speak a vision out of their own heart, and not out of the mouth of the Lord. And how evident this is in all who

write or speak of divine things without the Spirit's teaching! What flagrant errors, self-contradictions, inconsistencies, confusion and darkening of counsel doth appear! Instead of making rough places plain, and crooked things straight, they make the plainest places rough and the straightest things crooked; and instead of going through the gates, and removing the stumbling-blocks, and casting up the highway, they grope like the blind for the wall, cause many to stumble at the law, and destroy the way of our paths. And if at any time any of them appear to be tolerably sound in the letter, yet the deep things of the text, the unctuous matter of it, or the choice experience of the holy penmen that lies hidden in it, is never dived into, nor brought up, the glorious beauty of it is obscured, the surface of it is skimmed over, a few parallel texts are brought in, and dark constructions put upon the words, and the passage left more obscure than when the workman began. There is nothing in your ears but swelling words and empty sound, and nothing in your soul but leanness and beggary. Instead of watering the trees of righteousness, or refreshing the bowels of the saints, these clouds without rain rather exhale or dry up all the dew of heaven that is on the soul, however refreshed before. Such workmen obscure and becloud the Spirit's work, cast a dimness on the brightest evidences, contract the most enlarged heart, and imprison those whom the Lord has made free indeed. This I know by woeful experience. And it must be so; for "the natural man discerneth not the things of the Spirit of God, nor can he know them, because they are spiritually discerned."

Personal properties also, or those properties and things which are ascribed to persons, are also ascribed to the Holy Spirit, such as *will, power, mind, judgment, wisdom, understanding, knowledge, love, joy, grief, vexation,* etc. For instance: "All these worketh that one and the self-same Spirit, dividing to every man severally as He *will."* "Mighty signs and wonders by the *power* of the Holy Ghost." And, "God that searcheth the heart knoweth what is the *mind* of the Spirit." And, "The Lord of hosts shall be for a Spirit of *judgment* to him that sitteth in judgment: upon him shall rest the Spirit of *wisdom* and *understanding,* the Spirit of *counsel* and *might,* the Spirit of *knowledge* and of the fear of the Lord." Again: "Now I beseech you, for the Lord Jesus Christ's sake, and for the *love* of the Spirit." Again: "You received the Word with *joy* of the Holy Ghost." "*Grieve* not the Spirit of God, by which you are sealed." "But they rebelled and *vexed* His Holy Spirit, till He turned to be their enemy, and fought against them."

I cannot see how all the above-mentioned things can with propriety be ascribed to anything but a *person.* To apply them to a *quality,* an *accident,* a *name,* or a *nonentity* must be absurd to the last degree. And I have often thought that, if men were allowed to take the same liberties with the evidences of a purchase, a man's will and testament, title deeds

and writings of estates, etc., that some take with the Word of God, there are lawyers and counsellors wise enough to dispute every land-holder in the nation out of all that he hath, and even out of his own personality and existence too. For it is but to prove that there is no such man, no such person; that it is only a name, and all the relative or personal characters are to be understood in a figurative or an allegorical sense; and that it means no more than a quality in man, or a power put forth by man on certain occasions; or that it signifies only the breath of a man's mouth, an accident, or a transient emanation flowing out with his words when he speaks. Allow a wise lawyer or counsellor to go this way to work, and we should soon see the greatest landowners in the nation begging in the streets.

Now, my dear brother, I must leave this subject for the present, submitting this my scribble to your perusal. And should your thoughts meet with any rubs in the way as they rove; should anything grate upon your ears; should anything sound harsh; should any of these things appear to clash, or seem unintelligible, or appear low, mean, unworthy, or unbecoming the glorious subject, signify the same and offer your thoughts freely. It will be kindly received by him who subscribes himself in undissembled love,

Yours in Christ Jesus,

W. Huntington

Cricklewood

PRAYER AT THE LORD'S SUPPER

By Thomas Haweis (1732-1820)

Haweis, a Church of England minister, was author of our hymn 1065, and composer of the tune Richmond.

Dear Saviour of my soul, look upon the sinner Thou hast redeemed with Thy most precious blood. I come because Thou hast bidden me, and my soul needeth the refreshment Thou hast provided. Never do I draw near, but I bring with me fresh cause of humiliation, and carry new burdens to Thee, my Lord, from which I need relief. Look upon me in Thy wonted compassion, and pity and pardon all the faithlessness with which I stand chargeable before Thee. Jesus, my hope is in Thee. Ten thousand times have I forfeited all the mercies of my God, but Thou hast been my Advocate, Thy blood hath spoken for me; still, Lord, let it speak, and sprinkled on me, purge my heart from dead works to serve the living God.

When now again I am drawing near to Thee, draw near in my sinful soul. Strengthen my confidence in Thy love, when I partake of the instituted pledges Thou hast left me. O comfort me with the assurance

that Thou art mine. Teach these eyes with tears of penitence and joy to look upon Thy broken body; give me thus that repentance unto salvation never to be repented of. O my Lord, conquered by Thy dying love, may every lust be offered up a willing sacrifice at Thy cross; take them, Lord, slay them before Thee; consume the dross of base affections, purify my soul, and with this sacred fire refine it like Thine own.

Anointed Jesus, save me from every sin; set up within my soul Thy kingdom of righteousness, and peace and joy in the Holy Ghost; reign over a willing subject, and let Thy service be ever the happy freedom of my soul. Thou askest nothing from me which it is not my happiness to renounce; Thou commandest nothing wherein it is not my happiness to obey Thee.

Thou knowest, Lord, my simpleness, and my faults are not hid from Thee; Thou knowest it is the desire of my soul to love and please Thee; it is my bitterness that I ever offend Thee. O when shall I have done with sin? When shall I grieve no more Thy Spirit in me? O Lord, when shall it yet be? Continue to be gracious. Draw me nearer to Thy blessed self, that I may run more eagerly after Thee. Show me more of Thy beauty, that sin may grow more hateful in my eyes. Lay Thy hand upon me, and fashion me. O fashion me, dear Redeemer, in Thy own blessed image, and make me wholly such as Thou wouldst have me to be.

Receive my thanks, dear suffering Saviour, Thou compassionate High Priest, who canst be touched with the feeling of Thy people's infirmities, blessing and praise be ever Thine. Help me daily to be telling of Thy salvation, till Thou shalt give me a place with those blessed spirits of the just made perfect, whose happy labour is everlasting songs of thanksgiving to Thee, who was slain, and hast redeemed us to God by Thy blood, and made us kings and priests, that we might reign with Thee in Thy kingdom for ever. Amen.

A WORD FOR OUR PRESENT CALAMITY
AHAZ AND HEZEKIAH – AND GOD'S PREPARATION FOR DELIVERANCE

By John A. Kingham

Perhaps there were few more trying times to the godly Jews than the days of King Ahaz. The kingdom of Judah had had several good kings and when Ahaz came to the throne there must have been the expectation that he would have continued at least in the form of worship which God had commanded. Yet his reign was a complete disaster and a solemn witness to the words of Solomon, "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn"

(Prov. 29. 2). He went after the ways of the idolatrous kings of Israel, even to the point of offering his own children in sacrifice. Pekah, king of Israel, and Rezin, king of Syria, came against him in battle, and many of Judah were taken captive or slain in battle.

Yet here we are told of a little relief in two things. Firstly, God sent a prophet named Oded to speak to the heads of the army which had brought back many captives from Judah, and warned them of the wrath of God which would pursue them if they persisted. As a result the captives were clothed and fed and taken back to their own country. Then in Isaiah we are told of the intention of Pekah to overthrow Jerusalem itself and set up a king of his own there, that is, to destroy the royal line altogether. But God would not permit this and promised that all his efforts would be unavailing (Isaiah 7. 6-7).

But did any of God's mercies in this, and the fulfilment of His promise, have any effect on Ahaz? None at all it would seem, for next we hear of him going to the king of Assyria and asking for help, for the Edomites and the Philistines had attacked the country, as well as the kings of Syria and Israel. For a time it seemed Ahaz had succeeded in his aim, for Tiglath-pileser, king of Assyria went against Syria and killed Rezin. But at what an awful cost! For "Ahaz took the silver and gold that was found in the house of the Lord, and in the treasures of the king's house, and sent it for a present to the king of Assyria" (2 Kings 16. 8). Ahaz went to Damascus to see Tiglath-pileser and saw there an altar to one of the heathen gods and had a copy made and put in the temple in Jerusalem so he might prostitute the temple of God to the worship of heathen idols. We read: "And in the time of his distress did he trespass yet more against the Lord: this is that king Ahaz. For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel. And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord, and he made him altars in every corner of Jerusalem" (2 Chron. 28. 22-24). No wonder we also read, "And Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not" (2 Chron. 28. 20).

What a picture of desolation! A wicked man in power bringing a country to ruin and despising all warnings. The worship of the true God scorned and idolatrous worship set up, then the temple of God shut up completely. And what of the godly in such a solemn time? Did they not see with grief, not only the foundations of stable society destroyed, the judgment of God upon a nation that had forsaken Him, but the outward worship of God seemingly come to an end? Micah was one of the

prophets who lived through this desolating scene, and who can read through the seventh chapter of his prophecy without seeing how solemnly it was fulfilled under Ahaz's government? "Woe is me! for I am as when they have gathered the summer fruits, as the grapegleanings of the vintage: there is no cluster to eat: my soul desired the firstripe fruit. The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net" (Mic. 7. 1, 2).

And where were the godly? Dwelling "solitarily in the wood" (Mic. 7. 14). Yet Micah had a blessed resting place amidst all the turmoil. "Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me" (Mic. 7. 7). There was confession mingled with faith and hope. "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against Him, until He plead my cause, and execute judgment for me: He will bring me forth to the light, and I shall behold his righteousness" (Mic. 7. 8, 9). Isaiah too prophesied of the dangers of a confederacy with the wicked nations around, and he too found the same resting place: "And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him" (Isa. 8. 17).

Who can but wonder how the godly felt, with distress at the sorrows on every side, having a godless king over them who had brought such calamities upon the country, yet himself oblivious to the cause of it? Where were they looking? They were looking to the God of all grace, the only refuge where sinners can go, the only hiding place, and they did not look in vain, even though there seemed no way of deliverance.

All this time God was preparing a way of deliverance, and in the most unlikely place – for He had a gracious purpose of mercy to Hezekiah, one of this wicked king's sons, and would one day use him to bring the nation of Judah back again and restore the worship of God in the temple in greater purity than before. What an awful upbringing Hezekiah must have had! Some of his own brothers and sisters were sacrificed to idols, others were slain by the enemy, and his own life was in grave danger. He had a hard, unfeeling father, determined to rebel against God. Yet God in His providence watched over him. When Rezin and Pekah were determined to overthrow Jerusalem, it was their one aim to destroy the king's house, Hezekiah included; but this, despite Ahaz's sin, God would not permit, as he promised to Isaiah. Who can tell how this merciful deliverance may have affected Hezekiah, even though Ahaz himself continued even more hardened against God and his truth? But God's purposes were ripening, even though as yet they remained hidden.

When God works, it is often His delight to work by insignificant means and apparently trivial circumstances. King Ahaz was only young,

thirty-six years old, and might have seemed to have a long reign ahead of him. But God saw that the measure of his iniquity was full and took him away; he died. Hezekiah came to the throne, and in a very short time everything changed.

In the first month of his reign, the temple was reopened, the services of the house of God were set in order and needful cleaning and repairs commenced. And moreover many of the people of the land were of one heart to join him, so that there were insufficient priests to offer all the burnt offerings. The account of this wonderful and sudden transformation in 2 Chronicles 29 concludes with these telling words: "And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly" (2 Chron. 29. 36).

"God had prepared the people." In what way? we might ask. For the last sixteen years they had had an evil example set before them and some had followed that example and suffered the solemn consequences of sin. It seems that many at least had seen the awful difference between the reigns of Ahaz and some of the kings before and even in a natural sense were ready to flee from the sin and rebellion against God, which had so evidently brought His anger upon them. However, there was more than this, for when God prepares a people for deliverance, He works in the heart by His Spirit to bring to godly sorrow and repentance, and it is evident that many of the people were of one heart with Hezekiah in his confession of national and personal guilt, and determination to flee from what had been the cause of their ruin. Within a short time a most solemn Passover had been instituted and the whole country had changed.

When God works deliverance He often "hides the purpose of His grace, to make it better known." And what a wonderful change, under God, was wrought by one man. Micah's prayer was blessedly answered: "Feed Thy people with Thy rod, the flock of Thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old" (Mic. 7. 14). And his expectation was fulfilled too. "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea (Mic. 7. 18, 19).

Is there not a voice to us today? We cannot but mourn and grieve over the awful state of our nation, with our godless rulers scorning the Word of God and His divine authority. We plead with the Lord in prayer for His merciful return; but look around and see no evidence of anything different. Yet is there not a sweet glimmer of hope in looking back over what God has done for His people in the past, even as He did when He raised up Hezekiah as a gracious deliverer for His people in the land of

Judah? Who can tell but that the Lord may work as suddenly as He did then, and when no-one was looking for it, except the faithful few who had received the blessing by faith.

May it please the Lord to give us a spirit of wrestling prayer, that we may be enabled to "give Him no rest" until He appear for our help. How many of us can truly echo the language of the poet!

"Though safe in Christ Thy saints abide,
Nor can their life be e'er destroyed;
While Thy dear cause is thus suppressed,
My burdened soul can take no rest.

"Arise, O God, Thy cause defend;
Deliverance unto Zion send.
Arise, arise, O God of might,
And put Thy threatening foes to flight."

In Ahaz's case, as again many years later, "He himself knew what He would do" (John 6. 6). We may not know what to do, but may we find the same rest for faith as Micah and Isaiah did.

"Trust thou in Him; 'tis not in vain;
But wait and look, and look again."

DIVINE IMMUTABILITY

Part of a sermon preached by Jesse Delves at Ebenezer Chapel, Clapham, London, March 23rd, 1952

Text: "I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3. 6).

"I change not." Has this ever been attractive to you? Amidst all the changes through which you pass, have there been moments when your faith anchored in divine immutability? Have you seen at times great attraction in that divine attribute? Unchangeableness belongs only to God. It is essentially divine. "I AM THAT I AM." That is the name of God, and immutability is wrapped up in it, and the eternal safety of all His redeemed people is wrapped up in it. O if we could lay hold of this rightly! I believe there have been moments in my life, that is in my spiritual experience, when divine immutability has been amazingly attractive – an unchanging God! That is when a hope in His mercy can be felt. If divine immutability is on our side, then salvation is ours. This promise is bound up in it: "I will never leave thee, nor forsake thee." I am God and, "I AM THAT I AM" covers everything else; every other power, every other person is subordinate and changeable. "Heaven and earth shall pass away: but My words shall not pass away" (Mark 13. 31). This perfection in God is an essential perfection, that is to say, with all

reverence, He must be unchangeable to be God, because changeableness pertains to creatureship. This divine attribute is that which fills Him with majesty and glory.

"Unchangeable His will;
Whatever be my frame."

This is a very attractive attribute, attractive to faith, although it may cost, at times, much inward trembling as to which side we stand on of this divine attribute.

There are several respects in which this unchangeableness applies in relation to God. He is, and ever will be, the same. Years make no difference; generations, ages, changes in the earth, providences, make no difference. His affairs are undisturbed.

"Our lives through various scenes are drawn,
And vexed with trifling cares,
While Thy eternal thought moves on
Thy undisturbed affairs."

He alone has immortality in its full sense. He was from everlasting God and will ever be the same. "Thou art the same, and Thy years shall have no end."

Each divine Person in the glorious Trinity is unchangeable in nature and essence and will and purpose, the eternal Father, the eternal Son and the eternal Spirit. The blessed, glorious Son of God assumed human flesh, but that affected no change in His glorious and eternal Personality. Father, Son and Holy Ghost are one eternal, unchangeable God. Unchangeableness is in every attribute of Deity, essentially so; His glorious, omnipotent power never knows a change. His justice and holiness, mercy, grace, power – on all these things immutability, unchangeableness is stamped.

"I change not" – no creature can say that. As for us, it is our mercy if some changes have been wrought in us, changes that will be for our good and for His glory. Here is a glorious, eternal Being who never can change, a God who cannot lie, an immutable Being. O what a consideration this is! What a consideration!

"I change not." And this is true with respect to His decrees. He never changes in them. Unchangeableness is in His choice of His people. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified" (Rom. 8. 29, 30). He never went back, never changed His mind, and this is our mercy if He has chosen us. His divine decrees were never subject to revision. No ensuing confusion or

possible change exists in relation to the decrees of God concerning His people. He deferred His judgments as sometimes He changed the face of providence in answer to prayer; but all was fixed in His eternal mind. Does He repent of evil in answer to prayer? That does not infer a change in His purposes or decrees. "I change not." Immutability is in His choice of His people, for they are chosen in Christ from before the foundation of the world, chosen in Him ere time began.

He is unchangeable in His love to His people, for it is a love from which nothing can separate. Not all the changes that take place in us in respect to our love to Him can alter Him in respect of His love to His people. Are there changes in the manifestation of that love? Yes, but there is no change in His heart; there is no change in that love that was ever toward His people. "The Lord hath appeared of old unto me, saying, Yea I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jer. 31. 3). O there is far more in this than we can see, especially when we realise how we change and how poor often our love is toward Him, so poor, so weak that sometimes we cannot find it and yet still, "having loved His own which were in the world, He loved them unto the end" (John 13. 1). It is a Father's love, so rich and so free, and so sovereign too.

> "The love of Christ is rich and free;
> Fixed on his own eternally."

"I change not." Has the Lord ever touched your heart with His love? If He has, then heaven is yours, and I do not say this lightly or in any way to condone indifference with relation to spiritual exercises. It will never do that, but it will make you long to love Him more, and it will make you feel so ashamed of the poverty of your love. It will make you say, O if I could but love Him, I would love Him if I could, and yet my faith is so cold and so faint. Yet even in these complaints of the new-born soul there is that very love: "We love Him, because He first loved us." Nothing can change that love; nothing can separate from it. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Can these things separate? They may separate from a profession of religion; they may separate from a mere creed; but they will never separate one poor soul from His love, never. "I am persuaded," said the Apostle Paul; not, I think I must come to this, but, "I am persuaded that" *nothing* "shall be able to separate us from the love of God, which is in Christ Jesus our Lord." No, no, not all our guilty, vile, black sins. How can that be? Why, if He loved us, then He did bear our sins away and the curse of them. So that rather than separate us from His love, He did take them upon Himself and did bear them away in His own body on the tree, and if indeed His love is toward thee, poor sinner, O how hateful will these

sins be that pierced Him and were a contributory cause of His sufferings. Yet what everlasting, unalterable, immutable, love!

"O love of unexampled kind!
That leaves all thought so far behind;
Where length, and breadth, and depth, and height
Are lost to my astonished sight."

O what a contemplation it is, what a doctrine, what an experience, what an honour is conferred upon that vessel of mercy, plucked as a brand from the burning, who feels his heart moved in love to Jesus. Some of you have felt this and they have been the sweetest moments in your life, have they not? It is as though when the Lord touches your heart with His love, He says, I will never take it away. This love is everlasting love and if one can be separated from it, then it could not be everlasting love toward that one.

"I change not." And then again unchangeableness applies to His will which like Himself is immutable. The will of God is indeed a great mystery, but it is an unchangeable will. All things being decreed by Him in the exercise of that will, it was the motive that moved Him in all His actions, an immutable will and an effectual will. Moreover this applies to all His purposes relating to divine providence. There is no immutability in providence itself, but all changing providences were decreed by the unchangeable God.

"His decree who formed the earth
Fixed my first and second birth,"

and all the trials and afflictions and changes that come to us in this mortal state were all decreed by Him. We continually come into things, come into changing conditions, and yet there is one glorious Being who sees the end from the beginning. Every circumstance in our life is exposed to His eye and He ordained it for wise purposes concerning His people.

"I change not." This refers to our ultimate destiny which God has appointed. What a wonderful mercy if He has appointed us to obtain salvation through our Lord Jesus Christ. Our destiny! What a tremendous contemplation that is, an eternal state that can never, never cease. This is in the hand of God; an unchanging God will one day seal our destiny either for eternal happiness or eternal misery. All is fixed in His divine purposes. Unbelief may rise against God's decrees and His sovereignty and say, To what purpose is it then to pray if what is to be will be? That is carnal reasoning. God has appointed prayer and has disposed that His people shall seek unto Him for those blessings that He had laid up in His eternal mind for them.

"Prayer was appointed to convey
The blessings God designs to give.

Long as they live should Christians pray;
For only while they pray they live."

Is this attractive? Can you sometimes by faith view those blessings in the hand of an exalted Saviour and see unchangeableness in them, unchangeableness in His promise? Every gospel promise is sealed with blood and in Him yea and amen to the glory of God for us. Will He fail in His promise? Unchangeableness is here; God who cannot lie is here. Here are two immutable things, His oath and His promise to confirm His promise. "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." O if I could bring before you the wonder of this attribute of God! It is wonderful indeed to consider an eternal Being whose mind was ever fixed and independent of any outside influence. "He has an undisputed right to govern me and mine." And then for such a poor sinner to feel a hope that the thoughts of God were thoughts of peace toward him and not of evil, to give him an expected end.

"I change not." O have you ever in the quiet hours of the night, in meditation, found comfort in your soul in an unchangeable God? It can be profoundly sweet, especially when your feeble faith rises and your soul can anchor in the precious blood and righteousness of a dear Redeemer and you can feel a little sweet hope and persuasion that the Saviour shed His blood for you. "I change not." No provision of His grace can ever be lost here; unchangeableness seals every child of God beyond the reach of a tempting devil. Although he may at times sorely distress the mind of a vessel of mercy, he can never destroy the soul. "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed."

"I change not." Think of the impossibility of this to changing creatures! O you look at yourself, your feelings, your thoughts or circumstances, your condition in life and your prospects, and you see they continually change and it causes you to say, Why, there is no foundation here; there is no foundation in my soul in that which is changeable. We must build our hopes upon Him who once groaned on Calvary but who is now exalted and enthroned above, able to save to the uttermost all that come unto God by Him. Poor sinner, do you ever feel that you can come and cast your whole weight upon Him? Do you sometimes feel strengthened by a hope in an unchangeable Saviour and in an unchangeable atonement so as to venture, notwithstanding a thousand opposite voices?

"Come, then, repenting sinner, come;
Approach with humble faith;
Owe what thou wilt, the total sum
Is cancelled by His death."

An unchangeable Jesus – how attractive to faith! "Jesus Christ the same yesterday, and to day, and for ever," and what has He said? "I am with you alway, even unto the end of the world." Unchangeableness is stamped upon every promise and He will be faithful to them all. But you say, I am tossed this way and tossed that way. Yes, those are changes that come in our feelings; all the more reason why we should anchor in an unchanging God. Is not He sufficient? Is not He able to bring thee through? Is not His power unchangeable as His will? "Fear not," He says, "I will help thee." You look into your poor heart and see a mass of sin and confusion and change and decay and death, and you look about your circumstances and afflictions and changes that come in your life, and that come in the church, and come too in our relationships in life, and you say, What about all this? "All to make us sick of self and fond of Him." O what a mercy it is when we can truly believe in an unchangeable God, and then, when a little of His blessed gospel flows into your poor heart, you will bless Him from the very bottom of your heart that He is an unchanging God. How sweet it will make every promise that He gives, every word that He speaks! How attractive it will make the Lord Jesus in His Person and work and blood and righteousness.

What can I say about this? May we poor, changing creatures be enabled by God's grace to put our trust in, and believe in, an unchanging God. We shall prove Him to be this to all eternity when the changing conditions of this life are all left behind, when by His grace we see Him as He is; then we shall prove Him in an endless eternity to be an unchanging God. May the Lord bind us up in that bundle of eternal life and strengthen our feeble, withering faith in Him. Amen.

COMFORT IN SUFFERING

One of the Covenanting ministers cruelly imprisoned on the Bass Rock was John Mackillican. The following are extracts from his diary.

Bass, October 15th, 1683 – This has been a day of gladness of heart to me. The Lord was pleased to let out abundantly of His Holy Spirit, convincing of sin, confirming me in the assurance of pardon, comforting me in the hopes of mercy, and deliverance to myself and family, and to His oppressed people and interests.

Bass, October 19th, 1683 – The felt joy and sense of the former day continued since with me; my soul dwelt at ease without any burden or weight. This day was a brother and friend to the former, wherein the Lord did communicate Himself by enlarging my heart, melting my spirit, and breaking upon me with a full gale. My graces were in exercise; faith,

hope and meekness of spirit acted their part. My heart with cheerfulness said unto the Lord, "Thou art my holy One, my only One, my fair and pleasant One. Thy overcoming love hath mastered me." My hope and expectation of deliverance for myself and others was confirmed. "In the mount of the Lord it shall be seen." This top of the rock was to me a Peniel, where the Lord's face in some measure was seen.

Bass, November 1683 – This was a day of sweet outpouring of the Spirit; I hope good will follow. Many sweet and apposite places of Scripture, both in reading and praying, was I trysted with concerning myself, children, the people and work of God, and enemies. The daughter of Babylon will come down and sit in the dust; there will be no throne for her; her nakedness will be uncovered; vengeance will overtake her; He will not meet her as a man. She trusts in her wickedness; desolation will suddenly come upon her; but the Lord will place salvation in Zion for Israel, His glory.

Bass, September 23rd, 1684 – This day I got my heart poured out before the Lord for the distress, destruction and desolation of the land, and for the ruin and overthrow of His interest. The Lord will have mercy and heal, recover His own glory, reform His church, restore His ordinances, purge His servants, and cause sacrifice to be offered in righteousness to Himself. The Lord will send the rod of His strength out of Zion; He will rule in the midst of His enemies. He hath drunk of the brook by the way, and therefore hath He lifted up His head, and is exalted far above all principalities and powers. He will strike with His right hand, and with it bring back the ark and the glory, and cause the days of joy and gladness to be according to the days of sorrow and sadness we have seen.

LETTER TO THE NEW ARCHBISHOP

The following letter has been sent to the new Archbishop of Canterbury.

Dear Archbishop,

I am writing to you on behalf of the Committee of the Gospel Standard Society, being an independent Protestant denomination, representing a group of Strict Baptist chapels who hold dearly to the principles of both the spiritual and moral truths taught in the Holy Bible, which we fully believe to be the inspired Word of God.

It is therefore our prayerful desire that you will be led in your high office fully to uphold the 39 Articles of the Established church upon which our godly forefathers so firmly stood, which we are sure you would agree are based on the holy Word of God.

We were encouraged to see reported in the *Daily Telegraph* on Friday, March 22nd, 2013, following the sermon preached at your enthronement, that the following remarks were made:

1. Warning against severing the roots of more than a thousand years of Christianity in Britain.

2. Faith had underpinned the nation's laws, social order and sense of community for centuries, and a secular drift would mean abandoning stability.

We are particularly concerned at the determination of Parliament to push through legislation on same-sex marriages which is so evidently contrary to the revealed will of God in the Holy Scripture. This measure can only bring yet more undermining of the Christian faith and the moral fibre of our nation, and God's evident displeasure.

We therefore pray that in taking up this office the Lord will grant you much grace and wisdom in the fear of the Lord to stand rightly as true Christians ought to, to contend for those things which are right in His sight and condemn those things which are against His Word. May you also be enabled unashamedly to set before the nation the gospel of the Lord Jesus Christ and may there be a clarion call from you to turn from our ungodly ways. We believe by this alone will God honour and bless this nation once more, as we are called to "take heed" that our life and conduct is "according to Thy Word," to shine as lights in the world in the midst of a "crooked and perverse nation" (Phil. 2. 15).

Yours sincerely,

D.J. Christian,
Secretary

Harpenden, April 9th, 2013

In reply the Archbishop's Secretary wrote:

Please be assured that the Church of England holds fast to the traditional teaching that marriage is the voluntary union for life of one man and one woman to the exclusion of all others.

Thank you for writing so warmly in support of Archbishop Justin as he takes up this demanding new ministry. Your prayers are greatly appreciated.

We were saddened to read of the new Archbishop's visit to the Pope.

Temptations make a Christian more serviceable and useful to others. None so fit and able to relieve tempted souls, to sympathise with tempted souls, to succour tempted souls, to counsel tempted souls, to pity tempted souls, to bear with tempted souls, and to comfort tempted souls as those who have been in the school of temptation.

Thomas Brooks

TURTON'S PILLAR

(Continued from page 190)

After some weeks of delay I again begin to write. If I could describe the conflict that has raged between my soul and the devil and the powers of darkness, it would perhaps do some other poor thing good that has to fight with these great powers. I have tried to take my pen many times, but some unaccountable power has stopped me, and I have prayed to be delivered from it.

One morning after a pleasant night of sweet sleep, heavenly thoughts, and sweet fellowship with the Son of Man, He took me to those scenes of His earthly pilgrimage; in particular that in Luke 22. But the 23rd of Luke is beyond all I can write; it is humbling, heart-breaking, rending asunder soul and body. To have fellowship with Christ's sufferings is blessed, precious and glorious, and yet if it were continued long, I believe the soul would leave the body. There have been times when my old carcase has seemed bereft of power, but the soul has been so alive and near to God that I have been reluctant to move. I have wanted to be released from the burden of the flesh. O these visits to the sacred places – the Passover Room, The Mount of Olives, the Garden of Gethsemane, Calvary! Here I have been led in spirit, and lingered long. Some will say this is all imagination. True, without this faculty these things could not be experienced, but if I could work my own imagination at will, I would be in these blessed places, enjoying these sweet, precious things till I was carried out into heaven. It is the favour and mercy of God when any poor sinner is caught hold of by the Spirit, and led into these mysteries of the Man of sorrows.

I believe many children of God are the objects of much mercy and compassion, but are not given to behold and experience the great, deep, marvellous mysteries of the Manhood and Godhead of their glorious Christ. They believe what they read in the record God has given, but "the deep that coucheth beneath" hath not been opened to their view. I speak from my own impressions. When I am in company with the brethren, and hear of their knowledge of Christ and in Christ, and of the Father and the Holy Ghost, I see how far they have got in these things; and I believe there is a reason for this. Perhaps it may be wise to keep this to myself; still, if I say a thing or two, or express a thought or two here, I may not be condemned. I do believe if we had deeper thinkers as teachers, closer students of Scripture, a more penetrating conversation in our all-round circles, it would be for good. Some will ask the question, "How are we to attain these things?" All I can say is, "Search the Scriptures," keep close to the throne of grace, shun the world in all its

phases, sacrifice something for Christ, follow the Lamb on the Monday as well as the Sunday, and every day till Sunday again. If this be the rule and daily practice, it will have its reward in gracious blessings, richer fruits and deeper discoveries of the mysteries both of our fallen, ruined and depraved nature, and of the glories, beauties, riches and fulness of Christ. It would lead to more heavenly intercourse with and a deeper knowledge of the three Persons. These things are very low amongst us as a people, but it was not always so. There was a time when men and women were greater in their hold of divine things, though they were not so well lettered. Their spirits and lives were more saintly, their conversation more savoury, their walk more circumspect, their attendance on public worship more regular and punctual. These things all show a higher state of spiritual life. But we leave all these things, and pray for more displays of sovereign grace, sovereign mercy, sovereign power, and richer effusions of spiritual unction in the churches of God that we know and love. How sweet to leave the world and earth and sin and self, and feel after God and heaven and Christ, ardently and earnestly striving and craving for the Holy Spirit to quicken and energise our souls, that we may enjoy the blessings treasured up in Christ Jesus, and that as adopted sons and daughters of our Father which is in heaven, we may taste and feel the delights of our heavenly home, in anticipation of the full delights which a thousand promises assure us of in His blessed Word. I believe many do not half enjoy the sweets of grace, because their surroundings and environments are untoward. Parents do not seem to see, or at least to be convinced of, the necessity of constructing their home in the mode and manner needful for the sanctifying influence to be felt and enjoyed.

Again, many children of God are very poor. The doctor's bill is a great trouble, and the suffering of their poor bodies has a mixture of trouble, fear and sorrow. Some think the next time will be the last, and their poor souls are dark. They have never had the enjoyment of great things; their sonship has not been made clear to them. That is one great reason of their trouble. They cannot say with Charles Wesley, "Jesus, I know, has died for me."

If God the Holy Ghost would reveal that to them, how it would help them through these dark, dismal places, or if He would say, "When thou passest through the waters, I will be with thee." They love the Lord and His people, but this affliction – the dread of death, hangs about them like a ponderous thing, and they cannot remove it. It is mixed in their prayers; it is plain in their conversation; it is seen in their everyday life. How we long to see them walk at large, to have this assurance, and say with Job, "I know that my Redeemer liveth"! We love these things; they are the essence of Christian experience. It all amounts to this: "Christ in

you, the hope of glory." It makes this world and this life very little and very narrow, so that we can see the end of it, the end of both world and life. "For what is your life? It is even a vapour," "a wind that passeth away." And what is the world? "Vanity of vanities." The preacher said so, and he could preach and sing too. I have not seen or heard any songs like his.

In meditating on the 89th Psalm I have seen the heights of grace and the depths of sin, the heights of mercy and the depths of misery, the glorious Christ and the incorrigible sinner, the sovereign God and the fallen backslider – with triumphing adversaries, broken-down hedges, strong-holds in ruin, and his crown that once he delighted in cast to the ground. Was ever a poor sinner in such a plight – forsaken of God, slighted of men, and self-condemned too, the devil's darts piercing him, and horrors in his soul that none can describe? If any poor sinner has been here, he understands in some measure the 15th of Luke and the Book of Hosea. Some may say, "How do you know these things? I have known you thirty years, and I never knew you to backslide." That may be, but I cannot say before God and man that I have never been a backslider in heart. We need not backslide a week, a month, a year. O I do not know what I must do if I was in that state a week, say nothing of a year! I have suffered enough in one day. I know that God corrects for sin, and I do not need to kill a man, rob a woman, or deceive a friend, to bring my soul into a dark place. No; I believe God has kept me from this backsliding way in a good measure, and I do not want any experience of this sort to learn the secret.

If the parson that goes into the pulpit on the Sunday morning, or the Sunday School man or woman, spend the Saturday afternoon and evening reading newspapers or talking politics; or less than that, if they pore over nice philosophy with an idea of improving the mind and enriching their talents; or if they take a walk to town to see what is going on, and meet a friend and spend an hour talking at the end of the market, there will not be much done in the name of the holy Child, neither will there be much expounding of the divine Word. But apart from all this, if I neglect the Word of God, if I never make Christ the home conversation, the daily subject, if I am only on my knees in a formal way for a short time in the morning and again at night, can I expect grace to abound? Can I expect Jesus to come and take up His abode with me, to cheer my heart and enrich my soul with thoughts of God and the Father and Christ, and to assure me that heaven is mine, that He has redeemed my soul? Though He has told me this many times, I do love Him to come and tell me again. But, I say, if we are not searching for these things, not striving to enter the strait gate – and it is very narrow – how

shall we obtain? I know no other way. The wisest man that ever lived, or will live, said, "He that tilleth his land shall have plenty of bread" (Prov. 28. 19). And I have watched men and women too, and I find Bible readers and thinkers get more of the real, true Bread than some of their professed teachers.*

I have thought that God in mercy to my soul has given me to taste a little of the backslider's trouble and sorrow in this way. I have got more than once into a low, cold state, not feeling the sweet warmth in my soul, not read the Word with that eagerness I love to do, not knelt over it with tears, not pored over some words of the prophets, or the evangelists, or the epistles, or some gracious words of Christ, with that wrestling, longing, groaning, striving, and never-giving-up feeling, till the Holy Spirit has answered my request. Now I have felt at these times that I was in or very near the field of the backslider, but God has preserved me from the open field and all its shame and reproach. But O the terrible work that is experienced after such an inward fall, which none know but the soul and God! The world has not discovered it, the church knows nothing about it, neither do I believe Satan knows; for he is not omniscient, though he knows a great deal.

But I was thinking of the mercies of the Lord, and of that eternal love of God which is without beginning or end, and never did and never will know any change. What a mercy to have sweet intercourse with the Holy One as I sit poring over the pages of the sacred Book! not in a methodical way or as a daily task, but with a sweet, gracious desire to find tokens of His love, evidences of a heavenly birth, proving my election of God: not theory, not dry doctrine. No. The doctrine is good, but I want the doctrine written on my soul in lines of blood, the blood of the dear Redeemer – my Redeemer, made mine by the sweetest expressions of love divine; by the sealing of the Holy Ghost on and in my new man of grace, that God-like image stamped upon my soul.

I love to dwell on the glorious expression of my exalted Friend ere He left this cruel, death-like world: "Let not your heart be troubled or afraid. I go to prepare a place for you. My peace I give unto you; I leave it with you." And then His God-like prayer: "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory" – the glory which I had with Thee before the world was. These are the mercies I love to sing of, and the nearer I approach to the blissful home the more intense are my desires, the more ardent my longings. I count it a marvellous mercy to have these things in my

* None knew better than James Turton that true diligence and prevalence in seeking God's blessing, depended on the power and unction of the Holy Spirit. This he shows in the following paragraphs. *J.H. Gosden*

bosom, to take the mercies of my God, my Saviour, my precious, indwelling Friend the Comforter, one by one.

(To be continued)

SAVED!

Saved, and saved alone by grace;
Saved to see my Saviour's face;
Saved from Satan's iron yoke,
And the law, that I had broke.

Saved from sin – that hateful foe,
That has millions plunged in woe;
Saved from all its reigning power;
Saved to serve my lusts no more.

Saved, nor can I be condemned;
Jesus Christ, the sinner's Friend,
Took my place, and vengeance bore,
Me to save for evermore.

Saved, and justice doth agree
Me to set at liberty;
Every attribute divine
In my Saviour meet and shine.

Death, nor hell, nor world, nor sin,
Foes without, nor foes within,
Ever can my soul destroy;
I am saved eternally.

What a sweet salvation this,
Angels can at most but guess;
But the sinner saved can tell
Such a Saviour suits him well.

Lost in wonder, he adores;
In the Lord are all his stores;
Shrinks to nothing in His sight,
Jesus is his chief delight.

Saved to be my Lord's delight,
Like a gem or jewel bright;
Saved, my Saviour's crown t'adorn,
In the resurrection morn.

William Gadsby (1773-1844)

An extended version of our hymn 576 as in the original *Gadsby's Hymns* and *The Nazarene's Songs.*

THE
GOSPEL STANDARD
AUGUST 2013

MATT. 5. 6; 2 TIM. 1. 9; ROM. 11. 7; ACTS 8. 37; MATT. 28. 19

THE WORK OF THE MINISTRY

Sermon preached by John Kershaw
at Lower Ford Street Chapel, Coventry, on March 27th, 1867

Text: "And they went forth, and preached every where, the Lord working with them, and confirming the Word with signs following. Amen" (Mark 16. 20).

Beloved, holy men were inspired and directed by the Lord the Spirit to give us a full and particular account of the crucifixion of our Lord Jesus Christ on Calvary's cross, where He died for our sins; that He was delivered for our offences and raised again for our justification. They spoke particularly not only of His crucifixion, but of His death, His burial and His resurrection from the dead; of His being the plague of death and the destruction of the grave. We have a highly interesting account by the evangelists of His appearing at His resurrection to the women, to the two disciples going to Emmaus, and to the disciples assembled in an upper room.

As the great Head of the church He gave to His ministers, whom He had appointed preachers of His gospel, founders of the gospel dispensation, their commission; that they were to stay at Jerusalem until they were endued with power from on high, till the Day of Pentecost; that repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem; that they were to preach the gospel to every creature; and that "he that believeth and is baptized shall be saved, but he that believeth not shall be damned." He gave them their commission on the Mount of Olives, where we find the disciples and apostles assembled before Him. In giving them their charge He lifts up His arms, blessing them and saying, "All power is given unto Me in heaven and in earth." And lifting up His hands in the very act of blessing them, He ascended up on high, led captivity captive, and entered the pearly gates of the celestial city. He led captivity captive and gave gifts unto men. He gave "some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints and for the work of the ministry."

Now in our text it is said of the apostles that they went forth according to the direction they had received from Him: "They went forth, and preached every where, the Lord working with them, and confirming the Word with signs following."

We would, beloved, illustrate the text in the following order:

1. Notice *the characters* that are said to go forth;
2. Their *going forth everywhere;*
3. *The Lord working with them;* and
4. *Confirming the Word with signs following.*

Our time will not admit of an extensive illustration, but may there be a solemn branching forth of the truth in as few words as the Lord shall enable me, so that your souls may be comforted and the Lord glorified.

1. *The characters who are said to go forth:* "They went forth." These were His ministering servants. The Lord has established in His church a standing ministry of His Word to the end of time. This is embodied in that precious promise He made to His ministering servants: "Lo, I am with you alway, even to the end of the world." God's ministers, like the high priests under the law, by reason of death were not suffered to continue, only so long as to finish the work He had appointed for them. He, with whom is the residue of the Spirit, raises up, fits, qualifies and sends forth others to fill their places; as it is written: "How shall they hear without a preacher, and how shall they preach except they be sent?" Our Lord has established a standing ministry as long as His church remains in a militant state, not only for the gathering in of the number of His elect that are scattered abroad, but for the comforting, edifying and building up of His dear people.

It is His prerogative to make choice of them. He has promised a succession of them. He has promised to give His church pastors after His own heart that shall feed them with knowledge and understanding (Jer. 3. 15). We look to Him for the fulfilment of the prayer that the Lord would raise up and send forth more labourers into His harvest, men to go forth everywhere to preach the glorious gospel of free-grace salvation. We are looking up, then, to the great Head of the church for a succession of faithful, God-fearing, experimental ministers thrust forth to labour among His dear people in Word and doctrine.

We would here observe that no man can be said to be called, anointed and sent out to go and preach the gospel unless he is born again of the Spirit of God and made a new creature in Christ Jesus. How can a man preach Christ Jesus for the comfort and edification of the family of God who has never felt the comfort and consolation of the gospel in his own soul? The ministers of the Lord Jesus Christ having felt that comfort are able to comfort them which are in any trouble by the comfort wherewith they are comforted of God. Hence the command of God by Isaiah: "Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."

Be it also observed that not all those to whom the Lord is gracious, not all who are born of God and taught by His Spirit, are called and sent forth to preach the gospel. Even those good and gracious men who like the apostles had been witnesses of the sufferings and death of Christ were not to go forth till they were endued with power from on high. When the Day of Pentecost was come, they received that anointing which fitted and qualified them for the work. They were then sent forth, and they went forth preaching the Word, the Lord working with them.

Here we would contrast two things. First, the dear child of God is concerned to prove that he really does belong to the family of God, that he is one of His chosen, predestinated family. How then is he to prove this? By his being effectually called by grace. How many of God's children, in reference to their personal interest in the finished salvation of Jesus Christ, spend much time in examination of themselves by prayer, supplication and attending the means of grace, that they may have the Spirit's witness and the assurance of the Holy Ghost that they belong to the Lord. What a mercy it is to know our election of God! This is known by effectual calling.

Second, to draw the contrast between calling and going forth to preach the gospel, take notice that every man called of God to go forth to preach the gospel has an *especial call to the work.* Paul says when referring to the subject: "To me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." The apostle had grace in Christ before the world was, as he was one in the covenant made with Christ and was given to Christ. But he means here that in time this grace was especially made manifest when Christ revealed Himself to him. But he had also special grace given to him to qualify, fit, anoint and send him forth to preach the gospel.

"And they went forth, and preached every where, the Lord working with them, and confirming the Word with signs following." Many of God's ministers spend as much time, if not more, in earnest prayer, supplication and wrestling with the Lord in reference to their call to the work of the ministry, than they do in reference to their call by grace. The poor man in the pulpit, who has stood on Zion's walls more than fifty years, had more exercises and wrestlings with the Lord in reference to his being sent of God to preach the gospel than he had with respect to his effectual call by grace. It is needful that a man who goes forth in his Master's service should have his Master's commission, should know it, and should have His sanction and divine approbation. The apostles knew this and they went forth. None but the great Head of the church could fit and qualify them for that situation which the Lord had appointed for them.

In accomplishing this the Lord makes use of instruments. He lays the work of the ministry on the minds of such as He designs to send forth. Therefore with such there is a solemn groaning, sighing and crying, a feeling of their unworthiness and insufficiency. They labour and do all they can to remove the impression. That God, however, who has begun the work stirs them up. They shall have no rest. His own truth in them is like the word in Jeremiah, as a burning fire shut up in his bones; he was weary with forbearing and could not stay. Thus, being a child of God, he has no rest. The Lord lays it on the hearts of the brethren and sisters, who pray for him and encourage him. Bless His precious name, He that spoke to the church at Antioch, as we read, "The Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them," lays it on the minds of the brethren that the Lord has designed them for the work of the ministry.

The Lord also leads those He designs for public usefulness more deeply and solemnly into the truth. When they are called upon to engage in public prayer the people find a savour, dew and unction attending their prayers. When they enter into conversation or give their thoughts on a portion of God's Word for godly edification, there is a savour and power that enters the minds of God's dear people, draws their affections, and knits their hearts towards them. This so draws their minds forth that they encourage them and bring them forward. Thus sanctioned by the Lord and encouraged by the church, they go forth and preach everywhere, the Lord working with them.

I would here observe that why I came to this subject this evening I cannot tell. The way in which the Lord laid it upon my mind was this – as I was sitting by the fire the words came with a sweet savour and power. But of this be assured, the Lord has some end and design to answer. Now I would say, if any man thrusts himself forward, you may rest satisfied he will not be a blessing to the church of God. We read of Moses and Gideon how backward they were and what excuses they made. So it is with others of the Lord's family. Their language is, "Send by the hand of him whom Thou wilt send, but do not send me." They are fully impressed with the importance of the work, standing up before the living God to speak to the precious and never-dying souls of their fellow-creatures. They come trembling, and the brethren and sisters seeing this, pray for and encourage them, and they have the testimony of the Lord that their labour is not in vain. These "go forth" to preach the gospel, having the sanction of the great Head of the church and the approbation of the brethren, who pour out their prayers and supplications to God. The Lord works with them.

2. The second branch of my subject is, *"They went forth and preached everywhere."* What did they preach? Not themselves. No, *not themselves, but Christ Jesus the Lord.* Why did they preach Him?

Because they were specially anointed to preach Him. And this was not the only reason. They had enjoyed the Lord in their own souls as their Saviour and Redeemer, whose love had been sweetly shed abroad in their hearts. They had been led to see that His righteousness alone would justify them. They had seen by faith His atoning sacrifice to deliver them from guilt and condemnation, and His efficacious blood to cleanse from every stain. This had been made so precious and comforting to their souls, and the Lord's power and ability to save so much felt, so powerfully impressed upon their hearts, that a necessity was laid upon them to preach. "Woe is me," said the apostle, "if I preach not the gospel!"

"They went forth, and preached every where." We see the example in reference to Saul of Tarsus. When called by grace and sent, he preached in the synagogue that Jesus is the Son of God, proving it from the records of heaven. Peter was anointed to preach the gospel, and he went everywhere preaching the Word. When mentioning the circumstance of the healing of the lame man who sat at the gate called Beautiful asking for alms – when before the rulers in the face of the greatest opposition he was asked by what power or name they had done this, Peter replied, "Be it known unto you, and unto all the people, that not by our power or holiness, but the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." By the precious blood alone of Jesus can we be saved from our sins and all the damning consequences of them. They preached that He was exalted to give repentance to Israel and forgiveness of sins.

When the disciples were scattered abroad on account of the persecution that arose, Stephen went out and preached Jesus.* Wherever he went, he preached a precious Christ in the heart the hope of glory. "They ceased not to preach and teach," to exalt the dear Redeemer on the pole of the everlasting gospel, the Lord by them confirming the Word in the souls of the people. Again when Philip went down to Samaria he preached Jesus Christ to the Ethiopian eunuch in his chariot: "He opened his mouth ... and preached unto him Jesus." They went forth, and wherever they went they exalted the Lamb of God, the sin-atoning Lamb. They preached the dear Redeemer as the alone name whereby sinners can be saved, so that precious souls were comforted and satisfied. Jesus Himself says, "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

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* John Kershaw seems to be referring to the disciples scattered abroad after Stephen's death. It was *they* who preached.

The ministers of Jesus are never so happy as when they are under the anointing of the blessed Spirit exalting the Lamb of God, the sin-atoning Lamb, on the pole of the gospel, encouraging poor, law-condemned sinners, poor, sinful, tried souls, to look by faith to Jesus, to believe on Him, and encouraging souls to commit their cause into His hands. There is no safety or security anywhere but in Jesus. They went everywhere and not only preached Jesus, but preached Him as the only name whereby sinners could be saved, the only way whereby God can be just and the Justifier of poor, guilty sinners. "I am," says Jesus, "the Way, the Truth, and the Life." No man can come to the Father or to heaven but by and through the rent veil of the Redeemer's flesh. This is the only way by which we draw nigh to God. The minister who preaches Jesus exalts Him as the living Way. He takes the stones out of the way and lifts up the Lord as an ensign to the people, as the only way by which we draw nigh to God, the only way whereby we can be saved from sin, the only way of worship which the Lord owns and blesses, and the only way to the realms of everlasting bliss and blessedness. There is no other way but this.

The apostles were valiant for this truth. They maintained at all hazards that there was no way of access to the Father but by Jesus Christ. They went forth and preached this everywhere. The apostle is very explicit upon this. He says, "For I determined not to know any thing among you, save Jesus Christ, and Him crucified." In connection with this he was determined to bring forth no other. He tells us this is the only foundation: "Other foundation can no man lay than that is laid, which is Jesus Christ." This is the foundation God has laid in Zion for poor sinners to build upon. He instructs others to build upon Jesus Christ, who is the sure Foundation Stone.

"They went forth preaching every where," razing all false foundations, removing all refuges of lies, and preaching Jesus Christ as the only ground and foundation of a poor sinner's hope. God's ministers going forth preaching Jesus can never lay the poor sinner too low, nor ever lift the Redeemer too high. This is sound speech that cannot be condemned. Lord, lay me in the dust of self-abasement, a poor, sinful, filthy, worthless worm. But when Jesus is preached let Him be exalted and lifted up in His glorious Person as the incarnate God. Let Him be exalted in His covenant engagements; and in His obedience; as the Lamb for His great atoning sacrifice; in the power of His resurrection; in the glory of His ascension into heaven; and in His prevalent intercession for the souls of His living family.

When Jesus is thus preached by His ministers, the Lord works by them. The Word applied by the blessed Spirit produces feelings in the soul similar to this: "Whom have I in heaven but Thee? and there is none

upon earth that I desire beside Thee." Have you ever felt this? "He is the Chiefest among ten thousand and the altogether lovely." "Bring forth the royal diadem and crown Him Lord of all." This is the language of the soul that goes forth preaching Jesus Christ. Paul says: "Some indeed preach Christ of envy and strife; and some also of goodwill. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." What benefit or profit is there to a living soul if a servant comes preaching and Christ is not the Alpha and Omega, the beginning and the end, of our preaching? However eloquent the language and beautiful the style, God's family are not comforted, the church is not edified.

I have some knowledge of a gentleman who had a son that wished to be a parson and to go to the university. It was against the wish of his parent. The father was a man who loved the truth, and held to this, that the Lord could and would make His own ministers. But the young man would go. After his term he was ordained by the bishop and went into "holy orders." He came home on a visit, and wished for an opportunity of preaching. A clergyman, a friend of his father's, was invited to his house, when he agreed to let the young man preach. On the Sunday morning after the sermon, he asked his father how he liked the sermon. The reply was, "Why my lad, not at all." "How is that?" "The Lord Jesus Christ was not in the sermon." "Father, He was not in the text." "Don't tell me about His not being in the text. No man is fit to preach unless in every sermon he lifts the dear Redeemer on high."

3. The third part of the subject is, *the Lord working by or with them.* If the Lord does not work by His ministers, their preaching will be in vain. But before I come to dwell particularly on this point, it will be needful to make an observation to prevent mistakes, lest the language of the Apostle Paul might be taken in a wrong sense. I will put two passages together. "The Lord working with them." And then Paul says, "We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain." From this latter portion some would tell us that we are co-workers together with God in salvation matters. This will not do as it respects the work of salvation. Christ finished that work upon the cross. His own arm brought salvation, and of the people there were none with Him. Salvation belongeth to the Lord. The Lord is the Saviour of souls. He provided the way for us to heaven and saved us from the wrath to come. What then is intended by "the Lord working with them," and "they working with the Lord"? *Not* that we are co-workers with God in salvation matters. In the salvation of the soul the

Lord Jesus is All in all. How then does the Lord work with them, and they work with the Lord?

"The Lord working with them." God's ministers, the Lord's servants, do not want to move in the ministry of the Word without consulting their blessed Lord and Master. They want His divine approbation, His direction, His instruction; and as He works with them, so they work in their preaching. Say you, "How so?" A sent servant of God, whether a supply or settled over a people, whether he preaches statedly or removes from place to place wherever the Lord sends him, enters into his closet, not to get his sermon from books a bit here and a bit there, so that it might be said of him as the man said to the prophet when the axe-head fell into the water, "Alas master, for it was borrowed!" The apostles speaking upon this said, "It is not reason that we should leave the Word of God, and serve tables.... But we will give ourselves continually to prayer and to the ministry of the Word."

My friends, the poor speaker has fallen down before his Lord and Master thousands of times for a portion of the Word to be impressed on his mind. He has given himself unto prayer for a portion of God's Word to be laid on his mind and that the Holy Spirit would bring some particular portion with unction and savour to his heart. Thus then, the Lord working with him takes forth His heavenly treasure, puts it into the earthen vessel, and brings forth desires out of the man's heart Godward for the comfort and edifying of the household of faith. He under the influence of the blessed Spirit is led to bring forth those precious truths which he feels savoury in his own soul and which he has experienced. Thus he commends the glorious truths of the gospel. "The husbandman that laboureth must be first partaker of the fruits." The time comes for the labourer to go forth; he ascends the pulpit trembling at the idea of standing up before the dear people of his Lord and Master without His presence. His language is, "O Lord, I am going forth to preach Thy gospel. Thou hast said in Thy Word, 'Lo, I am with you alway, even to the end of the world.' Lord, be with me. Lord, work with me. Make my heart to indite a good matter, and my tongue the pen of a ready writer. Enlarge my heart, give a door of utterance, clothe Thy Word with power, that it may reach the hearts and consciences of Thy people and that sinners may be converted unto Thee."

"The Lord working with them." Paul was very sensible of the inability of the means of grace without the Lord's presence. Paul may plant and Apollos may water in vain, unless God give the increase. In vain is Paul, or Apollos, or Cephas, or anything that man can do. It is of the Lord, and the Lord alone, working with His ministers in the preaching of the blessed gospel, that sinners are converted and saints comforted. It is not by the minister's might or power, but by the might and power of

the Lord. The Lord works with them. They have this treasure in their earthen vessels, that the excellency of the power may be of God, and not of them.

The Lord works by the ministry of the Word in enabling the man to preach the truth, and so to divide the Word that each has his portion in due season. A portion is given to seven and also to eight. The lambs of the household, as well as the sheep in the church of God, are edified, comforted and built up. He not only wants to have it in his own knowledge and experience, but when preaching to feel the life and power of it in his own soul, and that the life and power may be felt in the souls of the people. Then as Paul said to the Thessalonians, and which my soul longs to see and feel more of, "Our gospel came not unto you in word only, but in power." We ministers preach the gospel in word only when we are dry, shut up and straitened. Like a man in the stocks, there is no going forth; all seems dry and barren. What is this for? To teach us our own insufficiency. We cry to the Lord for His power, His blessed influence, to work by and with us that some good may be done. We want the power: "Our gospel came not to you in word only, but in power, and in the Holy Ghost, and in much assurance.

4. *"Confirming the Word with signs following."* That is the confirmation of the Word in the souls of them that hear it. How is it confirmed? One portion of the Word says, "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." What is this law? The Word of God, the blessed Bible. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." If any man stands up to speak contrary to this, there is no light in him. "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ." He is to minister as of the ability that God giveth, not as man giveth. Take examples from the good ministers in the days of old, who proved all they said from the Word of God. The Bereans "were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so"; whether they were in accordance with the Word of God. When this is done the Lord is working by them; what they do is according to the law and the testimony. God's ministers have their sermons from the Word of God.

We sometimes sing hymns composed by Mr. Medley. We had in our church a dear saint of the Most High God who heard Medley years ago, who mentioned the following anecdote. A number of ministers were assembled for instruction, and Medley was present. An old minister who sat opposite him kept his eyes fixed upon him, and at last walking towards him, he took hold of his button and said, "Samuel, I have heard

that you have begun to preach." Medley replied he had stood up sometimes to give a word of exhortation. The minister, who had been a long time in the work, said he would give him a word of advice. Medley said he would be glad of any advice from him. "Then my advice is this – let the Bible guide you. Never attempt to preach to the Bible. Never try to make the Word of God say as you say. Go to the Lord, to a throne of grace, and what God gives you from His Word, His blessing and approbation will be sure to follow." Thus God works with His ministers, confirming the Word with signs following. To the law and the testimony. I know this is sound speech that cannot be condemned.

"The Lord ... confirming the Word with signs following." How is this done? Thus – the minister of God in preaching the Word shows the sins and transgressions of His people, comes to their real state as law-breakers and shows the awful consequences of sin. The Lord works with him. The various portions of the Word the man of God brings forward are sealed home by the Spirit as a nail in a sure place. He describes the state and condition of a poor sinner; his weak, helpless, undone, lost state; the many vows and resolutions he has made and broken; so that he is brought to feel that if his salvation depended on his goodness, alas, he never could be saved! He tells him from the Word of God that it is not works of righteousness he has done that will save him. He knows that if it depended upon his being saved by the law of works he is utterly undone. Thus the Word is confirmed. His mouth is stopped and he is brought in guilty before the Lord.

The invitations are: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." "Ho, every one that thirsteth, come ye to the waters." "Whosoever will, let him come." "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out." These blessed truths are sealed home and brought with power, and his heart is fixed and encouraged. Thus the Lord works with His ministers, confirming the Word with signs following. This is the confirmation these spiritually heavy-laden and thirsty souls want, this sealing testimony of the Holy Ghost.

Now *what are the signs following?* When the preacher declares we are altogether in ourselves unclean, our righteousnesses are as filthy rags, the child of God says, "I know that is true what the dear man of God preaches." He then goes on to show that Jesus Christ is made unto us wisdom and righteousness, that He has wrought out and brought in an everlasting righteousness that will justify the sinner, that Christ is the end of the law for righteousness to the believer, and that this righteousness that Jesus Christ wrought out, God the Father imputes to the sinner. He brings forth Scripture to confirm it, and the Holy Ghost seals it home that Christ has done this *for me,* a poor, guilty sinner: "Who of God is made

unto us wisdom, and righteousness, and sanctification, and redemption." Thus the Holy Spirit applies the Word, the Lord works with them, confirming and sealing the Word spoken by the man of God.

Christ is the only sacrifice. No blood would atone for sin but the blood of the dear Redeemer.

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

His blood is of nobler and richer name than that of bulls and goats. Thus the minister preaches the precious blood of the incarnate God as the church's redemption, and the Holy Ghost seals it home to the poor, guilty sinner. The words are: "Deliver him from going down to the pit: I have found a ransom." The atoning blood of the Lamb is the ransom: "By the blood of Thy covenant I have sent forth Thy prisoners out of the pit wherein is no water." These are God's prisoners. They are delivered by the application of the blood of Jesus. The words of the minister are confirmed and sealed home. The dear child of God rejoices. These are the signs following. When the man of God speaks of the efficacy of the blood of Christ, that it was not only the redemption price but also a fountain to cleanse, as it is written, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness," the poor, guilty sinner feels the efficacy of that blood which, applied by the Spirit, purges the conscience, and sins of a scarlet and crimson-like dye become white as wool. The atonement is sealed home and confirmed, and Christ becomes exceeding precious to the dear child of God. Thus God confirms the Word by signs following.

A few words more on the signs following. This is what my soul has cried to God for, not only in reference to my own ministry, but the ministry of the Lord's servants everywhere. Where God's ministers speak, the Lord causes the arrow of conviction to pierce the heart and conscience. No sooner does the sinner really feel the wound than he falls down like Saul of Tarsus with the cry, "Lord, what wilt Thou have me to do?" What were the signs that followed the preaching of the gospel on the Day of Pentecost? The Lord working with them, thousands were converted to God. When they went down to Antioch, the hand of the Lord was with them, and signs followed. Sinners were effectually called by divine grace. The Lord opens the ear. He gives the hearing ear, the seeing eye, and the understanding heart as He did Lydia, so that she attended to the things spoken by Paul. The signs that followed Paul's preaching were that sinners were converted to God and effectually called by grace out of darkness into God's marvellous light. The Lord makes bare His arm in the gates of Zion, so that enquiring, seeking souls with

their faces Zionwards are encouraged. They are effectually called by God's grace and born again of the Spirit: "Born not of blood, nor of the will of man, nor of the will of the flesh, but of God." We have great reason to be thankful that Zion is favoured with the gospel preached by His poor, unworthy servants. We want to see more crying mightily to God to arise and build up Zion, that He would appear in His beauty and glory and that His gospel may have abundant success.

One more observation I desire to make. What are the signs? I trust I am speaking to some this evening who, like myself, have been long bending their steps Zionwards, who are far advanced in years. Our stay here will not be long. Then may we shine as lights in the world, so live that God may be honoured and glorified by our walk and conversation, remembering that we are not our own, but bought with a price, and therefore we should glorify God in our bodies and spirits, which are His. We should shine as lights in the world, as a city set on a hill that cannot be hid. "Let your light so shine before men that they, seeing your good works, may glorify your Father which is in heaven." Such are some of the signs that follow the preaching of those whom the Lord has called. Amen.

THE RIVERS OF BABYLON

Notes of a sermon preached by Robert Murray M'Cheyne (1813-1843), almost certainly at St. Peter's Church, Dundee

Text: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof. O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones against the stones" (Psa. 137).

Israel was a typical people in every respect: in their bondage, in their deliverance, in their journey, in their food and water, in their falls and unbelief, in their victories, in their Jordan, in their rest in the promised land. They were a type of two things:

1. Of the church of God in all ages.

They are a company ransomed from bondage, carried through the Red Sea, fed by ordinances, a peculiar people, a people who shall together enter into a glorious rest.

2. Of an individual soul.

This is the best and clearest application of all. Even in their conduct in the Holy Land, in their not casting out all their enemies, they were typical of the Christian. Their captivities were typical:

i. Of times when the church is persecuted, or torn, or afflicted by false teachers.

ii. Of times when the Christian's way is hedged up, and he cannot see the face of his God.

Psalm 137 deals with Israel's captivity in Babylon. At such times as are typified there:

1. *There is a sorrowful remembrance of Zion.* "We sat... we wept... we remembered Zion" (verse 1). Zion is the place where God makes Himself known, His church. His presence in Zion brings joy. Where a true believer has fallen into sin, or into darkness, he sits down and weeps at the remembrance of his past joy.

You may remember Zion with tears. You may remember days when you were in Zion, perhaps in your youth – your first sacrament; the influence of godly parents or godly ministers. You were then in Zion. You remember when the Sabbath was a happy day, but you have been taken into captivity and now you sit and weep.

If you really weep for the captivity you have come into, then be not downcast. This is a sign you are one of the real captives of Zion. Some of you are happy in sin. If so, then you never knew the Saviour. If you are mourning, then there is hope. "Thou hast played the harlot with many lovers; yet return again to Me, saith the Lord" (Jer. 3. 1).

Do not sit and weep. Rather say with the Bride in the Song of Solomon, "I will rise now, and go about the city in the streets, and in the broad ways I will seek Him whom my soul loveth" (Song 3. 2). Those who seek shall find (Matt. 7. 7).

2. *The world derides the Christian in his adversity.* So it was with Israel. They were derided by their cruel spoilers who had carried them away from their home and their country and their temple. When they saw them sitting down and weeping, they asked for one of their sacred melodies.

So it is with the world. They cannot always mock at the Christian. Oftentimes the Christian is filled with so strange a joy that they ask, What is this? Often the meek and quiet spirit disarms opposition, and the soft answer turns away wrath (Prov. 15. 1). But when the Christian's day of darkness comes, when, through sin and unbelief, he has fallen into captivity, then does the proud world scoff and asks for mirth, Where are your Psalms now, and your flights of joy? Sing us one of the songs of Zion!

Some of you may be feeling this just now. The face of your God is hidden, the beauty of Christ is absent, and worldly friends scoff at you, "What is the good of being religious? This is how it will end! It will come to madness or melancholy. Sing now, if you can, one of the songs of Zion!" Remember, this is what Israel bore. Let your own wickedness correct you, and your backslidings reprove you (Jer. 2. 19). Yet be not downcast. Even Christ bore such scorn, mockery and derision, as we see in Psalm 22 and in the gospel records.

Some of you may be the cruel spoilers who mock at the weeping Christian. Take heed that ye offend not one of these little ones. He that toucheth them toucheth the apple of God's eye (Zech. 2. 8).

Remember that awful sentence of God: "Happy shall he be, that rewardeth thee" (Psa. 137. 8). None ever mocked at the children of God and prospered. It was said of God's people, "Blessed is he that blesseth thee, and cursed is he that curseth thee" (Num. 24. 9). Those you mock may be in your own families. Fathers may mock at your children, brothers at sisters, sisters at brothers. Take heed and beware of this.

3. *The Christian cannot sing in captivity.*

So it was with Israel. They had their harps, but they hung them up in the willow trees. They said, "How shall we sing the Lord's song in a strange land?" (Psa. 137. 4).

So it is with the believer in darkness. He cannot sing. Every believer has a harp. Every heart that has been made new is turned into a harp of praise, till we come to the land where we shall get a blood-bought harp, a harp of pure gold. But whenever the believer is in darkness, his harp is on the willows.

i. *He has no sense of pardon.*

That which gives its sweetest tones to the song of the Christian is pardon. "Though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me" (Isa. 12. 1). There is a peculiar melody in the song of a forgiven soul, but in darkness he cannot strike this tone. "How can I sing the Lord's song in a strange land? How can I when I am on this dark mountain?"

ii. *He has no sense of the presence of God.*

He is away from the Lord's house. That is the reason why Christians love the house of God: because He meets with them there. It is not the Psalms, it is not the prayer, it is not the minister, it is not any of the creatures that makes the house of prayer sweet, it is the presence of the living God. See the whole of Psalm 42, and Psalm 84. 10: "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." But when that felt presence of God is absent, then even the Lord's house becomes a howling wilderness.

iii. *He has no view of Canaan.*

Its everlasting hills raise the heart to sweetest and loudest songs, but when he is in captivity that heavenly country is out of view. The waters of Babylon are proud but O, they are not like the rivers of milk and honey! There is no scenery like the hills about Zion. The Christian in darkness cannot sing in a strange land.

Learn from this that it is an evil thing and bitter to forget Christ, to go into captivity. Are you able to sing your song? And do you have your harp always in tune? O then, live by faith, keep close to Christ!

4. *The believer in darkness still remembers Zion.*

He prefers it to his chief joy. So it was with the Jews. A strange land was before them. A whole city with wonderful walls and hanging gardens and a thousand delights. But when they looked over all they said, "If I forget thee, O Jerusalem, let my right hand forget her cunning" (Psa. 137. 5).

So it is with a believer in darkness. He often finds himself amid worldly pleasures and worldly friends when he is a captive in a strange land. Still he does not settle down among them; he looks over all and says, "One day in thy courts is better than a thousand. If I forget thee ...!" He cannot forget the joys of pardon and a new heart. The soul that has once tasted never can forget. It is the same with the bloodhound, that, when once it has tasted human blood, it never can forget it, and never will be satisfied with any other. Such is the Christian who has once tasted the grace which the blood of Christ brings. He never can forget it, never rest till he taste it again.

Some, I fear, are forgetting Jerusalem. You were once in Zion. You once counted the towers. But now you are forgetting. O take heed, remember! O do not forget! Some of you in youth promised fair, but O you have come into a dreary captivity. You have planted vines in a strange land.

Some of you never knew it. Babylon is your native land. You must seek the Lord while He may be found.

Last of all, brethren, long for the heavenly Jerusalem; here we are but strangers and pilgrims. O possess Jerusalem as your chief joy! Let the first of your desires be to be with Christ which is far better.

Do not forget the awful destruction of the enemies of Israel. So it was with Babylon. So it shall be with all that oppose the Israel of God.

He that escapes affliction may well suspect his adoption.

John Trapp

THE NORTH AND SOUTH WINDS AND THE SPICES

A. Moody Stuart (1809-1898)

"Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out" (Song 4. 16).

All is ripe, all full in the garden of spices. One want only remains, in the breath of heaven to diffuse the hidden fragrance. It is no added balm that the Bridegroom asks, but the Spirit to spread the savour of His name abroad, for throughout the Scriptures the wind is the constant emblem of the Spirit, the wind blowing where it listeth, the Spirit breathing where He willeth. "Ointment poured forth," the virgins had called His name; "Awake, O wind, and blow upon my garden, that the spices thereof may flow out," is Christ's own prayer: "I will pray the Father and He will send you another Comforter, He shall glorify Me for He shall take of Mine and shall show it unto you; Father glorify Thy name." He prays the Father for the Comforter, and by Himself also will the Comforter be sent. "If I depart, I will send Him unto you," and, "Awake, O north wind," is the voice of a divine call to the Spirit to come. When He is come He will "reprove" the world, for it is the north wind that is first awoke by Jesus; it is the Comforter coming, but with sharp conviction in the hearts of men; but the south wind soon follows with the joys of the Holy Ghost: "Come from the four winds, O breath." The prayer was fulfilled on the Day of Pentecost, when the rushing mighty wind came from heaven and filled all the house. Not from east or west or north or south it came, but straight down from heaven, containing the four winds within it and ready to disperse itself abroad to the four corners of the habitable earth, with all convincing, converting and reviving power.

But while we interpret the words primarily of the Bridegroom of the church, we need not limit them to this application, because believers are "trees of righteousness," and in Christ's absence it belongs to the church to pray that the Spirit would come and breathe upon the garden of the Lord. The Father, the great Husbandman the plants of whose planting cannot be plucked up, has promised to fill the garden of the kingdom with all variety of trees of frankincense; in the members of the church fragrant with grace, and each with some distinctive excellence. "I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together." From us therefore now, as well as from Jesus while on earth, ought the prayer to ascend, "Awake, O north wind, and come, thou south, and blow upon my garden, that the spices thereof may flow out."

The south wind brings heat, clouds, moisture, rain. "Dost thou know the balancings of the clouds," asks the son of Barachel, "how thy

garments are warm, when He quieteth the earth by the south wind?" and he adds, "Now men see not the bright light that is in" – or behind – "the clouds; but the wind passeth and cleanseth them. Fair weather cometh out of the north: with God is terrible majesty." He saith again that "cold cometh out of the north," and the author of this Song records that "the north wind driveth away rain." Mere comfort and refreshment communicate life to no dead soul, and fruitfulness to no leafy cumberer of the ground.

"Awake, O north wind," is a solemn prayer; it is calling for that breath of heaven of which we "know not whence it cometh, nor whither it goeth," and which we cannot hush again at pleasure like the mere stirrings of our own hearts; for it is the Spirit of searching and keen conviction to which no man can say, "Hitherto shalt thou come, but no further." The north wind is awoke, the covering clouds are scattered, the terrible majesty is revealed, the Holy One shines forth searching the heart and trying the reins. The tree that was gorgeous with gaudy blossoms that were never to bear is stripped by the northern blast, and all its untimely flowers lie scattered on the ground. The poor, amazed soul cries out in sorrow and almost in despair, "Who can stand before His cold?" But by all these things men live, and in all these is the life of man's spirit.

Take courage then to pray, Awake O north wind, awake and nip every deceitful bud, and scatter all that is unreal, though it leave me naked and desolate. The Word of life is received "with much affliction," as well as with joy in the Holy Ghost; and even after we have known the south wind's genial warmth, we must ask the north wind again to awake, because the mere hothouse plant will never endure to the end, and it is still through much tribulation that we enter the kingdom.

For others also as well as for ourselves we must press the petition: Awake, O north wind; for the promise is that when the Spirit is come He will convince the world of sin, that world which no man can convince. "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?" Then would a slumbering world awake, and souls rising out of dead sleep would cry, What shall we do to be saved?

But there is another prayer put into our lips: Come, thou south wind, with its warmth reviving the plant that was chilled and seemed dead before. Come, O Spirit of grace, softening, melting, reviving, gladdening the soul. Come with power, come with fulness, come with warmth thawing this frozen heart, and "blow upon this garden, that the spices thereof may flow out." Grace will not force; it may be all in the heart, and lie there as cold as a stone, as hard, as odourless; it may seem dead,

when it is only chilled and frozen. The believer needs the Spirit, the present and immediate breath of the Spirit for every exercise of grace, as much as for its original gift.

But we must not forget that the work of the Holy Ghost is to testify of Jesus and reveal Him; that the fruits of the Spirit in us are for the glory and the joy of Christ; and having prayed for the Spirit we must add, "Let my Beloved come, and eat His pleasant fruits." If the Spirit has caused any grace to appear in us, let Christ come and eat the firstfruits of it. If any faith, any love, any truth, any humility, any patience, any hope, any holiness, any fruits of the Spirit are found in the garden of our souls, let Jesus come and gather them for His own pleasure and glory. They are His pleasant fruits and not ours, and let Him come into His garden that they may be presented to Him.

THE SOWER

Samuel Stennett (1727-1795) on Matthew 13. 3

By *the Sower* is meant our Saviour Himself, and all those whose office it is to instruct men in the truths and duties of religion.

The business of the husbandman is of all others most important and necessary, requires much skill and attention, is painful and laborious, and yet not without pleasure and profit. A man of this profession ought to be well versed in agriculture, to understand the difference of soils, the various methods of cultivating the ground, the seed proper to be sown, the seasons for every kind of work, and in short how to avail himself of all circumstances that arise for the improvement of his farm. He should be patient of fatigue, enured to disappointment, and unwearied in his exertions. Every day will have its proper business. Now he will manure his ground, then plough it; now cast the seed into it, then harrow it; incessantly watch and weed it, and after many anxious cares, and, if a man of godliness, many prayers to heaven, he will earnestly expect the approaching harvest. The time come, with a joyful eye he will behold the ears fully ripe bending to the hands of the reapers, put in the sickle, collect the sheaves, and bring home the precious grain to his garner.

Hence we may frame an idea of the character and duty of a Christian minister. He ought to be well-skilled in divine knowledge, to have a competent acquaintance with the world and the human heart, to perceive clearly wherein the true interest of mankind consists, to have just apprehensions of the way of salvation, and to be rightly instructed in the various duties he has to inculcate. He should have an aptitude and ability to teach, and his bosom should burn with a flaming zeal for the glory of

God, the honour of Christ and the welfare of immortal souls. He should, in fine, be endued with a humble, meek, patient and persevering spirit.

Thus qualified for his work, he must "study to shew himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." He must consider well the character and condition of those he instructs, adapt himself to their various capacities, seize every favourable opportunity of getting at their hearts, and call in to his aid every possible argument to enforce divine truth. He must give to every one his portion in due season, milk to babes and meat to strong men, and lead them on from one stage of instruction to another as they can bear it, initiating them in the first principles of the doctrine of Christ, and so bringing them forward to perfection. It must be his object now, by sounding the terrors of the divine law in their ears, to plough up the fallow ground of men's hearts, and then, by proclaiming the glad tidings of the gospel, to cast in the seeds of every Christian grace and virtue, He must "be instant in season, out of season; reprove, rebuke, exhort with all longsuffering," put out his whole strength, be superior to every discouragement, and labour incessantly in his duty.

Pain and pleasure will attend all his exertions, and alternately affect his spirits. The different characters he has to deal with, and different impressions the Word makes at different times; the various circumstances that arise to aid or obstruct his endeavours, and the various frames to which he is himself liable, these will all operate to create sometimes anxious fears and at others the most pleasing expectations. Now we shall hear him with great sadness of heart complaining, "Who hath believed my report? and to whom is the arm of the Lord revealed?" and then, in the animated language of the apostle, thanking God for that He hath caused him to triumph in Christ, and made manifest by his labours the savour of His knowledge in every place. Now we see him go forth weeping, bearing precious seed, and then come again rejoicing, bringing his sheaves with him. Such are the duties and labours, such the anxieties and hopes, such the disappointments and successes of those who preach the gospel, and who answer to the character of *the sower* in our parable who went forth to sow.

Of these sowers, some have been more skilful, laborious and successful than others. Among them the Apostle Paul holds a distinguished rank. By his lips the gospel was published through a great part of the known world, and by his hands churches were planted in most of the cities and provinces of the Roman empire. And, thanks be to God, persons of this character have been raised up in every age, by whose means divine knowledge, with all the blessed fruits of it, has been propagated among mankind. But the most skilful and painful of all

sowers was our Lord Jesus Christ. He, the Prince of prophets, the most illustrious of all teachers, spake the Word with a clearness, affection and authority that surpassed all who went before Him or have ever followed Him.

Gospel Standard Trust Publications have an interesting little book on the Stennett family, entitled Through Cloud and Sunshine. *A short extract follows.*

Samuel Stennett was called by grace early in life and was baptized by his father. In one of his hymns (Rippon's 437) he gives his testimony of how the Lord called him by grace. In that hymn he says this (among other things):

"Darkness, and pain, and grief,
Oppressed my gloomy mind;
I looked around me for relief,
But no relief could find."

"At length to God I cried;
He heard my plaintive sigh;
He heard, and instantly He sent
Salvation from on high.

"My drooping head He raised;
My bleeding wounds He healed;
Pardoned my sins, and with a smile
The gracious pardon sealed."

At the age of 21 Samuel Stennett was appointed assistant pastor to his father [at Little Wild Street, London], this being a practice that was quite common in the eighteenth century. Then, ten years later, upon his father's death he succeeded him as sole pastor. The Baptist historian Cramp says, "Few men have risen so high in general esteem." He was esteemed both as a preacher and a writer, and for his learning, his kindness, his wisdom, his zeal and his holy life.

Samuel Stennett is described as a man of great refinement and polished manners, so that he moved very easily in high society and thus warmly recommended the cause of the Nonconformists and religious freedom amongst the nobility. Like his father, he too was given a Doctorate in Divinity, this time from the University of Aberdeen. Again, like his honoured grandfather, he could have had many honours in the Church of England but he continually refused them.

Today Samuel Stennett is best known as a hymnwriter. Many of his hymns appeared in Dr. Rippon's selection. Dr. Julian, in the standard

work on hymnology (1891), said that at that time there were twenty-eight of Samuel Stennett's hymns in current use. We think of hymns like:

"How charming is the place!"
"How soft the words my Saviour speaks!"
"Let avarice from shore to shore,
Her favourite God pursue."
"What wisdom, majesty and grace
Through all the gospel shine!"
"Where two or three with sweet accord."
"My Captain sounds the alarm of war."
"Come, every gracious heart
That loves the Saviour's name."

This last one seems to be perhaps the best known; you find it in most hymnbooks.

In the last days of his life Samuel Stennett lost his wife, and from that time he lost interest in everything here below. Yet his preaching became more fervent. The two last sermons he ever preached were marked by a very peculiar and special savour of Christ, as the dying man spoke very sweetly of Jesus as his great High Priest, "touched with the feeling of our infirmities." This had followed a sleepless night when he had been awake, feeling very ill, and yet led to feel the sympathy of the Lord Jesus. He spoke of this as one of the happiest nights of all his life.

His last days were days of much blessing. On his deathbed, in great weakness, he was given vinegar with which to gargle. He replied, "In *His* thirst, they gave Him vinegar to drink. O when I reflect on the sufferings of Christ, I am ready to say, 'What have I been thinking of all my life?' What He did and suffered are *now* my only support." Also he feelingly repeated a verse from one of his own hymns:

"Father, at Thy call I come,
In Thy bosom there is room
For a guilty soul to hide,
Pressed with grief on every side."

Among his last utterances was: "Christ is to me the Chiefest among ten thousand, and the altogether lovely." So died Samuel Stennett in 1795.

Zeal is like fire: in the chimney it is one of the best servants, but out of the chimney it is one of the worst masters. Zeal, kept by knowledge and wisdom in its proper place, is a choice servant to Christ and the saints; but zeal not bounded by wisdom and knowledge is the highway to undo all, and to make a hell for many at once.

Thomas Brooks

SYMPATHY IN SUFFERING

My dear Rachel,

I believe it was Great Heart who said to Mercy that the pilgrim's health was generally best in the valley. As one in this valley I can write to one also in it and ask her how true this is? To answer for myself I believe it *is* true. To sanctify is to wash, and the great agent for this work is the Word. Do you not find there is no other resort? And do you not find it real and precious, though perhaps infrequent in application? To look at the other side, are not carnal things very unimportant in the depth of the valley? Does not suffering remove them to a safe distance? Is not one thing uppermost, and that not a new thing but an old one? "Shew me a token for good." And what do you esteem "good" now? Is it not that you may bring something out of this furnace and lose your bonds in it, like the three Hebrews did? And is not a touch of fellowship with Him in His sufferings a good thing? It was I believe to me, as I lay all night after my operation with such a thirst. The word came so sweetly, "I thirst," and it was sufficient to draw my heart to that sacred place where Jesus came in the utmost of His sufferings. Thirst indeed He did, and they gave Him not water. Such an experience washes away all self, and all the repinings of self and fixes the heart on that which is not seen.

And now, if as I hope the greater sufferings are over for you, there still remains much to be done. There is a door of hope in this valley. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18. 3). This was in answer to a very carnal question: "Who is the greatest in the kingdom of heaven?" "It became Him" – that is the Father – "in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings" (Heb. 2. 10).

So may you be favoured to consider this perfecting. There is so much entailed, but the Teacher knows how to bring the lessons to bear upon your spirit. Weakness will now be the most part of your trial, weakness all the way round. But the Word has much to say on this, even to the well-known point (but not so often experienced point) that His strength is made perfect in this very pathway and, my dear Rachel, no other.

My warm love to you and dear Oliver. I watch you walking together in the valley, as I walk in it alone, yet not alone.

Affectionately yours in the gospel,

L. [L.R. Broome]

And my warm love to our afflicted brother and sister at number 6 [Mr. and Mrs. Fred Gurney].

Southampton, December 1967

Dear Leonard,

How I would thank you for your letter. I felt so touched when I read it, not only by your kindness in sparing your time to write to me, but also it so touched a chord in my heart, and it was encouraging to me that you undoubtedly felt free in writing. I cannot help but think this affliction was needful for me and would not have it altered. In the early prospects of it I felt in a very cold place and felt I would have nothing good to say, and fearing to be deceived and deceiving others, that word often came to my mind, "Like sheep they are laid in the grave," if I should die.

However, I could not pray against an operation; I could only pray, as you say in your letter, for a "token for good." Well, I hoped I might have some promise to rest myself upon, but it seemed to come another way, having all fear remarkably removed, also some good services, Mr. Ramsbottom preaching several sermons on Revelation 5. 12, and felt I could commit myself into the hands of the Lord in spite of all my unfitness. One day I was fearful I had been presumptuous in this. Soon after reading an extract out of Bernard Gilpin's sermons, he was speaking of Ruth going in unto Boaz (a strange thing we would think to do), but he felt the Holy Spirit had left it on record to show the mercy of Christ toward venturing sinners, or words to that effect. And Mr. Ramsbottom reminded me afterwards that she had the law on her side, but she came "softly."

What a sweet experience you had those words, "I thirst." For myself, when the stitches pulled so when I walked, just the weight of the muscles, how often I thought of Christ having the whole weight of His body on those two sacred hands and feet; the hymn says, "Then reflect what sin must be."

I must say I shed a few tears of sympathy as I thought of you returning to an empty house while my lot in this way so different; but may you indeed experience the presence of the Friend above all others.

With love and every good wish,

Yours affectionately,

Rachel

Luton and Dunstable Hospital, December 1967

Saturday: Thankful to be home again today, but our hearts are so very sad at the loss of Mr. Durbidge, but it is his gain. Just before he went unconscious his wife said, "Is Jesus with you?" There was no reply. She said, "Clem, if Jesus is with you, do smile." He opened his eyes and gave a beautiful smile.

TURTON'S PILLAR

(Concluded from page 224)

I have been reading and meditating on the exercises of David in the 61st Psalm, and have been favoured with views of God's care, protection and defence. I love to be brought into these pleasant fields of musing meditation; I think it is heaven below. I went back to those first days of gospel things when Christ was near and dear in my heart, filling my soul with gladness and making me ride upon my "high places." Some dear things may wonder what these "high places" are. This is one – when the Holy Ghost leads me into this precious truth, that I am united to the living Vine, that I am identified with Him, with these sweet lines bubbling up in my soul:

"He that has made my heaven secure
Will here all good provide;
While Christ is rich I can't be poor,
What can I want beside?"

and this precious word rolling in my soul: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Here is another grand, elevated spot; to be here is heaven below: "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem... and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Now is not that a "high place"? I have found it so; and I shall never get to a much higher place till I awake in His likeness. Then shall I know even as also I am known. How gracious the Redeemer is to indulge such a one as I! I can only reconcile it by sovereignty; it is His sovereign will and pleasure it should be so.

I remember reading some years ago of a poor, degraded sinner, such as I was when Christ took hold of me. I cannot remember the name of the man nor the title of the book. But after he had been stripped of his vile raiment and clothed in new garments, he was a miracle to everybody and a great mystery to himself. He went through much suffering and persecution, deep trials and afflictions for many years, and came forth as gold. For some time in the closing years of his life he was so amazed at the goodness of God in altering His course of dealing with him, that he felt sure these heavenly things that dropped down into his soul were premonitions of his removal to his home above. But to his surprise he kept living on in sweet delights, poor as poor could be temporally, but rich to all the intents of bliss, for Jesus Christ was his daily Companion. And when the time came for him to die, he died in faith, triumphant, singing the new song before he set his feet on the heavenly shore.

O how beneficial, establishing, and strengthening it is to have fellowship with the Father and the Son by the leading of the Holy Ghost! These Three are One. This puts every other thing in the shade. I want to spend the rest of my time here in studying this sweet theme. I want Him to rule over me and in me, to lead me into His Word day by day. This is my prayer and desire, and He sweetly grants it from time to time. I just feel now that I will sing of His mercy as long as I live; and when I die I will sing louder still:

"Then in a nobler sweeter song
I'll sing Thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave."

O this grave! It is a terror to most people. God in mercy has relieved me from this terror and fear. Sometimes I feel ready to die, and sometimes willing; but not every day. But there *have* been times when I could say,

"I feel this mud-walled cottage shake,
And *long to see it fall."*

And when I have a desire to depart, I know where Paul lived. But when I am saying, "O spare me, that I may recover strength before I go hence and be no more!" then I live in another home, and this a very miserable one. Every wind that blows is ready to fell it; every storm seems to make another crack in the walls; and when the hurricane comes I shiver and shake like an aspen leaf. Then I begin to think about the storm of death, and wonder how it is that storms and rough winds shake me; for when I am meditating on death, I have no fear. Often this precious word will come: "O death, where is thy sting? O grave, where is thy victory?" and sometimes it comes with such sweetness and power that fear has no place. I cannot believe that to pass from life into death corporally will be so terrible to me as it was to pass from death to life spiritually.

I feel for the dear servants of Christ; and I need to do so, or it would not be laid so strong upon my heart to pray for those dear men. Without boasting (God forbid I should!) often as the Sabbath day approaches I beg earnestly for them, and forget my own poor, weak, ignorant self. Often I have said, "Lord, look after them whatever betides me"; and yet I do plead hard for myself that my dear RUACH [the Holy Spirit] will take the things of Christ and show them to me. O when Christ is revealed to a poor sinner, I believe he feels a thousand times more than he can express. I have often thought, if God had given me the gift of speech, what a pleasure I should take in proclaiming the glorious Christ of God, my own Christ, as I know Him by the teaching of the blessed Spirit! But

here I am, perfectly satisfied God sends by whom He will send, and I admire His wisdom and goodness in doing as He will.

Weeks have gone by since I wrote the last line; then a sweet impulse came over me to try and finish this record of a thousand wonders. It may not be much wonder to some that have known me many years, but if they read what I have written, it should in some measure show them how marvellous the grace that preserved me when grovelling in sins of the deepest dye, in full league with the devil and wicked men. And O, if I could have learned that truth: "The way of transgressors is hard," I have thought sometimes I should not suffer now some things that will stick to this old clay house till it falls down for the worms to feast upon. I used to think, when under the terrors of the law and feeling the wrath of God abiding on me day and night, and longing for death to know the worst, yet under the awful fear of it, that if I died and was cast into the grave, not a worm would touch such cursed, sin-stained flesh as mine.

Now I say without fear, with love springing up in my soul as I write, that Christ Jesus my Lord has done a thousand, yea, ten thousand times more for me than I can either write or utter; but I want to write or tell all I can till He takes me up to the full glory. I have been blessed in my soul in looking back on the way He has led me fifty years – a long journey, with many haltings and many mercies, yea, mercies which all my praise excel. He has done so much for me that sometimes I have such longings and anxious desires to see the King in His beauty and the glory of the place, that I forget all about these little things, though at other times I am worried and anxious about this poor, old, vile tent, how to keep it together. One pin gets loose, then another, and if grace did not prevail, I should lose myself quite. But thanks be to God, He giveth victory over all our fears. Why I should ever doubt is a mystery to me, after all He has done for me. I am old and greyheaded, and feel the old man of sin as strong as ever. Sin prevails for a time, but grace rises triumphant, and will reign, for God has said it, and it has been the experience of my soul for half a century. Therefore I have no hope but this ever-gracious God, abundant in goodness and rich in mercy. Grace and salvation are round about Him; goodness and mercy follow me day by day, and love is my safe abode through the night.

For the last twenty years, since the change I have related in providence, I have been inured to being nothing and having nothing, and I never expect anything only from day to day. Here I am, seventy-three years old, and I have every faculty intact that God gave me from my birth. A thousand mercies are wrapped up in this bundle of life, and though I have not had a shilling to call my own for many years, and have suffered want sometimes both of food, fire, and money, yet I have had many, many mercies, for which my heart and soul long to sing His

praises oftener than I do. Here is mercy in abundance: I have not a thing I wear but God has sent it me, and I should be the most ungrateful man if I did not sing aloud of these things. For years now He has raised me up friends (some known and some unknown) so that I keep living as though I had an income; and so I have, for God does it, and it is marvellous to me. I often am constrained to say,

"Bless Him, my soul, from day to day,
Trust Him to bring thee on thy way."

It is nice to live on daily providence, but only grace can effectually teach us this lesson. When God sends a crumb, my heart rejoices, and gratitude flows out like a stream. Then I begin to sing, "Bless the Lord, O my soul, and forget not all His benefits." Now, even now, my heart is glad, my soul doth magnify the Lord, and my spirit rejoices in God my Saviour, because He hath holden me up till now, brought me through many, many trials, many temptations, many fears, and made many a cloud break in blessings on my head. "Wonders of grace to God belong!" I am repeating His mercies every day in my songs of gratitude and praise. Hallelujah! Glory be to God the Father, and the Son, with the Spirit, world without end.

Here James Turton's writings end.

From the History of Grove Chapel, Camberwell

The name of James Turton became as a household word to those who sat under the ministry of the beloved Thomas Bradbury. The whole family were called under his ministry, and of them he said, "Such a family I never knew beside this in all my experience." The tract, "Old John Turton," gives the particulars. On one occasion, Mr. Hummel seemed to doubt the truth of it. Consequently, Mr. Bradbury took him down to Haydock, and when he returned he said to his wife, "O my dear, the half was not told us!"

James Turton is now known to most free-grace churches by his published experience in *Turton's Pillar,* which has had a very large sale.

In this book he refers to Mr. Bradbury, and he says, "I can never calculate the value of that man to me, and not to me only, but to every one of our family. O the prayers offered by him, and the songs that were sung from time to time! Heaven knows them. If there is such a thing as pure love down here, God gave it to that dear man and me." [In his early days Bradbury ministerd at Haydock; in later years as pastor at Grove Chapel.]

James Turton had never been in London, but in the order of divine providence, the way was made for him to visit it and Grove Chapel. He stayed with our pastor, Mr. Atherton, and a few friends had the privilege

of meeting with him and holding sweet communion by prayer and supplication with "our Father which art in heaven."

On the Lord's day he worshipped with us, and in the evening he gave a short address. His patriarchal appearance, love and impressive manner, with his gracious words, made a marked impression, never to be forgotten while memory lasts.

This was his first and last visit to Grove Chapel, as in less than two years after this he was called to his eternal home, to sing the song of Moses and the Lamb.

From the Gospel Standard *1916*

What shone in Mr. Turton's life, conversation, and letters was his extolling the Lord Jesus Christ. He had so many precious revelations of the love of Christ to his own soul that he was a brother to the dear apostle in this: "Determined not to know anything" – among men – "save Jesus Christ and Him crucified." In his letters to God's servants, he used to urge them to preach CHRIST, CHRIST, CHRIST. He would to the last ever be writing of sovereign, free, unmerited grace that laid hold on such a vile, depraved wretch as he. Providentially he was severely tried, knowing what it was to be without food in the house or a penny to buy it with. But, he has added, the Lord kept him from rebellion. Then the Lord always appeared for him in his extremity, and he has told us, "I have learned things in adversity that I could not have learned any other way." He approved of, yea, blessed God for, *all* the way He had led him in the wilderness.

As regards the church of God and the cause at Haydock, it was as a part of himself; he lived for it – never absent until laid aside by bodily affliction. His liveliness in the things of God showed itself particularly in his letters. He has written thousands of these, and precious epistles they are. If any were sick, he would be there, and would share, we believe, his last penny to relieve a necessitous case. While contending earnestly for the faith once delivered to the saints, he was most tender and considerate in speaking about others, and particularly about the "supplies." Haydock chapel has now lost a pillar indeed. May the Lord in sovereign mercy raise up others to fill his place.

About a year ago, dear Turton had a severe illness which laid him aside for several weeks. This was sanctified to his soul. He never really regained his strength afterwards, although he regularly filled his place in chapel, where he had been senior deacon for many years. He attended to within ten days of his death, was present on January 9th all day, and afterwards a few friends joined him in the usual prayer meeting that had been held for some time in his own house. He loved prayer, and would ask all the godly men who called in to engage, and the minister, should he be stopping overnight, and to pray in rotation, without rising from

their knees – usually four or five. He was very poorly, and went to bed, gradually becoming worse, and the affection was severe in his throat, making it difficult for him to speak. He suffered severely, but very patiently.

On Sunday eve (16th) his devoted niece asked him if he was happy and had the Lord's presence. He replied that he was happy, and felt the Lord was helping him. His face lit up, and he exclaimed, "It's blooming, *it's blooming."* She asked him what was blooming. He replied, "Wait, Ann, wait, and you will see *His glory blooming."* On the Monday following, he suffered great pain, but prayed if it were the Lord's will, He would yet spare him a little for the sake of the dear one, who was so full of grief, who was attending to him. He then expressed himself as perfectly resigned to the Lord's will, and exclaimed, "The Lord is good, *the Lord is good."* On the Tuesday morning he had such a precious view of Christ and His sufferings that his own seemed as nothing, and he was humbled in the dust. He then said, "I would sing if I could," and on being asked what he would sing, replied, *"O bless the Lord, my soul!"* Afterwards he added, "Prisoners of hope, to Jesus turn."

On the Tuesday night he was restless, and on being asked if he wanted anything, he said he *wanted heaven,* and added, "He will come and fetch me, but I don't know how soon." Early on Wednesday morning he said, *"God is love, and He is good."* Shortly after, he asked for a drink of water, and after partaking, while still leaning on the arm of his faithful and devoted niece, she perceived a change come over him which she now felt sure was death, and it caused her to exclaim, "My precious uncle, are you leaving me?" She put her other arm round him, and with a most heavenly smile on his countenance, he passed away to heaven (January 19th, 1916). "Mark the perfect man, and behold the upright; for the end of that man is peace."

BOOK REVIEWS

Some Puritan Divines; Some Eighteenth Century Hymnwriters, by John R. Broome; paperbacks; 100 pages and 86 pages; price £4.75 plus £1.10 postage; smaller book is £4.25; published by Gospel Standard Trust Publications, and obtainable from the bookroom or from agents.

No period in English history abounded with such spirituality as the Puritan era. Mr. Broome, in the opening chapter of *Some Puritan Divines,* gives a good introduction to Puritanism and a definition of what Puritanism was (not an easy thing).

We have the lives of a number of godly Puritans, including, of course, the well-known names: Dr. Owen, Bunyan, Goodwin, Sibbes. We were very interested to find a chapter on the Particular Baptist, William Kiffin.

We hope this little book of the *lives* of the Puritans will encourage many, especially our younger readers, to read their *works.*

The names of Dr. Watts, Charles Wesley, John Newton, Joseph Hart, and other similar names, are very familiar to our readers as the authors of hymns in our *Gadsby's Selection.* Readers will be interested to read their lives.

There are nine hymnwriters dealt with, their connection being that each one is from the eighteenth century. This has been described as "the great age of hymnwriting." It is remarkable that modern times have never produced hymns of such depth, spirituality and quality.

Apart from the subject matter of these two books, they will be welcomed as a memento to the life and ministry of John Broome, appearing so soon after his death.

The books are very nicely produced, with a picture of Dr. Owen on the front of the one, and Dr. Watts on the other.

Let's Study Colossians and Philemon, by Mark G. Johnston; paperback; 186 pages; price £7.75; published by The Banner of Truth Trust, and obtainable from Christian bookshops.

We hardly know how to review this book. The Banner of Truth Trust are to be commended for seeking to produce sober, present-day commentaries on the Scriptures. *Let's Study Colossians and Philemon* is extremely strong on the authority and infallibility of holy Scripture. The errors of Arianism are clearly condemned as the glories of Christ are set forth in Colossians chapter 1. No countenance is given to the popular, modern view that Colossians 2. 16, 17 means we no longer need to keep the Lord's day. The book is clearly Calvinistic (though the author's predecessor at Grove Chapel, Camberwell – Joseph Irons – would have been horrified at the free offer!)

The book is well-written, somewhat intellectually, but with one or two lovely pieces – such as children visiting the National Gallery, not able to understand the details of great paintings, but being impressed by a sense of their grandeur.

What is our difficulty, then? Especially that the commentary is on a version unfamiliar to us, and we believe to most of our readers – the English Standard Version. We were dismayed to find one well-loved passage meaning something else, and another verse section not even there.

We still believe that Banner of Truth's best work is in reproducing the glorious truths written by godly men of a former generation.

Thoughts on Regeneration, by J. K. Popham; wire-stitched booklet; 42 pages; price £2.45 plus £1.10 postage; published by the Huntingtonian Press, and obtainable from 72a Upper Northam Road, Hedge End, Southampton, Hants., SO30 4EB.

This booklet is one of Mr. Popham's earliest works and was written when he was just 30 years old, and whilst pastor at Liverpool. Although its existence was known from a fairly lengthy review published in the May 1878 *Gospel Standard,* it was feared that it had been lost after many attempts by the late Mr. J.R. Broome to locate a copy had failed. Recently it has been rediscovered, a copy being found bound with another book, and we are glad to see it in print again.

It was written at least in part to counteract the prevailing errors of the Moody and Sankey movement. Following the introductory remarks, the work is divided into four sections, *viz.* the necessity of regeneration, its cause, its nature, and finally the evidences of regeneration. It is a bold and faithful exposition of the subject and we would that there were more today who could stand so fearlessly and contend so earnestly for the truth. May the Lord use it for His glory.

Yet it is evident that the booklet is written by someone in his youthful zeal; those who have read Mr. Popham's later works will notice the more animated tone of this booklet. Perhaps it is not uncommon for those who have been called by grace in their youth and favoured with a gracious deliverance, in the zeal of their early days to see everything as black and white and almost to expect others to be led in the same way as they themselves are. Often it needs years of temptations, chastening and sadly proving the deceitfulness of their own hearts to mellow their spirit. The section on the evidences of regeneration particularly struck us as unlike the way we have been accustomed for Mr. Popham to write. All the evidences he gives are simply stated and commented on. It is just as though in his zeal to build he fails to lay any scriptural foundation for what he says subsequently, and we felt this section especially would have benefited from the experience of his later years.

John A. Kingham, Luton

THE MARKET CROWD

I sat beyond the market crowd,
The din of trade grew thick and loud,
Anon the huckster's hammer falling,
Anon the petty trickster's bawling;
    The drovers and the beasts,
    Clamouring to be released,
And well-dressed farmers, as they sped
In haste towards the cattle shed,
Holding their samples out to get
Their value from the friends they met.

I sat beyond the market crowds,
While overhead the sunny clouds,
Which grace an autumn morning, sent
A pleasant feeling of content;
    And, gazing on the blue,
    The mental eye went through
To Him in whom we have our being,
The wise, the gracious, the all-seeing,
And what, I thought, would all these say,
If *He* came suddenly today?

If, as I watched that market crowd,
Beyond that sunny autumn cloud,
Thy form, O Jesus, should appear,
And the last trumpet thrill the ear,
    How would all interests flee
    Of wealth or penury!
The sceptic from his doubts be driven,
The scorn from every heart be riven,
And as the eye of God looked in,
Would every sinner see his sin.

And every sinner then would know
That there was no more hope below –
No room for thought of farm or nation
In sight of judgment or salvation.
    And if the *king* stood there,
    His naked soul must share
In that unswerving scrutiny,
Which showeth sinners as they be;
All monarchs will forget their crown
When Christ in majesty comes down.

This is no far-fetched thought of mine;
'Twas prophesied by lip divine,
That, as men bought and sold and married,
What time the ancient deluge tarried;
    So, till earth's closing days,
    Would men pursue their ways,
Till, without warning, like a scroll,
The opening heavens away shall roll,
And this polluted earth expire
In flames of universal fire!

That day *must* come, O market crowd,
That day must *come* when, long and loud,
The awful trumpet, without warning,
Shall speak the resurrection morning;
    And whether we lie low,
    Or still to market go,
At once the eternal change takes place,
For ever lost or saved by grace!
O in Thy mercy, Lord, prepare
Each of our souls to face Thee there!

Mrs. M.A. Chaplin

God pours the golden oil of mercy into empty vessels.

Thomas Watson

THE
GOSPEL STANDARD
SEPTEMBER 2013

MATT. 5. 6; 2 TIM. 1. 9; ROM. 11. 7; ACTS 8. 37; MATT. 28. 19

ENTERING THE HOLIEST BY THE BLOOD OF JESUS

Sermon preached at Bethel Chapel, Luton, on July 14th, 2013

Text: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh" (Heb. 10. 19, 20).

I can think of no more glorious words in the New Testament than these. Really, it is a summary of the whole of this wonderful Book, the Epistle to the Hebrews. Very beautifully, very simply it sets forth the way to heaven, the only way to heaven, through Christ and through Christ alone. So it is on the vital point, the point which really matters to you and me, to find the way to heaven, to be found in the way to heaven, because all other ways, however feasible, lead to hell at last. If any of us this evening through grace by faith should enter into these sacred words, then we would "enjoy a gospel day and heaven begun below."

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us, through the veil." So Christ has opened up this way, and it is a way opened up for sinners, a way opened up in His precious blood, a way into the holiest by which sinners may enter into the holiest. Now the reference here is to the holy of holies under the ceremonial law, into which no-one was allowed to enter "through the veil" upon pain of death except the high priest, and he only once a year, and then not without blood, which he offered for himself and for the people. The holy of holies – it represented the immediate presence of God, and in its fullest sense, it represented heaven – and it was separated from the rest of the tabernacle by a thick veil.

"Within the veil." Well, it has almost become part of our Christian vocabulary, to speak of heaven as *within the veil.* We think of our beautiful hymns.

"Give me the wings of faith to rise
Within the veil and see."

Or,

"In every rough and stormy gale,
My anchor holds *within the veil."*

That is the holiest of all. That is the Lord's immediate presence. That is heaven. "Within the veil."

Well, how can a guilty, lost, ruined sinner, an unholy sinner, ever dare to enter into the presence of a holy God, or how ever can he come to heaven at last if "heaven is that holy, holy, holy place where sin no more defiles," and you and I are unholy? Here we see the plan of redemption, and the love of the Saviour, and the wonderful work He accomplished at Calvary when He died, opening up this new and living way for sinners even to heaven itself.

All of you, I am sure, are very familiar with some of those amazing things that happened when the Lord Jesus hung bleeding and dying on the cross at Calvary – the darkness, the thick darkness at noonday that covered the land, the earthquake, the dead coming out of their graves, these miraculous things that accompanied the Saviour's death – but not least of all, as the Saviour with a loud voice cried, "It is finished," and as He bowed His head and died, that thick veil in the temple, the thick veil that separated the holy of holies from the rest of the sanctuary, was ripped from the top to the bottom by an invisible hand. It is assumed that at this hour there would be a priest or more priests on duty in the temple in the holy place outside that thick veil through which he was never allowed to enter, through which he was never even allowed to look, and what a solemn shock it must have been when without warning that thick veil was just torn in pieces from the top to the bottom! The rent veil.

Now what does it all mean? Under the old dispensation, as God revealed Himself to the Jews, they had to learn this lesson of God's holiness and learn it well. How can a sinner approach Him? How dare he venture? And it was symbolised in the tabernacle and later in the temple. There was the outer court and the holy place, and then the holiest of all, the holy of holies, representing God's immediate presence, representing heaven. But it was separated from the people by a thick veil. What did that thick veil mean? What did it signify? What did it say? No access here; no entry for sinners; that sinners must keep away; that sinners must keep at a distance. Even the priests were never allowed to enter, through the whole of their priesthood, unless one of them became high priest, and then he could only go once a year. Solemn thing, that thick veil representing the holiness of God and the need for a sinner to keep at a distance.

"A new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh." In this sense, that as the sacred flesh of the dying Redeemer was rent on the cross by the nails and the spear and the crown of thorns, at that moment the veil of the temple was rent in twain. What did it mean? There was a new and living way now opened up by the death of Christ, even into the holiest. It is a beautiful

subject, the rent veil. There is a way made. There is access for sinners. There is a loving welcome.

"Here sinners may draw near,
With all their sin and guilt;
Nor death nor danger fear,
Since Jesus' blood was spilt."

This new and living way opened up even into the holiest by the blood of Jesus, the rent veil, never to be repaired and never to be patched up.

"A new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh." This is the only place in the New Testament where we have this word, *consecrated.* You know how it is used popularly in ecclesiastical circles today. There is a new church building and a clergyman goes and he consecrates it, or even a cemetery is opened and a clergyman goes and consecrates it. I suppose the idea is to make it sacred, to set it apart for a holy purpose. Well, if that is the meaning of consecration, most surely that is what our Lord and Saviour did. He consecrated this new and living way through His torn flesh on the cross, through His dying love, through His atoning blood. It is a consecrated way. That is, the Lord has made it sacred. That is, the Lord has set it apart for a sacred purpose. What is the sacred purpose? That sinners might pass from death to life, from earth to heaven.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way" – this way into the holiest; this way into the immediate presence of God; this way to heaven itself – "a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh." So it is described as *a new and living way.* Now in one sense, it is *an old way.* It was an old way. It was prepared before the foundation of the world in the everlasting purposes of God. That is why we read that scripture, "The Lamb slain from the foundation of the world." It was an old way, and it was an old way in this sense: that since Adam fell, the saints of God had walked in this way. It was a well-trodden way, a well-beaten way. Abel was the first to walk it out, and then Enoch walked it out, and many others that followed. So in one sense, it was an old way.

So what does the apostle mean, what does the Spirit of God mean, when He says it is a new way? Well, one thing is this: it was new in contrast to the Old Testament way: all they knew, the types and the shadows, and the tabernacle service, and the temple service, and the blood of bulls and lambs and goats. That was the old way, which could never put away sin. It was only typical. These were only shadows. They pointed forward to Christ. That was the old way. Now it is for ever abolished, and this is a new and living way, this new way in which sin

has been put away, atonement has been made, the blood has been shed, the Saviour has died and risen again.

"A new and living way." And so again it was a new way in the sense that actually it had only recently been opened. In the purposes of God it was to be opened. The Old Testament saints went to heaven on the same ground that sinners do today, the cross of Christ. The only thing, they looked forward to it somewhat dimly and we look back to it more clearly. But when the apostle wrote these words, it was not too long after the veil of the temple had been rent in twain. It was only recently the Saviour had died and risen again.

"A new and living way." And then, beloved friends, it is new in this sense: it is eternally new. The gospel will never be out of date. The gospel will never grow old. The pastures where the sheep and the lambs feed will never be dry and brown and arid. They are always fresh, always green. The gospel is eternally new; the truth is eternally new. And in this sense:

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

That is what it means when the Apostle John in heaven saw Christ a Lamb, still "a Lamb as it had been slain." That is, the value of the atonement eternally new – the same value this evening in the cross of Christ, the Lamb once slain as when He hung bleeding, dying on the cross. Bless the Saviour this evening for this new and living way to heaven which in His sin-atoning sufferings and death He consecrated for unworthy sinners "through the veil" – that is rending the veil in twain that sinners might enter in – "that is to say, His flesh."

But then also it is called *a living way.* In the Old Testament with the blood of beasts, bulls, goats, lambs, the shedding of their blood, the types, the shadows, these things could never truly give life. In that sense there was death stamped upon them, and soon the time would come when their death would come and they had to be abolished. But this is a living way. There is reality in it. It is not just some shadow; it is not just some type; it is not just some story. There is reality in it.

It is a living way, the way to heaven, and especially in this, beloved friends: that those who through grace are brought as sinners to Christ and led to walk in this way, eternal life is theirs. If you are found through grace this evening, despite all your sins, in this new and living way, then eternal life is yours for ever and ever.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh." Now there is something in

this text which at first sounds very strangely on our ears. We read about these awful, solemn things, and then we have this word: *boldness* – that we may come with boldness and enter into the holiest. Now do not misunderstand this word. It does not mean for one moment a kind of carnal boldness, or self-sufficiency, human daring, or anything like that. What does the apostle really mean? What does the Holy Spirit signify here when He says that a sinner with all his sin may with *boldness* enter in through the rent veil, even into the holiest by the blood of Jesus?

I believe it means two things. First of all, with *a sweet liberty*. The gospel revelation of this gives a sinner conscious of his sin, confessing it, forsaking it, feeling his need of a Saviour – it gives him a sweet liberty to enter in. So there are the precious invitations to come and to enter, and there are the precious encouragements, and there are the precious promises. "Having therefore, brethren, boldness." This sweet liberty. But the second thing I believe that word signifies is this: *a humble confidence*. Our hymnwriter says, "nor death, nor danger fear," because it is Christ, it is mercy here; because the veil is rent in twain; because the blood has been shed; because there is a welcome for venturing sinners – that humble confidence the sinner may venture "for Jesus' sake," nothing in self, everything in Christ. Now I know Satan will tell him he cannot, and his own unbelieving heart will agree and say that he cannot. But the gospel says that he can and he may. O that loving welcome for sinners feeling their need, no hope in self, but hoping in a once-crucified, now risen, exalted Saviour!

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus."

"Since by a new and living Way
Access to God is given,
Poor sinners may with boldness pray,
And earth commune with heaven."

That is it: "And earth commune with heaven" – heaven and earth united as at Bethel with Jacob's ladder, far-off sinners brought near. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." Now beloved friends, I have been emphasising this as the way to heaven, and it is, and that is the vital point here. But there are one or two other things and they are not contradictory; they are all bound up. "Having therefore, brethren, boldness to enter into the holiest" – *coming into the immediate presence of God in prayer*. This is the ground and foundation of our prayers. This is the only way we can go, our only hope of having them answered, "for Jesus' sake," because His precious

blood has been shed, because we have an all-prevailing plea. So this word as it touches on prayer.

"Having therefore, brethren, boldness to enter into the holiest." And then this point of *access*.

> "How shall I come to Thee,
> O God, who holy art?"

Access. You and I could not go to Buckingham Palace; there would be no access. We could not get to see the Queen; there would be no access. We could not get into 10 Downing Street; there is no access. We could not get to see the Prime Minister; there is no access. You see the point. How can a guilty sinner have access to a holy God? "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." That simple, beautiful word which embraces the whole Trinity: "For through Him" – that is Christ – "through Him we both have access by one Spirit unto the Father" – Father, Son and Holy Ghost in salvation.

"Having therefore, brethren, boldness to enter into the holiest." And then this point of *acceptance.* How could a guilty sinner be accepted by a holy God? It is perhaps the great point in religion. If we are not accepted, we are rejected, and how solemn to be rejected in the great day. How can I find acceptance? I do not deserve to be accepted. There is nothing in myself that I should be accepted. I have sinned against this holy God. I am condemned by His holy law. By nature I am a rebel in His sight. I am wandering away like a lost sheep. How can I find acceptance? And here we have it: "By the blood of Jesus." And that word: "To the praise of the glory of His grace, wherein He hath made us *accepted in the Beloved."* There is no other ground upon which we might be accepted.

"Having therefore, brethren, boldness to enter into the holiest." And then this point of *worship.* How can we come before God and worship? We read of Nadab and Abihu. They came to worship, and they worshipped Him with strange fire, and the Lord smote them with immediate death in their priestly robes. What was wrong? They were not worshipping God in His appointed way.

> "Worship God, then, in His Son;
> There He's love and there alone;
> Think not that He will, or may,
> Pardon any other way...
> Sin to pardon without blood
> Never in His nature stood."

They did not come with their offering from the altar where the blood was shed. This is the only ground of true, spiritual worship. It is on the ground of the shed blood. It is entering through the rent veil.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." And then this point of *union and communion.*. The old preachers used to talk a lot and the old, godly saints used to talk a lot about being *inner court worshippers.* That is, having nearness and union and communion with the Lord Jesus. The analogy, the figure of course – the tabernacle, the temple. There was the outer court, and then there was the holy place, but that inner court, the holy of holies, where only the high priest could enter, but now under the gospel all believers are made priests. That was one of the great doctrines of the Reformation – we do not talk about it so much today – the priesthood of all believers. A minister is not a priest any more than anyone in the congregation is a priest. The priesthood of all believers. That is, every believer has the privilege of going directly to God through Jesus and through His precious blood. And what is his offering? The sacrifice of prayer and thanksgiving. O but to hold us fast on this point: we are not often inner court worshippers. We come to the services; we sing the hymns; we hear the preaching; we join in the prayers. But,

> "O for that closer walk with God,
> A calm and heavenly frame;
> A light to shine upon the road
> That leads me to the Lamb."

Inner court worshippers.

"Having therefore, brethren, boldness to enter into the holiest." So all these various things like the prayer and the access and the acceptance and the worship and the union, the communion. But do not forget the vital point here above everything else: the way back to God, the way to heaven itself.

"Having therefore, brethren, boldness to enter into the holiest." And then what we come to now is the most important part of the text: "The blood of Jesus." Now what does it mean to you, His precious blood shed at Calvary? When His flesh was rent and when the veil of the temple was rent in twain, it was His precious blood and His precious blood alone that opened the way to heaven. Why? Because it satisfied divine justice. A holy God was completely satisfied. The law was magnified and honoured, the sins of the people of God for ever atoned for, for ever put out of the way. This is it: in that day there was a fountain opened for sin and for uncleanness in the blood of Jesus, and "sinners plunged beneath that flood, lose all their guilty stains." And this is the vital point this evening. There is no hope, no salvation, no heaven, apart from the blood of Christ. There is no hope, there is no foundation apart from the blood of Christ. There is no gospel apart from the blood of Christ. O but this all-prevailing plea!

What does it really mean to be washed in the blood of Christ? It is for a sinner feeling his sin, confessing it, seeking salvation, coming to a once-crucified, now risen and exalted Saviour, coming to the cross and by faith being enabled to look on the dying Saviour and to see that His death, as His blood was shed, was like a fountain washing away all the sins of all His people in all ages, and that sinner now blessed with faith to enter in: it was for my sin and my sins were washed away. "The blood of Jesus."

> "The blood of Christ, a precious blood!
> Cleanses from all sin, doubt it not,
> And reconciles the soul to God,
> From every folly, every fault."

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh." Now that, of course, is just part of a very, very long sentence, and you know what the conclusion of it is: "Let us draw near." That is what the *therefore* means: because of all this, because of what the Saviour has done, because He has died, because He has shed His precious blood, because He has rent the veil in twain, because He has opened up a new and living way to heaven itself, "let us draw near." O what a mercy that sinners are welcome, that sinners feeling their need are invited, that Jesus is ready to receive them, despite their sin, on mercy's ground, because His precious blood was shed!

> "Here sinners may draw near,
> With all their sin and guilt;
> Nor death nor danger fear,
> Since Jesus' blood was spilt."

"Therefore ... let us draw near." O it would be a wonderful thing if we were enabled through grace by faith to draw near this evening, as the Holy Spirit graciously draws us, as the love of Christ graciously draws us, that almighty hand of love, just as Noah pulled the weary dove into the ark.

"Let us draw near." And one other thing in closing in this text, and it is this: *to enter in.* O beloved friends, surely that is what we long for more than anything else! We come to chapel; we have the services. Do you ever feel when you are singing some of these beautiful hymns, O how you long to enter in, and as you hear some of these sacred truths, how you long to enter in? You do not want to be outside. You do not want to be left out. There is a lot of religion today and it is standing for the truth, and blessedly so, in the letter of it, in the letter of the doctrine and in the letter of the experience, but how little there seems to be of this

entering in. Well, it is the Holy Spirit's work and we do not deserve it, but He has promised it, and He does it, and you know what His beloved church said: "He brought me to the banqueting house" – that is entering in – "and His banner over me was love." Well, these are very sacred, blessed truths, but through grace by faith may it be this: *to enter in.*

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh." And then, "Let us draw near."

THE VALUE OF JESUS' BLOOD

Mercy speaks by Jesus' blood;
Hear and sing, ye sons of God;
Justice satisfied indeed;
Christ hath full atonement made.

Jesus' blood speaks loud and sweet;
Here all Deity can meet,
And without a jarring voice,
Welcome Zion to rejoice.

Should the law against her roar,
Jesus' blood still speaks with power,
"All her debts were cast on Me,
And she must and shall go free."

Peace of conscience, peace with God,
We obtain through Jesus' blood;
Jesus' blood speaks solid rest;
We believe, and we are blest.

When the blood of sprinkling cries,
Clouds are banished from the skies;
Every attribute divine,
In their greatest glory shine.

Jesus' blood speaks life and power,
And in every trying hour,
Trusting this almighty voice,
Zion must and shall rejoice.

Would the Christian walk in love,
Circumspect and godly prove,
Then be this his constant aim,
On the blood of Christ to lean.

Here's his strength to will and do,
And whatever he goes through,

This should be his only plea,
Jesus' blood was shed for me.

O ye wretched sinners base,
Sunk in sin and sad disgrace;
Hear the blood of sprinkling cry,
Come, and you shall never die.

William Gadsby (1773-1844)

The full version of our hymn 534 as it appeared in the original 1814 Gadsby's Selection – to be republished by The Gospel Standard Society.

BARABBAS

From The Suffering *Saviour by F.W. Krummacher (1796-1868)*

The most momentous cry that was ever heard under heaven has been uttered. To the governor's question, "Whom will ye that I release unto you, Jesus or Barabbas?" the dreadful answer has been returned by the tumultuous crowd, "Away with this Man, and release unto us Barabbas!" More than an echo of this cry resounds through the world to this day; for all who reject Christ as the Saviour of sinners and are eager on the contrary for the upholding of the honour, independence and liberty of their "old man," likewise say in fact, "Away with this Man, and release unto us Barabbas!" But is not this the language we have inherited from our corrupt nature as such? Undoubtedly it is. Yet even from the lips of faith we hear the same.

The people, instigated by their rulers, have boldly and plainly expressed their will. They desire the pardon of the murderer and the death of the righteous Jesus. From that moment, it is pitiable to see how the judge, entirely thrown out of his course, sinks deeper at every step. Scarcely aware any longer of what he was saying, he cries out, "What shall I do then with Jesus, which is called Christ?"

Only think of his asking the raging multitude what he must do with Jesus, who, before he put the question to them, had already answered him in the most convincing manner. His conscience, his inward feeling of justice, the letter of the law by which he is bound, and even the warning voice contained in the dream of his wife – all tell him, clearly and definitely, what he ought to do with Jesus. He ought to pronounce Him free, and then with all the power that stood at his command, take Him under his protection against the uproarious multitude. But where is he to find courage for this? "What shall I do then with Jesus?" Truly these words are an eternal shame and disgrace to him.

But how many of our contemporaries share this disgrace with him, since they make what they ought to do with Jesus depend on the popular voice, the prevailing tone of society, and what is called public opinion! I have even often thought I heard preachers in their pulpits imitate Pilate in asking, "What am I to do with Jesus?" and I cannot tell you how discordantly the question sounded in my ears. They did not appear to know whether they ought to pray to Jesus or not – whether to confess Him before the congregation to be God, or only man – whether to recommend Him to them as Redeemer or Teacher; and nothing seemed more disagreeable to them than to be compelled officially to have to do with Jesus. But woe unto him who can still ask, "What shall I do with Jesus?" Such a one's mind is beclouded and he is still very far from salvation. What has the blind man to do with his guide who offers him his arm? the sick man with the medicine presented to him? the drowning man with the rope that is thrown to him? If we know how to answer these questions, how is it that we can be perplexed at replying to the other?

Pilate asks, "What shall I do with Jesus?" The people will not leave him long in suspense. The more they see their rulers timidly give way and enter upon the path of concessions, the stronger grows their audacity. "Crucify Him!" they cry, briefly and decisively. The governor, beside himself with amazement at seeing the fabric of his calculations so suddenly overthrown, comes again before them with the unavailing question, "Why, what evil hath He done?" But the people, scarcely deigning an answer to the miserable judge, repeat with still greater insolence, "Crucify Him! Crucify Him!" The increasing weakness and irresolution of the governor necessarily made the crowd believe that he himself did not regard it as any monstrous crime that Christ should be crucified.

Pilate appears as if he wished to say something more, but the people have now the upper hand, and they refuse to hear him. Wild uproar drowns his voice. In spite of every effort, he can no longer make himself heard. The heartless, succumbing man has then recourse to a symbolical act. He calls for a vessel with water, and on its being presented to him, washes his hands before all the people and cries out as loudly as he can to the tumultuous mob, "I am innocent of the blood of this just Person; see ye to it!"

This renewed judicial testimony to the innocence of our great High Priest is to us very satisfactory. Pilate's urgent desire and earnest endeavour to rid himself of the crime of condemning the righteous Jesus can only aid in strengthening our faith. But we are deeply affected at the sight of the poor, depressed man – how he writhes under the scourge of

his own conscience and ineffectually strives to wash away from his hands the bloody spots, however much he may object to acknowledge them.

"I am innocent!" he exclaims. But what avails such an assertion? The monitor in his bosom does not confirm it; the minutes of the proceedings are referred to a higher tribunal where the decision will sound very differently. He washes his hands. O why this ceremony? Where is the fountain which yields water able to cleanse from spots like those that adhere to him? There is indeed a stream which would have produced the desired effect, but Pilate is ignorant of it.

If, in lieu of his innocence he had professed his guilt, and instead of the unavailing washing, had resorted to the blood of atonement – then he would have been safe for time and eternity, and his name have secured a place in the list of the citizens of Christ's kingdom. But Pilate, under the influence of beggarly pride, will not acknowledge himself as overcome, although hell and the world never set their feet triumphantly on the neck of a more discomfited man than he. But man is by nature so constituted that he would rather give himself up to Satan in the snare of the most idiotic self-delusion than do honour to the truth, which humbles him for his good.

"See ye to it!" exclaims Pilate, hurling the entire impious act on the heads of the Jews; thereby returning upon the priests and scribes – not without God's permission, "to whom vengeance belongeth" – the very words with which they, with cruel and unpitying coldness, repelled the despairing Judas. They feel indeed the sting of those words, but know how to conceal their embarrassment and shame behind a horrible outburst of impiety. "His blood be on us, and on our children!" they cry in satanic defiance, and all the people join with them.

Dreadful indeed! As long as the world stands, a more horrifying, self-anathematizing speech has never been heard. But listen! Does it not seem to you as if a voice of thunder sounded down from the throne of Deity, crying out, "Be it unto you according to your wish! Let His blood come upon you as you desire"? And O, only cast a glance at the history of Israel from the moment when that unhappy demand was made to the present hour, and it will prove that you heard correctly!

How did the blood of that righteous One come upon His murderers when the proud city of Jerusalem was laid in ashes by the torches of the Romans, and scarcely so much wood could be produced as sufficed to prepare crosses for the children of Abraham! How did it come upon them, when having slain the Prince of Peace, they were driven out like useless chaff to the four winds of heaven, and condemned thenceforward to roam about in inhospitable regions, without a home, the scorn of all the world! How did it come upon them, when as the offscouring of all nations, and as if they were unworthy to tread the ground, they yielded

up their lives by thousands and tens of thousands under heathen, Mohammedan, and even professing Christian swords and daggers!

And when we now look at them, as being still a proscribed people, according to Hosea's prophecy, "Without a king and without a prince, and without sacrifice, and without an image, without an Ephod, and without Teraphim" – is it not as if we read the cause of their miserable banishment on their foreheads, in the words, "His blood be on us, and on our children"? But the mercy of God is great. He has still thoughts of peace toward His ancient people, who are not yet given up. In due time He will cause the horrible language of the curse they invoked upon themselves to have the validity of a prayer in His sight and the blood of His Son, as already experienced by individuals of that race, to come upon all Israel as an atonement. The prophet Hosea adds the joyful promise to the threatening so dreadfully verified: "Afterward shall the children of Israel return, and seek the Lord their God, and David their king." And Zechariah opens to us the prospect of a time "when ten men shall take hold, out of all languages of the nations, of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you." The Lord Himself says in the most significant manner, referring to the termination of their wretchedness, "Ye shall not see Me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord!" And what is the language of the Apostle Paul, with reference to them? God, says he, is able to graft in again the branches which were broken off. "For the gifts and calling of God are without repentance."

The people, with diabolical determination, have declared their will and sealed their fate with an imprecation, than which a more impious one has scarcely ever been heard in the world. The governor is no longer able to cope with this manifestation of firmness on the part of the people. He sees himself robbed of the last particle of his moral armour, and compelled to lay down his arms and surrender in the most disgraceful manner. How do we read? "And so Pilate, willing to content the people, gave sentence that it should be as they required, and released unto them Barabbas, who for sedition and murder was cast into prison, whom they had desired, but he delivered Jesus to their will that He should be scourged."

This is therefore the result of all the serious and powerful warnings which had been given to Pilate. He had received such decided impressions of Jesus' moral purity and innocence, and had even been admonished by a voice from the other world, as well as by his own conscience; and yet this disgraceful defeat – this cowardly retreat – this shameful yielding to the will of the crowd! O what is man with all his propriety of feeling and will, so long as he stands in his own strength, and has not yielded himself up with his whole confidence to God and His

grace! The Lord says, "My strength is perfected in weakness"; and hence we find Paul saying, "I can do all things through Christ which strengtheneth me."

Barabbas is free, although still ignorant of the decision made in his favour outside his prison, and of the fortunate lot which is fallen to him. Dejected, and even despairing of deliverance, he continues lying in his gloomy dungeon, and in every noise that reaches him from a distance, he imagines he hears the tread of the executioner coming to lead him away to the scaffold. At length he plainly hears the massive bolts of his prison door drawn back, and the rusty hinges creak on its being thrown open – but – dare he trust his own eyes? What a sight! Instead of the executioner, a messenger from the civil authorities rushes in with a smiling countenance, and brings him the amazing and almost incredible intelligence that he is free – that his life is saved. Barabbas now learns that the sentence of death has been removed from him forever, and that he has no longer to do with courts of justice, judges or jailors; that no accusation will be listened to against him; that he is restored to the full possession of the rights and privileges of citizenship, and so situated as if he had never committed a crime; but that the sole cause of this happy change in his circumstances lies in the fact that One who was perfectly guiltless had taken his place, and trodden the path to the cross in his stead. The people at their Easter election had decided on the death of this righteous Man, and for his liberation.

All this is told to Barabbas. In the herald who informs him of it, we see the image of a true evangelist. Yes, know ye spiritually poor – ye who are bending under the weight of your transgressions, and are crying for mercy – that we have to bring you a similar message to that which Barabbas received, only of a far greater, more glorious, and incomparably more blissful nature than his. Nor are we permitted to withhold or diminish it in any degree. After Christ has made the mysterious exchange with you, we are commissioned of God to inform you in plain terms, that from the moment in which the holy Jesus took your place, you assumed His, and are installed into all the rights and immunities of the citizens of His kingdom.

You are now justified in the sight of God, and accepted of Him. No condemnation any longer attaches to you. No sin will any more be laid to your charge, no accusation given ear to against you. This we can tell you, yet not we, but the infallible Word of God in plain terms, and we call upon you in God's name to believe this Word, and to rejoice in it to the honour of Christ.

How does Barabbas act after receiving the glad tidings? The Bible does not tell us, but we may easily imagine it. If he had said to himself, "It is impossible that this can have reference to such a criminal as I," and

had resisted when his chains were being removed, how should we designate such conduct? You would call it senseless and be justified in doing so. But I fear that this reproach may attach to some believers. Suppose Barabbas had rejected the message with a protest and had replied to the herald, "What thou sayest is absurd and cannot be founded on truth." What would have been the consequence? By so doing, he would have insulted the herald and the authorities that sent him, and have branded them as liars.

But such is precisely your case, my friend, who in your legality resist the grace of God in Christ. You unceasingly offend not merely a human messenger, but the Holy Spirit, who speaks to you in the Scriptures; the apostles of the Lord, who so plainly testify to you of divine mercy; and Christ Himself, who assures you that whosoever believeth shall be saved. Yes, you infringe upon the glory of God, as if He only offered you a partial deliverance, and had not wholly and completely provided it.

Suppose that Barabbas had replied to the announcement of his liberty, "No, for the present at least I will not leave my prison, but will first become another man and prove that I have amended myself." What do you suppose the authorities would have answered? "Dost thou imagine," they would have said, "that thou art liberated for thy own sake? Thou wouldst never have been free on that ground. Though thou mightest have become ten times better, thou wouldst never be able to remove the guilt thou hast contracted. In the eye of the law, thou wouldst continue a murderer as before; and if thou dost not make a free use of the pardon offered thee, know that thou wilt vainly calculate upon ever being liberated."

Take to heart this official announcement, for it is of high importance and points out the way in which you ought to walk. Suppose Barabbas had said, "I will remain a prisoner, until after being injurious to society, I have shown myself a useful member of it." This might have sounded nobly; but strictly examined, would it not also be absurd? Doubtless you would have replied to him and said, "What folly! before thou canst become useful to society, thou must become free. For, of what service or benefit canst thou be to others, as long as thou art fettered and in prison?" Take this lesson also to heart, my friends. It is applicable to so many, who foolishly seek to become holy before they make room for the comfort of pardoning mercy.

Probably, however, not one of all these ideas occurred to Barabbas. I doubt not, that on receiving the joyful message, he gladly accepted it and gave himself up to a transport of delight. He immediately shook off his chains, left his dark dungeon, exchanged his convict dress for the attire of a citizen, and made every use of the liberty offered him. He

returned to his family, joying and rejoicing, and never forgot how much he was indebted to the mysterious man of Nazareth for life, freedom, and all that he possessed, who was condemned in his stead, and by His death, saved his life.

And you who like Barabbas may be still lanquishing in the gloomy dungeon of inward anxiety, care and sorrow, go and do likewise. Believe the gospel message, that for Christ's sake, you are eternally liberated from curse and condemnation. Listen no longer to the accusations of Satan, the world, or your own conscience. Enjoy the fruit of the suretyship of your great Representative. Live in peace and rejoice in hope of the glory of God.

ENCOURAGING LETTER TO A NEW MINISTER

To Mr. L.R. Broome

Dear —,

It was a pleasure to know that the deacons and the church were of one mind concerning your case and that they gave you such a united invitation to preach to them; also that you were so much helped in so doing. There is a similarity in your beginning to the commencement of my humble ministry in that the second time you spoke twice from one text. My second time of speaking was not at home but in Ampthill, a small town about twelve miles away. The Lord graciously used the word I spoke on that occasion to the deliverance of a young woman who I believe is now in heaven.

Now suffer a word of exhortation. Take the text that most readily opens to you. Sometimes you will have a word nicely applied to the mind. At other times you will have to read and search and perhaps feel that there is nothing that you can gather. Then at times you will have two or more portions of Scripture and hardly know which to take, but prayer sometimes forced out of your heart by sheer necessity will be heard and you will find that the Lord is sufficient to every time of need. You will sometimes speak in liberty of spirit and with fulness of matter, and at other times in bondage – but both are profitable for the speaker, though not equally pleasant. As to the hearers, you cannot tell which may prosper, this or that. Most of my exercise, especially in the early years, has been in anticipation. O what misgivings and unbelief I have had and how much I am afraid I have dishonoured the Lord by my fears. Yet He has graciously helped me and often favoured me in the pulpit. May He help you to trust in Him with all your heart and not to lean unto your own understanding, and remember that it is written, "Blessed are those that sow beside all waters."

I hope you will be much helped and favoured on the coming Sabbath. It is a good thing to be able to speak to those amongst whom we dwell, who know something of our lives and conversation. You will very soon get other invitations. May the Lord be with you at all times and in every place. Do not try to go beyond your depth. Speak humbly and simply of a precious Christ – of the need of Him, of His Person, work and glory, and of His kind gifts to poor sinners. Jesus Christ is the foundation, the All in all.

I hope to be at Bournemouth on the 17th. At the moment I do not know how or when I shall come, but will write later. May the Lord grant us His presence and set our hearts on heavenly things. Hoping soon to see you and with my prayerful desires and wishes for you in the great work, I remain yours in the truth,

J.C. Fookes

August 1932, Luton

GOD'S OUTER COURTS

From Thomas Manton (1620-1677)

If we have a Father in heaven and a Saviour at His right hand to do all things that are needful for us, let us look upon the visible heavens with an eye of sense, with our bodily eyes. It is good to contemplate the glory of the heavenly bodies, or the outside of that court which God has provided for the saints. It is not an idle speculation I press you to; the saints of God have thought it to be worthy of their morning and evening thoughts. It is notable, David does, in two psalms especially, contemplate heaven; one seems to be a nightly, the other a morning meditation.

In the night meditation you have, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained" (Psa. 8. 3). David was abroad in a moon-shining night, looked up, and had his heart affected. But now the nineteenth Psalm seems to be a morning meditation; he speaks of the sun "as a bridegroom coming out of his chamber" in the east (verse 5) and displaying its beams and heat and influences to the world; and then he says, "The heavens declare the glory of God" (verse 1).

Morning and evening, or whenever you go abroad to see the beauty of the outward heavens, say, I have a Father there, a Christ there; this is the pavement of that palace which God has provided for the saints. Christians, it is a sweet meditation when you can say, He that made all things is there. It will be a delightful, profitable thing sometimes, with an eye of sense, to take a view of the Father's palace, as much as we can see of below.

THE BLIND MEN'S PRAYER

Matthew 20. 30-34

On this occasion the place of prayer was the *"way side."* Now, dear reader, ponder over this enquiry: when walking by the way side, or standing there waiting, have you ever been led to pray? If permitted to pursue the task we now begin, we shall see that real prayer has been offered up by true worshippers from all sorts of places – from the courts of heathen kings and from the bottom of the ocean. In respect to the prayer of the blind men, we shall note:

1. Their case;
2. Their cry;
3. The compassion of Jesus; and
4. The consequences.

1. *The case of the blind men.* The dead are blind, but they do not know it, because they are dead. These were living men and therefore had both knowledge and a feeling sense of their sad condition. So the dead in trespasses neither know nor feel their miserable state. It is an evidence of divine life if we know our spiritual blindness, feel distress on account of it, and sincerely desire to be freed from it.

Their case, to human appearance, was a hopeless one; they could have no expectation of a cure. Ophthalmia, or blindness, is of very frequent occurrence in the East, but the commonness of the complaint did not make it any the less painful to those afflicted with it. Sin, the primary cause of all disease, is universal, and most emphatically it blinds the eyes of men – mentally, morally and spiritually. These blind men were very helpless, depending upon others for guidance. They saw not the way, and could only journey safely and rightly as they were led. The sun might pour a flood of light all around, but they were in a felt total darkness.

This graphically sets forth the state and condition of those living souls who have life given them to feel and know their state by nature in themselves, but whose eyes have not yet been opened to see Jesus. Of such the Lord declares that He "brings the blind by a way they knew not, and leads in paths they have not known," and He does it in order to "make darkness light before them" (Isa. 42. 16).

See! They have come to a stop! They sit down by the way side! They have reached the predestined spot where Jesus would meet with them, but they do not know that as yet. Doubtless they had sat down there many a time before, as now, to pursue their customary vocation of begging; for blind and helpless as they were, they lived upon charity. Ah, how true a picture of the spiritual state of many a child of God in this

"day of small things," and yet what a mercy to live spiritually and literally upon what God gives and sends!

Hark! A sound as of a concourse of people coming out of Jericho. Probably in answer to their earnest enquiries, the two blind men were informed that "Jesus passed by." They heard tidings that Jesus was coming their way, and immediately He drew near, they "cried out."

2. *Their cry.* They said, "Have mercy on us, O Lord, Thou Son of David!" We are sure their prayer was the prayer of faith, because of the answer. They believed two things: first, that they needed mercy; second, that Jesus had power to help them. Hence they sought for mercy, if so be Jesus would hear their humble supplication. How many fears, eager longings, dawning hopes, gloomy apprehensions, peculiar feelings and strange sensations must have passed through their minds during the period of suspense, whilst they ventured to utter this urgent cry for mercy. The mercy they wanted was so great and Jesus seemed to be passing them by. In a few brief minutes He would be gone, and perhaps never come near them again.

They cried for mercy, and their cry was displeasing to the multitude, who rebuked them. The very companions of Jesus would hinder the pleadings of the miserable for mercy. They objected to their prayers; they objected to their perseverance. Strange conduct this, too often, alas, parallelled in the present day! The writer is persuaded that many of the Lord's humble ones are bidden to hold their peace, whilst proud, noisy, presumptuous professors rule, to the hurt of the weaker among the followers of Jesus.

However, the opposition thus raised against them only caused them to cry the more earnestly: "Have mercy on us, O Lord, Thou Son of David!" Their case had reached an extremity. Jesus seems to have kept moving on till now. After what had transpired there must have been a strain of sore discouragement and uprising hopelessness in the tone of this last petition. Perhaps it was just this very thing which touched the heart of Jesus. What wonders have been wrought in answer to the prayer of extremity! It called forth:

3. *The compassion of Jesus.* "Jesus stood still." Then He had heard their prayer after all! Moreover, their cry had not offended Him! Possibly it seemed to them, even as it did to the multitude, to have been presumption. We can clearly see how our very prayers might well be cause of offence to Him, yet He was not offended, for He "stood still, and called them."

They heard His voice at last, bidding them come near to Him. He called them to His feet and said, "What will ye that I shall do unto you?" That is, "You ask for mercy, but what *kind* of mercy do you want?" Therefore, so far from bidding them hold their peace, He encourages

them to pray on, to tell Him everything. Bless His dear name, He always encourages seekers in the end, whatever discouragements, fears and suspense may attend their first approaches to Him. In response, they said unto Him, "Lord, that our eyes may be opened!" They told Him what they wanted. To tell the Lord what we want is the essence of true prayer.

"So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight." They found, as one sings,

> "The blood-redeemed host that are gone to the skies,
> Received from His fulness of grace all supplies;
> Convinced that the creature no help could afford,
> They told their hard cases to Jesus the Lord.
>
> "His heart, all compassion, redressed all their woes,
> And silenced each heart-breaking sorrow that rose;
> His grace was almighty, so large and so strong,
> That all their hard cases were lost in a song."

4. *The consequences* which resulted from the compassion of Jesus being manifested thus in answer to prayer. The result was that they *saw* Jesus, and *followed* Jesus. A revelation of Jesus to the soul, by the sight and light He Himself gives, leads to a humble and sincere following of Him whithersoever He goeth.

Friendly Companion 1889

CHRIST GIVING HIMSELF FOR SINNERS

By Thomas Manton (1620-1677) on Ephesians 5. 2

I. The principle, "Christ also loved us." That was it which moved and inclined Him to so strange an undertaking as to die for our sins. Christ's coming into the world for our redemption is sometimes made an act of obedience, and sometimes an act of love; of obedience to God, and love to us. Of obedience to God: "By the obedience of One shall many be made righteous" (Rom. 5. 19). There His whole undertaking, or what He did, living and dying, is called obedience. So He "became obedient unto death, even the death of the cross" (Phil. 2. 8). At other times it is made an act of love: "Who loved me, and gave Himself for me" (Gal. 2. 20); "Unto Him that loved us, and washed us from our sins in His own blood" (Rev. 1. 5). He thought no price too dear for our salvation.

Now these two do not clash the one with the other. It doth not cease to be an act of obedience because it is an act of love, nor to be an act of love because it is an act of obedience. Christ hath reconciled this matter to our thoughts by His own words: "No man taketh it [My life] from Me, but I lay it down of Myself. I have power to lay it down, and I have

power to take it again. This commandment have I received of My Father" (John 10. 18). Christ was a free agent; this work was not forced upon Him, but He yielded to it by a voluntary dispensation, or upon agreement, in obedience to His Father; and so at the same time He commendeth His love to sinners, and obeyeth the will of God in the discharge of His office. This was then the principle or internal moving cause.

II. The act, "He gave Himself for us." Where you have the giver, the gift, and the parties interested.

1. The Giver, Christ. He voluntarily first assumed a body, and then parted with His life for this use.

2. The gift was Himself. And both put together show that Christ was both Priest and sacrifice; as God the Priest, as Man the sacrifice: He offered up Himself to God through the eternal Spirit (Heb. 9. 14). Under the law the priests and the sacrifices were distinct, but our Lord Jesus was both the Priest offering and the sacrifice offered. In His Person He was the Priest offering, and His human nature was the thing offered. Every priest must have somewhat to offer, and when the great High Priest comes, He must offer something beyond what was offered before, that the worthiness of the sacrifice and the dignity of the Priest may suit and well agree together.

What did Christ then offer? "When He cometh into the world, He saith, Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me" (Heb. 10. 5). And therefore it is added, "We are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10. 10). So that He gave Himself, His body, His flesh, for the life of the world (John 6. 51).

3. The parties interested, "for us." It was for our sake, that God might pardon our sins, and bring about our salvation in a way most convenient for God's glory and our peace. Now Christ's death was a proper and convenient means:

i. To demonstrate God's justice and holiness, that He doth hate sin and will certainly punish it, if it be not taken away in the manner God hath prescribed in His new covenant founded in the death of Christ: "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins" (Rom. 3. 25).

ii. To vindicate the honour of His government and law. God's authority was violated by man's transgression. His law was holy and just, and our obedience reasonable. Now to keep up His authority, God would not dispense with the penalties of His law till Christ died for us: "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law" (Gal. 4. 4, 5).

iii. To be a warning to sinners not to sin presumptuously and slight and despise the majesty of God: "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8. 3). God hath put a brand upon sin.

iv. To declare the greatness of His love to us, in procuring our pardon and life at so dear a rate: "Herein is love; not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John 4. 10).

III. The end, set forth by two notions, "An offering and a sacrifice to God." The first word is a general word for anything offered to God; sacrifice, the other word, is more limited, for all the offerings were not called sacrifices. Or, if you will, take the distinction between these two words thus. "Offering" implieth things without life, and "sacrifice" referreth to living creatures. The one referreth to the fruits of the earth that were offered to God, and the other to beasts that were slain; but whatever was offered to God was to be consumed, even such things as were destitute of life, as the meat-offering was to be burnt with fire (Lev. 2. 1, 2). Living creatures were to be killed, and the blood offered upon the altar; for the apostle telleth us, "Without shedding of blood is no remission" (Heb. 9. 22). We must understand the blood of some living thing that was sacrificed for freeing a person from guilt and obligation to punishment. Well then, all these things pre-signified Christ's death and bloody sufferings. "For He gave Himself to be an offering and sacrifice to God." This notion puts us in mind of several things.

1. Of our misery, for we have sins whereby we are liable to death, otherwise what needed there a sacrifice to be offered for us? There is no need of a reconciliation where there is no breach, nor a propitiation where there is no offence, nor of a sacrifice where there is no sin to be expiated and taken away.

2. It puts us in mind of the mercy of God in Christ, who gave His Son for us, not only to be the High Priest of our profession, but also to be our sacrifice: "Whom God hath set forth to be a propitiation through faith in His blood" (Rom. 3. 25).

3. It puts us in mind of the manner of our redemption, by a sin-offering, or a propitiatory sacrifice: "When thou shalt make His soul an offering for sin" (Isa. 53. 10); "He hath made Him to be sin for us (2 Cor. 5. 21). Before sin can be taken away, there must be a propitiatory sacrifice, and such as God will accept as a full satisfaction for sin, so that He is fully content; and as to a sacrifice and suffering for sin, there needeth to be no more done.

Well, then, here is the true notion of Christ's death, that it is a mediatorial sacrifice, not a thank-offering, but a sin-offering made by Christ, by His condescending to a shameful, accursed death for our sakes.

IV. The efficacy of this sacrifice is intimated in the last words "for a sweet-smelling savour." The scripture speaketh of God after the manner of men. Now men are delighted with sweet odours; therefore, to show the satisfaction God took in the propitiatory sacrifices offered to Him, they are represented in Scripture as a sweet odour to Him; as in the sacrifices of Noah it is said, "And the Lord smelled a sweet savour" (Gen. 8. 21); in the Hebrew it is "a savour of rest." So: "An offering made by fire, of a sweet savour unto the Lord" (Lev. 1. 9); which cannot be meant of the fulsome smoke of burnt flesh, but must be understood metaphorically, of God's gracious acceptation of the required duties.

So proportionably we may conceive of this meritorious and acceptable sacrifice of Jesus Christ. A sweet savour refresheth, comforteth, and quieteth the sense when it is disturbed and offended with an ill scent; so this sacrifice pleased God, and appeased His wrath towards us. God was offended by our sins, and His wrath is pacified by Christ's sacrifice or dying for us, as the disturbed sense is quieted and appeased by a good savour. But we need not labour so much about the phrase as about the thing.

To clear it, that God is well pleased with Christ's offering up Himself for us, I prove it –

1. From the dignity of His Person: "Which He hath purchased with His own blood" (Acts. 20. 28). It was the blood of God; the eternal Word was made flesh out of love to sinners, and assumed this flesh into the unity of His Person, as we reckon the fruit of the graft to the stock; and so we call it "the blood of God." Therefore, of what rare virtue, causality and influence must that sacrifice be which was made of the body and blood of Christ, who was God? He was the highest and greatest Priest that ever could be, and He offered the best and greatest sacrifice that ever was, a sacrifice of an infinite dignity and value, even that flesh and blood which was assumed into His own Person, the dignity of which added an infinite value and price to it.

2. From the merit of His obedience. Christ's suffering death for the sin of man, upon the command of His Father, was the noblest piece of service, and the highest degree of obedience that ever was or could be performed to God by man or angels. There was in it so much love to God, and pity to man, so much self-denial, humility and patience, such resignation of Himself to God, who appointed Him to be the Redeemer of His people, and to do this great service for them, that it is impossible it can be parallelled. That it was an evident act of obedience, I showed before; He was obedient to the death; His death was an act of the greatest humility, charity, patience, faith, obedience. What would you have more to increase the value of the merit?

3. The greatness of His sufferings. If He suffered the punishment which sin had made our due, nothing could be added to pacify the wrath

of God. The punishment of the sinner is either of loss or pain, the desertion or the curse; and therefore He is said to bear our griefs, and to carry our sorrows, and to be wounded for our iniquities (Isa. 53. 4. 5); He was made sin for us (2 Cor. 5. 21), that is, penally handled, and died for us; He was "made a curse for us" (Gal. 3. 13). Thus roundly doth the scripture express it: God "spared not His own Son, but delivered Him up for us all" (Rom. 8. 32). He put Him to grief, not out of hatred to Him, but love to our salvation. Hence came those agonies of Christ, and prayers, and tears, and strong cries (Heb. 5. 7). Now these things do all increase the value of the sacrifice.

4. God hath declared Himself satisfied, and hath approved the sacrifice which He offered for us; and therefore our sin cannot make us loathsome and unsavoury to God, and stir up His wrath against us, but that we have ground of hope, yea, of sure confidence, that He hath smelled a sweet savour of rest, and His wrath is appeased, and that He hath accepted the sacrifice offered by our Redeemer. There is no more necessary for paying the price and ransom for our souls, for God, the most just Judge, would not accept of an imperfect satisfaction, or give testimony that He was well pleased with it.

But how do we know that God hath accepted it? Partly by Christ's rising from the dead, which is not only an evidence of the truth and dignity of His Person, but of the fulness of His ransom and perfectness of His satisfaction; for would a just judge deliver a debtor or his surety from prison unless full payment had been made? Would God, who is the just Judge of the world, who had appointed Christ to die for our sins, raise Him from the dead if He had not done His work? Christ's resurrection is expressed in Scripture as the letting our Surety out of prison: "He was taken from prison and from judgment" (Isa. 53. 8); "Whom God hath raised up, having loosed the pains of death; because it was not possible that He should be holden of it" (Acts. 2. 24). He hath loosed the bands of the grave: "Now the God of peace, that brought again from the dead our Lord Jesus," etc. (Heb. 13. 20), as the apostles would not come forth, but were solemnly brought forth by the magistrates (Acts 16. 38, 39).

And partly because He was not only raised from the dead, but ascended into heaven with glory and honour: "Received up into glory" (1 Tim. 3. 16). He was not taken out of prison only, but rewarded, which still showeth that His work is perfected.

Partly because, upon the account of His full satisfaction, He had made a covenant wherein He hath promised to sinners reconciliation with God, and the everlasting fruition of Him in glory upon gracious terms: "He that believeth and is baptized shall be saved" (Mark 16. 16). The

legal exclusion is taken off; remission of sins is the first gift, and blessedness the second: "That they may receive forgiveness of sins, and inheritance among them which are sanctified" (Acts 26. 18).

And partly also because He hath procured the Spirit whereby this covenant may be attested and made effectual: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear" (Acts. 2. 33); "And we are witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him" (Acts. 5. 32). All these are assurances to sinners that their peace is made, so far as a sacrifice is needful to make it, and that God is well pleased with what He hath done for the redemption of His people.

LETTERS BY JAMES TURTON

My dear great brothers and exceeding kind friends, pastor and deacons,

What am I that you so kindly remember me? You have broken my heart again and again, and now I am humbled in the dust when I look at your tokens of love. Eh, my brethren, if I could tell my heart and soul's feelings, I believe we should rejoice together.

I thank you sincerely for your kind letter and dear Huntington's book. My dear Bradbury brought his *Bank of Faith* to my dear father's house forty-five years ago; we read and re-read it till all were melted to tears. My old father would lift up his big hand and say, "Eh, what wonders God has done!" Our tears would run; dear Mr. Bradbury was delighted.

O but I could not tell you in a letter what God did in that old house! Dear Bradbury was the instrument He used. "O," you say, "he is in heaven!" I believe so too. I shall go to him; so I believe you will, and all at the Grove [Grove Chapel, Camberwell, London] that fear God. I love the Grove. My dear mother saw it [heaven?]. She told me, but she could not tell me half its glory. The God of heaven sends blessings down upon you – showers of blessings. O brethren, He giveth more grace! Seek His face, seek Him with all your soul.

"Jesus is worthy to receive
Honour and power divine."

O how sweet is the thought that this Jesus is ours by covenant bonds, by redeeming blood, by pardoning mercy, by justifying righteousness, and by sweet intercession in heaven!

O we cannot reckon it up! but "Christ in you, the hope of glory," is a good deal for a poor sinner to experience. Dear friends, when we awake in His likeness, O what will it be to be there? Our spirit longs for it, our hope feels after it, but our faith sees it, and some day or night our soul will fly away to God, and then,

"We too shall join the throng
Who bow before the King;
And in one everlasting song
Our hallelujahs bring."

God bless you, every one, for Jesus' sake.

Accept my desire to thank you all. O that I could make you believe the feelings of the

LONE SPARROW!

Haydock, October 22nd, 1913

My Brother and Sisters,

I am presuming you may sit sometimes and look at your family and say, "What hath God wrought!" as my old father did. This was after I was a wild man running here, there and anywhere with both hands ready to fight any man, and galled if I found not a customer! Truly God can tame lions and make them docile as lambs; all glory be to His great, almighty name. O that name! my soul adores it.

I love to read your letter; you have been taught the same lesson as myself, but I thought surely this dear brother of mine was not such a monster as I. But our God pardons all sorts that flee to Christ for refuge, and O after I was stricken I fled with all speed and nothing could stop me. And O the welcome He gave me! I can never forget. I might have been His friend life-long. He never upbraided me of anything. He loved me as though I had been His best child.

But soon a change came. He left me and Moses to the matter, and we struggled together near two years, and he would have killed me outright, but the blessed Jesus came to my relief one Sunday night when dear Bradbury was preaching. He quoted these words: "Come unto Me, all ye that are weary and heavy laden, and I will give you rest." Ah brother, these are engraven on my heart to this day. I bid Moses adieu that night, and have stuck to Christ ever since. But, dear brother, He has stuck to me. My sticking would often have failed had He not stuck fast to me. But blessed be His dear, great name, He has promised again and again that He would never leave me.

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

No, He is a faithful God.

God help you to accept my gratitude of heart to you in that far-off place. May He bless you all. You know I am only

A LONE SPARROW

Haydock, December 1915

Many of our older readers will remember the well-known and much-loved northern minister, John Turton, who died in the late 1960s. He was James Turton's nephew, and brought up in the same village. He told us on one occasion, when he was a boy, a stranger stopped him and asked, "Are you James Turton's nephew? Give him this golden sovereign. Never mind who it came from." John found his uncle on his knees in an outhouse begging for help as he was destitute.

A WONDERFUL DREAM

From Some Noted Ministers of the Northern Highlands.
Hector Macphail (1716-1774) was the minister concerned in the well-known story of "The Highland Kitchen Maid."

Mr. Macphail was sorely tried at times, and though his faith did not fail, yet of him it could be said, as of another, that it was a helpless hand that to Christ's cross was clinging. Mr. Sage says of his faith that it "took its rise from a sense of utter helplessness of help in man to save, and it made its way to 'that which is within the veil' through the darkness of unbelief, and in the face of Satan's deepest devices to ensnare and deceive."

On his death, as he was passing through the valley of the shadow of death, his hope of heaven grew very dim. While the conflict was being waged he fell asleep, and in the following dream, so beautifully recorded by Dr. Kennedy, he received encouragement. "He dreamt," says the doctor, "that he was waiting, lonely and despairing, outside the walls of the New Jerusalem. Seeing the gate closed, and none near to help him, and none in sight to cry to for help, he had just lain down to die, when he heard sounds as of a company approaching the city. Venturing to look up from the dust where he lay, he recognised Noah, Abraham and all the patriarchs. As they drew near, the gate flew open, a glorious company from within came forth to meet them, and in the midst of shouts of triumph, they entered. The gate again closed, and again he is left alone and hopeless. But soon he hears the noise of another company approaching. As they pass, he recognises Moses, Aaron, Samuel, David and all the prophets, a glorious and numerous band. Again the gate is thrown open, "an abundant entrance" given, and again he is left outside,

and feels more disconsolate than ever. A third company is heard approaching, composed of the apostles and all the earliest Christians. They enter the city amidst rejoicing like the rest, and he, with less hope than ever, is still outside the gate. A fourth company now appears. Luther and Knox are at the head of those who form it. They pass by like those who went before, are admitted into the city, and leave him alone and despairing without.

Quite close to him now comes a fifth company. He recognises in it some of his friends and acquaintances who had died in the Lord, but though their shining skirts touch him as they pass, he could not venture to arise and join them. Again he sees the gate open and close, and now at last he lays himself quite down to die. But he hears the footsteps of a solitary pilgrim coming exactly to the place where he lies. Looking up, he recognises Manasseh. Summoning all his strength, he takes hold of his skirt as he moves slowly towards the city, and creeping on behind him, he knows the gate has opened by the light of the city's glory shining on his face; and just as he thought he heard the sound of the gate closing behind him, he suddenly awoke.

The lesson of this dream was presented to him thereafter in the sweet words of Paul: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

THE GOSPEL STANDARD TRUST
47th ANNUAL GENERAL MEETING

Report of the Meeting held at Bexley Strict Baptist Chapel, Bourne Road, Bexley, Kent, on Saturday afternoon, May 18th, 2013

Over ninety Trust members and friends gathered for this annual occasion. The meeting commenced with hymn 360: "God in His earthly temples lays foundations for His heavenly praise," following which the Chairman, Mr. D. J. Christian, read Psalms 46 and 87 and Mr. R.G. Wells (Pastor, Bexley) prayed. The Secretary, Mr. Playfoot, then introduced the Annual Report and reported on the work of the Trust. For the benefit of those who were attending the AGM for the first time he drew attention to the legal status. The Trust is a trust corporation and is therefore able to operate as a sole trustee and it is also a registered charity. We assist the churches with the appointment of trustees, legal advice, chapel repairs, loans to chapels and pastors and the publication of good books. He felt the three words in the printed report "repair," "renew" and "strengthen" seemed so applicable to the help the Trust

seeks to give to keep the chapels in good repair and then, with the publications, to renew the mind and to strengthen the things which remain.

Outgoings had exceeded income by £29,097. Excluding the distribution from a bequest which was exceptional, the General Fund only paid out three grants to assist with repairs and improvements during the year, which compared with the average over the last few years of about six grants. Grants to chapels from the general fund had averaged more than £30,000 per annum over the last five years. The Committee does need wisdom and a gracious spirit to weigh up the facts of each case and to help accordingly. Factors include the size of the local congregation, the extent to which they can contribute from their own resources and the terms of the trust deed. Any loans are always interest free with repayment spread over a period suitable to the church.

During the year we had attended trustee meetings where the Trust is a trustee and the purposes included questions about the doctrines of the church versus the trust deed and help and advice about continuation of services where the congregation had been brought low. Those on our Committee with expertise on buildings are pleased to give practical guidance to the churches on their repair and improvement needs. We have continued to take advantage of the Charities Act 2011 to change the administrative provisions in some chapel trust deeds, for example to enable a church to discharge a retiring trustee or to change the provisions relating to the appointment of trustees. Recently in conjunction with the Charity Commission we were able to help a church change its trust deed so that, in the event of closure and sale, the proceeds would not go to former church members but to charities. We are now trustee, either alone or with individual trustees, of four burial grounds which have been left after chapel sales, and these bring a continuing responsibility.

Events relating to closed chapels had continued. Rehoboth Chapel, New Barnet, had been sold at last and the trustees could now help other Gospel Standard churches from the proceeds. Sales brought much sadness, but on the positive side funds were released to help continuing churches in their times of need. In connection with VAT, the Secretary reminded trustees that The Listed Places of Worship Grant Scheme makes grants towards the VAT incurred in making repairs and carrying out necessary alterations to places of worship which are listed buildings.

On the Publications side the mainstay was still the books in the Miracles series for children. During the year, the number of books or subjects considered at Committee meetings had approached thirty. Five books had been published in 2012 and our Publications Manager hoped that another five would be published in 2013, to include the last two books of our late dear friend John Broome. These are *Some Eighteenth*

Century Hymnwriters, which gives biographical sketches of several of the most famous hymnwriters, and then *Some Puritan Divines*, which gives an introduction to the Puritans with biographical sketches of the lives of thirteen of them. Another book in the pipeline was *Contemplations on the God of Israel,* by William Huntington.

He mentioned the great deal of preparation time needed by our authors and compilers, by our Publications Manager and others, much of which time is freely given in love to the truth. A new edition is being prepared of *Forty Years in the Wilderness,* a very stirring account of the hard life of a godly man and his family as settlers in Australia in the 1850s. Also we are hoping to republish the complete works of William Gadsby. The first volume, his *Nazarene's Songs,* had been published in 2012 and the remaining two volumes are in the course of preparation. This would be the first time for about 170 years that these writings by one of the men whose ministry was so blessed of God in the establishment of our group of churches had been republished.

Help is still being provided for the translations into other languages of *Bible Doctrines*. For example, there is a possibility of providing a grant for a translation into Lagunda, the most widely-spoken language after English in Uganda. The Miracles series is proving very suitable for giving to primary schools. Also, a couple to whom we supplied these books for distribution at their children's school commented that "we had the book stall yesterday and we have never seen the books go so fast. They were all gone in twenty-five minutes." The Secretary expressed appreciation for the loyal support of the subscribers and churches.

There were no questions on the Report. The Chairman thanked the Secretary very much for his report and all his work. The Trust members present then re-elected, by separate resolutions without dissent, two of the Committee members, Messrs. T. Abbott and D.J. Christian, retiring in rotation. Mr. John Ashby had appeared on the agenda for re-election, but since publication of the Report he had been advised by his doctor to reduce his commitments and so he did not stand. The Chairman thanked him for his valuable contribution during his time on the Executive Committee. Among the Chairman's further remarks he paid tribute to his predecessor as Chairman, Mr. Gerald Buss, who had had to give up some of his responsibilities and so had resigned as Chairman. He hoped to remain a member of the Committee for the two years until he is due for re-election. At the last Committee meeting the members made a small personal presentation to him in appreciation of all his work as Chairman.

The Chairman spoke also of the commitment to the Trust of the Lord's servant Mr. John Broome, who had passed away earlier in the year. He had been a very useful member of the Committee for many years and had written many books for the Trust, and continued even

when he was so ill, hence his last two books printed this year. He thanked our Publications Manager, Dr. Skelton, for all his work, Mr. John Kingham, who assists in the bookroom and in the preparation of our books, and our previous Publications Manager, Mr. Caleb Pearce, who assists at holiday times. He also referred to two of our recent publications –*Brought unto the King,* an account of the Lord's dealings in the early life of Mrs. Rhoda Gosden, who was the wife of Mr. J.H. Gosden, and *Expositions of Holy Scripture,* a collection of comments by J.C. Philpot which often followed his Scripture readings.

He thanked the friends at Bexley Chapel for making us so welcome. Hymn 1001 was sung, following which Mr. Ramsbottom addressed the meeting on "The Lord's Day: A command? or a privilege? or both?"

Mr. Ramsbottom said that until recently *all* were in agreement in keeping the Sabbath, but sadly ever so many professed Evangelicals no longer do. As there are people believing Sabbath keeping is not necessary, there must be a certain amount of scriptural argument in the address.

1. The Lord's day is clearly set forth in the Ten Commandments. But it may be said: we are not under the law, but under the gospel? True, but the gospel never contradicts God's law – as Dr. Owen said, "The keeping of the Lord's day is part of God's holy will." Disregarding the Sabbath "never in God's nature stood."

"If the gospel is a higher standard than the law, is it more glorifying to God to spend the Lord's day in meditation and prayer? or in games and shopping?"

BUT – the fourth commandment begins with the word: "Remember."

2. The Sabbath was *a creation ordinance* – blessed, hallowed and sanctified by God. (Note: the manna not falling on the Sabbath was *before* the giving of the law!) Though it was never actually commanded, yet surely if a master makes it clear that something is precious to him, his servants will gladly honour it.

3. There is so much about keeping the Sabbath in the prophets – especially Isaiah 56. 4-7; 58. 13, 14. Though this was under the law, these beautiful chapters from Isaiah 53 onward are all looking forward to gospel days.

4. The attitude of the Lord Jesus to the Sabbath has often been misrepresented. When speaking about the Sabbath, His warnings were against the harsh, unnecessary legalising of the Sabbath, not against the Sabbath itself! An old Church of England minister: "A man does not repair, enlarge and furnish a house if he is then going to pull it down!"

But Matthew 24. 20 makes it clear that the Lord is speaking of years to come (whether this verse is taken as concerning the fall of Jerusalem,

or toward the end of time): "Pray that your flight be not on the Sabbath day."

5. The epistles. Some have suggested that Romans 14. 5, Galatians 4. 10 and especially Colossians 2. 16, 17 are *against* Sabbath-keeping. But there is no denial of *the Lord's day Sabbath*. In each case the apostle is dealing with the freeness of grace and against legalism – and warns against Jewish ceremonial Sabbaths and other days that had been added.

Hebrews chapter 4 does speak of the Sabbath being fulfilled in Christ, but "the theology of an accomplished redemption does not annul a continued Sabbath keeping but rather requires it."

6. A command? a privilege? or both? "When under the influence and teaching of the Holy Spirit, what God commands is the sinner's longing desire."

7. Mr. Ramsbottom then spoke of how he had been brought dearly to love the Lord's day, and what a privilege it had been to him.

8. He was also glad it was a divine command.

9. The speaker closed with a few questions. The increasing disregard of the Lord's day by professed Christians: Is it because of greater godliness? Is it because of clearer insight into Scripture? Has it brought more blessing in the churches? Does it glorify God more? Does it draw us closer to Christ?

After receiving this instructive address the Chairman had great pleasure in presenting to Mr. Ramsbottom an original copy of the first Gadsby's hymnbook. This had been re-bound in leather and missing pages inserted. This was in recognition of and with appreciation of all the work Mr. Ramsbottom had freely done over many years in writing books to be published by the Trust. Nine of the top ten titles sold in 2012 were books that he had written. [Mr. Ramsbottom was delighted with the presentation. Not only was it such a kind thought, but the book itself is so valuable, and great trouble had been gone to to have it magnificently bound.]

The meeting concluded with hymn 500 and the benediction.

D.J.P.

O how strait is the gate, and narrow is the way, that leads unto life; and few there be that find it! May I never forget this unchangeable truth, that Jesus is the only way of escape from hell and the only way of access to heaven. Lord, let Thy Holy Spirit guide me into this consecrated way. Hold me up, and I shall be safe.

Thomas Reade

THE
GOSPEL STANDARD
OCTOBER 2013

MATT. 5. 6; 2 TIM. 1. 9; ROM. 11. 7; ACTS 8. 37; MATT. 28. 19

THE FALL OF MAN AND THE FIRST GLORIOUS PROMISE

Sermon preached by George Whitefield (1714-1770)

Text: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3. 15).

On reading to you these words, I may address you in the language of the holy angels to the shepherds that were watching their flocks by night: "Behold, I bring you glad tidings of great joy." For this is the first promise that was made of a Saviour to the apostate race of Adam. We generally look for Christ only in the New Testament, but Christianity, in one sense, is very near as old as the creation. It is wonderful to observe how gradually God revealed His Son to mankind. He began with the promise in the text, and this the elect lived upon till the time of Abraham. To him, God made further discoveries of His eternal counsel concerning man's redemption. Afterwards, at sundry times and in divers manners, God spake to the fathers by the prophets, till at length the Lord Jesus Himself was manifested in flesh, and came and tabernacled amongst us.

This first promise must certainly be but dark to our first parents in comparison with that great light which we enjoy, and yet dark as it was, we may assure ourselves they built upon it their hopes of everlasting salvation, and by that faith were saved.

How they came to stand in need of this promise, and what is the extent and meaning of it, I intend, God willing, to make the subject matter of your present meditation.

The fall of man is written in too legible characters not to be understood. Those that deny it, by their denying, prove it. The very heathens confessed, and bewailed it: they could see the streams of corruption running through the whole race of mankind, but could not trace them to the fountain head. Before God gave a revelation of His Son, man was a riddle to himself. And Moses unfolds more in this one chapter (out of which the text is taken) than all mankind could have been capable of finding out of themselves, though they had studied to all eternity.

In the preceding chapter he had given us a full account how God spake the world into being, and especially how He formed man of the dust of the earth, and breathed into him the breath of life, so that he became a living soul. A council of the Trinity was called concerning the

formation of this lovely creature. The result of that council was, "Let Us make man in Our image, after Our likeness. So God created man in His own image, in the image of God created He him." Moses remarkably repeats these words, that we might take particular notice of our divine original. Never was so much expressed in so few words; none but a man inspired could have done so. But it is remarkable that though Moses mentions our being made in the image of God, yet he mentions it but twice, and that in a transient manner; as though he would have said, That man was made in honour, God made him upright, in the image of God, male and female created He them. But man so soon fell, and became like the beasts that perish, nay, like the devil himself, that it is scarce worth mentioning.

How soon man fell after he was created is not told us, and therefore to fix any time is to be wise above what is written. And I think they who suppose that man fell the same day in which he was made have no sufficient ground for their opinion. The many things which are crowded together in the former chapter, such as the formation of Adam's wife, together giving names to the beasts, and his being put into the garden which God had planted, I think require a longer space of time than a day to be transacted in. However, all agree in this: man stood not long. How long or how short a while, I will not take upon me to determine. It more concerns us to enquire how he came to fall from his steadfastness, and what was the rise and progress of the temptation which prevailed over him. The account given us in this chapter concerning it is very full, and it may do us much service, under God, to make some remarks upon it.

"Now the serpent," says the sacred historian, "was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?"

Though this was a real serpent, yet he that spake was no other than the devil, from hence, perhaps, called the old serpent, because he took possession of the serpent when he came to beguile our first parents. The devil envied the happiness of man, who was made, as some think, to supply the place of the fallen angels. God made man upright, and with full power to stand if he would. He was just, therefore, in suffering him to be tempted. If he fell, he had no one to blame except himself. But how must Satan effect his fall? He cannot do it by his power; he attempts it therefore by policy. He takes possession of a serpent, which was more subtle than all the beasts of the field, which the Lord God had made; so that men who are full of subtilty, but have no piety, are only machines for the devil to work upon just as he pleases.

"And he said unto the woman." Here is an instance of his subtilty. He says unto the woman, the weaker vessel, and when she was alone

from her husband, and therefore was more liable to be overcome, "Yea, hath God said, Ye shall not eat of every tree of the garden?" These words are certainly spoken in answer to something which the devil either saw or heard. In all probability, the woman was now near the tree of knowledge of good and evil (for we shall find her by and by plucking an apple from it); perhaps she might be looking at, and wondering what there was in that tree more than the others, that she and her husband should be forbidden to taste of it. Satan seeing this, and coveting to draw her into a parley with him (for if the devil can persuade us not to resist, but to commune with him, he hath gained a great point), he says, "Yea, hath God said, Ye shall not eat of every tree in the garden?" The first thing he does is to persuade her, if possible, to entertain hard thoughts of God. This is his general way of dealing with God's children: "Yea, hath God said, Ye shall not eat of every tree of the garden?" What! hath God planted a garden, and placed you in the midst of it, only to tease and perplex you? Hath He planted a garden, and yet forbidden you making use of any of the fruits of it at all? It was impossible for him to ask a more ensnaring question in order to gain his end, for Eve was here seemingly obliged to answer, and vindicate God's goodness. And therefore:

Verses 2, 3. "The woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

The former part of the answer was good: "We may eat of the fruit of the trees of the garden." God has not forbidden us eating of every tree of the garden. No; we may eat of the fruit of the trees in the garden (and, it should seem, even of the tree of life, which was as a sacrament to man in a state of innocence); there is only one tree in the midst of the garden of which God hath said, "Ye shall not eat of it, neither shall ye touch it, lest ye die." Here she begins to warp, and sin begins to conceive in her heart. Already she has contracted some of the serpent's poison by talking with him, which she ought not to have done at all. For she might easily suppose that it could be no good being that could put such a question unto her and insinuate such dishonourable thoughts of God. She should therefore have fled from him, and not stood to have parleyed with him at all. Immediately the ill effects of it appear; she begins to soften the divine threatening. God had said, "The day thou eatest thereof, thou shalt surely die"; or, dying thou shalt die. But Eve says, "Ye shall not eat of it, neither shall ye touch it, lest ye die." We may be assured we are fallen into, and begin to fall by temptation, when we begin to think God will not be as good as His word in respect to the execution of His threatenings denounced against sin. Satan knew this, and therefore artfully:

"Said unto the woman, Ye shall not surely die" (verse 4) in an insinuating manner. "Ye shall not surely die." Surely, God will not be so cruel as to damn you only for eating an apple; it cannot be. Alas, how many does Satan lead captive at his will, by flattering them that they shall not surely die; that hell torments will not be eternal; that God is all mercy; that He therefore will not punish a few years' sin with an eternity of misery! But Eve found God as good as His word, and so will all they who go on in sin under a false hope that they shall not surely die.

We may also understand the words spoken positively, and this is agreeable to what follows: You shall not surely die; it is all a delusion, a mere bugbear, to keep you in a servile subjection.

"For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (verse 5).

What child of God can expect to escape slander, when God Himself was thus slandered even in paradise? Surely the understanding of Eve must have been, in some measure, blinded, or she would not have suffered the tempter to speak such perverse things. In what odious colours is God here represented! "God doth know that in the day ye eat thereof ... ye shall be as gods" (equal with God). So that the grand temptation was that they should be hereafter under no control, equal, if not superior, to God that made them, knowing good and evil. Eve could not tell what Satan meant by this; but to be sure, she understood it of some great privilege which they were to enjoy. And thus Satan now points out a way which seems right to sinners, but does not tell them the end of that way is death.

To give strength and force to this temptation, in all probability Satan, or the serpent, at this time plucked an apple from the tree and ate it before Eve, by which Eve might be induced to think that the sagacity and power of speech, which the serpent had above the other beasts, must be owing in a great measure to his eating that fruit, and therefore, if he received so much improvement, she might also expect a like benefit from it. All this, I think, is clear; for otherwise I do not see with what propriety it could be said, "When the woman saw that the tree was good for food." How could she know it was good for food, unless she had seen the serpent feed upon it?

Satan now begins to get ground apace. Lust had conceived in Eve's heart; shortly it will bring forth sin. Sin being conceived, brings forth death. Verse 6: "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat."

Our senses are the landing ports of our spiritual enemies. How needful is that resolution of holy Job, "I have made a covenant with mine eyes"! When Eve began to gaze on the forbidden fruit with her eyes, she soon began to long after it with her heart. When she saw that it was good for food and pleasant to the eyes (here was the lust of the flesh, and lust of the eye), but above all, a tree to be desired to make one wise, wiser than God would have her be, nay, as wise as God Himself, she took of the fruit thereof, and gave also unto her husband with her, and he did eat. As soon as ever she sinned herself, she turned tempter to her husband, and he did eat. It is dreadful when those who should be helpmeets for each other in the great work of their salvation, are only promoters of each other's damnation, but thus it is. If we ourselves are good, we shall excite others to goodness; if we do evil, we shall entice others to do evil also. There is a close connection between doing and teaching. How needful then is it for us all to take heed that we do not sin any way ourselves, lest we should become factors for the devil, and ensnare, perhaps, our nearest and dearest relatives? "She gave also unto her husband with her; and he did eat."

Alas, what a complication of crimes was there in this one single act of sin! Here is an utter disbelief of God's threatening, the utmost ingratitude to their Maker, who had so lately planted this garden and placed them in it, with such a glorious and comprehensive charter. And the utmost neglect of their posterity, who they knew were to stand or fall with them. Here was the utmost pride of heart: they wanted to be equal with God. Here is the utmost contempt put upon His threatening and His law. The devil is credited and obeyed before Him, and all this only to satisfy their sensual appetite. Never was a crime of such a complicated nature committed by any here below; nothing but the devil's apostacy and rebellion could equal it.

And what are the consequences of their disobedience? Are their eyes opened? Yes, their eyes are opened; but alas, it is only to see their own nakedness! For we are told that "the eyes of them both were opened, and they knew that they were naked" (verse 7). Naked of God, naked of everything that was holy and good, and destitute of the divine image which they before enjoyed. They might rightly now be termed *Ichabod,* for the glory of the Lord departed from them. O how low did these sons of the morning then fall! out of God, into themselves; from being partakers of the divine nature into the nature of the devil and the beast. Well, therefore, might they know that they were naked, not only in body, but in soul.

And how do they behave now they are naked? Do they flee to God for pardon? Do they seek to God for a robe to cover their nakedness? No, they were now dead to God, and became earthly, sensual, devilish.

Therefore, instead of applying to God for mercy, they sewed or plaited fig leaves together, and made themselves aprons, or things to gird about them. This is a lively representation of all natural men: we see that we are naked; we in some measure confess it; but instead of looking up to God for succour, we patch up a righteousness of our own (as our first parents plaited fig leaves together), hoping to cover our nakedness by that. But our righteousness will not stand the severity of God's judgment; it will do us no more service than the fig leaves did Adam and Eve, that is, none at all.

For, "They heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife" – notwithstanding their fig leaves – "hid themselves from the presence of the Lord God amongst the trees of the garden" (verse 8).

They heard the voice of the Lord God, or the Word of the Lord God, even the Lord Jesus Christ, who is "the Word that was with God, and the Word that was God." They heard Him walking in the trees of the garden in the cool of the day. A season, perhaps, when Adam and Eve used to go in an especial manner and offer up an evening sacrifice of praise and thanksgiving. "The cool of the day." Perhaps the sin was committed early in the morning, or at noon; but God would not come upon them immediately; He stayed till the cool of the day. And if we would effectually reprove others, we should not do it when they are warmed with passion, but wait till the cool of the day.

But what an alteration is here! Instead of rejoicing at the voice of their Beloved, instead of meeting Him with open arms and enlarged hearts as before, they now hide themselves in the trees of the garden. Alas, what a foolish attempt was this! Surely they must be naked, otherwise how could they think of hiding themselves from God? Whither could they flee from His presence? But by their fall, they had contracted an enmity against God; they now hated, and were afraid to converse with God their Maker. And is not this our case by nature? Assuredly it is. We labour to cover our nakedness with the fig leaves of our own righteousness. We hide ourselves from God as long as we can, and will not come, and never should come, did not the Father prevent, draw and sweetly constrain us by His grace, as He here prevented Adam.

Verse 9: "And the Lord God called unto Adam, and said unto him, where art thou?"

"The Lord God called unto Adam" (for otherwise Adam would never have called unto the Lord God), and said, "Where art thou?" How is it that thou comest not to pay thy devotions as usual? Christians, remember the Lord keeps an account when you fail coming to worship. Whenever therefore you are tempted to withhold your attendance, let each of you fancy you hear the Lord God calling unto you, and saying,

O man, O woman, where art thou? It may be understood in another and better sense. "Adam, where art thou?" What a condition is thy poor soul in? This is the first thing the Lord asks and convinces a sinner of, when He prevents and calls him effectually by His grace; He also calls him by name, for unless God speaks to us in particular, and we know where we are, how poor, how miserable, how blind, how naked, we shall never value the redemption wrought out for us by the death and obedience of the dear Lord Jesus. "Adam, where art thou?"

Verse 10: "And he said, I heard Thy voice in the garden, and I was afraid." See what cowards sin makes us. If we knew no sin, we should know no fear. "Because I was naked: and I hid myself." Verse 11. "And He said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I" – thy Maker and Lawgiver – "commanded thee that thou shouldest not eat?"

God knew very well that Adam was naked, and that he had eaten of the forbidden fruit. But God would know it from Adam's own mouth. Thus God knows all our necessities before we ask, but yet insists upon our asking for His grace and confessing our sins. For by such acts we acknowledge our dependence upon God, take shame to ourselves, and thereby give glory to His great name.

Verse 12: "And the man said, The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat."

Never was nature more lively delineated. See what pride Adam contracted by the fall! How unwilling he is to lay the blame upon, or to take shame to himself. This answer is full of insolence towards God, enmity against his wife, and disingenuity in respect to himself. For herein he tacitly reflects upon God. "The woman whom *Thou* gavest to be with me." As much as to say, If *Thou* hadst not given me that woman, I had not eaten the forbidden fruit. Thus, when men sin, they lay the fault upon their passions, then blame and reflect upon God for giving them those passions. Their language is, The appetites that Thou gavest us, they deceived us, and therefore we sinned against Thee. But, as God notwithstanding punished Adam for hearkening to the voice of his wife, so He will punish those who hearken to the dictates of their corrupt inclinations. For God compels no man to sin. Adam might have withstood the solicitations of his wife, if he would. And so, if we look up to God, we should find grace to help in the time of need. The devil and our own hearts tempt, but they cannot force us to consent without the concurrence of our own wills. So that our damnation is of ourselves, as it will evidently appear at the great day, notwithstanding all men's present impudent replies against God.

As Adam speaks insolently in respect to God, so he speaks with enmity against his wife: the woman, or this woman, she gave me. He

lays all the fault upon her, and speaks of her with much contempt. He does not say, My wife, my dear wife; but, *this woman.* Sin disunites the most united hearts; it is the bane of holy fellowship. Those who have been companions in sin *here*, if they die without repentance, will both hate and condemn one another hereafter. All damned souls are accusers of their brethren. Thus it is, in some degree, on this side the grave. "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." What a disingenuous speech was here! He makes use of no less than fifteen words to excuse himself, and but one or two (in the original) to confess his fault, if it may be called a confession at all. "The woman whom Thou gavest to be with me, she gave me of the tree" – here are fifteen words. "And I did eat."

But thus it is with an unhumbled, unregenerate heart. It will be laying the fault upon the dearest friend in the world, nay, upon God Himself, rather than take shame to itself. This pride we are all subject to by the fall, and till our hearts are broken and made contrite by the Spirit of our Lord Jesus Christ, we shall be always charging God foolishly. "Against Thee, Thee only, have I sinned ... that Thou mightest be justified when Thou speakest, and be clear when Thou judgest," is the language of none but those who like David are willing to confess their faults and are truly sorry for their sins. This was not the case with Adam. His heart was not broken, and therefore he lays the fault of his disobedience upon his wife and God and not upon himself. "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat."

Verse 13: "And the Lord God said unto the woman, What is this that thou hast done?" What a wonderful concern does God express in this expostulation! What a deluge of misery hast thou brought upon thyself, thy husband and thy posterity? What is this that thou hast done? Disobeyed thy God, obeyed the devil and ruined thy husband, for whom I made thee to be an helpmeet! What is this that thou hast done? God would here awaken her to a sense of her crime and danger, and therefore, as it were, thunders in her ears, for the law must be preached to self-righteous sinners. We must take care of healing before we see sinners wounded, lest we should say, Peace, peace, where there is no peace. Secure sinners must hear the thunderings of Mount Sinai before we bring them to Mount Zion. They who never preach up the law, it is to be feared, are unskilful in delivering the glad tidings of the gospel. Every minister should be a *Boanerges,* a son of thunder, as well as a *Barnabas,* a son of consolation. There was an earthquake and a whirlwind before the small still voice came to Elijah. We must first show people they are condemned, and then show them how they must be saved. But how and when to preach the law, and when to apply the promises of the gospel,

wisdom is profitable to direct. "And the Lord God said unto the woman, What is this that thou hast done?"

"And the woman said, the serpent beguiled me, and I did eat." She does not make use of so many words to excuse herself as her husband, but her heart is as unhumbled as his. "What is this," says God, "that thou hast done?" God here charges her with doing it. She dares not deny the fact, or say, I have not done it; but she takes all the blame off herself, and lays it upon the serpent: "The serpent beguiled me, and I did eat." She does not say, Lord, I was to blame for talking with the serpent. Lord, I did wrong, in not hastening to my husband when he put the first question to me. Lord, I plead guilty; I only am to blame; O let not my poor husband suffer for my wickedness! This would have been the language of her heart had she now been a true penitent. But both were now alike proud; therefore neither will lay the blame upon themselves. "The serpent beguiled me, and I did eat"; "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat."

I have been the more particular in remarking this part of their behaviour because it tends so much to the magnifying of free grace, and plainly shows us that salvation cometh only from the Lord. Let us take a short view of the miserable circumstances our first parents were now in. They were legally and spiritually dead, children of wrath, and heirs of hell. They had eaten the fruit of which God had commanded them that they should not eat, and when arraigned before God, notwithstanding their crime was so complicated, they could not be brought to confess it. What reason can be given why sentence of death should not be pronounced against the prisoners at the bar? All must own they are worthy to die. Nay, how can God, consistently with His justice, possibly forgive them? He had threatened that the day wherein they ate of the forbidden fruit, they should "surely die," and if He did not execute this threatening, the devil might then slander the Almighty indeed. And yet mercy cries, Spare these sinners; spare the work of Thine own hands.

Behold, then, wisdom contrives a scheme how God may be just and yet be merciful; be faithful to His threatening, punish the offence, and at the same time spare the offender. An amazing scene of divine love here opens to our view, which had been from all eternity hid in the heart of God. Notwithstanding Adam and Eve were thus unhumbled, and did not so much as put up one single petition for pardon, God immediately passes sentence upon the serpent and reveals to them a Saviour.

Verse 14: "And the Lord God said unto the serpent, Because thou hast done this, thou art accursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." That is, he should be in subjection, and his power should always be limited and restrained. "His enemies shall lick the very

dust," says the psalmist. Verse 15: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Before I proceed to the explanation of this verse, I cannot but take notice of one great mistake which the author of *The Whole Duty of Man* is guilty of, in making this verse contain a covenant between God and Adam, as though God now personally treated with Adam, as before the fall. For, talking of the second covenant in his preface, concerning caring for the soul, says he, "This second covenant was made with Adam, and us in him, presently after the fall, and is briefly contained in these words (Gen. 3. 15), where God declares, 'The seed of the woman shall break the serpent's head,' and this was made up, as the first was, of some mercies to be afforded by God, and some duties to be performed by us." This is exceeding false divinity, for these words are not spoken to Adam; they are directed only to the serpent. Adam and Eve stood by as criminals, and God could not treat with them, because they had broken His covenant. And it is so far from being a covenant wherein "some mercies are to be afforded by God, and some duties to be performed by us," that here is not a word looking that way; it is only a declaration of a free gift of salvation through Jesus Christ our Lord.

God the Father and God the Son had entered into a covenant concerning the salvation of the elect from all eternity, wherein God the Father promised that if the Son would offer His soul a sacrifice for sin, He should see His seed. Now this is an open revelation of this secret covenant, and therefore God speaks in the most positive terms: "It shall bruise thy head, and thou shalt bruise His heel." The first Adam, God had treated with before; he proved false. God therefore, to secure the second covenant from being broken, put it into the hands of the second Adam, the Lord from heaven. Adam, after the fall, stood no longer as our representative. He and Eve were only private persons, as we are, and were only to lay hold on the declaration of mercy contained in this promise by faith (as they really did) and by that they were saved. I do not say but we are to believe and obey, if we are everlastingly saved. Faith and obedience are conditions, if we only mean that they in order go before our salvation; but I deny that these are proposed by God to Adam, or that God treats with him in this promise, as He did before the fall under the covenant of works. For how could that be, when Adam and Eve were now prisoners at the bar, without strength to perform any conditions at all? The truth is this: God, as a reward of Christ's sufferings, promised to *give* the elect faith and repentance in order to bring them to eternal life, and both these, and everything else necessary for their everlasting happiness, are infallibly secured to them in this

promise, as Mr. Boston, an excellent Scots divine, clearly shows in a book entitled, *A View of the Covenant of Grace.*

This is by no means an unnecessary distinction; it is a matter of great importance. For want of knowing this, people have been so long misled. They have been taught that they must do so and so, as though they were under a covenant of works, and then for *doing* this, they should be saved. Whereas, on the contrary, people should be taught that the Lord Jesus was the second Adam, with whom the Father entered into covenant for fallen man; that they can now do nothing of or for themselves, and should therefore come to God beseeching Him to give them faith, by which they shall be enabled to lay hold on the righteousness of Christ; and that faith they will then show forth by their works, out of love and gratitude to the ever-blessed Jesus, their most glorious Redeemer, for what He has done for their souls. This is a consistent, scriptural scheme. Without holding this, we must run into one of those two bad extremes: I mean, Antinomianism on the one hand, or Arminianism on the other; from both which may the good Lord deliver us!

But to proceed. By the seed of the woman, we are here to understand the Lord Jesus Christ, who, though very God of very God, was for us men and our salvation to have a body prepared for Him by the Holy Ghost, and to be born of a woman who never knew man, and by His obedience and death make an atonement for man's transgression, and bring in an everlasting righteousness, work in them a new nature, and thereby bruise the serpent's head, that is, destroy his power and dominion over them. By the serpent's seed, we are to understand the devil and all his children, who are permitted by God to tempt and sift His children. But, blessed be God, he can reach no further than our heel.

It is not to be doubted but Adam and Eve understood this promise in this sense; for it is plain in the latter part of the chapter sacrifices were instituted. From whence should those skins come, but from beasts slain for sacrifice, of which God made them coats? We find Abel, as well as Cain, offering sacrifice in the next chapter, and the apostle tells us he did it by faith, no doubt in this promise. And Eve, when Cain was born, said, "I have gotten a man from the Lord," or (as Mr. Henry observes it may be rendered), "I have gotten a man – the Lord – the promised Messiah." Some further suppose that Eve was the first believer, and therefore they translate it thus: "The seed (not of *the,* but) of *this* woman" which magnifies the grace of God so much the more, that she, who was first in the transgression, should be the first partaker of redemption. Adam believed also, and was saved, for unto Adam and his wife did the Lord God make coats of skins, and clothed them: which was a remarkable type of their being clothed with the righteousness of our Lord Jesus Christ.

This promise was literally fulfilled in the Person of our Lord Jesus Christ. Satan bruised His heel, when he tempted Him for forty days together in the wilderness. He bruised His heel when he raised up strong persecution against Him during the time of His public ministry. He in an especial manner bruised His heel when our Lord complained that His soul was exceeding sorrowful, even unto death, and He sweat great drops of blood falling upon the ground in the garden. He bruised His heel when he put it into the heart of Judas to betray Him, and he bruised Him yet most of all when his emissaries nailed Him to an accursed tree and our Lord cried out, "My God, My God, why hast Thou forsaken Me?" Yet in all this, the blessed Jesus, the seed of the woman, bruised Satan's accursed head, for in that He was tempted, He was able to succour those that are tempted. By His stripes we are healed. The chastisement of our peace was upon Him. By dying, He destroyed him that had the power of death, that is, the devil. He thereby spoiled principalities and powers, and made a show of them openly, triumphing over them upon the cross.

This promise has been fulfilled in the elect of God, considered collectively, as well before as since the coming of our Lord in the flesh, for they may be called the seed of the woman. Marvel not, that all who will live godly in Christ Jesus must suffer persecution. In this promise, there is an eternal enmity put between the seed of the woman and the seed of the serpent, so that those that are born after the flesh cannot but persecute those that are born after the spirit. This enmity showed itself soon after this promise was revealed, in Cain's bruising the heel of Abel; it continued in the church through all ages before Christ came in the flesh, as the history of the Bible and the 11th chapter of the Hebrews plainly show. It raged exceedingly after our Lord's ascension: witness the Acts of the Apostles and the history of the primitive Christians. It now rages, and will continue to rage and show itself in a greater or less degree to the end of time.

But let not this dismay us; for in all this, the seed of the woman is more than conqueror, and bruises the serpent's head. Thus the Israelites, the more they were oppressed, the more they increased. Thus it was with the apostles; thus it was with their immediate followers. So that Tertullian compares the church in his time to a mowed field; the more frequently it is cut, the more it grows. The blood of the martyrs was always the seed of the church. And I have often sat down with wonder and delight, and admired how God has made the very schemes which His enemies contrived, in order to hinder, become the most effectual means to propagate His gospel. The devil has had so little success in persecution, that if I did not know that he and his children, according to this verse, could not but persecute, I should think he would count it his strength to sit still. What did he get by persecuting the martyrs in Queen

Mary's time? Was not the grace of God exceedingly glorified in their support? What did he get by persecuting the good old Puritans? Did it not prove the peopling of New England? Or, to come nearer our own times, what has he got by putting *us* out of the synagogues [i.e. respected churches]? Hath not the Word of God, since that, mightily prevailed?

My dear hearers, you must excuse me for enlarging on this head. God fills my soul generally when I come to this topic. I can say with Luther, "If it were not for persecution, I should not understand the Scripture." If Satan should be yet suffered to bruise my heel further, and his servants should thrust me into prison, I doubt not but even that would tend only to the more effectual bruising of his head. I remember a saying of the then Lord Chancellor to the pious Bradford: "Thou hast done more hurt," said he, "by thy exhortations in private in prison, than thou didst in preaching before thou wast put in," or words to this effect. The promise of the text is my daily support: "I will put enmity between thy seed and her seed; it shall bruise thy head, and thou shall bruise his heel."

Further: this promise is also fulfilled, not only in the church in general, but in every individual believer in particular. In every believer there are two seeds, the seed of the woman and the seed of the serpent; the flesh lusting against the spirit, and the spirit against the flesh. It is with the believer, when quickened with grace in his heart, as it was with Rebekah when she had conceived Esau and Jacob in her womb; she felt a struggling, and began to be uneasy. "If it be so," says she, "why am I thus?" Thus grace and nature struggle (if I may so speak) in the womb of a believer's heart, but, as it was there said, "The elder shall serve the younger;" so it is here – grace in the end shall get the better of nature; the seed of the woman shall bruise the serpent's head. Many of you that have believed in Christ perhaps may find some particular corruption yet strong, so strong, that you are sometimes ready to cry out with David, "I shall fall one day by the hand of Saul." But fear not, the promise in the text ensures the perseverance and victory of believers over sin, Satan, death and hell. What if indwelling corruption does yet remain, and the seed of the serpent bruise your heel in vexing and disturbing your righteous souls? Fear not, though faint, yet pursue; you shall yet bruise the serpent's head. Christ hath died for you, and yet a little while, and He will send death to destroy the very being of sin in you. Which brings me:

To show the most extensive manner in which the promise of the text shall be fulfilled, viz. at the final judgment, when the Lord Jesus shall present the elect to His Father without spot or wrinkle, or any such thing, glorified both in body and soul.

Then shall the seed of the woman give the last and fatal blow in bruising the serpent's head. Satan, the accuser of the brethren, and all his

accursed seed, shall then be cast out and never suffered to disturb the seed of the woman any more. Then shall the righteous shine as the sun in the kingdom of their Father, and sit with Christ on thrones in majesty on high.

Let us, therefore, not be weary of well doing; for we shall reap an eternal harvest of comfort if we faint not. Dare, dare, my dear brethren in Christ, to follow the Captain of your salvation, who was made perfect through sufferings. The seed of the woman shall bruise the serpent's head. Fear not men. Be not too much cast down at the deceitfulness of your hearts. Fear not devils; you shall get the victory even over them. The Lord Jesus has engaged to make you more than conquerors over all. Plead with your Saviour, plead; plead the promise in the text. Wrestle, wrestle with God in prayer. If it has been given you to believe, fear not if it should also be given you to suffer. Be not any wise terrified by your adversaries; the King of the church has them all in a chain. Be kind to them, pray for them; but fear them not. The Lord will yet bring back His ark, though at present driven into the wilderness, and Satan like lightning shall fall from heaven.

Are there any enemies of God here? The promise of the text encourages me to bid you defiance. The seed of the woman, the ever-blessed Jesus, shall bruise the serpent's head. What signifies all your malice? You are only raging waves of the sea, foaming out your own shame. For you, without repentance, is reserved the blackness of darkness for ever. The Lord Jesus sits in heaven, ruling over all, and causing all things to work for His children's good. He laughs you to scorn; He hath you in the utmost derision, and therefore so will I. Who are you that persecute the children of the ever-blessed God? Though a poor stripling, the Lord Jesus, the seed of the woman, will enable me to bruise your heads.

My brethren in Christ, I think I do not speak thus in my own strength, but in the strength of my Redeemer. I know in whom I have believed. I am persuaded He will keep that safe which I have committed unto Him. He is faithful who hath promised that the seed of the woman shall bruise the serpent's head. May we all experience a daily completion of this promise, both in the church and in our hearts, till we come to the church of the firstborn, the spirits of just men made perfect, in the presence and actual fruition of the great God, our heavenly Father!

To whom, with the Son, and the Holy Ghost, be ascribed all honour, power, might, majesty and dominion, now and for evermore. Amen.

If faith did not feed the lamp of hope with oil it would soon die.

Thomas Watson

J.C. PHILPOT ON THE FAVOURED DAYS OF WHITEFIELD

There can be little doubt that there was in Whitefield's day more life and power in the church of God than we now witness, or perhaps have any distinct idea of. Such coldness and deadness have fallen upon the churches that it seems hard to realise the zeal, warmth and earnestness which then prevailed. The simplest, perhaps, and easiest way to do this will be for each of our gracious readers to recall the days of his spiritual youth, "when the candle of the Lord shined upon his head, and by His light he walked through darkness; when the secret of God was upon his tabernacle; when he washed his steps with butter, and the rock poured him out rivers of oil." Let him recall his own earnestness in prayer at that memorable period, his tenderness of conscience, his zeal for the Lord, his deadness to the world, his love to God's people, his times of hearing when well-nigh every sermon seemed blessed to his soul.

The recollection of this never-to-be-forgotten season, the spring of the soul, may serve to bring before his mind the days of Whitefield – that spring-tide of the church, when the flowers appeared on the earth and the voice of the turtle was heard in the land; when the leaf of profession was green and the blossom of promise fragrant; before the fruit had become, as now, wizened from declining sap, and the foliage sear and yellow from the autumnal frosts.

One remarkable instance of the power of God attending Whitefield's ministry is recorded in his life – that after preaching on one occasion in Moorfields, he received, according to his own testimony, "at a moderate computation, a thousand notes from persons under conviction." Making every deduction for natural excitement, giving the fullest allowance for temporary convictions, it affords an unparalleled example of power attending one sermon. Where, at least in our day, is the minister whose labours are accompanied with such striking effects? We may have men clearer in doctrine, but where can we find that life and power, that ardent zeal, that burning eloquence, that devotedness to the work, those astonishing labours, that self-denying life, that singleness of eye to the glory of God, that unwearied perseverance, or that flame of holy love which seemed to consume the very lamp in which it shone with such surpassing brightness? And for this life and power in the soul of a minister, what can be the substitute?

Poor men do not live upon themselves, they live upon others; they live upon the care of others, the love of others, the provision of others; and thus a humble soul lives upon the care of Christ, the love of Christ, the promise of Christ, the faithfulness of Christ, the discoveries of Christ.

Thomas Brooks

NO CASE TOO HARD FOR THE LORD

Address given at Bethel Chapel, Luton, on July 15th, 1974

Reading: Mark 9. 14-29

As I tell you so often, these blessed miracles of the Lord Jesus were not haphazard; all of them were sweetly typical of the miracles of love and mercy that He still performs. So when you read these miracles, may it not just be something that happened those many years ago, but may you see yourself in it; may you say, That is me. This poor father, so distracted, so bowed down – you say, That is me. And you know what he proved – two things, and I dare not say which is the greater – the Lord's compassion and the Lord's power. Really he cast himself with his case on divine compassion. "If Thou canst do any thing, have compassion on us, and help us." Now whatever your hard case tonight, child of God, that will suit you: "Have compassion on us, and help us."

"If Thou canst do any thing." There was a measure of unbelief in it; he put an *if* on it: "*If* Thou canst do anything." Ah, says the Lord Jesus, "If thou canst believe." The Lord Jesus put the *if* the other way round. The poor man said, "If Thou canst do anything." No, said Jesus, "If thou canst believe." And yet there was so much faith in it as he cast himself into the hands of the Son of God. "If Thou canst do any thing, have compassion on us, and help us."

Now let us be clear. This was a very dreadful case. It was an impossible case. This poor boy – his son – possessed of a deaf and dumb spirit. It was not just that he was deaf and dumb, but it seems that in a dreadful way Satan had special possession of him. The whole emphasis of this point was that this case was very dreadful and extreme, but it was not too hard for the Lord Jesus; neither is yours. But it was a very dreadful case. The disciples could not deal with it. No human arm could touch it. It was a dreadful case. It was dreadful in its symptoms. The spirit "teareth him: and he foameth, and gnasheth with his teeth" – dreadful in its effect. He seemed to be in a decline – he "pineth away." It was dreadful in that no human arm could help. "I spake to Thy disciples that they should cast him out; and they could not." A dreadful case.

"Bring him to Me." Now have you got anything tonight, any sin, any dreadful trial, any circumstance, any person, any fear? Whatever it is, however dreadful, however great, "Bring him unto Me." "With God nothing shall be impossible." "Bring him unto Me." Especially if you are exercised concerning some person and the case lies heavily, with weight upon you: "Bring him unto Me."

It seems to me that when he was coming, Satan had his last fling. "Straightway the spirit tare him; and he fell on the ground, and wallowed

foaming." When a sinner is venturing on Christ, Satan will have his fling. If you are on the venture of faith, Satan will have his fling. Doesn't Bunyan speak of someone at the door, and as the door opened and he was pulled inside, suddenly an arrow came and reached the spot where he was standing? Satan's last fling. O do not be surprised if Satan opposes you.

There is another thing. It was of very long standing; the case was not something new. "How long is it ago since this came unto him? And he said, Of a child." It was of such long standing, and there was death in it. "Ofttimes it hath cast him into the fire, and into the waters" – he attempted suicide. Now there you have it, a hard case, dreadful, fearful, impossible. And Jesus said, "Bring him unto Me." May it be a word in season to you tonight and may you be able to venture and bring it all to Jesus.

Then the Lord Jesus worked, and He did it with a word. "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him." You see the dreadful effect, the cry and the rending of him, and then Jesus lifted him up – a perfect cure.

I just want to speak a word on the nature of this complaint, a dumb and deaf spirit. In two senses by nature we are all possessed with dumb and deaf spirits. Our ears are stopped; we do not rightly hear the voice of the Lord, His solemn warnings, His sweet promises, His precious invitations – a deaf spirit. Also a dumb spirit. We are not like the daughters of Zelophehad who spake right; we do not speak at all. There might be a form of prayer, but not real prayer; we are silent. When the new birth takes place, this same mighty Jesus performs a miracle of grace and the deaf and dumb spirit is cast out, then the sinner hears for the first time. "In that day shall the deaf hear the words of the Book." O he will hear as he never heard before and you will speak, if only to cry that God will have mercy on you. Blessed characters who have had the dumb and deaf spirit cast out!

And then in this sense, some that the Lord has quickened into life, who fear His name, still possess this dumb spirit. They do not feel the liberty to declare what Christ has done for them, or in conversation they dare not speak of anything personal. This dumb spirit. "I charge thee, come out of him." We need the Lord more and more to loose our dumb, stammering tongues to enable us to testify of what Jesus has done, and to enable us to praise Him, and to enable us to pray aright, and to rid us of our deaf spirit that we may be more ready to hear all God the Lord is speaking to us.

ENOCH WALKING WITH GOD

By Thomas Boston (1676-1732)

"And Enoch walked with God: and he was not; for God took him" (Gen. 5. 24).

It is too evident that the generation we live in is in a declining condition, that professors are few, but real Christians fewer by far. Religion with many is turned to be the object of their ridicule, and among those that own it, to merely dry and sapless notions for the most part. Few now are added to the church or brought over out of the devil's camp. True godliness languishes, and serious experimental religion wears out. Therefore I would press religion in the life and power of it on those that would save themselves from this untoward generation.

Here shines the brightest star in the patriarchal age, which having given light to the lower world for a time, was afterwards translated into a higher sphere, and passed out of the world in as unusual a manner as he lived in it. For as men live in the world, so ordinarily they go out of it.

There is a long account here, where nothing is marked but names and numbers, men's living and dying, till we come to Enoch, whose singular piety is recorded. Observe: The life of man is for the most part a vain thing, of which, by the sleeping of some and the slumbering of others, nothing remains remarkable, but that they lived and died. But close walking with God serves another and better purpose than to cause one just to fill up room in the world for a while.

From the short history of these antediluvian [before the flood] patriarchs, we may learn one lesson that will serve us all our days, viz. that we must die, how long soever we live. It is reported of one, that by hearing this chapter read in the church, he got such an impression of his own death that he turned religious, that he might die well.

But from the history of Enoch we may learn two lessons:

1. How to live well in this world.
2. The happiness that abides those in another world, who so live here, even eternal happiness of soul and body with the Lord.

In the words there is remarked a real preaching that was given to the old world by Enoch, a life-preaching, for his conversation preached to them what religion was, and what was their great duty, viz. walking with God; a removal-preaching (we cannot say his death preached, for he did not die; but his passage out of this world preached), that there is another and a better life with God in another world, both for soul and body. And this is no doubt marked to show us the mercy bestowed on that generation, that the godly in it might be encouraged, and the wicked left without excuse, while such a bright star shone so fair in that dark age.

For it is observable, that his walking with God is twice told, once, verse 22, and here again in the text, in conjunction with his happy removal, giving us a compendious body of divinity, written for the use of that age especially (not excluding others) in this man's life and translation out of the world. So that God left not Himself without a witness in that degenerate age. They not only heard but saw in him the power of godliness and the reward of it too.

Observe: Men will not only have the best instructions and warnings they get from the world, but those they get from the examples of holy men, to answer for in the day of accounts. There are silent preachers, who yet speak home, as Noah, who " being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world" (Heb. 11. 7); and the men of Nineveh, and the queen of the south, of whom our Lord says, "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here" (Matt. 12. 41, 42). Examples of a holy life, if they do not lead spectators to heaven, will drive them more deeply into destruction.

Though it is charitably thought that all the patriarchs were good men, yet surely the age wherein Enoch lived was a very degenerate and profane age. Methuselah his son died the same year the deluge came on. He lived nine hundred and sixty-nine years. Enoch walked with God three hundred years. So from his translation there were six hundred and sixty-nine to the deluge. Of that they got one hundred and twenty years' warning of the deluge, so that to that time there were but five hundred and forty-nine years. There were none of those here mentioned but they lived more than seven hundred years. And God's Spirit had been long striving with the generation before the last hundred and twenty years. So that we may well reckon that many of those who lived in Enoch's days were of those God's Spirit had so long striven with, and that were swept away by the deluge, and consequently that it was a very degenerate and profane age he lived in, wherein men had come the length to talk and act boldly against the God that made them, as appears from Jude 14, 15: "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him."

Observe: Be the times never so bad, it is men's own fault they are bad too. Eminent holiness and intimate communion with God may be attained in the worst of times. While that generation was running to ruin, Enoch walked with God. The reasons are,

1. Because however men grow worse and worse, heaven is still as good and bountiful as ever. "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear" (Isa. 59. 1, 2). God's door still stands open, though the generation conspire to trouble it very little for supply. Our Lord will never shut His door upon His people because they are few, but it shall stand open as long as there is one that hath business in His house. "O thou that art named the house of Jacob, is the Spirit of the Lord straitened? are these His doings? do not My words do good to him that walketh uprightly?" (Mic. 2. 7).

2. Because those that mind for heaven must row against the stream always, and if they do not, they will be called down the stream in the best of times, for, says our Lord, "From the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force" (Matt. 11. 12). If people will ply the throne of grace, and resolutely set themselves against the epidemical disease of their day, they may keep lively in the midst of a dead crew, though with much difficulty, as our Lord observes, "Thou hast a few names even in Sardis which have not defiled their garments" (Rev. 3. 4).

3. The badness of the times affords matter to excite God's people the more to their duty and close walking with God. The profaneness and formality of those they live among, and the dishonour done to God thereby, should be like oil to the flame of their holy love and zeal, as it was to David: "It is time for Thee, Lord, to work: for they have made void Thy law. Therefore I love Thy commandments above gold; yea, above fine gold" (Psa. 119. 126, 127). The prospect of what must needs be the issue of such apostasy of a generation may also quicken them, even as one is the more concerned to see to his own safety, that the rest of the family are pulling down the house about their own ears, as was the case with Noah, who, among a very wicked and abandoned people had this character: "Noah was a just man and perfect in his generations, and Noah walked with God" (Gen. 6. 9).

4. *Lastly.* Because as the Lord shows Himself most concerned for the welfare of those who are most concerned for His honour, so the worse the times are, they that cleave to Him closely may expect to fare the better, as Noah also did, when the Lord said to him, "Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation" (Gen. 7. 1). Moses never had a more glorious manifestation

of God than at the time when the Israelites had fallen into the idolatry of the golden calf, and God was about to destroy the whole nation, as you will find by comparing Exodus 32. 10, and chapter 33 and 34.

Use 1. Learn that those who keep not up communion with God in the life and power of religion in evil times are in God's account joined and embarked with the generation of His wrath, and be who they will, they will smart with the rest for it, though they put not forth their hands to the notorious abominations of the times they live in. Hence is that threatening, "It shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will He do evil" (Zeph. 1. 12). It is a heavy word that sets formal hypocrites and profane wretches on one and the same bottom: "As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity" (Psa. 125. 5).

2. Bad example with its influence will not excuse people before the Lord. While it is no comfort to go to hell with company, there can be no safety in following a multitude to do evil. What! will men think that because the conspiracy against God and holiness is strong, therefore they may join in it; that because serious godliness is going over the brae [hill], therefore they may give it a push? But woe will be to them that give an unhallowed touch to God's wain [cart] when it is at the halting.

3. To be complaining of the evil of the times, sighing and going backward in religion, is a fruitless, unavailing complaint, neither pleasing to God, nor profitable to one's self. For at no time does religion consist in talking, but in walking with God. And that is but to condemn ourselves out of our own mouths.

4. *Lastly.* Let us be exhorted to study the power and reality of religion in these dregs of time. Let us draw the nearer to God, that we see so many going far from him. And as we would not bring the wrath of God on ourselves, let us neither join with a profane generation, nor continue on our lees with a formal, dead-hearted generation, strangers to the power of godliness.

Spiritual light, thus descending from "the Sun of righteousness," is received through the medium of the Holy Scriptures read with prayer, and through the instrumentality of the gospel faithfully preached, and heard in a spirit of faith. But through whatever channel it is received, it is always communicated by the Holy Spirit, and is known by its sanctifying effects on the mind, conscience and heart.

Thomas Reade

GOD HEDGING UP HIS PEOPLE'S WAYS

From F.W. Krummacher

"I will hedge up thy way with thorns" (Hos. 2. 6).

Thus spake the Lord to His people. In form a threatening, this word was nevertheless in reality, for the friends of God, only a *gracious promise.* Even the godly, so long as they are in the body, are not unconditionally secured against the deception of sins, however thoroughly they have abandoned them. The old man within them may be *wounded* to death, but he is not therefore yet *dead.* Besides, the prince of this world is everywhere busy to mislead them by deceptions of every kind, and to entice them into false ways. As little have the watchmen of Zion under the New Covenant, as had those who were under the Old, to regard themselves as freed from the duty of warning the faithful without intermission against errors. How often do we see, however, the best-meant calls of the watchmen thrown to the winds as *"superfluous"* and those who are warned heedlessly forsaking the right path.

And does the Keeper of Israel, who has promised to His own that He will guard them as the apple of His eye, yet suffer it to happen that they wander from the straight path and go astray? Not seldom indeed He leaves them, even for a wide space, altogether to themselves, that they might afterwards find ground and occasion to adopt, to the praise of His name, these words of the hundred-and-nineteenth Psalm: "Before I was afflicted I went astray: but now have I kept Thy Word. Thou art good, and doest good; teach me Thy statutes."

At some point in the by-path of error along which they walk as in a waking dream, they suddenly encounter a thorny enclosure hemming them in. Not by words of warning, but by opposing Providence and misfortunes, are they brought to a halt. A deep dejection of spirit seizes upon them, but only soon to resolve itself into sorrow and humility. They discover whither a farther prosecution of their self-chosen path would lead them, and who it is that has in mercy, at a fitting time, barred their way. Many, though perhaps not here, yet on that farther side of the grave, shall perceive with astonishment that all the troubles and afflictions they suffered on earth were only such a gracious hedging up of their way by the hand of their heavenly Guide; and *for this* they will praise the faithfulness of God, that He did not spare the thorns in order that He might make true to them the promise given to His people by Hosea.

Better ragged saint than robed sinner.

William Gurnall.

CHRIST AND HIS PEOPLE

By Robert Traill (1642-1716)

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1. Our Lord Jesus Christ was made what His people are. He was made all that we are, except sin. There was no difference betwixt Christ and another man, as He came into the world, but only in this (and it was His glory and our salvation): that He was sinless. But all His people are shapen in iniquity, and in sin did their mother conceive them (Psa. 51. 5). Are the children partakers of flesh and blood? "He also Himself likewise look part of the same.... He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren" (Heb. 2. 14, 16, 17).

2. Jesus Christ was not only made what His people were, but He came where they are. He came into the world, their dwelling-place, and came down from heaven into the earth (John 6. 38). Never did any person come down from heaven but Jesus Christ. Neither could He come down from heaven if He had not been God; for that body He took to Himself was formed "in the lowest parts of the earth" (Psa. 139. 15), as well as the body of other men, though in a singular manner.

What marvellous grace and love was here, that the eternal Son of God would not only take on Him His people's nature, but would come and dwell where they dwelt, and that with delight? See Proverbs 8. 30, 31. "Then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him," as the Son with the Father. It is very like to that in John 1. 1, 2: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." "And the Word was made flesh, and dwelt among us" (verse 14). But see farther what is said: "Rejoicing in the habitable part of His earth; and my delights were with the sons of men" (Prov. 8. 31).

When was this? "From everlasting ... or ever the earth was" (verse 23). "While as yet He had not made the earth" (verse 26). How marvellous is this expression, that God's Son, the eternal Wisdom of the Father, did eternally "rejoice in the habitable part of the earth," when there was no earth; and that "His delights were with the sons of men," when there was no man, nor son of man, in the earth? But "the habitable part of the earth," though not yet made, was the place He was to come into, for redeeming His people. And as He delighted in it from eternity, He came triumphantly into it, in the fulness of time: "Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God" (Heb. 10. 7). He also loved the ground His bride was to tread on, the earth where they were to live in, and where in time He was to court the heart and win the love of His people.

A HUMBLE FOLLOWER OF THE LAMB

Richard Healy was a church member with Mr. Philpot at Oakham. The account is written by his widow

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Richard Healy was born at Wymondham, Rutland, November 28th, 1798. He died at Ashwell, near Oakham, Rutland, on November 28th, 1863. His parents were members of the Established Church, and his mother very rigid in her attachment to it and observance of its forms and ceremonies. His father, a large and thriving farmer, was a man of considerable intellect, a great and active politician and ready speaker at public meetings; of no religion but this, that the worst religion of all was that which most interfered with success in the world. This is named to show the difficulties which my dear husband had to encounter when he was compelled to take up a religion which carried with it the cross.

When about 26 years of age, he was married to an amiable and affectionate wife, whom the Lord saw fit to remove by death in the childbirth of her second child, a son, now a man grown, and a member of the church at Oakham,* when they had scarcely lived together two years. He was now left with two small children, and for a time was almost broken-hearted; for it has been said of him by those who then knew him, that if ever there were a mourner for a deceased wife, he was one. But when his deep grief had subsided he went into the world, and I am grieved to say, but feel compelled to add, ran a course that afterwards made bitter work for repentance. Going down one day to see his baby that was out at nurse in the village of Ashwell, he heard the master of the house in prayer. He was advanced in years, being about 71 years of age, and the father of Joseph Cooper, of whom an obituary written by my husband has appeared in the *Standard* [1863, p307]. A prayer so humble, childlike and scriptural, he has said he never before had heard. Such was the impression made by it on his mind that he would frequently talk with Joseph, who then made a profession, and whose wife was then bringing up the little boy, about the things that he held and believed. These conversations with Joseph and another old man of similar views and profession led them both to hope that God had a favour to bestow upon him, although he looked at that time more like filling up the measure of his iniquity than to become a manifested vessel of mercy.

In 1831 or 1832, Mr. Tiptaft preached in a wagon in the Riding School at Oakham, and Richard went with some companions to hear for himself, concluding from the reports he had heard that the preacher was not in his right mind. He took down notes of the sermon which, if it did

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* Also Richard Healy, later deacon at Oakham, died at the age of 40, December 30th, 1866.

not powerfully arrest him, yet had this effect: that he searched his Bible to see if what he had heard, though so strange and new, was according to the Scripture, and when he met his companions they used to argue the matter over together. Even at this time, though he could not say he had the feeling part, yet he would declare that the preacher had truth on his side. Mr. Tiptaft's text was taken from 1 Thessalonians 1. 4, 5: "Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." One sentence that he heard in the sermon he thought very good: "O how blessed to be able to say, experimentally, 'Therefore being justified by faith, we have peace with God!'"

This sermon, however, though he approved of it as truth, did not bring him out. He still continued very strict in his attendance at church and sacrament, passing through many cutting convictions of conscience, so much so as once to keep him in his bedroom a whole day, when he resolved and vowed again and again that he would depart from evil and keep the law of Moses, but depended upon his own resolutions to do better. All this travail of soul made him greatly distressed at times at the thoughts of death and eternal wrath, but he could find no way of escape. I find no memorandum earlier than June 1st, 1834, when he went again to hear Mr. Tiptaft. The text was from Romans 3. 24. He seemed now greatly cut up, and felt a condemned sinner. Going home to visit his parents, he told his mother there was no hope that such a sinner as he could be saved from eternal wrath. His mother feared that he was deranged. She came over afterwards to Ashwell to see how he was, and before she left, she told a neighbour her fears, who promised to look out, and let his parents know if it increased.

In October 1834, I became his wife. The Lord had, I trust, already begun His work of grace in my heart. I cannot, however, say, that though he had heard Mr. Tiptaft, and was convinced that what he preached was the truth, he was fully decided to follow it, being held so fast to the Establishment by worldly circumstances. But he promised me that he would never oppose my going to hear the truth, and would allow me means to contribute to the cause, and assist the Lord's poor, as far as circumstances would permit. I have many, many times been enabled to thank God for His goodness in this matter. He was a very affectionate and considerate husband, an excellent father, and when fully decided to follow the Lord, a becoming Christian master in his family.

He now took every opportunity of hearing Mr. Tiptaft, and he has also gone to Leicester and Grantham to hear Mr. Chamberlain, and when Mr. Creasy preached at Whissendine he used to go to hear him.

On July 3rd, 1836, he heard Mr. Philpot preach for the first time, at Oakham, from John 1. 13. His doubts and fears seemed in a measure

removed after this time, and he got comfort and strength. On Lord's day, July 1st, 1838, Mr. Turner, of Sunderland, being to preach at Sleaford, he left home on the Saturday to ride to Laughton, where his parents lived, about ten miles from Sleaford, in order to hear him. During his ride down, he begged of the Lord that he might be searched and proved, if he was in the right in God's sight. His parents were glad to see him, and very pleasant, and he began to think he would not offend them, but stop tomorrow with them, instead of going to Sleaford to hear Mr. Turner. With those feelings he fell asleep, and dreamed that he was going on a certain road, when a person passed him and threw down a penny; he picked it up and awoke. This made him think what he had left home intending to do, and he begged of God to give him strength to carry out his intention to hear in the morning. He therefore asked his father to lend him a horse to go to Sleaford to hear preaching, and said he would be back by 2 o'clock. Mr. Turner's text was taken from 2 Thessalonians 3. 3. He was to return for dinner, but he had heard so well, and felt so assured that he had an interest in God's mercy, that it was food for him for many days. This feeling of confidence, as an earnest-penny of an eternal inheritance, was his interpretation of the penny which was thrown to him, and which he had picked up in his dream.

He now began to think he must give up going to church, though he had become very poor for his station. The clergyman was the landlord's brother, a man of high rank and fortune, and much opposed to dissent, his own father and all his relatives disliking dissent also. He stopped as long as he could in the Establishment. Few persons know the difficult position which a tenant farmer without a lease occupies in a small country parish, of which every acre belongs to a high church landlord, and of whom the clergyman is a near relative, able to prejudice his mind, and inform him of all that is going on. This he felt, but these words were always with him: "No man can serve two masters. Ye cannot serve God and mammon." He felt, therefore, that he must come out and leave the event with God, who had determined he should be no loser, temporally or spiritually.

In 1843, a church was formed at Providence Chapel, Oakham, and he was enabled to state the way the Lord had led him, and was accepted, though he had many doubts and suspicions himself as to what he truly was in the sight of God. On August 20th, he was baptized, and as he came out of the water, was favoured with a blessed view of the Sun of Righteousness. He remained a consistent, useful and respected member of the church until his death, was much attached to the minister, cause and people, and for more than twenty years was unceasing in his attendance there with his family. He was still, however, often much tried about his religion, and this was increased by a neighbour dying, who had

been very constant in his attendance on the same means, but never was able to say anything on his bed of sickness and death beyond assenting to the truths. The fear that it might be so with himself gave him many errands to a throne of grace, and he prayed most earnestly that God would search the ground of our hearts, that we might not rest in a form of religion, that so when death overtook us, all our profession should prove as sinking sand. It was a very solemn weight upon his mind for a long time, and seemed to work in a particular way for his spiritual good.

In 1854, his father died, leaving him more means than he had ever expected. He did not, however, alter his manner of living, nor did he seem elated or carried away into pride and worldliness, but said he hoped to have a little more to give to the cause of truth and the Lord's poor, as he now had a farm of his own in Lincolnshire left him by his father, besides the one he rented still at Ashwell. He had some trees cut down and a pulpit and forms made, and asked his spiritual father, Mr. Tiptaft, to preach there once a year when in this part of the country, which request was complied with. Sometimes the barn has been quite full, and at other times, when in the midst of harvest, not quite so many; but he always felt and expressed his pleasure at seeing and hearing Mr. Tiptaft, and often spoke of the faithfulness and decision of his ministry. His custom was to go there [to Abingdon] for two nights once a fortnight in summer, and once a month in winter. He had no acquaintance in that part, and many blessed times has he had there. He always took a book in his pocket, and has said sometimes that his library there consisted of three books – the Bible, Hart's Hymns, and Mr. Tiptaft's sermon, preached at Helmsley, from 1 Corinthians 15. 10, which he read over and over again. To these he added, when it came out, *The True, Proper and Eternal Sonship,* by Mr. Philpot, which he greatly enjoyed and highly prized. He was a constant reader of the Scriptures, and used to peruse with great care and attention the pieces which appeared in the *Gospel Standard,* seeking to enter into their drift, meaning and spirit. This and a constant attendance under the preached gospel, combined with a naturally acute intellect and ready, active mind, were blessed to give him a sound, good judgment in the things of God, and made him a keen, though not a censorious hearer.

He never was a very strong, robust man, and yet, from the activity of his mind and the lightness of his bodily frame, he could get through a good deal of work in the diligent superintendence of his farm. But towards the close of his life he began to feel the exertion too much of going so frequently to his farm in Lincolnshire, and so was led to dispose of part of his land there, and to settle his earthly affairs. Although to all appearance in perfect health, he often, very often spoke of death, and when he visited his brother members in illness, he often remarked, "The

Lord only knows who is to be taken next." Little, however, did those about him think it would be he.

On November 5th, though he attended to business, he did not feel well. On the 6th he had medical aid, and was treated for constipation of the bowels, it not being then discovered that the real disease was an inward tumour, which had formed in the intestines, and was therefore incurable. Under his affliction he was very patient and truly submissive, saying the Lord's will was best. He told all who came to see him it was for death, and how kindly the dear Lord was dealing with him. On Saturday, November 7th, the enemy was permitted to thrust hard at the vitality of his religion. But he was enabled to beg that the Lord would be gracious unto him and repel the enemy of his soul, and the Lord granted his request, for he felt more peace and quietness.

On Wednesday morning, November 11th, a neighbour and fellow-member came to see him. After telling her how he was, he said, "I have not had great things from the Lord, but I have, thanks be to His blessed name, a comfortable hope. I do not fear death." As she was leaving, his countenance beamed up, and he said, "I shall soon join that blessed number, ten thousand times ten thousand, and thousands of thousands." At another time he said, "I have been sweetly solaced in the night." His eldest son, Richard, a fellow-member with him of the church, who had been quite unexpectedly sent for to see him in such a state, said, "Father, I hope you feel comfortable in your soul." He replied, "Yes; I have no fear of death; I feel it a very solemn matter; but, bless the Lord, I feel no sting in it. I am not anxious to die, but I am willing to die, if it be the Lord's will." He further said, "I never felt dear Tiptaft's words as I feel them now: 'Am I fit to die?' What a mercy to be fit for the great change! What a very great mercy to have a religion of the right sort!" His son said, "Yes; indeed, that seems most of the matter." He replied, "To me it seems *all* of the matter. You must be in it to know it." He said, "What a love I have for that dear man, and dear Philpot too. O yes, and for all the children of God." He spake how he felt the awful state of those who were without God in the world, making no profession, and he said, "Thousands in a profession, no better off. O a holy God! A holy God!" His other two sons, who had been sent for from a distance to see him, urged that further medical advice should be called in, but he said, "I know all has been done for me that human aid can do. I now fall into the hands of my Lord, to do with me as may be good and right in His sight."

Many, many times during those five nights and days did he breathe out a prayer of thanksgiving and praise to Father, Son and Holy Spirit for all mercies he had received and was receiving. He several times wished me to read the Word of God to him, always telling me what portion to read, as the whole of the first Epistle general of John, part of Revelation,

and part of Romans. In health, he read the Scriptures daily, and often for hours. In his Bible are marked most of the texts he had heard preached from. He did not put them down as soon as heard, but generally on the Sabbath morning, before he went to hear preaching again, as he felt it to help his memory to keep it in this way in his mind a fortnight.

A few weeks before he was taken ill, a letter of Mr. Tiptaft's was put into his hands to read to the friends who have their tea in the vestry, between the services, and where he always stayed himself for needful refreshment. He began by telling them how much he respected the writer, the Lord in mercy having made him the blessed messenger of glad tidings to his soul, and briefly went through his own experience. Many hearts were knit to him, and there was a general feeling that there was not a word of self; to God he ascribed all the praise.

The last day of his life he kissed me and said, "Twenty-nine years we have lived together. I do not want to leave you; but the Lord gives me submission; and His gracious will be done. Now read again 1 John 1." After a little while, he said, "I do not say that God has never done anything for me, for bless and praise His holy name, He has done all." During his illness, the Lord mercifully permitted him full possession of his faculties; not one incoherent word fell from his lips.

As to myself, so unexpected was death when it came near, that almost the power of speaking seemed taken from me; but these were the answers to the questions I put to him. I said, "Are you happy?" "Yes, yes." "Is Jesus present?" "I can't say that, but I have no fear of death." I again asked him, "Are you happy?" He answered, "O yes!" After an interval he said, "Christ is very precious. Give my Christian love to all the friends." His daughter Sarah then said, "Bless us, father." He said, "God will bless you; the God of Abraham, Isaac and Jacob bless you all – poor Joseph's* blessing." He then looked up with a countenance so blessed, and without a groan or struggle, fell asleep in Jesus.

His pastor, J.C. Philpot wrote of him:

Having known the subject of the above obituary for more than twenty years, during which period I have had many opportunities of seeing and observing him as a constant hearer, a member of the church, and a private friend, I feel I must add my testimony to the sincerity and uprightness of his Christian character. He was not a man of deep experience of either law or gospel, but never professed the least beyond what he had personally felt and known for himself. As he was a man of considerable intellect, and naturally ready of speech and free to talk, he might easily, but for the fear of God, have boasted of a false gift. But I never heard him the least in that strain. Knowing what the grace of God

* Alluding to Joseph Cooper (previously mentioned) blessing his family before he died.

was, and its experimental effects in the heart, he never presumed beyond what he felt was his real state and standing. It was so in his prayers and in his conversation.

But though he had not the experience with which some are favoured, he had evident marks of the grace of God, such as great love to the truth in its experience and power, to the Lord's servants who came amongst us, and to the poor people of God, showing them, especially when enabled by his better circumstances, much kindness and liberality.

In the village in which he passed his life, and where his conduct would be closely watched, he was much esteemed for his integrity, sincerity and uprightness in his temporal dealings, and was especially beloved by the poor for his kindness and devotedness to them on all occasions, for he was truly the poor man's friend, and as the leading man in the parish, an influential one. It might truly be said that when the news of his death was known, the whole parish was in tears for him, for besides his general kindness, being an acute man in all business matters, and of a sound judgment, he was often a wise counsellor to any neighbour who sought his advice. We know that a man may have all this without grace, but it is a mercy when a man who dies in the Lord leaves behind him a good name, so that it may be truly said of him, "The memory of the just is blessed."

BOOK REVIEWS

Rome and the Threat to our Protestant Faith, by Matthew Henry; paperback; 40 pages; published by and obtainable from (free of charge) Settle Graphics, Providence Place, Prospect Terrace, Settle, North Yorkshire, BD24 9BL.

Matthew Henry needs no introduction. Well known for his commentary on the Bible, he is undeservedly less well known as a preacher and faithful pastor. This little booklet contains one of his sermons preached in 1712, on the day originally set aside in the Book of Common Prayer as an annual day of thanksgiving to mark the deliverance from the Gunpowder Plot, November 5th, 1605. The sermon was preached towards the end of the reign of Queen Anne when there were moves to restore the throne of England to the Stuart line of succession, which would have resulted in the return of a Roman Catholic to the throne.

Its subject is therefore of relevance to all our readers today; we have a government which is intent on meddling with our constitution, not only in the male line of succession, but also manoeuvring over changes to the Act of Settlement which establishes our Protestant throne in perpetuity. We must not be blind to the threat such a move would make to our Protestant constitution, our liberties or our heritage. We commend this sermon as an able review of the errors of the Roman faith and the dangers which it presents.

Matthew J. Hyde, Maidstone

Silent Witnesses, by Dr. Garry J. Williams; hardback; 240 pages; price £14.50; published by The Banner of Truth Trust, and obtainable from Christian bookshops.

The book is subtitled, "Lessons on Theology, Life, and the Church from Christians of the Past." The author is the Director of the John Owen Centre at the London Theological Seminary, and an elder at ChristChurch, Harpenden. He "writes about Christians of the past for Christians of the present."

This is an unusual book. The lives of nine worthies of the past are sketched from the fourth century to the twentieth century, including Augustine of Hippo, Martin Luther and William Tyndale. Also included is a chapter on The Council of Chalcedon (451) which attempted to resolve the great conflict that had arisen on the doctrine of the incarnation and Person of Christ. One chapter is devoted to the life of John Laing (1879-1978). Laing was not a theologian or a preacher, but a builder who ran his massive construction company on Christian principles. Whilst this was most commendable and in many respects an example to be followed, we find his philanthropy extended to donating large sums of money to the Billy Graham crusades in the 1950s. The last four sections of the book are described as "Primarily for Pastors and Elders."

We judge the book to be *interesting* rather than *profitable.* The book was not easy to read in the sense that the font size is small, the print faint (almost grey rather than black) and most strangely of all there are no spaces at all between sentences.

Trevor Scott, Harpenden

Letters from the Cabin; previously unpublished or uncollected letters of William Huntington, edited by Matthew Hyde and James North; hardback; 409 pages; price £23.95 (£19.95 till end of December) plus postage; published by the Huntingtonian Press and obtainable from 72a Upper Northam Road, Hedge End, Southampton, SO30 4EB.

William Huntington (1745-1813) needs no introduction to readers of this magazine; his collected works were republished by the late J. R. Broome through the Gospel Standard Trust in 1989 and a new biography *(William Huntington: Pastor at Providence* by Dr. George Ella) was published in 1994. He was a voluminous letter-writer and *Gleanings of the Vintage* (2 volumes) and *Posthumous Letters* (4 volumes) were published after his death. His writings, and perhaps especially his letters, have long been highly esteemed, and it seems almost needless to comment further on them.

Since the publication of *Posthumous Letters,* various others of his letters have come to light, some of which have appeared in various magazines. As a memento of the two-hundredth anniversary of Huntington's death in 1813, *Letters from the Cabin* is a collation in one volume of all such extant letters. It contains explanatory footnotes and short biographies of many of the recipients, which greatly add to the interest. Details of the current location of the manuscripts are also given.

Perhaps when a person is so highly esteemed, there is a natural tendency to hoard everything which relates to them, even things which the person himself in his lifetime would have considered irrelevant. Most of the letters here are spiritually profitable, some are on more mundane and yet interesting everyday matters, and a very few are gathered scraps. We could not but be struck by one

comment of Huntington in a letter to W.J. Brook: "I have stood in the pillory, been laid in the stocks by the heels, and been muzzled in the jaws, when, at the same time, not one in a hundred saw it or knew it. And if so confused as to contradict myself, and to speak unscripturally, and not common sense, so that the people could not understand me, nor make it out, yet they have concluded that 'in the Spirit I had spoken mysteries,' and that I had soared so high in wisdom as that they could not attain to it, it was too wonderful for them; when, at the same time, I blushed at my own folly." Perhaps it might be an encouragement to those who sometimes find Huntington's metaphorical language a little beyond their reach to know that even such a gifted and gracious man as he was, was still a man of like passions as others, and as dependent on the Lord for everything.

John A. Kingham, Luton

BEHOLD THE LAMB OF GOD

Sinners, behold the Lamb of God,
Who takes away our guilt!
Look to His precious, precious blood,
That Jews and Gentiles spilt.

Sinners to Jesus now draw near,
Invited by His Word;
The chief of sinners need not fear,
Behold the Lamb of God.

In every state and time and place,
Plead only Jesus' blood;
However wretched be your case,
Behold the Lamb of God.

Spirit of grace, to us apply,
Immanuel's precious blood;
That we may, till we dwell on high,
Behold the Lamb of God.

Daniel Matthews's Selection

MINISTERS' PRAYER MEETING

Once again a meeting of our ministers for prayer has been arranged, subject to the Lord's will, for Friday, November 15th. This will be at Clifton chapel at 11 o'clock. All ministers who are members of our churches are warmly invited. Please let Mr. Christian know if you hope to come. Refreshments will be served as usual.

We believe these meetings have been very profitable in the past, with a sense of the Lord's presence and a spirit of prayer for the Lord's blessing in our congregations.

THE
GOSPEL STANDARD
NOVEMBER 2013

PERSONAL RELIGION

What a beautiful account is that of poor blind Bartimaeus (Mark 10. 46-52)! And what a clear illustration of what *personal* religion is!

There was a crowd just outside Jericho, "a great number of people." No doubt some were friends and followers of the Lord Jesus, some foes, and many there out of curiosity. But there was one man who was different. He had an impossible case, which no one but Jesus could deal with. Bartimaeus knew He could, and he hoped He would. Is not this venturing faith?

The time came when Bartimaeus heard that Jesus of Nazareth was "passing by": but he did not want Jesus to pass *him* by. So "he began to cry out." In a sense, when we meet for public worship, the Lord Jesus *is* "passing by," but with living souls it is personal: *Do not pass me by.* We think of the old hymn:

> "Saviour, Saviour,
> Hear my humble cry;
> When on others Thou art calling,
> Do not pass me by."

This has been the religion of the people of God from Bartimaeus' day till the present.

"He began to cry out, and say, Jesus, Thou Son of David, have mercy *on me!"* Have you noticed: *they* said, "Jesus of Nazareth" – a despised name; *he* said, "Jesus, Thou Son of David"? Who taught this poor, blind beggar that Jesus was the Son of David? The Son of David is the promised Messiah, the Son of God. And we wonder if Bartimaeus knew that it was promised that when the Son of David should come, He would open the eyes of the blind.

There was a true "looking unto Jesus" here – in dependence, in hope.

> "To Thee I lift my eyes;
> Thou Son of David, hear;
> And let my feeble cries
> Bring Thy salvation near."

The feeble cries of poor Bartimaeus *did* "bring salvation near."

And it was with sightless eyes that Bartimaeus looked to Jesus! What an encouragement for those who, when feeling their need and are crying to the Lord in prayer, they mourn over their spiritual blindness!

Sadly many told him to be quiet, to "hold thy peace." So a sinner venturing on the Saviour, looking to the Saviour, usually finds the opposition of Satan, sin, self and unbelief. But true prayer cannot be stifled and true faith will always fight its way through. "But he cried the more a great deal." And it was the same prayer. The Lord is not displeased with repetition; it is with vain repetition, empty repetition that He is displeased.

Bartimaeus could not give up – and that for one reason (as we sometimes sing): "Mine's an urgent, pressing case." He had no other hope. He had nowhere else to go.

"Jesus, Thou Son of David, have mercy on me." It was the opening of his eyes that he wanted, but he began with "mercy." So did the leper. So did the Canaanitish woman. So must we. If the Lord ever answers our prayers and bestows a blessing on us, it must be on the grounds of mercy. "Mercy through blood I make my plea." Bartimaeus was conscious of his utter unworthiness of the Lord's favour.

"And Jesus stood still." The beggar's cry caused the Lord of heaven and earth to stand still. It seems as great a miracle as when the sun stood still for Joshua in the Vale of Ajalon (Josh. 10. 12). "And commanded him to be called." He was welcome – and "sinners *are* freely welcome still to Christ the sinners' Friend."

"And he, casting away his garment, rose, and came to Jesus." Many have interpreted this as a sinner casting away the garment of his creature-righteousness, which is as filthy rags, that he might be clothed with the righteousness of Christ. This is good divinity, but surely not the point here. Why did Bartimaeus cast away his garment? Not because it was dirty or unsuitable, but rather so that, as a blind man, he would not trip up or stumble as he hastened to Jesus. A sinner in real earnest will be willing to part with everything which hinders his soul from going after the Saviour. Bartimaeus must have been very poor, and his long, flowing outer garment must have been valuable to him; but he was happy to lose it if only he could reach the Saviour.

"What wilt thou that I should do unto thee?"

"Lord, that I might receive my sight." Notice that he called Jesus, Lord.

"Thy faith hath made thee whole."

Then follows a perfect, immediate cure and an immediate effect in the heart and life of Bartimaeus: "Immediately he received his sight, and followed Jesus in the way."

The godly Puritans used to emphasise that when we read these lovely accounts, we must never forget that the Lord Jesus is just the same

today: "Jesus Christ the same yesterday, and today, and for ever." The miracles of the Lord Jesus are wonderful displays of both His divine, almighty power and His tender compassion. Bartimaeus proved both.

"Look to Jesus, kind and strong,
Mercy joined with power."

The miracles are also sweetly typical of the Lord's miracles spiritually and savingly in the hearts and lives of His people. But O how vital this: a personal interest. "Do not pass *me* by."

THE STORM ON THE LAKE

Sermon preached by F.L. Gosden at Broad Oak Chapel, Heathfield, on August 19th, 1951

Text: "And they came to Him, and awoke Him, saying, Master, Master, we perish. Then He arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. And He said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of Man is this! for He commandeth even the winds and water, and they obey Him" (Luke 8. 24, 25).

This morning we referred to the blessed and glorious sovereignty of Jehovah and how He has manifested His sovereignty in the world (and recorded it in Scripture) by the way He has led His people in all ages through this great and terrible wilderness to a city of habitation. God must reveal Himself to be known, and He does sometimes make Himself known in those circumstances into which He brings His people, that there may be teaching and instruction in the midst of trial. We mentioned that this sovereignty determines the time and the circumstances which the Lord appoints for the trial of faith.

"Now it came to pass on a certain day, that He went into a ship with His disciples." If you are the Lord's and He is your Guide and is leading you in that way which will bring you to heaven and to Himself, you will have *days*. When the Lord brings you into another "day," remember the words: "It came to pass on a certain day." In the Old Testament, especially in the prophets Isaiah and Jeremiah, we read constantly of a *day* – "And it came to pass in that day." This shows the sovereignty and lordship of God, not only over the creation which He keeps in store by the same word by which He created it (2 Pet. 3. 7), but over His providence, and if we are kept alive and exercised, we shall constantly have occasion to observe, not only the lovingkindness of the Lord, but His sovereignty, wisdom, majesty and power. And it is a strength to faith not only to observe these things, but to be brought into them, as involved

in His solemn and yet blessed dealings, as we move on through life to eternity.

"And He said unto them, Let us go over unto the other side of the lake." I would not, I dare not, it would be of no profit to us, try and stretch or wrest the Scriptures out of their proper connections, but it may be some of you can realise this lake as representing certain dispensations and periods in your life that you have had to cross. Movements which have altered your condition and position in life and affected your soul exercise, have brought knowledge, even the knowledge of God in what you have passed through. Bunyan's pilgrim, Christian, fell into the Slough of Despond, and O the labour there was there! O the conviction of sin that burdened his conscience there! But faith and the fear of God in his heart leant toward that side of the slough nearest to the celestial city. It is a great thing to observe this as we go on, as to whether we profit and receive instruction under the chastenings of the Lord and in our afflictions. It is solemn for the changing scenes of life to leave us where they find us, solemn to be left prayerless in the midst of affliction and trouble, but O the mercy of it, the blessing, when the Lord is with His dear people through the rivers, in the fires, and brings them out nearer to Himself; their silver refined, that is, the dross separated from the precious metal; refining your thoughts, removing, subduing every evil motion in your heart, refining your speech, removing all backbiting and envyings and jealousies and evil surmisings, all the scum and dross. To be refined by the furnace is very blessed.

"Let us go over unto the other side of the lake." These lakes are not yet the boundless ocean of eternity. There are launchings forth across these different lakes, but there will be a launching forth of faith, not into a lake, but into the ocean of a never-ending eternity.

"And they launched forth." I do trust the Lord may make even those four words a help and an interpretation in some of your cases. O the venturings! How often you are brought to a time when you must act. You may have prayed for direction and feel to have none, but you must act. The time has come you must launch forth; something is ready for you to do; it is your duty to take some course. Well, what would be a good word in such a case? This: "Thou shalt hear a word *behind* thee." I know it is pleasant and seems to give more confidence when we have a word *before* us. We can see it, we can see the moving of difficulties, the opening of doors, but there are many times when we have to launch forth.

> "Venture on Him, venture wholly,
> Let no other trust intrude."

And my friends, if with an exercised soul and prayer you are brought to a point where you must act, but cannot get what you want from the Lord,

if you move under that exercise and in the fear of God, you will prove this, that "the fear of the Lord tendeth to life: and he that hath it shall abide satisfied" (Prov. 19. 23) with your move, with the direction that you went. I believe that it is the work of faith and the fear of God to trust the Lord where you cannot trace Him, and yet in launching forth there will be times when you have no real evidence that this or that way and course is right, but there is just something in you that seems to lead in a certain direction and you commit that way unto the Lord. "Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass." You launch forth, and He will bring it to pass.

Well now, I feel warranted to say that these things are underneath the text, and are intended to be so. "And as they sailed He fell asleep." O now you will begin to question things. When the Lord is not present, unbelief is; when you cannot see Him and merely look at the storm, you wish you had not launched forth, think you made a mistake, and are certainly going to be brought to nothing. And sometimes people are brought to nothing in some project that it was right for them to commence in. That a matter should bring us into trouble does not prove that thing to be wrong; that a matter should bring us into success and prosperity does not necessarily argue that it was right. "No man knoweth either love or hatred by all that is before him," not indubitably. O but there is a *Leader*. And the point is, my friends, not so much to conclude with respect to things *seen,* not always with respect to the matter in hand, not always by the physical nature of any affliction, but, mark this: *are you kept Godward?* You are safe in any ship, however leaky, however weak, you are safe all the while faith maintains its direction Godward.

"And they launched forth." That is an important definition of divine sovereignty in the Proverbs: "The lot is cast into the lap, but the whole disposing thereof is of the Lord." O what an important thing it is, who can estimate the importance of a human soul being born into this world and all the launchings forth there will be, even in a natural sense, in the providence of God through life? Ah, it is well to "remember all the way the Lord our God has led us these forty years" or more "in the wilderness." The meditation of it, my friends, may have two effects upon your spirit. It will bring your mouth into the dust of self-abasement, and yet at the same time you will join with the psalmist: "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

"But as they sailed He fell asleep." It was just the reverse in Jonah's case. *Jonah* fell asleep, but the Lord's eye was upon him. Here the Lord fell asleep, but His people are never out of His mind. And when He was asleep, there "came down" a storm of wind. He "sent" the storm after Jonah. I thought, in reading it, how kind it was of the Lord to send that storm after Jonah. You think of it: Jonah had fled from the

presence of the Lord. Some of you have prayed, and I have prayed almost every day; there is a prayer that I am compelled to pray: "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence." And here is a child of God fleeing from the presence of the Lord, and the good Lord would not let him go. How kind of Him to send out a great wind into the sea! (Jonah 1. 4). Perhaps some of you have not seen His lovingkindness when He has sent out to follow you up with a great wind in the sea and a mighty tempest. We cannot half tell the mercy and love in the whirlwinds and the storms into which the Lord brings us, though really we bring ourselves there. The Lord loved Jonah, and that is why He brought him into this trouble.

"And the ship was like to be broken." He loves some of you and that is why you have some particular troubles, why you have not been allowed to go your own way. Jonah did not get to the end of his voyage; *Paul did,* because the sovereignty of God intended that he should be brought before Caesar and that he should testify of Him in Rome and preach the gospel there, and we have that blessed Epistle to the Romans. O the purposes of God, O His merciful overcomings, and O His merciful frustrations, His merciful overturnings! So He "sent out a great wind into the sea ... so that the ship was like to be broken."

But here on the lake the Lord Himself fell asleep. "And they were filled with water, and were in jeopardy. And they came to Him." So they were brought to a crisis. Well, these are the places, my friends, where a pretty religion will not stand. They did not begin to dress themselves up; they did not go down and compose a prayer and present it with all delicacy to the Lord. What a stench in His nostrils are some respectable religionists who have never been plunged into Job's ditch! "They were in jeopardy." Have you ever been in jeopardy in your soul? Ever been afraid of being lost, ever feared you would be shipwrecked? It is a *real* experience. I think I have felt it more lately than in all my experience. I will tell you when you will feel it, when the Lord seems to be asleep and there is a storm in your conscience, and He permits the devil and carnal reason to stir you up inside, and He remains completely silent, and you are left in the midst of the terrors of an inward hell, with Jonah, in the very belly of hell. You will not want a lecture then; *you will need God, salvation.* Have you ever needed Him? O it is great to be brought to this: "Give me Christ, or else I die!" The whole world is of no use without Him; the help of all the men in the world, all the wisdom of the world can never help me; all the riches, the gold that this world contains, is no more use to me than a heap of ashes. "Give me Christ, or else I die."

"They were in jeopardy, and they came to Him." He intended they should. Have *you* ever come to Him when in jeopardy? O how it meets

that glorious promise in the gospel as recorded in the 3rd John – it is repeated in two verses following – and you will notice there is this perishing sinner in both cases, and you will see what meets this perishing sinner: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish." "*Should not perish."* They *were* perishing; they were bitten; they were poisoned; they were dying. O but the look of faith; to believe in Him! These disciples were in jeopardy; they came to Him. This is believing – coming, believing. Then: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him *should not perish."* The same words: "*Should not perish,* but have everlasting life." But there must be the perishing in experience, my friends. It is the work of the Holy Ghost, and an essential work it is. These men were sinking, perishing sinners, and they came to Him.

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

And you can only cling by faith. He knew they were coming, though He was asleep.

"They came to Him, and awoke Him." He voluntarily slept and He allowed them to wake Him. Ah, my friends, this is a trial of faith. How the Lord loves His people in a storm, and how He loves to see the work of His Spirit in their hearts when they come to Him! "What time I am afraid, I will trust in Thee." "The Lord is good, a Stronghold in the day of trouble, and He knoweth them that trust in Him." "And they came to Him." Peter says, "To whom shall we go?" And so did these men for substance.

You must come to points to know where you are, and what you are, and what your religion is made of. Have you ever been brought to a point when in all sincerity you could look round to your dearest friends, at your home and the shelter there, the provision that He has made for you, at a banking account which secures you from want, and yet say to it all: "It will not meet this case; Lord, to whom can we go? there *is* none else." "One thing have I desired," said David. Before you are brought to feel that there is one thing you desire, you will be brought to see that there is but one thing needful to make you live, one thing needful to save you from the burning lake, one thing needful to pardon your sins. O what a storm and tempest is conviction of sin! I feel it to be so; I know of nothing in providence so alarming and so solemn as conviction of sin and the silence of God.

Do you want to know whether you are dead or not? Do you want to know whether you have salt that will never lose its savour? Well then, mark this, look to yourselves; have you found that in all your exercises

through the changing scenes of life, there has been that in your heart that has *taken you to God in your troubles?* How many of our poor fellow-men have been driven away from God under afflictions, and made an end of themselves! "Who maketh thee to differ, and what hast thou that thou hast not received?" O these blessed comers! "Come unto Me, all ye that labour and are heavy laden, and *I* will give you rest." "Look unto Me, and be ye saved, all ye ends of the earth"; and He gives them a good reason, a good ground for courage: "for I am God, and *there is none else." None else.* And then you believe it. You believe the report.

"And they came to Him." O I believe that these dear disciples, though they were so terrified, knew that He could manage their case, and you may have that feeling, whatever your case may be. When you are brought to an extremity and you come to Him, you believe that, if He will, He can make you clean. You believe that He can open a door, that the government is upon His shoulder; He can open and no man can shut. You believe that He can level every mountain, and sometimes your faith may be strengthened to go unto Him. In view of Him you are able, by faith, to speak to mountains: "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." And you believe it.

"And they came to Him, and awoke Him." What awakes Him? The prayer of the Pharisee? No. The hypocrite? No. The self-sufficient? No. What awakes the Lord? The cry of His dear people. "The eye of the Lord is upon them that fear Him, and His ear is open unto their cry." Prayer awakes Him. The prayer of *faith.* O poor sinner, those of you who are walking in soul desertion and darkness, trouble in your family, responsibility in your business, weakness in your body, as enabled, take this course: "And they were filled with water, and were in jeopardy. And they came to Him." That is the point. O, says Asaph, "It is good for me to draw near to God." I remember feeling that about three years ago. It is a very blessed feeling. I say, my friends, you look behind words: "It is good for me to draw near to God." You see what there is behind, and see if what is behind it is in your soul, in your experience. What made Asaph say that? What had he been doing? He had been backsliding. Some people deny that the people of God can backslide. It is not a question of *thinking* it. I believe those who are taught by the Spirit do not hold to their religion merely because it is their opinion of what is right. They cannot hold it. If I am lost I must believe the truth because of my experience; I must say with Jonah, "Salvation is of the Lord."

"And they came to Him." I do love these people who have been brought into circumstances where they must have Christ. If ever you are brought to need Him, you will be brought to desire Him and love Him. You must, because if you see that He could supply your needs, if you see that there is in Him that which can deliver you from death, if you see in

Him eternal life and blessedness, and feel to need what He is and has, you will love Him for what He is and has, and will not only cry out, "Give me Christ or else I die," but you will say this also: "Thou, O Christ, art *all I want."*

"And they came to Him, and awoke Him, saying, Master, Master, we perish." They just told Him their case, and you do the same, friends. "The feeblest prayer, if faith be there, exceeds all empty notion." The other day, unexpectedly, we entertained a child of God. I had not known much of him before, a simple, gracious, tender, illiterate man, but O the influence he left behind in our home and in our heart! O the broken words of his prayer! He could hardly put a sentence together properly, but O the life in it! I do love the broken language of a broken-hearted sinner. You can perceive the savour of the salt, and it will give you a feeling of union and love for the grace that is manifested in such people.

"They ... awoke Him, saying, Master, Master, we perish!" He knew they would not perish; He would not let them. He loves to hear His people's voice; He loves to knock out of them all that "pretty" kind of religion. I remember on one occasion going to a prayer meeting, and I thought I would think what I must say. When I got to the prayer meeting all my thinking was gone – a good thing too. The Lord gave me a very severe reproof, and I have never forgotten. But if you are brought into trouble and go up to the house of God or into the pulpit under labour and load, a sense of what you are, and, blessed be God, a sense of what He is, you will want to talk about and you will want to hear about real things that will stand, that will never be shaken. These dear disciples were near the kingdom of God.

"Master, Master, we perish!" That is all! You go and tell Him so. It is surprising how the Holy Ghost will help your infirmities. If you want to know how to pray, you go in secret and ask the Holy Spirit to run about in your conscience and in your heart and in your life, and then you tell the Lord what He shows you. You will pray, you will not want a prayer book, you will have your prayer book there. "Master, Master, we perish!" We *must,* without *Him*. But O His people's case awakes Him.

"And they came to Him, and awoke Him." A trembling sinner awakes Him, a confessing, repenting, broken-hearted sinner in trouble awakes Him. And there will be some violence sometimes. If I might speak with reverence, the Lord allows His people to come and shake Him sometimes. Do you think I ought not to say that? Do you think it would be better not to say it? Well, there is one dear man who did. He said to the Lord, "It is time for Thee, Lord, to work ... Pluck Thy hand out of Thy bosom." It is wonderful what the Lord will put in your faith. And there is reverence in it, my friends, when a poor, trembling, perishing sinner comes to the Lord.

"And they ... awoke Him." "It is of the Lord's mercies" that we have not perished, that we have not consumed ourselves. "It is of the Lord's mercies" that we have never been drowned in perdition and in the world and in iniquity, "because His compassions fail not."

"And He arose." O "Let God arise!" You will know the difference then. "Let His enemies be scattered." It is exactly that. "Let God arise, let His enemies be scattered: let them also that hate Him flee before Him.... But let the righteous be glad." When He arises there is such a difference. He arises and scatters His enemies and they *flee* before Him. He arises and His dear people are glad and *rejoice* before Him. Would you be glad for Him to arise for you?

"And He arose." Not as a helpless man, not as one of the apostles with no power, but the mighty God. Omnipotence arose; divine Wisdom arose; *He* arose. *That* is what I want, do not you? Have you got anything you want Him to do? Ah, you may depend upon it, my friends, when that man went down to the Lord about his afflicted son, the Lord did try him, as with the woman when, "He answered her not a word." The Lord, to try this father's faith, said, "Ye will not believe unless I show you some sign from heaven." But you see the reverent rudeness of that man's faith. When the Lord said, "Ye will not believe unless I show you some sign from heaven," he replied, " Sir, come down ere my son die." Never mind about signs from heaven. He knew Him, he came to Him, awoke the Lord by his prayer in his need. "And He arose." He healed that man's son. This is prayer, prayer that awakes the Lord. What kind of prayers do we pray? Have you enough in your prayers to awaken God?

"Then He arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm." Mark says, " There was a *great* calm." I believe it was a great peace. O the difference! "Not a wave of trouble rolls across my peaceful breast." Do you know what it is? "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." There is a great calm. "Great peace have they which love Thy law." And how great was the calm? It was as great as God. It brings to mind that consolation, for there is consolation when the raging of the water ceases and there is a great calm. "We might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Now that strong consolation is as strong as God, and you need a consolation that is stronger than yourself, stronger than your afflictions, and your troubles, and your enemies, otherwise it is no consolation at all. Consolation comes with a deliverance.

"And there was a great calm. And He said unto them, Where is your faith?" O His mercy! He waited till there was a calm, and then instructs them. Have not you known what this is, when the Lord has put

things right and then shown you your little faith? "He said unto them, Where is your faith?" You would have to confess, "Lord, I do not know; I do not feel as though I have any faith; unworthy I am; I feel that I have no grace and no life." O but when the Lord put this question: "Where is your faith?" He did not accuse them of having none. O but then, is not faith invincible? It *is*. How is it, then, that this invincible faith did not get the victory in their hearts in the midst of the storm? Well, it did in a sense because it took them to the right Person. But when your eyes are upon the waves and the billows, my friends, you will sink.

"And they being afraid." But that was a different fear. There are two kinds of fear in these verses. "And they being afraid wondered, saying one to another, What manner of Man is this? for He commandeth even the winds and the water, and they obey Him." This was a blessed fear, it was an awe. It was something like that fear of the disciples when they entered into that cloud on the mount of transfiguration: a reverential awe. They knew what manner of Man He was, but in the calm, when He had brought to their notice His power and in love said to them, "Where is your faith?" you may depend upon it that He manifested Himself afresh to them, His all-sufficiency, and it was an exclamation of adoration and worship: "What manner of Man?" "Who is a God like unto Thee?" Some of us have said, "I shall never doubt again!" O but we shall while we are here, my friends, but when He brings us to our desired haven there will be no more storms, no more need of faith, for we shall "go in to go no more out."

LOOKING UNTO JESUS

By J.H. Gosden, 1953

People, especially young people under concern, often look within, and failing to find anything but sin and darkness and death in their hearts, are ready to despair. Everyone taught of God must of necessity look within and see themselves and their secret sins in the light of God. Such sickening sights effectually prepare the soul for a sight of the Saviour and His cross. "I, if I be lifted up from the earth, will draw all men unto Me." As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life" (John 3. 14, 15).

Experimentally as well as doctrinally, Spirit-taught people learn that there is no hope for them apart from the precious, sin-atoning sacrifice and perfect obedience of the Lord Jesus Christ. But when "stung to death" by sin, and in the lowest depths of soul trouble, these are

sustained in faith and hope and prayer by being led to see all merit in the Redeemer, and the infinite virtue of His death; that He is "more full of grace than they of sin." With groanings unutterable and desires intense, they breathe out such ejaculations as, "Give me Christ, or else I die !" "Thou, O Christ, art all I want!"

Freedom of confession and energy in prayer are in proportion to faith's apprehension of a once-crucified God-Man Mediator now enthroned at the Father's right hand. And when once access and acceptance, pardoning love and redeeming blood, are felt, the spices flow, and fruits of sweet repentance, deep humility, fervent love and holy joy flow forth. All things then become new.

THE MEDIATOR AND HIS BLOOD

Notes of a sermon by Henry Fowler (whose hymns appear in Gadsby's Selection) preached at Ebenezer Chapel, Deptford, on March, 21st, 1827. Henry Fowler was a minister at Gower Street Chapel, London.

Text: "And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Heb. 12. 24).

In taking these words as a text, I have made an omission. The apostle has said in the chapter above that Esau was rejected, and found no place of repentance, though he sought it carefully with tears;* and some of God's own children are much exercised with fears that their case is like Esau's. But were they not God's children, He would let them alone. Esau was a bond-child, as Ishmael was, and all his religious devotions were under and in an old covenant spirit. But, says the apostle, in the next words, "But ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken unto them any more: (for they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart. And so terrible was the sight, that Moses said, I exceedingly fear and quake:) But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. And to Jesus the Mediator." Ah, this is the blessedness of it, as Hart says:

* Most of the godly divines say that this means that Esau could not make his father repent (i.e. change his mind).

"None but Jesus
Can do helpless sinners good."

I am often brought to Hart's religion. It did not use to be so with me, but now I find without Christ, all is nothing. He not only *can* do His people good, but He *does* do them good.

I will, as God shall dispose, speak

I. Of *the new covenant.*

II. Of *the Mediator* of the new covenant; and,

Lastly, Of *the blood of sprinkling.*

I. There are many covenants which people make which are sure not to stand. Job made a covenant with his eyes, but that was no use. I have made such a covenant, and many others, but broke them all. It is all under the old covenant. I dare say some of you are thinking, "O if I had not this entanglement, if I were away from these connections, I would do better." Poor, deluded wretches! You must be brought to give up all your resolutions, and acknowledge you can do nothing. Hart says,

"His fairest pretensions must wholly be waived,
And his best resolutions be crossed.
Nor can he expect to be perfectly saved
Till he finds himself utterly lost."

The voice of the old covenant is, "If ye be willing and obedient, ye shall eat the good of the land" (Isa. 1. 19). This is congenial to our nature. "We will be obedient," said the Israelites. "But," says God, "they like men have transgressed the covenant" (Hos. 6. 7). The law says, "Do, and live." Well, we say, "We ought to do, and we will do all the things the Lord hath commanded." But we can do nothing! It saith also, "Thou shalt love the Lord thy God with all thy heart, and soul, and mind, and strength." But none ever yet did or can, for "the carnal mind is enmity against God." It hates Him. You will ask, "Wherefore, then, serveth the law?" I answer, "It was added because of transgression, that every mouth might be stopped, and all the world become guilty before God."

I find sin mixing even with my most secret devotions, even prayer. This will cure a man of Arminianism, depend upon it. Many preachers nowadays bring the old covenant forward in new terms, and term it "evangelic," just as the plater makes baser metals pass by putting a coating of silver on the top. Many set up in religion who never were set crying or seeking by God. Such follow such fellows. Perhaps you will say I am destitute of affection. But, as John Bunyan saith in his *Pilgrim's Progress,* when asked if the way is safe, "It is safe for those to whom it shall be safe, but the transgressors shall fall therein." So saith Paul, "The election hath obtained it, and the rest were blinded." I do not

want to set you down short, but depend upon it, if God has set you a-seeking and crying, He will never cast you off.

The new covenant is not called so on account of priority, for it was made before the world began, and was revealed after the law was given, and called so also because God gives His people to feel something of the law first, and because it will ever contain a newness to the elect. It is unconditional and everlasting, and God's "wills" and "shalls" will prevail till every elect vessel is brought safe to glory. This covenant was made between the Father, Son and Holy Ghost. God the Father, God the Son and God the Holy Ghost said, "Israel shall be saved in the Lord with an everlasting salvation." David sings sweetly of this covenant in his last words. He took many bad steps (and is not this an encouragement to do the like? God forbid! but they are left on record like beacons or buoys in the sea to bid the sailor to sheer off). He was a man after God's own heart, and his Psalms are the best prayer-book in the world. He was the sweet singer of Israel, and in my opinion the man sang the sweetest song in his last words: "The Spirit of the Lord spake by me, and His word was in my tongue. Although my house be not so with God; yet He hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although He make it not to grow." (See 2 Sam. 23. 1-5.) I like to hear a person speak of the covenant: "I will give Him" – Christ – "for a covenant to the people, that thou mayest be for salvation to the ends of the earth." "The secret of the Lord is with them that fear Him; and He will show them His covenant."

I once read a man's dream. It was printed some years ago. He was an old minister, away from his home, and slept with a friend. As he slept he dreamed of the covenant, and the other heard him talk in his sleep many precious things of the covenant, and at last the old man said, "If the children of God were to dwell more upon the covenant they would be as happy as the days are long." His friend was uncommonly delighted to hear him speak about the covenant. He has "laid the foundation of our hope in oaths and promises and blood." "My covenant shall be with him of life and peace." "My covenant with him will I not break, nor alter the thing that has gone out of My mouth."

II. I come now to speak of *the Mediator* of the covenant, which is Jesus the Saviour. Paul says, "Now a mediator is not a mediator of one, but God is one," and lost sinners are the offending party. Job wished for "a daysman" – or mediator – "to lay his hand upon both." Jesus was the Word made flesh, the eternal God and the Son of Mary, called "a worm, and no man, a reproach of men, and despised of the people." "I saw that there was no man, and wondered that there was no intercessor; then my own arm brought salvation." "Then I restored that I took not away." Joshua saw him, and said, "Art thou for us or for our adversaries? And he said, Nay; but as Captain of the host of the Lord am I now come. And

Joshua fell on his face to the earth, and did worship" (Josh. 5. 13-14). Now compare this with what Paul says: "For it became Him, for whom are all things ... in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings" (Heb. 2. 10). He is also called "the Author and the Finisher of faith."

But the text says, "Ye are come unto Jesus, the Mediator of the new covenant." And He says, "Come unto Me, all ye that are weary and heavy laden, and I will give you rest." And sure I am there is no real rest till we do come to Jesus. There is none arising from convictions, though they are evidences to others of the footsteps of the flock. If I were sure this was the last time I shall speak to you, I must say that a sight of and an interest in the Mediator is the greatest blessing you can have by the way. I well remember the happiness I enjoyed when the Lord the Spirit first showed me a little of Him. As long as we are here we shall be continually learning, for we learn but little at a time; nay, even if one lived to the age of Methuselah we should still be learning. I find daily need of the Mediator; I could not live without Him.

O even a glimpse of Him between the clouds is rejoicing to one's soul, for my own heart so befools and bedevils me that I am full of doubts and fears, not of my interest particularly, but of whereabouts I am, like a traveller in a wilderness, or a sailor tossed upon the waves and who has lost his compass. And the devil will set me to look at the saints and their faults, and at myself, and I am ready to say there is nothing at all in anyone. But this is my infirmity, and sure I am that, as travellers cannot pass along without picking up dirt by the way, no more can the saints. But God will often bring His people to confession, like the prodigal, saying, "I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." There is still the law in the members, "the flesh lusting against the spirit," and sometimes I have thought it strange that the Lord should indulge others and seem to pass me unnoticed. Then I have been so jealous, and "jealousy is cruel as the grave," that I have been ready to say, "Tell my Beloved I am sick of love."

I was enabled as I came along to Deptford this afternoon to sing for a few moments (and that is something of a wonder nowadays), and this was the song:

"Yes, I to the end shall endure,
As sure as the earnest is given.
More happy, but not more secure,
Are the glorified spirits in heaven."

And I said, "Bless the Lord, O my soul, and all that is within me, bless His holy name, and forget not all His benefits." Ah, my friends, after a few years we shall be gone, and then what will avail what men think of us, or their opinions about us?

III. I come, in the third place, to speak of *the blood of sprinkling*. It is a figurative expression, in allusion to the blood of the passover lamb, when Moses commanded the children of Israel to kill the lamb and to sprinkle the blood upon the doorposts and the lintels. And when the destroying angel went forth and slew the firstborn of Egypt, he passed by all (or over all) who were in the houses so sprinkled with blood – this is the meaning of the passover. It is said that "by faith Moses kept the passover, and the sprinkling of blood, lest He that destroyed the firstborn should touch them.... And the book and the people and all the vessels of the sanctuary were sprinkled with blood." And sure I am that all the vessels of mercy are or will be sprinkled with the blood of Christ, said to be "elect according to the foreknowledge of God the Father, through sanctification of the Spirit ... and sprinkling of the blood of Jesus Christ" (1 Pet. 1. 2), and in Hebrews 13. 20 it is called, "the blood of the everlasting covenant."

The first thing that the soul feels of any weight is its sin and soul-sickness. As Hart says,

> "Thine's indeed a lost condition,
> Works cannot work thee remission,
> Nor thy goodness do thee good.
> Death's within thee, all about thee,
> But the remedy's without thee;
> See it in thy Saviour's blood."

"Having," saith Paul, "our hearts sprinkled from an evil conscience"; and again, "We joy in God through our Lord Jesus Christ, by whom we have now received the atonement"; " Being justified by faith, we have peace with God through our Lord Jesus Christ." Hence, "in that day thou shalt say, O Lord, I will praise Thee." Why, what is the matter? "Though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me." What, then! Has God changed? No; but it is so in his apprehension. "I will trust, and not be afraid." Why, what is the matter? "The Lord Jehovah is my strength and my song; He also is become my salvation." "Praise the Lord, call upon His name, declare His doings among the people, make mention that His name is exalted. Sing unto the Lord; for He hath done excellent things: this is known in all the earth" (Isa. 12).

Such see the King in His beauty. But perhaps you are saying, "I know nothing of this; I am merely weeping." I answer, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

God bless what I have spoken, and I add no more.

I AM THE WAY

By Charles Ross, 1888

Let us now endeavour to ascertain the meaning of these glorious words: "I am the Way." The language certainly implies that the *old* way, by the covenant of works, is barred against us for ever. The door of heaven is shut against every child of Adam, on the ground of anything that he can now do or suffer. The glorious perfections of Jehovah – His holiness, His justice, and His truth – bar up the way, while at the same time the sinner's alienation and enmity of heart incapacitate and unfit him for entering thither. But the blessed news which Jesus proclaims to us here is that He Himself is the Way. He has not only opened up the way, but He is *Himself* the Way. Christ in His Person and Work; Christ as the great High Priest of His church; Christ as the Mediator, the Daysman between God and sinners, is the Way – I Myself am the Way. So that if we would ever reach the end of which He here speaks, we must have a personal interest in and a vital connection with Himself.

But the way – to whom or to what? The way to the Father, for, says Jesus, "No man cometh to *the Father* but by Me." Instead of the Father's *house,* Jesus here substitutes the Father *Himself.* For men do not first come to heaven and then afterwards find out God, but we are first to find out God and then come to heaven. O let us beware of imagining that we can be on the way to heaven, while we may have no intercourse or fellowship, through Christ, with the God of heaven.

What a wonderful way to the Father is this! It is an *old* way; for in an important sense, He is "the Lamb slain from the foundation of the world." Abel came by this way to God, and so did all the Old Testament saints. For although redemption was not yet wrought out, they were saved on the ground of the redemption that was afterwards to be accomplished; they were saved, if I may so express it, on credit, God having confidence in the covenant-engagements of His own Son. It is a *new* way also (Heb. 10. 20). The New Testament church comes to God by this way; ay, and the church of God will be eternally coming to Him by this same way. It is a way that shall never become old.

It is a *living* way, moreover. For Christ has eternal life in Himself, and eternal life is the portion of all who take this way. And there is another thing in this connection, which ought greatly to commend it. It is a *safe* way; *none perish* that take this way to God: My sheep "shall never perish, neither shall any man pluck them out of My hand" (John 10. 28). And, in a word, this is the *only* way to the Father: "No man cometh to the Father but by Me." "There is one God, and one Mediator between God and men"; yea, one Mediator, because there is but one God – "the Man Christ Jesus" (1 Tim. 2. 5). And this shuts out for ever all other ways by which men would seek to come to God.

CHRIST'S GLORIOUS VICTORY

James Durham (1622-1658) on Isaiah 53, verse 12, especially "dividing the spoil with the strong." As an old Scottish divine, it will be noticed that Durham uses many old Scots words.

Particularly observe, that though our Lord Jesus Christ, in the work of sinners' redemption, had a sore combat and fight, yet He has a glorious outgate [deliverance], triumph and victory. It was the greatest, sorest and most furious onset and assault that ever was heard of that our Lord Jesus encountered, as the remembrance and consideration of what has already been spoken (of His being in an agony and sweating drops of blood; of His praying that if it were possible, that cup might depart from Him; of His crying, "My God, My God, why hast Thou forsaken Me?" etc.) will most convincingly make out; the justice of God pursuing Him for all the guilt of the elect, principalities and powers being in his tops [engaged against Him]; the devil, the prince of this world, having all his instruments yoked and at work; some to nod the head, some to mock and scourge Him, etc. Yet He did abide it all out. "He gave His back to the smiters, and His cheeks to them that plucked off the hair: He hid not His face from shame and spitting" (Isa. 50. 6), and had a most glorious victory and triumph over all.

What we said in exponing [explaining] of the words clears it somewhat, and that word, "Now is the judgment of this world: now shall the prince of this world be cast out" (John 12. 31), to point out His victory over the world and the devil. And that word, He "spoiled principalities and powers" (Col. 2. 15), He unclothed them, and left not (as we commonly speak), a whole rag on them. He by a strong hand pulled all the elect from them, and left none of them in their possession; He brake open the prison doors and set them all at liberty. This was indeed a great victory. He also has a great spoil of many captives and great glory, being exalted in our nature "at the right hand of the Majesty on high, having a name above every name, that at the name of Jesus every knee might bow" (Heb. 8. 1; Phil. 2. 9, 10). And that passage is to the same purpose, "He hath put all things under His feet," etc. (Eph. 1. 20-22).

If we look to *reason,* it cannot be otherways.

1. If we consider what our Lord Jesus was in His Person, being the Son of God, He cannot but be glorious. He prays, "Father, glorify Me with that glory which I had with Thee before the world was" (John 17. 5). Though by being Man He became of no reputation, and a veil was drawn over the declarative glory of the Godhead in His Person for a time, yet He remained still the Son of God, and glorious in Himself,

and it cannot be but He, that is God, must be glorious in His exaltation when that veil that obscured His glory is taken away.

2. His office as Mediator and Head over all things to the church could not but be great and glorious; and therefore, when that of Psalm 16. 10 is cited by the apostle (Acts 2. 24, and Acts 13. 35), it is said that it was impossible that death could keep Him.

3. It will be clear, if we consider the work itself wherewith He was entrusted, it being a work that was so well liked of and approved by God, He could not but have a glorious victory and outgate. Therefore He says, My Father loveth Me, because I lay down My life for My sheep (John 10. 17). And it is said "Because He humbled Himself, and became obedient unto death, therefore God hath highly exalted Him (Phil. 2. 8, 9). It was the contract between God and the Mediator that He should first become low, and then be exalted; and therefore He behoved to be exalted and made very glorious.

Use One. Learn not to undervalue, nor to veil and obscure the glory of the Mediator, from the consideration of His sufferings. For though He was low, yet He is now exalted; He had a most noble, excellent and glorious victory and triumph over all His enemies. There are none of us all but shall have a confirmation of this truth in our bosom at the day of judgment, when He will be seen to be Judge of quick and dead (which is a part of His triumph), having so many redeemed slaves (to speak so) at His back. And indeed it is no little part of religion to get this point deeply impressed on our hearts, that our Lord Jesus, who was once low, is now exalted to such glory. Look to it, and we will find a great part of our deadness and unsoundness here, that His greatness bulks not suitably in our eye [appears so little in our eyes]. Alas! we do very much undervalue Him. But this humiliation being for us, it should not make us think the less of Him, nor make us lessen the high esteem we should have of Him, but should in reason make us think the more of Him, and put the greater price on Him.

Use Two. It is a most comfortable doctrine, in reference to all ups and downs of the time, and to all the straits that His church and people can be put to; it cannot be ill with Christ, and it shall not be ill with them. He may have contests, but He shall get, yea, He has gotten the victory; He once died to die no more. All that He has now to do is to make application of His purchased redemption, and to divide the spoil; to notice (which He does most narrowly) what of His purchase is yet in the devil's possession, and to rescue and set it free. He has gotten the possession of the kingdom, and it must and it shall go well, let the world rage, and let the sea roar, and the floods lift up their voice, and the mountains be cast in the sea. Whatever confusions and overturnings

come, or whatever troubles be, our Lord Jesus has gotten the victory and is dividing the spoil.

He will take no other division than what Jehovah has made and carved out to Him. It will not be what devils or men, what great men, kings, princes, parliaments, potentates, armies, etc, are pleased to give or allow to Him, but He must needs have the portion promised Him with the great, and the spoil with the strong. He shall certainly get that, and none shall be able to bereave Him, or take a bit of it from Him. Yea, none shall possess a foot-broad of ground bestowed on Him and His followers. He shall have a church and ordinances dispensed therein, where He intends it, and souls shall be gathered to Him from all quarters, as they were given to Him. And maugre [notwithstanding] all the malice and proud opposition of devils and men, all that the Father has given to Him shall come to Him, without all peradventure or possibility of misgiving. They shall not by all their opposition and persecution be able to keep any one of the gifted ones from coming to Him in the season agreed on between Jehovah and Him.

And secondly, it is comfortable to God's people as to their own particular case. Corruption is a strong and formidable enemy; the devil is a restless enemy, and goes round about like a roaring lion seeking whom he may devour; the world is a deceitful, ensnaring enemy, and does often, in a manner, even overwhelm them. But our Lord Jesus has the victory, and parting of the stakes (to say so), or the dividing of the spoil. These that remain at home, the [most] feckless boy or girl, lad or lass, shall divide the spoil. This is it that Job comforts himself with: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth" (Job 19. 25-27), to wit, as sole and absolute Conqueror, the victory being entirely on His side. "With these eyes shall I see Him, and no other for me, though worms destroy this body."

Believers, O believers! There is a good day coming. He has gotten the victory, and so shall you. "The God of peace shall bruise Satan under your feet shortly" (Rom. 16. 20). And whatever wrongs you suffer, and whatever straits you be under now while the wicked are in prosperity, there will be a new decision, yea, a new division ere long. All shall be snatched from wicked men, but your cup shall run over. There shall be no more fighting, no more parties to give you battle, or to oppose you, when He shall have beaten all enemies off the field. It will be a poor and sorry portion that many will get in that day, who did not trust to Christ's spoil, when you believers shall be sharers with Him in it.

Use Three. This says that it is both hard and sad to top [strive] with Christ and to be found in opposition to Him. I speak not so much of public contests, such as Pilate, Herod, the scribes and Pharisees had with

Him, and which many great ones of the earth still keep up against Him, who will find the smart of their opposition ere long; but of all that contend with Him in His ordinances, and who say, by their practice at least, "Let us break His bands asunder, and cast away His cords from us" (as it is, Psa. 2. 3); "And we will not have this Man to reign over us" (as it is, Luke 19. 14, 27). He will say, "Bring out these Mine enemies, and slay them before Me."

Beloved hearers, this day is coming when all of us will stand before Him and shall see Him divide the spoil, and woe, woe will be to that person that day that would not submit to His government. O what a dreadful thing will it be to be slain before the Mediator, to have the Prince of life taking holy pleasure in your death, because you sided with the devil and the lusts of thine own heart; because you resisted and quenched His Spirit and barricaded the way of His access to you! But it shall be well, unspeakably well with Christ, and all that are His, in that day. He and they shall triumph most gloriously. The splendour, spiritual state and majesty of that triumph shall infinitely transcend all that has been looked at with wonder in the most glorious triumphs of the greatest emperors, kings or captain generals in the world.

Consider what this spoil is, even to "see His seed," and to "justify many," and to get them brought in to Him, and made partakers of His grace and glory. Observe, that it is a part of Christ's victory, triumph and glory to get the devil defeated, and dung [beaten] out of souls, and to get them converted, justified and saved through His blood. When He is triumphing over enemies (as it is, Col. 2. 14, 15), what is He doing? He is even tearing the bond that was above the elect's head, and blotting out their debt; in that He triumphs most gloriously. So, "Thou hast ascended on high, Thou hast led captivity captive" (Psa. 68. 18); there is His triumph and spoil, even a company of poor slaves redeemed by Him. The weapons, says the Apostle, of our warfare are not carnal, but spiritual, and mighty through God, to the bringing down of strong holds, and leading every thought and imagination lifted up against God captive unto the obedience of Christ (2 Cor. 10. 4, 5); there is Christ's victory and triumph.

What are the strong holds that He batters, storms and takes? He makes some proud hearts to stoop and yield to Him, and carries some that were rebels to Him captive to His obedience. O happy captivity! It is not meant in respect of thralldom and bondage, but in respect of voluntary subjection to Him. This is a most noble, notable and lovely victory and triumph, and glorious day indeed, which is ours as well as His, it being the redeeming of poor, captive sinners, and bringing in of many followers to the Lamb. And therefore it is called satisfaction for the travail of His soul and the justifying of many (verse 11); that is the

spoil and the prey. It is called, "The pleasure of the Lord" (verse 10); and, in this verse, His portion and spoil.

What does our blessed Lord Jesus take to Himself? What does this David claim or take to Him as His spoil, who is alone the Monarch of this great universe? It is a number of poor sinners. "Come to Me," He says, "ye blessed of My Father, inherit the kingdom prepared for you" (Matt. 25. 34). He has no more, He seeks no more, but so many souls as He minded to do good to. When the Lord divided the nations (as it is, Psa. 135) He chose Jacob for His portion (Psa. 135. 4).

Some have felt that Durham's 72 sermons on Isaiah form one of the finest works on the Person and work of Christ.

SOWING IN TEARS

By Thomas Adams (1583-1652)

"They that sow in tears shall reap in joy." They sow in *faith,* and God will bless that seed. It shall grow up to heaven, for it is sown in the side of Jesus Christ who is in heaven. "He that believeth on God" – this is the seed – "shall have everlasting life" (John 5. 24); this is the harvest. *Qui credit quod non videt, videbit quod credit* – he that believes what he doth not see; this is the seed: shall one day see what he hath believed; this is the harvest.

They sow in *obedience.* This is also a blessed seed that will not fail to prosper wheresoever it is cast. "If ye keep My commandments" – this is the seed – "ye shall abide in My love" (John 15. 10); this is the harvest. "Ye are become servants to God, and have your fruit unto holiness" – this is the sowing – "and the end everlasting life" (Rom. 6. 22); this is the reaping. *Obedientia in terris, regnabit in cælis* – he that serves God on earth and sows the seed of obedience shall in heaven reap the harvest of a kingdom.

They sow in *repentance,* and this seed must needs grow up to blessedness. Many saints have now reaped their crop in heaven that sowed their seed in tears. David, Mary Magdalene, Peter – as if they had made good the proverb, "No coming to heaven with dry eyes." Thus nature and God differ in their proceedings. To have a good crop on earth, we desire a fair seedtime, but here a wet time of sowing shall bring the best harvest in the barn of heaven. "Blessed are they that mourn" – this is the seeding – "for they shall be comforted" (Matt. 5. 4); this is the harvest.

They sow *in renouncing the world,* and adherence to Christ, and they reap a great harvest. "Behold," saith Peter to Christ, "we have

forsaken all, and followed Thee" (Matt. 19. 27); this is the seeding. "What shall we have therefore?" What? "Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (verses 28, 29); all that you have lost shall be centupled [multiplied by a hundred] to you. And you shall "inherit everlasting life"; this is the harvest. "Sow to yourselves in righteousness, reap in mercy" (Hos. 10. 12).

They sow *in charity*. He that sows this seed shall be sure of a plentiful crop. "Whosoever shall give to drink unto one of these little ones a cup of cold water only" – a little refreshing – "in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10. 42). But if he that giveth a little shall be thus recompensed, then "he that soweth bountifully shall reap also bountifully" (2 Cor. 9. 6). Therefore sparse abroad with a full hand, like a seedsman in a broad field, without fear. Doth any think he shall lose by his charity? No worldling, when he sows his seed, thinks he shall lose his seed; he hopes for increase at harvest. Darest thou trust the ground and not God? Sure God is a better paymaster than the earth; grace doth give a larger recompense than nature. Below thou mayest receive forty grains for one, but in heaven (by the promise of Christ) a hundred fold: a "measure heapen, and shaken, and thrust together, and yet running over." "Blessed is he that considereth the poor" – this is the seeding – "the Lord shall deliver him in the time of trouble" (Psa. 41. 1); this is the harvest.

A SHOCK OF CORN FULLY RIPE

The life of Joseph Cooper, one of J.C. Philpot's church members, referred to twice in the article on Richard Healy last month (pp. 312, 317). This account is obviously written or compiled by Mr. Philpot himself with help from some of his members.

Joseph Cooper was born August 20th, 1788, and died May 13th, 1863.

His parents, Francis and Mary Cooper, were for many years members at the Particular Baptist Chapel,* Oakham. His father, who was one of the deacons of that church, was a man of prayer, one who watched carefully over his family and exercised a strict restraint upon them to preserve them, as far as he could, against all outward evil; more so, indeed, than was at all agreeable to young persons, and having the effect of making them desirous of getting from home into service, which

* This is quite a distinct chapel and cause from that at Providence Chapel, Oakham; and though formerly a place of truth, has for many years become quite sunk into the general profession of the day. (All the footnotes are J.C. Philpot's original ones in 1863.)

Joseph, therefore, did at the early age of 13. When in service, the effect of his parents' care and watchfulness became, however, in the kind providence of God, visible in preserving him from those gross and open sins into which so many youths fall, especially of his age and station, such as swearing, drinking, card-playing, and other vile abominations, the temptations to which he was enabled to resist by a secret power that he did not then understand. In his last year of farmer's service, at Mr. Tampion's, at Burley, near Oakham, he was very much exercised about the state of his soul, so that he used to retire into the plantations on the farm, with Burder's Sermons and Watts's hymnbook, and try to pray as well as he could.

Joseph and the young woman who afterwards became his wife lived together in service at Mr. Tampion's, who left the farm at Burley at Lady Day, 1813, when they were married, and, by permission of Joseph's parents, went to live in the same house with them near Oakham, and with them statedly attended the same place of worship for many years. About the time of his marriage, he read Bunyan's *Visions of Hell and Heaven,* which made a great impression upon him, and led him very earnestly to call upon the Lord to make known to him whether he was right or wrong in His sight. About the same time he had a dream, in which he seemed to have a sight of the damned in the bottomless pit, but felt himself mercifully delivered from it.

He was kept for some time at this period labouring for life, till one evening, in a little prayer meeting held in his father's house, a sermon of Cennick's was read, towards the conclusion of which a burst of light came in upon him, in which the Person and glory of the Lord Jesus Christ was most powerfully revealed unto him. Speaking of this afterwards, he has been heard to say, "I had heard of Christ, and had read much of Him, but had never seen or felt the Godhead, glory and beauty of the Lord shine forth as it did then." After this, the Scriptures became an unsealed Book to him, and he seemed to read them with new eyes. The mighty works and miracles of Jesus shone into his soul, and all things became new; the love of Christ filled his heart. "If ever to my feelings," he used to say, "perfect love did cast out fear, it was at that time. I felt as if I could follow Jesus through floods and flames; sweet peace flowed into my soul. I lay down in peace, I slept in peace, I awoke in peace, being surrounded with a sensible feeling of the presence of God. In this state I abode for some months, but afterwards felt a gradual decline of those sweet blessings, but yet was not left quite alone.

"Soon after this," he says, "I saw the ordinance of believers' baptism, as set forth by our blessed Lord, and felt a desire to follow Him in it. I went, therefore, before the Baptist church at Oakham, and told my case, when I was cordially received into church fellowship, and was

baptized by the then minister, Mr. Joseph Belcher. When Mr. Belcher's ministry at Oakham was over, he was succeeded by a minister from whom I could receive no spiritual benefit, and the hymns and the scriptures read were what I principally fed upon. This minister was followed by Mr. Hinmers, from whose ministry I received spiritual edification, and then again went on my way rejoicing for a season. After Mr. H.'s dismissal, his successor, according to my hearing, preached an unsound doctrine, and according to my feelings was not sent of God to preach.

"About this time, Mr. Tiptaft came to Oakham to preach, and a regular service commenced at what was then called the Factory,* now Providence Chapel, and myself and four or five others, not being able to hear our own preacher, separated from our usual place of worship. I felt it at the time to be a great trial to leave the people, but finding by the blessing of the Lord the truth preached at the Factory blessed to my soul, I was enabled to separate myself entirely from a ministry that I could no longer receive; and as I found that the pure doctrine of sovereign grace alone, as held forth by the preaching at the Factory, confirming to my soul in the great truths of the everlasting gospel, I continued to hear at no other place.

"It was a considerable time, however, before a church was formed at Providence Chapel, and I was not amongst the first that formed it; but after a time I felt desirous to join it, and having been already baptized, after I had been before the minister, Mr. Philpot, and the members, I was received; and I now feel, as a dying man, that I have reason to bless the Lord for being permitted to join the church at Oakham, formed under the ministry of Mr. Philpot. But still, since I have been a member of the church there, I have known much trial and darkness of mind, and have been brought so low in soul feeling as even to doubt whether I had any part or lot in the matter; the great accuser of the brethren following me all the day with these words: 'Twice dead, plucked up by the roots'; 'To whom is reserved the blackness of darkness for ever.' But the Lord, who knoweth how to deliver the godly out of temptation, broke the snare and set my soul again at liberty, to whom be glory and honour, thanksgiving and praise for it.

"Under the special influence and operation of the blessed Spirit, through the word preached by Mr. Philpot and others who occupied the pulpit at Oakham in his absence, I became more and more confirmed and established in the great and leading truths of the gospel of the grace of God."

Here the account he has given of himself, and which was taken down from his lips, ends, and the rest is supplied by a friend, a member

* It was so called as having been originally built and used for a silk factory. But the manufacture not succeeding, it was sold, and a part made into a chapel.

of the same church, almost his next-door neighbour, who had known him the greater part of his life.

He lived as a married man fourteen years as a lodger in his father's house, working as a labourer and shepherd for his livelihood, his family consisting of a son and daughter. The latter lived to be a woman and died of consumption, a witness to the power of God's grace, with a good hope of eternal life. He was naturally of a very gentle, kind disposition, and was highly esteemed by all who had to do with him. Even all his neighbours who disagreed with him in religion respected him as a man, his walk in life being so consistent with his religious profession that no one ever could or did say of him, "There goes an Antinomian."* For the last fifty years of his life he was a diligent and studious reader of the Word of God, and having a penetrating mind he had a great knowledge of the letter of the Scriptures, as well as a sweet, experimental acquaintance with their power. He was also a reader of sound authors, and found their writings much to his soul's profit. In both public and private prayer he was simple, earnest, solemn, warm-hearted, reverential and scriptural. In church matters he was careful and tender not to wound unnecessarily, yet firm against evil, and ready to encourage that which was good.

Were he alive, I feel he would not permit so much to be said in his favour, but after a thirty-seven years' intimate knowledge of him, I feel it would be easy to say more and wrong to say less, and there are many living witnesses who would freely testify to the truth of what has been here said. All who knew him will allow that our little church at Oakham has lost, to use our dear minister's own words, "a chief pillar," and it will be a great mercy and favour if the God and Father of all our mercies, who caused so many graces in heart, lip, and life to shine forth in our departed brother, would kindly drop some of them upon others of us that are still left behind in the wilderness.

Taking him all in all we do not expect to look upon his like again, for he was indeed a man of a thousand for a Christian spirit and a godly life. But with all this he was no Pharisee, for I believe no man amongst us felt more the deep need of an interest in the blood and righteousness of his Lord and Saviour Jesus Christ. He had a real hearty love to the Word of truth, both written and preached, to the ministers of truth, especially to his own dear minister, and to the people of truth whether in the church or not. For some length of time, however, it was perceptible that his health was declining, to which he was not himself insensible and sweetly resigned, but he was still able within two months of his decease

* The old rector of Ashwell, now deceased, used to say of him, "Joseph Cooper is the best man in the parish." How good it is when a godly, consistent life extorts such praise from the lips of the very enemies of truth!

diligently to attend (for he was no passive idler, but diligent in business) to the management of his four-cow cottage.

About that time, however, he was seized with a violent pain from inflammation in his left eye, which for some time was unceasing, night and day, and neither medical remedies nor all the attentions that he received could relieve him. At this time the enemy seemed to push hard against him to bring him into darkness, but the blessed Lord appeared for him and enabled him to resist Satan with the words, "Thou hast nothing to do with me; the Lord Jesus Christ has purchased me with His own precious blood." After this trial and deliverance he had much sweet meditation in his waking hours in the night upon the Psalms in particular. But afterwards, when the writer of these particulars called upon him from day to day, he was frequently quite silent on spiritual matters, and then again at other times he was wonderfully alive and at liberty, and enjoying perfect possession of memory and intellect, brought forth many sweet things, both from the Scriptures and from his own experience.

It now became generally known amongst the friends that he was confined to his bed with a sickness that seemed to be for death, and many of them from Oakham and the neighbouring villages, united with him in church fellowship, visited him. Generally he was sweetly at liberty in speaking to them, and when some were deeply affected at seeing and hearing him, he would say to them, "Don't break my heart with weeping," and addressing some in particular, he reminded them that from their age they could not be long before they followed him, he himself being quite willing to depart to be with the Lord. His readiness in quoting the Scriptures and hymns surprised them, so that he might be said to be quite a preacher on his death bed, although he was not tempted to presume to be so when in health.

But darkness again awaited him, and on one occasion he was sunk so low as to say, "he felt the Lord had forgotten to be gracious." But light again appeared, and he was enabled to say in reply to the enquiry, "Do you feel blest?" "All right. It is finished. Glory, glory! I had a sweet glimpse this morning." This was on Tuesday, May 12th. He was thought to be dying that night, but it did not prove so. On the following morning, early, he was again questioned, "I hope you are happy?" He replied, "Conflict, conflict, but some sweet helps." At this time he was evidently dying, and it was said to him, "A few hours more, my dear friend, and your trouble will be over." He answered, "I hope so," and departed in about an hour after that time.

About a fortnight before his death, after being raised up on his bed, he very audibly pronounced, though in dying weakness, to his family and others in the room, "May the God of Abraham, of Isaac and of Jacob bless you all."

He was clearly sinking for death for the period of six weeks, in the first four weeks of which he felt much blessed in his soul with uninterrupted joy and peace, but with greatly increased bodily weakness, clouds and darkness more frequently came on. In the former state he would frequently make use of expressions like this: "There is a kind angel at the gate to let poor pilgrims in. I am sinking fast. I shall soon be free from this body of sin and death," at that time little thinking of the darkness that awaited him and of the sinking feelings he would have before the end. But even amidst his latter conflicts, the enemy seemingly could never bring him into the fear of death, or give death any sting to him, for he seemed to have had a deliverance given him that held him up from such tormenting apprehensions, though he would express a measure of impatience: "How long, dear Lord, how long? Why tarry the wheels of His chariot? Strengthen me, O Lord, to endure to the end patiently. Thou knowest what I need," and the like. He had great pain of body to the very last, which with the pushes of the enemy made his last passage feelingly narrow and not joyful, as might have been expected from such a character. It seemed as if the ship, though safely brought into the desired haven, had to endure storms and heavy waves in the few last days of the voyage.

We subjoin several letters received from friends and fellow members who visited him on his death bed.

My dear Friend,

Yesterday afternoon, we went to see our dear friend, Joseph Cooper. Mr. Healy well describes his state to be "like the sun setting in his full glory." He is like a dying patriarch, telling forth the love and loveliness of his Lord, on which sacred theme he delights to dwell. He said, "I am not come to a mount burning with fire. I feel no terrors; the curse and sting of death are gone; I am come to Mount Zion," etc. Words could not convey to you the heavenly sweetness with which he went through the whole of Hebrews 12. 22-24. "All my sins pardoned, my infirmities compassionated and soothed by Christ's dying love, healed by the good Physician." Love to his Lord, gratitude to his friends, and zeal for God's glory shone forth in him. He is like one waiting for his Lord, his loins girt with truth and his lamp burning brightly. ... His strength gradually goes; his voice weakens. His state is perfect peace. I am sure you will praise the Lord with me, and let us exalt his name together.

Yours very affectionately,

Oakham, May 8th A.F.P.

[Mrs. Peake, to whom many of J.C. Philpot's letters were written. Most probably she was the one who provided most of the information for this article.]

I should have said that Mr. Healy read to Joseph, on Tuesday, your piece on the Holy Spirit. He paused at intervals, when the dear old man entered most fully into it, and spoke of the Spirit's first work and its carrying on in his soul with the greatest clearness; and on going in the next morning, he continued or resumed the subject, and went into it very far better, Mr. Healy said, than he could have done. His mind and memory seem remarkably clear. He only wants to leave the clod of sinful clay.

My dear Friend,

According to promise, I will try to give you some little account of my last visit to our dear, departed friend, Joseph Cooper, on May 6th. It was a very blessed day with him indeed. He said, "I have no fear of death. O no! Bless His name, He has borne away the sting of death for me. Death is a welcome visitant to me. I am waiting His time." I said, "You remind me of the hymn we were singing:

'There is a land of pure delight.'"

Ah! he said,

"'Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.'"

And he repeated the whole hymn without missing a word with much fervour and feeling. When he had finished, he took up the words of Paul: "What mean ye to break my heart? I am not only willing to go bound to Jerusalem," and he lifted up his hand, and said with emotion, "but to *die* in the name of the Lord Jesus." I felt indeed that his soul was full to the brim with like precious faith. His cruse of oil kept running. He went through the Queen of Sheba's visit to Solomon. He said, "I believe she saw Christ, for she marked the ascent by which He went to His throne. She saw the way, and when she returned to her country, she told them that one half of the wisdom and glory of Solomon had not been told her. So one half of the preciousness, wisdom and glory of Christ could never be told." With his parting blessing, we parted. My heart was soft and broken. This is indeed, I felt, like seeing a saint of God at heaven's gate, ready to enter in.

Yours in much Christian love,

R.Healy, Jun.

May 22nd, 1863

As a friend and the pastor for many years of the late Joseph Cooper, I must bear my testimony to the truth of all that has been here said of

him. An attack of illness confining me for some weeks to the house unhappily prevented me seeing him in his last illness, but I had the satisfaction of knowing that he was daily visited by two of his and my friends and fellow members, who had walked with him in Christian union and communion for many years, and who were, therefore, eye and ear witnesses both of his sufferings (chiefly bodily, though most acute) and consolations. He was buried by my friend and brother, Mr. Godwin, in the cemetery at Oakham, amidst the tears of the friends and members who assembled themselves to pay their last tribute to his memory. It is sad to lose our valued members, but it is sweet to find them not only supported and blessed on their dying bed, but to be able to look back upon their walk and conversation as without a visible blot, and thus leaving behind so fragrant a memory as will ever attend our recollection of Joseph Cooper.

J.C.P.

Stamford, September 2nd, 1863

BOOK REVIEWS

Unsearchable Riches: Selected Sermons of Donald MacLean, with a biographical sketch of the author by David Campbell; paperback; 213 pages, price £8.95; also available as hardback at £17.95 and a Kindle version at £4.89. Published by Reformation Press, Stornaway and available from www.lulu.com and www.amazon.co.uk.

Donald MacLean (1915-2010) was a minister in the Free Presbyterian Church of Scotland with pastorates in Portree, Isle of Skye (1948-1960) and Glasgow (1960-2000). One cannot read through these sermons without perceiving that Mr. MacLean was a man God raised up to preach the gospel with the gracious authority and unction of the Holy Spirit; one who walked with God and to whom the Word of God was paramount. He was one no doubt given to reading, exhortation and doctrine (1 Tim. 4. 13) but who learned profitable lessons in the school of temptation and sorrow, so that when he did speak on doctrinal subjects, it seemed balanced by a gracious application to the path of tribulation the Lord's people are called to walk in, and an earnest contention for a godly walk. His ministry was his own; he knew well the utter ruin of man by nature and the necessity of the work of the Holy Spirit to grant the least spiritual desire. Unlike some he preached as one who had "obtained mercy" and had not merely learned the definition of it at college. His ministry was not a rehash of the regurgitated writings of other godly men like Chalmers, Hodge and Cunningham; he spoke of what he had proved for himself (Gal. 1. 12) and was not dependent on "another man's line of things made ready to his hand" (2 Cor. 10. 16).

Yet he was a man like everyone else, affected by the surrounding culture of his upbringing and associations. We all use terminology which we are familiar

with, and others may use the same terminology to mean something completely different, or use different expressions to mean the same as we do. The biographical note at the beginning of the book says that Mr. MacLean strongly held to the "free offer of the gospel," and though we might demur at the unscriptural connotations of the word "offer" as many use it today, we would differ little from the way Mr. MacLean preached, nor do we think he would have distanced himself from the language of William Gadsby:

> "What sweet invitations the gospel contains,
> To men heavy laden with bondage and chains;
> It welcomes the weary to come and be blessed
> With ease from their burdens, in Jesus to rest."

May the Lord's blessing rest on the publication of these sermons.

John A. Kingham, Luton

Old Paths, by J.C. Ryle; hardback; 490 pages; price £15; published by The Banner of Truth Trust, and obtainable from Christian bookshops.

Our readers will need little introduction to John Charles Ryle (1816-1900), the first Bishop of Liverpool. To mention his name usually brings the response, "O that we had *one* such Bishop today."

Old Paths is a compilation of nineteen tracts and papers originally written separately over a period of thirty years, first published in 1877. (The best known of his books is perhaps *Holiness.)* The subjects covered are the great themes of the gospel including Inspiration, Few Saved, Our Hope, Our Sins, Forgiveness, Justification, Faith, Repentance, Election and Perseverance. Ryle explains his choice of the title *Old Paths:* "The longer I live, the more I am convinced that the world needs no new gospel, as some profess to think. I am thoroughly persuaded that the world needs nothing but bold, full and unflinching teaching of the old paths."

One cannot but be struck by the freshness of Ryle's writings from an era of much wordiness and formality. This 2013 retypeset edition from the Banner of Truth is warmly welcomed. The book is well produced, marred only by what we assume are scanning errors with, in places, wrong words, e.g. "ever" instead of "even," and commas where there should be none.

Trevor Scott, Harpenden

OBITUARY

Alec Gerald Saunders, church members for 62 years and deacon for 46 years at Hope Chapel, Blackboys, died on September 29th, 2013, aged 85. "The memory of the just is blessed."

BURIED IN BAPTISM

Truly it was a solemn day,
My fears were scattered far away,
  My soul was filled with peace;
By faith I could my Saviour see
Enduring sin's deserts for me
  And dying in my place.

Tremendous loads of wrath He bore,
And waves of vengeance covered o'er
  His dear majestic head.
To view Him thus in woes immersed,
His church set free, Himself accursed,
  Was wonderful indeed.

But see how shakes hell's utmost bound;
To heaven, with endless glories crowned,
  The rising Conqueror flies.
And we, who have through grace believed
These victories were for us achieved,
  Cannot His laws despise.

"Buried in baptism" with my Lord
Was then to me a precious word,
  And did my fears subdue.
Delighting in His steps to tread,
The watery emblem, free from dread,
  I calmly ventured through.

Sweet thought – that worthless worms like me
Should ever thus permitted be
  To follow our dear Lord;
Though fear had made me long withstand,
In keeping the divine command,
  I found a sweet reward.

Then at His sacred board to sit,
Amongst His saints in union sweet,
  While Christ was near to bless,
Was such a privilege to me,
That I would ever thankful be,
  And humble praise express.

While I adore His worthy name,
His glory be my constant aim,
  And may I live to prove,
By all my conversation here,
That Jesus to my soul is dear,
  And I His precepts love.

Sarah Hill, Mildenhall, d. 1873

Some of her poems appeared in the early issues of the *Gospel Standard,* signed "Sarah."

THE
GOSPEL STANDARD
DECEMBER 2013

MATT. 5. 6; 2 TIM. 1. 9; ROM. 11. 7; ACTS 8. 37; MATT. 28. 19

TRUE WORSHIP

Recently we were asked a very important question: WHAT *IS* WORSHIP? We meet for the worship of God. We sing, "When to worship saints assemble." But what is worship? What is it truly to worship God?

True worship is better experienced than described. It is like the holy anointing oil under the ceremonial law, compounded of many sweet spices after the art of the apothecary. And it must be lit from the altar where the blood was shed (the vital necessity of the Holy Spirit's work). It is not always in a church or chapel, or even in a home that we worship. Abraham's servant, when his prayers were answered, worshipped the Lord by the well.

So there are many ingredients in true worship. Awe – reverence – thanksgiving – gratitude – the fear of God – prayer – humility – a sense of utter unworthiness – repentance – love. And there is a moving of the spirit towards God as drawn out by the Holy Spirit – and all through Christ the Mediator. One of the old preachers said, "It is not always you will have a real blessing in the house of God, or a clear word; but count those seasons dear when you feel a spirit of worship."

The first mention of *worship* in the New Testament is the wise men. Having by divine revelation received news of the newborn King, their desire was to "come to worship Him." And so, led by the star, they set out on their long, arduous journey, pressing through difficulties, and not satisfied till they found Him. "And when they were come into the house, they saw the young Child with Mary His mother, and fell down, and worshipped Him." What an act of faith was this! A simple home, a poor man and woman, a helpless Babe; but "they fell down, and worshipped Him." So the Saviour was honoured in His incarnation.

When the month of December arrives, historically our congregations have always remembered with love and gratitude the Saviour's coming, and desired, with Joseph Hart, to "celebrate, with one accord, the birthday of our King." We realise how dreadfully, and even blasphemously, the world seeks to "celebrate." Rather may our desire be to remember the Saviour's love, to honour Him, and like the wise men, to worship Him.

"When they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh" – gold representing His

kingship; frankincense His Godhead; and myrrh His sufferings. They "laid their highest honours down, submissive at His feet." But really it was *they* who were enriched, as true worshippers always are.

May we then, as led by the Holy Spirit, be enabled to break through all inferior things, and come to Bethlehem (as David's three mighty men fought their way through), our desire being,

"To worship our incarnate God,
And know He saved us by His blood."

EVERLASTING LOVE

Substance of a sermon preached by Daniel Smart at Providence Chapel, Cranbrook, on July 10th 1881

In the middle years of the 1800s, there was a group of ministers, richly blessed by God, whose ministry was so different from men like J.K. Popham and J.H. Gosden. Though dearly loving the Scriptures, there was not so much order or exposition, but rather an insistence on the power and application of the Word in the heart. They wanted sinners to be able to say, as Peter concerning his vision on the housetop: "It came even to me."

None was more loved than Daniel Smart of Cranbrook (1808-1888) whose preaching was attended with unction and power, and with remarkable effects in Kent and Sussex.

Text: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able .to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8. 38, 39).

This chapter begins by declaring there is "now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," and ends by stating the utter impossibility of anything past, present or to come ever separating the people of God from the love of God which is in Christ Jesus our Lord.

"Who shall separate us from the love of Christ?" How the Son's love was brought to the test when He said, "Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee" (John 17. 1). He said on a previous occasion, "I have a baptism to be baptized with; and how am I straitened until it be accomplished!" (Luke 12. 50). And when He emptied the cup our sins had filled, He said, "It is finished," and yielded up the ghost. Think of the love of the blessed Spirit, one with the Father and the Son in His eternal power and Godhead. Where did He

find us? Dead in trespasses and sins. How my soul in heavenly converse, shedding the sweetest tears I have ever shed, has said, "Merciful Father, why pass by millions and fix Thine everlasting love on me? O Thou dear Redeemer, why pass by millions and die for me? O Thou blessed Spirit of Truth, why pass by millions and bid me live?" Latterly I have woke up in my soul, as out of a dream, and felt the solace of this impression on my mind, "LOVED WITH AN EVERLASTING LOVE." What a blessed state to be in! Charity never faileth!

"Whom once He loves He never leaves,
But loves him to the end."

Salvation in all its bearings is of the everlasting God; it is everlasting in its nature and consequences, and will be the subject of an everlasting song to the glory of God when time shall be no more.

"I am persuaded." What persuaded him? The repeated manifestations of the love of God to his soul. "I am persuaded." Blessed persuasion! God shall persuade Japheth; and God persuades His poor saints still. "For I am persuaded that neither death, nor life." O think of it, sinner! the time was when you and I were dead in trespasses and sins. Christ loved our souls then, even when we were dead in sins. He cannot love our sins, for evil is hateful to Him, but He loves our souls, and hath a rod for a fool's back. "If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons" (Heb. 12. 8). "Neither death, nor life" can separate us, for He loved us from everlasting, through the speck of time, and to everlasting – the same in His love, pity and compassion yesterday, today (in time) and to all eternity.

Poor child of God, you and I do not stand alone, neither when we fall are we alone; there is another to lift us up, for we are "quickened together with Christ." How much deathliness, desertion, darkness, hard-heartedness have we felt since God began the good work in our souls! It makes me think of John Bradford, that martyr of Jesus. He called himself "unloving," and yet there was that mutual love between Christ and Bradford, that Christ died for Bradford, and Bradford died for Christ. And yet he says of himself, "unloving, unbelieving, hard-hearted John Bradford." But who ever bemoaned a hard heart, but those that can say, "Thou makest my heart soft"?

"What when prayer meets no regard?
Still repeat it often.
But I feel myself so hard.
Jesus will thee soften.
But my enemies make head.
Let them closer drive thee.
But I'm cold, I'm dark, I'm dead.
Jesus can revive thee."

What an unspeakable mercy that all the deathliness we are the subjects of can never separate us from the mercy of God, which is in Jesus Christ our Lord. Nor even when we come to die. From time to time I want to meet with somebody with whom I can sit down and talk soberly about death and eternity. "Don't mention that," say some! People try to banish it from their minds. Sinner, we must die. We come into the world crying, but what a mercy to leave the world rejoicing in God our Saviour, having no confidence in the flesh! We must soon see Him as He is, soon join the ransomed, soon bring forth the royal diadem and crown Him Lord of all. I want to meet with somebody with whom I can quietly and soberly talk the matter over. Think about "death is now upon the road," and a pleasurable eternity. The chilling hand of death shall separate for a time soul and body; both are redeemed, and both will be glorified together. The dissolution of the body is only for a short time; at the resurrection morn they shall be re-united and glorified; our vile bodies "fashioned like unto His glorious body." Then "shall we ever be with the Lord. Wherefore comfort ye one another with these words." "Neither death, nor life." And as to eternal death due to our sins, Christ bore it in love to us. Millions of hells burst on His agonizing soul.

"Nor life." For many years I have been more frightened of life than death. Every now and then we hear of frightful outbreaks of human nature, and when any feel astonished at it, I put it down to their ignorance. If what riots in my wicked heart were to riot out in my life, how terrible it would be! "Kept by the power of God through faith unto salvation" (1 Pet. 1. 5). And I know of no man who would have more sympathy than myself for a poor, slipping prodigal brought to repentance. I have been afraid to remain in this fallen world, yet it is no use asking to be taken out of it till the appointed time, but I pray, "O Lord, keep me as the apple of Thine eye." For many years I have dreaded foully falling. I would rather die than grieve God's saints. I do not want to be a blot. May God Almighty keep us poor, fallen sinners in a fallen world. But "the Lord God omnipotent reigneth." O if mortals knew what a wretch I am, they would wonder I am out of hell, but what a mercy to be on praying ground, to have Christ formed in the heart the hope of glory, while neither death, nor life, with all its changing scenes, can separate us from Him.

"Nor angels." "His angels He charged with folly" (Job 4. 18). "The heavens are not clean in His sight. How much more abominable and filthy is man, which drinketh iniquity like water" (Job 15. 15, 16). How Satan puffeth at the saints – resisteth them before the Lord our God! How he stood at the right hand of Joshua! But all the malice of hell shall never prevail against the church of God.

"Nor principalities, nor powers." The time was when thy breast and mine were the devil's principality. Jesus saith to the unclean spirit,

"Come out," and brings the sinner to His feet. The poor man wanted to remain with Him, but the Lord said, "Go home to thy friends, and tell them how great things the Lord hath done for thee," and bring it before them prominently that He hath had compassion on thee.

"Nor powers." "Thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee" (Deut. 15. 15). When God commissioned the Apostle Paul to preach salvation, He said to him, "I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me" (Acts 26. 17, 18). You go and preach, and I will work by your words, and work miracles that shall end in the salvation and glorification of poor sinners. O to be delivered from the power of Satan, and of this wicked world, and safely landed at home in the haven where the wicked cease from troubling, and the weary are at rest!

"Nor things present, nor things to come." How frequently the poor child thinks, I never was in such a state; I am nearly swamped, and ready to perish; there is but a hair's breadth between my soul and destruction. And yet when the Lord's people have need, His wisdom can find out a way. Man's extremity is God's opportunity. When Abraham stretched forth his hand and took the knife, and the Lord called to him, he looked, and beheld behind him a ram; Abraham looked one way, God came another. Behold, behind him a ram caught in a thicket, which is a type of Christ held by His Godhead power to His covenant engagements. Abraham offered the ram in the stead of his son, and Jesus

"bore for me the avenging ire,
And plucked me burning from the fire."

"Nor things to come." We are not dead yet, but still in the wilderness far from the Father's house above, encompassed with infirmities! Mighty enemies without, but much mightier ones within. Nevertheless, "The eternal God is thy refuge, and underneath are the everlasting arms." "As thy day" – poor sorrowing, sighing child of God – "thy strength shall be." He is a promise-making, promise-performing God.

"No heights of guilt, nor depths of sin,
Where His redeemed have ever been,
But sovereign grace was underneath,
And love eternal, strong as death."

Is it not marvellous? Look at a poor sinner encompassed with infirmities, with wave calling to wave, and almost overwhelmed. Nevertheless, Jesus lives and reigns, regards His affliction, and according to the multitude of His mercies remembers for him His covenant.

"Nor things to come." O, say you, what shall I do when I come to die? God can give thee dying peace. Many a saint has found more peace on a death bed than ever he looked for. O the wonder-working God! "When He giveth quietness, who then can make trouble? and when He hideth His face, who then can behold Him? whether it be done against a nation, or against a man only" (Job 34. 29). Sinner, if you love and fear God, when the day of death comes, if He is not as good as His word, you will be the first child of His that found His word void at last. "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3. 9). I often feel for the afflicted saints of God. I am a poor, sin-bitten sinner myself. My heart's desire before God is that He might appear for His people in six troubles, and He has promised not to forsake in the seventh – when death comes.

When I look back on the way my God has led me, I wonder at His grace. Trials and mercies have been strewed all along, but what a good, gracious, long-suffering God He has been to me – a wretch steeped in sin, deserving everlasting destruction, and yet saved in the Lord with an everlasting salvation, never to be ashamed or confounded world without end. "Nor things to come" takes in everything down to thy latest breath. And what David said is true, "Surely goodness and mercy" – we shall need the Lord's goodness till we die, and His mercy when we come to the last gasp – "shall follow me all the days of my life: and I will dwell in the house of the Lord for ever" (Psa. 23. 6).

"Nor height, nor depth, nor any other creature." When I think of these heights, I wonder at God's mercy to me. Sinner, is there a height to thy sin? There is a height to His love. Is there a breadth to thy sin? There is a breadth to His love. Is there a length to thy sin? There is a length to His love. Is there a depth to thy sin? There is a depth to His love. To know the love of Christ which passeth knowledge is the portion of all His saints.

"Nor any other creature." Recollect, Christ ascended on high, and "received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them" (Psa. 68. 18). It is easily said, because Paul has said it, that "the carnal mind is enmity against God," but it is a bitter experience to prove it *is* enmity, and that it is not subject to the law of God, neither indeed can be.

O the height of rebellion that rose in my wicked heart when God took my firstborn, and the devil was permitted to suggest to my mind that the child's soul was lost. If I could have said anything to cause the Lord to let loose His hand and cut me off, I should have done it. I fell distracted on my bed, and then it pleased God to bring to my remembrance poor old Jacob, and his sons dipping Joseph's coat in the blood, and bringing it to their father, "Know now whether it be thy son's

coat or no?" Jacob knew the coat because he made it; he jumped to a hasty conclusion, and such are generally wrong. The devil is generally in a hurry. "Joseph is without doubt rent in pieces." And yet Joseph is alive and goes into Egypt and treasures up corn to preserve life. God soothed my mind with this consideration, and I felt, I shall go to him, but he shall not return to me. This trial was never a feather's weight afterwards. I have felt pretty nearly swamped, and thought God was about to make a public example of me, when He has appeared, taken the trial clean from my mind, so that it has never returned to be the weight of a feather afterwards. External things remain the same; the difference is in our feelings, whether the Lord is present or absent, and often we cannot get at Him for the press. But whether present or absent, He is without variableness or shadow of turning.

There is nothing so bitter as despair. I know that it will wither a man's soul. Black despair is hell itself. I have been well-nigh in despair, and threatened with double damnation for presuming to preach, and yet the Lord has brought to mind His past mercies; wherefore I have had lively hope, and been happy in my God. "Nor life nor death." O to perish, to be sent to hell – to be shut up with the damned in a pit, where the wrath of God shall break forth, where shall be weeping and gnashing of teeth! And what a mercy to be redeemed from hell to enjoy everlasting glory with the saints.

"Nor any other creature." What creature can He mean? Why, sin and self. Nothing has tormented us like sin and self. And when do we get the better of them? When faith looks straight at the atoning blood of Christ – the peaceable token. God looks to the blood, and faith in the believer looks to the blood. This is the one thing needful – the good part which Mary chose. Neither shall the creature "Sin" nor the creature "Self" be able to separate the saint from the love of his God. All is secured in Jesus Christ. Mortals had the reins once, and drove into the ditch; the reins are in better hands now. The Lord God omnipotent reigneth. He will reign till He make His enemies and His people's enemies His footstool in hell. They shall strive to the last, but shall never be able, singly or combined, to separate the child of God from the love of God which is in Christ Jesus our Lord.

"One when in heaven He took His seat,
While seraphs sang all hell's defeat."

"With Christ their Head, they stand or fall,
Their Life, their Surety, and their All."

These foes will fight it out, but will never be able to separate poor, sensible penitents from "the love of God which is in Christ Jesus our Lord."

CHRIST'S INCARNATION

By Thomas Boston (1676-1732). In former days Boston was as well-known in Scotland as Bunyan in England.

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy Thing which shall be born of thee shall be called the Son of God" (Luke 1. 35).

These words are the angel's answer to Mary who, understanding the angel as speaking of a thing presently to be done before Joseph and she should come together, desires to know how she, being a virgin, should conceive. Here,

1. The angel tells her how she should "conceive and bring forth a Son," namely by the power of the Holy Ghost, which is the power of the Highest, the Spirit of God being the true God, and so the Highest. The Author of this conception is the Holy Ghost, not to exclude the Father and the Son, who also concurred to this work; and besides the power of all the three Persons is one. But it is appropriated to the Spirit, as creation to the Father, and redemption to the Son, so the consummation of all things to the Spirit.

The way of the Spirit's powerful working to this miraculous conception is denoted by two words. One is, *that the Holy Ghost should come upon her,* not in an ordinary way, as in the conception of all men, "Thine hands have made me and fashioned me together round about" (Job 10. 8), but in an extraordinary way, as on the prophets, and those that were raised to some extraordinary work. The other is that *the power of the Highest,* which is infinite power, *should overshadow her,* to wit, make her, though a virgin, to conceive by virtue of the efficacy of infinite power, by which the world was created, when the same Spirit moved on the waters, cherished them, and framed the world. I shall say no more of this, seeing the Holy Spirit did overshadow or cast a cloud over the virgin in this operation, that men might not pry curiously into this mystery.

2. He shows what should follow on this miraculous conception, namely, that the fruit of her womb, the Child she should bear, should be called *the Son of God.* Where the angel teaches two things.

i. The immaculate, sinless conception of the Child Jesus, *that holy Thing,* a holy Thing though proceeding from a sinful creature, not tainted with sin, as all other children are. Job asks, "Who can bring a clean thing out of an unclean?" and answers, "Not one." But though this be impossible with men, yet it is possible with God, whose infinite power can do everything. The powerful operation of the divine Spirit sanctified that part of the virgin's body of which the human nature of Christ was formed, so that by that influence it was separated from all impurity and defilement. So that, though it proceeded from a creature infected with

original sin, there was no sin or taint of impurity in it. This was a glorious instance of the power of the Highest.

ii. He tells the virgin that therefore, seeing that Child to be thus conceived, He should be *called,* that is, owned to be, *the Son of God.* He says not, Therefore that holy Thing shall be the Son of God, for He was the Son of God before by virtue of His eternal generation; but, Therefore he shall be *called,* i.e. owned to be really so, and more than a man. The reason of this is because Isaiah had prophesied that the Son of God should be the Son of a virgin. When therefore you, a virgin, shall conceive, your child shall be acknowledged to be the Son of God in man's nature. "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, God with us" (Matt. 1. 22, 23). He was promised to the church as the Messiah, a Child born unto us, a Son given unto us (Isa. 9. 6). And He actually was so (Luke 2. 11).

Doctrine: "Jesus Christ, the Son of God, became Man, by taking to Himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, and born of her, yet without sin."

In discoursing from this doctrine, I shall show:

I. Who she was that was the mother of Christ as Man. Christ as God had no mother, and as Man no father. But His mother as Man was Mary. She was the seed of Abraham, and so Christ was that seed of Abraham, in whom all nations were to be blessed (Gal. 3. 16). She was of the tribe of Judah (Luke 3. 33), and of that tribe Christ by her did spring (Heb. 7. 14). She was also of the family of David, as appears by her genealogy (Luke 3), and therefore Christ is called the Son of David, as the Messiah behoved to be. She was, however, but a mean woman, the family of David being then reduced to a low outward condition in the world, having long before lost its flourishing state, so that our Lord sprung up "as a root out of a dry ground" (Isa. 11. 1; 53. 2).

She was a virgin before and at the time of her bringing forth Jesus, but espoused to Joseph, who was of the same tribe with her. What she was after, I think Christians should raise no question about that matter, seeing the Scripture has buried it in silence. And therefore, as they are presumptuous who would always make her being a virgin an article of faith, so they are rash that would define the contrary. For they are but little versed in the scripture, who know not that kinsmen among the Jews are ordinarily in sacred writ called *brethren,* as Abraham and Lot, his brother's son, are called *brethren* (Gen. 13. 8). So no argument can be drawn from persons being designed *the brethren of Christ,* in the evangelists, to prove that Mary bore children to Joseph.

II. I come to show what we are to understand by Christ's becoming man. It implies,

1. That He had a real being and existence before His incarnation. He truly was before He was conceived in the womb of the virgin, and distinct from that being which was conceived in her. He tells us Himself that He was in heaven before He ascended thither: "What and if ye shall see the Son of man ascend up where He was before?" (John 6. 62). Yea, He was with His Father from all eternity, before any of the creatures came out of the womb of nothing. So Proverbs 8. 29, 30: "When He gave to the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him." Here the Spirit of God describes the most blessed state of Jesus Christ, from those eternal delights which He had had with His Father before His assumption of our nature. "Then I was by Him," or "with Him." He was so with Him, as never any other was, even in His very bosom (John 1. 18). "The Word was with God" (verse 1). And He calls Himself the Bread of life that came down from heaven (John 6. 33). Here He contrasts Himself to the manna, wherewith God fed the Israelites in the wilderness, which never was really in heaven, nor had its original from thence. "Moses gave you not that bread from heaven, but the Father gave you Christ really from thence." "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father" (John 16. 28). He is called, "Alpha and Omega, the First and the Last."

2. That He actually took upon Him our nature. He assumed the entire nature of man into the unity of His divine Person, with all its integral parts and essential properties, and so was made or became a real and true man by that assumption. Hence it is said, "The Word was made flesh" (John 1. 14).

But though Jesus Christ had two natures, yet not two persons, which was the error of Nestorius, who lived in the fourth century. He so rent the natures of Christ asunder as to make two distinct persons of them, and consequently two Christs, of which one was crucified at Jerusalem, and the other not, as he blasphemously alleged, and so he plainly denied the hypostatical union of the divine and human natures in the Person of our blessed Redeemer. But though Christ had two natures, yet but one Person, for His human nature never subsisted separately and distinctly by any personal subsistence of its own, as it is in all other men; but from the first moment of His conception, it subsisted in union with the second Person of the adorable Trinity.

Again, though "the Word was made flesh," yet it was without any confusion of the natures, or change of the one into the other, which was

the heresy of the Eutychians of old, who so confounded the two natures in the Person of Christ, that they denied all distinction between them. Eutyches thought that the union was so made in the natures of Christ, that the humanity was absorbed and wholly turned into the divine nature, so that by that transubstantiation, the human nature had no longer being. To oppose this heresy, the ancient fathers did very fitly make use of the sacramental union between the bread and wine and the body and blood of Christ, and thereby showed that the human nature of Christ is no more really converted into the Divinity, and so ceaseth to be the human nature, than the substance of the bread and wine is really converted into the substance of the body and blood of Christ, and thereby ceaseth to be both bread and wine.

But by this union the human nature is so united with the Divinity, that each retains its own essential properties distinct. The properties of either nature are preserved entire. It is impossible that the majesty of the Divinity can receive any alteration; and it is as impossible that the meanness of the humanity can receive the impression of the Deity, so as to be changed into it, and a creature be metamorphosed into the Creator, and temporary flesh become eternal, and finite mount up into infinite. As the soul and the body are united, and make one person, yet the soul is not changed into the perfections of the body, nor the body into the perfections of the soul. There is a change indeed made in the humanity, by its being advanced to a more excellent union, but not in the Deity, as a change is made in the air when it is enlightened by the sun, not in the sun which communicates that brightness to the air.

Athanasius makes the burning bush to be a type of Christ's incarnation; the fire signifying the divine nature, and the bush the human. The bush is a branch springing from the earth, and the fire descends from heaven. As the bush was united to the fire, yet was not hurt by the flame nor converted into the fire, there remained a difference between the bush and the fire, yet the properties of fire shined in the bush, so that the whole bush seemed to be on fire. So in the incarnation of Christ, the human nature is not swallowed up by the divine, nor changed into it, nor confounded with it: but they are so united, that the properties of both remain firm. Two are so become one, that they remain two still; one person in two natures, containing the glorious perfections of the Divinity, and the weakness of the humanity. The fulness of the Godhead dwells bodily in Christ.

3. Christ's becoming man implies the voluntariness of this act of His in assuming the human nature. When He was solacing Himself in the bosom of the Father with the sweetest pleasures that heaven could afford, yet even then the very prospect of His incarnation afforded Him unspeakable delight. "Rejoicing in the habitable part of his earth; and

My delights were with the sons of men" (Prov. 8. 31). See what is said, "Sacrifice and offering Thou didst not desire; mine ears hast Thou opened: burnt-offering and sin offering hast Thou not required. Then said I, Lo, I come: in the volume of the Book it is written of Me: I delight to do Thy will, O my God: yea, Thy law is within My heart" (Psa. 40. 6-8). And when He was in the world, and had endured many abuses and injuries from sinners, and contradictions of them against Himself, and was even come to the most difficult part of His work, yet even then He could say, "How am I straitened" – or pained – "till it be accomplished!" (Luke 12. 50).

He longed to have the work of redemption finished, for which He had assumed the human nature, that thereby He might be fitted and qualified for suffering. He cheerfully assumed our nature, that so He might be capable to suffer, and thereby satisfy offended justice for His people's sins. He was not forced or constrained to become Man, but He willingly laid aside the robes of His Divinity, and clothed Himself with the infirmities of the flesh. Yea, if He had not willingly engaged to take on our nature, and die for our sins, divine justice could not have accepted of His blood as the price of our redemption.

HOPE

By J.C. Ryle, extracts from a chapter on this important subject in the book Old Paths, *reviewed last month.*

"Good hope through grace" (2 Thess. 2. 16).

"I hope," is a very common expression. Everybody can say, "I hope." About no subject is the expression used so commonly as it is about religion. Nothing is more frequent than to hear men turn off some home-thrust at conscience by this convenient form of words, "I hope." "I hope it will be all right at last." "I hope I shall be a better man some day." "I hope we shall all get to heaven." But why do they hope? On what is their hope built? Too often they cannot tell you! Too often it is a mere excuse for avoiding a disagreeable subject. "Hoping," they live on. "Hoping," they grow old. "Hoping," they die at last, and find too often that they are lost for ever in hell.

I ask the serious attention of all who read this paper. The subject is one of the deepest importance: "We are saved by hope" (Rom. 8. 24). Let us, then, make sure that our hope is sound. Have we a hope that our sins are pardoned, our hearts renewed, and our souls at peace with God? Then let us see to it that our hope is "good," and "lively," and one "that

maketh not ashamed" (2 Thess. 2. 16; 1 Pet. 1. 3; Rom. 5. 5). Let us consider our ways. Let us not shrink from honest, searching inquiry into the condition of our souls. If our hope is good, examination will do it no harm. If our hope is bad, it is high time to know it, and to seek a better.

A good hope is a *hope that rests entirely on Jesus Christ.* What says Paul to Timothy? He says that Jesus Christ "is our hope" (1 Tim. 1. 1). What says he to the Colossians? He speaks of "Christ in you, the hope of glory" (Col. 1. 27).

The man who has a good hope founds all his expectations of pardon and salvation on the mediation and redeeming work of Jesus the Son of God. He knows his own sinfulness; he feels that he is guilty, wicked and lost by nature; but he sees forgiveness and peace with God promised freely to him through faith in Christ. He casts himself with all his sins on Jesus, and rests on Him. Jesus and His atonement on the cross, Jesus and His righteousness, Jesus and His finished work, Jesus and His all-prevailing intercession, Jesus, and Jesus only, is the foundation of the confidence of his soul.

Let us beware of supposing that any hope is good which is not founded on Christ. All other hopes are built on sand. They may look well in the summer time of health and prosperity, but they will fail in the day of sickness and the hour of death. "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3. 11).

Church membership is no foundation of hope. We may belong to the best of churches, and yet never belong to Christ. We may fill our pew regularly every Sunday, and hear the sermons of orthodox, ordained ministers, and yet never hear the voice of Jesus or follow Him. If we have nothing better than church membership to rest upon we are in a poor plight; we have nothing solid beneath our feet.

Reception of the sacraments is no foundation of hope. We may be washed in the waters of baptism, and yet know nothing of the water of life. We may go to the Lord's table every Sunday of our lives, and yet never eat Christ's body and drink Christ's blood by faith. Miserable indeed is our condition if we can say nothing more than this! We possess nothing but the outside of Christianity; we are leaning on a reed.

Christ Himself is the only true foundation of a good hope. "He is the rock, His work is perfect" (Deut. 32. 4). He is the stone, the sure stone, the tried corner stone (Isa. 28. 16). He is able to bear all the weight that we can lay upon Him. He only that buildeth and "believeth on Him shall not be confounded" (1 Pet. 2. 6).

This is the point on which all true saints of God in every age have been entirely agreed. Differing on other matters, they have always been of one mind upon this. Unable to see alike about church government,

and discipline, and liturgies, they have ever seen alike about the foundation of hope. Not one of them has ever left the world trusting in his own righteousness. Christ has been all their confidence; they have hoped in Him, and not been ashamed.

Would anyone like to know what kind of deathbeds a minister of the gospel finds comfort in attending? Would you know what closing scenes are cheering to us, and leave favourable impressions on our minds? We like to see dying people *making much of Christ.* So long as they can only talk of "the Almighty," and "Providence," and " God," and "mercy," we must stand in doubt. Dying in this state, they give no satisfactory sign. Give us the men and women who feel their sins deeply, and cling to Jesus, who think much of His dying love, who like to hear of His atoning blood, who return again and again to the story of His cross. These are the deathbeds which leave good evidence behind them. For my part, I had rather hear the name of Jesus come heartily from a dying relative's lips, than see him die without a word about Christ, and then be told by an angel that he was saved.

My first word of application shall be *a question.* I offer it to all who read this paper, and I entreat each reader to give it an answer. That question is, "What is your own hope about your soul?"

I do not ask this out of idle curiosity. I ask it as an ambassador for Christ, and a friend to your best interests. I ask it in order to stir up self-enquiry, and promote your spiritual welfare. I ask, "What is your hope about your soul?"

I do not want to know whether you go to church or chapel; there will be no account of these differences in heaven. I do not want to know whether you approve of the gospel, and think it very right and proper that people should have their religion, and say their prayers. All this is beside the mark; it is not the point. The point I want you to look at is this: "What is your hope about your soul?"

It matters nothing what your relations think. It matters nothing what other persons in the parish or town approve. The account of God will not be taken by towns, or by parishes, or by families; each must stand forth separately and answer for himself. "Every one of us shall give account of himself to God" (Rom. 14. 12). And what is the defence you mean to set up? What is to be your plea? What is your hope about your soul?"

Time is short, and is passing quickly away; yet a few years and we shall be all dead and gone. The trees perhaps are cut down out of which our coffins will be made; the winding-sheets perhaps are woven which will surround our bodies; the spades perhaps are made that will dig our graves. Eternity draws near. There ought to be no trifling. "What, what is your hope about your soul?"

Another world will soon begin. Trade, politics, money, lands, cottages, palaces, eating, drinking, dressing, reading, hunting, shooting, drawing, working, dancing, feasting will soon be at an end for ever. There will remain nothing but a heaven for some and a hell for others. "What, what is your hope about your soul?"

I have asked my question. And now I ask every reader as in the sight of God, *What is your reply?*

THE PRECIOUSNESS OF CHRIST

By William Dyer, part of a series of discourses preached in London at the time of the Great Plague, 1665

As Jesus Christ is precious, so He is most precious. O sirs, angels are precious, saints are precious, friends are precious, heaven is precious, but a Christ, a Saviour, is ten thousand times more precious than these! A believer had rather have Christ without heaven than heaven without Christ. "Whom have I in heaven but Thee? and there is none upon earth that I desire besides Thee" (Psa. 73. 25). Let a believer search heaven and earth, and yet he will find nothing comparable to God. To be like to Him, it is our happiness, and to draw near to Him is our holiness. You will see, beloved, life is precious, freedom is precious, health is precious, peace is precious, food and raiment are precious, gold and silver are precious, kingdoms and crowns are precious; indeed they are, in their places, but nothing in comparison of Jesus Christ. Mark, sirs, what the apostle saith: "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord" (Phil. 3. 8). I count all things loss; nay, that is not all, I count them but dung that I may win Christ.

What is our life but a warfare? And what is our life but a thoroughfare? It is only the best of beings that can bestow the best of blessings. O how good is a believer's God, that doth not only shorten his pilgrimage for him, but sweetens his pilgrimage to him? O Christ is a believer's All, and therefore He is more precious than all! He hath all in Christ, and nothing out of Christ; there is no such thing as a believer without Him. By faith we have an interest in Christ, we have an interest in God, and by having an interest in God, we have an interest in all things. The believer is the only blessed man, the only happy man, the only rich man. "He that overcometh shall inherit all things" (Rev. 21. 7).

O what a glorious inheritance are they born to that are new born! All things are theirs, and they shall inherit all things. What can they desire more than all? All that Christ hath is theirs. His wisdom is theirs

to teach them, His love is theirs to pity them, His Spirit is theirs to comfort them, His righteousness is theirs to justify them, His power is theirs to protect them, and His glory is theirs to crown them. O sirs, Christ cannot but be most precious to a believer, because all His precious comforts come from Christ. The Lord Jesus is fairer than the fairest, sweeter than the sweetest, nearer than the nearest, and dearer than the dearest, and richer than the richest, and better than the best. The Elect Precious is of all the most precious,

Firstly, because that He is the greatest gift that God can give or that we can receive. "God so loved the world, that He gave His only begotten Son." This is more than if He had given us all the world, for God hath but one Son, and can make no more sons, but God can make more worlds at His pleasure. This gift is God Himself, and God can give us no greater gift than Himself. We may say, as one said to Caesar when he gave him a great reward, "This is too great a gift," said he, "for me to receive." "But it is not too much for me to give," said Caesar.

Secondly, because He is the richest gift that ever was given, for Christ is All in all. If He hath given us Christ, He will give us all things else (Rom. 8. 32). He is the one thing needful, that brings all things; yea, He is the gift of God. "If thou knewest the gift of God," saith our Saviour, thou wouldst have asked for it, and begged it of Me (John 4. 10). Why is Christ called the gift of God? Surely God hath given us more gifts than one. True, but as the sun is more worth than all the stars, so this gift excels them all, according to the proverb, "We bless not God for stars when the sun shines, for when the sun shines the stars appear not."

Thirdly, because He is the chiefest gift that God hath to give. Other gifts He gives promiscuously to good and bad; so that as no man knoweth love or hatred by any thing that is before him (Eccles. 9. 1). Judas had the bag, and Dives fared deliciously every day, when Lazarus would have been glad of his crumbs; but God never gives this gift to any but whom He loves with His dearest, special and eternal love.

Suppose some prince would woo a great lady, and had a jewel worth a million, it may be he would scatter pieces of silver, or give some slight tokens of favour unto the servants, but the rich jewel, that he gives to his spouse, this jewel is Christ. Abraham may give to Ishmael a bottle of water, but Isaac had the inheritance.

Fourthly, the Lord Jesus is the rarest gift of all others whatsoever. Christ is a gift given to very few; here one, and there another; millions of millions perish for not knowing and trusting in Christ. O what a rare jewel is Christ! Though our souls are more worth than a world, yet a world of souls is not worth Christ; it is He that makes us blessed in life, happy in death and glorious after death.

Fifthly, the Lord Jesus is the sweetest gift of all others, for if God gives His Christ, then He gives us all other gifts in His love, and they become a blessing sweetened to us. They that have this good shall want no good. "The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing" (Psa. 34. 10). Now put all this together, and you will see Christ to be most precious.

A STRANGER IN THE LAND

By J.K. Popham, 1926

"Why shouldest Thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?" (Jer. 14. 8).

And this Saviour may be "as *a stranger";* not really, but *"as* a stranger," behave as if He were a stranger in the land, having no interest in it, just lodging for a night, as a wayfaring man. Is Christ like that to us, that He does not come into our dwelling, does not speak to us, does not smile, seems to have no interest in us? It is a solemn experience and very painful, one that none can know until they have felt His interest and His care. Such may come to say to Him, "Thou didst visit us, didst pay us love visits; we had communion with Thee, we heard Thy voice, we felt Thy kindness, we melted under Thy love, we were pardoned. We walked with Thee and Thou didst walk with us, and there was real communion between us. Now, Lord, though we have sinned Thee away, do not be as a man passing through the land with no concern about it. Why shouldest Thou be so?"

Says a guilty conscience, "There is quite enough in what you have done"; says a legal mind, "You have done enough to send Him away, never to return"; and says a tempting devil, "Can you expect Him to come back, that He will again take an interest in you? You have not been interested in Him, not looked after His honour; you have not thought of the pain and grief your backsliding has given to Him; you have walked contrary to Him."

It is very solemn, and some of us know it. I am talking out of a book that my own conscience has written concerning myself. Then have we faith to say to Him whom we have driven away, as it were, "Why shouldest Thou be thus as a stranger? We are Thine"? So says faith, "We are Thine." This is accompanied with a grief that none can understand but those who feel it and who walk in this path. It is accompanied with a brokenness of spirit, a shame and a pain that must be felt to be believed.

"Why shouldest Thou be as a stranger?" There are reasons why He should be, as we look at things. We have gone against His Majesty, we have not reverenced His holy name, we have not sought Him as He directed us, not followed Him in His directions about prayer: "Our Father, which art in heaven, hallowed be Thy name." What irreverence some of us have been guilty of! "Thy kingdom come." Have we always wanted it? The kingdom of sin, the kingdom of Satan, O how we have sought this! "Thy kingdom come," to overthrow the kingdom of sin in us. "Thy will be done," that good, that perfect, that acceptable will be done. "Lead us not into temptation." Have we prayed that?

If we put this form, which the Lord Jesus left as a substance, a direction, for us, by the side of our hearts and our prayers and our lives, what then? what must we say? We must say there is a reason why He should be away from us, why He should not take any interest in us: we have not taken the least interest in Him at such and such times. Further, we have gone against Him, and now He has gone against us. Take this as a reason, seeing He has said, "If ye walk contrary unto Me, and will not hearken unto Me ... then will I also walk contrary unto you" (Lev. 26. 21-24). Now you may say, "That is just what the Lord is doing." And when conscience speaks thus to you, you will say, "There is a reason why He should walk contrary to me, and be as if He had no interest in me."

But then on the other hand, are there no reasons that faith can bring up, why He should *not* be as a stranger to us? Yes, there are. "O remember not against us former iniquities." What is the Lord to remember, then? What we are led to remember, and to put Him in mind of, as says Isaiah: "I will mention the lovingkindnesses of the Lord and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness" – the promises that He has made over to us, the visits He has blessed us with, the manifestations of His mercy, the sealing of His Spirit that some have had. These together, and these separately, will be to faith a reason and an argument why the Lord should *not* be as a stranger in the land. Can we find these things bubbling in our hearts? Can we find the memory of His great goodness with us? Can we remember when He visited us, when He surprised us, when He blessed us? When we thought He would never again favour us, He came, and suddenly surprised us in such a way as to make us feel, "Is this the manner of man? Is this Thy dealing with a sinner?"

Faith has, first, this ground to stand on – the Lord Jesus, His precious atonement, His justifying righteousness. And then it has these things to produce to the Lord; these mercies, and these engagements that the Lord has made with us, for He has engaged Himself to some of us. The blessed promises that He gives are engagements. If He says, "I will never leave thee, nor forsake thee," that is a definite engagement made

to a sinner. And then faith can sometimes say, "Lord, if Thou givest me up, if the enemy prevails against me, what wilt Thou do to Thy great name?" Think of it. Joshua said that, and faith still says it in the hearts of sinners: "What wilt Thou do to Thy great name?"

"Why shouldest Thou be as a stranger in the land?" The covenant binds Him, my friends. "My lovingkindness will I not utterly take from him, nor suffer My faithfulness to fail." His oath binds Him. He could swear by no greater, so He sware by Himself; and by these two things, His word of promise and His oath, He has given strong consolation to those who have fled for refuge to lay hold upon the hope set before them.

Remember, too, that great word of Paul's: "God that cannot lie." The infinite love, the infinite condescension of God in visiting a sinner, blessing his soul, and engaging to bless him through eternity, is wonderful. Never, never can we sufficiently thank Him nor adore Him for it. If the Lord, having set up a throne of grace, and having invited us to that throne, and having met with some of us there, as He has done, should just turn away and never meet us again, what would become of His character? We have a great God to do with, and we have often provoked Him; but we have great confidence at times in this, that He will not deny Himself.

A REMARKABLE CHRISTMAS DAY

From The Life of William Tiptaft,
the only biography written by J.C. Philpot

I have now to narrate an event which made at the time a considerable stir, and was indeed the chief means of bringing William Tiptaft out of his comparative obscurity. A Mr. West, a retired medical practitioner, who had formerly practised at Abingdon, at this time resided at Sutton Courtney [where Tiptaft was vicar] and as it then appeared, was so wrought upon by the Word preached from the pulpit and enforced by private conversation, as to embrace with zeal and warmth the doctrines of grace. It had been for many years the custom for a sermon to be preached in St. Helen's, commonly called from its size, "The Great Church at Abingdon," on the evening of Christmas Day (1830), before the mayor and corporation; and as a large congregation was usually assembled, some preacher was generally chosen who it was thought could suitably address them. Chiefly through Mr. West's influence, who was or had been a member of the corporation, and partly also as a new incumbent in the neighbourhood, the vicar of Sutton Courtney was appointed to preach it. Boldness and faithfulness, as we well know, were

his marked characteristics as a preacher, but at that time these features in his character were not much known beyond the circle of his hearers at Sutton.

Nothing daunted, however, by the presence of the vicar of the parish, most of the clergy of the town, and the mayor and corporation in all the dignity of mace and robes, he got into the pulpit after the vicar (a man much opposed to the truth) had, I believe, read the prayers, and to a congregation crowded in every part of one of the largest parish churches in England, delivered with all the effect of his clear, loud, and ringing voice, the now well-known sermon from Matthew 1. 21: "And she shall bring forth a Son, and thou shalt call His name Jesus: for He shall save His people from their sins." Never, perhaps, did a sermon commence with a more striking opening. "I stand before you this evening either as a servant of Christ, or as a servant of the devil." Its effect was electric, and many remember to this day [1867] the sensation it produced on the congregation, especially the clerical and worldly part of it. Having thus opened the way, he went boldly on, and in a most plain and simple yet clear and forcible manner, brought out one by one the grand doctrines of sovereign, distinguishing grace, proving every point as he advanced it by passages from Scripture, brought together with great aptness of selection, and not too numerous or too long. The sermon, it is true, is not very deep or experimental, and yet there is such a tone of sincerity, and such warmth and life running through it, that I have thought sometimes that it was one of the best that he ever preached.

Its effect was undeniable, both at the time and afterwards, for its bold, decisive statements produced such a commotion in the town of Abingdon as is rarely witnessed, and since its publication the Lord has much blessed it to the quickening and comforting of His people. Indeed, the stir that it made was so great that the enemies of truth determined to do something to allay it, and in consequence the master of the grammar school, a clergyman of the name of Hewlett, who was present at the sermon, was put the next Lord's day into the same pulpit – he being, as it was thought, a man of some ability, to answer it. This was not only contrary to the discipline of the Church of England, which forbids, under the name of "brawling," an attack upon a previous sermon in the same pulpit, but was also an unfavourable selection for their own party, as he was but a poor reasoner even on his own side of the question, and was better known as a boon companion at corporation dinners, and an excellent whist player at the card table, than as a deep theologian or acute divine. Indeed, many of his own party were ashamed of their champion as the selected advocate of their religious views and opinions, and were surprised at seeing them entrusted to his hands. As was to be fully expected, he both misunderstood and misrepresented the doctrines

advocated in the sermon which he had heard, and misquoted from memory some of its expressions, among them, if I remember right, that the preacher had called his congregation "a bundle of filthy rags."

These misrepresentations (for he had the assurance to publish his discourse soon after its delivery), the general excitement produced by the original sermon, and the public attack made upon it, a thing almost unheard of, and indeed contrary both to ecclesiastical precedent and strict canon law, combined with the earnest desires expressed by many of his own congregation that he would publish his discourse, induced our friend to send it to the press. But I cannot do better than give his own letter, written about this time, to Mr. Keal, his brother-in-law, as this will show, far better than I can, the state of his mind at that remarkable period of his life:

"Since I last wrote, I have preached in Abingdon Great Church on Christmas evening, the only night in the year that it is lighted. I preached the truth, I trust, to a very crowded congregation, supposed to be (sitting and standing, who were able to get in) about five thousand people. I pleased the believers, but very much displeased the carnally-minded, who were never so puzzled and confounded in their lives before. But even those who hate me and the truth acknowledge that the Bible has never before been so much read in Abingdon, or the Articles of our Church so much examined. I spoke the truth faithfully, and so as all could hear, but I had no idea that the gospel would have given so much offence. They have done nothing else since but talk about it. I allow there was much strong doctrinal matter in it, but I said no more than I fully believe. On the Sunday after, a clergyman preached very much against me and the doctrines which I profess. Last week he published his sermon. He misrepresents my sermon so very much that, in my own defence, I am obliged to publish it, for which there is already a great demand. It is a very long sermon, from Matthew 1. 21. The clergyman who preached against me is a wine-bibber, a great card-player, and a fox-hunter. They all acknowledge if I am not right, they are sure he is not.

"The Lord is with me, for I really believe many are brought out of darkness through my preaching, and their lives manifest their faith as that which works by love and purifies the heart. It is the truth that offends and disturbs Satan's kingdom. The neighbouring clergymen, who are in the dark, say of me, 'Away with such a fellow from the earth; for it is not fit that he should live.' Some hate me, but some love and bless the day they first heard of me. Some of the worst characters here have become decided Christians. They bring no charge against me except my views of religion, but they cannot gainsay them. Some say the Articles of our Church were buried till I brought them forth. My mind is not moved by the persecution, for I have every testimony that I am a minister of Christ,

and I believe if He has a work for me to do, I shall do it in spite of the devil and all his children. It is not coming near to the truth, it is not the letter of the gospel that will convert men, but the Spirit."

As most of our readers will know, William Tiptaft seceded from the Church of England, and became pastor at the Strict Baptist chapel at Abingdon.

WILLIAM TIPTAFT

We have never read of any man or minister who so clearly sacrificed his all for Christ's sake as William Tiptaft. The following extracts are from his life written by J.C. Philpot, who knew him intimately and most highly esteemed him.

I have always thought that his distinguishing feature through the whole of his spiritual life was the fear of God, manifesting itself in a most self-denying, upright, practical walk and conduct. Others might have greater natural abilities and more shining pulpit gifts, but where shall we find one, either minister or private Christian, who from the beginning to the end of his profession lived and walked like him? Truly in him "the fear of the Lord was a fountain of life, to depart from the snares of death." This fear, as the beginning of wisdom, was implanted in his soul when he was at Treborough [where he first preached in the Church of England], and if at first not very deep, was genuine. Its first effect was to separate him from the world, to lead him to solitude and reflection, and give him an earnestness and seriousness of character which were in striking contrast with the lightness and frivolity of his college life.

All who knew him will, I believe, agree with me that one of the most marked features of his character was the sympathy he felt with the poor, and the thoroughness with which he identified himself with their feelings, views and interests. In this point I never saw in his rank of life, I will not say his equal, but anyone who in the least approached him. He was eminently the poor man's friend, not in a condescending, patronising way, as if he were out of mere kindness lowering himself, or doing them an honour by friendly intercourse, but as one with them, if not in station, yet in sympathy and feeling. And I must do his poorer friends the credit of bearing my testimony that I never, or at least very rarely, knew any who took advantage of his kindness to treat him with disrespect or undue familiarity. Though free, he was never familiar; and thus each party preserved his place, avoiding, by mutual respect, those liberties which so often break up close intimacy.

Those who knew William Tiptaft know that in the things of God no minister in our day feared man less, or desired to fear God more. His boldness and decision, where he knew and felt himself to be right, were some of the strongest marks of his character. Immediately, therefore, that his eyes were open to see, and his heart touched to believe and receive the grand and glorious truths of the gospel, and especially the fundamental doctrine of election, as he was full of zeal and earnestness, of a most bold, undaunted spirit, and counted the smiles of men as dust in the balance compared with the favour of God, he began to proclaim from the pulpit salvation by sovereign grace. He had at that time a voice of singular loudness and power, and his language was so plain, clear and pointed, his delivery so warm and earnest, and he so beat down salvation by works, and so set up salvation by grace, that a mighty stir soon began to be made in the neighbourhood. His church, which was a very large one, was completely thronged with hearers from all the surrounding parishes, and the zeal, warmth and earnestness with which he preached, new as it was to the people, sent, as it were, an electric shock through his congregation.

He spoke and acted as one brought into a new world. The things of God were his meat and drink. The Bible, which he had not much read, now became his only book, and the doctrines of grace which he had looked on with shyness, if not fear, were uppermost in his heart and on his tongue. He never was a man to do things by halves, or calculate on consequences, I mean worldly or pecuniary consequences. If he believed a thing to be right, he did it; if wrong, no consideration could induce him to violate his conscience. If he believed a doctrine to be true, he preached it; if false, he denounced it. This made his path very clear, but one in which few can walk, for as it required strong convictions of the certainty of truth at first to attain it, so it demanded great courage, much singleness of eye, constant self-denial, and a patient bearing of the cross, which few can submit to, continually to maintain it.

The new doctrines which he preached, in themselves so startling; the energy and power with which he enforced them; the great plainness and simplicity of language with which he clothed them – he being emphatically a poor man's preacher; his home-thrusts at besetting sins, of the poor as well as the rich; his clear, loud voice sounding through every part of the building; his bold fearlessness in hewing down error, especially Arminianism and what is called free will, in all its shades and grades; his own evident, unmistakable conviction that what he preached was the truth of God; and the consequent earnestness of his manner and delivery – all these combined together carried with them wonderful force.

But besides the power which evidently rested on his ministry at this remarkable period of his life, there was everything in the man himself to win esteem and affection from the people who attended it. I never knew a man who manifested less of what is called pride, either in manner or in appearance. He had nothing of that stiff, starched, clerical, donnish air which we so often see in the clergy, nor of their patronizing condescension and proud humility in their intercourse with their people. Indeed, it was not in him naturally, and he had not mixed long or intimately enough with clerical dons to acquire it. Then, as at every other period of his subsequent life, he desired to know no other distinction between man and man than such a difference as grace makes between them. A child of God was to him a child of God, and a child of the devil a child of the devil, whether he were rich or poor, educated or uneducated, lived in a good house or dwelt in a humble cottage. Indeed, knowing that God had chosen the poor of this world to be rich in faith and heirs of the kingdom, he attached himself particularly to them, and they became his chief companions and friends. Very few of what is called the respectable part of his parish embraced his views, though at this time the lord of the manor, Mr. West, whom I have already named, was most favourable to them, and advocated them with much warmth and zeal.

He was also at this time, as all through his subsequent life, most kind and liberal in administering pecuniary relief to the poor and needy, and having few wants of his own, and possessing at that period a good income, kept almost open table for all in whom he could perceive the grace of God. The same divine hand which had opened his heart to believe and receive the truth, enlarged it to minister to the wants of the poor and needy of the family of God.

He had, I must add, a most happy way of giving, and never seemed more what I may call himself, or better pleased, than in doing it. He generally carried his money loose in his waistcoat pocket, and rarely passed a beggar without giving him something. Indeed at Abingdon, many years after this period of his life, as I have myself seen, he was continually as if waylaid by boys and poor people, who begged of him as he passed by, and rarely in vain.

Faith cannot be lost, but assurance may; therefore assurance is not faith. Though assurance is a precious flower in the garden of a saint, and is more infinitely sweet and delightful to the soul than all outward comforts and contents, yet it is but a flower that is subject to fade, and to lose its freshness and beauty, as saints by sad experience find.

Thomas Brooks

THE SAVIOUR'S COMING

Notes of a sermon preached by George Comb at Soho Chapel, London, on November 29th, 1840 – the last sermon he ever preached. William Gadsby said of George Comb: "There is not a minister in or about London that I think more of than I do of him."

Text: "But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap" (Mal. 3. 2).

There is no difficulty in understanding many portions of the Old Testament while we can refer to the New, which lays open that which would otherwise be hidden from us. In our text we have the personal coming of Christ and also His character. Here we have two simple questions relative to those who *may* abide His coming, and those who *will* abide when He appears. Whether *we* shall be found to abide, or stand, or fall, must be decided, and will be seen before assembled worlds. How many there are who in their conduct and spirit and general deportment both at home and abroad give the lie to their profession, though they say at the same time that they are lovers of Jesus – when such is the case, I cannot believe them. Let us examine the condition of an old professor in a state of hardness, following that which is evil, his soul barren, his affections estranged from God, yet at the same time saying to himself, "Peace, peace, while there is no peace." Such a state is truly lamentable, and yet not perhaps unfrequent.

Here we have the Person of Christ. Two things may be considered, whether we are to look upon Christ as the Speaker, or God the Father. Sometimes it appears to be the one, sometimes the other.

We have here the glory and mediation of Christ placed before our view, John the Baptist, the messenger of God, sent to prepare the way before the Lord. How did this heaven-sent messenger do this? By teaching *that* which is despised by many, I mean baptism. The oratory gentlemen of Oxford and Cambridge and such like places, however eloquent they may be in their harangues against this, from a conviction of the truth, I can have no communion with them; but let my companionship be with those who possess the same spirit, follow the same ways and preach the same truths as our blessed Redeemer. Dr. Hawker has said, "Except a man be born again, he cannot see the kingdom of *grace."*

The portion of divinity that I delight in is the Godhead of Christ. If His blood was not that of God and His righteousness not that of God, it would never do me any good. *I* never was a *common* sinner. When I left the place of my nativity, a good mother brought me a Bible. I threw it away, saying I did not want it, being careless and indifferent about it. When did I find my need of it? When I found myself a condemned

sinner in the sight of a holy God. *Then* how precious did it become unto me! And still do I prize it above everything else.

The Messenger of the Covenant. I ask the question, Is it an everlasting covenant – that of grace? Was there never a period when it began, nor a time when it will end? If so, then those who are in that covenant must be everlastingly saved.

Mission of Christ. His office seen in accordance with the economy of the gospel of grace; He is seen in the covenant, bearing the divine wrath, for He alone was able. If you or I had had anything to do in it, we should have died for ever; but blessed be God, it was made and finished for us.

The coming of Christ. He is said to be that Person in whom you delight. Here reference was made to the godly ones and what they conceive of His coming. Is He the Object that you delight in? Some think nothing of Him, care nothing for Him. How did the Old Testament worthies long and anxiously wait for His coming!

Christ came to His *temple,* that holy Body which man destroyed, but which was raised again by the Lord. An allusion was made to the literal temple, which He filled with His glory.

What was said of Him? "He is like a refiner's fire, and like fullers' soap." Isaiah said, speaking of Christ's kingdom, "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem" (Isa. 4. 3). Christ loved the ministry; there does He appear like a refiner's fire. He purifies by His own atonement, by His Word and by His Spirit. He sits at the fire, at the mouth of the furnace, to purify His people from their dross and tin, that they may come forth to glorify God the more and to render Him that praise which is due from such dependent creatures.

Fuller's soap. Soap is that which searches, cleanses, and purifies. Every branch that beareth fruit in me shall He purge, that it may bear more fruit, and be more firmly rooted and grounded in the faith and hope of the gospel of peace, and walk consistently in all the principles of the Word of God.

How we may abide the day of His coming? We will observe His incarnation, ministration and final coming. He came to His own, and His own received Him not. The Jews did not like to look upon Him as the Messiah; they called Him scornfully, "The Son of Joseph." "He was despised and rejected of men; a Man of sorrows, and acquainted with grief." The Jews did not abide His coming; such was the wretched enmity of their hearts that they did not rest until they imbrued their hands in His blood. Many in our day say, if they had lived in those times, they would not have done so, but the grace of God alone could have prevented them from acting as the Jews then did.

His ministry. Who shall abide His coming? Here Christ was as a refiner; He never minced the matter. Scribes and Pharisees, publicans and sinners, were asked how they could escape the damnation of hell. May not this also be applied to many today? It searches them, but does not purify them. The first sermon preached by Christ was not delivered in a synagogue, but on a mountain, and *there* He spoke to His disciples. In this discourse we can observe man's inability to save himself and God's sovereignty displayed – truths which many in our day do not like, but the Lord gave testimony to His Word and to His sovereign power. How many among professors of religion do not understand what they hear, nor practise one thousandth part of what they listen to.

The character of those who abide His coming. A man cannot be said to abide His coming while living carnally, denying God and displeasing Him. But the believer acts far otherwise, finding his delight in the law of God, doing His will and joyfully feeling by deep experience the truth of those precious lines of John Newton:

"For since my Saviour stands between,
In garments dyed in blood,
'Tis *He* instead of *me* that's seen,
When I approach to God.

Unto such He is precious.

THE EXERCISES OF A LIVING SOUL

From "The Deep Things of God" by Sir Richard Hill (1732-1808)

Every child of God knows it to be sound doctrine, that we are justified by faith only, and that true faith necessarily begets holiness and good works. Yet in the knowledge of this truth many a gracious soul goes to work quite at the wrong end, and thereby loses both the privilege and comfort of looking as a sinner directly at Christ. By this means faith flags, and unbelief getting in, guilt and hardness fret and canker the conscience.

The soul in such a state reasons thus: If victory over sin, if holiness and fruitfulness be the certain evidences of faith, I fear I have them not. I know well what I ought to be, and what I would be; but alas! I am such a poor, sinful, barren cumberer of the ground, such an ungrateful backslider, that I think the root of the matter is not in me. This is the usual language of grace (and true, gracious language it is) behind the cloud. The man who only knows the law sees how far he falls short of its demands. The Scripture exhortations show us more what we ought to be than what any attain to.

But try the secret workings of thy heart. Dost thou consent unto the law that it is good? Is sin thy grief and burden, and though it prevail again and again, dost thou strive and pray against it? Dost thou love those that are born of God? Dost thou try, at least, to clothe thyself with the whole armour of God? Dost thou relish savoury, experimental preaching? Dost thou endeavour to fortify thyself under thy sore temptations by such promises as these: "No weapon that is formed against thee shall prosper"; "When thou passest through the fires, and through the waters, I will be with thee"; "I will never leave thee, nor forsake thee"; "All things work together for good to them that love God, to them who are the called according to His purpose"? And when thou prayest, though thy prayer seem to be shut out and to meet with no answer, dost thou strengthen thy plea by the examples of the Syrophenician woman, the importunate widow, the deliverance of Peter out of prison, the man who requested the three loaves, and many other Scripture examples? Though these examples and these promises may not all have occurred, yet they will be of special use in time of need, and are recorded wholly that they may be so.

If such be the workings of thy heart, be assured that they proceed from the blowings of the sweet Spirit of grace upon thy garden which, though it may have many foul weeds in it, yet is not without its flowers: the Rose of Sharon and Lily of the Valley are there, and though the fruits and blossoms may be blown off by the nipping blasts of sin and temptation, yet there is life in the root, which will surely sprout out again, and endure unto everlasting life.

Look now at the heart or garden of the natural man, and however decent, formal and moral he may be, it will be just like the artificial flower-garden which was exhibited at Westminster Bridge: it is only to be seen of men, beautiful without, in trees, flowers and fruit, but the trees have no root, the flowers no scent nor fragrance, and the fruit is all hollow. As this garden, however, may look more fair to a beholder's eye than a real garden, so may the artificial, self-made Christian appear to have fewer blemishes, more duties, and more outward works of righteousness than the soul which is really God's husbandry.

A man may do a great deal in religion from wrong ends and wrong motives, and where a placid natural disposition and a freedom from temptation concur, he may be a famous Christian in his own eyes and in the eyes of the world, but all this while he may be an utter stranger to the faith of God's elect. His heart may be quite unrenewed, and all his fancied goodness, in God's sight, mere pride and self-righteousness proceeding only from ignorance and self-love.

ONE OF GOD'S LITTLE ONES

The account is beautifully written by George Healey (senior), a very gracious man, an occasional preacher and a close friend of J.K. Popham. We hope it will be a help to those who are tried because they feel to know so little.

On May 8th, 1911, Jemima Selfe died aged 77, for thirty-four years a consistent member of the church at Bolton. She was born in the village of Brundish, twenty miles from Ipswich, Suffolk, of godly parents, but so poor, their whole life was a continual struggle for existence. Her father tried to keep a small farm, but finding year by year his children multiplied beyond the increase of his flock and field, and the little farm could not sustain them, the good man gathered up his goods into a waggon, with his wife and twelve children, and so carried them to London *en route* for Manchester, a long journey in 1837. They lodged the second night in the great city, and the next day were transferred to a boat on the canal to be drawn by horses to Manchester, duly arriving there after eight days; thence to Bolton.

The Lord often employs the circumstances of life to teach His people. So He did with our sister Jemima, for which she blessed God in after days. As in time her aged mother hung upon her for support, so the daughter seemed to lean for shelter on the mother's religion, as human nature ever clings to a refuge of lies. From this refuge she was driven on the death of her mother at the age of 85. That was a terrible stroke, and a great awakening to her. All was now gone – mother, home, religion, God; she was solitary in the world, having no sure hope.

For several years she was much exercised. Her strict morality, prayers and duties, weighed in the balances of the sanctuary, were found wanting. She read eagerly the Law and the Testimony, the Lord gently leading her from darkness to light. Her eyes were up unto Him, her feet turned towards His testimonies, and blessed be God, neither sin nor Satan could turn them back, though they oft attempted. The preached Word was sought after, and found at times to be "the Word of life." Mr. J. Forster, Mr. Chandler, Mr. Sinkinson, with Mr. Oldfield, were often blessed to her in their ministrations at Bolton.

She was never able to give a clear outline of the Lord's work in her, but her heart went to the Lord's people, the name of Jesus was precious to her, and she was warmly received into the church at Bolton, being baptized by Mr. Chandler, October 7th, 1877. She became a useful member and handmaid to the church. When her tabernacle began to decay, she experienced the blessings of Psalm 41. 1-4. Through the kindness of friends at Preston, she received help annually from the

Gospel Standard Societies, which was so opportune her gratitude overflowed for the benefit.

For several years she was unable to attend chapel, and prayer meetings were held at her house. For the last year she was almost unable to converse, but would brighten up on hearing a few verses of Scripture. Often filled with fears she cried, "O shall I be right at the end?" But as the end drew near, the great adversary, her accuser, was put down, her lips moved in prayer, and with a smile she passed from us to be for ever with the Lord.

BETHLEHEM'S MANGER

The diary of Rebecca Vine for December 25th, 1910. Mrs. Vine was the widow of William Vine, formerly pastor at The Dicker

December 25, 1910. I was laid aside from Tuesday until Thursday, sometimes without any heart for spiritual blessings; at others I felt a sweet pleading with the Lord that He would appear. "Break down this separating wall" of unbelief. I did try to beg, "Thou canst o'ercome this heart of mine." I was unusually taken with the hymnbook, these hymns especially on the birth of Christ:

"He laid His glory by,
And wrapped Him in our clay."

"Behold! the grace appears,
The promise is fulfilled!
Mary, the wondrous virgin, bears,
And Jesus is the Child."

Never before did I see such beauty and blessedness in the Infant in Bethlehem's manger. One may well say,

"Bow down, sense and reason, faith only reign here."

As I was sitting alone, my heart was broken. I don't know how to describe it nearer than this: "one spirit." I felt for a short time I could, and did, "commune with God as a Friend." He, to my feelings, drew near with these words: "Thou art Mine. If thou art Mine, I am thine; all that I have is thine." "What me, Lord?" "Yes, for thee. I am thine." I felt something of the sweetness of sins forgiven and cast behind His back; we can see nothing behind our backs, can we? There was such holy familiarity. I felt I could leave all in His gracious hands – my affliction, my children, everything; nothing troubled me then. I believe I ventured as far as this:

"Nor fear to cross death's gloomy sea,
Since Thou hast tasted death for me."

I never remember spending so happy a Christmas; it was worth being afflicted and laid aside. I felt my dear husband and sister Mary had gone to glory from that bedroom, and I had then a sweet hope, nay persuasion, that it would be my happy lot. During the evening and at times in the night I felt such calmness of spirit, and a weeping, instead of a dry eye. This special blessing gradually abated, but I hope the Lord shone on His work from my youth.

BOOK REVIEWS

When God Works: The Early Life of Thomas Bradbury and the Fruit of his Ministry at Haydock; compiled and edited by J.A. Kingham; hardback; 320 pages; price £9.50 plus £2.60 postage; published by Gospel Standard Trust Publications, and obtainable from the bookroom or from agents.

Great interest has been shown in the life of James Turton as it has appeared month by month in this year's *Gospel Standard* – so that there has been a desire that it should again be published as a separate book. It was last republished by F.L. Rowell in 1970, who felt he hardly knew of any life story so real, so honest, so remarkable and so interesting.

As it was believed that there are still copies of this former book on many bookshelves, it was arranged that, while *When God Works* contains the whole of *Turton's Pillar* (as it was originally called), the book should be expanded. This has been skilfully done by John Kingham.

Thomas Bradbury (1831-1905) was the man whose ministry more than any other was made a blessing to James Turton in his early days – so an account of his early life is given, while the book concludes with two of his sermons and a few letters. Bradbury was an uncompromising preacher of the doctrines of free and sovereign grace, in later life pastor at Grove Chapel, Camberwell.

In addition, the record is included of a number who lived around the village of Haydock, also blessed under Bradbury's ministry – some of them most interesting and remarkable cases.

There are still many who with pleasure remember a later generation at Haydock who lived and walked after the same spirit as James Turton and Thomas Bradbury.

When God Works bears witness to the power of the Holy Spirit's work in the salvation of sinners. We hope this witness will be abundantly blessed. This book will be a very suitable present which those who fear the Lord will appreciate.

Scenes Old and New and Sayings Ever True, by Ray Chaplin; very large hardback; 90 pages; price £8 plus £2.50 postage and packing; published by Cow and Calf Press, Shoe Farm, Battisford, Stowmarket, Suffolk, IP14 2HR, and obtainable from this address.

This is a lovely book. Written by a Strict Baptist Suffolk farmer, it contains beautiful colour photographs, some taken locally, which fill one page, with appropriate scriptures in large print on the facing page. The large print is specially suitable for partially-sighted readers or for young children. Mr. Chaplin writes: "The verses are from the good old Authorised Version of the Bible which has been such a blessing to so many." At the end are a few poems and an interesting and profitable piece on "Lessons Learned about Sheep from my Little Flock."

The author explains his desire in publishing this book that "others might enjoy more of the wonders of God's Word."

We feel this book will be ideal to lie on coffee tables in our homes (or in Bethesda Homes), and suitable to be given as a present.

IMMANUEL

Thou Son of God and Son of man,
Beloved, adored Immanuel,
Who didst, before all time began,
In glory with Thy Father dwell –

We sing Thy love, who didst in time
For us humanity assume;
To answer for the sinner's crime,
To suffer in the sinner's room.

The ransomed church Thy glory sings;
The hosts of heaven Thy will obey;
And, Lord of lords, and King of kings,
We celebrate Thy blessed sway.

A servant's form didst Thou sustain,
And with delight the law obey;
And then endure amazing pain,
Whilst all our sorrows on Thee lay.

Blest Saviour! we are wholly Thine;
So freely loved, so dearly bought.
Our souls to Thee would we resign,
To Thee would subject every thought.

John Ryland (1753-1825),
the author of "Sovereign Ruler of the skies."

There is a wonder: God is on high, and yet the higher a man lifts up himself, the farther he is from God; and the lower a man humbles himself, the nearer he is to God (Isa. 57. 15).

Thomas Brooks

THE

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OUR MAGAZINES

Once more we admire the goodness of God in helping us through another year. The prophet, in speaking of God's mercies and favours, says, "In those is continuance" (Isa. 64. 5), and day by day we are witnesses of this.

We think of the circulation of God's holy Word throughout the earth, and do not forget godly literature. (Occasionally the Editors in the past headed this little piece "Our Magazines and Our Publications.") May what is promised of God's Word be fulfilled also in the sacred truths which we believe are sent forth in the *Gospel Standard:* "It shall not return unto Me void, but it shall accomplish that which I please."

May the Lord's blessing abide with our readers as we pass from year to year.

The Editor

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All communications, correspondence, books and other publications should be sent to the Editor, who must approve any books and pamphlets prior to advertising.

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LIST OF CHAPELS AND MINISTERIAL SUPPLY

This list, published bi-monthly, in January, March, May, July, September and November includes only those ministers and churches who have voluntarily signified their agreement with the Articles of Faith of the Gospel Standard Societies.

It is expected that this solemn subscription will be honoured by all whose names appear by loyalty to our separate and distinct position as Gospel Standard Churches.

Engagements for insertion must reach **Mr. D.S. Cooper, Orchard House, Mallins Lane, Longcot, Oxon. SN7 7TE, Tel: 01793 784606. Email: david@dshc.ltd.uk** by the seventh of the month preceding desired insertion, but to ensure inclusion they should be sent several days before this date to allow for postal delays and availability of space. Correspondents are asked to state the Minister's full initials, and to keep Mr. Cooper informed of changes that occur.

Donations towards the cost of printing this List from our churches or individual readers will be greatly appreciated.

Cheques and Postal Orders should be made payable to *Gospel Standard Publications* and sent to Mr. Cooper.

All donations will be acknowledged in this magazine, over the printed List, but will friends kindly enclose a stamped addressed envelope if they require a receipt.

If the Lord will, a meeting of the Gospel Standard Committee will be held on Friday, 11 January 2013, at 9.30 a.m.

LIST OF CHAPELS, TIMES OF SERVICES AND MINISTERS' ENGAGEMENTS

Note: Ministers' Engagements are printed for each month in the following order: (1) Lord's Days where the date is followed by a semi colon (;) and (2) Week Days where the date is followed by a comma (,). Where a minister has more than one engagement in the month at a chapel the dates are grouped together.

God willing, ministers will supply as indicated:

Allington (Bethel), Nr. Devizes, Wilts. SN10 3NN – Lord's Day 10.30 & 2.30(6.00 if eve); Week Eve 7.00 as announced. **Jan** J.R. Broome 13(m); G.D. Buss 20(a); 27(a). **Feb** J.F. Burrows 3; J.R. Broome 10; G.D. Buss 17(a).

Ampthill (Zoar), Oliver Street, Beds. MK45 2SA – Lord's Day 2.30.

Ashwell (Zoar), 14 Gardiners Lane, Herts. SG7 5LZ – Lord's Day 10.30 & 2.30; Tues 7.15; Prayer Mtg. 7.15 as announced. **Jan** A. Chapman 6; 27(a); F.A. Ince 13; J.R. Ince 20; No Service 1, Prayer Meeting 8, P.B. Pont 15, Robert Field 22. **Feb** A. Chapman 3; 17; 12, 26, Prayer Meeting 5, No Service 19.

Attleborough (Jireh), Attleborough Road, Nuneaton, Warwicks. CV11 4JN – Lord's Day 10.30 & 6.00: Sab. School 12.00 noon; Wk Eve. 7.15 as ann'nced. **Jan** J.B. Hart 6; G.D. Buss 13; Prayer Meeting 2(Wed), 25(Fri), 30(Wed), N.H. Roe 10(Thu), J.E. Pack 16(Wed). **Feb** T.J. Rosier 7(Thu), N.H. Roe 14(Thu), Prayer Meeting 22(Fri).

Barton-le-Clay (Hope), Hexton Road, Beds. – Lord's Day 10.30 & 6.00; Thurs. 7.00. **Jan** B.E. Izzard 6(e); 13(e); 20(e); 27(e); T.J. Pocock 3. **Feb** B.E. Izzard 10(e); 28, T.J. Pocock 7.

Bexley, Bourne Road, Kent DA5 1LQ – Lord's Day 11.00 & 6.00: P.Mtg. 10.00; Weds. 7.15. **Jan** R.G. Wells during month except for 2, 9. Richard Field 2, Prayer Meeting 5(m, see advt), 16, 30, Joseph Rutt 9. **Feb** R.G. Wells during month except for 13. Prayer Meeting 6, 20.

Biddenden (Ebenezer), Bounds Cross (on A274), Kent TN27 8JZ – Lord's Day 11.00 & 2.30: P.Mtg.10.30; Weds. 7.15 alt. Preaching or P.Mtg. **Jan** Prayer Meeting 2, 9, 16, 23. **Feb** Prayer Meeting 6, 13, 27.

Biggleswade (Providence), Back Street, off Station Road, Beds. SG18 8JA – Lord's Day 10.30 & 6.00; Week Eve. 7.00: P. Mtg. Sat before 1st L.D. 7.00. **Jan** Prayer Meeting 5, B.E. Izzard 15(Tue), P.B. Pont 24(Thu). **Feb** B.E. Izzard 3(e, 6.15); 5(Tue), Prayer Meeting 2, Richard Field 13(Wed), P.B. Pont 21(Thu).

Birkenhead (Providence), 45a Storeton Road, Prenton, CH43 5TW – Lord's Day 11.00 & 3.00; Weds. 6.30; Prayer Meeting Mon. 6.30 as annc'd. **Jan** N.H. Roe 13; 2, 9, 14(Mon), 23, 27; 30. **Feb** N.H. Roe 10; 6, 13, 20, 27.

Blackboys (Hope), Lewes Road, Nr. Uckfield, East Sussex, TN22 5JL – Lord's Day 10.30 & 2.00: P.Mtg. 1.15; Alt. Weds. 7.00; P.Mtg. Tues. 7.00. **Jan** J.L. Rosier 6; 13; 20; 23, 27. **Feb** J.L. Rosier 3; 6, 10; 17; 20, 24.

Blunsdon Hill, Nr. Swindon, Wiltshire. SN26 8BY – Lord's Day 10.00 & 2.30; Tues. 7.00 Preaching or Prayer Mtg. **Jan** J.R. Broome 6; B.R. Sayers 20; 15, H. Mercer 27; 8, 29, Prayer Meeting 2(Wed), 22. **Feb** H. Mercer 3; 12, 26, B.R. Sayers 17; G.D. Buss 24; Prayer Meeting 5, 19.

Bodle Street (Ebenezer), Bodle Street Green, East Sussex BN27 4RB – Lord's Day 10.45 & 2.00; Fri. 7.00 Preaching or Prayer Meeting. **Jan** Richard Field 27; R.K. Wheatley 4, Prayer Meeting 25. **Feb** J.F. Ashby 15, Prayer Meeting 22.

Bournemouth (Mount Zion), Wallisdown Heights Day Centre, 121 Canford Avenue. BH11 8SH – Lord's Day 10.30 & 2.00 (Apl-Sep): 10.30 & 1.30 (Oct-Mar) ; Thurs. 7.00.

Brabourne Lees (Zion), Canterbury Road, Kent TN25 6QS – Lord's Day 10.30 & 2.15; Tues. 7.00 Preaching or Prayer Meeting. **Jan** R.K. Wheatley 6(a); Joseph Rutt 10(e, see advt), T.J. Rosier 23(Wed). **Feb** R.K. Wheatley 3(a); 10(a); G.W. Hyde 5, T.J. Rosier 27(Wed).

Braintree (Salem), 171 Bradford Street, Essex CM7 9AU – Lord's Day 10.30 & 2.15(6.00 if eve.); Weds. 7.00 as announced. **Jan** P.B. Pont 20(e); G.E. Hadley 27(e); T.J. Pocock 9, Prayer Meeting 30. **Feb** T.J. Rosier 10(a); A. Chapman 17(e); P.B. Pont 7(Thu), Richard Field 14(Thu).

Brighton (Galeed), 80 Gloucester Road (Nr. Station), Sussex, BN1 4AP – Lord's Day 10.45 & 6.30:P.Mtg. 10.00; Weds. & Fri. 7.00 Preaching or PM. **Jan** Robert Field 6(e); 20(e); Prayer Meeting 1(m, see advt), G.W. Hyde 18(Fri), 25(Fri). **Feb** Robert Field 3(e); 10(e); 24(e); J.F. Ashby 6, 27, G.W. Hyde 15(Fri).

Bromley (Rehoboth), Highland Road (London Road end), Kent BR1 4AD – Lord's Day 11.00 & 2.30; Weds. 7.00 (3rd Preaching, others Prayer Mtg.). **Jan** Prayer Meeting 1(m, see advt), 9, 23, 30. **Feb** Prayer Meeting 6, 20, 27.

Broughton Gifford, The Common, Melksham, Wiltshire. SN12 8LY – Lord's Day 10.30 & 2.30; Week Eve. 7.00 as ann'cd. **Jan** Reading Service 20(a).

Canterbury (Zoar), Burgate Lane, (Nr. Bus Station), Kent – Lord's Day 6.30; Thurs. 7.00 as announced. **Jan** G.W. Hyde 6; 20; 27. **Feb** G.W. Hyde 3; 10; 17.

Carshalton (Salem), 9 Windborough Road, Surrey SM5 4QJ – Lord's Day 11.00 & 6.00: P.Mtg. 2.30; Thurs. 7.00; P.Mtg. Tues. 7.30.

Chippenham (Old Baptist), Chapel Lane, off High Street, Wilts. SN15 3EU – Lord's Day 10.30 & 6.00: P.Mtg. 1st L.D. 9.45; Weds. or as announced 7.15. **Jan** G.D. Buss 6; 20; 23, 27; T.J. Pocock 13(e); Prayer Meeting 2, 16, 30, J.R. Broome 9. **Feb** G.D. Buss 3; 6, 10; 17; 20, Jabez Rutt 24; Prayer Meeting 13, 27.

Clifton, Broad Street, Nr. Shefford, Beds. SG17 5RJ – Lord's Day 10.45 & 6.00; Thurs. 7.00; Prayer Mtg. as announced. **Jan** G.E. Hadley 6(e); G.D. Buss 3(e, see advt), T.J. Rosier 31. **Feb** B.E. Izzard 24(e, 6.30); G.W. Hyde 14, Prayer Meeting 28(e, see advt Feb G.S.).

Colnbrook, High Street, Nr. Slough, Berks. SL3 0LY – Lord's Day 11.00 & 6.00; Tues or Weds. 7.00; Prayer Mtg. First Fri. 7.00. **Jan** Richard Field 22(Tue). **Feb** G.E. Hadley 19(Tue).

Coppice, Caddick Street, Hurst Hill, Coseley, Bilston, West Midlands. WV14 9HJ – Lord's Day 10.45 & 6.00: P.Mtg. & S.Schl. 9.45; Mon. 7.15 as annc'd. **Jan** Prayer Meeting 14, 28. **Feb** Prayer Meeting 11, 25, T.J. Rosier 18.

Cranbrook, St. David's Bridge, Kent, TN17 3HN – Lord's Day 11.00 & 6.30; Thurs. 7.00. **Jan** R.K. Wheatley during month except for 27. J.F. Ashby 27. **Feb** R.K. Wheatley during month except for 14. Joseph Rutt 14.

Croydon (Providence), West Street, Surrey CR0 1DG – Lord's Day 10.30 & 6.30; Weds. 7.15; Prayer Meeting Weds. 7.15 as annc'd. **Jan** New Year Service, 1(m, see advt), Prayer Meeting 2, 16, 18(e, see advt), 30. **Feb** Prayer Meeting 13.

Croydon, Tamworth Road, Surrey. CR0 1XW – Lord's Day 10.30 & 6.30; Thurs. 7.15; Prayer Mtg. Mon. 7.15. **Jan** G.D. Buss 17(e, see advt), No Prayer Meeting 21(Mon), Prayer Meeting 24. **Feb** G.E. Hadley 7, Joseph Rutt 21.

Dicker (Zoar), Hailsham, East Sussex. BN27 4AT – Lord's Day 10.30 & 2.00: P.Mtg. 1.10; Thurs. 7.15; P.Mtg. Tues. 7.15. **Jan** Robert Field during month except for 24, 27. B.P. Mercer 24. **Feb** Robert Field during month except for 17. Richard Field 17.

East Peckham (Providence), 13 The Freehold, Nr. Tonbridge, Kent TN12 5AA – Lord's Day 10.30 & 2.00; Thurs. 7.00; Prayer Mtg. 1st Thurs. 7.00. **Jan** J.F. Ashby during month except for 27. R.K. Wheatley 27; Prayer Meeting 3. **Feb** J.F. Ashby during month. United Prayer Meeting 4(Mon, e, 7.30), Prayer Meeting 7.

Eastbourne, Grove Road, East Sussex BN21 4TR – Lord's Day 11.00 & 6.30, 1st LD Mar, Jun, Sep, Dec 10.30; Wed. 7.15, P.M. Mon 7.15. **Jan** B.P. Mercer during month. **Feb** B.P. Mercer during month except for 6, 17. S. Mercer 17; Prayer Meeting 1(e, see advt), J.B. Hart 6.

Fenstanton, Church Lane, Nr. Huntingdon, Cambs. PE28 9JW – Lord's Day 10.30 & 2.30; Thurs. 7.15; Prayer Mtg. 3rd Thurs. 7.15. **Jan** B.E. Izzard during month. **Feb** B.E. Izzard during month except for 17(a). F.A. Ince 17(a).

Gravesend (Providence), Milton Road, Opposite Park Place Flats, Kent, DA12 2RQ – Lord's Day 11.00 & 3.00(6.30 if eve.); Week Eve. 7.15 as announced. **Jan** J.B. Hart 13; T.J. Rosier 20(a). **Feb** T.J. Rosier 3(a); J.F. Ashby 10(e); P.J. Cottingham 17; 24(e).

Great Yeldham (Hope), Toppesfield Road, Halstead, Essex. CO9 4HD – Lord's Day 10.30 & 2.15(6.30 if eve.). **Jan** F.A. Ince 13(e, 6.00). **Feb** G.E. Hadley 3(e); 17(e).

Grove, Main Street, Wantage, Oxon. OX12 7JG – Lord's Day 10.30 & 2.30; Thurs. 7.00 or as ann'ced; P. Mtg as ann'ced. **Jan** B.R. Sayers 6; 10, 31, 22(Tue), Richard Field 13; A. Chapman 20(a); H. Mercer 3, 17. **Feb** B.R. Sayers 3; 24; H. Mercer 8(Fri), G.D. Buss 14, 28, Richard Field 21.

Guildford (Bethel), The Bars (off Haydon Place), Surrey GU1 4LP – Lord's Day 11.00 & 6.00; P.Mtg. 10.00; Weds. 7.00; P.Mtg. 2nd Weds. 7.00. **Jan** Prayer Meeting 9. **Feb** R.K. Wheatley 6, Prayer Meeting 13.

Handcross (Zoar), High Street, West Sussex RH17 6BJ – Lord's Day 11.00 & 2.30; Preaching or Prayer Mtg. Weds. 7.00 as announced. **Jan** R.J. Bradstock during month except for 20. **Feb** R.J. Bradstock during month except for 10, 17. B.P. Mercer 17.

Haslingden (Cave Adullam), Chapel Street, Lancs. – Services as announced.

Hastings (St. Leonards) (Ebenezer), Ponswood Road, Sedlescombe Road South, Silverhill, East Sussex TN38 9BU – Lord's Day 11.00 & 6.30; Weds. 7.15 alt Preaching or Prayer Mtg. **Jan** Jabez Rutt 11(e, see advt), Joseph Rutt 23. **Feb** Richard Field 3; 27, J.F. Ashby 13.

Haynes (Ebenezer), Silver End Road, Beds. MK45 3PP – Lord's Day 10.30 & 2.00; Prayer Mtg. 2nd L.D. 6.30; Weds. 7.00. **Jan** G.D. Buss 9(e, see advt), J.E. Pack 23. **Feb** A. Chapman 6.

Haywards Heath (Jireh), Sussex Road, West Sussex. RH16 4ED – Lord's Day 11.00 & 6.30:P. Mtg. 10.00; Thurs. 7.00; P.Mtg. last Fri. 7.00. **Jan** P. Woodhams 24, Prayer Meeting 25(Fri). **Feb** J.L. Rosier 14, Prayer Meeting 22(Fri).

Heathfield (Ebenezer), Scotsford Road, Broad Oak, East Sussex TN21 8UD – Lord's Day 11.00 & 2.15; Thurs. 7.00; Prayer Mtg. 1st Thurs. 7.00. **Jan** D.E. Cornford 6; 13; 17, 20; 24, 27; Prayer Meeting 3(e, see advt), J.L. Rosier 9(a & e, see advt), P.J. Cottingham 31. **Feb** D.E. Cornford 3; 10; 17; 21, Richard Field 24; Prayer Meeting 7, R.K. Wheatley 14, J.R. Broome 28.

Horam (Ebenezer), Gun Lane, Pick Hill, East Sussex. TN21 0JP – Lord's Day 6.30; Alt. Weds. 7.00. **Jan** J.L. Rosier 6; 2, 13; 16, 20; 27; 30. **Feb** J.L. Rosier 3; 10; 13, 17; 24; 27.

Irthlingborough (Providence), Finedon Road, Nr. Wellingborough, Northants. NN9 5UB – Lord's Day 10.30 & 3.00 (Nov-Mar): 10.30 & 6.00 (Apl-Oct); Thurs. 7.00. **Jan** J.E. Pack 6; 13; 20; 27; Prayer Meeting 2(Wed), 10, 17, 24, 31. **Feb** J.E. Pack 3; 10; 17; 24; Prayer Meeting 7, 14, 21, 28.

Jarvis Brook (Rehoboth), Walshes Road, Nr. Crowborough, East Sussex TN6 3RE – Lord's Day 11.00 & 2.00; Preaching or Prayer Meeting 7.00 as announced.

Kirkland, Longmoor Lane, Nateby, Nr. Garstang, Lancs. PR3 0JH – Lord's Day 10.30 & 2.15(June to September): 2.15 or 2.30(October to May). **Jan** Reading Service 13; 27.

Lakenheath, 27 Mill Road, Suffolk, IP27 9DU – Lord's Day 10.30 & 6.30; Week Eve. 7.00; Prayer Mtg. Fri. 7.00. **Jan** P. Meeting 1(see advt), G.E. Hadley 10. **Feb** S.S. Anniversary Service, 16(see advt Feb G.S.).

Lamberhurst, Town Hill, Nr. Tunbridge Wells, Kent. TN3 8EN – Lord's Day 10.30 & 2.00; Thurs. 7.00; Prayer Mtg. Tues 7.00. **Jan** Jabez Rutt during month. **Feb** Jabez Rutt during month except for 24. D.E. Cornford 24.

Leatherhead (Mount Zion), Church Road, Surrey, KT22 8AY – Lord's Day 11.00 & 6.00: P.Mtg. 10.15; Weds. 7.15 alt. Preaching or P.Mtg. **Jan** P. Woodhams during month. Prayer Meeting 9, 23. **Feb** P. Woodhams during month except for 17. Prayer Meeting 6, 20.

Leeds (Ebenezer), Grove Lane, Headingley, West Yorks. LS6 4AB – Lord's Day 11.00 & 2.45: P. Mtg. 1.45; Prayer Mtg. Thurs. 7.15. **Jan** N.H. Roe 6(a); F.A. Ince 20. **Feb** J.R. Ince 10.

Leicester (Zion), 1 Park Hill Drive (off Aylestone Road A426), LE2 8HS – Lord's Day 10.45 & 6.30 (aft.2.45): P.Mtg.10.15; Thurs.7.15; P.Mtg. Mon.7.15. **Jan** J.B. Hart 20(m & a); Prayer Meeting 14(Mon), F.A. Ince 21(Mon). **Feb** J.R. Ince 3(e); G.E. Hadley 24(e); B.E. Izzard 4(Mon), Prayer Meeting 11(Mon), J.E. Pack 25(Mon).

Leicester, Evington, High Street, LE5 6FH – Lord's Day 11.00 & 6.00: P.Mtg 10.30; Weds. 7.30 alt. Preaching or P.Mtg.

Little Downham Fen, 4th Drove, Nr. Ely, Cambs. CB6 2ES – As announced; Lord's Day 10.30 & 6.00; Fri 7.00: Prayer Mtg. Weds 7.00. **Feb** T.J. Rosier 15.

Luton (Bethel), Chapel Street, Beds. LU1 5DA – Lord's Day 10.30 & 6.00; 1st Thur 7.30; P.Mtg.Thur 7.30, Mon pre 1st Thur. **Jan** B.A. Ramsbottom during month except for 27. Robert Field 27; J.E. Pack 3(e, see advt). **Feb** B.A. Ramsbottom during month.

Luton (Ebenezer), Hastings Street, Bedfordshire. LU1 5BH – Lord's Day 10.30 & 6.00; Tues. 7.00: Prayer Mtg. Fri. 7.00 as announced. **Jan** J.B. Hart 13(e, 6.15); A. Chapman 27; 22, Richard Field 15, Prayer Meeting 18(Fri), T.J. Rosier 30(Wed). **Feb** A. Chapman 3(e); F.A. Ince 24(e); 5, G.E. Hadley 12, Prayer Meeting 15(Fri), J.R. Ince 19.

Maidstone (Priory Chapel), Priory Road, Kent ME15 6NL – Lord's Day 10.45 & 6.00: P.Mtg.10.00; Tues. 7.15; P.Mtg. 1st Fri. 7.15. **Jan** T.J. Rosier during month. Prayer Meeting 1(m, see advt), No Service 1(e). **Feb** T.J. Rosier during month.

Manchester, 39 Rochdale Road, M4 4HT – Lord's Day 10.30 & 6.00; Week Eve. 7.15; Prayer Mtg. Thurs. 7.15. **Jan** J.R. Ince 21(Mon), A. Chapman 31(Thu). **Feb** J.C. Woodhouse 24; T.J. Rosier 4(Mon).

Matfield (Ebenezer), Maidstone Road, Kent. TN12 7JS – Lord's Day 10.30 & 2.30; Tues. 7.00; Prayer Mtg 4th Tues. 7.00. **Jan** Joseph Rutt during month. **Feb** Joseph Rutt during month.

Mayfield, West Street, East Sussex TN20 6DR – Lord's Day 11.00 & 6.00; Tues. 7.00 alt. Preaching or Prayer Mtg. **Jan** Prayer Meeting 1, 15, R.K. Wheatley 8. **Feb** Prayer Meeting 5, 19, Jabez Rutt 12.

Mount Bures (Hope), Nr Water Tower, Nr Colchester, Essex. CO6 2BD – Lord's Day 11.00 & 2.00; Tues. 7.00 Preaching or Prayer Mtg. as announced. **Jan** P.B. Pont 20; T.J. Pocock 8, Prayer Meeting 22. **Feb** P.J. Cottingham 10; P.B. Pont 5, P. Mtg. 19.

Northampton (Providence), The Headlands (corner of Thirlmere Avenue), NN3 2NU – Lord's Day 10.45 & 6.30; Weds. 7.45; Prayer Mtg. as announced. **Jan** Service 9(7.00). **Feb** J.E. Pack 6, G.E. Hadley 13.

Norwich (Zoar), St. Mary's Plain, Duke Street, Norfolk NR3 3AF – Lord's Day 10.45 & 6.30; Weds. 7.00 alt. Preaching or Prayer Mtg. **Jan** P.B. Pont during month except for 20. Prayer Meeting 2, 16, 30. **Feb** P.B. Pont during month. Prayer Meeting 13, 27.

Nottingham (Hope), Highurst Street, off Ilkeston Road, Nr. Canning Circus. NG7 3QA – Lord's Day 10.45 & 6.00(2.30 if aft.); Weds. 6.30; P.Mtg. 1st Weds. 6.30. **Jan** J.R. Ince during month and 6(m & a) except for 20(m & a), 22. Prayer Meeting 2, G.D. Buss 22(Tue). **Feb** J.R. Ince during month and 3(m & a), 17(m & a) except for 10, 25. F.A. Ince 10; Prayer Meeting 6, J.C. Woodhouse 25(Mon).

Oakington, High Street, Cambridge. CB24 3AG – Lord's Day 10.30 & 6.00; Weds. 7.00; Prayer Mtg. 1st Weds. 7.00. **Jan** Prayer Meeting 1(m, see advt), 2, A. Chapman 9, P.J. Cottingham 16(a & e, see advt), G.E. Hadley 23. **Feb** G.E. Hadley 10; J.B. Hart 17; Prayer Meeting 6, B.E. Izzard 13, F.A. Ince 20.

Ossett (Ebenezer), 21 Queen Street, West Yorks. WF5 8AS – Lord's Day 11.00 & 6.00: P.Mtg. 10.20; Tues. 7.00. **Jan** N.H. Roe during month except for 13, 15, 27, 29. J.R. Ince 15. **Feb** N.H. Roe during month except for 10, 26.

Portsmouth (Salem), Shearer Road, off St. Mary's Road, Hants. PO1 5LP – Lord's Day 11.00 & 6.30; Thurs. 7.30.

Prestwood (Zion), Kiln Road, Great Missenden, Bucks. HP16 9DH – Services as announced.

Reading (Zoar), 23 South Street, Berks. RG1 4QU – Lord's Day 11.00 & 6.00; Tues. 7.00; Prayer Mtg. 7.00 as announced. **Jan** Reading Services 6; 13; T.J. Pocock 20(e); 1, Reading Service 8, 15, 29, H. Mercer 22. **Feb** Reading Services 3; 10; P. Woodhams 17; J.B. Hart 24(e); G.D. Buss 5, Reading Service 12, 26, Prayer Meeting 19.

Redhill (Hope), Shaw's Corner, Hatchlands Road, Surrey. RH1 6AP – Lord's Day 11.00 & 6.30; Tues. 7.15; Prayer Mtg. Fri. 7.15.

Redhill, 37 Station Road, Surrey RH1 1QH – Lord's Day 11.00 & 6.30: P.Mtg.10.30; Weds. 7.30; Prayer Mtg. Mon. 7.30. **Jan** P.R. Mercer during month. Prayer Meeting 1(m, see advt). **Feb** P.R. Mercer during month. Richard Field 6(e, see advt Feb G.S.), No Service 27.

Richmond (Ebenezer), Jocelyn Road, Kew Road, Surrey TW9 2TJ – Lord's Day 10.30 & 6.00; Tues. or Fri. 7.00; Prayer Mtg. as announced. **Jan** Reading Services 6; 13; 20; 27; Reading Service 4, 18, 25, P. Woodhams 11(e, see advt). **Feb** Reading Services 3; 10; 24; T.J. Pocock 17(e); 1, P. Woodhams 8, Reading Service 15, A. Chapman 22.

Ripley (Ebenezer), Newark Lane, Surrey GU23 6BS – Lord's Day 10.45 & 2.30 (6.30 if eve.); Thurs. 7.15. **Jan** A. Chapman 6(e); 3, R.K. Wheatley 13(a); Richard Field 20; 24, P.J. Cottingham 10, Jabez Rutt 16(Wed), P. Woodhams 31. **Feb** J.B. Hart 24; A. Chapman 7, Jabez Rutt 13(Wed), T.J. Pocock 21, Robert Field 27(Wed).

Rochdale (Hope), Hope Street, Lancs. OL12 0PJ – Services as announced.

Romford (Zoar), Carlisle Road, off Victoria Road, Essex. RM1 2QL – Lord's Day (11.00 as annc'd) 2.30 (6.00 if eve.); Fri. 7.00 as announced. **Jan** T.J. Rosier 13; R.K. Wheatley 20; Service 27(e); G.D. Buss 25. **Feb** Service 3(e); R.G. Wells 10; Services 17(m & a); R.K. Wheatley 24; T.J. Rosier 8.

Rotherfield (Providence), South Street, Nr Crowborough, East Sussex. TN6 3LR – Lord's Day 10.30 & 2.00; Weds. 7.15 alt. Preaching or Prayer Mtg. **Jan** R.W. Woodhams 6; 13; 20(m); Prayer Meeting 1(m, see advt), 9, 23, R.K. Wheatley 2, T.J. Rosier 16, J.B. Hart 30. **Feb** R.W. Woodhams 3; 17; 27, Reading Service 10(m); Prayer Meeting 6, 20.

Rye (Bethel), 13 Military Road, East Sussex. TN31 7NX – Lord's Day 6.30; Tues. 7.00 as announced. **Jan** J.F. Ashby 6; 20; Reading Service 13; 27. **Feb** J.F. Ashby 3; 17; 19, A. Chapman 10; G.W. Hyde 24.

Scaynes Hill, Church Road, Haywards Heath, West Sussex. RH17 7NY – Lord's Day 11.00 & 2.15: P.Mtg. 1.45; Tues. 7.15. **Jan** T.J. Rosier 6(a); 21(Mon), Prayer Meeting 1, 5(a, see advt), 22, P. Woodhams 8. **Feb** A. Chapman 10; T.J. Rosier 24(a); Prayer Meeting 5, 19, 26, P. Woodhams 12.

Sedgley (Hope), 26 Arcal Street, Dudley, West Midlands. DY3 1TG – Lord's Day 10.45 & 6.00; Weds. 7.00; Prayer Mtg. as announced Weds. 7.00. **Jan** F.A. Ince 6; 27; 30, Prayer Meeting 2, T.J. Rosier 7(Mon, 6.30), A. Chapman 16, T.J. Pocock 24(Thu). **Feb** F.A. Ince 10(e); Reading Service 10(m); B.E. Izzard 17; Prayer Meeting 6, G.D. Buss 12(Tue), B.R. Sayers 20.

Sedgley, Moden Hill, Ridgeway, Dudley, West Midlands. DY3 3UN – Lord's Day 10.45 & 6.00(2.30 if aft); Wk Eve. 7.00 & P. Mtg. as announced. **Jan** J.B. Hart 6(a, 2.30); G.D. Buss 13(a, 2.30); T.J. Pocock 4(Fri, 6.30), B.R. Sayers 16(Wed, 6.30). **Feb** H. Mercer 10(m & a); T.J. Pocock 14(Thu, 6.30), G.D. Buss 19(Tue).

Shoreham-by-Sea (Providence), 14 John Street, West Sussex BN43 5DN – Lord's Day 11.00 & 6.30; Thurs 7.00 as announced. **Jan** P.J. Cottingham 13; 20(e); Reading Service 20(m); New Year Service, 1(e, see advt).

Sible Hedingham (Rehoboth), 108 Swan Street, Nr. Halstead, Essex CO9 3HP – Lord's Day 10.30 & 2.00(6.15 if eve.): P.M. 1.30;Wk Eve 7.00, P.M. 7.30. **Jan** Prayer Meeting 1(m, see advt), 9(Wed), 16(Wed), 23(Wed), 30(Wed). **Feb** Prayer Meeting 6(Wed), 13(Wed), 20(Wed), P.B. Pont 28.

South Chard (Bethel), School Lane, Nr. Chard, Somerset, TA20 2RU – Lord's Day 10.45 & 6.00; Prayer Meeting Weds. 7.15 or as announced. **Jan** J.C. Woodhouse during month. **Feb** J.C. Woodhouse during month except for 24. H. Mercer 24.

South Moreton, Didcot, Oxon. OX11 9AG – Lord's Day 10.30 & 2.00; Weds. 7.00 alt. Preaching or Prayer Mtg. **Jan** T.J. Pocock during month except for 10, 27(m). Prayer Meeting 2, 16, 30, G.D. Buss 10(Thu). **Feb** T.J. Pocock during month. P. Mtg. 13, 27.

Southampton (Bethesda), Southcliff Road, Inner Avenue, Hants. SO14 6FH – Lord's Day 11.00 & 3.00; Prayer Mtg. Weds. 7.15 or as announced. **Jan** Prayer Meeting 5(m, see advt). **Feb** J.B. Hart 3.

Southery, Churchgate Street, Downham Market, Norfolk, PE38 0ND – Lord's Day 11.00 & 6.00(2.30 if aft.); Tues. 7.00 Preaching or Prayer Mtg. **Jan** G.W. Hyde 13(a); 14(Mon), T.J. Rosier 9(Wed), B.E. Izzard 22. **Feb** A. Chapman 24; Prayer Meeting 5, Richard Field 12, G.E. Hadley 26.

Southill, High Street, Nr. Biggleswade, Beds. SG18 9HU – Lord's Day 10.30 & 2.15; Tues. 7.15. **Jan** B.A. Ramsbottom 1(a, see advt), Prayer Meeting 8, 22, B.E. Izzard 29. **Feb** Richard Field 10; F.A. Ince 24; Prayer Meeting 5, 19.

Staplehurst (Providence), Chapel Lane, Kent. TN12 0AJ – Lord's Day 10.45 & 2.00; Weds. 7.30; Prayer Mtg. last Weds. 7.30. **Jan** P.J. Cottingham during month except for 13(a), 16. R.G. Wells 13(a); J.B. Hart 16, Prayer Meeting 30. **Feb** P.J. Cottingham during month except for 10, 17. Robert Field 17; Prayer Meeting 27.

Stone-in-Oxney, Appledore Road, Nr. Tenterden, Kent – Lord's Day 6.30 as announced (Mar-Oct).

Stotfold (Hope), Queen Street, Beds. SG5 4NX – Lord's Day 10.30 & 2.00; Usually Weds. 7.15; P.Mtg. 1st Mon. 7.30. **Jan** G.E. Hadley 6; 2, 9, 13; 16, 20; 27; 30, Prayer Meeting 1(m, see advt), Robert Field 23. **Feb** G.E. Hadley 3; 6, 17; 20, 24; 27, P.B. Pont 12(Tue).

Studley (Little Zoar), Studley Lane, Nr. Calne, Wilts. SN11 9NQ – Lord's Day 10.30 & 6.00; Tues. 7.00 Preaching or Prayer Mtg. **Jan** H. Mercer 13; 15, Prayer Meeting 1(m, see advt), G.D. Buss 8, 29, T.J. Pocock 22. **Feb** T.J. Pocock 3(e); 26, Prayer Meeting 5, J.R. Broome 12.

Swanwick Shore, 263 Bridge Road, Lower Swanwick, Nr. Southampton, Hants. – Lord's Day 10.45, aft. as announced 2.30; Prayer Mtg. Thurs. 7.00.

Swavesey, Middle Watch, Cambridge. CB24 4RW – Lord's Day 10.30 & 6.30; Week Eve. 7.00; Prayer Mtg. 7.00 as announced. **Jan** Richard Field 6; 8, G.W. Hyde 13; B.A. Ramsbottom 27; T.J. Rosier 2, Prayer Meeting 7, T.J. Pocock 15, G.E. Hadley 22, Jabez Rutt 30. **Feb** R.W. Woodhams 10; F.A. Ince 17; Prayer Meeting 4, A. Chapman 8, J.E. Pack 12.

Swindon (Rehoboth), Prospect Hill, Wilts. SN1 3JW – Lord's Day 10.30 & 6.00; Thurs. 7.00. **Jan** A. Chapman 13; H. Mercer 20; B.R. Sayers 27; 17, J.R. Broome 3, Prayer Meeting 10, G.D. Buss 24, 31. **Feb** F.A. Ince 3; J.B. Hart 10; G.D. Buss 24(e); 7, 21, Prayer Meeting 14, T.J. Pocock 28.

Tenterden (Jireh), Ashford Road, Bores Isle, St. Michaels, Kent TN30 6DE – Lord's Day 10.45 & 2.00: P.Mtg.10.00 & 1.15; Weds. 7.00; P.Mtg.as ann'ced. **Jan** G.W. Hyde during month and 1(a, see advt) except for 13. B.P. Mercer 1(a & e, see advt), Prayer Meeting 7(Mon). **Feb** G.W. Hyde during month. P. Mtg. 11(Mon), 18(Mon).

Thurlstone (Providence), Ingbirchworth Road, Nr. Penistone, S.Yorks. – Lord's Day 10.30 & 2.30; Weds. 2.30. **Jan** J.R. Ince 13(a); 27(a). **Feb** N.H. Roe 3(a); J.R. Ince 24(a).

Trowbridge (The Halve), 30 The Halve, Wilts. BA14 8SA – Lord's Day 10.30 & 6.00(2.30 if aft.); Week Eve. 7.15 Preaching or P.Mtg. **Jan** T.J. Pocock 6(e); J.R. Broome 13(e); 20; 27; Prayer Meeting 3, 10, 31, G.D. Buss 15, B.R. Sayers 24. **Feb** J.R. Broome 3; 17; 24; Prayer Meeting 7, 14, B.R. Sayers 21, G.D. Buss 26.

Tunbridge Wells (Hanover), Hanover Road, Kent TN1 1EY – Lord's Day 11.00 & 6.30: P.Mtg.10.00; Thurs. 7.00; Prayer Mtg. Mon. 7.00. **Jan** J.B. Hart 27. **Feb** S.S. Anniversary Service, 20(e, see advt Feb G.S.), No Service 21.

Uckfield, Foresters Hall, Harcourt Road, East Sussex. TN22 5DS – Lord's Day 6.30; Prayer Mtg. 1st Fri. 7.00. **Jan** No Service 20; P.J. Cottingham 6; J.F. Ashby 13; R.K. Wheatley 27; Prayer Meeting 4. **Feb** No Service 10; 17; P.J. Cottingham 3.

Uffington, Chapel Lane, Nr. Faringdon, Oxon. SN7 7RY – Lord's Day 10.30 & 6.00; Weds. 7.00. **Jan** H. Mercer 6; 9, B.R. Sayers 13; 2, 23, 30, A. Chapman 20; T.J. Pocock 27; 14(Mon). **Feb** B.R. Sayers 3(e); 10; 24(e); 19(Tue), H. Mercer 17; 27, Prayer Meeting 6, T.J. Pocock 11(Mon).

West Row (Barn Chapel), The Green, Nr. Mildenhall, Suffolk. IP28 8QH – Lord's Day 10.30 & 2.30; Tues or Fri 7.00 Preaching or P.Mtg as announced. **Jan** Prayer Meeting 4(Fri), P.B. Pont 29(Tue). **Feb** G.E. Hadley 10(a); 5(Tue), Chapel Anniversary Service, 19(e, see advt Feb G.S.), B.E. Izzard 26(Tue).

OVERSEAS CHAPELS

Melbourne, Victoria, AUSTRALIA (Zion), 536 Burwood Road, Hawthorn 3122. – Lord's Day 11.00 & 2.45; Weds. 7.15. **Jan** G. Seymour during month. **Feb** G. Seymour during month.

Ryde, New South Wales, AUSTRALIA (Ebenezer), 22 Blaxland Road – Lord's Day 11.00 & 2.45; Weds. 7.15. Services relayed from Melbourne.

Nobleford, Alberta, CANADA (Zion's Hope), – Services as announced.

Chilliwack, CANADA (Hope), British Columbia – Lord's Day 1.30 & 7.00; Thurs. 7.30.

Choteau, U.S.A. (The Old Paths), 720 First Street N.W., Choteau, Montana 59422 – Lord's Day 10.00 & 3.00; Week Eve. 7.30. **Jan** M.T. Pickett during month. **Feb** M.T. Pickett during month.

Grand Rapids, U.S.A. (Zion), 1710 Richmond Street, N.W. Grand Rapids, Michigan 49504 – Lord's Day 9.30 & 6.00; Weds. 7.30; Prayer Mtg. Mon. 7.30. **Jan** J.K. Stehouwer during month. **Feb** J.K. Stehouwer during month.

Sheboygan, U.S.A. (Hope), 1803 Georgia Avenue, Sheboygan, Wisconsin 53081 – Lord's Day 9.30 & 6.00; Weds. 7.30. **Jan** G.L. TenBroeke during month. **Feb** G.L. TenBroeke during month.

SPECIAL NOTICE

Paid advertisements of Special Services to be held in our Chapels will be accepted at the discretion of the Gospel Standard Committee. The name of the Minister engaged will be included if he is a member of a Gospel Standard Church and has agreed in writing his belief in our Articles of Faith and his walk and conduct are consistent therewith.

SPECIAL SERVICES

If the Lord will, Special Services will be held as follows:

BEXLEY – New Year Prayer Meeting, Saturday, 5 January. morn. 10.00.
BRABOURNE LEES, "Zion" – New Year Service, Thursday, 10 January. Mr. Joseph Rutt, eve. 7.00. Collection for the Cause.
CLIFTON – New Year Service, Thursday, 3 January. Mr. G.D. Buss, eve. 7.00. Collection for the Cause.
CROYDON, "Providence" – Special Prayer Meeting, Friday, 18 January. eve. 7.15.
CROYDON (Tamworth Road) – New Year Service, Thursday, 17 January. Mr. G.D. Buss, eve. 7.00. Collection for the Trinitarian Bible Society.
EASTBOURNE (Grove Road) – Special Prayer Meeting, Friday, 1 February. eve. 7.15.
HASTINGS (ST. LEONARDS), "Ebenezer" – New Year Service, Friday, 11 January. Mr. Jabez Rutt, eve. 7.15.
HAYNES, "Ebenezer" – New Year Service, Wednesday, 9 January. Mr. G.D. Buss, eve. 7.00. Collection for the Bethesda Fund.
HEATHFIELD, "Ebenezer" – New Year Prayer Meeting, Thursday, 3 January. eve. 7.00.
HEATHFIELD, "Ebenezer" – New Year Services, Wednesday, 9 January. Mr. J.L. Rosier, aft. 3.30; eve. 6.30. Tea provided. Collection for the Oak Tree Trust.
LUTON, "Bethel" – New Year Service, Thursday, 3 January. Mr. J.E. Pack, eve. 7.30.
OAKINGTON – New Year Services, Wednesday, 16 January. Mr. P.J. Cottingham, aft. 3.30; eve. 6.30. Tea provided. Collection for Chapel Funds.
RICHMOND, "Ebenezer" – New Year Service, Friday, 11 January. Mr. P. Woodhams, eve. 7.00. Collection for the Cause.
SCAYNES HILL – New Year Prayer Meeting, Saturday, 5 January. aft. 2.30. Address by Mr. T.J. Rosier.
SOUTHAMPTON, "Bethesda" – Special Prayer Meeting, Saturday, 5 January. morn. 11.00.

Tuesday 1 January

BRIGHTON, "Galeed" – New Year Prayer Meeting, Tuesday, 1 January. morn. 10.30.
BROMLEY, "Rehoboth" – Special Prayer Meeting, Tuesday, 1 January. morn. 10.30
CROYDON, "Providence" – New Year Service, Tuesday, 1 January. morn. 10.30. Collection.

LAKENHEATH – New Year Prayer Meeting, Tuesday, 1 January. morn. 10.30.
MAIDSTONE, "Priory Chapel" – New Year Prayer Meeting, Tuesday, 1 January. morn. 10.30. Addess by Mr. G.W. Hyde.
OAKINGTON – Special Prayer Meeting, Tuesday, 1 January. morn. 10.30. Collection for Chapel Funds.
REDHILL (Station Road) – Special Prayer Meeting, Tuesday, 1 January. morn. 11.00. Collection for the Cause.
ROTHERFIELD, "Providence" – New Year Prayer Meeting for our Churches and Nation, Tuesday, 1 January. morn. 10.30. Collection for the Roundwood Trust.
SHOREHAM-BY-SEA, "Providence" – New Year Service, Tuesday, 1 January. Mr. H. Sant, eve. 6.00. Collection for the Bethesda Fund.
SIBLE HEDINGHAM, "Rehoboth" – New Year Prayer Meeting, Tuesday, 1 January. morn. 10.30.
SOUTHILL – New Year Service, Tuesday, 1 January. Mr. B.A. Ramsbottom, aft. 3.00. Collection for Sunday School Funds.
STOTFOLD, "Hope" – Special Prayer Meeting, Tuesday, 1 January. morn. 10.00.
STUDLEY, "Little Zoar" – Special Prayer Meeting, Tuesday, 1 January. morn. 10.30. Address by Mr. G.D. Buss.
TENTERDEN, "Jireh" – New Year Services, Tuesday, 1 January. Mr. G.W. Hyde and Mr. B.P. Mercer, aft. 3.00. Mr. B.P. Mercer eve. 6.00. Tea provided. Collection for the Sabbath School.

ADVERTISEMENTS AND NOTICES

(Cost of insertion: not exceeding 4 lines £7.00)

CHANGING YOUR CAR? We are a family run business supplying cars to order. The cars are professionally prepared to a high standard and delivered to your door. Part exchanges are welcome. Contact Mr. Richard D. Boyes on 01604 408895. www.go-directautos.co.uk

SATURDAY EVENING MEDITATIONS, 52 addresses by B.A. Ramsbottom, arranged as weekly meditations, also suitable for reading at prayer meetings (see *Gospel Standard,* December 2012, page 383). Price, £6 plus postage (U.K. £2, overseas £4), from Mrs. Alison A. Kingham, 11 Sutherland Place, Luton, LU1 3SY. Please make cheques payable to *Bethel Pulpit*.

HOLIDAY ACCOMMODATION

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DICKER, EAST SUSSEX. Nr. Eastboune. Cosy garden cottage. One twin bedroom. Gas C/H. Open views, ideal location to explore the South Downs. Eastbourne 10 miles. Weekly/mini breaks. Reasonable. Further details please contact Mrs. M.R. Dann 01323 844541.

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THE BARTON CONFERENCE 2013

If the Lord will, a day of Bible studies for young people (aged 16 and over) has been arranged for

Saturday 16 March 2013 (10.00 a.m. to 4.30 p.m.)

At Barton Village Hall, Barton-le-Clay, Bedfordshire. MK45 4JY

For further information please visit: www.thebartonconference.org

Drinks and cakes will be provided during the day; please supply your own lunch.

To book your place, please contact James Skelton - by telephone 07960 678362, email JamesPhilipSkelton@gmail.com or by visiting the website above.

THE GOSPEL STANDARD TRUST

For the assistance of Gospel Standard chapels, particularly with such matters as trusteeship, building repairs and improvements; and for the publication of sound literature.

All correspondence and enquiries relating to the general work of the Trust, together with donations and chapel collections, should be sent to the Secretary: **Mr. D.J. Playfoot, Cavepits, Marle Place Road, Brenchley, Tonbridge, Kent TN12 7HS. Tel: 01892 722184**.

All subscriptions from subscribers resident in North America should be sent to **Mr. G.L. TenBroeke, 1725 Plainwood Drive, Sheboygan, Wisconsin 53081, USA**, cheques payable to Hope Baptist Chapel, Sheboygan. All other subscribers should send to **Mr. M.G. Bailey, Teviot, Woodchurch Road, Tenterden, Kent, TN30 7AL. Tel: 01580 763604.** The minimum subscription is £1 (US $2).

All correspondence, donations and enquiries relating to the publications of the Trust should be sent to: **The Publications Centre, 12(b) Roundwood Lane, Harpenden, Herts. AL5 3BZ. Tel: 01582 765448.**

Gospel Standard Trust Publications

EXPOSITIONS OF HOLY SCRIPTURE

J.C. Philpot

Distinct from his sermon, it was Mr. Philpot's practice, that, having read a passage of Scripture, he would briefly expound it before the prayer and sermon which followed. While briefer than his sermons, these Expositions nonetheless contain a rich treasury of the Gospel for hungry souls.

207 pages Hardback £13.00 + £2.20 postage

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Published to mark the 400th anniversary of the Authorised Version of the Bible, this book consists of an address on the AV given by Mr. Stephen Hyde, a newly written History of the English Bible by Mr. J.R. Broome, The Translators to the Reader, being the original preface to the AV by Myles Smith, and a reprint of The Old Is Better by Mr. Alfred Levell. It is hoped this will prove to be of interest to those who value this most excellent English translation of the Word of God.

142 pages Paperback £3.50 + £1.10 postage

Available from: ***Gospel Standard Trust Publications***

12(b) Roundwood Lane, Harpenden, Herts. AL5 3BZ, and Agents.

Tel: 01582 765448 Fax: 01582 469148 www.gospelstandard.org.uk

RULES REGULATING THE ADMISSION OF MINISTERS' NAMES TO THE "GOSPEL STANDARD" LIST

1. – That the Minister shall have been preaching for at least three years, and the application shall be initiated by the Church of which he has been a member for at least three years and is still a member or by a Church where the Minister has taken at least seven preaching services during the last three consecutive years. In addition, at least two Churches in whose congregations the Minister has preached not less than seven times during the last three consecutive years, are required to unite in the application.. Each of the Churches involved in the application must be of the Gospel Standard Faith and Order, and their support must be by resolution at properly convened Church Meetings.

2. – That a Minister of a "Gospel Standard" Church who has been a PASTOR for a period of not less than three years shall be eligible for nomination to the Supply List, though he be unable to comply fully with Rule 1, provided his conduct and teaching be such as becometh the Gospel of Christ, and that Rule 3 (following) be complied with entirely.

3. – That in every case the Minister, being eligible according to the foregoing Rules, shall signify in writing his belief in the 35 Articles of Faith of the Gospel Standard Societies, and shall, when requested by the Committee, give a written account of his call by grace, and of his call to the ministry. He shall also be required to sign the following declaration: I do solemnly declare in the sight of God, that I believe in the Eternal Generation of the Son of God, and by the grace of God I seek to separate from all who, while professing to believe the Deity of Christ, treat as in any degree indifferent the blessed truth that He was the Son of God from all eternity.

4. – In all cases where recommendations do not appear to be satisfactory or sufficient, further recommendations may be required; applications may be postponed or declined as may be deemed advisable by the Committee.

The Committee of the Gospel Standard Societies trust that both Deacons and members of Gospel Standard Churches may be led to make application for inclusion in the List those Ministers whose names do not at present appear and whose ministry is to them in the power and authority of the Holy Spirit, and in accordance with the Gospel Standard Baptist order.

Ministers, Deacons and members who may be under the mistaken impression that the Committee exercises or seeks to exercise control over the movements of Ministers on the List are referred to the "Gospel Standard" 1968 (April), pages 125 and 126.

RULES REGULATING THE ADMISSION OF CHURCHES' NAMES TO THE "GOSPEL STANDARD" LIST

1. – When any Church which is acknowledged in the Gospel Standard List shall appoint a Pastor whose name has not been inserted therein, such Church shall be continued in the Gospel Standard List only if their Pastor (and Church if deemed necessary) shall signify in writing his (or their) belief in the 35 Articles of Faith of the Gospel Standard Societies.

2. – Applications for the insertion in the Gospel Standard List of causes which are really with us in heart, doctrine and practice, will be considered by the Committee if the Pastor (or the deacons where there is no Pastor) shall signify in writing on behalf of the Church his or their belief in the 35 Articles of Faith of the Gospel Standard Societies, and that a resolution to that effect is passed by a properly convened church meeting.

3. – When a new cause is commenced through a separation from a cause which is on the Gospel Standard List, and application is received from the new cause for admission of the Church to the Gospel Standard List, the committee shall without delay investigate the reasons on both sides for the division, and act according to their conception of the best interests of the Church of Christ at large, with respect to continuing the "parent" Church or admitting the new cause (or both) on the List. Should either of the parties decline investigation, or refuse information to the Committee with a view to enquiry, that cause shall not appear on the List.

All enquiries as to procedure to be adopted should be addressed to the Secretary – Mr. D.J. Christian, 5 Roundwood Gardens, Harpenden, Herts. AL5 3AJ.

IMPORTANT NOTICE

Many of our older chapels contain items of historical interest and value, often unknown or hidden away. We are concerned that they should be carefully preserved (e.g. old minute books or documents; rare books in chapel libraries; letters written by godly ministers, and other manuscripts; old photographs, prints or paintings etc.).

The Editor would be pleased to be informed of any such things so that a record may be kept, or would gladly advise whether any item is of value.

Will friends concerned with the closure of a chapel, or with any renovations, keep a careful watch on anything that is being destroyed or given away? It would appear that over the years many things have been irretrievably lost. It is suggested that when a chapel is closed, the old minute books could be stored at the Gospel Standard Library.

THE GOSPEL STANDARD

Founded 1835

No. 2131

Vol. CLXXIX

FEBRUARY 2013

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LITERARY MATERIALS

All communications, correspondence, books and other publications should be sent to the Editor, who must approve any books and pamphlets prior to advertising.

EDITOR:

Mr. B.A. Ramsbottom, 169 Tennyson Road, Luton. LU1 3RP.

ADVERTISEMENTS

These must be sent to **Mr. D.S. Cooper, Orchard House, Mallins Lane, Longcot, Oxon. SN7 7TE, Tel: 01793 784606,** by the seventh day of the month preceding desired insertion.

Charges for advertisements ***(to be prepaid)***: £7.00 not exceeding 4 lines (approx. 44 words).

For larger or block advertisements:

Full page: £80.00: Half page and other sizes £5.00 per cm. of print run.

Please send cheques to Mr. Cooper, made payable to *Gospel Standard Publications*.

ORDERS FOR MAGAZINES

Annual Subscriptions incl. Postage:	U.K. £	U.S.A. $	Australia A$	Holland €
THE GOSPEL STANDARD	18.00	43.00	48.00	29.00
THE FRIENDLY COMPANION	12.60	34.00	38.00	24.00
ONE G.S. AND ONE F.C.	27.00	58.00	63.00	38.00

UNITED KINGDOM

Mr. D.J. Christian, 5 Roundwood Gardens, Harpenden, Herts. AL5 3AJ Telephone 01582 762717. Email: ddjchristian@btinternet.com

UNITED STATES

Mr. J.K. Stehouwer, Zion, 1710 Richmond Street, N.W., Grand Rapids, Mich. 49504. Tel: +1 616 453 2892.

AUSTRALIA

Mr. H.J. Flitton, 33 Vermont Avenue, Corio, Victoria 3214, Australia. Tel: +61 (0) 3 5274 9118.

HOLLAND

Mr. G. Clements, Westeinde 57, 2969 BM, Oud-Alblas, The Netherlands. Tel: +31 (0) 184 691091.

DELIVERY OF MAGAZINES

Queries arising from non-delivery, postal delays, quantity in chapel parcels or other related matters connected with the magazines should be addressed to the Secretary of the Gospel Standard Societies: **Mr. D.J. Christian, 5 Roundwood Gardens, Harpenden, Herts. AL5 3AJ Telephone 01582 762717,** and **not** to the printers.

LIST OF CHAPELS AND MINISTERIAL SUPPLY

This list, published bi-monthly, in January, March, May, July, September and November includes only those ministers and churches who have voluntarily signified their agreement with the Articles of Faith of the Gospel Standard Societies.

It is expected that this solemn subscription will be honoured by all whose names appear by loyalty to our separate and distinct position as Gospel Standard Churches.

Engagements for insertion must reach **Mr. D.S. Cooper, Orchard House, Mallins Lane, Longcot, Oxon. SN7 7TE, Tel: 01793 784606. Email: david@dshc.ltd.uk** by the seventh of the month preceding desired insertion, but to ensure inclusion they should be sent several days before this date to allow for postal delays and availability of space. Correspondents are asked to state the Minister's full initials, and to keep Mr. Cooper informed of changes that occur.

Donations towards the cost of printing this List from our churches or individual readers will be greatly appreciated.

Cheques and Postal Orders should be made payable to *Gospel Standard Publications* and sent to Mr. Cooper.

All donations will be acknowledged in this magazine, over the printed List, but will friends kindly enclose a stamped addressed envelope if they require a receipt.

If the Lord will, a meeting of the Gospel Standard Committee will be held on Friday, 22 March 2013, at 9.30 a.m.

Acknowledgement of Donations. Received with sincere thanks: Colnbrook, Handcross, Luton (Bethel), RF.
Total for period 7, November to 31, December 2012: £175.00

SPECIAL NOTICE

Paid advertisements of Special Services to be held in our Chapels will be accepted at the discretion of the Gospel Standard Committee. The name of the Minister engaged will be included if he is a member of a Gospel Standard Church and has agreed in writing his belief in our Articles of Faith and his walk and conduct are consistent therewith.

SPECIAL SERVICES

(Cost of insertion: £7.00)

If the Lord will, Special Services will be held as follows:

CLIFTON – Special Prayer Meeting, Thursday, 28 February. eve. 7.00. Address by Mr. T.J. Rosier.
EASTBOURNE – Special Prayer Meeting, Friday, 1 February. eve. 7.15.
LAKENHEATH – Sunday School Anniversary Services, Saturday, 16 February. aft. 2.30; eve. 5.30. Tea provided. Collection for the Sunday School.
REDHILL (Station Road) – New Year Service, Wednesday, 6 February. Mr. Richard Field, eve. 7.00. Collection for the Cause.
TUNBRIDGE WELLS, "Hanover" – Sunday School Anniversary Service, Wednesday, 20 February. eve. 6.00. Tea provided (at 4.30). Collection for Sunday School Funds.
WEST ROW, "Barn Chapel" – Chapel Anniversary Service, Tuesday, 19 February. eve. 7.00. Collection.

GOSPEL STANDARD BETHESDA FUND

This Fund is for the support of the Bethesda Homes and Flatlets for elderly people at Brighton and Hove, Harpenden, Redhill and Studley, and for assistance towards home nursing.

General enquiries relating to the work of Bethesda, applications for residence in the Homes or Flatlets and Chapel collections, donations and subscriptions, should be addressed to the General Manager: **Mr. A.J.H. Topping, Bethesda General Office, 12(b) Roundwood Lane, HARPENDEN, Herts. AL5 3BZ. Telephone 01582 460522. Fax 01582 460790. Evening: 07525 067708. Email: genofficebethesda@gmail.com**

Cheques should be made payable to Gospel Standard Bethesda Fund.

Received with sincere thanks:

Donations and Subscriptions: Bank Giro Credits: £10; £10; £10; £10; £10; £10; £10; £10; £10; £15; £15; £20; £20; £20; £20; £20; £20; £20; £20; £30; £40; £40; £50; £50; £50; £50; £50; £50; £50; £50; £50; £50; £60; £60; £60; £100; £150; £200.

Chapel Receipts:

Forest Hill	M075	£412.00
Irthlingborough	M082	£590.00
		£1,002.00

Legacies: From the estate of Mrs. Elsie Burgess - £321.13

Total during November and December 2012: £2,893.13

GIFTS TO BETHESDA HOMES

The Bethesda Fund Committee wishes to express its appreciation of the numerous gifts sent to the three Bethesda Homes during the Christmas season. As it is not practical to list all these gifts individually, we trust friends will accept this general acknowledgement of their generosity.

GOSPEL STANDARD BETHESDA HOMES

Brighton & Hove: 5 Hove Park Gardens, Old Shoreham Road, Hove, Sussex BN3 6HN. **Tel**: **01273 735735**. E: hovebethesda@btconnect.com Home Manager: **Miss Sarah Williamson**. Administrative Assistant : **Mrs. Elizabeth Chewter.**

Harpenden: 201 Luton Road, Harpenden, Herts. AL5 3DD. (Entrance and car park 12b Roundwood Lane) **Tel: 01582 761359.** Residents: 01582 715637. E: hrbethesda@btconnect.com Off-duty staff: 01582 467241. Home Manager: **Miss Sarah Parish**. Administrative Assistant : **Mr. Adrian T. Pickett.**

Studley: Church Road, Derry Hill, Calne, Wilts. SN11 9NN. **Tel: 01249 816666.** Residents: 01249 812692. E: studleybethesda@gmail.com Home Manager: **Miss Rebecca Wheeler**. Local Secretary: **Mr. H. Mercer**, 8 Fairleigh Rise, Kington Langley, Chippenham, Wilts. SN15 5QF. Tel: 01249 758877.

Harpenden Flatlets: 203 Luton Road, Harpenden, Herts. AL5 3DE.
Warden: **Mr. A. Rayner,** 4 Turnpike Drive, Luton LU3 3RA. Tel: 01582 576371

Redhill Flatlets: 3 White Post Hill, Redhill, Surrey RH1 6AN.
Warden: **Mr. F. Hayden**, 20 Blackborough Road, Reigate, Surrey RH2 7BT. Tel: 01737 247031.

Gospel Standard Bethesda Fund

BETHESDA HOMES

At the time of placing this advertisement there are vacancies for residents in the Bethesda Homes at **Harpenden** (2 single) and **Studley** (1 single).

SHORT-STAYS IN BETHESDA HOMES

Short-stays can normally be arranged in any of the Homes subject to vacancies. Reduced rates apply to short-stays, and additional assistance can be given from the Short-stay Residents Fund if necessary (whilst funds last).

Further details regarding all the above vacancies can be obtained from the General Manager, Mr. A.J.H. Topping, Bethesda General Office, 12(b) Roundwood Lane, Harpenden, Herts. AL5 3BZ. (Telephone – 01582 460522). Email genofficebethesda@gmail.com

GADSBY MEMORIAL CHRISTMAS FUND

For the poor of our Churches (not eligible for benefit under the rules of the Aid or Poor Relief Societies). All correspondence, subscriptions and donations to be sent to: **Mr. D.J. Christian, 5 Roundwood Gardens, Harpenden, Herts. AL5 3AJ Telephone 01582 762717.** Cheques should be made payable to "Gadsby Memorial Christmas Fund."

Received with sincere thanks:

Donations: Receipt No 1201 £500; 1202 £20; 1203 £450; 1204 £20, 1205 £20; 1206 £65.

Chapel Donations: Mount Zion, Bournemouth £50; Hanover, Tunbridge Wells £50; Rehoboth, Bromley £20; Lakenheath £200; Mount Zion, Leatherhead £40; Bethesda, Southampton £150; Providence, Rotherfield £160.

Collections: Hope, Stotfold £237; Rehoboth, Sible Hedingham £134; Providence, Staplehurst £105; Priory Chapel, Maidstone £118.30; Zoar, The Dicker £340; Blunsdon Hill £145; Zion, Prestwood £110; Southill £326; Uffington £1,293; Old Baptist Chapel, Chippenham £627; Providence, Irthlingborough £180; Ebenezer, Richmond £225; Ebenezer, Matfield £504.40; Hope, Stotfold £152.

Total for the year ending 31 December 2012: £6,241.70

THE MAGAZINE PUBLISHING FUND AND FREE DISTRIBUTION FUND

For the publication of the *Gospel Standard, Friendly Companion and Preception* Magazines. Donations to this fund should be sent to: **Mr. D.J. Christian, 5 Roundwood Gardens, Harpenden, Herts. AL5 3AJ Telephone 01582 762717.**

Publishing Fund: Received with sincere thanks during the year ended 31 December 2012, a large number of donations from chapels and our magazine subscribers totalling £6,622.45

Collections: Galeed, Brighton £117; Old Baptist Chapel, Chippenham £281.

Donations: Hope, Sheboygan (USA) £242.44.

Total for year ending 31 December 2012: £7,262.89

GOSPEL STANDARD AID AND POOR RELIEF SOCIETY

All correspondence, subscriptions and donations for the above Funds must be sent to the Societies' Secretary: **Mr. D.J. Christian, 5 Roundwood Gardens, Harpenden, Herts. AL5 3AJ Telephone 01582 762717.** Cheques should made payable to: "The Gospel Standard Societies." **Received with sincere thanks:**

Subscriptions: Receipt No. 12/030 £10; 12/031 £10; 12/032 £20; 12/033 £30.

Direct Credits: £2; £2; £2; £2; £2; £2; £2; £2; £2; £2; £2; £2; £2; £4; £10; £10; £10; £10; £10; £10; £10; £10; £10; £10; £10; £10; £10; £10; £10; £10; £10; £10; £10; £10; £10; £10; £10; £10; £10; £12; £15; £15; £15; £15; £15; £15; £15; £15; £15; £15; £15; £15; £15; £15; £15; £20; £20; £250.

Donations: Receipt 12/034 £300; 12/035 £30; Mount Zion, Leatherhead £80; Bethesda, Southampton £100; Moden Hill, Sedgley £100; Forresters Hall, Uckfield £50; Providence, Rotherfield £270.

Collections: Rehoboth, Sible Hedingham £144; Fenstanton £221; Priory, Maidstone £148.66; Manchester £181.33; Hope, Stotfold £100.

Total for the period 1 October to 31 December 2012: £2,554.99

CLOTH BOUND VOLUMES OF THE 2012 MAGAZINES

GOSPEL STANDARD inc wrapper	£13.00	+ £3.85 postage
GOSPEL STANDARD w/out wrapper	£14.00	+ £3.85 postage
FRIENDLY COMPANION	£11.00	+ £2.95 postage

There are still a number of volumes of previous years available at the following prices:

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Available from: ***Gospel Standard Trust Publications***
12(b) Roundwood Lane, Harpenden, Herts., AL5 3BZ, and Agents.
Tel: 01582 765448 Fax: 01582 469148 www.gospelstandard.org.uk

ADVERTISEMENTS AND NOTICES

(Cost of insertion: not exceeding 4 lines £7.00)

(**Note:** The acceptance of advertisements does not indicate a recommendation of the content of the advertisement, but is regarded as a service to readers and does not imply support or approval of any activities advertised.)

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FREE GRACE EVANGELISTIC ASSOCIATION - Meetings will be held (D.V.) at which Dr. I. Sadler will speak on the work of F.G.E.A. in Africa and India:

16 March at 2.30 p.m. - Bexley S.B. Chapel School Room, Bourne Road, Bexley, Kent. DA5 1LQ.

COMPANION TUNE BOOKS. Black or maroon, £12 (Deduct £3 for purchases by young people aged under 18 or Sunday schools.) plus £2.36 for postage. ENLARGED COPY (A4 size): £15.00 + £5.30 postage. Obtainable from Mr. G. S. Collins, 12 Croft Road, Norbury, London, SW16 3NF. Tel. 020 8764 2708. Please make cheques payable to Companion Tune Book Trust.

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GAIRLOCH. Completed in 2012, 4 bedroom house for self catering or B&B. Close to the seaside village of Gairloch, on the West coast of the Scottish Highlands. Peaceful location with spectacular views. Special winter offers. Short breaks available. More information at www.lochviewgairloch.co.uk Telephone 01445 712676 or email; l.mackenzie932@btinternet.com

HOLIDAY HOUSE EXCHANGE (HOLLAND). A Dutch family of three adults and two children would like to exchange houses with a family in England (preferably Cambs, Herts or Beds) for two weeks during the summer of 2013. Their home is in the quiet village of Nieuw-Lekkerland and sleeps 6. For more information please contact Fam. Henk & Ina Schokker, Nieuw-Lekkerland, The Netherlands. E-mail: hlc.schokker@solcon.nl

WILSTEAD, BEDFORDSHIRE. Barn conversion adjacent to farm-house on small family farm. Very comfortable accommodation. Sleeps 2–4. Heart of "Bunyan country". For further details, please telephone 01234 740307 or see www.cottonendfarm.co.uk .

DICKER, EAST SUSSEX. Nr. Eastboune. Cosy garden cottage. One twin bedroom. Gas C/H. Open views, ideal location to explore the South Downs. Eastbourne 10 miles. Weekly/mini breaks. Reasonable. Further details please contact Mrs. M.R. Dann 01323 844541.

Gospel Standard Trust Publications

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The sermons of J.C. Philpot have been appreciated by the Lord's people throughout the English-speaking world and beyond for well over 150 years. This volume collects together for the first time another aspect of Philpot's ministry – that of his expositions of Scripture.

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Olney Hymns, named after the Buckinghamshire town where he was curate, is entirely the work of John Newton and his close friend, the poet William Cowper. In his preface to the first edition of 1799 Newton says he is desirous "of promoting the faith and comfort of sincere Christians" and that the hymnal should be for "a monument, to perpetuate the remembrance of an intimate and endeared friendship." It is hoped that this new edition will be of interest and profit to present day readers.

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Available from: ***Gospel Standard Trust Publications***
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TRINITARIAN BIBLE SOCIETY

Bedfordshire, Hertfordshire & District Auxiliary

The Annual Meeting of the Auxiliary
will be held, God willing, on
Friday, 22 February at 7.15 p.m. at

Clifton Strict Baptist Chapel

Chairman: Mr. B.A. Ramsbottom
Speaker: Mr. G.D. Buss
All friends of the Society are most welcome
Light refreshments will be served after the Meeting.
Book table of the Society's Publications.

GOSPEL STANDARD BAPTIST LIBRARY

5 Hove Park Gardens, HOVE, Sussex. BN3 6HN

The Library has over 10,000 books covering a wide range of Calvinistic, Puritan and Reformed literature. This includes the Holy Scriptures with commentaries and related customs, travel, archaeology and prophecy; Biographies; Works of the Divines; Hymns, Poetry and Correspondence; Bound magazines; Sermons, Theology and Treatises; Church ordinances, order and history; and a Children's section.

There are facilities for **research** on various subjects and family histories.

Books can be borrowed for three months free of charge and renewed if necessary. Surplus books can be purchased for a reasonable sum and there is a list (which is regularly updated) available upon request.

2012 catalogue is available for £6 (inc. postage) - **PDF file** is also available.

The Library is open most mornings from 9.30am–12.30 pm. and at other times by arrangement. For more information contact the Librarian Miss Marion Hyde or her Assistant Miss Muriel Stonelake. **Tel/fax**: 01273 559813 (home 01273 843597)
E-mail:gsblibrary@talktalk.net www.gospelstandard.org.uk/gslibrary.html

Hope Library, Sheboygan. This is a branch of the GSB Library with about 1500 books for friends in USA & Canada to borrow. Tel: 920-457-5161(Pastor G Tenbroeke)
E-mail: gslibraryusa@gmail.com www.gospelstandard.org.uk/gslibrary.html

CHRISTIAN VALUES IN EDUCATION

MIDLAND REGIONAL MEETING

Saturday 23 February 2013 G.W.
At 3.00 p.m. in
St. James' Church Hall, Church Lane, Weddington,
Nuneaton. CV10 0EX
A Presentation entitled

Choosing a Career – A Christian Perspective

Speaker: A careers adviser
Separate meeting for children 5 – 10 years.

All are welcome.
Light refreshments after the meeting
www.cvie.org.uk/Events.aspx or telephone Mr. J.B. Hart 01892 652431

Gospel Standard Trust Publications

ARTICLES OF FAITH Why and Where From?

K.F.T. Matrunola & T. Abbott

This is the first in a series of lectures given by Mr. K.F.T. Matrunola in the 1980s on the thirty-five Gospel Standard Articles of Faith. He explains the need for church affirmations of the doctrines they hold, and the importance of these being based solely on the Holy Scriptures. This brings him to address Article 1.

147 pages Paperback £5.50 + £1.10 postage
Available from: ***Gospel Standard Trust Publications***
12(b) Roundwood Lane, Harpenden, Herts AL5 3BZ and agents.
Tel: 01582 765448 Email: gstrust@btconnect.com www.gospelstandard.org

THE GOSPEL STANDARD

Founded 1835

No. 2132

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MARCH 2013

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LITERARY MATERIALS

All communications, correspondence, books and other publications should be sent to the Editor, who must approve any books and pamphlets prior to advertising.

EDITOR:

Mr. B.A. Ramsbottom, 169 Tennyson Road, Luton. LU1 3RP.

ADVERTISEMENTS

These must be sent to **Mr. D.S. Cooper, Orchard House, Mallins Lane, Longcot, Oxon. SN7 7TE, Tel: 01793 784606,** by the seventh day of the month preceding desired insertion.

Charges for advertisements ***(to be prepaid)***: £7.00 not exceeding 4 lines (approx. 44 words).

For larger or block advertisements:

Full page: £80.00: Half page and other sizes £5.00 per cm. of print run.

Please send cheques to Mr. Cooper, made payable to *Gospel Standard Publications*.

ORDERS FOR MAGAZINES

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THE GOSPEL STANDARD	18.00	43.00	48.00	29.00
THE FRIENDLY COMPANION	12.60	34.00	38.00	24.00
ONE G.S. AND ONE F.C.	27.00	58.00	63.00	38.00

UNITED KINGDOM

Mr. D.J. Christian, 5 Roundwood Gardens, Harpenden, Herts. AL5 3AJ Telephone 01582 762717. Email: ddjchristian@btinternet.com

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Mr. H.J. Flitton, 33 Vermont Avenue, Corio, Victoria 3214, Australia. Tel: +61 (0) 3 5274 9118.

HOLLAND

Mr. G. Clements, Westeinde 57, 2969 BM, Oud-Alblas, The Netherlands. Tel: +31 (0) 184 691091.

DELIVERY OF MAGAZINES

Queries arising from non-delivery, postal delays, quantity in chapel parcels or other related matters connected with the magazines should be addressed to the Secretary of the Gospel Standard Societies: **Mr. D.J. Christian, 5 Roundwood Gardens, Harpenden, Herts. AL5 3AJ Telephone 01582 762717,** and **not** to the printers.

LIST OF CHAPELS AND MINISTERIAL SUPPLY

This list, published bi-monthly, in January, March, May, July, September and November includes only those ministers and churches who have voluntarily signified their agreement with the Articles of Faith of the Gospel Standard Societies.

It is expected that this solemn subscription will be honoured by all whose names appear by loyalty to our separate and distinct position as Gospel Standard Churches.

Engagements for insertion must reach **Mr. D.S. Cooper, Orchard House, Mallins Lane, Longcot, Oxon. SN7 7TE, Tel: 01793 784606. Email: david@dshc.ltd.uk** by the seventh of the month preceding desired insertion, but to ensure inclusion they should be sent several days before this date to allow for postal delays and availability of space. Correspondents are asked to state the Minister's full initials, and to keep Mr. Cooper informed of changes that occur.

Donations towards the cost of printing this List from our churches or individual readers will be greatly appreciated.

Cheques and Postal Orders should be made payable to *Gospel Standard Publications* and sent to Mr. Cooper.

All donations will be acknowledged in this magazine, over the printed List, but will friends kindly enclose a stamped addressed envelope if they require a receipt.

If the Lord will, a meeting of the Gospel Standard Committee will be held on Friday, 22 March 2013, at 9.30 a.m.

AMENDMENTS TO LIST OF CHAPELS AND SERVICES

Biddenden, Ebenezer: As the Church and Pastor are unable to agree with all of the 35 articles of faith of the Gospel Standard Society, it is with sadness that, by mutual consent, their name is removed from the list of chapels.

Eastbourne, Grove Road: The correspondent for this Chapel is now the new Pastor, Mr. B. P. Mercer, Pepperings, Coast Road, Normans Bay, Pevensey, East Sussex BN24 6PR. Telephone 01323 460022.

LIST OF CHAPELS, TIMES OF SERVICES AND MINISTERS' ENGAGEMENTS

Note: Ministers' Engagements are printed for each month in the following order: (1) Lord's Days where the date is followed by a semi colon (;) and (2) Week Days where the date is followed by a comma (,). Where a minister has more than one engagement in the month at a chapel the dates are grouped together.

God willing, ministers will supply as indicated:

Allington (Bethel), Nr. Devizes, Wilts. SN10 3NN – Lord's Day 10.30 & 2.30 (6.00 if eve); Week Eve 7.00 as announced. **Mar** J.F. Burrows 3; G.D. Buss 24(a); T.J. Rosier 31(a). **Apr** G.D. Buss 14(a); 21(a); 28(a); T.J. Pocock 1(a, see advt).

Ampthill (Zoar), Oliver Street, Beds. MK45 2SA – Lord's Day 2.30. **Mar** R.K. Wheatley 17. **Apr** B.E. Izzard 14.

Ashwell (Zoar), 14 Gardiners Lane, Herts. SG7 5LZ – Lord's Day 10.30 & 2.30; Tues 7.15; Prayer Mtg. 7.15 as announced. **Mar** F.A. Ince 10; J.R. Ince 17; J.B. Hart 24(a); Prayer Meeting 5, G.E. Hadley 12, J.F. Ashby 19, P. Woodhams 26. **Apr** A. Chapman 7; No Service 2, Prayer Meeting 9, G.E. Hadley 16, J.F. Ashby 24(a & e, see advt Apr G.S.), J.E. Pack 30.

Attleborough (Jireh), Attleborough Road, Nuneaton, Warwicks. CV11 4JN – Lord's Day 10.30 & 6.00: Sab. School 12.00 noon; Wk Eve. 7.15 as ann'nced. **Mar** Robert Field 24; Prayer Meeting 6(Wed), G.D. Buss 15(Fri), B.R. Sayers 29(Fri, a, 3.00). **Apr** A. Chapman 21; Prayer Meeting 3(Wed), 19(Fri), B.A. Ramsbottom 26(Fri).

Barton-le-Clay (Hope), Hexton Road, Beds. – Lord's Day 10.30 & 6.00; Thurs. 7.00. **Mar** B.E. Izzard 17(e); 24(e); 31(e); T.J. Pocock 7. **Apr** B.E. Izzard 28(e); T.J. Pocock 11.

Bexley, Bourne Road, Kent DA5 1LQ – Lord's Day 11.00 & 6.00: P.Mtg. 10.00; Weds. 7.15. **Mar** R.G. Wells during month and 29(m, see advt) except for 13. P. Mtg. 6, 27. **Apr** R.G. Wells during month except for 3. Robert Field 3, Prayer Meeting 10, 24.

Biggleswade (Providence), Back Street, off Station Road, Beds. SG18 8JA – Lord's Day 10.30 & 6.00; Week Eve. 7.00: P. Mtg. Sat before 1st L.D. 7.00. **Mar** B.E. Izzard 3(e, 6.15); 5(Tue), H. Mercer 10(e, 6.15); F.A. Ince 24; Prayer Meeting 2, T.J. Rosier 14(Thu), P.B. Pont 19(Tue), Chapel Anniversary Service, 29(e, see advt). **Apr** B.E. Izzard 7(e, 6.15); 14; 21(e, 6.15); 23(Tue), F.A. Ince 28; Prayer Meeting 6, J.E. Pack 9(Tue).

Birkenhead (Providence), 45a Storeton Road, Prenton, CH43 5TW – Lord's Day 11.00 & 3.00; Weds. 6.30; Prayer Meeting Mon. 6.30 as annc'd. **Mar** N.H. Roe 3; 6, 13, 17; 20, 29(Fri), F.A. Ince 31. **Apr** N.H. Roe 14; 3, 10, 17, 24, 28.

Blackboys (Hope), Lewes Road, Nr. Uckfield, East Sussex, TN22 5JL – Lord's Day 10.30 & 2.00: P.Mtg. 1.15; Alt. Weds. 7.00; P.Mtg. Tues. 7.00. **Mar** J.L. Rosier 3; 6, 10; 17; 20, 29(m & a, see advt), 31; Richard Field 24; No Prayer Meeting 12(Tue). **Apr** J.L. Rosier 7; 3, 14; 17, 21; Prayer Meeting 28(m); T.J. Pocock 28(a).

Blunsdon Hill, Nr. Swindon, Wiltshire. SN26 8BY – Lord's Day 10.00 & 2.30; Tues. 7.00 Preaching or Prayer Mtg. **Mar** B.A. Ramsbottom 10(10.30); B.R. Sayers 17; 24; 31; Prayer Meeting 5, 19, G.D. Buss 26, H. Mercer 29(m, see advt). **Apr** H. Mercer 14(a); 9, 30, B.R. Sayers 21(a); 28; Prayer Meeting 2, 23, Robert Field 16.

Bodle Street (Ebenezer), Bodle Street Green, East Sussex BN27 4RB – Lord's Day 10.45 & 2.00; Fri. 7.00 Preaching or Prayer Meeting. **Mar** R.K. Wheatley 1, P.J. Cottingham 15, Prayer Meeting 22, B.P. Mercer 29. **Apr** R.K. Wheatley 12, Prayer Meeting 26.

Bournemouth (Mount Zion), Wallisdown Heights Day Centre, 121 Canford Avenue. BH11 8SH – Lord's Day 10.30 & 2.00 (Apl-Sep): 10.30 & 1.30 (Oct-Mar) ; Thurs. 7.00. **Mar** G.D. Buss 14, Special Service, 29(m, see advt).

Brabourne Lees (Zion), Canterbury Road, Kent TN25 6QS – Lord's Day 10.30 & 2.15; Tues. 7.00 Preaching or Prayer Meeting. **Mar** R.K. Wheatley 24(a); J.F. Ashby 12, J.B. Hart 29(a & e, see advt). **Apr** P.R. Mercer 14; R.K. Wheatley 28(a); P.J. Cottingham 9.

Braintree (Salem), 171 Bradford Street, Essex CM7 9AU – Lord's Day 10.30 & 2.15(6.00 if eve.); Weds. 7.00 as announced. **Mar** Reading Services 3; A. Chapman 10; J.L. Rosier 7(Thu), T.J. Pocock 15(Fri), P.B. Pont 29(a & e, see advt). **Apr** Reading Services 7; R.K. Wheatley 21; J.E. Pack 28; Prayer Meeting 3, G.W. Hyde 16(Tue), Robert Field 24.

Brighton (Galeed), 80 Gloucester Road (Nr. Station), Sussex, BN1 4AP – Lord's Day 10.45 & 6.30:P.Mtg. 10.00; Weds. & Fri. 7.00 Preaching or PM. **Mar** Robert Field 3(e); 10(e); 31(e); G.D. Buss 17; 29(m, see advt), P.J. Cottingham 24(e); P.B. Pont 15(Fri), G.W. Hyde 22(Fri). **Apr** P.J. Cottingham 7(e); Robert Field 14(e); 21(e); T.J. Pocock 28; J.F. Ashby 10.

Bromley (Rehoboth), Highland Road (London Road end), Kent BR1 4AD – Lord's Day 11.00 & 2.30; Weds. 7.00 (3rd Preaching, others Prayer Mtg.). **Mar** Prayer Meeting 9(Sat), 20, 27. **Apr** Prayer Meeting 3, 10, 24, T.J. Rosier 17.

Broughton Gifford, The Common, Melksham, Wiltshire. SN12 8LY – Lord's Day 10.30 & 2.30; Week Eve. 7.00 as ann'cd. **Mar** A. Chapman 17(a); J.C. Woodhouse 29(e, see advt).

Canterbury (Zoar), Burgate Lane, (Nr. Bus Station), Kent – Lord's Day 6.30; Thurs. 7.00 as announced. **Mar** G.W. Hyde 3; 7, 10; 17; Reading Service 24; J.F. Ashby 31. **Apr** G.W. Hyde 7; 21; 28; P.J. Cottingham 14; T.J. Rosier 11.

Carshalton (Salem), 9 Windborough Road, Surrey SM5 4QJ – Lord's Day 11.00 & 6.00: P.Mtg. 2.30; Thurs. 7.00; P.Mtg. Tues. 7.30. **Mar** Richard Field 17; 21. **Apr** T.J. Rosier 1(a & e, see advt).

Chippenham (Old Baptist), Chapel Lane, off High Street, Wilts. SN15 3EU – Lord's Day 10.30 & 6.00: P.Mtg. 1st L.D. 9.45; Weds. or as announced 7.15. **Mar** G.D. Buss 3; 6, 10; 20, 24; 31; R.W. Woodhams 17; J.L. Rosier 11(e, see advt), P. Mtg. 13, 27. **Apr** G.D. Buss 7; 3, 14; 17, 21; 28; P. Mtg. 10, 24.

Clifton, Broad Street, Nr. Shefford, Beds. SG17 5RJ – Lord's Day 10.45 & 6.00; Thurs. 7.00; Prayer Mtg. as announced. **Mar** J.C. Woodhouse 10; P.J. Cottingham 17(e); G.E. Hadley 24(e); Richard Field 14, Robert Field 20(Wed), P.B. Pont 28. **Apr** G.E. Hadley 14(e); Richard Field 11, T.J. Pocock 18.

Colnbrook, High Street, Nr. Slough, Berks. SL3 0LY – Lord's Day 11.00 & 6.00; Tues or Weds. 7.00; Prayer Mtg. First Fri. 7.00. **Mar** T.J. Pocock 12(Tue), Service 19(Tue). **Apr** T.J. Pocock 2(Tue), G.W. Hyde 9(Tue), Anniversary Service, 20(a, see advt Apr G.S.), G.D. Buss 23(Tue).

Coppice, Caddick Street, Hurst Hill, Coseley, Bilston, West Midlands. WV14 9HJ – Lord's Day 10.45 & 6.00: P.Mtg. & S.Schl. 9.45; Mon. 7.15 as annc'd. **Mar** Prayer Meeting 11, Pastor's Anniversary Service, 16(a, see advt), Special Service, 29(e, see advt). **Apr** Prayer Meeting 3(Wed), 15, 29.

Cranbrook, St. David's Bridge, Kent, TN17 3HN – Lord's Day 11.00 & 6.30; Thurs. 7.00. **Mar** R.K. Wheatley during month except for 14, 17. R.W. Woodhams 14. **Apr** R.K. Wheatley during month except for 21, 22(e). D.E. Cornford 21; United Prayer Meeting 22(Mon, e, 7.30), G.D. Buss 25(a & e, see advt Apr G.S.).

Croydon (Providence), West Street, Surrey CR0 1DG – Lord's Day 10.30 & 6.30; Weds. 7.15; Prayer Meeting Weds. 7.15 as annc'd. **Mar** Prayer Meeting 6, 20, Chapel Anniversary Service, 9(a, see advt). **Apr** J.B. Hart 3, Prayer Meeting 17.

Croydon, Tamworth Road, Surrey. CR0 1XW – Lord's Day 10.30 & 6.30; Thurs. 7.15; Prayer Mtg. Mon. 7.15. **Mar** No Service 28, Special Services, 29(a & e, see advt). **Apr** No Prayer Meeting 1(Mon), 15(Mon), Prayer Meeting 4, 8(e, see advt Apr G.S.), 18.

Dicker (Zoar), Hailsham, East Sussex. BN27 4AT – Lord's Day 10.30 & 2.00: P.Mtg. 1.10; Thurs. 7.15; P.Mtg. Tues. 7.15. **Mar** Robert Field during month and 29(m, see advt) except for 21, 24. D.E. Cornford 24; J.F. Ashby 21, No Service 28. **Apr** Robert Field during month except for 21, 28. Richard Field 28.

East Peckham (Providence), 13 The Freehold, Nr. Tonbridge, Kent TN12 5AA – Lord's Day 10.30 & 2.00; Thurs. 7.00; Prayer Mtg. 1st Thurs. 7.00. **Mar** J.F. Ashby during month and 29(e, see advt) except for 21. Prayer Meeting 7, Jabez Rutt 14(a & e, see advt), G.W. Hyde 21. **Apr** J.F. Ashby during month. Prayer Meeting 4.

Eastbourne, Grove Road, East Sussex BN21 4TR – Lord's Day 11.00 & 6.30, 1st LD Mar, Jun, Sep, Dec 10.30; Wed7.15, P.M. Mon 7.15. **Mar** B.P. Mercer during month except for 10. S. Mercer 10. **Apr** B.P. Mercer during month. R.W. Woodhams 17(a & e, see advt Apr G.S.).

Fenstanton, Church Lane, Nr. Huntingdon, Cambs. PE28 9JW – Lord's Day 10.30 & 2.30; Thurs. 7.15; Prayer Mtg. 3rd Thurs. 7.15. **Mar** B.E. Izzard during month except for 10(m), 17. T.J. Pocock 17; G.D. Buss 2(a & e, see advt). **Apr** B.E. Izzard during month except for 14, 18. P.B. Pont 18.

Gravesend (Providence), Milton Road, Opposite Park Place Flats, Kent, DA12 2RQ – Lord's Day 11.00 & 3.00(6.30 if eve.); Week Eve. 7.15 as announced. **Mar** A. Chapman 3; R.K. Wheatley 31(a, 2.30); Anniversary Services, 29(a & e, see advt). **Apr** J.F. Ashby 14(e); T.J. Rosier 21(a); J.B. Hart 28.

Great Yeldham (Hope), Toppesfield Road, Halstead, Essex. CO9 4HD – Lord's Day 10.30 & 2.15(6.30 if eve.). **Mar** A. Chapman 10(e); G.E. Hadley 17(e). **Apr** F.A. Ince 21(e).

Grove, Main Street, Wantage, Oxon. OX12 7JG – Lord's Day 10.30 & 2.30; Thurs. 7.00 or as ann'ced; P. Mtg as ann'ced. **Mar** H. Mercer 17; 28, G.D. Buss 1 (Fri), B.R. Sayers 7, T.J. Pocock 21. **Apr** Richard Field 7; G.E. Hadley 1(a & e, see advt), G.D. Buss 4, B.R. Sayers 11, 25.

Guildford (Bethel), The Bars (off Haydon Place), Surrey GU1 4LP – Lord's Day 11.00 & 6.00; P.Mtg. 10.00; Weds. 7.00; P.Mtg. 2nd Weds. 7.00. **Mar** Prayer Meeting 13, T.J. Rosier 20, Special Services, 29(m & a, see advt). **Apr** Prayer Meeting 17.

Handcross (Zoar), High Street, West Sussex RH17 6BJ – Lord's Day 11.00 & 2.30; Preaching or Prayer Mtg. Weds. 7.00 as announced. **Mar** R.J. Bradstock during month except for 10, 17, 24(a). Richard Field 10; T.J. Rosier 24(a). **Apr** R.J. Bradstock during month except for 2, 10, 14, 21. Robert Field 21; 2(Tue), T.J. Rosier 10.

Haslingden (Cave Adullam), Chapel Street, Lancs. – Services as announced.

Hastings (St. Leonards) (Ebenezer), Ponswood Road, Sedlescombe Road South, Silverhill, East Sussex TN38 9BU – Lord's Day 11.00 & 6.30; Weds. 7.15 alt Preaching or Prayer Mtg. **Mar** Richard Field 31; 13, Joseph Rutt 27. **Apr** J.B. Hart 21(e); Richard Field 17.

Haynes (Ebenezer), Silver End Road, Beds. MK45 3PP – Lord's Day 10.30 & 2.00; Prayer Mtg. 2nd L.D. 6.30; Weds. 7.00. **Mar** J.E. Pack 6. **Apr** Robert Field 10, G.E. Hadley 17, Service 27(e, see advt Apr G.S.).

Haywards Heath (Jireh), Sussex Road, West Sussex. RH16 4ED – Lord's Day 11.00 & 6.30:P. Mtg. 10.00; Thurs. 7.00; P.Mtg. last Fri. 7.00. **Mar** G.W. Hyde 14, Prayer Meeting 22(Fri). **Apr** Prayer Meeting 26(Fri).

Heathfield (Ebenezer), Scotsford Road, Broad Oak, East Sussex TN21 8UD – Lord's Day 11.00 & 2.15; Thurs. 7.00; Prayer Mtg. 1st Thurs. 7.00. **Mar** D.E. Cornford 3; 10; J.B. Hart 17; A. Chapman 31(a); Prayer Meeting 7, P.B. Pont 14, R.W. Woodhams 21, P. Woodhams 29(e, see advt). **Apr** D.E. Cornford 7; 11, T.J. Rosier 14(a); Prayer Meeting 4, J.L. Rosier 18, J.B. Hart 25.

Horam (Ebenezer), Gun Lane, Pick Hill, East Sussex. TN21 0JP – Lord's Day 6.30; Alt. Weds. 7.00. **Mar** J.L. Rosier 3; 10; 13, 17; 31; Richard Field 24; No Service 27. **Apr** J.L. Rosier 7; 10, 14; 21; 24, J.B. Hart 28.

Irthlingborough (Providence), Finedon Road, Nr. Wellingborough, Northants. NN9 5UB – Lord's Day 10.30 & 3.00 (Nov - Mar): 10.30 & 6.00 (Apl-Oct); Thurs. 7.00. **Mar** J.E. Pack 3; 17; 24; 31; H. Mercer 10(m & a, 2.30); Prayer Meeting 7, 14, 21, 28, B.A. Ramsbottom 29(e, see advt). **Apr** J.E. Pack 7; 14; 21; P. Meeting 4, 11, 25, G.D. Buss 18.

Jarvis Brook (Rehoboth), Walshes Road, Nr. Crowborough, East Sussex TN6 3RE – Lord's Day 11.00 & 2.00; Preaching or Prayer Meeting 7.00 as announced.

Kirkland, Longmoor Lane, Nateby, Nr. Garstang, Lancs. PR3 0JH – Lord's Day 10.30 & 2.15(June to September): 2.15 or 2.30(October to May). **Mar** Reading Service 31. **Apr** Reading Service 7; 14.

Lakenheath, 27 Mill Road, Suffolk, IP27 9DU – Lord's Day 10.30 & 6.30; Week Eve. 7.00; Prayer Mtg. Fri. 7.00. **Mar** G.W. Hyde 12, J.C. Woodhouse 21, T.J. Rosier 29(a & e, see advt). **Apr** Richard Field 25.

Lamberhurst, Town Hill, Nr. Tunbridge Wells, Kent. TN3 8EN – Lord's Day 10.30 & 2.00; Thurs. 7.00; Prayer Mtg. Tues 7.00. **Mar** Jabez Rutt during month and 29(m, see advt). No Service 14. **Apr** Jabez Rutt during month except for 21. Joseph Rutt 21; No Service 25.

Leatherhead (Mount Zion), Church Road, Surrey, KT22 8AY – Lord's Day 11.00 & 6.00: P.Mtg. 10.15; Weds. 7.15 alt. Preaching or P.Mtg. **Mar** P. Woodhams during month except for 10. T.J. Rosier 10; P. Mtg. 6, 20. **Apr** P. Woodhams during month. B.A. Ramsbottom 1(a & e, see advt), P. Mtg. 3, 17.

Leeds (Ebenezer), Grove Lane, Headingley, West Yorks. LS6 4AB – Lord's Day 11.00 & 2.45: P. Mtg. 1.45; Prayer Mtg. Thurs. 7.15. **Mar** N.H. Roe 31(a).

Leicester (Zion), 1 Park Hill Drive (off Aylestone Road A426), LE2 8HS – Lord's Day 10.45 & 6.30 (aft.2.45): P.Mtg. 10.15; Thurs.7.15; P.Mtg. Mon. 7.15. **Mar** F.A. Ince 3; Prayer Meeting 11(Mon). **Apr** J.R. Ince 7(e); Prayer Meeting 8(Mon).

Leicester, Evington, High Street, LE5 6FH – Lord's Day 11.00 & 6.00: P.Mtg 10.30; Weds. 7.30 alt. Preaching or P.Mtg.

Little Downham Fen, 4th Drove, Nr. Ely, Cambs. CB6 2ES – Lord's Day 10.30 & 6.00; Fri 7.00: Prayer Mtg. Weds 7.00. **Mar** P. Woodhams 10; T.J. Rosier 15. **Apr** J.E. Pack 1(e, see advt), 23(Tue).

Luton (Bethel), Chapel Street, Beds. LU1 5DA – Lord's Day 10.30 & 6.00; 1st Thur 7.30; P.Mtg.Thur 7.30, Mon pre 1st Thur. **Mar** B.A. Ramsbottom during month except for 10, 24. J.E. Pack 10; J.L. Rosier 24. **Apr** B.A. Ramsbottom during month.

Luton (Ebenezer), Hastings Street, Bedfordshire. LU1 5BH – Lord's Day 10.30 & 6.00; Tues. 7.00: Prayer Mtg. Fri. 7.00 as announced. **Mar** J.B. Hart 3; 24; F.A. Ince 10(e); R.K. Wheatley 17; T.J. Pocock 31(e); P.B. Pont 5, G.D. Buss 12, Prayer Meeting 15(Fri), B.R. Sayers 19, Special Service, 29(e, see advt). **Apr** P.J. Cottingham 28; 23, T.J. Rosier 3(Wed), R.K. Wheatley 9, 30, Jabez Rutt 16, Prayer Meeting 19(Fri).

Maidstone (Priory Chapel), Priory Road, Kent ME15 6NL – Lord's Day 10.45 & 6.00: P.Mtg.10.00; Tues. 7.15; P.Mtg. 1st Fri. 7.15. **Mar** T.J. Rosier during month except for 10, 31. B.P. Mercer 10; A. Chapman 31. **Apr** T.J. Rosier during month except for 9, 16, 28. Prayer Meeting 4(Thu), No Prayer Meeting 5(Fri), P. Woodhams 9.

Manchester, 39 Rochdale Road, M4 4HT – Lord's Day 10.30 & 6.00; Week Eve. 7.15; Prayer Mtg. Thurs. 7.15. **Mar** B.A. Ramsbottom 24; J.R. Ince 25 (Mon). A. Chapman 21(Thu). **Apr** J.C. Woodhouse 14; T.J. Pocock 4(Thu), T.J. Rosier 9(Tue), B.E. Izzard 18(Thu), J.R. Ince 29(Mon).

Matfield (Ebenezer), Maidstone Road, Kent. TN12 7JS – Lord's Day 10.30 & 2.30; Tues. 7.00; Prayer Mtg 4th Tues. 7.00. **Mar** Joseph Rutt during month and 29(m, see advt). **Apr** Joseph Rutt during month except for 21. Jabez Rutt 21; G.D. Buss 16(a & e, see advt Apr G.S.).

Mayfield, West Street, East Sussex TN20 6DR – Lord's Day 11.00 & 6.00; Tues. 7.00 alt. Preaching or Prayer Mtg. **Mar** Prayer Meeting 5, 26, Service 29(Fri, m, 11.00). **Apr** Prayer Meeting 9.

Mount Bures (Hope), Nr Water Tower, Nr Colchester, Essex. CO6 2BD – Lord's Day 11.00 & 2.00; Tues. 7.00 Preaching or Prayer Mtg. as announced. **Mar** G.E. Hadley 17; Prayer Meeting 5, A. Chapman 19. **Apr** T.J. Rosier 7(a, 2.15); A. Chapman 14; 1(a & e, see advt), Richard Field 21; G.E. Hadley 28(e, 6.00); Prayer Meeting 23.

Northampton (Providence), The Headlands (corner of Thirlmere Avenue), NN3 2NU – Lord's Day 10.45 & 6.30; Weds. 7.45; Prayer Mtg. as announced. **Mar** J.R. Ince 2(a, see advt), 5(Tue, 7.30), Service 20(7.00), J.E. Pack 27. **Apr** J.R. Ince 2(Tue, 7.30), N.H. Roe 11(Thu, 7.00), Service 24(7.00).

Norwich (Zoar), St. Mary's Plain, Duke Street, Norfolk NR3 3AF – Lord's Day 10.45 & 6.30; Weds. 7.00 alt. Preaching or Prayer Mtg. **Mar** P.B. Pont during month. Prayer Meeting 13, 27. **Apr** P.B. Pont during month and 16(Tue) except for 28. A. Chapman 28; B.E. Izzard 1(e, see advt), Prayer Meeting 10, 24.

Nottingham (Hope), Highurst Street, off Ilkeston Road, Nr. Canning Circus. NG7 3QA – Lord's Day 10.45 & 6.00(2.30 if aft.); Weds. 6.30; P.Mtg. 1st Weds. 6.30. **Mar** J.R. Ince during month except for 13, 17. F.A. Ince 17; Prayer Meeting 6, J.E. Pack 13. **Apr** J.R. Ince during month and 7(m & a) except for 14. F.A. Ince 14; Prayer Meeting 3, Chapel Anniversary Service, 20(a, see advt Apr G.S.).

Oakington, High Street, Cambridge. CB24 3AG – Lord's Day 10.30 & 6.00; Weds. 7.00; Prayer Mtg. 1st Weds. 7.00. **Mar** G.E. Hadley 3(e); B.E. Izzard 10; Prayer Meeting 6, A. Chapman 13. **Apr** R.K. Wheatley 1(a & e, see advt), No Service 3, Prayer Meeting 10, P.B. Pont 17, Special Service, 24(e, see advt Apr G.S.).

Ossett (Ebenezer), 21 Queen Street, West Yorks. WF5 8AS – Lord's Day 11.00 & 6.00: P.Mtg. 10.20; Tues. 7.00. **Mar** N.H. Roe during month except for 3, 17. **Apr** N.H. Roe during month except for 14, 16, 28.

Portsmouth (Salem), Shearer Road, off St. Mary's Road, Hants. PO1 5LP – Lord's Day 11.00 & 6.30; Thurs. 7.30. **Mar** Service 16(a, see advt).

Prestwood (Zion), Kiln Road, Great Missenden, Bucks. HP16 9DH – Services as announced.

Reading (Zoar), 23 South Street, Berks. RG1 4QU – Lord's Day 11.00 & 6.00; Tues. 7.00; Prayer Mtg. 7.00 as announced. **Mar** Reading Services 3; 24; 31; J.B. Hart 10; P. Woodhams 5, H. Mercer 12, Reading Service 19, B.R. Sayers 26. **Apr** Reading Services 7; 28; T.J. Pocock 14(e); 23, Reading Service 2, 30, B.R. Sayers 9, T.J. Rosier 16.

Redhill (Hope), Shaw's Corner, Hatchlands Road, Surrey. RH1 6AP – Lord's Day 11.00 & 6.30; Tues. 7.15; Prayer Mtg. Fri. 7.15.

Redhill, 37 Station Road, Surrey RH1 1QH – Lord's Day 11.00 & 6.30: P.Mtg.10.30; Weds. 7.30; Prayer Mtg. Mon. 7.30. **Mar** P.R. Mercer during month. Special Service, 6(e, see advt), R.K. Wheatley 29(e, see advt). **Apr** P.R. Mercer during month.

Richmond (Ebenezer), Jocelyn Road, Kew Road, Surrey TW9 2TJ – Lord's Day 10.30 & 6.00; Tues. or Fri. 7.00; Prayer Mtg. as announced. **Mar** Reading Services 3; 10; 17; 24; 31; P. Woodhams 1, Reading Service 8, T.J. Pocock 22, Prayer Meeting 29(e, see advt). **Apr** Reading Services 7; 28; A. Chapman 14(e); T.J. Pocock 21(e); Reading Service 5, 12, 19, 26.

Ripley (Ebenezer), Newark Lane, Surrey GU23 6BS – Lord's Day 10.45 & 2.30 (6.30 if eve.); Thurs. 7.15. **Mar** R.K. Wheatley 3(a); J.C. Woodhouse 31; P.J. Cottingham 7, P. Woodhams 14, Jabez Rutt 20(Wed), R.G. Wells 28. **Apr** Richard Field 14; G.W. Hyde 4, B.E. Izzard 10(Wed), G.E. Hadley 18, J.L. Rosier 25.

Rochdale (Hope), Hope Street, Lancs. OL12 0PJ – Services as announced.

Romford (Zoar), Carlisle Road, off Victoria Road, Essex. RM1 2QL – Lord's Day (11.00 as annc'd) 2.30 (6.00 if eve.); Fri. 7.00 as announced. **Mar** T.J. Rosier 3; R.K. Wheatley 10; Service 17(e, 6.30); R.G. Wells 24; J.B. Hart 31(e); G.W. Hyde 1. **Apr** R.K. Wheatley 7; Service 14(a); 21(e); 28(e); G.D. Buss 12, G.E. Hadley 26.

Rotherfield (Providence), South Street, Nr Crowborough, East Sussex. TN6 3LR – Lord's Day 10.30 & 2.00; Weds. 7.15 alt. Preaching or Prayer Mtg. **Mar** R.W. Woodhams 3; 10(m); D.E. Cornford 17; Reading Service 24(m); B.P. Mercer 24(a, 2.15); Prayer Meeting 6, 20, 22(e, see advt), R.K. Wheatley 13, T.J. Rosier 27. **Apr** R.W. Woodhams 7; 28(m); Reading Service 14(m); R.K. Wheatley 14(a); J.B. Hart 21; 10, 24, B.P. Mercer 28(a, 2.15); Prayer Meeting 3, 17.

Rye (Bethel), 13 Military Road, East Sussex. TN31 7NX – Lord's Day 6.30; Tues. 7.00 as announced. **Mar** A. Chapman 3; J.F. Ashby 10; 24; Reading Service 17; G.W. Hyde 31. **Apr** J.F. Ashby 7; 28; G.W. Hyde 14.

Scaynes Hill, Church Road, Haywards Heath, West Sussex. RH17 7NY – Lord's Day 11.00 & 2.15: P.Mtg. 1.45; Tues. 7.15. **Mar** Reading Service 17(m); A. Chapman 24; P. Mtg. 5, 12, 19, 26. **Apr** P. Mtg. 2, 16, 30, R.W. Woodhams 9, T.J. Rosier 22(Mon).

Sedgley (Hope), 26 Arcal Street, Dudley, West Midlands. DY3 1TG – Lord's Day 10.45 & 6.00; Weds. 7.00; Prayer Mtg. as announced Weds. 7.00. **Mar** Reading Services 24; Prayer Meeting 6, F.A. Ince 13, Robert Field 21(Thu), T.J. Pocock 28(Thu). **Apr** J.B. Hart 7; Reading Services 28; Prayer Meeting 3, T.J. Rosier 15(Mon, 6.30), J.R. Ince 23(Tue).

Sedgley, Moden Hill, Ridgeway, Dudley, West Midlands. DY3 3UN – Lord's Day 10.45 & 6.00(2.30 if aft); Wk Eve. 7.00 & P. Mtg. as announced. **Mar** B.R. Sayers 10(m & a); G.W. Hyde 24; T.J. Rosier 7(Thu, 6.30), H. Mercer 13(Wed, 6.30), J.E. Pack 20(Wed, 6.30), Robert Field 25(Mon, e, 6.30). **Apr** H. Mercer 7(m & a); 23(Tue, 6.30), A. Chapman 21(a, 2.30); 3(Wed, 6.30), B.R. Sayers 10(Wed, 6.30), G.D. Buss 30(Tue).

Shoreham-by-Sea (Providence), 14 John Street, West Sussex BN43 5DN – Lord's Day 11.00 & 6.30; Thurs 7.00 as announced. **Mar** Reading Service 17(m); 24(m); J.B. Hart 17(e); A. Chapman 24(e); D.E. Cornford 31; Prayer Meeting 14, G.D. Buss 29(e, see advt). **Apr** Reading Service 7(m); Robert Field 7(e); J.B. Hart 14.

Sible Hedingham (Rehoboth), 108 Swan Street, Nr. Halstead, Essex CO9 3HP – Lord's Day 10.30 & 2.00(6.15 if eve.): P.M. 1.30;Wk Eve 7.00, P.M. 7.30. **Mar** J.B. Hart 31; Prayer Meeting 6(Wed), 27(Wed), G.E. Hadley 14(e, see advt), T.J. Rosier 18(Mon). **Apr** F.A. Ince 21; P.B. Pont 28; No Service 3(Wed), Prayer Meeting 10(Wed), 17(Wed).

South Chard (Bethel), School Lane, Nr. Chard, Somerset, TA20 2RU – Lord's Day 10.45 & 6.00; Prayer Meeting Weds. 7.15 or as announced. **Mar** J.C. Woodhouse during month except for 10, 24, 31. **Apr** J.C. Woodhouse during month except for 14, 28. J.R. Ince 14; Robert Field 28.

South Moreton, Didcot, Oxon. OX11 9AG – Lord's Day 10.30 & 2.00; Weds. 7.00 alt. Preaching or Prayer Mtg. **Mar** T.J. Pocock during month and 29(a & e, see advt) except for 17. B.E. Izzard 17; Prayer Meeting 13, 27. **Apr** T.J. Pocock during month except for 28. Prayer Meeting 3, 17.

Southampton (Bethesda), Southcliff Road, Inner Avenue, Hants. SO14 6FH – Lord's Day 11.00 & 3.00; Prayer Mtg. Weds. 7.15 or as announced. **Apr** P.R. Mercer 28; No Prayer Meeting 3.

Southery, Churchgate Street, Downham Market, Norfolk, PE38 0ND – Lord's Day 11.00 & 6.00(2.30 if aft.); Tues. 7.00 Preaching or Prayer Mtg. **Mar** J.C. Woodhouse 24(a); Prayer Meeting 5, Robert Field 19. **Apr** A. Chapman 7(e); 28(a); H. Mercer 21(m & a); Prayer Meeting 2, G.D. Buss 9, J.E. Pack 16, Richard Field 24(Wed).

Southill, High Street, Nr. Biggleswade, Beds. SG18 9HU – Lord's Day 10.30 & 2.15; Tues. 7.15. **Mar** Prayer Meeting 5, 19, P.B. Pont 12, T.J. Pocock 26. **Apr** G.D. Buss 1(a & e, see advt), Prayer Meeting 9, 22(Mon), J.L. Rosier 16, F.A. Ince 30.

Staplehurst (Providence), Chapel Lane, Kent. TN12 0AJ – Lord's Day 10.45 & 2.00; Weds. 7.30; Prayer Mtg. last Weds. 7.30. **Mar** P.J. Cottingham during month except for 17(a). T.J. Rosier 17(a); Prayer Meeting 27. **Apr** P.J. Cottingham during month except for 28(a). Prayer Meeting 24.

Stone-in-Oxney, Appledore Road, Nr. Tenterden, Kent – Lord's Day 6.30 as announced (Mar-Oct). **Apr** Anniversary Services, 1(a & e, see advt).

Stotfold (Hope), Queen Street, Beds. SG5 4NX – Lord's Day 10.30 & 2.00; Usually Weds. 7.15; P.Mtg. 1st Mon. 7.30. **Mar** G.E. Hadley 3; 6, 10; 13, 24; 29(m, see advt), 31; P.J. Cottingham 17; B.A. Ramsbottom 20(e, see advt). **Apr** G.E. Hadley 7; 3, 10, 14; 21; 28; 23(Tue), B.E. Izzard 17.

Studley (Little Zoar), Studley Lane, Nr. Calne, Wilts. SN11 9NQ – Lord's Day 10.30 & 6.00; Tues. 7.00 Preaching or Prayer Mtg. **Mar** T.J. Pocock 3(e); 24(e); 19, Service 29(m, see advt), 31; J.C. Woodhouse 5, Prayer Meeting 12, 26. **Apr** Prayer Meeting 2, 30, T.J. Pocock 9, H. Mercer 16.

Swanwick Shore, 263 Bridge Road, Lower Swanwick, Nr. Southampton, Hants. – Lord's Day 10.45, aft. as announced 2.30; Prayer Mtg. Thurs. 7.00.

Swavesey, Middle Watch, Cambridge. CB24 4RW – Lord's Day 10.30 & 6.30; Week Eve. 7.00; Prayer Mtg. 7.00 as announced. **Mar** Richard Field 3; J.C. Woodhouse 24; 22, J.L. Rosier 1, Prayer Meeting 4, Robert Field 5, A. Chapman 15, J.E. Pack 29(m, see advt). **Apr** Prayer Meeting 21(m, 9.00); 8, J.L. Rosier 28; B.R. Sayers 3, 17, G.E. Hadley 9, R.K. Wheatley 23.

Swindon (Rehoboth), Prospect Hill, Wilts. SN1 3JW – Lord's Day 10.30 & 6.00; Thurs. 7.00. **Mar** A. Chapman 17; T.J. Rosier 31; G.D. Buss 7, 21, Prayer Meeting 14. **Apr** B.R. Sayers 7; 4, 14; 18, Prayer Meeting 11, T.J. Pocock 25.

Tenterden (Jireh), Ashford Road, Bores Isle, St. Michaels, Kent TN30 6DE – Lord's Day 10.45 & 2.00: P.Mtg.10.00 & 1.15; Weds. 7.00; P.Mtg.as ann'ced. **Mar** G.W. Hyde during month and 29(m, see advt) except for 24. Prayer Meeting 4(Mon), No Service 27. **Apr** G.W. Hyde during month. Prayer Meeting 8(Mon).

Thurlstone (Providence), Ingbirchworth Road, Nr. Penistone, S.Yorks. – Lord's Day 10.30 & 2.30; Weds. 2.30. **Mar** N.H. Roe 10(a); F.A. Ince 17(a); J.R. Ince 24(a). **Apr** F.A. Ince 7; N.H. Roe 21(a); J.R. Ince 28(a).

Trowbridge (The Halve), 30 The Halve, Wilts. BA14 8SA – Lord's Day 10.30 & 6.00(2.30 if aft.); Week Eve. 7.15 Preaching or P.Mtg. **Mar** H. Mercer 3; G.D. Buss 10(a); Prayer Meeting 7, 26, T.J. Rosier 21. **Apr** H. Mercer 28; J.C. Woodhouse 4, G.D. Buss 11, Prayer Meeting 18,

Tunbridge Wells (Hanover), Hanover Road, Kent TN1 1EY – Lord's Day 11.00 & 6.30: P.Mtg.10.00; Thurs. 7.00; Prayer Meeting Mon. 7.00. **Mar** J.L. Rosier 21. **Apr** D.E. Cornford 14; No Prayer Meeting 1(Mon), Prayer Meeting 2(Tue), Joseph Rutt 11.

Uckfield, Foresters Hall, Harcourt Road, East Sussex. TN22 5DS – Lord's Day 6.30; Prayer Mtg. 1st Fri. 7.00. **Mar** R.W. Woodhams 3; P.J. Cottingham 10; 31; No Service 17; Prayer Meeting 1. **Apr** R.W. Woodhams 7; 28; P.J. Cottingham 21.

Uffington, Chapel Lane, Nr. Faringdon, Oxon. SN7 7RY – Lord's Day 10.30 & 6.00; Weds. 7.00. **Mar** B.R. Sayers 3; 6, 27, H. Mercer 17(e); 24; 31; T.J. Pocock 11(Mon), G.D. Buss 19(Tue). **Apr** T.J. Pocock 7(e); H. Mercer 14; 17, 24, B.R. Sayers 21; T.J. Rosier 28; Richard Field 8(Mon).

West Row (Barn Chapel), The Green, Nr. Mildenhall, Suffolk. IP28 8QH – Lord's Day 10.30 & 2.30; Tues or Fri 7.00 Preaching or P.Mtg as announced. **Mar** Reading Services 10; 31; Prayer Meeting 8(Fri), T.J. Rosier 13(Wed), P.B. Pont 26(Tue). **Apr** Prayer Meeting 5(Fri), Richard Field 23(Tue).

OVERSEAS CHAPELS

Melbourne, Victoria, AUSTRALIA (Zion), 536 Burwood Road, Hawthorn 3122. – Lord's Day 11.00 & 2.45; Weds. 7.15. **Mar** G. Seymour during month. **Apr** G. Seymour during month.

Ryde, New South Wales, AUSTRALIA (Ebenezer), 22 Blaxland Road – Lord's Day 11.00 & 2.45; Weds. 7.15. Services relayed from Melbourne.

Nobleford, Alberta, CANADA (Zion's Hope), – Services as announced.

Chilliwack, CANADA (Hope), British Columbia – Lord's Day 1.30 & 7.00; Thurs. 7.30.

Choteau, U.S.A. (The Old Paths), 720 First Street N.W., Choteau, Montana 59422 – Lord's Day 10.00 & 3.00; Week Eve. 7.30. **Mar** M.T. Pickett during month. **Apr** M.T. Pickett during month.

Grand Rapids, U.S.A. (Zion), 1710 Richmond Street, N.W. Grand Rapids, Michigan 49504 – Lord's Day 9.30 & 6.00; Weds. 7.30; Prayer Mtg. Mon. 7.30. **Mar** J.K. Stehouwer during month. **Apr** J.K. Stehouwer during month.

Sheboygan, U.S.A. (Hope), 1803 Georgia Avenue, Sheboygan, Wisconsin 53081 – Lord's Day 9.30 & 6.00; Weds. 7.30. **Mar** G.L. TenBroeke during month. **Apr** G.L. TenBroeke during month.

SPECIAL NOTICE

Paid advertisements of Special Services to be held in our Chapels will be accepted at the discretion of the Gospel Standard Committee. The name of the Minister engaged will be included if he is a member of a Gospel Standard Church and has agreed in writing his belief in our Articles of Faith and his walk and conduct are consistent therewith.

SPECIAL SERVICES

If the Lord will, Special Services will be held as follows:

CHIPPENHAM, "Old Baptist" – Pastor's Anniversary Service, Monday, 11 March. Mr. J.L. Rosier, eve. 7.00. Collection for the Pastor.

COPPICE – Pastor's Anniversary Service, Saturday, 16 March. aft. 3.30. Tea provided. Collection for Chapel Funds.

CROYDON, "Providence" – Pastor's and Chapel Anniversary Service, Saturday, 9 March. aft. 3.00. Tea provided. Collection for the Cause.

EAST PECKHAM, "Providence" – Anniversary Services, Thursday, 14 March. Mr. Jabez Rutt, aft. 3.30; eve. 6.30. Tea provided. Collection for the Bethesda Fund.

FENSTANTON – Chapel Anniversary Services, Saturday, 2 March. Mr. G.D. Buss, aft. 2.45; eve. 6.00. Tea provided. Collection for the Pastor.

NORTHAMPTON, "Providence" – Anniversary Service, Saturday, 2 March. Mr. J.R. Ince, aft. 3.00. Tea provided. Collection for the Trinitarian Bible Society.

PORTSMOUTH, "Salem" – Anniversary Service, Saturday, 16 March. Mr. H. Sant, aft. 3.00. See advert page xvi.

REDHILL (Station Road) – Special Service, Wednesday, 6 March. eve. 7.30. Collection for the Lord's Day Observance Society.

ROTHERFIELD, "Providence" – Special Prayer Meeting for the Churches and our Nation, Friday, 22 March. eve. 7.15.

SIBLE HEDINGHAM, "Rehoboth" – Special Service, Thursday, 14 March. Mr. G.E. Hadley, eve. 7.00. Collection for the Harpenden Bethesda Home.

STOTFOLD, "Hope" – Special Service, Wednesday, 20 March. Mr. B.A. Ramsbottom, eve. 7.15. Collection for the Bethesda Fund.

Friday 29 March

BEXLEY – Special Service, Friday, 29 March. Mr. R.G. Wells, morn. 10.00.

BIGGLESWADE, "Providence" – Chapel Anniversary Service, Friday, 29 March. Mr. D. Oldham, eve. 6.00. Collection for the Bethesda Fund.

BLACKBOYS, "Hope" – Special Services, Friday, 29 March. Mr. J.L. Rosier, morn. 10.30; aft. 2.00. Collection for the Pastor.

BLUNSDON HILL – Special Service, Friday, 29 March. Mr. H. Mercer, morn. 10.00.

BOURNEMOUTH, "Mount Zion" – Special Service, Friday, 29 March. Mr. J.W.D. Buss, morn. 10.30. Collection for the Gadsby Memorial Fund. ***PLEASE NOTE: This service will be held at Hedge End Chapel, 72 Upper Northam Road. SO30 4EB.***

BRABOURNE LEES, "Zion" – Special Services, Friday, 29 March. Mr. J.B. Hart, aft. 3.00; eve. 6.00. Tea provided. Collection for the Bethesda Fund.

BRAINTREE, "Salem" – Chapel Anniversary Services, Friday, 29 March. Mr. P.B. Pont, aft. 3.00; eve. 6.15. Tea provided. Collection for the Trinitarian Bible Society.

BRIGHTON, "Galeed" – Special Service, Friday, 29 March. Mr. G.D. Buss, morn. 10.30.

BROUGHTON GIFFORD – Chapel Anniversary Service, Friday, 29 March. Mr. J.C. Woodhouse, eve. 6.00. Collection for the Cause.

COPPICE – Special Service, Friday, 29 March. Mr. D.J. Field, eve. 7.00. Refreshments provided.

CROYDON (Tamworth Road) – Special Services, Friday, 29 March. aft. 3.30; eve. 6.30. Tea provided. Collection for the Pilgrim Homes.

DICKER, "Zoar" – Special Service, Friday, 29 March. Mr. Robert Field, morn. 10.30.
EAST PECKHAM, "Providence" – Special Service, Friday, 29 March. Mr. J.F. Ashby, eve. 6.30. Collection for the Gospel Standard Societies.
GRAVESEND, "Providence" – Anniversary Services, Friday, 29 March. aft. 3.00; eve. 6.00. Tea provided. Collection.
GUILDFORD, "Bethel" – Anniversary Services, Friday, 29 March. morn. 11.00; aft. 2.00. Collection.
HEATHFIELD, "Ebenezer" – Special Service, Friday, 29 March. Mr. P. Woodhams, eve. 6.30. Collection for Chapel Funds.
IRTHLINGBOROUGH, "Providence" – Special Service, Friday, 29 March. Mr. B.A. Ramsbottom, eve. 6.15.
LAKENHEATH – Chapel Anniversary Services, Friday, 29 March. Mr. T.J. Rosier, aft. 3.00; eve. 6.00. Tea provided. Collection for Coalition for Marriage.
LAMBERHURST – Special Service, Friday, 29 March. Mr. Jabez Rutt, morn. 10.00. Collection for Oak Tree Homes Trust.
LUTON, "Ebenezer" – Special Service, Friday, 29 March. Mr. A.T. Pickett, eve. 6.00. Collection for the Cause.
MATFIELD, "Ebenezer" – Special Service, Friday, 29 March. Mr. Joseph Rutt, morn. 10.30.
REDHILL (Station Road) – Chapel Anniversary Service, Friday, 29 March. Mr. R.K. Wheatley, eve. 6.00. Collection for the Cause.
RICHMOND, "Ebenezer" – Prayer Meeting, Friday, 29 March. eve. 6.00. Collection for the Cause.
SHOREHAM-BY-SEA, "Providence" – Special Service, Friday, 29 March. Mr. G.D. Buss, eve. 6.00. Collection for Chapel Funds.
SOUTH MORETON – Anniversary Services, Friday, 29 March. Mr. T.J. Pocock, aft. 3.00; eve. 6.00. Tea provided. Collection for the Pastor.
STOTFOLD, "Hope" – Special Service, Friday, 29 March. Mr. G.E. Hadley, morn. 10.00.
STUDLEY, "Little Zoar" – Special Service, Friday, 29 March. Morn. 10.30.
SWAVESEY – Special Service, Friday, 29 March. Mr. J.E. Pack, morn. 10.00.
TENTERDEN, "Jireh" – Special Service, Friday, 29 March. Mr. G.W. Hyde, morn. 10.30.

Monday 1 April

ALLINGTON, "Bethel" – Special Service, Monday, 1 April. Mr. T.J. Pocock, aft. 3.00. Collection for the Cause.
CARSHALTON, "Salem" – Special Services, Monday, 1 April. Mr. T.J. Rosier, aft. 2.30; eve. 6.00. Tea provided. Collection for Oak Tree Trust.
GROVE – Chapel Anniversary Services, Monday, 1 April. Mr. G.E. Hadley, aft. 3.00; eve. 6.00. Tea provided. Collection for the Bethesda Fund and Pilgrim Homes.
LEATHERHEAD, "Mount Zion" – Chapel Anniversary Services, Monday, 1 April. Mr. B.A. Ramsbottom, aft. 3.00; eve. 6.00. Tea provided. Collection for the Cause.
LITTLE DOWNHAM FEN – Special Service, Monday, 1 April. Mr. J.E. Pack, eve. 6.00.
MOUNT BURES, "Hope" – Special Services, Monday, 1 April. Mr. A. Chapman, aft. 2.45; eve. 6.00. Tea provided. Collection for the Cause.
NORWICH, "Zoar" – Special Service, Monday, 1 April. Mr. B.E. Izzard, eve. 6.30. Collection for the Cause.
OAKINGTON – Special Services, Monday, 1 April. Mr. R.K. Wheatley, aft. 3.00; eve. 6.00. Tea provided. Collection for Chapel Funds.
SOUTHILL – Special Services, Monday, 1 April. Mr. G.D. Buss, aft. 2.30; eve. 6.00. Tea provided.
STONE-IN-OXNEY – Anniversary Services, Monday, 1 April. Mr. P.S. Hare, aft. 3.00; eve. 6.00. Tea provided. Collection for the Cause.

ADVERTISEMENTS AND NOTICES

(Cost of insertion: not exceeding 4 lines £7.00)

(**Note:** The acceptance of advertisements does not indicate a recommendation of the content of the advertisement, but is regarded as a service to readers and does not imply support or approval of any activities advertised.)

CHANGING YOUR CAR? We are a family run business supplying cars to order. The cars are professionally prepared to a high standard and delivered to your door. Part exchanges are welcome. Contact Mr. Richard D. Boyes on 01604 408895. www.go-directautos.co.uk

MRS. NAOMI DADSWELL, devoted wife of the late Benjamin Dadswell was taken to her eternal rest 3 January 2013. The family thanks all friends for the tokens of their kindness received on the death of a dear Mother, Grandmother and Great Grandmother.

HOLIDAY ACCOMMODATION

(Cost of insertion: not exceeding 4 lines £7.00)

DICKER, EAST SUSSEX. Nr. Eastboune. Cosy garden cottage. One twin bedroom. Gas C/H. Open views, ideal location to explore the South Downs. Eastbourne 10 miles. Weekly/mini breaks. Reasonable. Further details please contact Mrs. M.R. Dann 01323 844541.

GAIRLOCH. Completed in 2012, 4 bedroom house for self catering or B&B. Close to the seaside village of Gairloch, on the West coast of the Scottish Highlands. Peaceful location with spectacular views. Special winter offers. Short breaks available. More information at www.lochviewgairloch.co.uk Telephone 01445 712676 or email; l.mackenzie932@btinternet.com

WILSTEAD, BEDFORDSHIRE. Barn conversion adjacent to farm-house on small family farm. Very comfortable accommodation. Sleeps 2–4. Heart of "Bunyan country". For further details, please telephone 01234 740307 or see www.cottonendfarm.co.uk .

LOCHINVER, NW SCOTLAND. Comfortable, warm, well equipped cottage. Beautiful scenery, mountains, white sandy beaches. Village amenities, churches within walking distance. Open all year, short breaks available. Sleeps 8+ cot. Contact 01525 874429, email: ansealladh@btinternet.com www.ansealladh.com

PORTHENDERSON, ROSS-SHIRE. A recently refurbished one bedroom seaside cottage in quiet Highland village. Garden opening onto secluded sandy beach. Central heating. Private access and parking. Gairloch – 8 miles. Available throughout the year. For further information, please contact Mrs. I. Mackenzie, telephone 01445 741237.

Gospel Standard Trust Publications

EXPOSITIONS OF HOLY SCRIPTURE

J.C. Philpot

The sermons of J.C. Philpot have been appreciated by the Lord's people throughout the English-speaking world and beyond for well over 150 years. This volume collects together for the first time another aspect of Philpot's ministry – that of his Expositions of Scripture.

Distinct from his sermon, it was Mr. Philpot's practice, that, having read a passage of Scripture, he would briefly expound it before the prayer and sermon which followed. While briefer than his sermons, these Expositions nonetheless contain a rich treasury of the Gospel for hungry souls.

207 pages Hardback £13.00 + £2.20 postage

Available from: ***Gospel Standard Trust Publications***
12(b) Roundwood Lane, Harpenden, Herts. AL5 3BZ, and Agents.
Tel: 01582 765448 Fax: 01582 469148 www.gospelstandard.org.uk

GOSPEL STANDARD TRUST PUBLICATIONS CENTRE

For convenience, as well as the saving of heavy postage costs, agencies have been established throughout the country so that friends can order and collect any books they wish to purchase.

NAMES OF AGENTS

East Anglia and Essex: Mr. E. Buss, 10 High Street, Oakington, Cambridgeshire. CB24 3AG. (Tel: 01223 237031) E: edmund@thebusses.co.uk

Hertfordshire and Bedfordshire: Gospel Standard Trust Publications, 12(b) Roundwood Lane, Harpenden, Herts. AL5 3BZ. (Tel: 01582 765448, Fax 01582 469148) E: gstrust@btconnect.com

Kent: Mr. M.G. Bailey, Teviot, Woodchurch Road, Tenterden, Kent TN30 7AL. (Tel: 01580 763604) E : michaelgbailey@btopenworld.com

The Midlands: Mr. N. Shaw, 17 Hathaway Road, Four Oaks, Sutton Coldfield, West Midlands, B75 5HY. (Tel. 0121 308 4409) E: nt.shaw@btinternet.com

The Northern Counties: Christian Book Shop, 21 Queen Street, Ossett, West Yorkshire, WF5 8AS. (Tel: 01924 260502) www.christianbookshopossett.co.uk

Oxon and Berks: Mr. D.S. Cooper, Orchard House, Mallins Lane, Longcot, Oxfordshire, SN7 7TE. (Tel: 01793 784606) E: david@dshc.ltd.uk

*** * * New agent * * ***

Somerset and the West Country: Mr. M.J. Lee, 3 The Holt, Honiton, Devon, EX14 1JS. (Tel: 01404 41207) E: malcolmjlee@tiscali.co.uk

Surrey: Mr. Jon Hickman, Dunster, Brookhill Road, Copthorne, Crawley, RH10 3PL. Tel: 01342 712800. Email: jon-jenny@tiscali.co.uk

Sussex (East): Mr. J.B. Hart, 4 Combe End, Crowborough, East Sussex, TN6 1NH. (Tel: 01892 652431) E : jbhart@talk21.com

Sussex (West) and The South Coast: Mr. P.A. Hills, 84 Vale Avenue, Patcham, Brighton, Sussex, BN1 8UA. (Tel: 01273 554220)

Wiltshire and Dorset: Mr. S.D. Hope, 46 Flax Mill Park, Devizes, SN10 2FF. (Tel: 01380 736423) E : si.hope@tiscali.co.uk

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Mr. G. Clements, Westeinde 57, 2969 BM, Oud-Alblas, The Netherlands. (Tel: 0031 184 691091 from The United Kingdom or 0184 691091 from Holland)

U.S.A. & Canada:

Gospel Mission, P.O. Box 318, Choteau, Montana 59422, U.S.A. (Tel & Fax: (001) 406 466 2311). E: gospelm@3rivers.net

Books collected from the Agents or The Publications Centre, are charged at the normal retail rate, except for a 10% discount on books for Sunday Schools. The cost of second-class postage is added.

THE GOSPEL STANDARD TRUST

For the assistance of Gospel Standard chapels, particularly with such matters as trusteeship, building repairs and improvements; and for the publication of sound literature.

All correspondence and enquiries relating to the general work of the Trust, together with donations and chapel collections, should be sent to the Secretary: **Mr. D.J. Playfoot, Cavepits, Marle Place Road, Brenchley, Tonbridge, Kent TN12 7HS. Tel: 01892 722184**.

All subscriptions from subscribers resident in North America should be sent to **Mr. G.L. TenBroeke, 1725 Plainwood Drive, Sheboygan, Wisconsin 53081, USA**, cheques payable to Hope Baptist Chapel, Sheboygan. All other subscribers should send to **Mr. M.G. Bailey, Teviot, Woodchurch Road, Tenterden, Kent, TN30 7AL. Tel: 01580 763604.** The minimum subscription is £1 (US $2).

All correspondence, donations and enquiries relating to the publications of the Trust should be sent to: **The Publications Centre, 12(b) Roundwood Lane, Harpenden, Herts. AL5 3BZ. Tel: 01582 765448.**

GOSPEL STANDARD BETHESDA FUND

This Fund is for the support of the Bethesda Homes and Flatlets for elderly people at Brighton and Hove, Harpenden, Redhill and Studley, and for assistance towards home nursing.

General enquiries relating to the work of Bethesda, applications for residence in the Homes or Flatlets and Chapel collections, donations and subscriptions, should be addressed to the General Manager: **Mr. A.J.H. Topping, Bethesda General Office, 12(b) Roundwood Lane, HARPENDEN, Herts. AL5 3BZ. Telephone 01582 460522. Fax 01582 460790. Evening: 07525 067708. Email: generaloffice@gospelstandardbethesda.org.uk & trevorscott@gospelstandardbethesda.org.uk**

Cheques should be made payable to Gospel Standard Bethesda Fund.

Received with sincere thanks:

Donations and Subscriptions: Bank Giro Credits: £5; £10; £10; £10; £10; £10; £10; £10; £10; £15; £15; £15; £15; £20; £20; £20; £20; £20; £20; £20; £20; £20; £20; £25; £25; £25; £25; £30; £40; £50; £50; £60; £100; £100; £125. Receipt Nos. N002, £20; N003, £30; N004, £60; N005, £100.

Chapel Receipts:

Reading (Zoar)	N006	£100.00
Shoreham-by-Sea (Providence)	M052	£273.00
		£373.00

Legacies:

From the estate of Mrs. Janet E. Pack - £4000.00

Total during January 2013: £5,603.00

GOSPEL STANDARD BETHESDA HOMES

Brighton & Hove: 5 Hove Park Gardens, Old Shoreham Road, Hove, Sussex BN3 6HN. **Tel**: **01273 735735**. E: brightonmanager@gospelstandardbethesda.org.uk & brightonadmin@gospelstandardbethesda.org.uk Home Manager: **Miss Sarah Williamson**. Administrative Assistant : **Mrs. Elizabeth Chewter.**

Harpenden: 201 Luton Road, Harpenden, Herts. AL5 3DD. (Entrance and car park 12b Roundwood Lane) **Tel: 01582 761359.** Residents: 01582 715637. E: harpendenmanager@gospelstandardbethesda.org.uk & harpendenadmin@gospelstandardbethesda.org.uk Off-duty staff: 01582 467241. Home Manager: **Miss Sarah Parish**. Administrative Assistant : **Mr. Adrian T. Pickett.**

Studley: Church Road, Derry Hill, Calne, Wilts. SN11 9NN. **Tel: 01249 816666.** Residents: 01249 812692. E: studleymanager@gospelstandardbethesda.org.uk Home Manager: **Miss Rebecca Wheeler**. Local Secretary: **Mr. H. Mercer**, 8 Fairleigh Rise, Kington Langley, Chippenham, Wilts. SN15 5QF. Tel: 01249 758877.

Harpenden Flatlets: 203 Luton Road, Harpenden, Herts. AL5 3DE.
Warden: **Mr. A. Rayner,** 4 Turnpike Drive, Luton LU3 3RA. Tel: 01582 576371

Redhill Flatlets: 3 White Post Hill, Redhill, Surrey RH1 6AN.
Warden: **Mr. F. Hayden**, 20 Blackborough Road, Reigate, Surrey RH2 7BT. Tel: 01737 247031.

GOSPEL STANDARD BETHESDA FUND

Bethesda maintains residential care homes and flatlets for elderly people from Gospel Standard Chapels.

HARPENDEN BETHESDA HOME

The Harpenden Home, which is registered for twenty-five elderly residents, is looking for a person to join our friendly staff team.

FULL TIME CARE ASSISTANT

We would be glad to hear from you if you would like further information on the above position. Enquiries please to the Home Manager, Miss Sarah Parish:

Harpenden Bethesda Home, 201 Luton Road, Harpenden, Herts. AL5 3DD
Tel: 01582 761359 e mail: harpendenmanager@gospelstandardbethesda.org.uk

BICENTENARY OF THE DEATH OF WILLIAM HUNTINGTON

If the Lord will, Meetings to commemorate the 200th Anniversary of the death of William Huntington will be held:

Hedge End, 2.30 p.m. Saturday, 2 March
Lewes, 2.30 p.m. & 5.30 p.m. Saturday, 6 July
Clifton, 2.30 p.m. 28 September

Details of times, speakers and subjects available from Mr. Henry Sant , 72a Upper Northam Road, Hedge End, Southampton. SO30 4EB. Telephone 01489 786260. Email: hysant@aol.com

SERVICES IN CORNWALL - 2013

If the Lord will, Services will be held at the Chapel at Kerley Downs (near Baldhu) on the following dates:

Lord's Day	16 June	Mr. J.R. Rutt
Lord's Day	11 August	Mr. B.R. Sayers
Lord's Day	18 August	Mr. B.E. Izzard

Services will commence at 10.30 a.m. and 2.30 p.m.
Collections will be taken for the Kerley Downs Chapel Funds as a contribution towards the maintenance of the building.
Enquiries concerning the services please telephone 01793 765162

Gospel Standard Trust Publications

BOOKS AND MAGAZINES IN ELECTRONIC FORMAT

Some of Gospel Standard Trust Publications' books are now available in electronic format for eBook readers such as Amazon Kindle, Kobo eReader and most tablet computers such as those based on Google Android or Apple IOS (iPads and iPhones). All have fully searchable text and tables of contents allowing easy navigation of the book. The following titles can be downloaded from the website of the Christian Bookshop, Ossett: **www.christianbookshopossett.co.uk** (they are not available on the Gospel Standard Trust Publications website).

Gadsby's Hymns
The Life and Letters of James Bourne
Mercies of a Covenant God – John Warburton
The Dairyman's Daughter – Legh Richmond
Through Baca's Vale – J. C. Philpot
Ears from Harvested Sheaves – J. C. Philpot
Stranger than Fiction (the life of William Kiffin) – B. A. Ramsbottom
Bible Doctrines Simply Explained – B. A. Ramsbottom

Prices are less than for the printed versions of the books, in some cases considerably so.

Gospel Standard Trust Publications
12(b) Roundwood Lane, Harpenden, Herts. AL5 3BZ.

SALEM CHAPEL PORTSMOUTH

Shearer Road, Off St Mary's Road, PO1 5LP

If the Lord will,

200th Church Anniversary Service

Saturday 16 March 2013 at 3.00 p.m.

Preacher: The Pastor (Mr. H. Sant)

due to the passing away of Mr. J. R. Broome, who was expected to preach

It is hoped that copies of a book of 53 pages detailing the history of the church will be available

Refreshments to follow the Service.

Enquiries: Mr. H. Sant 01489 786260

GOSPEL STANDARD BETHESDA FUND

Bethesda maintains residential care homes and flatlets for elderly people from Gospel Standard Chapels.

DEPUTY HOME MANAGER REQUIRED

FOR THE

BRIGHTON & HOVE BETHESDA

It is the prayerful desire of the Trustees and General Manager that someone from among the Gospel Standard churches may feel led by the Lord to come forward to serve Him and His people by taking up this position.

The post is full time with remuneration commensurate with its responsibilities and in accordance with our salary scale. The purpose of the position is to support the Home Manager in all aspects of the home's management, including taking complete charge during the absence of the Manager.

Duties include providing assistance with the management of the day-to-day running of the home, including management of resident's care, management of the premises, supervision of staff and assistance with administration and finance.

The applicant will need to be in full sympathy with the purpose and ethos of Bethesda as set out in our statement of purpose and have the following minimum qualifications and experience:

- Experience of management in a care setting, or at least two years as a Senior Care Assistant with, or working towards NVQ level 3
- An ability to lead and guide other staff

For further details for this position, including a detailed job description, please apply to the General Manager, Mr A. Topping, Bethesda General Office, 12(b) Roundwood Lane, Harpenden, Herts. AL5 3BZ. Tel: 01582 460522. E-Mail: generaloffice@gospelstandardbethesda.org.uk

Closing date for applications is **Friday 5 April 2013**

THE GOSPEL STANDARD

Founded 1835

No. 2133

Vol. CLXXIX

APRIL 2013

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LITERARY MATERIALS

All communications, correspondence, books and other publications should be sent to the Editor, who must approve any books and pamphlets prior to advertising.

EDITOR:

Mr. B.A. Ramsbottom, 169 Tennyson Road, Luton. LU1 3RP.

ADVERTISEMENTS

These must be sent to **Mr. D.S. Cooper, Orchard House, Mallins Lane, Longcot, Oxon. SN7 7TE, Tel: 01793 784606,** by the seventh day of the month preceding desired insertion.
Charges for advertisements ***(to be prepaid)***: £7.00 not exceeding 4 lines (approx. 44 words).
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Please send cheques to Mr. Cooper, made payable to *Gospel Standard Publications*.

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THE FRIENDLY COMPANION	12.60	34.00	38.00	24.00
ONE G.S. AND ONE F.C.	27.00	58.00	63.00	38.00

UNITED KINGDOM
Mr. D.J. Christian, 5 Roundwood Gardens, Harpenden, Herts. AL5 3AJ Telephone 01582 762717. Email: ddjchristian@btinternet.com
UNITED STATES
Mr. J.K. Stehouwer, Zion, 1710 Richmond Street, N.W., Grand Rapids, Mich. 49504. Tel: +1 616 453 2892.
AUSTRALIA
Mr. H.J. Flitton, 33 Vermont Avenue, Corio, Victoria 3214, Australia.
Tel: +61 (0) 3 5274 9118.
HOLLAND
Mr. G. Clements, Westeinde 57, 2969 BM, Oud-Alblas, The Netherlands.
Tel: +31 (0) 184 691091.

DELIVERY OF MAGAZINES

Queries arising from non-delivery, postal delays, quantity in chapel parcels or other related matters connected with the magazines should be addressed to the Secretary of the Gospel Standard Societies: **Mr. D.J. Christian, 5 Roundwood Gardens, Harpenden, Herts. AL5 3AJ Telephone 01582 762717,** and **not** to the printers.

LIST OF CHAPELS AND MINISTERIAL SUPPLY

This list, published bi-monthly, in January, March, May, July, September and November includes only those ministers and churches who have voluntarily signified their agreement with the Articles of Faith of the Gospel Standard Societies.

It is expected that this solemn subscription will be honoured by all whose names appear by loyalty to our separate and distinct position as Gospel Standard Churches.

Engagements for insertion must reach **Mr. D.S. Cooper, Orchard House, Mallins Lane, Longcot, Oxon. SN7 7TE, Tel: 01793 784606. Email: david@dshc.ltd.uk** by the seventh of the month preceding desired insertion, but to ensure inclusion they should be sent several days before this date to allow for postal delays and availability of space. Correspondents are asked to state the Minister's full initials, and to keep Mr. Cooper informed of changes that occur.

Donations towards the cost of printing this List from our churches or individual readers will be greatly appreciated.

Cheques and Postal Orders should be made payable to *Gospel Standard Publications* and sent to Mr. Cooper.

All donations will be acknowledged in this magazine, over the printed List, but will friends kindly enclose a stamped addressed envelope if they require a receipt.

AMENDMENTS TO LIST OF MINISTERS, CHAPELS AND SERVICES

Rye - Bethel: Will friends please note that, if the Lord will, the Service on 21 April will be held at Stone-in-Oxney.

Mr. R.W. Woodhams: Will friends please note that Mr. Woodhams has moved to the Brighton and Hove Bethesda Home, 5 Hove Park Gardens, Old Shoreham Road, Hove, Sussex. BN3 6HN. Telephone 01273 325471.

SPECIAL NOTICE

Paid advertisements of Special Services to be held in our Chapels will be accepted at the discretion of the Gospel Standard Committee. The name of the Minister engaged will be included if he is a member of a Gospel Standard Church and has agreed in writing his belief in our Articles of Faith and his walk and conduct are consistent therewith.

SPECIAL SERVICES

(Cost of insertion: £7.00)

If the Lord will, Special Services will be held as follows:

ASHWELL, "Zoar" – Anniversary Services, Wednesday, 24 April. Mr. J.F. Ashby, aft. 3.30; eve. 7.00. Tea provided. Collection for the Cause.

BLACKBOYS, "Hope" – Anniversary Services, Wednesday, 1 May. Mr. P. Woodhams, aft. 3.30; eve. 7.00. Tea provided. Collection for the Cause.

COLNBROOK – 305th Church Anniversary Service, Saturday, 20 April. aft. 3.00. Tea provided. Collection for the Oak Lodge Trust.

CRANBROOK – Chapel Anniversary Services, Thursday, 25 April. Mr. G.D. Buss, aft. 3.30; eve. 6.30. Tea provided. Collection for the Pastor.

CROYDON (Tamworth Road) – Special Prayer Meeting, Monday, 8 April. eve. 7.15.

EASTBOURNE (Grove Road) – 63rd Anniversary Services of the Reopening of the Chapel, Wednesday, 17 April. Mr. R.W. Woodhams, aft. 3.30; eve. 6.30. Tea provided. Collection for the Chapel House Trust.

HAYNES, "Ebenezer" – Special Service, Saturday, 27 April. Eve. 6.00. Collection for the Cause.

MATFIELD, "Ebenezer" – Chapel Anniversary Services, Tuesday, 16 April. Mr. G.D. Buss, aft. 3.30; eve. 6.30. Tea provided. Collection for the Pastor.

NOTTINGHAM, "Hope" – Chapel Anniversary Service, Saturday, 20 April. Mr. D. Oldham, aft. 3.00. Tea provided. Collection for the Pastor.

OAKINGTON – Special Service, Wednesday, 24 April. eve. 7.00. Collection for the Trinitarian Bible Society.

Monday, 1 April

ALLINGTON, "Bethel" – Special Service, Monday, 1 April. Mr. T.J. Pocock, aft. 3.00. Collection for the Cause.

CARSHALTON, "Salem" – Special Services, Monday, 1 April. Mr. T.J. Rosier, aft. 2.30; eve. 6.00. Tea provided. Collection for the Oak Tree Trust.

GROVE – Chapel Anniversary Services, Monday, 1 April. Mr. G.E. Hadley, aft. 3.00; eve. 6.00. Tea provided. Collection for the Bethesda Fund and Pilgrim Homes.

LEATHERHEAD, "Mount Zion" – Chapel Anniversary Services, Monday, 1 April. Mr. B.A. Ramsbottom, aft. 3.00; eve. 6.00. Tea provided. Collection for the Cause.

LITTLE DOWNHAM FEN – Special Service, Monday, 1 April. Mr. J.E. Pack, eve. 6.00.

MOUNT BURES, "Hope" – Special Services, Monday, 1 April. Mr. A. Chapman, aft. 2.45; eve. 6.00. Tea provided. Collection for the Cause.

NORWICH, "Zoar" – Special Service, Monday, 1 April. Mr. B.E. Izzard, eve. 6.30. Collection for the Cause.

OAKINGTON – Special Services, Monday, 1 April. Mr. R.K. Wheatley, aft. 3.00; eve. 6.00. Tea provided. Collection for Chapel Funds.

SOUTHILL – Special Services, Monday, 1 April. Mr. G.D. Buss, aft. 2.30; eve. 6.00. Tea provided.

STONE-IN-OXNEY – Anniversary Services, Monday, 1 April. Mr. P.S. Hare, aft. 3.00; eve. 6.00. Tea provided. Collection for the Cause.

ADVERTISEMENTS AND NOTICES
(Cost of insertion: not exceeding 4 lines £7.00)

(**Note:** The acceptance of advertisements does not indicate a recommendation of the content of the advertisement, but is regarded as a service to readers and does not imply support or approval of any activities advertised.)

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JAMES BOURNE SOCIETY. If the Lord will, the Second Annual Lecture of the Society will be held at 2.30 p.m., on Saturday, 1 June 2013, at Clifton Strict Baptist Chapel, Bedfordshire, SG17 5RJ. Mr B.A. Ramsbottom will speak on John Kershaw – Blessing over the moors. All friends welcome. Bookstall and Refreshments provided. Telephone 01489 786260 for further information.

DUTCH BOY aged 15 is looking for accommodation and work on a farm in England during July/August for 1 to 4 weeks to improve his English. He lives on a farm in Holland and is used to arable work including tractor driving but would be willing to work with livestock. For further details please contact L.A. Kesselaar, Nieuwe Hoondertsedijk 8, 4431 RL s-Gravenpolder NL. Telephone 0031 113 311920. email: info@kesselaarbv.nl

JOHN FUNNELL and FAMILY would like sincerely to thank the many friends for their prayers and messages of sympathy on the passing of their dear loved one, Ann, and also during her recent illness. We sorrow not as those without hope.

MR. and MRS. RAYMOND WOODHAMS have now moved to the Brighton and Hove Bethesda Home, 5 Hove Park Gardens, Old Shoreham Road, Hove, Sussex. BN3 6HN. Telephone 01273 325471.

COMPANION TUNE BOOKS. Black or maroon, £12 (Deduct £3 for purchases by young people aged under 18 or Sunday schools.) plus £2.36 for postage. ENLARGED COPY (A4 size): £15.00 + £5.30 postage. Obtainable from Mr. G. S. Collins, 12 Croft Road, Norbury, London, SW16 3NF. Tel. 020 8764 2708. Please make cheques payable to Companion Tune Book Trust.

TWO DUTCH GIRLS aged 16-17 years old are looking to stay in separate families in June to learn English. They are prepared to help with household chores and would prefer to be close to London. Ideally they would like to be close to each other so that they can meet up. They will pay expenses. Please contact Neeltje Bremmer for more information: neeltjebremmer@hotmail.com Telephone 01582 467241.

HOLIDAY ACCOMMODATION
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GAIRLOCH. Completed in 2012, 4 bedroom house for self catering or B&B. Close to the seaside village of Gairloch, on the West coast of the Scottish Highlands. Peaceful location with spectacular views. Special winter offers. Short breaks available. More information at www.lochviewgairloch.co.uk Telephone 01445 712676 or email; l.mackenzie932@btinternet.com

WILSTEAD, BEDFORDSHIRE. Barn conversion adjacent to farm-house on small family farm. Very comfortable accommodation. Sleeps 2–4. Heart of "Bunyan country". For further details, please telephone 01234 740307 or see www.cottonendfarm.co.uk .

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SCOTLAND, near ULLAPOOL. Detached, modern 2 bedroom bungalow with garage. Comfortable and well equipped with central heating and double glazing. 3 miles from Ullapool, overlooking Lochbroom to the Summer Isles. Telephone Miss MacLeod: 01862 892178 or Mrs. Campbell 01854 612498.

GOSPEL STANDARD BETHESDA FUND

This Fund is for the support of the Bethesda Homes and Flatlets for elderly people at Brighton and Hove, Harpenden, Redhill and Studley, and for assistance towards home nursing.

General enquiries relating to the work of Bethesda, applications for residence in the Homes or Flatlets and Chapel collections, donations and subscriptions, should be addressed to the General Manager: **Mr. A.J.H. Topping, Bethesda General Office, 12(b) Roundwood Lane, HARPENDEN, Herts. AL5 3BZ. Telephone 01582 460522. Fax 01582 460790. Evening: 07525 067708. Email: generaloffice@gospelstandardbethesda.org.uk & trevorscott@gospelstandardbethesda.org.uk**

Cheques should be made payable to Gospel Standard Bethesda Fund.

Received with sincere thanks:

Donations and Subscriptions: Bank Giro Credits: £10; £10; £15; £20; £20; £20; £25; £30; £30; £50; £60. Receipt Nos. N009 £10; N011 £10; N012 £50; N016 £60.

Chapel Receipts:

Haynes Ebenezer	N008	£495.00
Braintree, Salem	N014	£75.00 for the Short Stay Fund
South Chard, Bethel	N015	£250.00
		£820.00

Total during February 2013: £1,240.00

Also received with sincere gratitude donations amounting to £105.00 for the PIGGOTT CHARITY to help residents supported by Social Services who are unable to meet the full Bethesda fee.

GOSPEL STANDARD BETHESDA HOMES

Brighton & Hove: 5 Hove Park Gardens, Old Shoreham Road, Hove, Sussex BN3 6HN. **Tel**: **01273 735735**. E: brightonmanager@gospelstandardbethesda.org.uk & brightonadmin@gospelstandardbethesda.org.uk Home Manager: **Miss Sarah Williamson**. Administrative Assistant : **Mrs. Elizabeth Chewter.**

Harpenden: 201 Luton Road, Harpenden, Herts. AL5 3DD. (Entrance and car park 12b Roundwood Lane) **Tel: 01582 761359.** Residents: 01582 715637. E: harpendenmanager@gospelstandardbethesda.org.uk & harpendenadmin@gospelstandardbethesda.org.uk Off-duty staff: 01582 467241. Home Manager: **Miss Sarah Parish**. Administrative Assistant : **Mr. Adrian T. Pickett.**

Studley: Church Road, Derry Hill, Calne, Wilts. SN11 9NN. **Tel: 01249 816666.** Residents: 01249 812692. E: studleymanager@gospelstandardbethesda.org.uk Home Manager: **Miss Rebecca Wheeler**. Local Secretary: **Mr. H. Mercer**, 8 Fairleigh Rise, Kington Langley, Chippenham, Wilts. SN15 5QF. Tel: 01249 758877.

Harpenden Flatlets: 203 Luton Road, Harpenden, Herts. AL5 3DE.
Warden: **Mr. A. Rayner,** 4 Turnpike Drive, Luton LU3 3RA. Tel: 01582 576371

Redhill Flatlets: 3 White Post Hill, Redhill, Surrey RH1 6AN.
Warden: **Mr. F. Hayden**, 20 Blackborough Road, Reigate, Surrey RH2 7BT. Tel: 01737 247031.

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GOSPEL STANDARD BETHESDA FUND

Bethesda maintains residential care homes and flatlets for elderly people from Gospel Standard Chapels.

DEPUTY HOME MANAGER REQUIRED

FOR THE

BRIGHTON & HOVE BETHESDA

It is the prayerful desire of the Trustees and General Manager that someone from among the Gospel Standard churches may feel led by the Lord to come forward to serve Him and His people by taking up this position.

The post is full time with remuneration commensurate with its responsibilities and in accordance with our salary scale. The purpose of the position is to support the Home Manager in all aspects of the home's management, including taking complete charge during the absence of the Manager.

Duties include providing assistance with the management of the day-to-day running of the home, including management of resident's care, management of the premises, supervision of staff and assistance with administration and finance.

The applicant will need to be in full sympathy with the purpose and ethos of Bethesda as set out in our statement of purpose and have the following minimum qualifications and experience:

- Experience of management in a care setting, or at least two years as a Senior Care Assistant with, or working towards NVQ level 3
- An ability to lead and guide other staff

For further details for this position, including a detailed job description, please apply to the General Manager, Mr A. Topping, Bethesda General Office, 12(b) Roundwood Lane, Harpenden, Herts. AL5 3BZ. Tel: 01582 460522. E-Mail: generaloffice@gospelstandardbethesda.org.uk

Closing date for applications is **Friday 5 April 2013**

CHRISTIAN VALUES IN EDUCATION

SOUTH EAST REGIONAL MEETING

Saturday 20 April 2013 G.W.
At 3.00 p.m.
in The New Church Centre, All Saints Church, Chapel Green,
Church Road, Crowborough, TN6 1ED
A Presentation entitled
Dinosaurs and Dragons, Monsters or Myths?
Speaker from Creation Ministries International
Meeting suitable for all ages

All are welcome.
Light refreshments after the meeting
www.cvie.org.uk/Events.aspx or telephone Mr. J.B. Hart 01892 652431

GOSPEL STANDARD BAPTIST LIBRARY

5 Hove Park Gardens, HOVE, Sussex BN3 6HN.

The Library is open most mornings from 9.30 a.m. – 12.30 p.m. and at other times by arrangement. For more information contact the Librarian, Miss Marion Hyde or her Assistant, Miss Muriel Stonelake. **Tel/fax** 01273 559813 (home 01273 843597)
E-mail: gsblibrary@talktalk.net www.gospelstandard.org.uk/gslibrary.html
Sheboygan. Tel: 920-457-5161 (Pastor G Tenbroeke) **E-mail:** gslibraryusa@gmail.com

GOSPEL STANDARD BETHESDA FUND

Annual General Meeting

NOTICE is hereby given that the
6th Annual General Meeting
will be held, if the Lord will, at
Clifton Chapel, Broad Street, Clifton, Shefford, Beds. SG17 5RJ
on Friday, 5th April 2013 at 1.45 p.m.

THE GOSPEL STANDARD TRUST

47th Annual General Meeting

If the Lord will, the Annual General Meeting of the Gospel Standard Trust will be held at Bexley Strict Baptist Chapel, Bourne Road, Bexley, Kent, DA5 1LQ on Saturday, 18 May 2013, at 2.30 p.m., after which an address will be given by Mr. B.A. Ramsbottom on "The Lord's Day: A command or a privilege or both?" Refreshments will be provided after the meeting.

GOSPEL STANDARD AID AND POOR RELIEF SOCIETY

If the Lord will, the

Annual General Meeting of the Society will be held at Clifton Chapel, Broad Street, Clifton, Shefford, Beds. SG17 5RJ

Friday, 5th April 2013, at 1.45 p.m.

11.00 a.m. – Prayer Meeting, for united confession, supplication and thanksgiving to be conducted by **Mr. H. Mercer**

1.45 p.m. – Business Meeting: An address afterwards by **Mr. J.F. Ashby.**

5.30 p.m. – Divine Service, when **Mr. B.A. Ramsbottom** is expected to preach.

Cups of tea will be provided during the lunch and tea-time intervals.
Will friends please bring with them their Bibles and Hymn Books.

A collection will be taken for the Gospel Standard Bethesda Short Stay Fund.

Mr. D.J. Christian, Secretary, 5 Roundwood Gardens, Harpenden, Herts. AL5 3AJ
Telephone 01582 762717

THE GOSPEL STANDARD

Founded 1835

No. 2134
Vol. CLXXIX

MAY
2013

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LITERARY MATERIALS

All communications, correspondence, books and other publications should be sent to the Editor, who must approve any books and pamphlets prior to advertising.

EDITOR:

Mr. B.A. Ramsbottom, 169 Tennyson Road, Luton. LU1 3RP.

ADVERTISEMENTS

These must be sent to **Mr. D.S. Cooper, Orchard House, Mallins Lane, Longcot, Oxon. SN7 7TE, Tel: 01793 784606,** by the seventh day of the month preceding desired insertion.
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ORDERS FOR MAGAZINES

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UNITED KINGDOM
Mr. D.J. Christian, 5 Roundwood Gardens, Harpenden, Herts. AL5 3AJ Telephone 01582 762717. Email: ddjchristian@btinternet.com
UNITED STATES
Mr. J.K. Stehouwer, Zion, 1710 Richmond Street, N.W., Grand Rapids, Mich. 49504. Tel: +1 616 453 2892.
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DELIVERY OF MAGAZINES

Queries arising from non-delivery, postal delays, quantity in chapel parcels or other related matters connected with the magazines should be addressed to the Secretary of the Gospel Standard Societies: **Mr. D.J. Christian, 5 Roundwood Gardens, Harpenden, Herts. AL5 3AJ Telephone 01582 762717,** and **not** to the printers.

LIST OF CHAPELS AND MINISTERIAL SUPPLY

This list, published bi-monthly, in January, March, May, July, September and November includes only those ministers and churches who have voluntarily signified their agreement with the Articles of Faith of the Gospel Standard Societies.

It is expected that this solemn subscription will be honoured by all whose names appear by loyalty to our separate and distinct position as Gospel Standard Churches.

Engagements for insertion must reach **Mr. D.S. Cooper, Orchard House, Mallins Lane, Longcot, Oxon. SN7 7TE, Tel: 01793 784606. Email: david@dshc.ltd.uk** by the seventh of the month preceding desired insertion, but to ensure inclusion they should be sent several days before this date to allow for postal delays and availability of space. Correspondents are asked to state the Minister's full initials, and to keep Mr. Cooper informed of changes that occur.

Donations towards the cost of printing this List from our churches or individual readers will be greatly appreciated.

Cheques and Postal Orders should be made payable to *Gospel Standard Publications* and sent to Mr. Cooper.

All donations will be acknowledged in this magazine, over the printed List, but will friends kindly enclose a stamped addressed envelope if they require a receipt.

AMENDMENTS TO LIST OF CHAPELS AND SERVICES

Prestwood, Zion: We are sorry that this chapel is now closed.

Rye, Bethel: Will friends please note that, if the Lord will, the Service on 12 May will be held at Stone-in-Oxney.

LIST OF CHAPELS, TIMES OF SERVICES AND MINISTERS' ENGAGEMENTS

Note: Ministers' Engagements are printed for each month in the following order: (1) Lord's Days where the date is followed by a semi colon (;) and (2) Week Days where the date is followed by a comma (,). Where a minister has more than one engagement in the month at a chapel the dates are grouped together.

God willing, ministers will supply as indicated:

Allington (Bethel), Nr. Devizes, Wilts. SN10 3NN – Lord's Day 10.30 & 2.30(6.00 if eve); Week Eve 7.00 as announced. **May** J.F. Burrows 5; 12; G.D. Buss 13(Mon). **Jun** J.F. Burrows 2; G.D. Buss 9(a); 10(Mon), 16(a); 30(a).

Ampthill (Zoar), Oliver Street, Beds. MK45 2SA – Lord's Day 2.30. **May** J.E. Pack 19.

Ashwell (Zoar), 14 Gardiners Lane, Herts. SG7 5LZ – Lord's Day 10.30 & 2.30; Tues 7.15; Prayer Mtg. 7.15 as announced. **May** J.B. Hart 5; J.R. Ince 12; R.K. Wheatley 19; H. Mercer 26(a, 2.15); No Service 7, 28, Robert Field 14, B.E. Izzard 21. **Jun** F.A. Ince 16; 23; Prayer Meeting 4, B.R. Sayers 18, No Service 25.

Attleborough (Jireh), Attleborough Road, Nuneaton, Warwicks. CV11 4JN – Lord's Day 10.30 & 6.00: Sab. School 12.00 noon; Wk Eve. 7.15 as ann'nced. **May** T.J. Rosier 12; Robert Field 19; T.J. Pocock 3(Fri), Prayer Meeting 8(Wed), 24(Fri), 29(Wed), A. Chapman 17(Fri). **Jun** A. Chapman 30; G.D. Buss 7(Fri), J.E. Pack 12(Wed), Prayer Meeting 21(Fri), G.E. Hadley 28(Fri).

Barton-le-Clay (Hope), Hexton Road, Beds. – Lord's Day 10.30 & 6.00; Thurs. 7.00. **May** B.E. Izzard 5(e); 12(e); 19(e); T.J. Pocock 2. **Jun** B.E. Izzard 30(e); 27.

Bexley, Bourne Road, Kent DA5 1LQ – Lord's Day 11.00 & 6.00: P.Mtg. 10.00; Weds. 7.15. **May** R.G. Wells during month except for 2, 12, 29. R.W. Woodhams 2(Thu), Prayer Meeting 8, 22, P.J. Cottingham 29. **Jun** R.G. Wells during month except for 16. Prayer Meeting 12, 18(Tue).

Biggleswade (Providence), Back Street, off Station Road, Beds. SG18 8JA – Lord's Day 10.30 & 6.00; Week Eve. 7.00: P. Mtg. Sat before 1st L.D. 7.00. **May** J.B. Hart 19(e); B.E. Izzard 26(e, 6.15); 22(Wed), Prayer Meeting 4, T.J. Pocock 9(Thu), P.B. Pont 16(Thu). **Jun** J.B. Hart 2; Prayer Meeting 1, B.E. Izzard 4(Tue), P.B. Pont 13(Thu), J.E. Pack 18(Tue), G.W. Hyde 25(Tue).

Birkenhead (Providence), 45a Storeton Road, Prenton, CH43 5TW – Lord's Day 11.00 & 3.00; Weds. 6.30; Prayer Meeting Mon. 6.30 as annc'd. **May** N.H. Roe 12; 1, 8(e, see advt), 15, 29, Reading Service 19(m); G.D. Buss 19(a); J.R. Ince 8(a, see advt), F.A. Ince 20(Mon). **Jun** N.H. Roe 16; 5, 12, 19, 26, G.W. Hyde 23.

Blackboys (Hope), Lewes Road, Nr. Uckfield, East Sussex, TN22 5JL – Lord's Day 10.30 & 2.00: P.Mtg. 1.15; Alt. Weds. 7.00; P.Mtg. Tues. 7.00. **May** J.L. Rosier 5; 26; 29, P. Woodhams 1(a & e, see advt), Joseph Rutt 15. **Jun** J.L. Rosier 2; 9; 12, 16; 26, 30; A. Chapman 23; No Prayer Meeting 11(Tue).

Blunsdon Hill, Nr. Swindon, Wiltshire. SN26 8BY – Lord's Day 10.00 & 2.30; Tues. 7.00 Preaching or Prayer Mtg. **May** B.R. Sayers 5(a); 12(a); 19; 26(a); F.A. Ince 7(e, see advt), J.E. Pack 14, Prayer Meeting 21, H. Mercer 28. **Jun** H. Mercer 2; 4, 25, B.R. Sayers 16; 23; J.B. Hart 30; Prayer Mtg. 11.

Bodle Street (Ebenezer), Bodle Street Green, East Sussex BN27 4RB – Lord's Day 10.45 & 2.00; Fri. 7.00 Preaching or Prayer Meeting. **May** B.P. Mercer 10, J.L. Rosier 24, Prayer Meeting 31. **Jun** Prayer Mtg. 28.

Bournemouth (Mount Zion), Wallisdown Heights Day Centre, 121 Canford Avenue. BH11 8SH – Lord's Day 10.30 & 2.00 (Apl-Sep): 10.30 & 1.30 (Oct-Mar) ; Thurs. 7.00.

Brabourne Lees (Zion), Canterbury Road, Kent TN25 6QS – Lord's Day 10.30 & 2.15; Tues. 7.00 Preaching or Prayer Mtg. **May** P.J. Cottingham 12; R.K. Wheatley 26(a); G.W. Hyde 7, Jabez Rutt 28. **Jun** T.J. Rosier 2(a); J.B. Hart 9; Robert Field 12(Wed), G.E. Hadley 26(e, see advt Jun G.S.).

Braintree (Salem), 171 Bradford Street, Essex CM7 9AU – Lord's Day 10.30 & 2.15(6.00 if eve.); Weds. 7.00 as announced. **May** R.G. Wells 12(e); Prayer Meeting 15. **Jun** B.E. Izzard 9(e); 25(Tue), R.K. Wheatley 16(a); R.W. Woodhams 23(e); Richard Field 30; Prayer Meeting 5.

Brighton (Galeed), 80 Gloucester Road (Nr. Station), Sussex, BN1 4AP – Lord's Day 10.45 & 6.30:P.Mtg. 10.00; Weds. & Fri. 7.00 Preaching or PM. **May** P. Woodhams 12; Robert Field 26(e); G.W. Hyde 3(Fri), D.E. Cornford 8. **Jun** G.W. Hyde 30; 7(Fri), 28(Fri).

Bromley (Rehoboth), Highland Road (London Road end), Kent BR1 4AD – Lord's Day 11.00 & 2.30; Weds. 7.00 (3rd Preaching, others Prayer Mtg.). **May** A. Chapman 19; Prayer Meeting 1, 8, 22, 29. **Jun** Pastor's Anniversary Service, 3(e, see advt Jun G.S.), Prayer Meeting 5, 12, 26.

Broughton Gifford, The Common, Melksham, Wiltshire. SN12 8LY – Lord's Day 2.30 or as announced; Week Eve. 7.00 as ann'cd. **May** G.D. Buss 12(a). **Jun** G.D. Buss 18(Tue).

Canterbury (Zoar), Burgate Lane, (Nr. Bus Station), Kent – Lord's Day 6.30; Thurs. 7.00 as announced. **May** P.J. Cottingham 12; G.W. Hyde 19; 16, 26. **Jun** Reading Service 2; 23; 30; P.J. Cottingham 9; G.W. Hyde 16; J.B. Hart 6(e, see advt Jun G.S.).

Carshalton (Salem), 9 Windborough Road, Surrey SM5 4QJ – Lord's Day 11.00 & 6.00: P.Mtg. 2.30; Thurs. 7.00; P.Mtg. Tues. 7.30. **May** T.J. Rosier 30. **Jun** Richard Field 23(e, 6.30).

Chippenham (Old Baptist), Chapel Lane, off High Street, Wilts. SN15 3EU – Lord's Day 10.30 & 6.00: P.Mtg. 1st L.D. 9.45; Weds. or as announced 7.15. **May** G.D. Buss 5; 1, 12; 22, 26; B.R. Sayers 9(Thu), Prayer Meeting 16(Thu), 30(Thu). **Jun** G.D. Buss 2; 5, 9; 16; 30; B.A. Ramsbottom 23; 12(e, see advt Jun G.S.), Prayer Meeting 11(Tue), 27(Thu), H. Mercer 19.

Clifton, Broad Street, Nr. Shefford, Beds. SG17 5RJ – Lord's Day 10.45 & 6.00; Thurs. 7.00; Prayer Mtg. as announced. **May** J.R. Ince 12(e); J.E. Pack 2, B.A. Ramsbottom 15(e, see advt), Prayer Meeting 23(e, see advt), A. Chapman 30. **Jun** A. Chapman 9(e); G.E. Hadley 16(e); P.B. Pont 6, Richard Field 13.

Colnbrook, High Street, Nr. Slough, Berks. SL3 0LY – Lord's Day 11.00 & 6.00; Tues or Weds. 7.00; Prayer Mtg. First Fri. 7.00. **May** T.J. Rosier 8(Wed), A. Chapman 22(Wed), B.A. Ramsbottom 28(Tue). **Jun** R.K. Wheatley 5(Wed), J.F. Ashby 11(Tue), A. Chapman 26(Wed).

Coppice, Caddick Street, Hurst Hill, Coseley, Bilston, West Midlands. WV14 9HJ – Lord's Day 10.45 & 6.00: P.Mtg. & S.Schl. 9.45; Mon. 7.15 as annc'd. **May** S.S. Anniversary Services, 12(m & a, see advt); Service 8(Wed), 14(Tue), 29(Wed), Prayer Meeting 20. **Jun** Prayer Mtg. 3, 17.

Cranbrook, St. David's Bridge, Kent, TN17 3HN – Lord's Day 11.00 & 6.30; Thurs. 7.00. **May** R.K. Wheatley during month except for 2, 19. J.B. Hart 2. **Jun** R.K. Wheatley during month except for 16.

Croydon (Providence), West Street, Surrey CR0 1DG – Lord's Day 10.30 & 6.30; Weds. 7.15; Prayer Meeting Weds. 7.15 as annc'd. **May** Prayer Meeting 1, 15, T.J. Rosier 29. **Jun** Prayer Mtg. 12, 26, Richard Field 19.

Croydon, Tamworth Road, Surrey. CR0 1XW – Lord's Day 10.30 & 6.30; Thurs. 7.15; Prayer Mtg. Mon. 7.15. **May** No Prayer Meeting 6(Mon), 27(Mon), Prayer Meeting 9, 30, P.J. Cottingham 16. **Jun** Joseph Rutt 13.

Dicker (Zoar), Hailsham, East Sussex. BN27 4AT – Lord's Day 10.30 & 2.00: P.Mtg. 1.10; Thurs. 7.15; P.Mtg. Tues. 7.15. **May** Robert Field during month except for 2, 9, 19. J.L. Rosier 19; Joseph Rutt 2, T.J. Rosier 9, G.D. Buss 23(e, see advt). **Jun** Robert Field during month except for 16, 20, 23(a), T.J. Rosier 23(a); R.G. Wells 20, 27.

East Peckham (Providence), 13 The Freehold, Nr. Tonbridge, Kent TN12 5AA – Lord's Day 10.30 & 2.00; Thurs. 7.00; Prayer Mtg. 1st Thurs. 7.00. **May** J.F. Ashby during month except for 23. Prayer Meeting 2, R.G. Wells 23. **Jun** J.F. Ashby during month except for 23. Prayer Mtg. 6.

Eastbourne, Grove Road, East Sussex BN21 4TR – Lord's Day 11.00 & 6.30, 1st LD Mar, Jun, Sep, Dec 10.30; Wed 7.15, P.M. Mon 7.15. **May** B.P. Mercer during month except for 8, 12, 26, 29. S. Mercer 26; 29, Prayer Meeting 3(e, see advt), J.F. Ashby 8. **Jun** B.P. Mercer during month except for 12, 23. S. Mercer 23; P.J. Cottingham 12.

Fenstanton, Church Lane, Nr. Huntingdon, Cambs. PE28 9JW – Lord's Day 10.30 & 2.30; Thurs. 7.15; Prayer Mtg. 3rd Thurs. 7.15. **May** B.E. Izzard during month except for 30. G.E. Hadley 30. **Jun** B.E. Izzard during month except for 9, 20. T.J. Rosier 9; G.W. Hyde 20, Prayer Meeting 28(e, see advt Jun G.S.).

Gravesend (Providence), Milton Road, Opposite Park Place Flats, Kent, DA12 2RQ – Lord's Day 11.00 & 3.00(6.30 if eve.); Week Eve. 7.15 as announced. **May** R.G. Wells 5(a); J.F. Ashby 26(e). **Jun** P.J. Cottingham 2(e); R.G. Wells 9(a); J.F. Ashby 16(e); A. Chapman 23(e).

Great Yeldham (Hope), Toppesfield Road, Halstead, Essex. CO9 4HD – Lord's Day 10.30 & 2.15(6.30 if eve.). **May** Robert Field 9(e, see advt), G.E. Hadley 16(e, see advt). **Jun** F.A. Ince 2(a).

Grove, Main Street, Wantage, Oxon. OX12 7JG – Lord's Day 10.30 & 2.30; Thurs. 7.00 or as ann'ced; P. Mtg as ann'ced. **May** H. Mercer 12; 3(Fri), 16, 19; T.J. Pocock 23. **Jun** Richard Field 2; 25(Tue), G.E. Hadley 23; B.R. Sayers 6, G.D. Buss 13, H. Mercer 18(Tue).

Guildford (Bethel), The Bars (off Haydon Place), Surrey GU1 4LP – Lord's Day 11.00 & 6.00; P.Mtg. 10.00; Weds. 7.00; P.Mtg. 2nd Weds. 7.00. **May** Prayer Meeting 8, R.K. Wheatley 22. **Jun** Prayer Meeting 12.

Handcross (Zoar), High Street, West Sussex RH17 6BJ – Lord's Day 11.00 & 2.30; Preaching or Prayer Mtg. Weds. 7.00 as announced. **May** R.J. Bradstock during month except for 12, 19, 26. B.P. Mercer 6(a & e, see advt), No Service 8. **Jun** R.J. Bradstock during month except for 19, 23. Richard Field 23; J.F. Ashby 19.

Haslingden (Cave Adullam), Chapel Street, Lancs. – Services as announced.

Hastings (St. Leonards) (Ebenezer), Ponswood Road, Sedlescombe Road South, Silverhill, East Sussex TN38 9BU – Lord's Day 11.00 & 6.30; Weds. 7.15 alt Preaching or P. Mtg. **May** Richard Field 5; Service 10(e, see advt), Joseph Rutt 22, Jabez Rutt 29. **Jun** J.F. Ashby 12, J.B. Hart 26.

Haynes (Ebenezer), Silver End Road, Beds. MK45 3PP – Lord's Day 10.30 & 2.00; Prayer Mtg. 2nd L.D. 6.30; Weds. 7.00. **Jun** B.R. Sayers 5, B.E. Izzard 12.

Haywards Heath (Jireh), Sussex Road, West Sussex. RH16 4ED – Lord's Day 11.00 & 6.30:P. Mtg. 10.00; Thurs. 7.00; P.Mtg. last Fri. 7.00. **May** R.K. Wheatley 2(e, see advt), Prayer Meeting 31(Fri). **Jun** Joseph Rutt 6, Prayer Meeting 28(Fri).

Heathfield (Ebenezer), Scotsford Road, Broad Oak, East Sussex TN21 8UD – Lord's Day 11.00 & 2.15; Thurs. 7.00; Prayer Mtg. 1st Thurs. 7.00. **May** D.E. Cornford 5; 12; 26; 30, Prayer Meeting 2, Joseph Rutt 9, R.W. Woodhams 16, G.W. Hyde 22(a & e, see advt). **Jun** D.E. Cornford 2; 30; R.K. Wheatley 9(a); Prayer Meeting 6, J.B. Hart 13, B.E. Izzard 20.

Horam (Ebenezer), Gun Lane, Pick Hill, East Sussex. TN21 0JP – Lord's Day 6.30; Alt. Weds. 7.00. **May** J.L. Rosier 5; 8, 19; 22, 26. **Jun** J.L. Rosier 2; 9; 16; 23; 30; B.A. Ramsbottom 5(m & e, see advt Jun G.S.), J.F. Ashby 5(a, see advt Jun G.S.), B.E. Izzard 19.

Irthlingborough (Providence), Finedon Road, Nr. Wellingborough, Northants. NN9 5UB – Lord's Day 10.30 & 3.00 (Nov-Mar): 10.30 & 6.00 (Apl-Oct); Thurs. 7.00. **May** J.E. Pack 5; 12; 19(m); G.E. Hadley 19(e); T.J. Pocock 26; Prayer Meeting 9, 16, 23, 30, B.R. Sayers 27(e, see advt). **Jun** J.E. Pack 2; 9; 16; 23; 30; P. Mtg. 6, 20, H. Mercer 13.

Jarvis Brook (Rehoboth), Walshes Road, Nr. Crowborough, East Sussex TN6 3RE – Lord's Day 11.00 & 2.00; Preaching or Prayer Meeting 7.00 as announced. **Jun** Chapel Anniversary Services, 5(a & e, see advt Jun G.S.).

Kirkland, Longmoor Lane, Nateby, Nr. Garstang, Lancs. PR3 0JH – Lord's Day 10.30 & 2.15(June to September): 2.15 or 2.30(October to May). **May** A. Chapman 5(a); Reading Service 12; 19; 26. **Jun** Reading Service 2; 23; 30; J.R. Ince 16.

Lakenheath, 27 Mill Road, Suffolk, IP27 9DU – Lord's Day 10.30 & 6.30; Week Eve. 7.00; Prayer Mtg. Fri. 7.00. **May** T.J. Rosier 26; G.E. Hadley 2, T.J. Pocock 21. **Jun** T.J. Rosier 27.

Lamberhurst, Town Hill, Nr. Tunbridge Wells, Kent. TN3 8EN – Lord's Day 10.30 & 2.00; Thurs. 7.00; Prayer Mtg. Tues 7.00. **May** Jabez Rutt during month except for 12, 23. B.P. Mercer 12; Joseph Rutt 23. **Jun** Jabez Rutt during month except for 13, 16, 20, 23. J.L. Rosier 23; G.W. Hyde 13, J.B. Hart 20.

Leatherhead (Mount Zion), Church Road, Surrey, KT22 8AY – Lord's Day 11.00 & 6.00: P.Mtg. 10.15; Weds. 7.15 alt. Preaching or P.Mtg. **May** P. Woodhams during month except for 1, 12, 15. R.J. Bradstock 12; T.J. Pocock 1, Prayer Meeting 8, 22, J.F. Ashby 15. **Jun** P. Woodhams during month except for 9(e). T.J. Pocock 9(e, 6.30); Prayer Meeting 5, 19.

Leeds (Ebenezer), Grove Lane, Headingley, West Yorks. LS6 4AB – Lord's Day 11.00 & 2.45: P. Mtg. 1.45; Prayer Mtg. Thurs. 7.15. **May** F.A. Ince 26. **Jun** N.H. Roe 2(a).

Leicester (Zion), 1 Park Hill Drive (off Aylestone Road A426), LE2 8HS – Lord's Day 10.45 & 6.30 (aft.2.45): P.Mtg. 10.15; Thurs. 7.15; P.Mtg. Mon. 7.15. **May** G.E. Hadley 9. **Jun** Prayer Meeting 10(Mon), F.A. Ince 24(Mon).

Leicester, Evington, High Street, LE5 6FH – Lord's Day 11.00 & 6.00: P.Mtg 10.30; Weds. 7.30 alt. Preaching or P.Mtg.

Little Downham Fen, 4th Drove, Nr. Ely, Cambs. CB6 2ES – Lord's Day 10.30 & 6.00; Fri 7.00: Prayer Mtg. Weds 7.00. **May** J.L. Rosier 3, T.J. Rosier 10, 31. **Jun** T.J. Rosier 9(e); J.L. Rosier 14.

Luton (Bethel), Chapel Street, Beds. LU1 5DA – Lord's Day 10.30 & 6.00; 1st Thur 7.30; P.Mtg.Thur 7.30, Mon pre 1st Thur. **May** B.A. Ramsbottom during month. Joseph Rutt 6(a & e, see advt). **Jun** B.A. Ramsbottom during month and 9(m,a & e, 10.30, 2.30, 6.00) except for 23. Jabez Rutt 23.

Luton (Ebenezer), Hastings Street, Bedfordshire. LU1 5BH – Lord's Day 10.30 & 6.00; Tues. 7.00: Prayer Mtg. Fri. 7.00 as announced. **May** G.E. Hadley 5(e); 12(e); H. Mercer 26; B.E. Izzard 7, J.F. Ashby 14, Prayer Meeting 17(Fri), B.R. Sayers 21, J.E. Pack 28. **Jun** F.A. Ince 16(e); P.B. Pont 4, J.R. Ince 11, Prayer Meeting 14(Fri), T.J. Pocock 22(e, see advt Jun G.S.), No Service 25.

Maidstone (Priory Chapel), Priory Road, Kent ME15 6NL – Lord's Day 10.45 & 6.00: P.Mtg.10.00; Tues. 7.15; P.Mtg. 1st Fri. 7.15. **May** T.J. Rosier during month except for 12(e), 14, 21, 26. G.W. Hyde 12(e); G.E. Hadley 26; R.W. Woodhams 14, R.G. Wells 21, T.J. Pocock 27(e, see advt), No Service 28. **Jun** T.J. Rosier during month except for 9, 11, 16, 18. Richard Field 16; P. Woodhams 18.

Manchester, 39 Rochdale Road, M4 4HT – Lord's Day 10.30 & 6.00; Week Eve. 7.15; Prayer Meeting Thurs. 7.15. **May** A. Chapman 5; Jabez Rutt 12; G.D. Buss 19; J.C. Woodhouse 26. **Jun** A. Chapman 6(Thu).

Matfield (Ebenezer), Maidstone Road, Kent. TN12 7JS – Lord's Day 10.30 & 2.30; Tues. 7.00; Prayer Mtg 4th Tues. 7.00. **May** Joseph Rutt during month. **Jun** Joseph Rutt during month.

Mayfield, West Street, East Sussex TN20 6DR – Lord's Day 11.00 & 6.00; Tues. 7.00 alt. Preaching or Prayer Mtg. **May** Anniversary Service, 7(e, see advt), R.K. Wheatley 14, Prayer Meeting 28. **Jun** Prayer Meeting 18.

Mount Bures (Hope), Nr Water Tower, Nr Colchester, Essex. CO6 2BD – Lord's Day 11.00 & 2.00; Tues. 7.00 Preaching or Prayer Mtg. as announced. **May** Prayer Meeting 7, B.E. Izzard 14, P.B. Pont 27(a & e, see advt). **Jun** B.E. Izzard 9; R.W. Woodhams 23; Prayer Meeting 4, J.L. Rosier 18.

Northampton (Providence), The Headlands (corner of Thirlmere Avenue), NN3 2NU – Lord's Day 10.45 & 6.30; Weds. 7.45; Prayer Mtg. as announced. **May** J.E. Pack 8, Service 22(7.00). **Jun** Service 13(Thu, 7.00).

Norwich (Zoar), St. Mary's Plain, Duke Street, Norfolk NR3 3AF – Lord's Day 10.45 & 6.30; Weds. 7.00 alt. Preaching or Prayer Mtg. **May** P.B. Pont during month. Robert Field 8(e, see advt), Prayer Meeting 15, 29. **Jun** P.B. Pont during month except for 19, 23, 26. J.F. Ashby 23; Prayer Meeting 12, A. Chapman 19, B.E. Izzard 26.

Nottingham (Hope), Highurst Street, off Ilkeston Road, Nr. Canning Circus. NG7 3QA – Lord's Day 10.45 & 6.00(2.30 if aft.); Weds. 6.30; P.Mtg. 1st Weds. 6.30. **May** J.R. Ince during month except for 9, 12. F.A. Ince 12; Prayer Meeting 1. **Jun** J.R. Ince during month except for 16(m & a), 20, 23(m & a), 27. Prayer Meeting 5, G.E. Hadley 20(Thu), N.H. Roe 27(Thu).

Oakington, High Street, Cambridge. CB24 3AG – Lord's Day 10.30 & 6.00; Weds. 7.00; Prayer Mtg. 1st Weds. 7.00. **May** Prayer Meeting 1, J.R. Ince 22. **Jun** A. Chapman 16; Prayer Meeting 5, R.G. Wells 19(e, see advt Jun G.S.).

Ossett (Ebenezer), 21 Queen Street, West Yorks. WF5 8AS – Lord's Day 11.00 & 6.00: P.Mtg. 10.20; Tues. 7.00. **May** N.H. Roe during month except for 7, 12, 21. J.R. Ince 21. **Jun** N.H. Roe during month except for 16.

Portsmouth (Salem), Shearer Road, off St. Mary's Road, Hants. PO1 5LP – Lord's Day 11.00 & 6.30; Thurs. 7.30.

Prestwood (Zion), Kiln Road, Great Missenden, Bucks. HP16 9DH – Now closed.

Reading (Zoar), 23 South Street, Berks. RG1 4QU – Lord's Day 11.00 & 6.00; Tues. 7.00; Prayer Mtg. 7.00 as announced. **May** T.J. Pocock 5(e); Reading Services 12; 19; 26; P. Woodhams 6(a & e, see advt), Reading Service 14, G.D. Buss 21, B.R. Sayers 28. **Jun** H. Mercer 2(e); 9(e); Reading Services 23; 30; Reading Service 4, 18, P.J. Cottingham 11, T.J. Pocock 25.

Redhill (Hope), Shaw's Corner, Hatchlands Road, Surrey. RH1 6AP – Lord's Day 11.00 & 6.30; Tues. 7.15; Prayer Mtg. Fri. 7.15. **May** G.D. Buss 31(see advt).

Redhill, 37 Station Road, Surrey RH1 1QH – Lord's Day 11.00 & 6.30: P.Mtg.10.30; Weds. 7.30; Prayer Mtg. Mon. 7.30. **May** P.R. Mercer during month. **Jun** P.R. Mercer during month. Pastor's Anniversary Service, 19(e, see advt Jun G.S.).

Richmond (Ebenezer), Jocelyn Road, Kew Road, Surrey TW9 2TJ – Lord's Day 10.30 & 6.00; Tues. or Fri. 7.00; Prayer Meeting as announced. **May** Reading Services 5; 12; 26; T.J. Pocock 19(e); 10, Reading Service 17, 31, P. Woodhams 24. **Jun** Reading Services 2; 9; 16; 23; 30; Reading Service 4(Tue), 14, T.J. Pocock 21, 28.

Ripley (Ebenezer), Newark Lane, Surrey GU23 6BS – Lord's Day 10.45 & 2.30 (6.30 if eve.); Thurs. 7.15. **May** A. Chapman 2, P.J. Cottingham 9, Joseph Rutt 30. **Jun** G.D. Buss 6, Joseph Rutt 27.

Rochdale (Hope), Hope Street, Lancs. OL12 0PJ – Services as announced.

Romford (Zoar), Carlisle Road, off Victoria Road, Essex. RM1 2QL – Lord's Day (11.00 as annc'd) 2.30 (6.00 if eve.); Fri. 7.00 as announced. **May** Service 5(e); J.B. Hart 12(e); R.G. Wells 19; Services 26(m & a); G.W. Hyde 10. **Jun** R.K. Wheatley 2; Service 9(e); B.E. Izzard 16(e); J.B. Hart 23(e); G.E. Hadley 30(e); H. Mercer 14.

Rotherfield (Providence), South Street, Nr Crowborough, East Sussex. TN6 3LR – Lord's Day 10.30 & 2.00; Weds. 7.15 alt. Preaching or Prayer Mtg. **May** R.W. Woodhams 5; 12(m); 26; R.K. Wheatley 12(a); Reading Service 19(m); T.J. Rosier 19(a); Prayer Meeting 1, 22, G.D. Buss 15(a & e, see advt), J.B. Hart 29. **Jun** R.W. Woodhams 2; 30; Reading Service 9(m); 16(m); B.P. Mercer 9(a, 2.15); J.B. Hart 23; D.E. Cornford 5, Prayer Meeting 12, 26, 28(e, see advt Jun G.S.), R.K. Wheatley 19.

Rye (Bethel), 13 Military Road, East Sussex. TN31 7NX – Lord's Day 6.30; Tues. 7.00 as announced. **May** P.J. Cottingham 5; A. Chapman 19; R.W. Woodhams 26; No Service 12, P.B. Pont 14(a & e, see advt). **Jun** G.W. Hyde 2; Reading Service 16; P.B. Pont 23; J.F. Ashby 30; R.W. Woodhams 18.

Scaynes Hill, Church Road, Haywards Heath, West Sussex. RH17 7NY – Lord's Day 11.00 & 2.15: P.Mtg. 1.45; Tues. 7.15. **May** Reading Service 12(m); Prayer Meeting 7, 21, T.J. Rosier 14, 27(m, see advt), P. Woodhams 27(a & e, see advt). **Jun** B.P. Mercer 23; Prayer Meeting 4, 11, 18, 25.

Sedgley (Hope), 26 Arcal Street, Dudley, West Midlands. DY3 1TG – Lord's Day 10.45 & 6.00; Weds. 7.00; Prayer Mtg. as announced Weds. 7.00. **May** F.A. Ince 19; Reading Services 26; Prayer Meeting 1, B.R. Sayers 8, Robert Field 21(Tue), G.D. Buss 29(6.30). **Jun** F.A. Ince 9; 26, T.J. Rosier 16(e); Reading Service 16(m); Prayer Meeting 5, T.J. Pocock 20(Thu).

Sedgley, Moden Hill, Ridgeway, Dudley, West Midlands. DY3 3UN – Lord's Day 10.45 & 6.00(2.30 if aft); Wk Eve. 7.00 & P. Mtg. as announced. **May** T.J. Rosier 12(a); Robert Field 20(Mon, e, 6.30). **Jun** B.R. Sayers 2(m & a); T.J. Rosier 16(m & a); 6(Thu, 6.30), A. Chapman 30(a); T.J. Pocock 13(Thu, 6.30), G.W. Hyde 21(Fri).

Shoreham-by-Sea (Providence), 14 John Street, West Sussex BN43 5DN – Lord's Day 11.00 & 6.30; Thurs 7.00 as announced. **May** Robert Field 5(e); Reading Service 12(m); A. Chapman 12(e); R.W. Woodhams 9. **Jun** Reading Service 16(m); P.J. Cottingham 13.

Sible Hedingham (Rehoboth), 108 Swan Street, Nr. Halstead, Essex CO9 3HP – Lord's Day 10.30 & 2.00(6.15 if eve.): P.M. 1.30;Wk Eve 7.00, P.M. 7.30. **May** R.G. Wells 12; R.K. Wheatley 1(Wed), T.J. Rosier 6(a & e, see advt), No Service 15(Wed), 29(Wed), Prayer Meeting 22(Wed). **Jun** R.G. Wells 16(e); Prayer Meeting 5(Wed), 26(Wed), G.D. Buss 14(e, see advt Jun G.S.), No Service 20, A. Chapman 27.

South Chard (Bethel), School Lane, Nr. Chard, Somerset, TA20 2RU – Lord's Day 10.45 & 6.00; Prayer Meeting Weds. 7.15 or as announced. **May** J.C. Woodhouse during month except for 22, 26. Richard Field 26; Pastor's Anniversary Services, 11(a & e, see advt). **Jun** J.C. Woodhouse during month except for 23. G.D. Buss 23; 26(e, see advt Jun G.S.), Prayer Meeting 19.

South Moreton, Didcot, Oxon. OX11 9AG – Lord's Day 10.30 & 2.00; Weds. 7.00 alt. Preaching or Prayer Mtg. **May** T.J. Pocock during month and 14(Tue), 28(Tue) except for 1, 26. J.E. Pack 26; T.J. Rosier 1, Prayer Meeting 8, 22. **Jun** T.J. Pocock during month. Prayer Meeting 5, 19.

Southampton (Bethesda), Southcliff Road, Inner Avenue, Hants. SO14 6FH – Lord's Day 11.00 & 3.00; Prayer Mtg. Weds. 7.15 or as announced. **May** Special Prayer Meeting 25(a, see advt). **Jun** J.B. Hart 16.

Southery, Churchgate Street, Downham Market, Norfolk, PE38 0ND – Lord's Day 11.00 & 6.00(2.30 if aft.); Tues. 7.00 Preaching or Prayer Mtg. **May** J.B. Hart 12(m & a); A. Chapman 26; R.D.G. Field 7, Prayer Meeting 14, J.E. Pack 21, G.E. Hadley 28. **Jun** B.E. Izzard 2(e); 23(e); R.G. Wells 16(m & a); 11, Prayer Meeting 4, G.W. Hyde 18.

Southill, High Street, Nr. Biggleswade, Beds. SG18 9HU – Lord's Day 10.30 & 2.15; Tues. 7.15. **May** J.B. Hart 19; G.E. Hadley 7, Prayer Meeting 14, 28. **Jun** A. Chapman 9; T.J. Pocock 4, G.W. Hyde 11, Prayer Meeting 18, T.J. Rosier 26(a & e, see advt Jun G.S.).

Staplehurst (Providence), Chapel Lane, Kent. TN12 0AJ – Lord's Day 10.45 & 2.00; Weds. 7.30; Prayer Mtg. last Weds. 7.30. **May** P.J. Cottingham during month except for 12, 19, 29. D.E. Cornford 19; No Service 8, G.E. Hadley 11(a & e, see advt), Prayer Meeting 22. **Jun** P.J. Cottingham during month except for 12, 19, 23(a), 26. R.K. Wheatley 23(a); 12, J.L. Rosier 19, Joseph Rutt 26.

Stone-in-Oxney, Appledore Road, Nr. Tenterden, Kent – Lord's Day 6.30 as announced (Mar-Oct). **May** B.P. Mercer 12; P.J. Cottingham 26. **Jun** G.W. Hyde 9.

Stotfold (Hope), Queen Street, Beds. SG5 4NX – Lord's Day 10.30 & 2.00; Usually Weds. 7.15; P.Mtg. 1st Mon. 7.30. **May** G.E. Hadley 5; 1, 8, 12; 15, 19; 21(Tue), G.D. Buss 27(a & e, see advt). **Jun** G.E. Hadley 2; 5, 9; 12, 16; 19, 30; 25(Tue).

Studley (Little Zoar), Studley Lane, Nr. Calne, Wilts. SN11 9NQ – Lord's Day 10.30 & 6.00; Tues. 7.00 Preaching or Prayer Mtg. **May** B.R. Sayers 12; H. Mercer 19(e); T.J. Pocock 7, 29(a & e, see advt), G.D. Buss 14, Prayer Mtg. 21, 28. **Jun** T.J. Pocock 2(e); 11, H. Mercer 16; 30; G.E. Hadley 23(e); G.W. Hyde 4, P. Mtg. 18, G.D. Buss 25.

Swanwick Shore, 263 Bridge Road, Lower Swanwick, Nr. Southampton, Hants. – Lord's Day 10.45, aft. as announced 2.30; Prayer Mtg. Thurs. 7.00.

Swavesey, Middle Watch, Cambridge. CB24 4RW – Lord's Day 10.30 & 6.30; Week Eve. 7.00; Prayer Mtg. 7.00 as announced. **May** J.R. Ince 5(e); R.K. Wheatley 6(a & e, see advt), 28, Prayer Meeting 13, P.B. Pont 17. **Jun** F.A. Ince 2; Richard Field 9; R.K. Wheatley 16; H. Mercer 23; Prayer Meeting 3, J.E. Pack 4, P.B. Pont 11, B.E. Izzard 18, B.R. Sayers 25.

Swindon (Rehoboth), Prospect Hill, Wilts. SN1 3JW – Lord's Day 10.30 & 6.00; Thurs. 7.00. **May** H. Mercer 5; 2, P.J. Cottingham 19; Prayer Meeting 9, T.J. Pocock 16, B.R. Sayers 30. **Jun** Service 2(m & a, 2.30); H. Mercer 9(m & a, 2.30); F.A. Ince 30; No Service 6, 13, G.D. Buss 20, Richard Field 27.

Tenterden (Jireh), Ashford Road, Bores Isle, St. Michaels, Kent TN30 6DE – Lord's Day 10.45 & 2.00: P.Mtg.10.00 & 1.15; Weds. 7.00; P.Mtg.as ann'ced. **May** G.W. Hyde during month and 23(Thu), 27(a, see advt). J.B. Hart 27(a & e, see advt). **Jun** G.W. Hyde during month and 27(Thu) except for 5, 23, 30. P.B. Pont 23; Reading Service 30(m); T.J. Rosier 30(a); 5, Prayer Meeting 3(Mon), 19(a, see advt Jun G.S.), G.D. Buss 19(a & e, see advt Jun G.S.).

Thurlstone (Providence), Ingbirchworth Road, Nr. Penistone, S.Yorks. – Lord's Day 10.30 & 2.30; Weds. 2.30. **May** F.A. Ince 5; 12(a); J.R. Ince 26(a). **Jun** J.R. Ince 9(a); N.H. Roe 23(a); 30(a).

Trowbridge (The Halve), 30 The Halve, Wilts. BA14 8SA – Lord's Day 10.30 & 6.00(2.30 if aft.); Week Eve. 7.15 Preaching or P.Mtg. **May** J.B. Hart 26; Prayer Meeting 2, 8, 23. **Jun** B.R. Sayers 9; T.J. Pocock 30(e); Prayer Meeting 6, 13, Richard Field 26.

Tunbridge Wells (Hanover), Hanover Road, Kent TN1 1EY – Lord's Day 11.00 & 6.30: P.Mtg.10.00; Thurs. 7.00; Prayer Mtg. Mon. 7.00. **May** No Prayer Meeting 6(Mon), 27(Mon), Prayer Meeting 7(Tue), 28(Tue). **Jun** B.P. Mercer 6.

Uckfield, Foresters Hall, Harcourt Road, East Sussex. TN22 5DS – Lord's Day 6.30; Prayer Mtg. 1st Fri. 7.00. **May** G.W. Hyde 5; 17(e, see advt), Service 26. **Jun** R.W. Woodhams 2; J.F. Ashby 9; P.J. Cottingham 16; 30; B.P. Mercer 23; Prayer Meeting 7.

Uffington, Chapel Lane, Nr. Faringdon, Oxon. SN7 7RY – Lord's Day 10.30 & 6.00; Weds. 7.00. **May** B.R. Sayers 5; 19(e); 22, 26; G.D. Buss 2(Thu), 28(Tue), Prayer Meeting 7(Tue), Robert Field 15(e, see advt). **Jun** A. Chapman 2; P. Woodhams 9; 10(Mon), T.J. Pocock 16(e), 23(e); 24(Mon), B.R. Sayers 30; 19, G.W. Hyde 5.

West Row (Barn Chapel), The Green, Nr. Mildenhall, Suffolk. IP28 8QH – Lord's Day 10.30 & 2.30; Tues or Fri 7.00 Preaching or P.Mtg as announced. **May** T.J. Rosier 26(a); Prayer Meeting 3(Fri), A. Chapman 15(Wed), J.L. Rosier 28(Tue). **Jun** Reading Services 30; Prayer Meeting 7(Fri).

OVERSEAS CHAPELS

Melbourne, Victoria, AUSTRALIA (Zion), 536 Burwood Road, Hawthorn 3122. – Lord's Day 11.00 & 2.45; Weds. 7.15. **May** G. Seymour during month. **Jun** G. Seymour during month.

Ryde, New South Wales, AUSTRALIA (Ebenezer), 22 Blaxland Road – Lord's Day 11.00 & 2.45; Weds. 7.15. Services relayed from Melbourne.

Nobleford, Alberta, CANADA (Zion's Hope), – Services as announced.

Chilliwack, CANADA (Hope), British Columbia – Lord's Day 1.30 & 7.00; Thurs. 7.30.

Choteau, U.S.A. (The Old Paths), 720 First Street N.W., Choteau, Montana 59422 – Lord's Day 10.00 & 3.00; Week Eve. 7.30. **May** M.T. Pickett during month. **Jun** M.T. Pickett during month.

Grand Rapids, U.S.A. (Zion), 1710 Richmond Street, N.W. Grand Rapids, Michigan 49504 – Lord's Day 9.30 & 6.00; Weds. 7.30; Prayer Mtg. Mon. 7.30. **May** J.K. Stehouwer during month. **Jun** J.K. Stehouwer during month.

Sheboygan, U.S.A. (Hope), 1803 Georgia Avenue, Sheboygan, Wisconsin 53081 – Lord's Day 9.30 & 6.00; Weds. 7.30. **May** G.L. TenBroeke during month. **Jun** G.L. TenBroeke during month.

SPECIAL NOTICE

Paid advertisements of Special Services to be held in our Chapels will be accepted at the discretion of the Gospel Standard Committee. The name of the Minister engaged will be included if he is a member of a Gospel Standard Church and has agreed in writing his belief in our Articles of Faith and his walk and conduct are consistent therewith.

SPECIAL SERVICES

If the Lord will, Special Services will be held as follows:

BIRKENHEAD, "Providence" – Chapel Anniversary Services, Wednesday, 8 May. Mr. J.R. Ince, aft. 2.30; Mr. N.H. Roe, eve. 6.00. Tea provided. Collection for the Cause.
BLACKBOYS, "Hope" – Anniversary Services, Wednesday, 1 May. Mr. P. Woodhams, aft. 3.30; eve. 7.00. Tea provided. Collection for the Cause.
BLUNSDON HILL – Chapel Anniversary Service, Tuesday, 7 May. Mr. F.A. Ince, eve. 7.00. Collection for the Gospel Standard Societies.
CLIFTON – Anniversary Service, Wednesday, 15 May. Mr. B.A. Ramsbottom, eve. 7.00. Collection for the Cause.
CLIFTON – Special Prayer Meeting, Thursday, 23 May. eve. 7.00. Address by Mr. P.B. Pont.
COPPICE – Sunday School Anniversary Services, Lord's Day, 12 May. Mr. D.J. Field, morn. 10.45; aft. 2.45. Lunch provided – will friends requiring lunch kindly let us know by telephone or SMS to 07973 505 685. Collection for the Sunday School.
DICKER, "Zoar" – Chapel Anniversary Service, Thursday, 23 May. Mr. G.D. Buss, eve. 7.00.
EASTBOURNE, Grove Road – Special Prayer Meeting, Friday, 3 May. eve. 7.15.
GREAT YELDHAM, "Hope" – Special Service, Thursday, 9 May. Mr. Robert Field, eve. 7.00. Collection for the Building Fund.
GREAT YELDHAM, "Hope" – Anniversary Service, Thursday, 16 May. Mr. G.E. Hadley, eve. 7.00. Collection for the Building Fund.
HANDCROSS, "Zoar" – Pastor's Anniversary Services, Monday, 6 May. Mr. B.P. Mercer, aft. 3.00; eve. 6.00. Tea provided.
HASTINGS (ST. LEONARDS), "Ebenezer" – Anniversary Service, Friday, 10 May. Eve. 7.15.
HAYWARDS HEATH, "Jireh" – Anniversary Service, Thursday, 2 May. Mr. R.K. Wheatley, eve. 7.00. Collection for the Bethesda Fund.
HEATHFIELD, "Ebenezer" – Anniversary Services, Wednesday, 22 May. Mr. G.W. Hyde, aft. 3.30; eve. 6.30. Tea provided. Collection for Chapel Funds.
IRTHLINGBOROUGH, "Providence" – Chapel Anniversary Service, Monday, 27 May. Mr. B.R. Sayers, eve. 6.15.
LUTON, "Bethel" – Special Services, Monday, 6 May. Mr. Joseph Rutt, aft. 3.00; eve. 6.00. Tea provided. Collection for the Trinitarian Bible Society.
MAIDSTONE, "Priory Chapel" – Anniversary Service, Monday, 27 May. Mr. T.J. Pocock, eve. 6.00. Collection for the Gadsby Memorial Fund.
MAYFIELD – Anniversary Service, Tuesday, 7 May. eve. 7.00.
MOUNT BURES, "Hope" – Anniversary Services, Monday, 27 May. Mr. P.B. Pont, aft. 2.45; eve. 6.00. Tea provided. Collection for the Cause.
NORWICH, "Zoar" – Special Service, Wednesday, 8 May. Mr. Robert Field, eve. 7.00. Collection for the Bethesda Fund.
OSSETT, Ebenezer – Thanksgiving Service, Saturday, 29 June. Mr. N.H. Roe, aft. 3.00. Tea provided.
READING, "Zoar" – Anniversary Services, Monday, 6 May. Mr. P. Woodhams, aft. 3.00; eve. 6.00. Tea provided. Collection for the Cause.
REDHILL, "Hope" – Anniversary Service, Friday, 31 May. Mr. G.D. Buss, aft. 3.30; eve. 6.30. Tea provided. Collection.
ROTHERFIELD, "Providence" – Chapel Anniversary Services, Wednesday, 15 May. Mr. G.D. Buss, aft. 3.30; eve. 6.30. Tea provided. Collection for the Trinitarian Bible Society.
RYE, "Bethel" – Anniversary Services, Tuesday, 14 May. Mr. P.B. Pont, aft. 3.30; eve. 6.30. Tea provided. Collection for the Cause.
SCAYNES HILL – Chapel Anniversary Service, Monday, 27 May. Mr. T.J. Rosier, morn. 11.00; Mr. P. Woodhams, aft. 3.00; eve. 6.00. Tea provided. Collection for the Cause.
SIBLE HEDINGHAM, "Rehoboth" – Special Services, Monday, 6 May. Mr. T.J. Rosier, aft. 3.00; eve. 6.15. Tea provided. Collection for Chapel Funds.

SOUTH CHARD, "Bethel" – Pastor's Anniversary Services, Saturday, 11 May. Dr. I.A. Sadler, aft. 2.30; eve. 5.30. Tea provided. Collection for the Pastor.
SOUTHAMPTON, "Bethesda" – Special Prayer Meeting for Land and Nation, Saturday, 25 May. aft. 3.00.
STAPLEHURST, "Providence" – Anniversary Services, Saturday, 11 May. Mr. G.E. Hadley, aft. 3.00; eve. 6.00. Tea provided. Collection for the Gospel Standard Society and the Gadsby Memorial Fund.
STOTFOLD, "Hope" – Chapel Anniversary Services, Monday, 27 May. Mr. G.D. Buss, aft. 3.00; eve. 6.15. Tea provided. Collection for Chapel Funds.
STUDLEY, "Little Zoar" – Anniversary Services, Wednesday, 29 May. Mr. T.J. Pocock, aft. 3.00; eve. 6.00. Tea provided. Collection for the Cause.
SWAVESEY – Anniversary Services, Monday, 6 May. Mr. R.K. Wheatley, aft. 3.00; eve. 6.15. Tea provided. Collection for Chapel Needy Cases Fund.
TENTERDEN, "Jireh" – Sunday School Anniversary Services, Monday, 27 May. Mr. G.W. Hyde and Mr. J.B. Hart, aft. 3.00; Mr. J.B. Hart eve. 6.30. Tea provided. Collection for CViE and Cheering Words
UCKFIELD – Anniversary Service, Friday, 17 May. Mr. G.W. Hyde, eve. 7.00. Collection for the Cause.
UFFINGTON – Chapel Anniversary Service, Wednesday, 15 May. Mr. Robert Field, eve. 7.00.

ADVERTISEMENTS AND NOTICES

(Cost of insertion: not exceeding 4 lines £7.00)

(**Note:** The acceptance of advertisements does not indicate a recommendation of the content of the advertisement, but is regarded as a service to readers and does not imply support or approval of any activities advertised.)

CHANGING YOUR CAR? We are a family run business supplying cars to order. The cars are professionally prepared to a high standard and delivered to your door. Part exchanges are welcome. Contact Mr. Richard D. Boyes on 01604 408895. www.go-directautos.co.uk

WINSLOW Keach's Meeting House. Annual meetings, Saturday 22 June 2013, God willing. Lecture on "William Huntington, 1745 - 1813" in St. Laurence Room, Market Square at 2.30 p.m. Preaching Service in the Meeting House at 5.30 p.m. Tea provided. Bookstall. Collection for the upkeep of the Meeting House. All welcome. Further details: Mr. P. Hambridge 01707 657636.

JAMES BOURNE SOCIETY. If the Lord will, the Second Annual Lecture of the Society will be held at 2.30 p.m., on Saturday, 1 June 2013, at Clifton Strict Baptist Chapel, Bedfordshire, SG17 5RJ. Mr B.A. Ramsbottom will speak on "John Kershaw – Blessing over the Moors." All friends welcome. Bookstall and Refreshments provided. Telephone 01489 786260 for further information.

JOHN ROBERT BROOME. Jean and the family wish to thank all kind friends, at home and abroad, for their loving messages of sympathy and many prayers during the illness and sad loss of a beloved Husband, Father and Grandfather."So He bringeth them unto their desired haven."

AUBREY AND RUTH DANN and their families, thank the Lord for the expressions of loving sympathy and the prayerful support of many friends, throughout the illness and loss of their dear Hilary. "He bringeth them unto their desired haven."

MR DAVID WELLS passed away peacefully on 6 March. Ann and family would like to thank all those who expressed messages of kindness and sympathy at this difficult time. "Blessed is the man that trusteth in the LORD, and whose hope the LORD is." Jer. 17. 7.

THE GOSPEL STANDARD TRUST
47th Annual General Meeting

If the Lord will, the Annual General Meeting of the Gospel Standard Trust will be held at Bexley Strict Baptist Chapel, Bourne Road, Bexley, Kent, DA5 1LQ on Saturday, 18 May 2013, at 2.30 p.m., after which an address will be given by Mr. B.A. Ramsbottom on "The Lord's Day: A command or a privilege or both?" Refreshments will be provided after the meeting.

HOLIDAY ACCOMMODATION

(Cost of insertion: not exceeding 4 lines £7.00)

DICKER, EAST SUSSEX. Nr. Eastboune. Cosy garden cottage. One twin bedroom. Gas C/H. Open views, ideal location to explore the South Downs. Eastbourne 10 miles. Weekly/mini breaks. Reasonable. Further details please contact Mrs. M.R. Dann 01323 844541.

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WILSTEAD, BEDFORDSHIRE. Barn conversion adjacent to farm-house on small family farm. Very comfortable accommodation. Sleeps 2–4. Heart of "Bunyan country". For further details, please telephone 01234 740307 or see www.cottonendfarm.co.uk .

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PORTHENDERSON, ROSS-SHIRE. A recently refurbished one bedroom seaside cottage in quiet Highland village. Garden opening onto secluded sandy beach. Central heating. Private access and parking. Gairloch – 8 miles. Available throughout the year. For further information, please contact Mrs. I. Mackenzie, telephone 01445 741237.

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GOSPEL STANDARD AID AND POOR RELIEF SOCIETY

All correspondence, subscriptions and donations for the above Funds must be sent to the Societies' Secretary: **Mr. D.J. Christian, 5 Roundwood Gardens, Harpenden, Herts. AL5 3AJ Telephone 01582 762717.** Cheques should made payable to: "The Gospel Standard Societies." **Received with sincere thanks:**

Subscriptions: Receipt No 13/001 £25; 13/002 £10; 13/003 £30; 13/004 £400; 13/005 £10; 13/006 £10; 13/007 £60; 13/008 £25; 13/009 £30; 13/010 £10; 13/011 £125; 13/012 £5; 13/013 £25; 13/014 £10: 13/015 £10; 13/016 £30; 13/017 £20; 13/018 £25.

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Donations: Zoar, Reading £100.

Collections: Jireh, Tenterden £206.20; Southill £216.

Total for the period 1 January to 31 March 2013: £ 2,976.20

Gospel Standard Trust Publications

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THE GOSPEL STANDARD

Founded 1835

No. 2135
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JUNE
2013

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LITERARY MATERIALS

All communications, correspondence, books and other publications should be sent to the Editor, who must approve any books and pamphlets prior to advertising.

EDITOR:

Mr. B.A. Ramsbottom, 169 Tennyson Road, Luton. LU1 3RP.

ADVERTISEMENTS

These must be sent to **Mr. D.S. Cooper, Orchard House, Mallins Lane, Longcot, Oxon. SN7 7TE, Tel: 01793 784606,** by the seventh day of the month preceding desired insertion.

Charges for advertisements ***(to be prepaid)***: £7.00 not exceeding 4 lines (approx. 44 words).

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Please send cheques to Mr. Cooper, made payable to *Gospel Standard Publications*.

ORDERS FOR MAGAZINES

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THE GOSPEL STANDARD	18.00	43.00	48.00	29.00
THE FRIENDLY COMPANION	12.60	34.00	38.00	24.00
ONE G.S. AND ONE F.C.	27.00	58.00	63.00	38.00

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Mr. G. Clements, Westeinde 57, 2969 BM, Oud-Alblas, The Netherlands. Tel: +31 (0) 184 691091.

DELIVERY OF MAGAZINES

Queries arising from non-delivery, postal delays, quantity in chapel parcels or other related matters connected with the magazines should be addressed to the Secretary of the Gospel Standard Societies: **Mr. D.J. Christian, 5 Roundwood Gardens, Harpenden, Herts. AL5 3AJ Telephone 01582 762717,** and **not** to the printers.

LIST OF CHAPELS AND MINISTERIAL SUPPLY

This list, published bi-monthly, in January, March, May, July, September and November includes only those ministers and churches who have voluntarily signified their agreement with the Articles of Faith of the Gospel Standard Societies.

It is expected that this solemn subscription will be honoured by all whose names appear by loyalty to our separate and distinct position as Gospel Standard Churches.

Engagements for insertion must reach **Mr. D.S. Cooper, Orchard House, Mallins Lane, Longcot, Oxon. SN7 7TE, Tel: 01793 784606. Email: david@dshc.ltd.uk** by the seventh of the month preceding desired insertion, but to ensure inclusion they should be sent several days before this date to allow for postal delays and availability of space. Correspondents are asked to state the Minister's full initials, and to keep Mr. Cooper informed of changes that occur.

Donations towards the cost of printing this List from our churches or individual readers will be greatly appreciated.

Cheques and Postal Orders should be made payable to *Gospel Standard Publications* and sent to Mr. Cooper.

All donations will be acknowledged in this magazine, over the printed List, but will friends kindly enclose a stamped addressed envelope if they require a receipt.

If the Lord will, a meeting of the Gospel Standard Committee will be held on Friday, 12 July 2013, at 9.30 a.m.

AMENDMENTS TO LIST OF CHAPELS AND SERVICES

Sible Hedingham (Rehoboth). Will friends please note that, if the Lord will, Mr. A.W. Chapman will preach on 27 June. Also there will be no services on 20 and 26 June.
Rye (Bethel). Will friends please note that, if the Lord will, the Service on 9 June will be held at Stone-in-Oxney.

MINISTERIAL ENGAGEMENTS FOR 2014.

For the benefit of Ministers recently added to the List and new Correspondents, we request that correspondence for engagements should begin in July. If the Lord will, forms for the "Supply List" will be sent out in July.

THIS MONTH lists are given of:

(a) The names and addresses of the Chapel Correspondents.
(b) The names and addresses of Ministers on the Gospel Standard List.

These together supply a comprehensive record of Pastors, Ministers, Chapels and Correspondents in the Gospel Standard Strict Baptist Connection which readers are advised to retain for reference.

LIST OF CHAPELS, TIMES OF SERVICES AND CHAPEL CORRESPONDENTS

Allington (Bethel), Nr. Devizes, Wilts. SN10 3NN – Lord's Day 10.30 & 2.30(6.00 if eve); Week Eve 7.00 as announced. Mr. Stanley Burgess, "Harmony House", 21 Roman Way, Chippenham, Wilts, SN15 3TJ Tel: 07982 950733.

Ampthill (Zoar), Oliver Street, Beds. MK45 2SA – Lord's Day 2.30. Mr. M.G. Rudkin, 10 Neotsbury Road, Ampthill, Bedfordshire, MK45 2SU. Tel: 01525 402311.

Ashwell (Zoar), 14 Gardiners Lane, Herts. SG7 5LZ – Lord's Day 10.30 & 2.30; Tues 7.15; Prayer Mtg. 7.15 as announced. Mr. B.J. Northern, Cornfields, Redlands Farm, Station Road, Ashwell, Herts. SG7 5RN Tel: 01462 742273.

Attleborough (Jireh), Attleborough Road, Nuneaton, Warwicks. CV11 4JN – Lord's Day 10.30 & 6.00: Sab. School 12.00 noon; Wk Eve. 7.15 as ann'nced. Mr. M.P. Hydon, 48 Stonewell Crescent, Whitestone, Nuneaton, Warwickshire, CV11 4TA Tel: 024 7674 8461.
Email: mikehydon@tiscali.co.uk

Barton-le-Clay (Hope), Hexton Road, Beds. – Lord's Day 10.30 & 6.00; Thurs. 7.00. Mr. J. Kingham, 3 Hagdell Road, Luton, Bedfordshire, LU1 5PJ Tel: 01582 417324.

Bexley, Bourne Road, Kent DA5 1LQ – Lord's Day 11.00 & 6.00: P.Mtg. 10.00; Weds. 7.15. Mr. R.G. Wells, 23 Woodside Lane, Bexley, Kent, DA5 1JL Tel: 020 8304 3610. Email: richard@wellsr45.fsnet.co.uk

Biggleswade (Providence), Back Street, off Station Road, Beds. SG18 8JA – Lord's Day 10.30 & 6.00; Week Eve. 7.00: P. Mtg. Sat before 1st L.D. 7.00. Mr. P.S. Hare, 2 Queen Anne's Close, Stotfold, Hitchin, Hertfordshire, SG5 4LP Tel: 01462 730229.

Birkenhead (Providence), 45a Storeton Road, Prenton, CH43 5TW – Lord's Day 11.00 & 3.00; Weds. 6.30; Prayer Meeting Mon. 6.30 as annc'd. Miss M. Cousins, 51 Cardigan Way, Norwood Grove, Liverpool, L6 5JY Tel: 0151 264 0712.

Blackboys (Hope), Lewes Road, Nr. Uckfield, East Sussex, TN22 5JL – Lord's Day 10.30 & 2.00: P.Mtg. 1.15; Alt. Weds. 7.00; P.Mtg. Tues. 7.00. Mr. J.L. Rosier, Saxonrise, 29 Downsview, Heathfield, E. Sussex. TN21 8PF Tel: 01435 866607. Email: johnlenardrosier@aol.com

Blunsdon Hill, Nr. Swindon, Wiltshire. SN26 8BY – Lord's Day 10.00 & 2.30; Tues. 7.00 Preaching or Prayer Mtg. Mr. H. Mercer, 8 Fairleigh Rise, Kington Langley, Chippenham, Wiltshire, SN15 5QF Tel: 01249 758877.

Bodle Street (Ebenezer), Bodle Street Green, East Sussex BN27 4RB – Lord's Day 10.45 & 2.00; Fri. 7.00 Preaching or Prayer Meeting. Mr. A.W. Hickman, 77 Netherfield Avenue, Eastbourne, East Sussex, BN23 7BT Tel: 01323 763214.
Email: bodlestreetsbc@aol.com

Bournemouth (Mount Zion), Wallisdown Heights Day Centre, 121 Canford Avenue. BH11 8SH – Lord's Day 10.30 & 2.00 (Apr-Sep): 10.30 & 1.30 (Oct-Mar) ; Thurs. 7.00. Mr. A.G. Randalls, 199 Seafield Road, Bournemouth, Dorset, BH6 5LL Tel: 01202 427584.
Email: agrandalls@btopenworld.com

Brabourne Lees (Zion), Canterbury Road, Kent TN25 6QS – Lord's Day 10.30 & 2.15; Tues. 7.00 Preaching or Prayer Meeting. Mr. J.W. Brooks, 5 Knatchbull Way, Brabourne Lees, Ashford, Kent, TN25 6PY Tel: 01303 814352.

Braintree (Salem), 171 Bradford Street, Essex CM7 9AU – Lord's Day 10.30 & 2.15(6.00 if eve.); Weds. 7.00 as announced. Mr. R.C. Rayner, 11 Browning Road, Maldon, Essex, CM9 6BU Tel: 01621 857129.

Brighton (Galeed), 80 Gloucester Road (Nr. Station), Sussex, BN1 4AP – Lord's Day 10.45 & 6.30:P.Mtg. 10.00; Weds. & Fri. 7.00 Preaching or PM. Mr. P.A. Hills, 84 Vale Avenue, Patcham, Brighton, East Sussex, BN1 8UA Tel: 01273 554220. Email: philiphills13@talktalk.net

Bromley (Rehoboth), Highland Road (London Road end), Kent BR1 4AD – Lord's Day 11.00 & 2.30; Weds. 7.00 (3rd Preaching, others Prayer Mtg.). Mr. H.D.C. Taylor, "Cherith", 129 Crown Lane, Bromley, Kent, BR2 9PJ Tel: 020 8402 7319. Email: h.taylor6527@ntlworld.com

Broughton Gifford, The Common, Melksham, Wiltshire. SN12 8LY – Lord's Day 10.30 & 2.30; Week Eve. 7.00 as ann'cd. Mr. F.C.J. Burgess, "Beechcroft", 9 The Street, Broughton Gifford, Melksham, Wilts. SN12 8PR Tel: 01225 782486.

Canterbury (Zoar), Burgate Lane, (Nr. Bus Station), Kent – Lord's Day 6.30; Thurs. 7.00 as announced. Mr. G.W. Hyde, 5 Hawthorn Cottages, Appledore, Ashford, Kent, TN26 2AH Tel: 01233 758558.

Carshalton (Salem), 9 Windborough Road, Surrey SM5 4QJ – Lord's Day 11.00 & 6.00: P.Mtg. 2.30; Thurs. 7.00; P.Mtg. Tues. 7.30. Mr. E. Saunders, "Hornbeam Cottage", Copleigh Drive, Kingswood, Tadworth, Surrey, KT20 6BJ Tel: 01737 358938.

Chippenham (Old Baptist), Chapel Lane, off High Street, Wilts. SN15 3EU – Lord's Day 10.30 & 6.00: P.Mtg. 1st L.D. 9.45; Weds. or as announced 7.15. Mr. G.D. Buss, "Bethany", 7 Laines Head, Chippenham, Wiltshire, SN15 1PH Tel: 01249 656910. Email: gdbuss@tiscali.co.uk

Clifton, Broad Street, Nr. Shefford, Beds. SG17 5RJ – Lord's Day 10.45 & 6.00; Thurs. 7.00; Prayer Mtg. as announced. Mr. D.J. Lawson, "Chapel House", 54 Broad Street, Clifton, Bedfordshire, SG17 5RJ Tel: 01462 339796.
Email: davidlawson.uk@gmail.com

Colnbrook, High Street, Nr. Slough, Berks. SL3 0LY – Lord's Day 11.00 & 6.00; Tues or Weds. 7.00; Prayer Mtg. First Fri. 7.00. Mr. H.W. Philpott, 2 Shepherds Way, Harpenden, Hertfordshire, AL5 3HF Tel: 01582 621221.
Email: howardandgill@ntlworld.com

Coppice, Caddick Street, Hurst Hill, Coseley, Bilston, West Midlands. WV14 9HJ – Lord's Day 10.45 & 6.00: P.Mtg. & S.Schl. 9.45; Mon. 7.15 as annc'd. Mr. D.J. Field, "Providence Barn", Beckbury, Shifnal, Shropshire, TF11 9DG Tel: 01952 752520 Fx.752509.
Email: pastor@coppicebaptist.co.uk

Cranbrook, St. David's Bridge, Kent, TN17 3HN – Lord's Day 11.00 & 6.30; Thurs. 7.00. Mr. R.K. Wheatley, 71 Wheatfield Way, Cranbrook, Kent, TN17 3NB Tel: 01580 713212.
Email: rowland.wheatley@gmail.com

Croydon (Providence), West Street, Surrey CR0 1DG – Lord's Day 10.30 & 6.30; Weds. 7.15; Prayer Meeting Weds. 7.15 as annc'd. Mr. T.F. Hart, 107 Mosslea Road, Whyteleafe, Croydon, Surrey, CR3 0DS Tel: 020 8660 4147.
Email: timothyfhart@hotmail.com

Croydon, Tamworth Road, Surrey. CR0 1XW – Lord's Day 10.30 & 6.30; Thurs. 7.15; Prayer Mtg. Mon. 7.15. Mr. G.P. Haddow, 136 Shirley Road, Croydon, , CR0 7LN Tel: 020 8656 0708.
Email: geoff.haddow@gmail.com

Dicker (Zoar), Hailsham, East Sussex. BN27 4AT – Lord's Day 10.30 & 2.00: P.Mtg. 1.10; Thurs. 7.15; P.Mtg. Tues. 7.15. Mr. R.D.G. Field, 87a Marshfoot Lane, Hailsham, East Sussex, BN27 2RB Tel: 01323 845576.

East Peckham (Providence), 13 The Freehold, Nr. Tonbridge, Kent TN12 5AA – Lord's Day 10.30 & 2.00; Thurs. 7.00; Prayer Mtg. 1st Thurs. 7.00. Mr. J.F. Ashby, "Providence", Five Oak Green Road, Five Oak Green, Tonbridge, Kent TN12 6RF Tel: 01892 833193.
Email: johnfashby@btinternet.com

Eastbourne, Grove Road, East Sussex BN21 4TR – Lord's Day 11.00 & 6.30, 1st LD Mar, Jun, Sep, Dec 10.30;Wed.7.15,P.M. Mon 7.15. Mr. B.P. Mercer, Pepperings, Coast Road, Normans Bay, Pevensey, E. Sussex. BN24 6PR Tel: 01323 460022.

Fenstanton, Church Lane, Nr. Huntingdon, Cambs. PE28 9JW – Lord's Day 10.30 & 2.30; Thurs. 7.15; Prayer Mtg. 3rd Thurs. 7.15. Mr. B.E. Izzard, "Chiswells", 4 Westbrook Close, Hilton, Huntingdon, Cambridgeshire, PE28 9PE Tel: 01480 830142. Email: bryan.izzard@lineone.net

Gravesend (Providence), Milton Road, Opposite Park Place Flats, Kent, DA12 2RQ – Lord's Day 11.00 & 3.00(6.30 if eve.); Week Eve. 7.15 as announced. Mr. P.T. Hanks, 65 Madan Road, Westerham, Kent, TN16 1DX Tel: 01959 562980.
Email: hankspt@tiscali.co.uk

Great Yeldham (Hope), Toppesfield Road, Halstead, Essex. CO9 4HD – Lord's Day 10.30 & 2.15(6.30 if eve.). Mrs. E.M. Payne, "Parkside", 2 The Street, Toppesfield, Halstead, Essex. CO9 4DJ Tel: 01787 237406.

Grove, Main Street, Wantage, Oxon. OX12 7JG – Lord's Day 10.30 & 2.30; Thurs. 7.00 or as ann'ced; P. Mtg as ann'ced. Mr. T.J. Hickman, 16 Meadow Close, Grove, Wantage, Oxon. OX12 7NN Tel: 01235 765805.
Email: t.hickman542@btinternet.com

Guildford (Bethel), The Bars (off Haydon Place), Surrey GU1 4LP – Lord's Day 11.00 & 6.00; P.Mtg. 10.00; Weds. 7.00; P.Mtg. 2nd Weds. 7.00. Mr. M.J. Risbridger, 28 William Road, Guildford, Surrey, GU1 4QZ Tel: 01483 565703.

Handcross (Zoar), High Street, West Sussex RH17 6BJ – Lord's Day 11.00 & 2.30; Preaching or Prayer Mtg. Weds. 7.00 as announced. Mr. R.J. Bradstock, 33 Lincoln Road, Dorking, Surrey, RH4 1TE Tel: 01306 882774.

Haslingden (Cave Adullam), Chapel Street, Lancs. – Services as announced. Mr. P. Ashworth, 5 Woodhill Fold, Bury, Lancashire, BL8 1UY.

Hastings (St. Leonards) (Ebenezer), Ponswood Road, Sedlescombe Road South, Silverhill, East Sussex TN38 9BU – Lord's Day 11.00 & 6.30; Weds. 7.15 alt Preaching or Prayer Mtg. Mr. A. Woodhams, 7 Hyperion Avenue, Polegate, Eastbourne, East Sussex, BN26 5HT Tel: 01323 485391.

Haynes (Ebenezer), Silver End Road, Beds. MK45 3PP – Lord's Day 10.30 & 2.00; Prayer Mtg. 2nd L.D. 6.30; Weds. 7.00. Mr. P.J. Green, 4 Manor Way, Cotton End, Bedford, MK45 3AH Tel: 01234 741114. Email: e.green57@btinternet.com

Haywards Heath (Jireh), Sussex Road, West Sussex. RH16 4ED – Lord's Day 11.00 & 6.30:P. Mtg. 10.00; Thurs. 7.00; P.Mtg. last Fri. 7.00. Dr. R.W. Woodhams, 77 Penland Road, Haywards Heath, West Sussex, RH16 1PJ Tel: 01444 455059. Email: rwoodhams@talktalk.net

Heathfield (Ebenezer), Scotsford Road, Broad Oak, East Sussex TN21 8UD – Lord's Day 11.00 & 2.15; Thurs. 7.00; Prayer Mtg. 1st Thurs. 7.00. Mr. D.E. Cornford, 23 Garrett Court, Vicarage Lane, Hailsham, East Sussex, BN27 1BH Tel: 01323 844140.

Horam (Ebenezer), Gun Lane, Pick Hill, East Sussex. TN21 0JP – Lord's Day 6.30; Alt. Weds. 7.00. Mr. J.L. Rosier, Saxonrise, 29 Downsview, Heathfield, E. Sussex. TN21 8PF Tel: 01435 866607.
Email: johnlenardrosier@aol.com

Irthlingborough (Providence), Finedon Road, Nr. Wellingborough, Northants. NN9 5UB – Lord's Day 10.30 & 3.00 (Nov-Mar): 10.30 & 6.00 (Apl-Oct); Thurs. 7.00. Mr. J.E. Pack, 155 Addington Road, Irthlingborough, Wellingborough, Northamptonshire, NN9 5UP Tel: 01933 650306.

Jarvis Brook (Rehoboth), Walshes Road, Nr. Crowborough, East Sussex TN6 3RE – Lord's Day 11.00 & 2.00; Preaching or Prayer Meeting 7.00 as announced. Mr. W.C. Chewter, 30 Brooklands Avenue, Crowborough, East Sussex, TN6 3BP Tel: 01892 661545.

Kirkland, Longmoor Lane, Nateby, Nr. Garstang, Lancs. PR3 0JH – Lord's Day 10.30 & 2.15(June to September): 2.15 or 2.30(October to May). Mr. P. Hill, 2 Gort Way, Heywood, Lancs, OL10 1FT Tel: 01706 360009.

Lakenheath, 27 Mill Road, Suffolk, IP27 9DU – Lord's Day 10.30 & 6.30; Week Eve. 7.00; Prayer Mtg. Fri. 7.00. Mr. P. Brown, Poplar Farm, Burnt Fen, Bury St. Edmunds, Suffolk, IP28 8EA Tel: 01353 675235. Email: burfen@btinternet.com

Lamberhurst, Town Hill, Nr. Tunbridge Wells, Kent. TN3 8EN – Lord's Day 10.30 & 2.00; Thurs. 7.00; Prayer Mtg. Tues 7.00. Mr. J.R. Rutt, 5 Flimwell Close, Flimwell, Wadhurst, East Sussex, TN5 7PP Tel: 01580 879704.
Email: lamberhurstchapel@fsmail.net

Leatherhead (Mount Zion), Church Road, Surrey, KT22 8AY – Lord's Day 11.00 & 6.00: P.Mtg. 10.15; Weds. 7.15 alt. Preaching or P.Mtg. Mr. P. Woodhams, 5 Kingscroft Road, Leatherhead, Surrey, KT22 7BU Tel: 01372 374679.

Leeds (Ebenezer), Grove Lane, Headingley, West Yorks. LS6 4AB – Lord's Day 11.00 & 2.45: P. Mtg. 1.45; Prayer Mtg. Thurs. 7.15. Mr. G. Asquith, 3 Woodsley Green, Leeds, West Yorkshire, LS6 1SD Tel: 0113 244 1936.

Leicester (Zion), 1 Park Hill Drive (off Aylestone Road A426), LE2 8HS – Lord's Day 10.45 & 6.30 (aft.2.45): P.Mtg. 10.15; Thurs. 7.15; P.Mtg. Mon. 7.15. Mr. D.F. Holman, 3 Partridge Close, Upper Bruntingthorpe, Lutterworth, Leicestershire, LE17 5QY Tel: 0116 247 8480.
Email: hlmndvd@yahoo.co.uk

Leicester, Evington, High Street, LE5 6FH – Lord's Day 11.00 & 6.00: P.Mtg 10.30; Weds. 7.30 alt. Preaching or P.Mtg. Mr. A. Pollington, 33 Judith Drive, Evington, Leicester, LE5 6FL Tel: 0116 2412087.

Little Downham Fen, 4th Drove, Nr. Ely, Cambs. CB6 2ES – Services as announced. Mr. J.M. Butcher, 2 Fourth Drove, Little Downham, Ely, Cambs. CB6 2ES Tel: 01353 699591.

Luton (Bethel), Chapel Street, Beds. LU1 5DA – Lord's Day 10.30 & 6.00; 1st Thur 7.30; P.Mtg.Thur 7.30, Mon pre 1st Thur. Mr. B.A. Ramsbottom, 169 Tennyson Road, Luton, LU1 3RP Tel: 01582 726042.

Luton (Ebenezer), Hastings Street, Bedfordshire. LU1 5BH – Lord's Day 10.30 & 6.00; Tues. 7.00: Prayer Mtg. Fri. 7.00 as announced. Mr. A. Rayner, 4 Turnpike Drive, Luton, Bedfordshire, LU3 3RA Tel: 01582 576371.
Email: rayner.alan@yahoo.co.uk

Maidstone (Priory Chapel), Priory Road, Kent ME15 6NL – Lord's Day 10.45 & 6.00: P.Mtg.10.00; Tues. 7.15; P.Mtg. 1st Fri. 7.15. Mr. T.J. Rosier, "Berachah", 64 Postley Road, Maidstone, Kent, ME15 6TR Tel: 01622 764243.

Manchester, 39 Rochdale Road, M4 4HT – Lord's Day 10.30 & 6.00; Week Eve. 7.15; Prayer Mtg. Thurs. 7.15. Mr. E. Theckston, 13 Cunliffe Avenue, Ramsbottom, Bury, Lancashire, BL0 9PY Tel: 01706 826794.

Matfield (Ebenezer), Maidstone Road, Kent. TN12 7JS – Lord's Day 10.30 & 2.30; Tues. 7.00; Prayer Mtg 4th Tues. 7.00. Mr. J.E. Rutt, 36 St. Andrews Road, Paddock Wood, Tonbridge, Kent, TN12 6HT Tel: 01892 836464. Email: j.e.rutt@talktalk.net

Mayfield, West Street, East Sussex TN20 6DR – Lord's Day 11.00 & 6.00; Tues. 7.00 alt. Preaching or Prayer Mtg. Mr. P.J. Starnes, Kinver, Eastbourne Road, Halland, East Sussex. BN8 6PS Tel: 01825 840729. Email: peterjstarnes@gmail.com

Mount Bures (Hope), Nr Water Tower, Nr Colchester, Essex. CO6 2BD – Lord's Day 11.00 & 2.00; Tues. 7.00 Preaching or Prayer Mtg. as announced. Mr. R.P. Collar, "Avalon", Ulting Road, Hatfield Peverel, Chelmsford, Essex CM3 2LU Tel: 01245 381496.

Northampton (Providence), The Headlands (corner of Thirlmere Avenue), NN3 2NU – Lord's Day 10.45 & 6.30; Weds. 7.45; Prayer Mtg. as announced. Mr. R.D. Boyes, 2 Sage Close, Billing Arbours, Northampton, NN3 8JY Tel: 01604 408895.
Email: richardboyes856@btinternet.com

Norwich (Zoar), St. Mary's Plain, Duke Street, Norfolk NR3 3AF – Lord's Day 10.45 & 6.30; Weds. 7.00 alt. Preaching or Prayer Mtg. Mr. P.B. Pont, 17 Mortimer Close, Attleborough, Norfolk, NR17 2NX Tel: 01953 454598.

Nottingham (Hope), Highurst Street, off Ilkeston Road, Nr. Canning Circus. NG7 3QA – Lord's Day 10.45 & 6.00(2.30 if aft.); Weds. 6.30; P.Mtg. 1st Weds. 6.30. Mr. J.R. Ince, 133 Muirfield Road, Arnold, Nottingham, NG5 9QR Tel: 0115 9208529. Email: jrince@talktalk.net

Oakington, High Street, Cambridge. CB24 3AG – Lord's Day 10.30 & 6.00; Weds. 7.00; Prayer Mtg. 1st Weds. 7.00. Mr. C.P. Warboys, 59 Longstanton Road, Oakington, Cambridgeshire, CB24 3AB Tel: 01223 234365. Email: charles@thewarboys.co.uk

Ossett (Ebenezer), 21 Queen Street, West Yorks. WF5 8AS – Lord's Day 11.00 & 6.00: P.Mtg. 10.20; Tues. 7.00. Mr. T. Abbott, 8 West Wells Crescent, Ossett, West Yorkshire, WF5 8PL Tel: 01924 266876. Email: abbott.timothy@o2.co.uk

Portsmouth (Salem), Shearer Road, off St. Mary's Road, Hants. PO1 5LP – Lord's Day 11.00 & 6.30; Thurs. 7.30. Mr. H. Sant, 72a Upper Northam Road, Hedge End, Southampton, SO30 4EB Tel: 01489 786260. Email: hysant@aol.com

Reading (Zoar), 23 South Street, Berks. RG1 4QU – Lord's Day 11.00 & 6.00; Tues. 7.00; Prayer Mtg. 7.00 as announced. Mr. R.G. Wiltshire, 45 Berkeley Avenue, Coley, Reading, Berkshire, RG1 6JS Tel: 0118 9582445.

Redhill (Hope), Shaw's Corner, Hatchlands Road, Surrey. RH1 6AP – Lord's Day 11.00 & 6.30; Tues. 7.15; Prayer Mtg. Fri. 7.15. Mr. S.A. Hyde, "The Red Lodge", 9 Blanford Road, Reigate, Surrey, RH2 7DP Tel: 01737 242022.

Redhill, 37 Station Road, Surrey RH1 1QH – Lord's Day 11.00 & 6.30: P.Mtg.10.30; Weds. 7.30; Prayer Mtg. Mon. 7.30. Mr. P.R. Mercer, 46 Atherfield Road, Woodhatch, Reigate, Surrey, RH2 7PS Tel: 01737 247687.

Richmond (Ebenezer), Jocelyn Road, Kew Road, Surrey TW9 2TJ – Lord's Day 10.30 & 6.00; Tues. or Fri. 7.00; Prayer Mtg. as announced. Mr. C.E. Wilkins, 112 Lyndhurst Avenue, Twickenham, Middlesex, TW2 6BU Tel: 020 8755 0230.

Ripley (Ebenezer), Newark Lane, Surrey GU23 6BS – Lord's Day 10.45 & 2.30 (6.30 if eve.); Thurs. 7.15. Mr. M.J. Lee, 3 The Holt, Honiton, Devon, EX14 1JS Tel: 01404 41207. Email: malcolmjlee@tiscali.co.uk

Rochdale (Hope), Hope Street, Lancs. OL12 0PJ – Services as announced. Mr. P. Hill, 2 Gort Way, Heywood, Lancs, OL10 1FT Tel: 01706 360009.

Romford (Zoar), Carlisle Road, off Victoria Road, Essex. RM1 2QL – Lord's Day (11.00 as annc'd) 2.30 (6.00 if eve.); Fri. 7.00 as announced. Mrs. E. Bentley, 102 Haynes Road, Emerson Park, Hornchurch, Essex, RM11 2HU. Tel: 01708 446993.

Rotherfield (Providence), South Street, Nr Crowborough, East Sussex. TN6 3LR – Lord's Day 10.30 & 2.00; Weds. 7.15 alt. Preaching or Prayer Mtg. Mr. M. Woodhams, 15 Windsor Road, Hailsham, East Sussex, BN27 3HL Tel: 01323 846314.

Rye (Bethel), 13 Military Road, East Sussex. TN31 7NX – Lord's Day 6.30; Tues. 7.00 as announced. Mr. M.G. Bailey, "Teviot", Woodchurch Road, Tenterden, Kent, TN30 7AL Tel: 01580 763604.
Email: michaelgbailey@btopenworld.com

Scaynes Hill, Church Road, Haywards Heath, West Sussex. RH17 7NY – Lord's Day 11.00 & 2.15: P.Mtg. 1.45; Tues. 7.15. Mr. D.P. Main, 5 Augustines Close, Scaynes Hill, Haywards Heath, West Sussex, RH17 7PA Tel: 01444 831351.

Sedgley (Hope), 26 Arcal Street, Dudley, West Midlands. DY3 1TG – Lord's Day 10.45 & 6.00; Weds. 7.00; Prayer Mtg. as announced Weds. 7.00. Mr. D.E. Smith, 28 Bayley Hills, Edgmond, Newport, Shropshire. TF10 8JG Tel: 01952 825261.

Sedgley, Moden Hill, Ridgeway, Dudley, West Midlands. DY3 3UN – Lord's Day 10.45 & 6.00(2.30 if aft); Wk Eve. 7.00 & P. Mtg. as announced. Mr. W.T. Wheeler, "Cottonstones", 54 Sandyfields Road, Sedgley, Dudley, West Midlands, DY3 3LB Tel: 01902 661146.

Shoreham-by-Sea (Providence), 14 John Street, West Sussex BN43 5DN – Lord's Day 11.00 & 6.30; Thurs 7.00 as announced. Mr. B. Honeysett, 133 Nevill Road, Hove, East Sussex, BN3 7QE Tel: 01273 553746. Email: bhoneysett@o2.co.uk

Sible Hedingham (Rehoboth), 108 Swan Street, Nr. Halstead, Essex CO9 3HP – Lord's Day 10.30 & 2.00(6.15 if eve.): P.M. 1.30;Wk Eve 7.00, P.M. 7.30. Mr. D.H. Laver, 82 Beridge Road, Halstead, Essex, CO9 1LB. Tel: 01787 473504.

South Chard (Bethel), School Lane, Nr. Chard, Somerset, TA20 2RU – Lord's Day 10.45 & 6.00; Prayer Meeting Weds. 7.15 or as announced. Mr. J.C. Woodhouse, "Rosecroft", 234 Glynswood, Chard, Somerset, TA20 1BG Tel: 01460 65370.

South Moreton, Didcot, Oxon. OX11 9AG – Lord's Day 10.30 & 2.00; Weds. 7.00 alt. Preaching or Prayer Mtg. Mr. T.J. Pocock, 78 Lydalls Road, Didcot, Oxfordshire, OX11 7DT. Tel: 01235 812964.

Southampton (Bethesda), Southcliff Road, Inner Avenue, Hants. SO14 6FH – Lord's Day 11.00 & 3.00; Prayer Mtg. Weds. 7.15 or as announced. Mr. M.D. Ridout, 7 High Firs Gardens, Halterworth, Romsey, Hampshire, SO51 5QA Tel: 01794 503300. Email: bethesdasouthampton@gmail.com

Southery, Churchgate Street, Downham Market, Norfolk, PE38 0ND – Lord's Day 11.00 & 6.00(2.30 if aft.); Tues. 7.00 Preaching or Prayer Mtg. Mr. A.D. Hodson, 13 Mill Lane, Southery, Downham Market, Norfolk, PE38 0NF Tel: 01366 377491.

Southill, High Street, Nr. Biggleswade, Beds. SG18 9HU – Lord's Day 10.30 & 2.15; Tues. 7.15. Mr. A.T. Pickett, "Chapel House", High Street, Southill, Bedfordshire, SG18 9HU Tel: 01462 815745.

Staplehurst (Providence), Chapel Lane, Kent. TN12 0AJ – Lord's Day 10.45 & 2.00; Weds. 7.30; Prayer Mtg. last Weds. 7.30. Mr. P.J. Cottingham, 3 Mill Close, Heathfield, East Sussex, TN21 0XB Tel: 01435 864147.

Stone-in-Oxney, Appledore Road, Nr. Tenterden, Kent – Lord's Day 6.30 as announced (Mar-Oct). Mr. G.W. Hyde, 5 Hawthorn Cottages, Appledore, Ashford, Kent, TN26 2AH Tel: 01233 758558.

Stotfold (Hope), Queen Street, Beds. SG5 4NX – Lord's Day 10.30 & 2.00; Usually Weds. 7.15; P.Mtg. 1st Mon. 7.30. Mr. G.E. Hadley, 22 Woolston Avenue, Letchworth Garden City, Hertfordshire, SG6 2ED. Tel: 01462 686803.

Studley (Little Zoar), Studley Lane, Nr. Calne, Wilts. SN11 9NQ – Lord's Day 10.30 & 6.00; Tues. 7.00 Preaching or Prayer Mtg. Mr. M.O. Wiltshire, 78 Studley, Calne, Wiltshire, SN11 9NQ Tel: 01249 812374.

Swanwick Shore, 263 Bridge Road, Lower Swanwick, Nr. Southampton, Hants. – Lord's Day 10.45, aft. as announced 2.30; Prayer Mtg. Thurs. 7.00. Mr. J.E. Cooke, 35 Holly Hill Lane, Sarisbury Green, Southampton, Hampshire, SO31 7AB Tel: 01489 573474.

Swavesey, Middle Watch, Cambridge. CB24 4RW – Lord's Day 10.30 & 6.30; Week Eve. 7.00; Prayer Mtg. 7.00 as announced. Mr. D.W. Kerley, "Bethany", 49 Station Road, Over, Cambridgeshire, CB24 5NJ Tel: 01954 230995/232857.
Email: david@kerley.co.uk

Swindon (Rehoboth), Prospect Hill, Wilts. SN1 3JW – Lord's Day 10.30 & 6.00; Thurs. 7.00. Mr. R.D. Cooke, Little Hinton Farm, Little Hinton, Swindon, Wiltshire. SN4 0DW Tel: 01793 790373.

Tenterden (Jireh), Ashford Road, Bores Isle, St. Michaels, Kent TN30 6DE – Lord's Day 10.45 & 2.00: P.Mtg.10.00 & 1.15; Weds. 7.00; P.Mtg.as ann'ced. Mr. G.W. Hyde, 5 Hawthorn Cottages, Appledore, Ashford, Kent, TN26 2AH Tel: 01233 758558.

Thurlstone (Providence), Ingbirchworth Road, Nr. Penistone, S.Yorks. – Lord's Day 10.30 & 2.30; Weds. 2.30. Mr. P. Haywood, 42 Shelley Woodhouse Lane, Lower Cumberworth, Huddersfield, West Yorkshire, HD8 8PL Tel: 07773 487039 (Mobile) .

Trowbridge (The Halve), 30 The Halve, Wilts. BA14 8SA – Lord's Day 10.30 & 6.00(2.30 if aft.); Week Eve. 7.15 Preaching or P.Mtg. Mr. D.J. Broome, 7 Warren Road, Staverton, Trowbridge, Wiltshire, BA14 8UZ Tel: 01225 775592.
Email: thebroomes@talktalk.net

Tunbridge Wells (Hanover), Hanover Road, Kent TN1 1EY – Lord's Day 11.00 & 6.30: P.Mtg.10.00; Thurs. 7.00; Prayer Mtg. Mon. 7.00. Mr. H.G. Jempson, "Little Dormers", Camden Park, Tunbridge Wells, Kent, TN2 5AD Tel: 01892 615600.
Email: h.jempson@yahoo.co.uk

Uckfield, Foresters Hall, Harcourt Road, East Sussex. TN22 5DS – Lord's Day 6.30; Prayer Mtg. 1st Fri. 7.00. Mr. G. Dadswell, 26 Harcourt Road, Uckfield, East Sussex, TN22 5DU Tel: 01825 763671.
Email: gdadswell1950@yahoo.co.uk

Uffington, Chapel Lane, Nr. Faringdon, Oxon. SN7 7RY – Lord's Day 10.30 & 6.00; Weds. 7.00. Mr. D.J. Pepler, "Garrard's Lodge", High Street, Uffington, Faringdon, Oxon. SN7 7RP Tel: 01367 820324.

West Row (Barn Chapel), The Green, Nr. Mildenhall, Suffolk. IP28 8QH – Lord's Day 10.30 & 2.30; Tues or Fri 7.00 Preaching or P.Mtg as announced. Mrs. P. Palmer, 10 Gorse Close, Red Lodge, Bury St. Edmunds, Suffolk, IP28 8LH Tel: 01638 751637. Email: p.palmer456@btinternet.com.

OVERSEAS CHAPELS

Melbourne, Victoria, AUSTRALIA (Zion), 536 Burwood Road, Hawthorn 3122. – Lord's Day 11.00 & 2.45; Weds. 7.15. Mr. H.J. Flitton, 33 Vermont Avenue, Corio, Victoria 3214, Australia Tel: +61 (0) 3 5274 9118.

Ryde, New South Wales, AUSTRALIA (Ebenezer), 22 Blaxland Road – Lord's Day 11.00 & 2.45; Weds. 7.15. Services relayed from Melbourne. Mrs. E. Hagarty, 128 Wanganella Street, Balgowlah 2093, New South Wales, Australia Tel: +61 (0) 2 9948 6751.

Chilliwack, CANADA (Hope), British Columbia – Lord's Day 1.30 & 7.00; Thurs. 7.30. Mr. J. Guliker, 10074 Reeves Road, Chilliwack, British Columbia, V2P 6HA, Canada Tel: +1 604 792 5335.

Nobleford, Alberta, CANADA (Zion's Hope), – Services as announced. Mr. J. Oudshoorn, Box 385, Picture Butte, AB, TOK 1VD, Canada Tel: +1 403 732 5070.

Choteau, U.S.A. (The Old Paths), 720 First Street N.W., Choteau, Montana 59422 – Lord's Day 10.00 & 3.00; Week Eve. 7.30. Mr. M.T. Pickett, Box 1305, 207 10th Avenue N.E., Choteau, Montana 59422, United States of America Tel: +1 406 466 3433.

Grand Rapids, U.S.A. (Zion), 1710 Richmond Street, N.W. Grand Rapids, Michigan 49504 – Lord's Day 9.30 & 6.00; Weds. 7.30; Prayer Mtg. Mon. 7.30. Mr. J.K. Stehouwer, 1710 Richmond Street, N.W. Grand Rapids, Michigan 49504, United States of America Tel: +1 616 453 2892.

Sheboygan, U.S.A. (Hope), 1803 Georgia Avenue, Sheboygan, Wisconsin 53081 – Lord's Day 9.30 & 6.00; Weds. 7.30. Mr. G.L. TenBroeke, 1725 Plainwood Drive, Sheboygan, Wisconsin 53081, United States of America Tel: +1 920 457 5161.

LIST OF "GOSPEL STANDARD" MINISTERS

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Rutt, Mr. Joseph, 36 St. Andrews Road, Paddock Wood, Tonbridge, Kent, TN12 6HT. Tel: 01892 836464. Email: j.e.rutt@talktalk.net Pastor: Matfield (Ebenezer).
Rutt, Mr. Jabez, 5 Flimwell Close, Flimwell, Wadhurst, East Sussex. TN5 7PP. Tel: 01580 879704. Email: jabezrrutt@fsmail.net Pastor: Lamberhurst.
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Seymour, Mr. G., 45 Young Street, Lara 3212, Victoria, AUSTRALIA. Tel: +61 3 5282 4805. Email: gordan1928@bigpond.com Pastor: Melbourne, Victoria, AUSTRALIA (Zion).
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Woodhams, Mr. R.W., Brighton Bethesda Home, 5 Hove Park Gardens, Old Shoreham Road, Hove, Sussex. BN3 8HN. Tel: 01273 325471.

We regret that the following ministers are unable to make engagements, or preach regularly:

Buss, Mr. J.W., 51 Eisenhower Road, Shefford, Beds., SG17 5UP. Tel: 01462 811225.
Dawson, Mr. A.P., "Pathways", Canterbury Road, Brabourne Lees, Ashford, Kent, TN25 6QP. Tel: 01303 814873. Email: p.ambrose@fsmail.net
Walder, Mr. J.W., Brighton Bethesda Home, 5 Hove Park Gardens, Old Shoreham Road, Hove, Sussex. BN3 6HN. Tel: 01273 771264.
Wallis, Mr. H.A., Harpenden Bethesda Home, 201 Luton Road, Harpenden, Herts. AL5 3DD. Tel: 01582 761436.
Warren, Mr. P.S., 10 Grosvenor Avenue, Carshalton Beeches, Surrey, SM5 3EW. Tel: 020 8395 5465.

SPECIAL NOTICE

Paid advertisements of Special Services to be held in our Chapels will be accepted at the discretion of the Gospel Standard Committee. The name of the Minister engaged will be included if he is a member of a Gospel Standard Church and has agreed in writing his belief in our Articles of Faith and his walk and conduct are consistent therewith.

SPECIAL SERVICES

If the Lord will, Special Services will be held as follows:

BRABOURNE LEES, "Zion" – Anniversary Service, Wednesday, 26 June. Mr. G.E. Hadley, eve. 7.00. Collection for the Trinitarian Bible Society.
BROMLEY, "Rehoboth" – Pastor's Anniversary Service, Monday, 3 June. Mr. S.A. Hyde, eve. 7.30. Collection for the Pastor.
CANTERBURY, "Zoar" – Anniversary Service, Thursday, 6 June. Mr. J.B. Hart, eve. 7.00. Collection for the Cause.
CHIPPENHAM, "Old Baptist" – Anniversary Service, Wednesday, 12 June. Mr. B.A. Ramsbottom, eve. 7.00. Collection for the Chapel Poor Relief Fund.
FENSTANTON – Special Prayer Meeting, Friday, 28 June. eve. 7.15.
HORAM, "Ebenezer" – Anniversary Services, Wednesday, 5 June. Mr. B.A. Ramsbottom, morn. 11.30; eve. 7.00; Mr. J.F. Ashby, aft. 3.30. Tea provided. Collection for the Cause.
JARVIS BROOK, "Rehoboth" – Chapel Anniversary Services, Wednesday, 5 June. aft. 3.30; eve. 6.30. Tea provided. Collection for Chapel Funds.
LUTON, "Ebenezer" – 160th Anniversary Service, Saturday, 22 June. Mr. T.J. Pocock, aft. 3.00. Collection for the Bethesda Fund.
OAKINGTON – Chapel Anniversary Service, Wednesday, 19 June. Mr. R.G. Wells, eve. 7.00.
OSSETT, Ebenezer – Thanksgiving Service, Saturday, 29 June. Mr. N.H. Roe, aft. 3.00. Tea provided.
REDHILL (Station Road) – Pastor's Anniversary Service, Wednesday, 19 June. Mr. S.A. Hyde, eve. 7.30. Collection for the Pastor.
ROTHERFIELD, "Providence" – Special Prayer Meeting for the Churches and our Nation, Friday, 28 June. eve. 7.15.
SIBLE HEDINGHAM, "Rehoboth" – Special Service, Friday, 14 June. Mr. G.D. Buss, eve. 7.00. Collection for the Gospel Standard Society.
SOUTH CHARD, "Bethel" – Special Service, Wednesday, 26 June. Mr. G.D. Buss, eve. 7.15. Collection for the Free Grace Evangelistic Association.
SOUTHILL – Anniversary Services, Wednesday, 26 June. Mr. T.J. Rosier, aft. 4.00; eve. 7.15. Tea provided. Collection for the Christian Institute.
TENTERDEN, "Jireh" – Chapel Anniversary Services, Wednesday, 19 June. Prayer Meeting, aft. 2.30; Mr. G.D. Buss, aft. 3.30; eve. 6.30. Tea provided. Collection for the Cause.

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CViE WESTERN MEETING will be held, if the Lord will, on Saturday, 29 June 2013 at 2.30 p.m. in the Hinton Parva Village Hall, Hinton Parva, Nr. Swindon, SN4 0DH. Subject: "Why we use the A.V. Bible?" by a T.B.S. Speaker. Light refreshments afterwards. Details from Mr. Michael Ridout 01794 503300 and www.cvie.org.uk/Events.aspx

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ANNABETH. Adrian and Rhoda Topping wish to acknowledge the Lord's goodness to them in the gift of a baby daughter, Annabeth Cynthia, safely delivered on 14 April 2013. "Now therefore, our God, we thank thee, and praise thy glorious name." 1 Chronicles 29:13. The prayerful interest of so many friends was deeply appreciated, and the many cards and gifts received with grateful thanks.

THOMAS DADSWELL passed away peacefully at the Harpenden Bethesda on Wednesday, 1 May 2013. His sister and the family acknowledge the Lord's goodness, and wish to thank all friends and relatives for their kindness at their sudden loss. The family is particularly thankful for the loving care shown at the Harpenden Bethesda Home.

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by B.A. Ramsbottom

Though lesser known as hymnwriters, they were well known men. Not only were they gracious men, but many of them remarkable men. We have rich and poor; Church of England and Dissenters; ministers and laymen; learned and unlearned. One was a poor cobbler, three were ironmongers, one killed a highwayman, one was a nobleman, one spent three months in prison. They were all so different, yet all fired by the same theme, to "sing aloud in Jesus' name."

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2013

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LITERARY MATERIALS

All communications, correspondence, books and other publications should be sent to the Editor, who must approve any books and pamphlets prior to advertising.

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LIST OF CHAPELS AND MINISTERIAL SUPPLY

This list, published bi-monthly, in January, March, May, July, September and November includes only those ministers and churches who have voluntarily signified their agreement with the Articles of Faith of the Gospel Standard Societies.

It is expected that this solemn subscription will be honoured by all whose names appear by loyalty to our separate and distinct position as Gospel Standard Churches.

Engagements for insertion must reach **Mr. D.S. Cooper, Orchard House, Mallins Lane, Longcot, Oxon. SN7 7TE, Tel: 01793 784606. Email: david@dshc.ltd.uk** by the seventh of the month preceding desired insertion, but to ensure inclusion they should be sent several days before this date to allow for postal delays and availability of space. Correspondents are asked to state the Minister's full initials, and to keep Mr. Cooper informed of changes that occur.

Donations towards the cost of printing this List from our churches or individual readers will be greatly appreciated.

Cheques and Postal Orders should be made payable to *Gospel Standard Publications* and sent to Mr. Cooper.

All donations will be acknowledged in this magazine, over the printed List, but will friends kindly enclose a stamped addressed envelope if they require a receipt.

If the Lord will, a meeting of the Gospel Standard Committee will be held on Friday, 12 July 2013, at 9.30 a.m.

Mr. J.C. Woodhouse - We are sorry that Mr. Woodhouse is unable to fulfill his engagements at present due to his continuing illness

LIST OF CHAPELS, TIMES OF SERVICES AND MINISTERS' ENGAGEMENTS

Note: Ministers' Engagements are printed for each month in the following order: (1) Lord's Days where the date is followed by a semi colon (;) and (2) Week Days where the date is followed by a comma (,). Where a minister has more than one engagement in the month at a chapel the dates are grouped together.

God willing, ministers will supply as indicated:

Allington (Bethel), Nr. Devizes, Wilts. SN10 3NN – Lord's Day 10.30 & 2.30(6.00 if eve); Week Eve 7.00 as announced. **Jul** J.F. Burrows 7; G.D. Buss 21(a); 22(Mon). **Aug** J.F. Burrows 4; 11; G.D. Buss 18(a); T.J. Rosier 25(a); H. Mercer 5(Mon), Chapel Anniversary Service, 26(a, see advt Aug G.S.).

Ampthill (Zoar), Oliver Street, Beds. MK45 2SA – Lord's Day 2.30. **Aug** J.B. Hart 25.

Ashwell (Zoar), 14 Gardiners Lane, Herts. SG7 5LZ – Lord's Day 10.30 & 2.30; Tues 7.15; Prayer Mtg. 7.15 as announced. **Jul** H. Mercer 21(a, 2.15); A. Chapman 28; Prayer Meeting 2, B.R. Sayers 9, No Service 16, 23, 30. **Aug** A. Chapman 11; F.A. Ince 25(a); No Service 6, 13, 20, 27.

Attleborough (Jireh), Attleborough Road, Nuneaton, Warwicks. CV11 4JN – Lord's Day 10.30 & 6.00: Sab. School 12.00 noon; Wk Eve. 7.15 as ann'nced. **Jul** J.L. Rosier 28; Prayer Meeting 3(Wed), 26(Fri), Robert Field 10(Wed), B.R. Sayers 17(Wed), J.E. Pack 31(Wed). **Aug** H. Mercer 18; P. Mtg. 7(Wed), 16(Fri), T.J. Pocock 30(Fri).

Barton-le-Clay (Hope), Hexton Road, Beds. – Lord's Day 10.30 & 6.00; Thurs. 7.00. **Jul** B.E. Izzard 14(e); 28(e); T.J. Pocock 11. **Aug** B.E. Izzard 4(e); T.J. Pocock 1.

Bexley, Bourne Road, Kent DA5 1LQ – Lord's Day 11.00 & 6.00: P.Mtg. 10.00; Weds. 7.15. **Jul** R.G. Wells during month except for 14, 18, 21(e). P.J. Cottingham 21(e); Prayer Meeting 3, 10, 31. **Aug** R.G. Wells during month except for 8, 20. P.R. Mercer 8(Thu), Prayer Meeting 14, 28, P.J. Cottingham 20(Tue).

Biggleswade (Providence), Back Street, off Station Road, Beds. SG18 8JA – Lord's Day 10.30 & 6.00; Week Eve. 7.00: P. Mtg. Sat before 1st L.D. 7.00. **Jul** Prayer Meeting 5, Robert Field 11(Thu), P.B. Pont 18(Thu), T.J. Pocock 25(Thu). **Aug** F.A. Ince 18; Prayer Meeting 3, 31, T.J. Rosier 8(Thu), J.E. Pack 13(Tue), P.B. Pont 22(Thu).

Birkenhead (Providence), 45a Storeton Road, Prenton, CH43 5TW – Lord's Day 11.00 & 3.00; Weds. 6.30; Prayer Meeting Mon. 6.30 as annc'd. **Jul** J.R. Ince 14; N.H. Roe 21; 3, 10, 17, 24, 24, 31. **Aug** N.H. Roe 4; 7, 18; 21, 25; 28, F.A. Ince 11; J.R. Ince 13(Tue).

Blackboys (Hope), Lewes Road, Nr. Uckfield, East Sussex, TN22 5JL – Lord's Day 10.30 & 2.00: P.Mtg. 1.15; Alt. Weds. 7.00; P.Mtg. Tues. 7.00. **Jul** J.L. Rosier 7; 10, 14; 21; 24, Prayer Meeting 28(m). **Aug** J.L. Rosier 4; 7, 25; Prayer Meeting 18(m); R.K. Wheatley 18(a); Jabez Rutt 21.

Blunsdon Hill, Nr. Swindon, Wiltshire. SN26 8BY – Lord's Day 10.00 & 2.30; Tues. 7.00 Preaching or Prayer Mtg. **Jul** H. Mercer 7(a); 9, 30, B.R. Sayers 28(a); Prayer Meeting 2, 16, T.J. Pocock 23. **Aug** B.R. Sayers 4; H. Mercer 11(a); 13, G.W. Hyde 18; G.D. Buss 25; Prayer Meeting 6, 27.

Bodle Street (Ebenezer), Bodle Street Green, East Sussex BN27 4RB – Lord's Day 10.45 & 2.00; Fri. 7.00 Preaching or Prayer Meeting. **Jul** Anniversary Service, 6(e, see advt), Prayer Meeting 26. **Aug** R.K. Wheatley 2, D.E. Cornford 9, P.J. Cottingham 16, J.F. Ashby 23, P. Mtg. 30.

Bournemouth (Mount Zion), Wallisdown Heights Day Centre, 121 Canford Avenue. BH11 8SH – Lord's Day 10.30 & 2.00 (Apl-Sep): 10.30 & 1.30 (Oct-Mar) ; Thurs. 7.00. **Jul** H. Mercer 28. **Aug** G.D. Buss 22.

Brabourne Lees (Zion), Canterbury Road, Kent TN25 6QS – Lord's Day 10.30 & 2.15; Tues. 7.00 Preaching or Prayer Meeting. **Jul** R.K. Wheatley 7(a); T.J. Rosier 14(a); B.P. Mercer 21; J.F. Ashby 9. **Aug** R.K. Wheatley 4(a); G.W. Hyde 13, 27.

Braintree (Salem), 171 Bradford Street, Essex CM7 9AU – Lord's Day 10.30 & 2.15(6.00 if eve.); Weds. 7.00 as announced. **Jul** G.E. Hadley 7(e); J.B. Hart 14; A. Chapman 21(a); Prayer Meeting 17. **Aug** A. Chapman 4; G.E. Hadley 18(e); B.E. Izzard 25(e); Robert Field 14, Prayer Meeting 28.

Brighton (Galeed), 80 Gloucester Road (Nr. Station), Sussex, BN1 4AP – Lord's Day 10.45 & 6.30:P.Mtg. 10.00; Weds. & Fri. 7.00 Preaching or PM. **Jul** P.J. Cottingham 7(e); Robert Field 14(e); 21(e); D.E. Cornford 10, J.L. Rosier 26(Fri). **Aug** Robert Field 4(e); P.J. Cottingham 11(e); 18(e); B.P. Mercer 25; T.J. Rosier 9(Fri), P.B. Pont 16(Fri), G.W. Hyde 30(Fri).

Bromley (Rehoboth), Highland Road (London Road end), Kent BR1 4AD – Lord's Day 11.00 & 2.30; Weds. 7.00 (3rd Preaching, others Prayer Mtg.). **Jul** Prayer Meeting 3, 17, 24, 31. **Aug** Prayer Meeting 7, 21, 28, Richard Field 14.

Broughton Gifford, The Common, Melksham, Wiltshire. SN12 8LY – Lord's Day 10.30 & 2.30; Week Eve. 7.00 as ann'cd. **Jul** G.D. Buss 14(a); 11(Thu).

Canterbury (Zoar), Burgate Lane, (Nr. Bus Station), Kent – Lord's Day 6.30; Thurs. 7.00 as announced. **Jul** G.W. Hyde 7; 4, 14; Reading Service 21. **Aug** G.W. Hyde 4; 8, Reading Service 18.

Carshalton (Salem), 9 Windborough Road, Surrey SM5 4QJ – Lord's Day 11.00 & 6.00: P.Mtg. 2.30; Thurs. 7.00; P.Mtg. Tues. 7.30. **Jul** Richard Field 18. **Aug** Richard Field 25; G.W. Hyde 22.

Chippenham (Old Baptist), Chapel Lane, off High Street, Wilts. SN15 3EU – Lord's Day 10.30 & 6.00: P.Mtg. 1st L.D. 9.45; Weds. or as announced 7.15. **Jul** G.D. Buss 7; 3, 14; 18(Thu), 21; 28; 29(Mon), Prayer Meeting 10, 24. **Aug** J.B. Hart 4; Richard Field 11(e, 6.30); G.D. Buss 18; 25; Prayer Meeting 8(Thu), 21, 28, B.R. Sayers 14.

Clifton, Broad Street, Nr. Shefford, Beds. SG17 5RJ – Lord's Day 10.45 & 6.00; Thurs. 7.00; Prayer Mtg. as announced. **Jul** Richard Field 14(e, 6.30); B.E. Izzard 21(e, 6.30); 25, A. Chapman 11, G.E. Hadley 18. **Aug** B.E. Izzard 11(e, 6.30); J.E. Pack 14(Wed), Prayer Meeting 22(e, see advt Aug G.S.), F.A. Ince 29.

Colnbrook, High Street, Nr. Slough, Berks. SL3 0LY – Lord's Day 11.00 & 6.00; Tues or Weds. 7.00; Prayer Mtg. First Fri. 7.00. **Jul** G.E. Hadley 9(Tue), Robert Field 17(Wed), A. Chapman 31(Wed). **Aug** A. Chapman 21(Wed), P.R. Mercer 27(Tue).

Coppice, Caddick Street, Hurst Hill, Coseley, Bilston, West Midlands. WV14 9HJ – Lord's Day 10.45 & 6.00: P.Mtg. & S.Schl. 9.45; Mon. 7.15 as annc'd. **Jul** Prayer Meeting 8, 22. **Aug** Prayer Meeting 5, 19, Service 28(Wed).

Cranbrook, St. David's Bridge, Kent, TN17 3HN – Lord's Day 11.00 & 6.30; Thurs. 7.00. **Jul** R.K. Wheatley during month except for 14. **Aug** R.K. Wheatley during month except for 8. P.J. Cottingham 8.

Croydon (Providence), West Street, Surrey CR0 1DG – Lord's Day 10.30 & 6.30; Weds. 7.15; Prayer Meeting Weds. 7.15 as annc'd. **Jul** Prayer Meeting 3, 12(e, see advt), 17, 31. **Aug** A. Chapman 25; Prayer Meeting 14, J.F. Ashby 28.

Croydon, Tamworth Road, Surrey. CR0 1XW – Lord's Day 10.30 & 6.30; Preaching or Prayer Mtg. Thurs. 7.15. **Jul** Prayer Meeting 4, 18. **Aug** Prayer Meeting 1, 15, 29.

Dicker (Zoar), Hailsham, East Sussex. BN27 4AT – Lord's Day 10.30 & 2.00: P.Mtg. 1.10; Thurs. 7.15; P.Mtg. Tues. 7.15. **Jul** Robert Field during month except for 11. B.P. Mercer 11. **Aug** Robert Field during month.

East Peckham (Providence), 13 The Freehold, Nr. Tonbridge, Kent TN12 5AA – Lord's Day 10.30 & 2.00; Thurs. 7.00; Prayer Mtg. 1st Thurs. 7.00. **Jul** J.F. Ashby during month except for 25. Prayer Meeting 4, P.J. Cottingham 25. **Aug** J.F. Ashby during month except for 8. Prayer Meeting 1, R.W. Woodhams 8.

Eastbourne, Grove Road, East Sussex BN21 4TR – Lord's Day 11.00 & 6.30, 1st LD Mar, Jun, Sep, Dec 10.30; Wed. 7.15, P.M. Mon. 7.15. **Jul** B.P. Mercer during month except for 21. D.E. Cornford 21; Prayer Meeting 26(e, see advt). **Aug** B.P. Mercer during month except for 7, 11, 14, 21, 25. S. Mercer 11; 7, 14, Jabez Rutt 25.

Fenstanton, Church Lane, Nr. Huntingdon, Cambs. PE28 9JW – Lord's Day 10.30 & 2.30; Thurs. 7.15; Prayer Mtg. 3rd Thurs. 7.15. **Jul** B.E. Izzard during month except for 25. P.B. Pont 25. **Aug** B.E. Izzard during month except for 15, 18, 22. B.R. Sayers 18.

Gravesend (Providence), Milton Road, Opposite Park Place Flats, Kent, DA12 2RQ – Lord's Day 11.00 & 3.00(6.30 if eve.); Week Eve. 7.15 as announced. **Jul** R.G. Wells 7(a); 28(a); P.J. Cottingham 14(e); J.B. Hart 21(e). **Aug** T.J. Rosier 11(a); R.G. Wells 18(a); A. Chapman 25(a).

Great Yeldham (Hope), Toppesfield Road, Halstead, Essex. CO9 4HD – Lord's Day 10.30 & 2.15(6.30 if eve.). **Jul** J.B. Hart 14(e).

Grove, Main Street, Wantage, Oxon. OX12 7JG – Lord's Day 10.30 & 2.30; Thurs. 7.00 or as ann'ced; P. Mtg as ann'ced. **Jul** G.D. Buss 4, 26(Fri), B.R. Sayers 11, 18, 30(Tue). **Aug** Richard Field 11; 8, H. Mercer 15, G.D. Buss 29.

Guildford (Bethel), The Bars (off Haydon Place), Surrey GU1 4LP – Lord's Day 11.00 & 6.00; P.Mtg. 10.00; Weds. 7.00; P.Mtg. 2nd Weds. 7.00. **Jul** R.K. Wheatley 3, Prayer Meeting 10, J.L. Rosier 17. **Aug** Prayer Meeting 14.

Handcross (Zoar), High Street, West Sussex RH17 6BJ – Lord's Day 11.00 & 2.30; Preaching or Prayer Mtg. Weds. 7.00 as announced. **Jul** R.J. Bradstock during month except for 14, 28(a). T.J. Rosier 28(a). **Aug** R.J. Bradstock during month except for 7. Joseph Rutt 7.

Haslingden (Cave Adullam), Chapel Street, Lancs. – Services as announced.

Hastings (St. Leonards) (Ebenezer), Ponswood Road, Sedlescombe Road South, Silverhill, East Sussex TN38 9BU – Lord's Day 11.00 & 6.30; Weds. 7.15 alt Preaching or Prayer Mtg. **Jul** Richard Field 21(e); 10, Joseph Rutt 24. **Aug** Richard Field 4; Jabez Rutt 14.

Haynes (Ebenezer), Silver End Road, Beds. MK45 3PP – Lord's Day 10.30 & 2.00; Prayer Mtg. 2nd L.D. 6.30; Weds. 7.00. **Jul** J.B. Hart 7; A. Chapman 3, Chapel Anniversary Service, 24(e, see advt). **Aug** J.E. Pack 7, Special Service, 14(e, see advt Aug G.S.), T.J. Rosier 21, B.R. Sayers 28.

Haywards Heath (Jireh), Sussex Road, West Sussex. RH16 4ED – Lord's Day 11.00 & 6.30:P. Mtg. 10.00; Thurs. 7.00; P.Mtg. last Fri. 7.00. **Jul** P.J. Cottingham 18, Prayer Meeting 26(Fri). **Aug** R.W. Woodhams 22, Prayer Meeting 30(Fri).

Heathfield (Ebenezer), Scotsford Road, Broad Oak, East Sussex TN21 8UD – Lord's Day 11.00 & 2.15; Thurs. 7.00; Prayer Mtg. 1st Thurs. 7.00. **Jul** D.E. Cornford 7; 14; 18, 25, 28(m); B.P. Mercer 28(a); Prayer Meeting 4, Richard Field 11. **Aug** D.E. Cornford 4; 22, 29, J.B. Hart 11; Prayer Meeting 1, P.B. Pont 15.

Horam (Ebenezer), Gun Lane, Pick Hill, East Sussex. TN21 0JP – Lord's Day 6.30; Alt. Weds. 7.00. **Jul** J.L. Rosier 7; 3, 14; 21; R.W. Woodhams 28; J.F. Ashby 17, No Service 31. **Aug** J.L. Rosier 4; 25; 28, R.W. Woodhams 18; D.E. Cornford 14.

Irthlingborough (Providence), Finedon Road, Nr. Wellingborough, Northants. NN9 5UB – Lord's Day 10.30 & 3.00 (Nov-Mar): 10.30 & 6.00 (Apl-Oct); Thurs. 7.00. **Jul** J.E. Pack 7; 11, 14; 21; Prayer Meeting 4, 18, 25. **Aug** J.E. Pack 4; 18; 22, 25; A. Chapman 1, Prayer Meeting 8, 15, 29.

Jarvis Brook (Rehoboth), Walshes Road, Nr. Crowborough, East Sussex TN6 3RE – Lord's Day 11.00 & 2.00; Preaching or Prayer Meeting 7.00 as announced.

Kirkland, Longmoor Lane, Nateby, Nr. Garstang, Lancs. PR3 0JH – Lord's Day 10.30 & 2.15(June to September): 2.15 or 2.30(October to May). **Jul** Reading Service 7; 14. **Aug** Reading Service 4; 11.

Lakenheath, 27 Mill Road, Suffolk, IP27 9DU – Lord's Day 10.30 & 6.30; Week Eve. 7.00; Prayer Mtg. Fri. 7.00. **Jul** T.J. Rosier 17. **Aug** T.J. Rosier 7.

Lamberhurst, Town Hill, Nr. Tunbridge Wells, Kent. TN3 8EN – Lord's Day 10.30 & 2.00; Thurs. 7.00; Prayer Mtg. Tues 7.00. **Jul** Jabez Rutt during month. G.D. Buss 5(a & e, see advt). **Aug** Jabez Rutt during month except for 25. D.E. Cornford 25.

Leatherhead (Mount Zion), Church Road, Surrey, KT22 8AY – Lord's Day 11.00 & 6.00: P.Mtg. 10.15; Weds. 7.15 alt. Preaching or P.Mtg. **Jul** P. Woodhams during month except for 17. Prayer Meeting 3, 24. **Aug** P. Woodhams during month except for 11. D.E. Cornford 11; Prayer Meeting 7, 21, 28, G.D. Buss 26(a & e, see advt Aug G.S.).

Leeds (Ebenezer), Grove Lane, Headingley, West Yorks. LS6 4AB – Lord's Day 11.00 & 2.45: P. Mtg. 1.45; Prayer Mtg. Thurs. 7.15. **Jul** N.H. Roe 7(a).

Leicester (Zion), 1 Park Hill Drive (off Aylestone Road A426), LE2 8HS – Lord's Day 10.45 & 6.30 (aft.2.45): P.Mtg. 10.15; Thurs.7.15; P.Mtg. Mon. 7.15. **Jul** G.D. Buss 1(Mon), Prayer Meeting 8(Mon), G.E. Hadley 25. **Aug** J.R. Ince 4(e); J.E. Pack 1, B.E. Izzard 5(Mon), P. Meeting 12(Mon).

Leicester, Evington, High Street, LE5 6FH – Lord's Day 11.00 & 6.00: P.Mtg 10.30; Weds. 7.30 alt. Preaching or P.Mtg.

Little Downham Fen, 4th Drove, Nr. Ely, Cambs. CB6 2ES – Services as announced. **Jul** J.L. Rosier 12, T.J. Rosier 26. **Aug** J.L. Rosier 26(e, see advt Aug G.S.).

Luton (Bethel), Chapel Street, Beds. LU1 5DA – Lord's Day 10.30 & 6.00; 1st Thur 7.30; P.Mtg.Thur 7.30, Mon pre 1st Thur. **Jul** B.A. Ramsbottom during month. **Aug** B.A. Ramsbottom during month except for 11, 18. Richard Field 18.

Luton (Ebenezer), Hastings Street, Bedfordshire. LU1 5BH – Lord's Day 10.30 & 6.00; Tues. 7.00: Prayer Mtg. Fri. 7.00 as announced. **Jul** B.E. Izzard 7(e, 6.15); H. Mercer 21; F.A. Ince 28(e); T.J. Pocock 2, Jabez Rutt 9, P.B. Pont 16, Prayer Meeting 19(Fri), P.J. Cottingham 23, G.E. Hadley 30. **Aug** A. Chapman 11(e); 20, T.J. Pocock 18(e); J.B. Hart 25; P.B. Pont 6, R.K. Wheatley 13, P. Mtg. 23(Fri), J.E. Pack 27.

Maidstone (Priory Chapel), Priory Road, Kent ME15 6NL – Lord's Day 10.45 & 6.00: P.Mtg.10.00; Tues. 7.15; P.Mtg. 1st Fri. 7.15. **Jul** T.J. Rosier during month except for 9, 23. H. Mercer 9. **Aug** T.J. Rosier during month except for 25, 27.

Manchester, 39 Rochdale Road, M4 4HT – Lord's Day 10.30 & 6.00; Week Eve. 7.15; Prayer Mtg. Thurs. 7.15. **Jul** A. Chapman 7; T.J. Pocock 14; 15(Mon), Richard Field 28; 25(Thu), 30(Tue). **Aug** J.E. Pack 11; A. Chapman 22(Thu).

Matfield (Ebenezer), Maidstone Road, Kent. TN12 7JS – Lord's Day 10.30 & 2.30; Tues. 7.00; Prayer Mtg 4th Tues. 7.00. **Jul** Joseph Rutt during month except for 2, 7, 9. Richard Field 7; R.G. Wells 2, J.B. Hart 9. **Aug** Joseph Rutt during month.

Mayfield, West Street, East Sussex TN20 6DR – Lord's Day 11.00 & 6.00; Tues. 7.00 alt. Preaching or Prayer Mtg. **Jul** Prayer Meeting 16, 30. **Aug** Prayer Meeting 6, 20, J.B. Hart 27.

Mount Bures (Hope), Nr Water Tower, Nr Colchester, Essex. CO6 2BD – Lord's Day 11.00 & 2.00; Tues. 7.00 Preaching or Prayer Mtg. as announced. **Jul** A. Chapman 14; G.W. Hyde 9, Prayer Meeting 23. **Aug** Prayer Meeting 6, P.B. Pont 20, Thanksgiving Services, 26(a & e, see advt Aug G.S.).

Northampton (Providence), The Headlands (corner of Thirlmere Avenue), NN3 2NU – Lord's Day 10.45 & 6.30; Weds. 7.45; Prayer Mtg. as announced. **Jul** N.H. Roe 18(Thu, 7.00). **Aug** Service 7(7.00), F.A. Ince 14.

Norwich (Zoar), St. Mary's Plain, Duke Street, Norfolk NR3 3AF – Lord's Day 10.45 & 6.30; Weds. 7.00 alt. Preaching or Prayer Mtg. **Jul** P.B. Pont during month. Chapel Anniversary Services, 3(a & e, see advt), Prayer Meeting 17, 31. **Aug** P.B. Pont during month except for 6. B.E. Izzard 6(Tue), Prayer Meeting 14, 28.

Nottingham (Hope), Highurst Street, off Ilkeston Road, Nr. Canning Circus. NG7 3QA – Lord's Day 10.45 & 6.00(2.30 if aft.); Weds. 6.30; P.Mtg. 1st Weds. 6.30. **Jul** J.R. Ince during month and 7(m & a) except for 14(m & a). Prayer Meeting 3. **Aug** J.R. Ince during month and 4(m & a), 18(m & a) except for 6. F.A. Ince 6(Tue), Prayer Meeting 14.

Oakington, High Street, Cambridge. CB24 3AG – Lord's Day 10.30 & 6.00; Weds. 7.00; Prayer Mtg. 1st Weds. 7.00. **Jul** Prayer Meeting 3, G.E. Hadley 10, G.D. Buss 17, A. Chapman 24, B.E. Izzard 31. **Aug** P.B. Pont 7, Prayer Meeting 14, Richard Field 21.

Ossett (Ebenezer), 21 Queen Street, West Yorks. WF5 8AS – Lord's Day 11.00 & 6.00: P.Mtg. 10.20; Tues. 7.00. **Jul** N.H. Roe during month except for 2, 21. **Aug** N.H. Roe during month except for 4, 13, 18(m), 25. Reading Service 18(m).

Portsmouth (Salem), Shearer Road, off St. Mary's Road, Hants. PO1 5LP – Lord's Day 11.00 & 6.30; Thurs. 7.30.

Reading (Zoar), 23 South Street, Berks. RG1 4QU – Lord's Day 11.00 & 6.00; Tues. 7.00; Prayer Mtg. 7.00 as announced. **Jul** Reading Services 7; 21; H. Mercer 14(e); 28(e); B.R. Sayers 2, 23, Reading Service 9, 16, 30. **Aug** Reading Services 4; 18; T.J. Pocock 11(e); H. Mercer 25(e); Prayer Meeting 6, Reading Service 13, B.R. Sayers 20, 27.

Redhill (Hope), Shaw's Corner, Hatchlands Road, Surrey. RH1 6AP – Lord's Day 11.00 & 6.30; Tues. 7.15; Prayer Mtg. Fri. 7.15.

Redhill, 37 Station Road, Surrey RH1 1QH – Lord's Day 11.00 & 6.30: P.Mtg.10.30; Weds. 7.30; Prayer Mtg. Mon. 7.30. **Jul** P.R. Mercer during month. **Aug** P.R. Mercer during month.

Richmond (Ebenezer), Jocelyn Road, Kew Road, Surrey TW9 2TJ – Lord's Day 10.30 & 6.00; Tues. or Fri. 7.00; Prayer Mtg. as announced. **Jul** Reading Services 7; 21; A. Chapman 14(e); T.J. Pocock 28(e); 19(e, see advt), Reading Service 5, 12, 26. **Aug** Reading Services 4; 11; 16; 18; 25; Reading Service 2, 30, P. Woodhams 9, 23.

Ripley (Ebenezer), Newark Lane, Surrey GU23 6BS – Lord's Day 10.45 & 2.30 (6.30 if eve.); Thurs. 7.15. **Jul** Chapel Anniversary Services, 6(a & e, see advt), Jabez Rutt 24(Wed). **Aug** R.K. Wheatley 11(a); P.J. Cottingham 1, J.F. Ashby 8, Richard Field 15, Joseph Rutt 22, G.W. Hyde 29.

Rochdale (Hope), Hope Street, Lancs. OL12 0PJ – Services as announced.

Romford (Zoar), Carlisle Road, off Victoria Road, Essex. RM1 2QL – Lord's Day (11.00 as annc'd) 2.30 (6.00 if eve.); Fri. 7.00 as announced. **Jul** T.J. Rosier 7; R.K. Wheatley 14(m & a); Service 21(e); A. Chapman 28(e); P.B. Pont 19. **Aug** Services 4(m & a); Service 11(e); 18(e).

Rotherfield (Providence), South Street, Nr Crowborough, East Sussex. TN6 3LR – Lord's Day 10.30 & 2.00; Weds. 7.15 alt. Preaching or Prayer Mtg. **Jul** R.W. Woodhams 7; 17, 21; 28; Prayer Meeting 10, 24, T.J. Rosier 31. **Aug** R.W. Woodhams 4; 18; P. Woodhams 11; Prayer Meeting 7, 21, J.B. Hart 14, R.K. Wheatley 28.

Rye (Bethel), 13 Military Road, East Sussex. TN31 7NX – Lord's Day 6.30; Tues. 7.00 as announced. **Jul** No Service 21; P.J. Cottingham 28; R.W. Woodhams 23. **Aug** R.W. Woodhams 4; 6(a & e, see advt Aug G.S.), G.W. Hyde 11; A. Chapman 18; J.F. Ashby 27.

Scaynes Hill, Church Road, Haywards Heath, West Sussex. RH17 7NY – Lord's Day 11.00 & 2.15: P.Mtg. 1.45; Tues. 7.15. **Jul** T.J. Rosier 21; 15(Mon), 23, Prayer Meeting 2, 9, 30. **Aug** T.J. Rosier 18(a); G.W. Hyde 20, Prayer Meeting 27.

Sedgley (Hope), 26 Arcal Street, Dudley, West Midlands. DY3 1TG – Lord's Day 10.45 & 6.00; Weds. 7.00; Prayer Mtg. as announced Weds. 7.00. **Jul** J.R. Ince 7(e); Reading Service 7(m); F.A. Ince 14; 21; Prayer Meeting 3, G.D. Buss 9(Tue), B.R. Sayers 24. **Aug** F.A. Ince 4; 21, J.R. Ince 18(e); Reading Service 18(m); G.E. Hadley 1(Thu), Prayer Meeting 7, A. Chapman 14, G.D. Buss 31(a, see advt Aug G.S.).

Sedgley, Moden Hill, Ridgeway, Dudley, West Midlands. DY3 3UN – Lord's Day 10.45 & 6.00(2.30 if aft); Wk Eve. 7.00 & P. Mtg. as announced. **Jul** T.J. Pocock 5(Fri, 6.30), Robert Field 9(Tue, 6.30), J.E. Pack 17(Wed, 6.30), B.E. Izzard 24(Wed). **Aug** H. Mercer 18(a, 2.30); G.E. Hadley 29(Thu).

Shoreham-by-Sea (Providence), 14 John Street, West Sussex BN43 5DN – Lord's Day 11.00 & 6.30; Thurs 7.00 as announced. **Jul** Reading Service 7(m); 28(m); Robert Field 7(e); 28(e); R.W. Woodhams 14; 11. **Aug** D.E. Cornford 18; Reading Service 25(m); P.J. Cottingham 25(e); Prayer Meeting 1.

Sible Hedingham (Rehoboth), 108 Swan Street, Nr. Halstead, Essex CO9 3HP – Lord's Day 10.30 & 2.00(6.15 if eve.): P.M. 1.30;Wk Eve 7.00, P.M. 7.30. **Jul** J.R. Ince 4, P.B. Pont 11, Prayer Meeting 17(Wed), 24(Wed), 31(Wed). **Aug** Anniversary Services, 25(m & e, see advt Aug G.S.); R.G. Wells 30(Fri).

South Chard (Bethel), School Lane, Nr. Chard, Somerset, TA20 2RU – Lord's Day 10.45 & 6.00; Prayer Meeting Weds. 7.15 or as announced. **Jul** R.G. Wells 21. **Aug** Service 14(e, see advt Aug G.S.).

South Moreton, Didcot, Oxon. OX11 9AG – Lord's Day 10.30 & 2.00; Weds. 7.00 alt. Preaching or Prayer Mtg. **Jul** T.J. Pocock during month except for 14. H. Mercer 14; Prayer Meeting 3, 17, 31. **Aug** T.J. Pocock during month except for 21. P. Mtg. 14, 28.

Southampton (Bethesda), Southcliff Road, Inner Avenue, Hants. SO14 6FH – Lord's Day 11.00 & 3.00; Prayer Mtg. Weds. 7.15 or as announced. **Jul** G.E. Hadley 14.

Southery, Churchgate Street, Downham Market, Norfolk, PE38 0ND – Lord's Day 11.00 & 6.00(2.30 if aft.); Tues. 7.00 Preaching or Prayer Mtg. **Jul** Prayer Meeting 2. **Aug** A. Chapman 4(e); Robert Field 11(a); 13, G.E. Hadley 25(e); R.K. Wheatley 7(Wed), T.J. Pocock 27.

Southill, High Street, Nr. Biggleswade, Beds. SG18 9HU – Lord's Day 10.30 & 2.15; Tues. 7.15. **Jul** F.A. Ince 28; J.E. Pack 2, Prayer Meeting 9, P.B. Pont 23. **Aug** Richard Field 6, Prayer Meeting 13, 27, J.R. Ince 20.

Staplehurst (Providence), Chapel Lane, Kent. TN12 0AJ – Lord's Day 10.45 & 2.00; Weds. 7.30; Prayer Mtg. last Weds. 7.30. **Jul** P.J. Cottingham during month except for 21. Richard Field 21; Prayer Meeting 31. **Aug** P.J. Cottingham during month. Prayer Meeting 28.

Stone-in-Oxney, Appledore Road, Nr. Tenterden, Kent – Lord's Day 6.30 as announced (Mar-Oct). **Jul** B.P. Mercer 21. **Aug** G.W. Hyde 25.

Stotfold (Hope), Queen Street, Beds. SG5 4NX – Lord's Day 10.30 & 2.00; Usually Weds. 7.15; P.Mtg. 1st Mon. 7.30. **Jul** G.E. Hadley 7; 3, 17, 21; 24, 28; 31, Richard Field 14; J.E. Pack 10. **Aug** G.E. Hadley 4; 18; 21, 25; 28, Reading Services 11; A. Chapman 7, T.J. Rosier 14.

Studley (Little Zoar), Studley Lane, Nr. Calne, Wilts. SN11 9NQ – Lord's Day 10.30 & 6.00; Tues. 7.00 Preaching or Prayer Mtg. **Jul** Prayer Meeting 2, 23, T.J. Pocock 9, G.D. Buss 16(e, see advt), 30. **Aug** T.J. Pocock 4(e); G.W. Hyde 18(e); T.J. Rosier 25; Prayer Meeting 6, 13, 20, H. Mercer 27.

Swanwick Shore, 263 Bridge Road, Lower Swanwick, Nr. Southampton, Hants. – Lord's Day 10.45, aft. as announced 2.30; Prayer Mtg. Thurs. 7.00.

Swavesey, Middle Watch, Cambridge. CB24 4RW – Lord's Day 10.30 & 6.30; Week Eve. 7.00; Prayer Mtg. 7.00 as announced. **Jul** Reading Services 7; A. Chapman 21; J.E. Pack 28; F.A. Ince 2, Prayer Meeting 8(e, see advt), B.E. Izzard 9, T.J. Pocock 16, T.J. Rosier 24. **Aug** Robert Field 11; F.A. Ince 25; J.L. Rosier 2, R.K. Wheatley 6, Prayer Meeting 12, T.J. Pocock 13, 26(a & e, see advt Aug G.S.), G.E. Hadley 20.

Swindon (Rehoboth), Prospect Hill, Wilts. SN1 3JW – Lord's Day 10.30 & 6.00; Thurs. 7.00. **Jul** H. Mercer 7; 18; B.R. Sayers 4, Prayer Meeting 11, G.D. Buss 25. **Aug** H. Mercer 4; 1, 25(m & a, 2.30); Prayer Meeting 8, B.R. Sayers 15, 22, 29.

Tenterden (Jireh), Ashford Road, Bores Isle, St. Michaels, Kent TN30 6DE – Lord's Day 10.45 & 2.00: P.Mtg.10.00 & 1.15; Weds. 7.00; P.Mtg.as ann'ced. **Jul** G.W. Hyde during month except for 21, 24, 28, 31. J.B. Hart 21; Reading Service 28(m); R.K. Wheatley 28(a); 24, Prayer Meeting 1(Mon), J.F. Ashby 31. **Aug** G.W. Hyde during month except for, 18. A. Chapman 18; United Prayer Meeting 5(Mon, e, 7.30), Prayer Meeting 12(Mon), No Service 14.

Thurlstone (Providence), Ingbirchworth Road, Nr. Penistone, S.Yorks. – Lord's Day 10.30 & 2.30; Weds. 2.30. **Jul** F.A. Ince 7; N.H. Roe 14(a); J.R. Ince 21(a); 28(a). **Aug** J.R. Ince 11(a); 25(a).

Trowbridge (The Halve), 30 The Halve, Wilts. BA14 8SA – Lord's Day 10.30 & 6.00(2.30 if aft.); Week Eve. 7.15 Preaching or P.Mtg. **Jul** T.J. Pocock 7(e); 4, 21(e); Prayer Meeting 18, G.D. Buss 23. **Aug** Prayer Meeting 1, 6, 29, H. Mercer 16, G.D. Buss 20.

Tunbridge Wells (Hanover), Hanover Road, Kent TN1 1EY – Lord's Day 11.00 & 6.30: P.Mtg.10.00; Thurs. 7.00; Prayer Mtg. Mon. 7.00. **Aug** D.E. Cornford 26(a, see advt Aug G.S.), Jabez Rutt 26(e, see advt Aug G.S.), No Service 29.

Uckfield, Foresters Hall, Harcourt Road, East Sussex. TN22 5DS – Lord's Day 6.30; Prayer Mtg. 1st Fri. 7.00. **Jul** No Service 7; 14; R.W. Woodhams 21; D.E. Cornford 28; Prayer Meeting 5. **Aug** P.J. Cottingham 4; No Service 11; 18; 25; Prayer Meeting 2.

Uffington, Chapel Lane, Nr. Faringdon, Oxon. SN7 7RY – Lord's Day 10.30 & 6.00; Weds. 7.00. **Jul** B.R. Sayers 7; 14; 21; 25(Thu), 28; 16(Tue), H. Mercer 3, 10, 31. **Aug** B.R. Sayers 4(e); 7, 21, 25; H. Mercer 11; J.B. Hart 18; Prayer Meeting 14.

West Row (Barn Chapel), The Green, Nr. Mildenhall, Suffolk. IP28 8QH – Lord's Day 10.30 & 2.30; Tues or Fri 7.00 Preaching or P.Mtg as announced. **Jul** P.J. Cottingham 21; G.D. Buss 2(Tue), Prayer Meeting 12(Fri), G.E. Hadley 16(Tue). **Aug** Prayer Meeting 2(Fri), P.B. Pont 13(Tue), Richard Field 20(Tue).

OVERSEAS CHAPELS

Melbourne, Victoria, AUSTRALIA (Zion), 536 Burwood Road, Hawthorn 3122. – Lord's Day 11.00 & 2.45; Weds. 7.15. **Jul** G. Seymour during month. **Aug** G. Seymour during month.

Ryde, New South Wales, AUSTRALIA (Ebenezer), 22 Blaxland Road – Lord's Day 11.00 & 2.45; Weds. 7.15. Services relayed from Melbourne.

Nobleford, Alberta, CANADA (Zion's Hope), – Services as announced.

Chilliwack, CANADA (Hope), British Columbia – Lord's Day 1.30 & 7.00; Thurs. 7.30.

Choteau, U.S.A. (The Old Paths), 720 First Street N.W., Choteau, Montana 59422 – Lord's Day 10.00 & 3.00; Week Eve. 7.30. **Jul** M.T. Pickett during month. **Aug** M.T. Pickett during month except for 18, 19.

Grand Rapids, U.S.A. (Zion), 1710 Richmond Street, N.W. Grand Rapids, Michigan 49504 – Lord's Day 9.30 & 6.00; Weds. 7.30; Prayer Mtg. Mon. 7.30. **Jul** J.K. Stehouwer during month. **Aug** J.K. Stehouwer during month.

Sheboygan, U.S.A. (Hope), 1803 Georgia Avenue, Sheboygan, Wisconsin 53081 – Lord's Day 9.30 & 6.00; Weds. 7.30. **Jul** G.L. TenBroeke during month. **Aug** G.L. TenBroeke during month.

SPECIAL NOTICE

Paid advertisements of Special Services to be held in our Chapels will be accepted at the discretion of the Gospel Standard Committee. The name of the Minister engaged will be included if he is a member of a Gospel Standard Church and has agreed in writing his belief in our Articles of Faith and his walk and conduct are consistent therewith.

SPECIAL SERVICES

If the Lord will, Special Services will be held as follows:

BODLE STREET, "Ebenezer" – Anniversary Service, Saturday, 6 July. eve. 6.30. Collection for the Trinitarian Bible Society.
CROYDON, "Providence" – United Prayer Meeting for the Church and Nation, Friday, 12 July. eve. 7.15.
EASTBOURNE, Grove Road – Special Prayer Meeting, Friday, 26 July. eve. 7.15.
HAYNES, "Ebenezer" – Chapel Anniversary Service, Wednesday, 24 July. eve. 7.00. Collection for the Cause.
LAMBERHURST – Chapel Anniversary Services, Friday, 5 July. Mr. G.D. Buss, aft. 3.30; eve. 6.30. Tea provided. Collection for the Pastor.
NORWICH, "Zoar" – Chapel Anniversary Services, Wednesday, 3 July. Mr. P.S. Hare, aft. 3.00; eve. 6.00. Tea provided. Collection for the Pastor.
RICHMOND, "Ebenezer" – Anniversary Service, Friday, 19 July. Mr. T.J. Pocock, eve. 7.00. Collection for the Cause.
RIPLEY, "Ebenezer" – Chapel Anniversary Services, Saturday, 6 July. Mr. P. Hayden, aft. 2.30; eve. 5.30. Tea provided. Collection for the Cause.
STUDLEY, "Little Zoar" – Special Service, Tuesday, 16 July. Mr. G.D. Buss, eve. 7.00. Collection for the Leonora Pilgrim Home.
SWAVESEY – Special Prayer Meeting for the Nation, Monday, 8 July. eve. 7.00.

NOBLEFORD (CANADA), CHILLIWACK (CANADA) and CHOTEAU (USA), If the Lord will, Mr. J.W.D. Buss will preach in Canada and USA on the following dates: Nobleford – Thursday, 15 August, 7.30 p.m.; Choteau (Old Paths) - Lord's Day, 18 August, 10.00 a.m. and 3.00 p.m., Monday, 19 August, 7.30 p.m.; Chilliwack (Hope) – Thursday, 22 August, 7.30 p.m., Lord's Day, 25 August, 1.30 p.m. and 7.00 p.m., Tuesday, 27 August, 7.30 p.m.

ADVERTISEMENTS AND NOTICES

(Cost of insertion: not exceeding 4 lines £7.00)

(**Note:** The acceptance of advertisements does not indicate a recommendation of the content of the advertisement, but is regarded as a service to readers and does not imply support or approval of any activities advertised.)

CHANGING YOUR CAR? We are a family run business supplying cars to order. The cars are professionally prepared to a high standard and delivered to your door. Part exchanges are welcome. Contact Mr. Richard D. Boyes on 01604 408895.
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SOVEREIGN GRACE UNION. The Sovereign Grace Union exists to promote and defend the doctrines of free and sovereign grace through the publication of literature and arranging preaching services. For further details or to request a copy of our magazine 'Peace & Truth' please contact The Secretary, 43 Warwick Road, Rayleigh, Essex SS6 8PQ or visit our website www.sgu.org.uk.

DOROTHY MAY INCE passed away peacefully on 30 April 2013. The family wish to thank all relatives and friends for their cards of condolence and letters of support, following the loss of one very dearly loved. We wish to thank all the staff and residents for all their care and support during her stay in the Harpenden Home. "The upright shall dwell in Thy presence", Psalm 140 v.13.

MR. and MRS. DAVID CORNFORD acknowledge with sincere thanks the many cards and good wishes received on the occasion of their Diamond Wedding. "The LORD hath been mindful of us" Psalm 115 v. 12.

Meeting to mark the 200th ANNIVERSARY OF WILLIAM HUNTINGTON'S death will be held (DV) on Saturday 6 July 2013, at Jireh Chapel, Lewes, BN7 2RA (hired for the occasion). 2.30 p.m. a lecture will be given on Huntington and his friendship with Jenkin Jenkins; 5.30 p.m. Divine Service, Mr T. J. Rosier is engaged to preach. All friends welcome. Bookstall and light refreshments provided. Telephone 01489 786260 for further information.

PHILIP & BETTY HILLS. All the family wish to thank kind friends and relatives for their loving sympathy and prayers in the loss of their dear parents, grandparents and great grandparents. "So He bringeth them unto their desired haven" Psalm 107 v. 30.

HOLIDAY ACCOMMODATION

(Cost of insertion: not exceeding 4 lines £7.00)

DICKER, EAST SUSSEX. Nr. Eastboune. Cosy garden cottage. One twin bedroom. Gas C/H. Open views, ideal location to explore the South Downs. Eastbourne 10 miles. Weekly/mini breaks. Reasonable. Further details please contact Mrs. M.R. Dann 01323 844541.

GAIRLOCH. Completed in 2012, 4 bedroom house for self catering or B&B. Close to the seaside village of Gairloch, on the West coast of the Scottish Highlands. Peaceful location with spectacular views. Special winter offers. Short breaks available. More information at www.lochviewgairloch.co.uk Telephone 01445 712676 or email; l.mackenzie932@btinternet.com

WILSTEAD, BEDFORDSHIRE. Barn conversion adjacent to farm-house on small family farm. Very comfortable accommodation. Sleeps 2–4. Heart of "Bunyan country". For further details, please telephone 01234 740307 or see www.cottonendfarm.co.uk .

LOCHINVER, NW SCOTLAND. Comfortable, warm, well equipped cottage. Beautiful scenery, mountains, white sandy beaches. Village amenities, churches within walking distance. Open all year, short breaks available. Sleeps 8+ cot. Contact 01525 874429, email: anse alladh@btinternet.com www.anse alladh.com

PORTHENDERSON, ROSS-SHIRE. A recently refurbished one bedroom seaside cottage in quiet Highland village. Garden opening onto secluded sandy beach. Central heating. Private access and parking. Gairloch – 8 miles. Available throughout the year. For further information, please contact Mrs. I. Mackenzie, telephone 01445 741237.

SCOTLAND, near ULLAPOOL. Detached, modern 2 bedroom bungalow with garage. Comfortable and well equipped with central heating and double glazing. 3 miles from Ullapool, overlooking Lochbroom to the Summer Isles. Telephone Miss MacLeod: 01862 892178 or Mrs. Campbell 01854 612498.

BEAULY, INVERNESS-SHIRE. Traditional farm cottage. Two bedrooms. Sleeps 3 + cot. Wood burning stove. Outstanding views in peaceful rural area. For availability contact 01463 831 647 or email: lyne@kirkhill.wanadoo.co.uk

GOSPEL STANDARD BETHESDA FUND

This Fund is for the support of the Bethesda Homes and Flatlets for elderly people at Brighton and Hove, Harpenden, Redhill and Studley, and for assistance towards home nursing.

General enquiries relating to the work of Bethesda, applications for residence in the Homes or Flatlets and Chapel collections, donations and subscriptions, should be addressed to the General Manager: **Mr. A.J.H. Topping, Bethesda General Office, 12(b) Roundwood Lane, HARPENDEN, Herts. AL5 3BZ. Telephone 01582 460522. Fax 01582 460790. Evening: 07525 067708. Email: generaloffice@gsbf.org.uk & trevor.scott@gsbf.org.uk**

Cheques should be made payable to Gospel Standard Bethesda Fund.

Received with sincere thanks:

Donations and Subscriptions: Bank Giro Credits: £10; £10; £10; £15; £20; £20; £30; £60. Receipt Nos. N043 £300; N047 £500.

Chapel Receipts:

Haywards Heath, Jireh	N044	£111.00
Brabourne Lees, Zion	N045	£380.00
Leicester, Zion	N046	£85.00
Norwich, Zoar	N048	£241.00
		£817.00

Total during May 2013: £1,792.00

Gospel Standard Bethesda Fund

Bethesda maintains residential care homes and flatlets for elderly people from Gospel Standard Chapels

HOME MANAGER REQUIRED FOR STUDLEY BETHESDA

The Studley Home is registered for the care of thirteen residents.
The Trustees and General Manager of the Gospel Standard Bethesda Fund are prayerfully seeking a suitably qualified person to take up the role of Registered Home Manager for the Studley Bethesda Home.

- You will need to have a desire to put the residents before yourself.
- You will need to be able to lead, motivate and supervise staff.
- Have a QCF Level 5 (or NVQ level 4) in Leadership in Health and Social Care or equivalent, or be able to demonstrate an ability to achieve this qualification within twelve months of appointment.
- A background in a care setting.

The position can be residential or non-residential.

For further details for this position, including a detailed job description, please apply to the General Manager, Mr A.J.H. Topping, Bethesda General Office, 12(b) Roundwood Lane, Harpenden, Herts. AL5 3BZ. Tel: 01582 460522. E-Mail: generaloffice@gsbf.org.uk

Existing Bethesda Staff are encouraged to consider applying for this position.

Gospel Standard Bethesda Fund

BETHESDA HOMES

At the time of placing this advertisement there are vacancies for residents in the Bethesda Homes at **Brighton** (2 single), **Harpenden** (3 single, 2 double) and **Studley** (2 single, 1 double).

SHORT-STAYS IN BETHESDA HOMES

Short-stays can normally be arranged in any of the Homes subject to vacancies. Reduced rates apply to short-stays, and additional assistance can be given from the Short-stay Residents Fund if necessary (whilst funds last).

Further details regarding all the above vacancies can be obtained from the General Manager, Mr. A.J.H. Topping, Bethesda General Office, 12(b) Roundwood Lane, Harpenden, Herts. AL5 3BZ. (Telephone – 01582 460522). Email generaloffice@gsbf.org.uk

Gospel Standard Society

200TH ANNIVERSARY OF GADSBY'S HYMNBOOK

In 1814 William Gadsby produced the first edition of his Hymnbook. Some of the hymns had many more verses than the present hymnbook and there is at least one that does not now appear. It is planned to produce a facsimile copy of the original later this year to mark this Anniversary.

Three bindings will be available:

Cloth bound with gold lettering on the spine and front	£27.50
Leather bound	£115.00
Antiquarian leather bound with raised bands	£230.00

All prices exclude postage.

As there will be a limited number of copies produced, anyone interested in acquiring one should please inform the Secretary of the Society:
Mr. D. Christian, 5 Roundwood Gardens, Harpenden, AL5 3AJ.
Telephone 01582 762717. Email: ddjchristian@btinternet.com by 23 August.

Gospel Standard Trust Publications

NEW TITLES

SOME PURITAN DIVINES

by J.R. Broome

Puritanism came to this country with the return, at the beginning of the reign of Queen Elizabeth I, of a large body of men who had gone into exile under the persecutions of Queen Mary. Among the Puritans were very many learned divines and able ministers such as John Owen and Thomas Goodwin. They produced a library of commentaries and theological works, many of which have been reprinted in the last fifty years. This book gives brief accounts of thirteen of them.

99 pages Paperback £4.75 + £1.10 Postage

CONTEMPLATIONS ON THE GOD OF ISRAEL

by William Huntington

2013 marks the 200th anniversary of the death of William Huntington. This book, widely regarded as among the best of his works, was first published in 1802. It takes the form of a series of nineteen letters written to Jenkin Jenkins, Huntington's closest friend and fellow minister, in which he expounds the doctrine of the Trinity. In the words of J.H. Gosden, "The subject is superlative: that of the blessed Trinity in Unity, with especial emphasis on the Personality and work of the Holy Ghost."

270 pages Paperback £8.00 + £1.60 Postage

THE GOSPEL CHURCH

by J.H. Gosden

This booklet is taken from several articles which appeared in the *Gospel Standard* in 1936. The author seeks to expound the Scriptural view of the Gospel Church under the headings of Constitution, Ordinances, Ministry, Pastorate, Deacons, Discipline and Inter-church Relationships.

34 pages Booklet £2.50 + £0.50 Postage

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LITERARY MATERIALS

All communications, correspondence, books and other publications should be sent to the Editor, who must approve any books and pamphlets prior to advertising.

EDITOR:

Mr. B.A. Ramsbottom, 169 Tennyson Road, Luton. LU1 3RP.

ADVERTISEMENTS

These must be sent to **Mr. D.S. Cooper, Orchard House, Mallins Lane, Longcot, Oxon. SN7 7TE, Tel: 01793 784606,** by the seventh day of the month preceding desired insertion.
Charges for advertisements ***(to be prepaid)***: £7.00 not exceeding 4 lines (approx. 44 words).
For larger or block advertisements:
Full page: £80.00: Half page and other sizes £5.00 per cm. of print run.
Please send cheques to Mr. Cooper, made payable to *Gospel Standard Publications*.

ORDERS FOR MAGAZINES

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THE GOSPEL STANDARD	18.00	43.00	48.00	29.00
THE FRIENDLY COMPANION	12.60	34.00	38.00	24.00
ONE G.S. AND ONE F.C.	27.00	58.00	63.00	38.00

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DELIVERY OF MAGAZINES

Queries arising from non-delivery, postal delays, quantity in chapel parcels or other related matters connected with the magazines should be addressed to the Secretary of the Gospel Standard Societies: **Mr. D.J. Christian, 5 Roundwood Gardens, Harpenden, Herts. AL5 3AJ Telephone 01582 762717,** and **not** to the printers.

LIST OF CHAPELS AND MINISTERIAL SUPPLY

This list, published bi-monthly, in January, March, May, July, September and November includes only those ministers and churches who have voluntarily signified their agreement with the Articles of Faith of the Gospel Standard Societies.

It is expected that this solemn subscription will be honoured by all whose names appear by loyalty to our separate and distinct position as Gospel Standard Churches.

Engagements for insertion must reach **Mr. D.S. Cooper, Orchard House, Mallins Lane, Longcot, Oxon. SN7 7TE, Tel: 01793 784606. Email: david@dshc.ltd.uk** by the seventh of the month preceding desired insertion, but to ensure inclusion they should be sent several days before this date to allow for postal delays and availability of space. Correspondents are asked to state the Minister's full initials, and to keep Mr. Cooper informed of changes that occur.

Donations towards the cost of printing this List from our churches or individual readers will be greatly appreciated.

Cheques and Postal Orders should be made payable to *Gospel Standard Publications* and sent to Mr. Cooper.

All donations will be acknowledged in this magazine, over the printed List, but will friends kindly enclose a stamped addressed envelope if they require a receipt.

AMENDMENTS TO LIST OF MINISTERS, CHAPELS AND SERVICES

Rye (Bethel): Will friends please note that, if the Lord will, the Service on 25 August will be held at Stone-in-Oxney.

South Chard (Bethel): Will friends please note that, if the Lord will, Mr. R.D.G. Field will preach at South Chard on Lord's Day 25 August.

SPECIAL SERVICES

(Cost of insertion: £7.00)

If the Lord will, Special Services will be held as follows:

ALLINGTON, "Bethel" – Chapel Anniversary Service, Monday, 26 August. Dr. I.A. Sadler, aft. 3.00. Collection for the Cause.
CLIFTON – Special Prayer Meeting, Thursday, 22 August. eve. 7.00. Address by Mr. G.E. Hadley.
HAYNES, "Ebenezer" – Special Service, Wednesday, 14 August. eve. 7.00. Collection for the Trinitarian Bible Society.
LEATHERHEAD, "Mount Zion" – Pastor's Anniversary Services, Monday, 26 August. Mr. G.D. Buss, aft. 3.00; eve. 6.00. Tea provided. Collection for building disabled facilities.
LITTLE DOWNHAM FEN – Thanksgiving Service, Monday, 26 August. Mr. J.L. Rosier, eve. 6.00. Collection for the Bethesda Fund.
MOUNT BURES, "Hope" – Thanksgiving Services, Monday, 26 August. Mr. P.S. Hare, aft. 2.45; eve. 6.00. Tea provided. Collection for the Cause.
RYE, "Bethel" – Thanksgiving Services, Tuesday, 6 August. Mr. R.W. Woodhams, aft. 3.30; eve. 6.30. Tea provided. Collection for the Cause.
SEDGLEY, "Hope" – Chapel Anniversary Service, Saturday, 31 August. Mr. G.D. Buss, aft. 2.45. Tea provided. Collection for Chapel Funds.
SOUTH CHARD, "Bethel" – Special Service, Wednesday, 14 August, Mr. J.M. Aston, eve. 7.15. Collection for the Trinitarian Bible Society
SWAVESEY – Special Services, Monday, 26 August. Mr. T.J. Pocock, aft. 3.00; eve. 6.15. Tea provided. Collection for the Bethesda Short Stay Fund.
TUNBRIDGE WELLS, "Hanover" – Anniversary Services, Monday, 26 August. Mr. D.E. Cornford, aft. 2.30; Mr. Jabez Rutt, eve. 5.30. Tea provided. Collection for the Oak Tree Homes Trust.

NOBLEFORD (CANADA), CHILLIWACK (CANADA) and CHOTEAU (USA), If the Lord will Mr. J.W.D. Buss will preach in Canada and USA on the following dates: Nobleford - Thursday 15 August 7.30 p.m.; Choteau (Old Paths) - Lord's Day 18 August 10.00 a.m. and 3.00 p.m., Monday 19 August 7.30 p.m.; Chilliwack (Hope) - Thursday 22 August 7.30 p.m., Lord's Day 25 August 1.30 p.m. and 7.00 p.m., Tuesday 27 August 7.30 p.m.

ADVERTISEMENTS AND NOTICES

(Cost of insertion: not exceeding 4 lines £7.00)

(**Note:** The acceptance of advertisements does not indicate a recommendation of the content of the advertisement, but is regarded as a service to readers and does not imply support or approval of any activities advertised.)

CHANGING YOUR CAR? We are a family run business supplying cars to order. The cars are professionally prepared to a high standard and delivered to your door. Part exchanges are welcome. Contact Mr. Richard D. Boyes on 01604 408895.
email: richardboyes856@btinternet.com

CLIFFORD and MARCELLE WOODHOUSE acknowledge and thank all the many friends for their prayers and messages of loving support during Clifford's recent illness. "The LORD hath been mindful of us" Psalm 115 v. 12

BROMLEY (REHOBOTH). The church and congregation wish to acknowledge the Lord's great goodness in bringing their dear pastor, Hedley Taylor, to his 40th Pastor's Anniversary Service at the beginning of June, and while giving much thanks to the Lord for enabling his 40 years of such faithful ministry, would earnestly pray that the Lord will continue to very graciously go before, to guide and to provide all needed help as their dear pastor now seeks to retire increasingly from his pastoral duties.

HOLIDAY ACCOMMODATION

(Cost of insertion: not exceeding 4 lines £7.00)

DICKER, EAST SUSSEX. Nr. Eastboune. Cosy garden cottage. One twin bedroom. Gas C/H. Open views, ideal location to explore the South Downs. Eastbourne 10 miles. Weekly/mini breaks. Reasonable. Further details please contact Mrs. M.R. Dann 01323 844541.

GAIRLOCH. Completed in 2012, 4 bedroom house for self catering or B&B. Close to the seaside village of Gairloch, on the West coast of the Scottish Highlands. Peaceful location with spectacular views. Special winter offers. Short breaks available. More information at www.lochviewgairloch.co.uk Telephone 01445 712676 or email; l.mackenzie932@btinternet.com

LOCHINVER, NW SCOTLAND. Comfortable, warm, well equipped cottage. Beautiful scenery, mountains, white sandy beaches. Village amenities, churches within walking distance. Open all year, short breaks available. Sleeps 8+ cot. Contact 01525 874429, email: anse alladh@btinternet.com www.anse alladh.com

PORTHENDERSON, ROSS-SHIRE. A recently refurbished one bedroom seaside cottage in quiet Highland village. Garden opening onto secluded sandy beach. Central heating. Private access and parking. Gairloch – 8 miles. Available throughout the year. For further information, please contact Mrs. I. Mackenzie, telephone 01445 741237.

SCOTLAND, near ULLAPOOL. Detached, modern 2 bedroom bungalow with garage. Comfortable and well equipped with central heating and double glazing. 3 miles from Ullapool, overlooking Lochbroom to the Summer Isles. Telephone Miss MacLeod: 01862 892178 or Mrs. Campbell 01854 612498.

BEAULY, INVERNESS-SHIRE. Traditional farm cottage. Two bedrooms. Sleeps 3 + cot. Wood burning stove. Outstanding views in peaceful rural area. For availability contact 01463 831 647 or email: lyne@kirkhill.wanadoo.co.uk

Trinitarian Bible Society

REGISTERED CHARITY NUMBER: 233082 (ENGLAND) SC038379 (SCOTLAND)

The 182nd Annual General Meeting

will be held, God willing, commencing at

11.00 a.m. on Saturday, 21st September 2013

at the Metropolitan Tabernacle, Elephant and Castle, London, SE1 6SD

including information on the Society's continuing work, an update on recent publications and ongoing projects, and an address on the Society's new Abkhaz project. Following the Business Meeting, lunch will be provided, after which, at 2.00 p.m., a Service of Worship will be held, God willing.

All friends of the Society are most welcome

Gospel Standard Bethesda Fund

BETHESDA HOMES

At the time of placing this advertisement there are vacancies for residents in the Bethesda Homes at **Brighton** (2 single), **Harpenden** (3 single, 2 double) and **Studley** (2 single, 1 double).

SHORT-STAYS IN BETHESDA HOMES

Short-stays can normally be arranged in any of the Homes subject to vacancies. Reduced rates apply to short-stays, and additional assistance can be given from the Short-stay Residents Fund if necessary (whilst funds last).

Further details regarding all the above vacancies can be obtained from the General Manager, Mr. A.J.H. Topping, Bethesda General Office, 12(b) Roundwood Lane, Harpenden, Herts. AL5 3BZ. (Telephone – 01582 460522). Email generaloffice@gsbf.org.uk

GOSPEL STANDARD BETHESDA FUND

This Fund is for the support of the Bethesda Homes and Flatlets for elderly people at Brighton and Hove, Harpenden, Redhill and Studley, and for assistance towards home nursing.

General enquiries relating to the work of Bethesda, applications for residence in the Homes or Flatlets and Chapel collections, donations and subscriptions, should be addressed to the General Manager: **Mr. A.J.H. Topping, Bethesda General Office, 12(b) Roundwood Lane, HARPENDEN, Herts. AL5 3BZ. Telephone 01582 460522. Fax 01582 460790. Evening: 07525 067708. Email: generaloffice@gsbf.org.uk & trevor.scott@gsbf.org.uk**

THE GOSPEL STANDARD TRUST

For the assistance of Gospel Standard chapels, particularly with such matters as trusteeship, building repairs and improvements; and for the publication of sound literature.

All correspondence and enquiries relating to the general work of the Trust, together with donations and chapel collections, should be sent to the Secretary: **Mr. D.J. Playfoot, Cavepits, Marle Place Road, Brenchley, Tonbridge, Kent TN12 7HS. Tel: 01892 722184**.

All subscriptions from subscribers resident in North America should be sent to **Mr. G.L. TenBroeke, 1725 Plainwood Drive, Sheboygan, Wisconsin 53081, USA**, cheques payable to Hope Baptist Chapel, Sheboygan. All other subscribers should send to **Mr. M.G. Bailey, Teviot, Woodchurch Road, Tenterden, Kent, TN30 7AL. Tel: 01580 763604.** The minimum subscription is £1 (US $2).

All correspondence, donations and enquiries relating to the publications of the Trust should be sent to: **The Publications Centre, 12(b) Roundwood Lane, Harpenden, Herts. AL5 3BZ. Tel: 01582 765448.**

Gospel Standard Bethesda Fund

Bethesda maintains residential care homes and flatlets for elderly people from Gospel Standard Chapels

HOME MANAGER REQUIRED FOR STUDLEY BETHESDA

The Studley Home is registered for the care of thirteen residents.
The Trustees and General Manager of the Gospel Standard Bethesda Fund are prayerfully seeking a suitably qualified person to take up the role of Registered Home Manager for the Studley Bethesda Home.

- You will need to have a desire to put the residents before yourself.
- You will need to be able to lead, motivate and supervise staff.
- Have a QCF Level 5 (or NVQ level 4) in Leadership in Health and Social Care or equivalent, or be able to demonstrate an ability to achieve this qualification within twelve months of appointment.
- A background in a care setting.

The position can be residential or non-residential.

For further details for this position, including a detailed job description, please apply to the General Manager, Mr A.J.H. Topping, Bethesda General Office, 12(b) Roundwood Lane, Harpenden, Herts. AL5 3BZ. Tel: 01582 460522. E-Mail: generaloffice@gsbf.org.uk

Existing Bethesda Staff are encouraged to consider applying for this position.

GOSPEL STANDARD BAPTIST LIBRARY

5 Hove Park Gardens, HOVE, Sussex BN3 6HN.

The Library is open most mornings from 9.30 a.m. – 12.30 p.m. and at other times by arrangement. For more information contact the Librarian, Miss Marion Hyde or her Assistant, Miss Muriel Stonelake. **Tel/fax** 01273 559813 (home 01273 843597)
E-mail: gsblibrary@talktalk.net www.gospelstandard.org.uk/gslibrary.html
Sheboygan. Tel: 920-457-5161 (Pastor G Tenbroeke) **E-mail:** gslibraryusa@gmail.com

Gospel Standard Society

200TH ANNIVERSARY OF GADSBY'S HYMNBOOK

In 1814 William Gadsby produced the first edition of his Hymnbook. Some of the hymns had many more verses than the present hymnbook and there is at least one that does not now appear. It is planned to produce a facsimile copy of the original later this year to mark this Anniversary.

Three bindings will be available:

Cloth bound with gold lettering on the spine and front	£27.50
Leather bound	£115.00
Antiquarian leather bound with raised bands	£230.00

All prices exclude postage.

As there will be a limited number of copies produced, anyone interested in acquiring one should please inform the Secretary of the Society:
Mr. D. Christian, 5 Roundwood Gardens, Harpenden, AL5 3AJ.
Telephone 01582 762717. Email: ddjchristian@btinternet.com by 23 August.

Gospel Standard Trust Publications

NEW TITLES

SOME PURITAN DIVINES

by J.R. Broome

Puritanism came to this country with the return, at the beginning of the reign of Queen Elizabeth I, of a large body of men who had gone into exile under the persecutions of Queen Mary. Among the Puritains were very many learned divines and able ministers such as John Owen and Thomas Goodwin. They produced a library of commentaries and theological works, many of which have been reprinted in the last fifty years. This book gives brief accounts of thirteen of them.

99 pages Paperback £4.75 + £1.10 Postage

CONTEMPLATIONS ON THE GOD OF ISRAEL

by William Huntington

2013 marks the 200th anniversary of the death of William Huntington. This book, widely regarded as among the best of his works, was first published in 1802. It takes the form of a series of nineteen letters written to Jenkin Jenkins, Huntington's closest friend and fellow minister, in which he expounds the doctrine of the Trinity. In the words of J.H. Gosden, "The subject is superlative: that of the blessed Trinity in Unity, with especial emphasis on the Personality and work of the Holy Ghost …"

270 pages Paperback £8.00 + £1.60 Postage

THE GOSPEL CHURCH

by J.H. Gosden

This booklet is taken from several articles which appeared in the *Gospel Standard* in 1936. The author seeks to expound the Scriptural view of the Gospel Church under the headings of Constitution, Ordinances, Ministry, Pastorate, Deacons, Discipline and Inter-church Relationships.

34 pages Booklet £2.50 + £0.50 Postage

Available from:

Gospel Standard Trust Publications

12(b) Roundwood Lane, Harpenden, Herts AL5 3BZ and agents.
Tel No: 01582 765448 www.gospelstandard.org.uk

NOTICE FOR FRIENDS IN THE USA

Mr. R.G. Wells, Pastor, Bexley

is engaged to preach, if the Lord will, at the following churches in the USA.

Choteau (Old Paths), Montana, U.S.A.

Wednesday	4 September	7.30 p.m.
Lord's Day	8 September	10.00 a.m. & 3.00 p.m.
Monday	9 September	7.30 p.m.

(for further details contact Mr. M. T. Pickett: Tel. 406 466 3433)

Sheboygan (Hope), Wisconsin, U.S.A.

Wednesday	11 September	7.30 p.m.
Friday	13 September	4.00 p.m. & 7.30 p.m.
Lord's Day	15 September	9.30 a.m. & 6.00 p.m.
Wednesday	18 September	7.30 p.m.

(for further details contact Mr. G.L. TenBroeke: Tel. 920 457 5161)

Grand Rapids (Zion), Michigan, U.S.A.

Friday	20 September	4.00 p.m. & 7.00 p.m.
Lord's Day	22 September	9.30 a.m. & 6.00 p.m.
Wednesday	25 September	7.30 p.m.

(for further details contact Mr. J.K. Stehouwer: Tel. 616 453 2892)

Gospel Standard Trust Publications

EXPOSITIONS OF HOLY SCRIPTURE

J.C. Philpot

The sermons of J.C. Philpot have been appreciated by the Lord's people throughout the English-speaking world and beyond for well over 150 years. This volume collects together for the first time another aspect of Philpot's ministry – that of his Expositions of Scripture.

Distinct from his sermon, it was Mr. Philpot's practice, that, having read a passage of Scripture, he would briefly expound it before the prayer and sermon which followed. While briefer than his sermons, these Expositions nonetheless contain a rich treasury of the Gospel for hungry souls.

207 pages Hardback £13.00 + £2.60 postage

SOME EIGHTEENTH CENTURY HYMNWRITERS

By J.R. Broome

The eighteenth century saw the introduction of hymn singing into the churches. The first notable hymnwriter was Isaac Watts, who published his *Hymns and Spiritual Songs* in 1707. As the century progressed hymns were published by quite a number of writers, and this book gives short biographies of some of them (Watts, Charles Wesley, Newton, Berridge, Toplady, Hart, Cennick, Anne Steele and Doddridge), and mentions some of the hymns they wrote. Never since has the quantity and quality of these hymns been equalled.

85 pages Paperback £4.25 + £1.10 postage

Available from: ***Gospel Standard Trust Publications***
12(b) Roundwood Lane, Harpenden, Herts. AL5 3BZ, and Agents.
Tel: 01582 765448 Fax: 01582 469148 www.gospelstandard.org.uk

Gospel Standard Trust Publications

A GOODLY HERITAGE

An Insight Into the Gospel Standard Articles of Faith

by J.A. Watts and G.D. Buss

The Gospel Standard Articles of faith are believed to be in complete harmony with the teaching of Holy Scripture. The aim of the book has been to help the reader (especially young people) to reach a clearer understanding of that faith, so that he or she may, by God's grace, be equipped to contend for the truth as in Jesus. The supremacy of Holy Scripture is always paramount.

80 pages hardback £5.00 + £1.40 postage

STAND FAST

Some Polemical Writings of J.K. Popham

by J.R. Broome

In the last thirty years of his life J.K. Popham was editor of the Gospel Standard. He was called upon to deal with many of the controversial issues of the times, such as the Arminianism of the Sankey and Moody campaigns, the relationship between divine sovereignty and man's responsibility, and preaching the gospel to the unconverted. Mr. Broome, by way of introduction to the writings, gives a brief but interesting biography of J.K. Popham.

72 pages paperback £3.50 + £1.10 postage

OLIVER CROMWELL

A Defence of His Character

by J.R. Broome

Cromwell was and still is a man whose name arouses much contention. He is accused of being a hypocrite, usurper, dictator and cruel tyrant. The author of this booklet, using Cromwell's letters and speeches, demonstrates that he was in fact a man of God, one of the redeemed followers of The Lord Jesus Christ.

(This booklet is a revised edition of *Oliver Cromwell – A Vindication*)

31 pages paperback £2.75 + £1.10 postage

THROUGH BACA'S VALE

by J.C. Philpot

This Christian classic has been completely re-typeset and cased in an attractive new cover design. Following the success of *Ears From Harvested Sheaves,* Mr. Philpot's daughters produced *Through Baca's Vale,* being a further volume of extracts from their father's writings. The daily readings are very spiritual and practical, and include vital aspects of the Christian's pathway.

531 pages hardback £12.95 + £2.60 postage

SING ALOUD IN JESUS' NAME

Some Lesser Known Hymnwriters

by B.A. Ramsbottom

Though lesser known as hymnwriters, they were well known men. Not only were they gracious men, but many of them remarkable men. We have rich and poor; Church of England and Dissenters; ministers and laymen; learned and unlearned. One was a poor cobbler, three were ironmongers, one killed a highwayman, one was a nobleman, one spent three months in prison. They were all so different, yet all fired by the same theme, to "sing aloud in Jesus' name."

101 pages paperback £3.50 +£1.40 postage

Available from:

Gospel Standard Trust Publications

12(b) Roundwood Lane, Harpenden, Herts AL5 3DD and agents.

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THE GOSPEL STANDARD

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2013

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LITERARY MATERIALS

All communications, correspondence, books and other publications should be sent to the Editor, who must approve any books and pamphlets prior to advertising.

EDITOR:

Mr. B.A. Ramsbottom, 169 Tennyson Road, Luton. LU1 3RP.

ADVERTISEMENTS

These must be sent to **Mr. D.S. Cooper, Orchard House, Mallins Lane, Longcot, Oxon. SN7 7TE, Tel: 01793 784606,** by the seventh day of the month preceding desired insertion.

Charges for advertisements ***(to be prepaid)***: £7.00 not exceeding 4 lines (approx. 44 words).

For larger or block advertisements:

Full page: £80.00: Half page and other sizes £5.00 per cm. of print run.

Please send cheques to Mr. Cooper, made payable to *Gospel Standard Publications*.

ORDERS FOR MAGAZINES

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THE GOSPEL STANDARD	18.00	43.00	48.00	29.00
THE FRIENDLY COMPANION	12.60	34.00	38.00	24.00
ONE G.S. AND ONE F.C.	27.00	58.00	63.00	38.00

UNITED KINGDOM

Mr. D.J. Christian, 5 Roundwood Gardens, Harpenden, Herts. AL5 3AJ Telephone 01582 762717. Email: ddjchristian@btinternet.com

UNITED STATES

Mr. J.K. Stehouwer, Zion, 1710 Richmond Street, N.W., Grand Rapids, Mich. 49504. Tel: +1 616 453 2892.

AUSTRALIA

Mr. H.J. Flitton, 33 Vermont Avenue, Corio, Victoria 3214, Australia. Tel: +61 (0) 3 5274 9118.

HOLLAND

Mr. G. Clements, Westeinde 57, 2969 BM, Oud-Alblas, The Netherlands. Tel: +31 (0) 184 691091.

DELIVERY OF MAGAZINES

Queries arising from non-delivery, postal delays, quantity in chapel parcels or other related matters connected with the magazines should be addressed to the Secretary of the Gospel Standard Societies: **Mr. D.J. Christian, 5 Roundwood Gardens, Harpenden, Herts. AL5 3AJ Telephone 01582 762717,** and **not** to the printers.

LIST OF CHAPELS AND MINISTERIAL SUPPLY

This list, published bi-monthly, in January, March, May, July, September and November includes only those ministers and churches who have voluntarily signified their agreement with the Articles of Faith of the Gospel Standard Societies.

It is expected that this solemn subscription will be honoured by all whose names appear by loyalty to our separate and distinct position as Gospel Standard Churches.

Engagements for insertion must reach **Mr. D.S. Cooper, Orchard House, Mallins Lane, Longcot, Oxon. SN7 7TE, Tel: 01793 784606. Email: david@dshc.ltd.uk** by the seventh of the month preceding desired insertion, but to ensure inclusion they should be sent several days before this date to allow for postal delays and availability of space. Correspondents are asked to state the Minister's full initials, and to keep Mr. Cooper informed of changes that occur.

Donations towards the cost of printing this List from our churches or individual readers will be greatly appreciated.

Cheques and Postal Orders should be made payable to *Gospel Standard Publications* and sent to Mr. Cooper.

All donations will be acknowledged in this magazine, over the printed List, but will friends kindly enclose a stamped addressed envelope if they require a receipt.

If the Lord will, a meeting of the Gospel Standard Committee will be held on Friday, 11 October 2013, at 9.30 a.m.

LIST OF CHAPELS, TIMES OF SERVICES AND MINISTERS' ENGAGEMENTS

Note: Ministers' Engagements are printed for each month in the following order: (1) Lord's Days where the date is followed by a semi colon (;) and (2) Week Days where the date is followed by a comma (,). Where a minister has more than one engagement in the month at a chapel the dates are grouped together.

God willing, ministers will supply as indicated:

Allington (Bethel), Nr. Devizes, Wilts. SN10 3NN – Lord's Day 10.30 & 2.30(6.00 if eve); Week Eve 7.00 as announced. **Sep** J.F. Burrows 8; T.J. Pocock 15(a); G.D. Buss 22(a); 29(a). **Oct** J.F. Burrows 6; 20; G.D. Buss 13(a); A. Chapman 27(a); T.J. Pocock 26(a, see advt Oct G.S.).

Ampthill (Zoar), Oliver Street, Beds. MK45 2SA – Lord's Day 2.30. **Sep** J.E. Pack 29; Thanksgiving Service, 28(a, see advt).

Ashwell (Zoar), 14 Gardiners Lane, Herts. SG7 5LZ – Lord's Day 10.30 & 2.30; Tues 7.15; Prayer Mtg. 7.15 as announced. **Sep** Prayer Meeting 3, No Service 10, T.J. Rosier 17, A. Chapman 24. **Oct** A. Chapman 6; H. Mercer 13(a, 2.15); J.R. Ince 20; Reading Service 27; Prayer Meeting 1, Richard Field 8, T.J. Pocock 16(a & e, see advt Oct G.S.), J.E. Pack 22, No Service 29.

Attleborough (Jireh), Attleborough Road, Nuneaton, Warwicks. CV11 4JN – Lord's Day 10.30 & 6.00: Sab. School 12.00 noon; Wk Eve. 7.15 as ann'nced. **Sep** Robert Field 4(Wed), Prayer Meeting 13(Fri), 27(Fri), N.H. Roe 19(Thu). **Oct** J.L. Rosier 20; Prayer Meeting 2(Wed), 25(Fri), 30(Wed), B.A. Ramsbottom 12(a & e, see advt Oct G.S.), G.E. Hadley 18(Fri).

Barton-le-Clay (Hope), Hexton Road, Beds. – Lord's Day 10.30 & 6.00; Thurs. 7.00. **Sep** B.E. Izzard 1(e); 29(e). **Oct** B.E. Izzard 6(e); 3.

Bexley, Bourne Road, Kent DA5 1LQ – Lord's Day 11.00 & 6.00: P.Mtg. 10.00; Weds. 7.15. **Sep** R.G. Wells during month except for 8(e), 11, 15, 22(e). Prayer Meeting 4, 18, 25, T.J. Rosier 11. **Oct** R.G. Wells during month except for 10. Prayer Meeting 2, 16, 31(Thu).

Biggleswade (Providence), Back Street, off Station Road, Beds. SG18 8JA – Lord's Day 10.30 & 6.00; Week Eve. 7.00: P. Mtg. Sat before 1st L.D. 7.00. **Sep** Richard Field 1; 29; B.E. Izzard 3(Tue), 25(Wed), P.B. Pont 19(e, see advt). **Oct** B.R. Sayers 27(m & a, 2.30); Prayer Meeting 5, Richard Field 9(Wed), P.B. Pont 17(Thu), B.E. Izzard 22(Tue).

Birkenhead (Providence), 45a Storeton Road, Prenton, CH43 5TW – Lord's Day 11.00 & 3.00; Weds. 6.30; Prayer Meeting Mon. 6.30 as annc'd. **Sep** J.R. Ince 8; N.H. Roe 22; 4, 11, 18, 25. **Oct** N.H. Roe 6; 2, 9, 16, 20; 30, F.A. Ince 13; 27; G.W. Hyde 21(Mon).

Blackboys (Hope), Lewes Road, Nr. Uckfield, East Sussex, TN22 5JL – Lord's Day 10.30 & 2.00: P.Mtg. 1.15; Alt. Weds. 7.00; P.Mtg. Tues. 7.00. **Sep** J.L. Rosier 1; 8; 18, 22; 29; No Prayer Meeting 3(Tue), No Service 4, P.B. Pont 25(a & e, see advt). **Oct** J.L. Rosier 6; 2, 13; 27; 30, Jabez Rutt 20; Joseph Rutt 16.

Blunsdon Hill, Nr. Swindon, Wiltshire. SN26 8BY – Lord's Day 10.00 & 2.30; Tues. 7.00 Preaching or Prayer Mtg. **Sep** B.R. Sayers 1; 15; H. Mercer 8; 29; Robert Field 22; G.W. Hyde 3(e, see advt), B.E. Izzard 10, Prayer Meeting 17, T.J. Rosier 24. **Oct** H. Mercer 6; 1, 8, 29, B.R. Sayers 13(a); 15, Prayer Meeting 22.

Bodle Street (Ebenezer), Bodle Street Green, East Sussex BN27 4RB – Lord's Day 10.45 & 2.00; Fri. 7.00 Preaching or Prayer Meeting. **Sep** Thanksgiving Service, 6(e, see advt), R.K. Wheatley 13, Prayer Meeting 27. **Oct** Richard Field 27; R.K. Wheatley 4, P.J. Cottingham 11, D.E. Cornford 18, Prayer Meeting 25.

Bournemouth (Mount Zion), Wallisdown Heights Day Centre, 121 Canford Avenue. BH11 8SH – Lord's Day 10.30 & 2.00 (Apl-Sep): 10.30 & 1.30 (Oct-Mar) ; Thurs. 7.00.

Brabourne Lees (Zion), Canterbury Road, Kent TN25 6QS – Lord's Day 10.30 & 2.15; Tues. 7.00 Preaching or Prayer Meeting. **Sep** J.B. Hart 8(a); T.J. Rosier 15(a); Jabez Rutt 4(Wed), B.P. Mercer 19(e, see advt). **Oct** J.B. Hart 6; T.J. Rosier 27(a); R.K. Wheatley 1, P.J. Cottingham 8.

Braintree (Salem), 171 Bradford Street, Essex CM7 9AU – Lord's Day 10.30 & 2.15(6.00 if eve.); Weds. 7.00 as announced. **Sep** Reading Services 1; P.B. Pont 3(Tue), Prayer Meeting 25. **Oct** B.E. Izzard 20(e); Reading Services 27; R.G. Wells 3(Thu), A. Chapman 23.

Brighton (Galeed), 80 Gloucester Road (Nr. Station), Sussex, BN1 4AP – Lord's Day 10.45 & 6.30:P.Mtg. 10.00; Weds. & Fri. 7.00 Preaching or PM. **Sep** P.J. Cottingham 1(e); 29(e); Robert Field 8(e); G.W. Hyde 22(e); D.E. Cornford 4, A. Chapman 11, J.L. Rosier 20(Fri). **Oct** Robert Field 6(e); 13(e); P.J. Cottingham 20(e); B.A. Ramsbottom 27; G.W. Hyde 4(Fri).

Bromley (Rehoboth), Highland Road (London Road end), Kent BR1 4AD – Lord's Day 11.00 & 2.30; Weds. 7.00 (3rd Preaching, others Prayer Mtg.). **Sep** R.G. Wells 22; Prayer Meeting 4, 11, 25, 7(a, see advt). **Oct** P.R. Mercer 13(a); Prayer Meeting 2, 9, 23, 30.

Broughton Gifford, The Common, Melksham, Wiltshire. SN12 8LY – Lord's Day 10.30 & 2.30; Week Eve. 7.00 as ann'cd. **Sep** G.D. Buss 15(a); 24(Tue). **Oct** G.D. Buss 27(a).

Canterbury (Zoar), Burgate Lane, (Nr. Bus Station), Kent – Lord's Day 6.30; Thurs. 7.00 as announced. **Sep** G.W. Hyde 1; 8; 15; T.J. Rosier 12(e, see advt). **Oct** P.J. Cottingham 13; Reading Service 27; G.W. Hyde 10.

Carshalton (Salem), 9 Windborough Road, Surrey SM5 4QJ – Lord's Day 11.00 & 6.00: P.Mtg. 2.30; Thurs. 7.00; P.Mtg. Tues. 7.30. **Sep** P.J. Cottingham 15(e); B.P. Mercer 12, P. Woodhams 19, G.W. Hyde 26.

Chippenham (Old Baptist), Chapel Lane, off High Street, Wilts. SN15 3EU – Lord's Day 10.30 & 6.00: P.Mtg. 1st L.D. 9.45; Weds. or as announced 7.15. **Sep** G.D. Buss 1; 12(Thu), 15; 22; 25, 29; Prayer Meeting 5(Thu), 19(Thu). **Oct** G.D. Buss 6; 13; 27; 30, Richard Field 20; Robert Field 2(e, see advt Oct G.S.), Prayer Meeting 9, 23.

Clifton, Broad Street, Nr. Shefford, Beds. SG17 5RJ – Lord's Day 10.45 & 6.00; Thurs. 7.00; Prayer Mtg. as announced. **Sep** G.E. Hadley 8(e); P.B. Pont 22(e, 6.30); T.J. Pocock 12, Thanksgiving Service, 19(e, see advt), T.J. Rosier 26. **Oct** A. Chapman 6(e); G.E. Hadley 13(e); Richard Field 3, J.F. Ashby 10, F.A. Ince 17, P.B. Pont 24.

Colnbrook, High Street, Nr. Slough, Berks. SL3 0LY – Lord's Day 11.00 & 6.00; Tues or Weds. 7.00; Prayer Mtg. First Fri. 7.00. **Sep** R.K. Wheatley 10(Tue). **Oct** B.A. Ramsbottom 22(Tue), Richard Field 29(Tue).

Coppice, Caddick Street, Hurst Hill, Coseley, Bilston, West Midlands. WV14 9HJ – Lord's Day 10.45 & 6.00: P.Mtg. & S.Schl. 9.45; Mon. 7.15 as annc'd. **Sep** Chapel Anniversary Services, 15(m & a, see advt); Prayer Meeting 2, 16, 30, T.J. Rosier 9. **Oct** Prayer Meeting 14, 28.

Cranbrook, St. David's Bridge, Kent, TN17 3HN – Lord's Day 11.00 & 6.30; Thurs. 7.00. **Sep** R.K. Wheatley during month. **Oct** R.K. Wheatley during month except for 10, 27(e). Robert Field 27(e); B.P. Mercer 10, A. Chapman 24(a & e, see advt Oct G.S.).

Croydon (Providence), West Street, Surrey CR0 1DG – Lord's Day 10.30 & 6.30; Weds. 7.15; Prayer Meeting Weds. 7.15 as annc'd. **Sep** Prayer Meeting 11, 25. **Oct** Prayer Meeting 9, 23, R.G. Wells 30.

Croydon, Tamworth Road, Surrey. CR0 1XW – Lord's Day 10.30 & 6.30; Preaching or Prayer Mtg. Thurs. 7.15. **Sep** Prayer Meeting 5, 19. **Oct** Thanksgiving Service, 3(e, see advt Oct G.S.), Prayer Meeting 17, 31(e, see advt Oct G.S.).

Dicker (Zoar), Hailsham, East Sussex. BN27 4AT – Lord's Day 10.30 & 2.00: P.Mtg. 1.10; Thurs. 7.15; P.Mtg. Tues. 7.15. **Sep** Robert Field during month except for 5, 15, 19, 22. D.E. Cornford 22; A. Chapman 5, J.B. Hart 19, B.A. Ramsbottom 26(a & e, see advt). **Oct** Robert Field during month except for 20. H. Mercer 20.

East Peckham (Providence), 13 The Freehold, Nr. Tonbridge, Kent TN12 5AA – Lord's Day 10.30 & 2.00; Thurs. 7.00; Prayer Mtg. 1st Thurs. 7.00. **Sep** J.F. Ashby during month except for 19, 22, 26. J.B. Hart 22; P. Mtg 5, J.L. Rosier 19, Joseph Rutt 26. **Oct** J.F. Ashby during month except for 27. P.J. Cottingham 27; P. Mtg 3, T.J. Rosier 9(a, see advt Oct G.S.), D.E. Cornford 9(e, see advt Oct G.S.), United P. Mtg 14(Mon, e, 7.30).

Eastbourne, Grove Road, East Sussex BN21 4TR – Lord's Day 11.00 & 6.30, 1st LD Mar, Jun, Sep, Dec 10.30; Wed 7.15, P.M. Mon7.15. **Sep** B.P. Mercer during month except for 18. G.D. Buss 11(a & e, see advt), S. Mercer 18. **Oct** B.P. Mercer during month except for 9, 20, 23, 30. Robert Field 9, S. Mercer 23, 30, Prayer Meeting 25(e, see advt Oct G.S.).

Fenstanton, Church Lane, Nr. Huntingdon, Cambs. PE28 9JW – Lord's Day 10.30 & 2.30; Thurs. 7.15; Prayer Mtg. 3rd Thurs. 7.15. **Sep** B.E. Izzard during month and 17(Tue) except for 22, 26. P.B. Pont 22; H. Mercer 26. **Oct** B.E. Izzard during month except for 27(a). P.B. Pont 27(a); J.E. Pack 1(e, see advt).

Gravesend (Providence), Milton Road, Opposite Park Place Flats, Kent, DA12 2RQ – Lord's Day 11.00 & 3.00(6.30 if eve.); Week Eve. 7.15 as announced. **Sep** T.J. Rosier 1(a); J.F. Ashby 15(e). **Oct** P.J. Cottingham 6(e); T.J. Rosier 13(a); J.B. Hart 20(e); 27.

Great Yeldham (Hope), Toppesfield Road, Halstead, Essex. CO9 4HD – Lord's Day 10.30 & 2.15(6.30 if eve.). **Sep** F.A. Ince 1(a); B.E. Izzard 8(e, see advt). **Oct** G.E. Hadley 6(e); T.J. Rosier 20(a); J.R. Ince 20(e).

Grove, Main Street, Wantage, Oxon. OX12 7JG – Lord's Day 10.30 & 2.30; Thurs. 7.00 or as ann'ced; P. Mtg as ann'ced. **Sep** H. Mercer 1; 15; B.R. Sayers 8; T.J. Pocock 5, Richard Field 26. **Oct** Richard Field 13; A. Chapman 20; B.R. Sayers 3, 17, T.J. Pocock 10, 31.

Guildford (Bethel), The Bars (off Haydon Place), Surrey GU1 4LP – Lord's Day 11.00 & 6.00; P.Mtg. 10.00; Weds. 7.00; P.Mtg. 2nd Weds. 7.00. **Sep** Harvest Thanksgiving Service, 7(e, see advt), Prayer Meeting 18. **Oct** Prayer Meeting 2, Special Service, 23(e, see advt Oct G.S.).

Handcross (Zoar), High Street, West Sussex RH17 6BJ – Lord's Day 11.00 & 2.30; Preaching or Prayer Mtg. Weds. 7.00 as announced. **Sep** R.J. Bradstock during month except for 29. No Service 25, A. Chapman 28(a & e, see advt). **Oct** R.J. Bradstock during month except for 20, 27. Robert Field 20; D.E. Cornford 27.

Haslingden (Cave Adullam), Chapel Street, Lancs. – Services as announced.

Hastings (St. Leonards) (Ebenezer), Ponswood Road, Sedlescombe Road South, Silverhill, East Sussex TN38 9BU – Lord's Day 11.00 & 6.30; Weds. 7.15 alt Preaching or Prayer Mtg. **Sep** Richard Field 8; 11. **Oct** Richard Field 27(e); R.K. Wheatley 9, J.B. Hart 16.

Haynes (Ebenezer), Silver End Road, Beds. MK45 3PP – Lord's Day 10.30 & 2.00; Prayer Mtg. 2nd L.D. 6.30; Weds. 7.00. **Oct** Harvest Thanksgiving Service, 9(e, see advt Oct G.S.).

Haywards Heath (Jireh), Sussex Road, West Sussex. RH16 4ED – Lord's Day 11.00 & 6.30:P. Mtg. 10.00; Thurs. 7.00; P.Mtg. last Fri. 7.00. **Sep** Prayer Meeting 27(Fri). **Oct** T.J. Rosier 3(e, see advt Oct G.S.), Prayer Meeting 25(Fri).

Heathfield (Ebenezer), Scotsford Road, Broad Oak, East Sussex TN21 8UD – Lord's Day 11.00 & 2.15; Thurs. 7.00; Prayer Mtg. 1st Thurs. 7.00. **Sep** D.E. Cornford 1; 12, 19, 24(Tue), R.K. Wheatley 15(a); Richard Field 22; Prayer Meeting 5. **Oct** D.E. Cornford 6; 17, 24, 31, B.P. Mercer 20; B.E. Izzard 27; P.B. Pont 2(a & e, see advt Oct G.S.).

Horam (Ebenezer), Gun Lane, Pick Hill, East Sussex. TN21 0JP – Lord's Day 6.30; Alt. Weds. 7.00. **Sep** J.L. Rosier 1; 8; 11, 22; 29; G.D. Buss 4(a & e, see advt), No Service 25. **Oct** J.L. Rosier 6; 9, 13; 23, 27; B.P. Mercer 20.

Irthlingborough (Providence), Finedon Road, Nr. Wellingborough, Northants. NN9 5UB – Lord's Day 10.30 & 3.00 (Nov-Mar): 10.30 & 6.00 (Apl-Oct); Thurs. 7.00. **Sep** J.E. Pack 1; 8; 15; 22; 29(m); Robert Field 5, Prayer Meeting 12, 26, G.E. Hadley 19. **Oct** J.E. Pack 6; 13; 20; 27; G.D. Buss 3, Prayer Meeting 10, 17, 24, 31.

Jarvis Brook (Rehoboth), Walshes Road, Nr. Crowborough, East Sussex TN6 3RE – Lord's Day 11.00 & 2.00; Preaching or Prayer Meeting 7.00 as announced. **Sep** Services 25(a & e, see advt).

Kirkland, Longmoor Lane, Nateby, Nr. Garstang, Lancs. PR3 0JH – Lord's Day 10.30 & 2.15(June to September): 2.15 or 2.30(October to May). **Sep** Reading Service 1; 15; 22; 29; G.D. Buss 8(m & a, see advt).

Lakenheath, 27 Mill Road, Suffolk, IP27 9DU – Lord's Day 10.30 & 6.30; Week Eve. 7.00; Prayer Mtg. Fri. 7.00. **Sep** Harvest Thanksgiving Service, 18(see advt).

Lamberhurst, Town Hill, Nr. Tunbridge Wells, Kent. TN3 8EN – Lord's Day 10.30 & 2.00; Thurs. 7.00; Prayer Mtg. Tues 7.00. **Sep** Jabez Rutt during month except for 8, 26, 29. P.J. Cottingham 8; 26, Thanksgiving Services, 20(a & e, see advt). **Oct** Jabez Rutt during month except for 20. No Service 24.

Leatherhead (Mount Zion), Church Road, Surrey, KT22 8AY – Lord's Day 11.00 & 6.00: P.Mtg. 10.15; Weds. 7.15 alt. Preaching or P.Mtg. **Sep** P. Woodhams during month except for 15. Prayer Meeting 11, 25. **Oct** P. Woodhams during month and 16(e, see advt Oct G.S.) except for 13(e). T.J. Pocock 13(e, 6.30); Prayer Meeting 9, 23.

Leeds (Ebenezer), Grove Lane, Headingley, West Yorks. LS6 4AB – Lord's Day 11.00 & 2.45: P. Mtg. 1.45; Prayer Mtg. Thurs. 7.15. **Sep** J.R. Ince 1.

Leicester (Zion), 1 Park Hill Drive (off Aylestone Road A426), LE2 8HS – Lord's Day 10.45 & 6.30 (aft.2.45): P. Mtg. 10.15; Thurs.7.15; Prayer Meeting Mon.7.15. **Sep** J.R. Ince 15(e); B.E. Izzard 2(Mon), Prayer Meeting 9(Mon), T.J. Rosier 23(Mon). **Oct** G.D. Buss 7(Mon), Prayer Meeting 14(Mon), F.A. Ince 28(Mon).

Leicester, Evington, High Street, LE5 6FH – Lord's Day 11.00 & 6.00: P.Mtg 10.30; Weds. 7.30 alt. Preaching or P.Mtg.

Little Downham Fen, 4th Drove, Nr. Ely, Cambs. CB6 2ES – Services as announced. **Sep** T.J. Rosier 13, J.E. Pack 24(Tue). **Oct** J.E. Pack 29(Tue).

Luton (Bethel), Chapel Street, Beds. LU1 5DA – Lord's Day 10.30 & 6.00; 1st Thur 7.30; P.Mtg.Thur 7.30, Mon pre 1st Thur. **Sep** B.A. Ramsbottom during month. **Oct** B.A. Ramsbottom during month except for 13, 27. Joseph Rutt 27.

Luton (Ebenezer), Hastings Street, Bedfordshire. LU1 5BH – Lord's Day 10.30 & 6.00; Tues. 7.00: Prayer Mtg. Fri. 7.00 as announced. **Sep** A. Chapman 1(e); 10, F.A. Ince 29; P.J. Cottingham 3, Jabez Rutt 17(e, see advt), Prayer Meeting 20(Fri), B.E. Izzard 24. **Oct** H. Mercer 13; 22, F.A. Ince 20(e); J.B. Hart 27(e, 6.15); G.W. Hyde 8, J.L. Rosier 15, Prayer Meeting 18(Fri), A. Chapman 29.

Maidstone (Priory Chapel), Priory Road, Kent ME15 6NL – Lord's Day 10.45 & 6.00: P.Mtg.10.00; Tues. 7.15; P.Mtg. 1st Fri. 7.15. **Sep** T.J. Rosier during month except for 8, 10, 17. J.B. Hart 8; Richard Field 10, P.J. Cottingham 17, No Service 24, G.D. Buss 27(e, see advt). **Oct** T.J. Rosier during month except for 8, 22, 29. T.J. Pocock 8, R.K. Wheatley 22.

Manchester, 39 Rochdale Road, M4 4HT – Lord's Day 10.30 & 6.00; Week Eve. 7.15; Prayer Mtg. Thurs. 7.15. **Sep** J.L. Rosier 15; T.J. Pocock 2(Mon), B.E. Izzard 19(Thu), 26(Thu), T.J. Rosier 30(Mon). **Oct** A. Chapman 13; G.W. Hyde 27; G.E. Hadley 22(Tue).

Matfield (Ebenezer), Maidstone Road, Kent. TN12 7JS – Lord's Day 10.30 & 2.30; Tues. 7.00; Prayer Mtg 4th Tues. 7.00. **Sep** Joseph Rutt during month except for 8, 10, 17. D.E. Cornford 8; 17, J.F. Ashby 10. **Oct** Joseph Rutt during month except for 27. Thanksgiving Services, 15(a & e, see advt Oct G.S.).

Mayfield, West Street, East Sussex TN20 6DR – Lord's Day 11.00 & 6.00; Tues. 7.00 alt. Preaching or Prayer Mtg. **Sep** Prayer Meeting 3, 17. **Oct** Prayer Meeting 1, 15, Thanksgiving Service, 8(e, see advt Oct G.S.), B.P. Mercer 22.

Mount Bures (Hope), Nr Water Tower, Nr Colchester, Essex. CO6 2BD – Lord's Day 11.00 & 2.00; Tues. 7.00 Preaching or Prayer Mtg. as announced. **Sep** A. Chapman 1; G.E. Hadley 22(e, 6.00); P.B. Pont 10, Prayer Meeting 17. **Oct** P. Woodhams 13; Prayer Meeting 1, A. Chapman 15.

Northampton (Providence), The Headlands (corner of Thirlmere Avenue), NN3 2NU – Lord's Day 10.45 & 6.30; Weds. 7.45; Prayer Mtg. as announced. **Sep** F.A. Ince 8; J.E. Pack 4. **Oct** Service 2(7.00), N.H. Roe 10(Thu, 7.00), J.R. Ince 22(Tue, 7.30).

Norwich (Zoar), St. Mary's Plain, Duke Street, Norfolk NR3 3AF – Lord's Day 10.45 & 6.30; Weds. 7.00 alt. Preaching or Prayer Mtg. **Sep** P.B. Pont during month except for 22. B.E. Izzard 22; Prayer Meeting 11, 24(Tue). **Oct** P.B. Pont during month and 1(Tue) except for 9. B.E. Izzard 9, J.F. Ashby 16(a & e, see advt Oct G.S.), Prayer Meeting 23.

Nottingham (Hope), Highurst Street, off Ilkeston Road, Nr. Canning Circus. NG7 3QA – Lord's Day 10.45 & 6.00(2.30 if aft.); Weds. 6.30; P.Mtg. 1st Weds. 6.30. **Sep** J.R. Ince during month and 15(m & a) except for 1(m & a), 8(m & a), 12. J.B. Hart 1(m & a); T.J. Rosier 8(m & a); Prayer Meeting 4, N.H. Roe 12(Thu). **Oct** J.R. Ince during month except for 2, 20(m & a). F.A. Ince 2, Prayer Meeting 9.

Oakington, High Street, Cambridge. CB24 3AG – Lord's Day 10.30 & 6.00; Weds. 7.00; Prayer Mtg. 1st Weds. 7.00. **Sep** R.W. Woodhams 8; Prayer Meeting 4, J.R. Ince 11, F.A. Ince 18(e, see advt). **Oct** Prayer Meeting 2, A. Chapman 9, J.E. Pack 16, F.A. Ince 30.

Ossett (Ebenezer), 21 Queen Street, West Yorks. WF5 8AS – Lord's Day 11.00 & 6.00: P.Mtg. 10.20; Tues. 7.00. **Sep** N.H. Roe during month except for 3, 22. **Oct** N.H. Roe during month except for 6, 20, 22.

Portsmouth (Salem), Shearer Road, off St. Mary's Road, Hants. PO1 5LP – Lord's Day 11.00 & 6.30; Thurs. 7.30.

Reading (Zoar), 23 South Street, Berks. RG1 4QU – Lord's Day 11.00 & 6.00; Tues. 7.00; Prayer Mtg. 7.00 as announced. **Sep** H. Mercer 1(e); 10, Reading Services 8; 15; 22; T.J. Pocock 29(e); 24, Reading Service 3, 17. **Oct** H. Mercer 6(e); 15, Reading Services 13; T.J. Pocock 20(e); 27(e); 1(e, see advt), Reading Service 8, 29, G.D. Buss 22.

Redhill (Hope), Shaw's Corner, Hatchlands Road, Surrey. RH1 6AP – Lord's Day 11.00 & 6.30; Tues. 7.15; Prayer Mtg. Fri. 7.15.

Redhill, 37 Station Road, Surrey RH1 1QH – Lord's Day 11.00 & 6.30: P.Mtg.10.30; Weds. 7.30; Prayer Mtg. Mon. 7.30. **Sep** P.R. Mercer during month except for 22. **Oct** P.R. Mercer during month. Thanksgiving Service, 2(e, see advt Oct G.S.).

Richmond (Ebenezer), Jocelyn Road, Kew Road, Surrey TW9 2TJ – Lord's Day 10.30 & 6.00; Tues. or Fri. 7.00; Prayer Mtg. as announced. **Sep** Reading Services 1; 8; 22; 29; Reading Service 15; 20, T.J. Pocock 6, A. Chapman 13. **Oct** T.J. Pocock 6(e); 4, 11(e, see advt Oct G.S.), Reading Services 13; 20; 27; G.W. Hyde 18, P. Woodhams 25.

Ripley (Ebenezer), Newark Lane, Surrey GU23 6BS – Lord's Day 10.45 & 2.30 (6.30 if eve.); Thurs. 7.15. **Sep** T.J. Rosier 5, J.L. Rosier 12, B.E. Izzard 18(Wed). **Oct** F.A. Ince 20; T.J. Pocock 3(e, see advt Oct G.S.), J.R. Ince 17, Richard Field 24, G.D. Buss 31.

Rochdale (Hope), Hope Street, Lancs. OL12 0PJ – Services as announced.

Romford (Zoar), Carlisle Road, off Victoria Road, Essex. RM1 2QL – Lord's Day (11.00 as annc'd) 2.30 (6.00 if eve.); Fri. 7.00 as announced. **Sep** Service 1(e, 6.30); 29(e); R.K. Wheatley 8; 22; P.B. Pont 6. **Oct** T.J. Rosier 6; Services 13(m & a); Service 20(e); 27(e); G.D. Buss 25.

Rotherfield (Providence), South Street, Nr Crowborough, East Sussex. TN6 3LR – Lord's Day 10.30 & 2.00; Weds. 7.15 alt. Preaching or Prayer Mtg. **Sep** R.W. Woodhams 1; 15(m); 22; 29(m); Reading Service 8(m); B.P. Mercer 8(a, 2.15); R.K. Wheatley 29(a); J.F. Ashby 4, T.J. Pocock 13(a & e, see advt), Prayer Meeting 18, 27(e, see advt), Joseph Rutt 25. **Oct** R.W. Woodhams 6; 27; Reading Service 13(m); R.K. Wheatley 13(a); 23, J.B. Hart 20; Prayer Meeting 2, 16, 30.

Rye (Bethel), 13 Military Road, East Sussex. TN31 7NX – Lord's Day 6.30; Tues. 7.00 as announced. **Sep** A. Chapman 15; Reading Service 22; G.W. Hyde 29. **Oct** G.W. Hyde 6; 20; J.F. Ashby 27; 8.

Scaynes Hill, Church Road, Haywards Heath, West Sussex. RH17 7NY – Lord's Day 11.00 & 2.15: P.Mtg. 1.45; Tues. 7.15. **Sep** A. Chapman 15; T.J. Rosier 29; P. Woodhams 3(a & e, see advt), Prayer Meeting 10, 24, G.W. Hyde 17. **Oct** Prayer Meeting 1, 8, 22, T.J. Rosier 14(Mon), J.L. Rosier 29.

Sedgley (Hope), 26 Arcal Street, Dudley, West Midlands. DY3 1TG – Lord's Day 10.45 & 6.00; Weds. 7.00; Prayer Mtg. as announced Weds. 7.00. **Sep** T.J. Rosier 8(e); Reading Service 8(m); F.A. Ince 15; 22; 25, Reading Services 29; Prayer Meeting 4, T.J. Pocock 19(Thu). **Oct** F.A. Ince 6; G.E. Hadley 20; Prayer Meeting 2, B.R. Sayers 8(Tue), J.R. Ince 15(Tue), T.J. Rosier 21(Mon, 6.30).

Sedgley, Moden Hill, Ridgeway, Dudley, West Midlands. DY3 3UN – Lord's Day 10.45 & 6.00(2.30 if aft); Wk Eve. 7.00 & P. Mtg. as announced. **Sep** A. Chapman 29; G.D. Buss 3(Tue), J.E. Pack 11(Wed, 6.30), B.R. Sayers 25(Wed, 6.30). **Oct** J.B. Hart 13(m & a); B.E. Izzard 2(Wed), G.E. Hadley 17(Thu), T.J. Pocock 24(Thu, 6.30).

Shoreham-by-Sea (Providence), 14 John Street, West Sussex BN43 5DN – Lord's Day 11.00 & 6.30; Thurs 7.00 as announced. **Sep** Reading Service 8(e); 22(m); P.J. Cottingham 22(e); Reading Services 29; Thanksgiving Service, 12(e, see advt).

Sible Hedingham (Rehoboth), 108 Swan Street, Nr. Halstead, Essex CO9 3HP – Lord's Day 10.30 & 2.00(6.15 if eve.): P.M. 1.30;Wk Eve 7.00, P.M. 7.30. **Sep** G.E. Hadley 15(m,a & e); T.J. Rosier 4(Wed), Prayer Meeting 11(Wed), 18(Wed), J.R. Ince 26(e, see advt). **Oct** J.L. Rosier 3, Prayer Meeting 9(Wed), 16(Wed), 30(Wed), T.J. Rosier 24.

South Chard (Bethel), School Lane, Nr. Chard, Somerset, TA20 2RU – Lord's Day 10.45 & 6.00; Prayer Meeting Weds. 7.15 or as announced. **Sep** G.D. Buss 18. **Oct** Reading Service 20(m).

South Moreton, Didcot, Oxon. OX11 9AG – Lord's Day 10.30 & 2.00; Weds. 7.00 alt. Preaching or Prayer Mtg. **Sep** T.J. Pocock during month except for 15, 25. P. Woodhams 15; Prayer Meeting 11, T.J. Rosier 18(a & e, see advt). **Oct** T.J. Pocock during month except for 16. Prayer Meeting 2, 23, J.L. Rosier 16.

Southampton (Bethesda), Southcliff Road, Inner Avenue, Hants. SO14 6FH – Lord's Day 11.00 & 3.00; Prayer Mtg. Weds. 7.15 or as announced. **Sep** J.B. Hart 15; G.W. Hyde 22(10.30, 2.30).

Southery, Churchgate Street, Downham Market, Norfolk, PE38 0ND – Lord's Day 11.00 & 6.00(2.30 if aft.); Tues. 7.00 Preaching or Prayer Mtg. **Sep** A. Chapman 8(e); 22(a); B.E. Izzard 15(e); G.E. Hadley 29(e); 17, Prayer Meeting 3, Robert Field 10. **Oct** Richard Field 6(m & a); Prayer Meeting 1, T.J. Pocock 15.

Southill, High Street, Nr. Biggleswade, Beds. SG18 9HU – Lord's Day 10.30 & 2.15; Tues. 7.15. **Sep** Thanksgiving Service, 10(e, see advt), Prayer Meeting 17, G.E. Hadley 24. **Oct** R.W. Woodhams 20; Prayer Meeting 2(Wed), 15, J.E. Pack 8, T.J. Rosier 22.

Staplehurst (Providence), Chapel Lane, Kent. TN12 0AJ – Lord's Day 10.45 & 2.00; Weds. 7.30; Prayer Mtg. last Weds. 7.30. **Sep** P.J. Cottingham during month except for 8. Prayer Meeting 25. **Oct** P.J. Cottingham during month except for 27. J.F. Ashby 27; No Service 2, A. Chapman 5(a & e, see advt Oct G.S.), Prayer Meeting 30.

Stone-in-Oxney, Appledore Road, Nr. Tenterden, Kent – Lord's Day 6.30 as announced (Mar-Oct). **Sep** Robert Field 25(a & e, see advt).

Stotfold (Hope), Queen Street, Beds. SG5 4NX – Lord's Day 10.30 & 2.00; Usually Weds. 7.15; P.Mtg. 1st Mon. 7.30. **Sep** G.E. Hadley 1; 8; 11, 18, 22; 29; T.J. Pocock 25(e, see advt). **Oct** G.E. Hadley 6; 2, 9, 13; 27; 30, 15(Tue), Richard Field 22(Tue).

Studley (Little Zoar), Studley Lane, Nr. Calne, Wilts. SN11 9NQ – Lord's Day 10.30 & 6.00; Tues. 7.00 Preaching or Prayer Mtg. **Sep** T.J. Pocock 1(e); 15; 22(e); 17, Prayer Mtg. 3, 24, G.D. Buss 10. **Oct** A. Chapman 27; G.W. Hyde 1, T.J. Rosier 8(e, see advt Oct G.S.), P. Mtg. 15, 22, G.D. Buss 29.

Swanwick Shore, 263 Bridge Road, Lower Swanwick, Nr. Southampton, Hants. – Lord's Day 10.45, aft. as announced 2.30; Prayer Mtg. Thurs. 7.00.

Swavesey, Middle Watch, Cambridge. CB24 4RW – Lord's Day 10.30 & 6.30; Week Eve. 7.00; Prayer Mtg. 7.00 as announced. **Sep** F.A. Ince 1; Jabez Rutt 8; Richard Field 15; A. Chapman 22; J.B. Hart 29; Prayer Meeting 2, J.F. Ashby 3, Robert Field 11, P.B. Pont 17, 30, G.W. Hyde 24. **Oct** M.T. Picket 6; B.E. Izzard 13(e); G.D. Buss 20; 19(a & e, see advt Oct G.S.), G.E. Hadley 27(e); 29, P. Mtg. 7, T.J. Pocock 22.

Swindon (Rehoboth), Prospect Hill, Wilts. SN1 3JW – Lord's Day 10.30 & 6.00; Thurs. 7.00. **Sep** H. Mercer 8(e); 22(e); B.R. Sayers 5, Prayer Meeting 12, T.J. Pocock 26. **Oct** B.R. Sayers 6; 24, H. Mercer 27; 17, 3(see advt Oct G.S.), Prayer Meeting 10, Richard Field 31.

Tenterden (Jireh), Ashford Road, Bores Isle, St. Michaels, Kent TN30 6DE – Lord's Day 10.45 & 2.00: P.Mtg.10.00 & 1.15; Weds. 7.00; P.Mtg.as ann'ced. **Sep** G.W. Hyde during month except for 22. Reading Service 22(m); T.J. Rosier 22(a); Prayer Meeting 2(Mon), No Service 25. **Oct** G.W. Hyde during month except for 23, 27. Reading Service 27(m); R.K. Wheatley 27(a); 16(a & e, see advt Oct G.S.), Prayer Meeting 7(Mon), 16(a, see advt Oct G.S.), Joseph Rutt 23.

Thurlstone (Providence), Ingbirchworth Road, Nr. Penistone, S.Yorks. – Lord's Day 10.30 & 2.30; Weds. 2.30. **Sep** N.H. Roe 1(a); 15(a); J.R. Ince 29(a). **Oct** N.H. Roe 13(a); J.R. Ince 27(a).

Trowbridge (The Halve), 30 The Halve, Wilts. BA14 8SA – Lord's Day 10.30 & 6.00(2.30 if aft.); Week Eve. 7.15 Preaching or P.Mtg. **Sep** H. Mercer 22; 29(e); Prayer Meeting 5, 12, G.W. Hyde 19, Robert Field 23. **Oct** B.R. Sayers 20; 31, Prayer Meeting 3, 17, G.D. Buss 10, 24.

Tunbridge Wells (Hanover), Hanover Road, Kent TN1 1EY – Lord's Day 11.00 & 6.30: P.Mtg.10.00; Thurs. 7.00; Prayer Mtg. Mon. 7.00. **Sep** P.J. Cottingham 5, J.B. Hart 12, Richard Field 19. **Oct** P. Woodhams 3(e, see advt Oct G.S.).

Uckfield, Foresters Hall, Harcourt Road, East Sussex. TN22 5DS – Lord's Day 6.30; Prayer Mtg. 1st Fri. 7.00. **Sep** R.W. Woodhams 1; P.J. Cottingham 8; No Service 15; 29; J.B. Hart 22; Prayer Meeting 6, B.P. Mercer 20(e, see advt). **Oct** J.B. Hart 6; G.W. Hyde 13; H. Mercer 20; B.E. Izzard 27; Prayer Meeting 4.

Uffington, Chapel Lane, Nr. Faringdon, Oxon. SN7 7RY – Lord's Day 10.30 & 6.00; Weds. 7.00. **Sep** B.R. Sayers 1(e); 8(e); 22; 29; Robert Field 15; G.D. Buss 2(Mon), 23(e, see advt), H. Mercer 11, G.W. Hyde 20(Fri). **Oct** B.R. Sayers 6(a), 13; 2, 9, 23, A. Chapman 20(e); T.J. Pocock 14(Mon), G.D. Buss 28(Mon).

West Row (Barn Chapel), The Green, Nr. Mildenhall, Suffolk. IP28 8QH – Lord's Day 10.30 & 2.30; Tues or Fri 7.00 Preaching or P.Mtg as announced. **Sep** A. Chapman 8; 25(Wed), Reading Services 22; G.E. Hadley 3(Tue), T.J. Rosier 10(e, see advt), Prayer Meeting 20(Fri). **Oct** Reading Services 27; Prayer Meeting 4(Fri), B.E. Izzard 8(Tue), T.J. Rosier 23(Wed).

OVERSEAS CHAPELS

Melbourne, Victoria, AUSTRALIA (Zion), 536 Burwood Road, Hawthorn 3122. – Lord's Day 11.00 & 2.45; Weds. 7.15. **Sep** G. Seymour during month except for 22, 25, 29. **Oct** G. Seymour during month.

Ryde, New South Wales, AUSTRALIA (Ebenezer), 22 Blaxland Road – Lord's Day 11.00 & 2.45; Weds. 7.15. Services relayed from Melbourne. **Sep** G. Seymour 22; 25, 29.

Nobleford, Alberta, CANADA (Zion's Hope), – Services as announced.

Chilliwack, CANADA (Hope), British Columbia – Lord's Day 1.30 & 7.00; Thurs. 7.30.

Choteau, U.S.A. (The Old Paths), 720 First Street N.W., Choteau, Montana 59422 – Lord's Day 10.00 & 3.00; Week Eve. 7.30. **Sep** M.T. Pickett during month except for 4, 8, 9, 25, 29. R.G. Wells 8; 4, 9(Mon). **Oct** M.T. Pickett during month except for 6, 13; 2, 9, 16.

Grand Rapids, U.S.A. (Zion), 1710 Richmond Street, N.W. Grand Rapids, Michigan 49504 – Lord's Day 9.30 & 6.00; Weds. 7.30; Prayer Mtg. Mon. 7.30. **Sep** J.K. Stehouwer during month except for 20(a & e), 22, 23. R.G. Wells 22; 20(Fri, a & e, 7.30), 23(Mon). **Oct** J.K. Stehouwer during month.

Sheboygan, U.S.A. (Hope), 1803 Georgia Avenue, Sheboygan, Wisconsin 53081 – Lord's Day 9.30 & 6.00; Weds. 7.30. **Sep** G.L. TenBroeke during month except for 13(a & e), 17. R.G. Wells 15; 13(Fri, a & e, 7.30), 17 (Tue). **Oct** G.L. TenBroeke during month.

SPECIAL NOTICE

Paid advertisements of Special Services to be held in our Chapels will be accepted at the discretion of the Gospel Standard Committee. The name of the Minister engaged will be included if he is a member of a Gospel Standard Church and has agreed in writing his belief in our Articles of Faith and his walk and conduct are consistent therewith.

SPECIAL SERVICES

If the Lord will, Special Services will be held as follows:

AMPTHILL, "Zoar" – Thanksgiving Service, Saturday, 28 September. Mr. A.T. Pickett, aft. 3.00. Collection for the Cause.
BIGGLESWADE, "Providence" – Thanksgiving Service, Thursday, 19 September. Mr. P.B. Pont, eve. 7.00. Collection for Zion's Witness.
BLACKBOYS, "Hope" – Thanksgiving Services, Wednesday, 25 September. Mr. P.B. Pont, aft. 3.30; eve. 7.00. Tea provided. Collection for the Gospel Standard Society, Gospel Standard Trust and the Bethesda Fund.
BLUNSDON HILL – Thanksgiving Service, Tuesday, 3 September. Mr. G.W. Hyde, eve. 7.00. Collection for the Gadsby Memorial Fund.
BODLE STREET, "Ebenezer" – Thanksgiving Service, Friday, 6 September. eve. 7.00. Collection for Zambian Mission Support.
BRABOURNE LEES, "Zion" – Thanksgiving Service, Thursday, 19 September. Mr. B.P. Mercer, eve. 7.00. Collection for the Cause.
BROMLEY, "Rehoboth" – Thanksgiving Service, Saturday, 7 September, aft. 3.00. Tea provided. Collection for the Cause.
CANTERBURY, "Zoar" – Thanksgiving Service, Thursday, 12 September. Mr. T.J. Rosier, eve. 7.00. Collection for the Cause.
CLIFTON – Thanksgiving Service, Thursday, 19 September. Mr. D.J. Field, eve. 7.00. Collection for the Cause.
COPPICE – Chapel Anniversary Services, Lord's Day, 15 September. morn. 10.45; aft. 2.45. Lunch Provided – will friends requiring lunch kindly let us know by telephone or SMS to 07973 505685. Collection for Chapel Funds.
DICKER, "Zoar" – Thanksgiving Services, Thursday, 26 September. Mr. B.A. Ramsbottom, aft. 3.30; eve. 7.00. Tea provided. Collection for the Pastor.
EASTBOURNE (Grove Road) – 148th Anniversary Services of the formation of the Church, Wednesday, 11 September. Mr. G.D. Buss, aft. 3.00; eve. 6.00. Tea provided. Collection.
FENSTANTON – Thanksgiving Service, Tuesday, 1 October. Mr. J.E. Pack, eve. 7.15. Collection.
GREAT YELDHAM, "Hope" – Harvest Thanksgiving Service, Lord's Day, 8 September. Mr. B.E. Izzard, eve. 6.30. Collection for the Building Fund.
GUILDFORD, "Bethel" – Harvest Thanksgiving Service, Saturday, 7 September. eve. 6.30. Collection for the Bethesda Fund.
HANDCROSS, "Zoar" – Thanksgiving Services, Saturday, 28 September. Mr. A. Chapman, aft. 3.00; eve. 6.00. Tea provided.
HORAM, "Ebenezer" – Thanksgiving Services, Wednesday, 4 September. Mr. G.D. Buss, aft. 3.30; eve. 7.00. Tea provided. Collection for the Cause.
JARVIS BROOK, "Rehoboth" – Thanksgiving Services, Wednesday, 25 September. aft. 3.30; eve. 6.30. Tea provided.
KIRKLAND – Chapel Anniversary Services, Lord's Day, 8 September. Mr. G.D. Buss, morn. 10.30; aft. 2.15. Prayer Meeting after afternoon Service. Collection for Chapel Expenses.
LAKENHEATH – Harvest Thanksgiving Service, Wednesday, 18 September. eve. 7.00. Collection for the Barnabas Fund.
LAMBERHURST – Thanksgiving Services, Friday, 20 September. Dr. I.A. Sadler, aft. 3.30; eve. 6.30. Tea provided. Collection for the Christian Institute.
LUTON, "Ebenezer" – Harvest Thanksgiving Service, Tuesday, 17 September. Mr. Jabez Rutt, eve. 7.00. Collection for the Gospel Standard Trust.

MAIDSTONE, "Priory Chapel" – Thanksgiving Service, Friday, 27 September. Mr. G.D. Buss, eve. 7.00. Collection for the Gospel Standard Society.
OAKINGTON – Thanksgiving Service, Wednesday, 18 September. Mr. F.A. Ince, eve. 7.00. Collection for the Savannah Education Trust.
READING, "Zoar" – Thanksgiving Service, Tuesday, 1 October. Mr. T.J. Pocock, eve. 7.00. Collection for the Cause.
ROTHERFIELD, "Providence" – Thanksgiving Services, Friday, 13 September. Mr. T.J. Pocock, aft. 3.30; eve. 6.30. Tea provided. Collection for the Bethesda Fund.
ROTHERFIELD, "Providence" – Special Prayer Meeting for our Churches and Nation, Friday, 27 September. eve. 7.15.
SCAYNES HILL – Thanksgiving Services, Tuesday, 3 September. Mr. P. Woodhams, aft. 3.30; eve. 6.30. Tea provided. Collection for the Bethesda Fund.
SHOREHAM-BY-SEA, "Providence" – Thanksgiving Service, Thursday, 12 September. eve. 7.00. Collection for Chapel Funds.
SIBLE HEDINGHAM, "Rehoboth" – Thanksgiving Service, Thursday, 26 September. Mr. J.R. Ince, eve. 7.00. Collection for the Gadsby Memorial Fund.
SOUTH MORETON – Thanksgiving Services, Wednesday, 18 September. Mr. T.J. Rosier, aft. 3.00; eve. 6.00. Tea provided. Collection for the Bethesda Fund.
SOUTHILL – Thanksgiving Service, Tuesday, 10 September. eve. 7.15. Collection for the Gadsby Memorial Fund.
STONE-IN-OXNEY – Thanksgiving Services, Wednesday, 25 September. Mr. Robert Field, aft. 3.30; eve. 6.30. Tea provided. Collection for the Cause.
STOTFOLD, "Hope" – Thanksgiving Service, Wednesday, 25 September. Mr. T.J. Pocock, eve. 7.15. Collection for the Gadsby Memorial Fund.
UCKFIELD – Thanksgiving Service, Friday, 20 September. Mr. B.P. Mercer, eve. 7.00. Collection for the Cause.
UFFINGTON – Thanksgiving Service, Monday, 23 September. Mr. G.D. Buss, eve. 7.00.
WEST ROW, "Barn Chapel" – Thanksgiving Service, Tuesday, 10 September. Mr. T.J. Rosier, eve. 7.00. Collection.

THE GOSPEL STANDARD TRUST

For the assistance of Gospel Standard chapels, particularly with such matters as trusteeship, building repairs and improvements; and for the publication of sound literature.

All correspondence and enquiries relating to the general work of the Trust, together with donations and chapel collections, should be sent to the Secretary: **Mr. D.J. Playfoot, Cavepits, Marle Place Road, Brenchley, Tonbridge, Kent TN12 7HS. Tel: 01892 722184**.

All subscriptions from subscribers resident in North America should be sent to **Mr. G.L. TenBroeke, 1725 Plainwood Drive, Sheboygan, Wisconsin 53081, USA**, cheques payable to Hope Baptist Chapel, Sheboygan. All other subscribers should send to **Mr. M.G. Bailey, Teviot, Woodchurch Road, Tenterden, Kent, TN30 7AL. Tel: 01580 763604.** The minimum subscription is £1 (US $2).

All correspondence, donations and enquiries relating to the publications of the Trust should be sent to: **The Publications Centre, 12(b) Roundwood Lane, Harpenden, Herts. AL5 3BZ. Tel: 01582 765448.**

CHANGES TO GIFT AID DECLARATIONS

HM Revenue & Customs (HMRC) Charities published updated guidance on Gift Aid declarations in 2012 and they also provided new model declarations. It may be that some chapels which receive Gift Aid payments have not changed the formats of their declarations or procedures to comply with the new guidance. It is advisable for church secretaries to read the HMRC guidance and to have a Gift Aid declaration in the new format signed by each donor who has commenced to make Gift Aid donations after 31 December 2012. Where regular payments are covered by an enduring declaration, it is advisable that a new format declaration is signed for payments on or after 1 January 2013. Information about Gift Aid declarations and the model forms can be found by visiting HMRC at:
http://www.hmrc.gov.uk/charities/gift_aid/declarations.htm

ADVERTISEMENTS AND NOTICES

(Cost of insertion: not exceeding 4 lines £7.00)

(**Note:** The acceptance of advertisements does not indicate a recommendation of the content of the advertisement, but is regarded as a service to readers and does not imply support or approval of any activities advertised.)

CHANGING YOUR CAR? We are a family run business supplying cars to order. The cars are professionally prepared to a high standard and delivered to your door. Part exchanges are welcome. Contact Mr. Richard D. Boyes on 01604 408895.
email: richardboyes856@btinternet.com

MRS LILY LEVELL, widow of the late Mr. Alfred Levell, has now moved into a care home. Her new address is: Room 18, Beechmore Court, 267 Southlands Road, Bickley, Kent. BR1 2EG. She sends her love to all her friends.

MURIEL GRACE SAYERS a beloved Wife, Mother, Grandmother and Great Grandmother taken suddenly to be with the Lord on Friday, 19 July 2013. John and the family thank all friends for their messages of love and sympathy to them in their great loss. "All mine are thine, and thine are mine; and I am glorified in them." John 17 v. 10. Hymn 171 v 4.

Meeting to mark the 200th ANNIVERSARY OF WILLIAM HUNTINGTON'S death will be held, if the Lord will, at 2.30 p.m., on Saturday, 28 September 2013, at the Strict Baptist Chapel, Clifton, Beds. (SG17 5RJ). A lecture will be given by Mr. Henry Sant about William Huntington and J. C. Philpot. All friends welcome. Bookstall and light refreshments provided. Telephone 01489 786260 for further information and details.

FREE GRACE EVANGELISTIC ASSOCIATION - An Open Meeting will be held, if the Lord will, on the work of F.G.E.A. in Africa and India, on Saturday, 5 October from 2.30 p.m. to 4.00 p.m. at Lansdowne Hall, Petty Lane, Derry Hill, Calne, SN11 9QY. Light refreshments to be provided after the meeting.

CHRISTIAN WATCH. The Annual Meeting of Christian Watch will be held, if the Lord will, at Slip End Village Hall, Slip End, Luton. LU1 4BJ on the evening of Friday, 4 October at 7.15 p.m. The speaker will be a deputation Speaker from the Trinitarian Bible Society who will give an address on "Who is on the LORD'S side". Light refreshments will be served at the close of the Meeting. A book table with both Christian Watch and TBS Publications will be on display.

COMPANION TUNE BOOKS. Black or maroon, £12 (Deduct £3 for purchases by young people aged under 18 or Sunday schools.) plus £2.36 for postage. ENLARGED COPY (A4 size): £15.00 + £5.30 postage. Obtainable from Mr. G. S. Collins, 12 Croft Road, Norbury, London, SW16 3NF. Tel. 020 8764 2708. Please make cheques payable to Companion Tune Book Trust.

HOLIDAY ACCOMMODATION

(Cost of insertion: not exceeding 4 lines £7.00)

DICKER, EAST SUSSEX. Nr. Eastbourne. Cosy garden cottage. One twin bedroom. Gas C/H. Open views, ideal location to explore the South Downs. Eastbourne 10 miles. Weekly/mini breaks. Reasonable. Further details please contact Mrs. M.R. Dann 01323 844541.

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LOCHINVER, NW SCOTLAND. Comfortable, warm, well equipped cottage. Beautiful scenery, mountains, white sandy beaches. Village amenities, churches within walking distance. Open all year, short breaks available. Sleeps 8+ cot. Contact 01525 874429, email: ansealladh@btinternet.com www.ansealladh.com

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Gospel Standard Trust Publications

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The Gospel Standard Articles of faith are believed to be in complete harmony with the teaching of Holy Scripture. The aim of the book has been to help the reader (especially young people) to reach a clearer understanding of that faith, so that he or she may, by God's grace, be equipped to contend for the truth as in Jesus. The supremacy of Holy Scripture is always paramount.

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Though lesser known as hymnwriters, they were well known men. Not only were they gracious men, but many of them remarkable men. We have rich and poor; Church of England and Dissenters; ministers and laymen; learned and unlearned. One was a poor cobbler, three were ironmongers, one killed a highwayman, one was a nobleman, one spent three months in prison. They were all so different, yet all fired by the same theme, to "sing aloud in Jesus' name."

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BOOKS AND MAGAZINES IN ELECTRONIC FORMAT

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Gadsby's Hymns
The Life and Letters of James Bourne
Mercies of a Covenant God – John Warburton
The Dairyman's Daughter – Legh Richmond
Through Baca's Vale – J. C. Philpot
Ears from Harvested Sheaves – J. C. Philpot
Stranger than Fiction (the life of William Kiffin) – B. A. Ramsbottom
Bible Doctrines Simply Explained – B. A. Ramsbottom

Prices are less than for the printed versions of the books, in some cases considerably so.

THE *GOSPEL STANDARD* (1835–2012) ON DVD

This dual layer DVD contains the complete text of the *Gospel Standard* magazine from its inception in 1835 to the end of 2012, though not all the wrappers were available. The magazines are fully indexed and both the text and the index are searchable. For those who purchased the earlier versions of the DVD, updates can be downloaded from our website to include the magazines for 2009-2012.

Price £37.00 + £1.10 Postage

THE *FRIENDLY COMPANION* (1875–2012) ON DVD

In the same format as the well-received DVD of the *Gospel Standard,* this contains the entire text of the *Friendly Companion* magazine from its recommencement by John Gadsby in 1875, as a magazine primarily for the young, until the present. It is fully indexed and searchable.

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12(b) Roundwood Lane, Harpenden, Herts. AL5 3BZ, and Agents.
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Collected together for the first time, this little book contains the spiritual experience of a child of God, as contained in diary extracts, letters and poetry written by Rhoda Gosden (1872-1962). Not known to many people today, Mrs. Gosden was the wife of Mr. John H. Gosden (1882-1964), the pastor at Priory Chapel, Maidstone and Editor of *The Gospel Standard* magazine. Mrs. Gosden was quickened into spiritual life when 18 years of age; she was well taught of the Lord.

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TBS **Trinitarian** Bible Society

REGISTERED CHARITY NUMBER: 233082 (ENGLAND) SC038379 (SCOTLAND)

The 182nd Annual General Meeting

will be held, God willing, commencing at

11.00 a.m. on Saturday, 21st September 2013

at the Metropolitan Tabernacle, Elephant and Castle, London, SE1 6SD

including information on the Society's continuing work, an update on recent publications and ongoing projects, and an address on the Society's new Abkhaz project. Following the Business Meeting, lunch will be provided, after which, at 2.00 p.m., a Service of Worship will be held, God willing.

All friends of the Society are most welcome

Gospel Standard Bethesda Fund

BETHESDA HOMES

At the time of placing this advertisement there are vacancies for residents in the Bethesda Homes at **Brighton** (2 single), **Harpenden** (3 single, 2 double) and **Studley** (2 single, 1 double).

SHORT-STAYS IN BETHESDA HOMES

Short-stays can normally be arranged in any of the Homes subject to vacancies. Reduced rates apply to short-stays, and additional assistance can be given from the Short-stay Residents Fund if necessary (whilst funds last).

Further details regarding all the above vacancies can be obtained from the General Manager, Mr. A.J.H. Topping, Bethesda General Office, 12(b) Roundwood Lane, Harpenden, Herts. AL5 3BZ. (Telephone – 01582 460522). Email generaloffice@gsbf.org.uk

NOTICE FOR FRIENDS IN THE USA

Mr. R.G. Wells, Pastor, Bexley

is engaged to preach, if the Lord will, at the following churches in the USA.

Choteau (Old Paths), Montana, U.S.A.

Wednesday	4 September	7.30 p.m.
Lord's Day	8 September	10.00 a.m. & 3.00 p.m.
Monday	9 September	7.30 p.m.

(for further details contact Mr. M. T. Pickett: Tel. 406 466 3433)

Sheboygan (Hope), Wisconsin, U.S.A.

Friday	13 September	4.00 p.m. & 7.30 p.m.
Lord's Day	15 September	9.30 a.m. & 5.00 p.m.
Tuesday	17 September	7.30 p.m.

(for further details contact Mr. G.L. TenBroeke: Tel. 920 457 5161)

Grand Rapids (Zion), Michigan, U.S.A.

Friday	20 September	4.00 p.m. & 7.00 p.m.
Lord's Day	22 September	9.30 a.m. & 6.00 p.m.
Monday	23 September	7.30 p.m.

(for further details contact Mr. J.K. Stehouwer: Tel. 616 453 2892)

GOSPEL STANDARD BAPTIST LIBRARY

5 Hove Park Gardens, Hove, East Sussex. BN3 6HN

The Library has an excellent collection of books, some of which are quite rare. It has a range of literature for old and young which includes doctrine and experience, biographical and historical interest and comprehensive indices for research – it is hoped that there are some articles of interest for all.

Books can be borrowed for 3 months free of charge. The catalogue can be accessed on-line to download and browse, or a printed version is available.

A list of new Accessions to the Library will be available on the website and a Newsletter on items of value or interest - both will be bi-annual.

The Library is open most mornings from 9.30-12.30, except Sundays, or by arrangement. Visitors are always welcome. Tel: 01273 559813 e-mail:gsblibrary@talktalk.net www.gospelstandard.org.uk/gs-library

HOPE LIBRARY, SHEBOYGAN is affiliated to the Library for friends in USA or Canada. Tel: 920-457-5161 e-mail: gslibraryusa@gmail.com

THE GOSPEL STANDARD

Founded 1835

No. 2139

Vol. CLXXIX

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All communications, correspondence, books and other publications should be sent to the Editor, who must approve any books and pamphlets prior to advertising.

EDITOR:

Mr. B.A. Ramsbottom, 169 Tennyson Road, Luton. LU1 3RP.

ADVERTISEMENTS

These must be sent to **Mr. D.S. Cooper, Orchard House, Mallins Lane, Longcot, Oxon. SN7 7TE, Tel: 01793 784606,** by the seventh day of the month preceding desired insertion.

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ORDERS FOR MAGAZINES

Annual Subscriptions incl. Postage:	U.K. £	U.S.A. $	Australia A$	Holland €
THE GOSPEL STANDARD	18.00	43.00	48.00	29.00
THE FRIENDLY COMPANION	12.60	34.00	38.00	24.00
ONE G.S. AND ONE F.C.	27.00	58.00	63.00	38.00

UNITED KINGDOM

Mr. D.J. Christian, 5 Roundwood Gardens, Harpenden, Herts. AL5 3AJ Telephone 01582 762717. Email: ddjchristian@btinternet.com

UNITED STATES

Mr. J.K. Stehouwer, Zion, 1710 Richmond Street, N.W., Grand Rapids, Mich. 49504. Tel: +1 616 453 2892.

AUSTRALIA

Mr. H.J. Flitton, 33 Vermont Avenue, Corio, Victoria 3214, Australia. Tel: +61 (0) 3 5274 9118.

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Mr. G. Clements, Westeinde 57, 2969 BM, Oud-Alblas, The Netherlands. Tel: +31 (0) 184 691091.

DELIVERY OF MAGAZINES

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LIST OF CHAPELS AND MINISTERIAL SUPPLY

This list, published bi-monthly, in January, March, May, July, September and November includes only those ministers and churches who have voluntarily signified their agreement with the Articles of Faith of the Gospel Standard Societies.

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Donations towards the cost of printing this List from our churches or individual readers will be greatly appreciated.

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All donations will be acknowledged in this magazine, over the printed List, but will friends kindly enclose a stamped addressed envelope if they require a receipt.

If the Lord will, a meeting of the Gospel Standard Committee will be held on Friday, 11 October 2013, at 9.30 a.m.

AMENDMENTS TO LIST OF MINISTERS, CHAPELS AND SERVICES

Braintree (Salem): Will friends please note that, the correspondent of Braintree is now Dr. G. Christie, 4 The Raven, The Street, Berden, Herts. CM23 1AT. Telephone 01279 777456. Email: garychristie1@btinternet.com

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Acknowledgement of Donations. Received with sincere thanks: Birkenhead, Chippenham, Colnbrook, Dicker, Handcross, Luton (Bethel), Maidstone, Nottingham, Ossett, Ripley, Sedgley (Hope), Southery, Tunbridge Wells, Uffington, GDB, DEC, RDGF, RF FAI, PBP, TJR.

Total for period 8, November 2012 to 6, September 2013: £963.75.

SPECIAL SERVICES

(Cost of insertion: £7.00)

If the Lord will, Special Services will be held as follows:

ALLINGTON, "Bethel" – Thanksgiving Service, Saturday, 26 October. Mr. T.J. Pocock, aft. 3.00. Collection for the Cause.

ASHWELL, "Zoar" – Thanksgiving Services, Wednesday, 16 October. Mr. T.J. Pocock, aft. 3.30; eve. 7.00. Tea provided. Collection for the Cause.

ATTLEBOROUGH, "Jireh" – Chapel Anniversary Services, Saturday, 12 October. Mr. B.A. Ramsbottom, aft. 3.00; eve. 6.00. Tea provided. Collection for the Mombasa Mission Charity.

BEXLEY – 167th Church Anniversary and Pastor's 6th Anniversary Service, Saturday, 12 October. Mr. H. Sant, aft. 3.00. Tea provided. Collection for the Cause.

CHIPPENHAM, "Old Baptist" – Thanksgiving Service, Wednesday, 2 October. Mr. Robert Field, eve. 7.00. Collection for the Gadsby Memorial Fund.

CRANBROOK – Thanksgiving Services, Thursday, 24 October. Mr. A. Chapman, aft. 3.30; eve. 6.30. Tea provided. Collection for the Savannah Education Trust.

CROYDON (Tamworth Road) – Thanksgiving Service, Thursday, 3 October. eve. 7.00. Collection for Blythswood.

CROYDON (Tamworth Road) – United Prayer Meeting for Churches and Nation, Thursday, 31 October. eve. 7.15.

EAST PECKHAM, "Providence" – Thanksgiving Services, Wednesday, 9 October. Mr. T.J. Rosier, aft. 3.30; Mr. D.E. Cornford, eve. 6.30. Tea provided. Collection for Chapel Funds.

EASTBOURNE (Grove Road) – Special Prayer Meeting, Friday, 25 October. eve. 7.15.

FENSTANTON – Thanksgiving Service, Tuesday, 1 October. Mr. J.E. Pack, eve. 7.15. Collection.

GUILDFORD, "Bethel" – Special Service, Wednesday, 23 October. eve. 7.00. Collection for the Trinitarian Bible Society.

HAYNES, "Ebenezer" – Harvest Thanksgiving Service, Wednesday, 9 October. Mr. H. Sant, eve. 7.00. Collection for Blythswood Care.

HAYWARDS HEATH, "Jireh" – Thanksgiving Service, Thursday, 3 October. Mr. T.J. Rosier, eve. 7.00. Collection for the Trinitarian Bible Society.

HEATHFIELD, "Ebenezer" – Thanksgiving Services, Wednesday, 2 October. Mr. P.B. Pont, aft. 3.30; eve. 6.30. Tea provided. Collection for the Gadsby Memorial Fund.

LEATHERHEAD, "Mount Zion" – Thanksgiving Service, Wednesday, 16 October. Mr. P. Woodhams, eve. 7.15. Collection for the Bethesda Fund.

MATFIELD, "Ebenezer" – Thanksgiving Services, Tuesday, 15 October. Mr. J.W.D. Buss, aft. 3.30; eve. 6.30. Tea provided. Collection for the Gadsby Memorial Fund.

MAYFIELD – Thanksgiving Service, Tuesday, 8 October. eve. 7.00. Collection for the Bethesda Fund.

NORWICH, "Zoar" – Thanksgiving Services, Wednesday, 16 October. Mr. J.F. Ashby, aft. 3.00; eve. 6.00. Tea provided. Collection for the Cause.

READING, "Zoar" – Thanksgiving Service, Tuesday, 1 October. Mr. T.J. Pocock, eve. 7.00. Collection for the Cause.

REDHILL, "Hope" – Thanksgiving Services, Friday, 1 November. Mr. B.A. Ramsbottom, aft. 3.30; eve. 6.30. Tea provided. Collection for the Distribution Fund.

REDHILL (Station Road) – Thanksgiving Service, Wednesday, 2 October. Mr. Richard Field, eve. 7.00. Collection for Chapel Insurance.

RICHMOND, "Ebenezer" – Thanksgiving Service, Friday, 11 October. Mr. T.J. Pocock, eve. 7.00. Collection for the Bethesda Fund and the Gadsby Memorial Fund.

RIPLEY, "Ebenezer" – Harvest Thanksgiving Service, Thursday, 3 October. Mr. T.J. Pocock, eve. 7.15. Collection for the Cause.
SOUTHAMPTON, "Bethesda" – Special Prayer Meeting for our Land and Nation together with return of thanks for 60 years since the opening of the present Chapel, Saturday, 19 October. aft. 3.00. Tea provided.
STAPLEHURST, "Providence" – Thanksgiving Services, Saturday, 5 October. Mr. A. Chapman, aft. 2.30; eve. 5.30. Tea provided. Collection for the Pastor and the Savannah Education Trust.
STUDLEY, "Little Zoar" – Thanksgiving Service, Tuesday, 8 October. Mr. T.J. Rosier, eve. 7.00. Collection for the Free Grace Evangelistic Association.
SWAVESEY – Thanksgiving Services, Saturday, 19 October. Mr. G.D. Buss, aft. 3.00; eve. 6.15. Tea provided. Collection for the Oakington Chapel Building Repair Fund.
SWINDON, "Rehoboth" – Thanksgiving Service, Thursday, 3 October. Mr. H. Sant, eve. 7.00. Collection for the Bethesda Fund.
TENTERDEN, "Jireh" – Thanksgiving Services, Wednesday, 16 October. Prayer Meeting, aft. 2.30; Mr. R.K. Wheatley, aft. 3.30; eve. 6.30. Tea provided. Collection for the Pastor.
TUNBRIDGE WELLS, "Hanover" – Thanksgiving Service, Thursday, 3 October. Mr. P. Woodhams, eve. 7.00. Collection for the Roundwood Trust.

ADVERTISEMENTS AND NOTICES

(Cost of insertion: not exceeding 4 lines £7.00)

(**Note:** The acceptance of advertisements does not indicate a recommendation of the content of the advertisement, but is regarded as a service to readers and does not imply support or approval of any activities advertised.)

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TIMOTHY GROSE member of the Church at Clarence Street, Penzance and in recent times an appreciative reader of the Gospel Standard, died on 24 August 2013 aged 70.

LIFE, LETTERS AND SERMONS OF JESSE DELVES (1891 – 1980), the Pastor of Ebenezer Chapel, Clapham, London, for over 40 years: Hardback; 265 pages with six photographs. £5.00 (plus £2.36 postage). Obtainable from Mr. G.S. Collins, 12 Croft Road, Norbury, London, SW16 3NF. Tel: 020 8764 2708.

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For the assistance of Gospel Standard chapels, particularly with such matters as trusteeship, building repairs and improvements; and for the publication of sound literature.

All correspondence and enquiries relating to the general work of the Trust, together with donations and chapel collections, should be sent to the Secretary: **Mr. D.J. Playfoot, Cavepits, Marle Place Road, Brenchley, Tonbridge, Kent TN12 7HS. Tel: 01892 722184**.

All subscriptions from subscribers resident in North America should be sent to **Mr. G.L. TenBroeke, 1725 Plainwood Drive, Sheboygan, Wisconsin 53081, USA**, cheques payable to Hope Baptist Chapel, Sheboygan. All other subscribers should send to **Mr. M.G. Bailey, Teviot, Woodchurch Road, Tenterden, Kent, TN30 7AL. Tel: 01580 763604.** The minimum subscription is £1 (US $2).

All correspondence, donations and enquiries relating to the publications of the Trust should be sent to: **The Publications Centre, 12(b) Roundwood Lane, Harpenden, Herts. AL5 3BZ. Tel: 01582 765448.**

GOSPEL STANDARD BETHESDA FUND

This Fund is for the support of the Bethesda Homes and Flatlets for elderly people at Brighton and Hove, Harpenden, Redhill and Studley, and for assistance towards home nursing.

General enquiries relating to the work of Bethesda, applications for residence in the Homes or Flatlets and Chapel collections, donations and subscriptions, should be addressed to the General Manager: **Mr. A.J.H. Topping, Bethesda General Office, 12(b) Roundwood Lane, HARPENDEN, Herts. AL5 3BZ. Telephone 01582 460522. Fax 01582 460790. Evening: 07525 067708. Email: generaloffice@gsbf.org.uk & trevor.scott@gsbf.org.uk**

GOSPEL STANDARD BETHESDA HOMES

Brighton & Hove: 5 Hove Park Gardens, Old Shoreham Road, Hove, Sussex BN3 6HN. **Tel**: **01273 735735**. E: brightonmanager@gsbf.org.uk & brightonadmin@gsbf.org.uk Home Manager: **Miss Sarah Williamson**. Administrative Assistant : **Mrs. Elizabeth Chewter.**

Harpenden: 201 Luton Road, Harpenden, Herts. AL5 3DD. (Entrance and car park 12b Roundwood Lane) **Tel: 01582 761359.** Residents: 01582 715637. E: harpendenmanager@gsbf.org.uk & harpendenadmin@gsbf.org.uk Off-duty staff: 01582 467241. Acting Home Manager: **Miss Janet House**. Administrative Assistant : **Mr. Adrian T. Pickett.**

Studley: Church Road, Derry Hill, Calne, Wilts. SN11 9NN. **Tel: 01249 816666.** Residents: 01249 812692. E: studleymanager@gsbf.org.uk Acting Home Manager: **Mrs. Pauline Redmond**. Local Secretary: **Mr. H. Mercer**, 8 Fairleigh Rise, Kington Langley, Chippenham, Wilts. SN15 5QF. Tel: 01249 758877.

Harpenden Flatlets: 203 Luton Road, Harpenden, Herts. AL5 3DE.
Warden: **Mr. A. Rayner,** 4 Turnpike Drive, Luton LU3 3RA. Tel: 01582 576371

Redhill Flatlets: 3 White Post Hill, Redhill, Surrey RH1 6AN.
Warden: **Mr. F. Hayden**, 20 Blackborough Road, Reigate, Surrey RH2 7BT. Tel: 01737 247031.

Gospel Standard Bethesda Fund

BETHESDA HOMES

At the time of placing this advertisement there are vacancies for residents in the Bethesda Homes at **Harpenden** (3 single, 2 double) and **Studley** (2 single, 1 double).

SHORT-STAYS IN BETHESDA HOMES

Short-stays can normally be arranged in any of the Homes subject to vacancies. Reduced rates apply to short-stays, and additional assistance can be given from the Short-stay Residents Fund if necessary (whilst funds last).

Further details regarding all the above vacancies can be obtained from the General Manager, Mr. A.J.H. Topping, Bethesda General Office, 12(b) Roundwood Lane, Harpenden, Herts. AL5 3BZ. (Telephone – 01582 460522). Email generaloffice@gsbf.org.uk

Gospel Standard Trust Publications

THE KING JAMES BIBLE

Edited by J.R. Broome

Published to mark the 400th anniversary of the Authorised Version of the Bible, this book consists of an address on the AV given by Mr. Stephen Hyde, a newly written History of the English Bible by Mr. J.R. Broome, The Translators to the Reader, being the original preface to the AV by Myles Smith, and a reprint of The Old Is Better by Mr. Alfred Levell. It is hoped this will prove to be of interest to those who value this most excellent English translation of the Word of God.

142 pages Paperback £3.50 + £1.10 postage

Available from: ***Gospel Standard Trust Publications***
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The Midlands: Mr. N. Shaw, 17 Hathaway Road, Four Oaks, Sutton Coldfield, West Midlands, B75 5HY. (Tel. 0121 308 4409) E: nt.shaw@btinternet.com

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207 pages Hardback £13.00 + £2.20 postage

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Tel: 01582 765448 Fax: 01582 469148 www.gospelstandard.org.uk

Gospel Standard Trust Publications

SOME PURITAN DIVINES

by J.R. Broome

Puritanism came to this country with the return, at the beginning of the reign of Queen Elizabeth I, of a large body of men who had gone into exile under the persecutions of Queen Mary. Among the Puritans were very many learned divines and able ministers such as John Owen and Thomas Goodwin. They produced a library of commentaries and theological works, many of which have been reprinted in the last fifty years. This book gives brief accounts of thirteen of them.

99 pages Paperback £4.75 + £1.10 Postage

CONTEMPLATIONS ON THE GOD OF ISRAEL

by William Huntington

2013 marks the 200th anniversary of the death of William Huntington. This book, widely regarded as among the best of his works, was first published in 1802. It takes the form of a series of nineteen letters written to Jenkin Jenkins, Huntington's closest friend and fellow minister, in which he expounds the doctrine of the Trinity. In the words of J.H. Gosden, "The subject is superlative: that of the blessed Trinity in Unity, with especial emphasis on the Personality and work of the Holy Ghost …"

270 pages Paperback £8.00 + £1.60 Postage

THE GOSPEL CHURCH

by J.H. Gosden

This booklet is taken from several articles which appeared in the *Gospel Standard* in 1936. The author seeks to expound the Scriptural view of the Gospel Church under the headings of Constitution, Ordinances, Ministry, Pastorate, Deacons, Discipline and Inter-church Relationships.

34 pages Booklet £2.50 + £0.50 Postage

Available from: ***Gospel Standard Trust Publications***
12(b) Roundwood Lane, Harpenden, Herts AL5 3BZ and agents.
Tel No: 01582 765448 www.gospelstandard.org.uk

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5 Hove Park Gardens, Hove, East Sussex. BN3 6HN

The Library has an excellent collection of books, some of which are quite rare. It has a range of literature for old and young which includes doctrine and experience, biographical and historical interest and comprehensive indices for research – it is hoped that there are some articles of interest for all.
Books can be borrowed for 3 months free of charge. The catalogue can be accessed on-line to download and browse, or a printed version is available.
A list of new Accessions to the Library will be available on the website and a Newsletter on items of value or interest - both will be bi-annual.
The Library is open most mornings from 9.30-12.30, except Sundays, or by arrangement. Visitors are always welcome. Tel: 01273 559813 e-mail:gsblibrary@talktalk.net www.gospelstandard.org.uk/GS-Library

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SERVICES IN CORNWALL - 2014

The Trustees have once again given their permission for Services to be held at the Chapel at Kerley Downs (near Baldhu) in 2014. If the Lord will, they will be held on the following dates:

Lord's Day	13 July	Mr. J.R. Rutt
Lord's Day	10 August	Mr. B.R. Sayers
Lord's Day	17 August	Mr. B.E. Izzard

Services will commence at 10.30 a.m. and 2.30 p.m.

Collections will be taken for the Kerley Downs Chapel Funds.

The Trustees have asked that their gratitude and deep appreciation might be conveyed to all who so kindly contributed to the collections in 2013. These amounted to a total of £627.50. The money donated represents the principle source of income to the Chapel. Through the continuing generosity of those who give the Trustees are able to maintain the fabric of the building and to improve the existing facilities.

Enquiries concerning the services please telephone 01793 765162

CHRISTIAN VALUES IN EDUCATION

EASTERN REGIONAL MEETING

Saturday 9 November 2013 G.W.
At 3.00 p.m. in
St. George's Church Hall, Common View,
Letchworth. SG6 1DA

A Presentation entitled

Holding Fast to Holy Matrimony

Speaker: Mr. G.E. Hadley

Separate meeting for children 5 – 10 years.

All are welcome.

Light refreshments after the meeting

www.cvie.org.uk/Events.aspx or telephone Mr. G.E. Hadley 01462 686803

Gospel Standard Trust Publications

SOME EIGHTEENTH CENTURY HYMNWRITERS

By J.R. Broome

The eighteenth century saw the introduction of hymn singing into the churches. The first notable hymnwriter was Isaac Watts, who published his *Hymns and Spiritual Songs* in 1707. As the century progressed hymns were published by quite a number of writers, and this book gives short biographies of some of them (Watts, Charles Wesley, Newton, Berridge, Toplady, Hart, Cennick, Anne Steele and Doddridge), and mentions some of the hymns they wrote. Never since has the quantity and quality of these hymns been equalled.

85 pages Paperback £4.25 + £1.10 postage

Available from: ***Gospel Standard Trust Publications***
12(b) Roundwood Lane, Harpenden, Herts AL5 3BZ and agents.

THE GOSPEL STANDARD

Founded 1835

No. 2140

Vol. CLXXIX

NOVEMBER 2013

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UNITED STATES
Mr. G. Tenbroeke, 1725 Plainwood Drive, Sheboygan, Wisconsin 53081, USA. Tel: +1 920 457 5161.
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Acknowledgement of Donations. Received with sincere thanks: Barton le Clay, Brighton, Carshalton, Colnbrook, Eastbourne, East Peckham, Fenstanton, Grove, Leatherhead, Leeds, Little Downham Fen, Luton (Ebenezer), Manchester, Mayfield, Northampton, Reading, Redhill (Hope), Richmond, Rye, Scaynes Hill, Sedgley (Moden Hill), Southampton, Southill, Staplehurst, Stone-in-Oxney, Stotfold, Studley, Tenterden, Trowbridge, Uckfield, JFA, BEI.
Total for period 7, September to 7, October 2013: £1,222.00.

LIST OF CHAPELS, TIMES OF SERVICES AND MINISTERS' ENGAGEMENTS

Note: Ministers' Engagements are printed for each month in the following order: (1) Lord's Days where the date is followed by a semi colon (;) and (2) Week Days where the date is followed by a comma (,). Where a minister has more than one engagement in the month at a chapel the dates are grouped together.

God willing, ministers will supply as indicated:

Allington (Bethel), Nr. Devizes, Wilts. SN10 3NN – Lord's Day 10.30 & 2.30(6.00 if eve); Week Eve 7.00 as announced. **Nov** J.F. Burrows 10; G.D. Buss 17(a); 24(a). **Dec** H. Mercer 1(a); 15(a); G.D. Buss 29(a).

Ampthill (Zoar), Oliver Street, Beds. MK45 2SA – Lord's Day 2.30.

Ashwell (Zoar), 14 Gardiners Lane, Herts. SG7 5LZ – Lord's Day 10.30 & 2.30; Tues 7.15; Prayer Mtg. 7.15 as announced. **Nov** J.R. Ince 10(a); Prayer Meeting 5, P.B. Pont 12, A. Chapman 19, J.F. Ashby 26. **Dec** Prayer Meeting 3, G.E. Hadley 10, A. Chapman 17, No Service 24, 31.

Attleborough (Jireh), Attleborough Road, Nuneaton, Warwicks. CV11 4JN – Lord's Day 10.30 & 6.00: Sab. School 12.00 noon; Wk Eve. 7.15 as ann'nced. **Nov** B.E. Izzard 8(Fri), Prayer Meeting 15(Fri), G.E. Hadley 22(Fri), J.E. Pack 27(Wed). **Dec** B.A. Ramsbottom 8; G.W. Hyde 15; 13(Fri), Prayer Meeting 4(Wed), 20(Fri), 27(Fri).

Barton-le-Clay (Hope), Hexton Road, Beds. – Lord's Day 10.30 & 6.00; Thurs. 7.00. **Nov** B.E. Izzard 10(e); T.J. Pocock 7. **Dec** T.J. Pocock 1(e).

Bexley, Bourne Road, Kent DA5 1LQ – Lord's Day 11.00 & 6.00: P.Mtg. 10.00; Weds. 7.15. **Nov** R.G. Wells during month except for 13, 27. Richard Field 13, Prayer Meeting 20, J.F. Ashby 27. **Dec** R.G. Wells during month and 25(m, see advt Dec G.S.). Prayer Meeting 4, 11.

Biggleswade (Providence), Back Street, off Station Road, Beds. SG18 8JA – Lord's Day 10.30 & 6.00; Week Eve. 7.00: P. Mtg. Sat before 1st L.D. 7.00. **Nov** J.R. Ince 10; Prayer Meeting 2, 30, P.B. Pont 7(Thu), B.E. Izzard 12(Tue), G.W. Hyde 19(Tue). **Dec** B.E. Izzard 15(e, 6.15); 4(Wed), 29(e, 6.15); T.J. Pocock 12(Thu), P.B. Pont 19(Thu).

Birkenhead (Providence), 45a Storeton Road, Prenton, CH43 5TW – Lord's Day 11.00 & 3.00; Weds. 6.30; Prayer Meeting Mon. 6.30 as annc'd. **Nov** N.H. Roe 10; 6, 13, 20, 24; 27. **Dec** N.H. Roe 1; 4, 11, 18, 22; 23(Mon), 29; 30(Mon).

Blackboys (Hope), Lewes Road, Nr. Uckfield, East Sussex, TN22 5JL – Lord's Day 10.30 & 2.00: P.Mtg. 1.15; Alt. Weds. 7.00; P.Mtg. Tues. 7.00. **Nov** J.L. Rosier 3; 13, 17; 24; Robert Field 10; D.E. Cornford 27. **Dec** J.L. Rosier 1; 8; 11, 15; 22; 25(m, see advt Dec G.S.), 29; No Prayer Meeting 10(Tue), 24(Tue).

Blunsdon Hill, Nr. Swindon, Wiltshire. SN26 8BY – Lord's Day 10.00 & 2.30; Tues. 7.00 Preaching or Prayer Mtg. **Nov** H. Mercer 3; 17; B.R. Sayers 10; 19, Prayer Meeting 5, 26, G.D. Buss 12. **Dec** B.R. Sayers 1(a); 8; 22; H. Mercer 29(a); 25(Wed, m), 17, T.J. Pocock 3, Prayer Meeting 10, 30(Mon).

Bodle Street (Ebenezer), Bodle Street Green, East Sussex BN27 4RB – Lord's Day 10.45 & 2.00; Fri. 7.00 Preaching or Prayer Meeting. **Nov** D.E. Cornford 17; B.P. Mercer 22, Prayer Meeting 29. **Dec** B.P. Mercer 29(a); R.K. Wheatley 6, Prayer Meeting 27.

Bournemouth (Mount Zion), Wallisdown Heights Day Centre, 121 Canford Avenue. BH11 8SH – Lord's Day 10.30 & 2.00 (Apr-Sep): 10.30 & 1.30 (Oct-Mar) ; Thurs. 7.00. **Nov** G.D. Buss 14.

Brabourne Lees (Zion), Canterbury Road, Kent TN25 6QS – Lord's Day 10.30 & 2.15; Tues. 7.00 Preaching or Prayer Meeting. **Nov** Joseph Rutt 6(Wed), R.K. Wheatley 19. **Dec** J.B. Hart 15; T.J. Rosier 4(Wed).

Braintree (Salem), 171 Bradford Street, Essex CM7 9AU – Lord's Day 10.30 & 2.15(6.00 if eve.); Weds. 7.00 as announced. **Nov** A. Chapman 3; Prayer Meeting 6, G.D. Buss 19(Tue), T.J. Rosier 27. **Dec** G.E. Hadley 22(e); 29(e); P.J. Cottingham 5(Thu), Prayer Meeting 11.

Brighton (Galeed), 80 Gloucester Road (Nr. Station), Sussex, BN1 4AP – Lord's Day 10.45 & 6.30:P.Mtg. 10.00; Weds. & Fri. 7.00 Preaching or PM. **Nov** Robert Field 3(e); T.J. Pocock 10(e); D.E. Cornford 6, J.F. Ashby 13, G.W. Hyde 22(Fri). **Dec** J.B. Hart 1; P.J. Cottingham 22(e); 29(e); J.F. Ashby 4, 11, G.W. Hyde 20(Fri).

Bromley (Rehoboth), Highland Road (London Road end), Kent BR1 4AD – Lord's Day 11.00 & 2.30; Weds. 7.00 (3rd Preaching, others Prayer Mtg.). **Nov** Prayer Meeting 6, 13, 27, Jabez Rutt 20. **Dec** Prayer Meeting 4, 11.

Broughton Gifford, The Common, Melksham, Wiltshire. SN12 8LY – Lord's Day 2.30; Week Eve. 7.00 as ann'cd. **Dec** G.D. Buss 15(a).

Canterbury (Zoar), Burgate Lane, (Nr. Bus Station), Kent – Lord's Day 6.30; Thurs. 7.00 as announced. **Nov** G.W. Hyde 3; 10; 17. **Dec** G.W. Hyde 1; 8; 22; 29; J.B. Hart 15.

Carshalton (Salem), 9 Windborough Road, Surrey SM5 4QJ – Lord's Day 11.00 & 6.00: P.Mtg. 2.30; Thurs. 7.00; P.Mtg. Tues. 7.30. **Nov** B.P. Mercer 17(m & a); G.W. Hyde 14.

Chippenham (Old Baptist), Chapel Lane, off High Street, Wilts. SN15 3EU – Lord's Day 10.30 & 6.00: P.Mtg. 1st L.D. 9.45; Weds. or as announced 7.15. **Nov** G.D. Buss 3; 13, 17; 24; Prayer Meeting 6, 20, 27, Special Service, 25(e, see advt). **Dec** G.D. Buss 1; 11, 15(10.00, 6.00); 22(10.00, 6.00); 25(m, 10.00), 29; H. Mercer 8(10.00, 6.00); Prayer Meeting 4, 18.

Clifton, Broad Street, Nr. Shefford, Beds. SG17 5RJ – Lord's Day 10.45 & 6.00; Thurs. 7.00; Prayer Mtg. as announced. **Nov** A. Chapman 17(e, 6.30); G.D. Buss 7, T.J. Rosier 14, Prayer Meeting 21(e, see advt). **Dec** G.E. Hadley 8(e); 15(e); 19, B.E. Izzard 22(e, 6.30); Richard Field 5, Robert Field 12, No Service 26.

Colnbrook, High Street, Nr. Slough, Berks. SL3 0LY – Lord's Day 11.00 & 6.00; Tues or Weds. 7.00; Prayer Mtg. First Fri. 7.00. **Nov** B.E. Izzard 5(Tue), G.E. Hadley 19(Tue), G.D. Buss 26(Tue). **Dec** G.W. Hyde 3(Tue), No Service 24(Tue), Richard Field 31(Tue).

Coppice, Caddick Street, Hurst Hill, Coseley, Bilston, West Midlands. WV14 9HJ – Lord's Day 10.45 & 6.00: P.Mtg. & S.Schl. 9.45; Mon. 7.15 as annc'd. **Nov** F.A. Ince 10; T.J. Rosier 4, Prayer Meeting 11, 25. **Dec** G.D. Buss 2, Prayer Meeting 9, 30, Special Service, 21(a, see advt Dec G.S.), Service 25(Wed, 10.00).

Cranbrook, St. David's Bridge, Kent, TN17 3HN – Lord's Day 11.00 & 6.30; Thurs. 7.00. **Nov** R.K. Wheatley during month except for 28. G.W. Hyde 28. **Dec** R.K. Wheatley during month and 25(m, see advt Dec G.S.) except for 9(e). United Prayer Meeting 9(Mon, e, 7.30).

Croydon (Providence), West Street, Surrey CR0 1DG – Lord's Day 10.30 & 6.30; Weds. 7.15; Prayer Meeting Weds. 7.15 as annc'd. **Nov** Richard Field 24; Prayer Meeting 6, 20. **Dec** Reading Services 8; Prayer Meeting 4, 18, Joseph Rutt 11, Service 25(m, 10.30).

Croydon, Tamworth Road, Surrey. CR0 1XW – Lord's Day 10.30 & 6.30; Preaching or Prayer Mtg. Thurs. 7.15. **Nov** Prayer Meeting 7, 21, Richard Field 28. **Dec** Prayer Meeting 5, 19, No Service 26.

Dicker (Zoar), Hailsham, East Sussex. BN27 4AT – Lord's Day 10.30 & 2.00: P.Mtg. 1.10; Thurs. 7.15; P.Mtg. Tues. 7.15. **Nov** Robert Field during month except for 10(a). R.K. Wheatley 10(a); No Prayer Meeting 19(Tue). **Dec** Robert Field during month and 25(m, see advt Dec G.S.) except for 12, 15. Joseph Rutt 12, No Service 26.

East Peckham (Providence), 13 The Freehold, Nr. Tonbridge, Kent TN12 5AA – Lord's Day 10.30 & 2.00; Thurs. 7.00; Prayer Mtg. 1st Thurs. 7.00. **Nov** J.F. Ashby during month. Prayer Meeting 7. **Dec** J.F. Ashby during month and 25(Wed, m, 9.30) except for 15. Prayer Meeting 5.

Eastbourne, Grove Road, East Sussex BN21 4TR – Lord's Day 11.00 & 6.30, 1st LD Mar, Jun, Sep, Dec 10.30; Wed 7.15, P.M. Mon 7.15. **Nov** B.P. Mercer during month except for 17, 27. S. Mercer 17; J.L. Rosier 27. **Dec** B.P. Mercer during month and 25(m).

Fenstanton, Church Lane, Nr. Huntingdon, Cambs. PE28 9JW – Lord's Day 10.30 & 2.30; Thurs. 7.15; Prayer Mtg. 3rd Thurs. 7.15. **Nov** B.E. Izzard during month. **Dec** B.E. Izzard during month and 25(m, see advt Dec G.S.) except for 8(m).

Gravesend (Providence), Milton Road, Opposite Park Place Flats, Kent, DA12 2RQ – Lord's Day 11.00 & 3.00(6.30 if eve.); Week Eve. 7.15 as announced. **Nov** J.F. Ashby 3(e); 10; P.J. Cottingham 17(e); J.B. Hart 24(e). **Dec** T.J. Rosier 8(a); J.F. Ashby 22(e); R.K. Wheatley 29(a, 2.30).

Great Yeldham (Hope), Toppesfield Road, Halstead, Essex. CO9 4HD – Lord's Day 10.30 & 2.15(6.30 if eve.). **Nov** J.B. Hart 3(e); P.J. Cottingham 24(e).

Grove, Main Street, Wantage, Oxon. OX12 7JG – Lord's Day 10.30 & 2.30; Thurs. 7.00 or as ann'ced; P. Mtg as ann'ced. **Nov** G.D. Buss 10; 22(Fri), B.R. Sayers 17; 14, 24; 28. **Dec** J.B. Hart 8; H. Mercer 22; P.B. Pont 5, B.R. Sayers 12, 19, 25(Wed, m).

Guildford (Bethel), The Bars (off Haydon Place), Surrey GU1 4LP – Lord's Day 11.00 & 6.00; P.Mtg. 10.00; Weds. 7.00; P.Mtg. 2nd Weds. 7.00. **Nov** Prayer Meeting 13, T.J. Rosier 20. **Dec** R.K. Wheatley 11.

Handcross (Zoar), High Street, West Sussex RH17 6BJ – Lord's Day 11.00 & 2.30; Preaching or Prayer Mtg. Weds. 7.00 as announced. **Nov** R.J. Bradstock during month except for 13, 17. Joseph Rutt 17; J.B. Hart 13. **Dec** R.J. Bradstock during month except for 15(a), 29. No Service 25.

Haslingden (Cave Adullam), Chapel Street, Lancs. – Services as announced.

Hastings (St. Leonards) (Ebenezer), Ponswood Road, Sedlescombe Road South, Silverhill, East Sussex TN38 9BU – Lord's Day 11.00 & 6.30; Weds. 7.15 alt Preaching or Prayer Mtg. **Nov** R.K. Wheatley 6, Richard Field 20. **Dec** Richard Field 8; 4.

Haynes (Ebenezer), Silver End Road, Beds. MK45 3PP – Lord's Day 10.30 & 2.00; Prayer Mtg. 2nd L.D. 6.30; Weds. 7.00. **Nov** Robert Field 6, J.E. Pack 13, B.E. Izzard 20. **Dec** G.E. Hadley 8; No Service 25.

Haywards Heath (Jireh), Sussex Road, West Sussex. RH16 4ED – Lord's Day 11.00 & 6.30:P. Mtg. 10.00; Thurs. 7.00; P.Mtg. last Fri. 7.00. **Nov** B.P. Mercer 28, Prayer Meeting 29(Fri). **Dec** D.E. Cornford 29; Richard Field 12, No Service 26, Prayer Meeting 27(Fri).

Heathfield (Ebenezer), Scotsford Road, Broad Oak, East Sussex TN21 8UD – Lord's Day 11.00 & 2.15; Thurs. 7.00; Prayer Mtg. 1st Thurs. 7.00. **Nov** D.E. Cornford 3; 10; 28, Prayer Meeting 7, B.P. Mercer 14, Joseph Rutt 21. **Dec** D.E. Cornford 1; 8; 12, 19, 25(Wed, m), Richard Field 15; T.J. Rosier 22(a); Prayer Meeting 5.

Horam (Ebenezer), Gun Lane, Pick Hill, East Sussex. TN21 0JP – Lord's Day 6.30; Alt. Weds. 7.00. **Nov** J.L. Rosier 3; 6, 17; 20, 24; Robert Field 10. **Dec** J.L. Rosier 1; 4, 8; 15; 18, 22; 29.

Irthlingborough (Providence), Finedon Road, Nr. Wellingborough, Northants. NN9 5UB – Lord's Day 10.30 & 3.00 (Nov-Mar): 10.30 & 6.00 (Apl-Oct); Thurs. 7.00. **Nov** J.E. Pack 3; 10; 17; Prayer Meeting 7, 14, 21, 28. **Dec** J.E. Pack 1; 8; 15; 22; 25(Wed, m, 10.45), 29; Prayer Meeting 5, 12, 19.

Jarvis Brook (Rehoboth), Walshes Road, Nr. Crowborough, East Sussex TN6 3RE – Lord's Day 11.00 & 2.00; Preaching or Prayer Meeting 7.00 as announced.

Kirkland, Longmoor Lane, Nateby, Nr. Garstang, Lancs. PR3 0JH – Lord's Day 10.30 & 2.15(June to September): 2.15 or 2.30(October to May). **Nov** Reading Service 3; 10. **Dec** Reading Service 1; 29.

Lakenheath, 27 Mill Road, Suffolk, IP27 9DU – Lord's Day 10.30 & 6.30; Week Eve. 7.00; Prayer Mtg. Fri. 7.00. **Dec** T.J. Rosier 5, Special Service, 25(see advt Dec G.S.).

Lamberhurst, Town Hill, Nr. Tunbridge Wells, Kent. TN3 8EN – Lord's Day 10.30 & 2.00; Thurs. 7.00; Prayer Mtg. Tues 7.00. **Nov** Jabez Rutt during month. **Dec** Jabez Rutt during month and 25(m, see advt Dec G.S.).

Leatherhead (Mount Zion), Church Road, Surrey, KT22 8AY – Lord's Day 11.00 & 6.00: P.Mtg. 10.15; Weds. 7.15 alt. Preaching or P.Mtg. **Nov** P. Woodhams during month except for 17. Prayer Meeting 6, 20. **Dec** P. Woodhams during month. Prayer Meeting 4, 18, 25(m, 10.15).

Leeds (Ebenezer), Grove Lane, Headingley, West Yorks. LS6 4AB – Lord's Day 11.00 & 2.45: P. Mtg. 1.45; Prayer Mtg. Thurs. 7.15. **Nov** N.H. Roe 3(a); F.A. Ince 24. **Dec** F.A. Ince 15.

Leicester (Zion), 1 Park Hill Drive (off Aylestone Road A426), LE2 8HS – Lord's Day 10.45 & 6.30 (aft.2.45): P.Mtg. 10.15; Thurs. 7.15; P.Mtg. Mon.7.15. **Nov** G.D. Buss 9(a, see advt), Prayer Meeting 11(Mon), J.E. Pack 18(Mon). **Dec** J.R. Ince 1(e); F.A. Ince 8; G.W. Hyde 15(a); 12, Prayer Mtg. 16(Mon), 31(see advt Dec G.S.).

Leicester, Evington, High Street, LE5 6FH – Lord's Day 11.00 & 6.00: P.Mtg 10.30; Weds. 7.30 alt. Preaching or P.Mtg.

Little Downham Fen, 4th Drove, Nr. Ely, Cambs. CB6 2ES – Services as announced. **Nov** T.J. Rosier 8. **Dec** T.J. Rosier 13.

Luton (Bethel), Chapel Street, Beds. LU1 5DA – Lord's Day 10.30 & 6.00; 1st Thur 7.30; P.Mtg.Thur 7.30, Mon pre 1st Thur. **Nov** B.A. Ramsbottom during month. **Dec** B.A. Ramsbottom during month and 25(Wed, m, 9.30) except for 8. G.D. Buss 8.

Luton (Ebenezer), Hastings Street, Bedfordshire. LU1 5BH – Lord's Day 10.30 & 6.00; Tues. 7.00: Prayer Mtg. Fri. 7.00 as announced. **Nov** F.A. Ince 3; A. Chapman 10(e); B.E. Izzard 24(e, 6.15); P.J. Cottingham 5, Richard Field 12, Prayer Meeting 15(Fri), T.J. Pocock 19, P.B. Pont 26. **Dec** A. Chapman 1; 15; 10, Prayer Meeting 20(Fri), No Service 24, 31.

Maidstone (Priory Chapel), Priory Road, Kent ME15 6NL – Lord's Day 10.45 & 6.00: P.Mtg.10.00; Tues. 7.15; P.Mtg. 1st Fri. 7.15. **Nov** T.J. Rosier during month except for 17. **Dec** T.J. Rosier during month and 25(Wed, m, 10.30). No Service 24.

Manchester, 39 Rochdale Road, M4 4HT – Lord's Day 10.30 & 6.00; Week Eve. 7.15; Prayer Mtg. Thurs. 7.15. **Nov** H. Mercer 10; J.E. Pack 24. **Dec** T.J. Rosier 2(Mon).

Matfield (Ebenezer), Maidstone Road, Kent. TN12 7JS – Lord's Day 10.30 & 2.30; Tues. 7.00; Prayer Mtg 4th Tues. 7.00. **Nov** Joseph Rutt during month. **Dec** Joseph Rutt during month and 25(m, see advt Dec G.S.).

Mayfield, West Street, East Sussex TN20 6DR – Lord's Day 11.00 & 6.00; Tues. 7.00 alt. Preaching or Prayer Mtg. **Nov** Prayer Meeting 12, 26, D.E. Cornford 19. **Dec** Prayer Meeting 10, No Service 24, 31.

Mount Bures (Hope), Nr Water Tower, Nr Colchester, Essex. CO6 2BD – Lord's Day 11.00 & 2.00; Tues. 7.00 Preaching or Prayer Mtg. as announced. **Nov** A. Chapman 10; J.B. Hart 24; P.B. Pont 5, Prayer Meeting 19. **Dec** Richard Field 29; G.E. Hadley 3, Prayer Meeting 17.

Northampton (Providence), The Headlands (corner of Thirlmere Avenue), NN3 2NU – Lord's Day 10.45 & 6.30; Weds. 7.45; Prayer Mtg. as announced. **Nov** G.E. Hadley 24(e); J.E. Pack 6, J.R. Ince 12(Tue, 7.30), Service 20(7.00).

Norwich (Zoar), St. Mary's Plain, Duke Street, Norfolk NR3 3AF – Lord's Day 10.45 & 6.30; Weds. 7.00 alt. Preaching or Prayer Mtg. **Nov** P.B. Pont during month except for 10. G.E. Hadley 10; Prayer Meeting 6, 20. **Dec** P.B. Pont during month and 25(m, 9.30). Prayer Meeting 3(Tue), 18.

Nottingham (Hope), Highurst Street, off Ilkeston Road, Nr. Canning Circus. NG7 3QA – Lord's Day 10.45 & 6.00(2.30 if aft.); Weds. 6.30; P.Mtg. 1st Weds. 6.30. **Nov** J.R. Ince during month and 3(m & a), 24(m & a) except for 10(m & a). Prayer Meeting 6. **Dec** J.R. Ince during month and 1(m & a) except for 15(e). F.A. Ince 15(e); Prayer Meeting 4.

Oakington, High Street, Cambridge. CB24 3AG – Lord's Day 10.30 & 6.00; Weds. 7.00; Prayer Mtg. 1st Weds. 7.00. **Nov** G.E. Hadley 3(e); 27, B.E. Izzard 17(e); Prayer Meeting 6. **Dec** Prayer Meeting 4, Service 14(e, see advt Dec G.S.), No Service 25.

Ossett (Ebenezer), 21 Queen Street, West Yorks. WF5 8AS – Lord's Day 11.00 & 6.00: P.Mtg. 10.20; Tues. 7.00. **Nov** N.H. Roe during month except for 10, 24. **Dec** N.H. Roe during month except for 1, 3, 22, 29.

Portsmouth (Salem), Shearer Road, off St. Mary's Road, Hants. PO1 5LP – Lord's Day 11.00 & 6.30; Thurs. 7.30.

Reading (Zoar), 23 South Street, Berks. RG1 4QU – Lord's Day 11.00 & 6.00; Tues. 7.00; Prayer Mtg. 7.00 as announced. **Nov** Reading Services 3; 10; 17; T.J. Pocock 24(e); 12, Reading Service 5, 19, B.R. Sayers 26. **Dec** Reading Services 8; 15; 29; H. Mercer 22(e); 3, Reading Service 10, 24, 31, T.J. Pocock 17.

Redhill (Hope), Shaw's Corner, Hatchlands Road, Surrey. RH1 6AP – Lord's Day 11.00 & 6.30; Tues. 7.15; Prayer Mtg. Fri. 7.15. **Nov** B.A. Ramsbottom 1(a & e, see advt).

Redhill, 37 Station Road, Surrey RH1 1QH – Lord's Day 11.00 & 6.30: P.Mtg.10.30; Weds. 7.30; Prayer Mtg. Mon. 7.30. **Nov** P.R. Mercer during month. **Dec** P.R. Mercer during month.

Richmond (Ebenezer), Jocelyn Road, Kew Road, Surrey TW9 2TJ – Lord's Day 10.30 & 6.00; Tues. or Fri. 7.00; Prayer Mtg. as announced. **Nov** T.J. Pocock 3(e); 22, Reading Services 10; 17; 24; Reading Service 1, 29, A. Chapman 8, P. Woodhams 15. **Dec** Reading Services 1; 8; 15; 22; 29; P. Woodhams 6, Reading Service 13, 27, T.J. Pocock 20.

Ripley (Ebenezer), Newark Lane, Surrey GU23 6BS – Lord's Day 10.45 & 2.30 (6.30 if eve.); Thurs. 7.15. **Nov** T.J. Rosier 7, T.J. Pocock 14, R.G. Wells 21, R.K. Wheatley 28. **Dec** Richard Field 1; Jabez Rutt 4(Wed), J.R. Ince 12, A. Chapman 19, No Service 26.

Rochdale (Hope), Hope Street, Lancs. OL12 0PJ – Services as announced.

Romford (Zoar), Carlisle Road, off Victoria Road, Essex. RM1 2QL – Lord's Day (11.00 as annc'd) 2.30 (6.00 if eve.); Fri. 7.00 as announced. **Nov** R.K. Wheatley 3; T.J. Rosier 10; 24; T.J. Pocock 17(e); R.G. Wells 8. **Dec** Service 8(e); R.K. Wheatley 15; 22; T.J. Rosier 29.

Rotherfield (Providence), South Street, Nr Crowborough, East Sussex. TN6 3LR – Lord's Day 10.30 & 2.00; Weds. 7.15 alt. Preaching or Prayer Mtg. **Nov** R.W. Woodhams 3; 20, 24(m); J.B. Hart 10; T.J. Rosier 6, Prayer Meeting 13, 27. **Dec** R.W. Woodhams 1; 4, 8(m); 25(m, 10.00), 29; R.K. Wheatley 8(a); D.E. Cornford 15; J.B. Hart 22; 18, Prayer Meeting 11.

Rye (Bethel), 13 Military Road, East Sussex. TN31 7NX – Lord's Day 6.30; Tues. 7.00 as announced. **Nov** P.J. Cottingham 3; 10. **Dec** P.J. Cottingham 8.

Scaynes Hill, Church Road, Haywards Heath, West Sussex. RH17 7NY – Lord's Day 11.00 & 2.15: P.Mtg. 1.45; Tues. 7.15. **Nov** T.J. Pocock 10; P. Woodhams 17; 19, Prayer Meeting 5, 26, R.K. Wheatley 12. **Dec** T.J. Rosier 1(a); 15; D.E. Cornford 22; Prayer Meeting 3, 10, 17, 31.

Sedgley (Hope), 26 Arcal Street, Dudley, West Midlands. DY3 1TG – Lord's Day 10.45 & 6.00; Weds. 7.00; Prayer Mtg. as announced Weds. 7.00. **Nov** Reading Services 10; F.A. Ince 17; 13, 27, A. Chapman 24; Prayer Meeting 6, B.R. Sayers 20. **Dec** F.A. Ince 1; 22; 25(m, 10.15), J.R. Ince 15; Prayer Meeting 4, G.D. Buss 10(Tue), G.W. Hyde 17(Tue).

Sedgley, Moden Hill, Ridgeway, Dudley, West Midlands. DY3 3UN – Lord's Day 10.45 & 6.00(2.30 if aft); Wk Eve. 7.00 & P. Mtg. as announced. **Nov** H. Mercer 24(m & a); 13(Wed, 6.30), G.D. Buss 28(Thu). **Dec** B.R. Sayers 29(m & a); G.W. Hyde 16(Mon).

Shoreham-by-Sea (Providence), 14 John Street, West Sussex BN43 5DN – Lord's Day 11.00 & 6.30; Thurs 7.00 as announced. **Nov** Prayer Meeting 14. **Dec** Reading Service 8(m); 22(m); Robert Field 22(e).

Sible Hedingham (Rehoboth), 108 Swan Street, Nr. Halstead, Essex CO9 3HP – Lord's Day 10.30 & 2.00(6.15 if eve.): P.M. 1.30;Wk Eve 7.00, P.M. 7.30. **Nov** P.J. Cottingham 24; B.E. Izzard 6(Wed), Special Service, 8(e, see advt), Prayer Meeting 20(Wed), G.E. Hadley 28. **Dec** J.B. Hart 29; Prayer Meeting 4(Wed), 11(Wed), T.J. Rosier 19, No Service 25(Wed).

South Chard (Bethel), School Lane, Nr. Chard, Somerset, TA20 2RU – Lord's Day 10.45 & 6.00; Prayer Meeting Weds. 7.15 or as announced. **Nov** J.C. Woodhouse during month except for 24. **Dec** J.C. Woodhouse during month and 25(m, 11.00) except for 8, 29.

South Moreton, Didcot, Oxon. OX11 9AG – Lord's Day 10.30 & 2.00; Weds. 7.00 alt. Preaching or Prayer Mtg. **Nov** T.J. Pocock during month except for 10. Prayer Meeting 6, 20. **Dec** T.J. Pocock during month and 25(m, 10.00) except for 8. Reading Services 8; Prayer Meeting 4, 18.

Southampton (Bethesda), Southcliff Road, Inner Avenue, Hants. SO14 6FH – Lord's Day 11.00 & 3.00; Prayer Mtg. Weds. 7.15 or as announced. **Nov** R.W. Woodhams 17. **Dec** T.J. Pocock 8(10.45, 2.45).

Southery, Churchgate Street, Downham Market, Norfolk, PE38 0ND – Lord's Day 11.00 & 6.00(2.30 if aft.); Tues. 7.00 Preaching or Prayer Mtg. **Nov** B.E. Izzard 3(e); A. Chapman 17(m & a); Robert Field 5, T.J. Rosier 13(Wed), G.E. Hadley 26. **Dec** B.E. Izzard 1(e); A. Chapman 8; 22(a); Prayer Meeting 3, Robert Field 11(Wed).

Southill, High Street, Nr. Biggleswade, Beds. SG18 9HU – Lord's Day 10.30 & 2.15; Tues. 7.15. **Nov** Prayer Meeting 5, 19, A. Chapman 12. **Dec** B.E. Izzard 10, Prayer Meeting 17, 31.

Staplehurst (Providence), Chapel Lane, Kent. TN12 0AJ – Lord's Day 10.45 & 2.00; Weds. 7.30; Prayer Mtg. last Weds. 7.30. **Nov** P.J. Cottingham during month except for 24. Prayer Meeting 27. **Dec** P.J. Cottingham during month and 25(m, 10.30). Prayer Meeting 18.

Stone-in-Oxney, Appledore Road, Nr. Tenterden, Kent – Lord's Day 6.30 as announced (Mar-Oct).

Stotfold (Hope), Queen Street, Beds. SG5 4NX – Lord's Day 10.30 & 2.00; Usually Weds. 7.15; P.Mtg. 1st Mon. 7.30. **Nov** G.E. Hadley 3; 6, 13, 17; 20, 24. **Dec** G.E. Hadley 1; 4, 11, 15; 18, 22; 25(m, 10.00), 29.

Studley (Little Zoar), Studley Lane, Nr. Calne, Wilts. SN11 9NQ – Lord's Day 10.30 & 6.00; Tues. 7.00 Preaching or Prayer Mtg. **Nov** H. Mercer 3(e); 12, G.D. Buss 10(e); T.J. Pocock 5, 26, Prayer Meeting 19. **Dec** H. Mercer 15; T.J. Pocock 10, Prayer Meeting 17, 24, 31.

Swanwick Shore, 263 Bridge Road, Lower Swanwick, Nr. Southampton, Hants. – Lord's Day 10.45, aft. as announced 2.30; Prayer Mtg. Thurs. 7.00.

Swavesey, Middle Watch, Cambridge. CB24 4RW – Lord's Day 10.30 & 6.30; Week Eve. 7.00; Prayer Mtg. 7.00 as announced. **Nov** Richard Field 3; Prayer Meeting 10(m, 9.00); 4, J.L. Rosier 10; T.J. Rosier 17; J.R. Ince 24(e); Jabez Rutt 12, Special Service, 22(e, see advt), G.W. Hyde 26. **Dec** B.E. Izzard 8; 3, Robert Field 15; 10, A. Chapman 22; Prayer Meeting 9, T.J. Rosier 18, J.E. Pack 27.

Swindon (Rehoboth), Prospect Hill, Wilts. SN1 3JW – Lord's Day 10.30 & 6.00; Thurs. 7.00. **Nov** B.R. Sayers 3; Richard Field 10; Prayer Meeting 14, G.D. Buss 21, T.J. Pocock 28. **Dec** G.D. Buss 5, 19, Prayer Meeting 12, No Service 26.

Tenterden (Jireh), Ashford Road, Bores Isle, St. Michaels, Kent TN30 6DE – Lord's Day 10.45 & 2.00: P.Mtg.10.00 & 1.15; Weds. 7.00; P.Mtg.as ann'ced. **Nov** G.W. Hyde during month. Prayer Meeting 4(Mon), 27. **Dec** G.W. Hyde during month and 25(m) except for 15. J.F. Ashby 15; Prayer Meeting 2(Mon).

Thurlstone (Providence), Ingbirchworth Road, Nr. Penistone, S.Yorks. – Lord's Day 10.30 & 2.30; Weds. 2.30. **Nov** J.R. Ince 17(a). **Dec** N.H. Roe 8(a); F.A. Ince 29.

Trowbridge (The Halve), 30 The Halve, Wilts. BA14 8SA – Lord's Day 10.30 & 6.00(2.30 if aft.); Week Eve. 7.15 Preaching or P.Mtg. **Nov** H. Mercer 17(e); 21, Prayer Meeting 7, 14, 28. **Dec** H. Mercer 1; T.J. Pocock 8(e); 29(e); P.B. Pont 6, G.D. Buss 12, 27, Prayer Meeting 19.

Tunbridge Wells (Hanover), Hanover Road, Kent TN1 1EY – Lord's Day 11.00 & 6.30: P.Mtg.10.00; Thurs. 7.00; Prayer Mtg. Mon. 7.00. **Nov** P.B. Pont 10; D.E. Cornford 24; G.W. Hyde 21. **Dec** No Prayer Meeting 23(Mon), No Service 26.

Uckfield, Foresters Hall, Harcourt Road, East Sussex. TN22 5DS – Lord's Day 6.30; Prayer Mtg. 1st Fri. 7.00. **Nov** No Service 3; 17; R.W. Woodhams 10; G.W. Hyde 24; Prayer Meeting 1. **Dec** P.J. Cottingham 1; 15; No Service 8; 29; Service 22; Prayer Meeting 6.

Uffington, Chapel Lane, Nr. Faringdon, Oxon. SN7 7RY – Lord's Day 10.30 & 6.00; Weds. 7.00. **Nov** J.B. Hart 17; Prayer Meeting 6, G.D. Buss 11(Mon), H. Mercer 20, B.R. Sayers 27. **Dec** B.R. Sayers 1; 11, 15; T.J. Pocock 8(e); A. Chapman 29; P.B. Pont 4, G.D. Buss 17(Tue).

West Row (Barn Chapel), The Green, Nr. Mildenhall, Suffolk. IP28 8QH – Lord's Day 10.30 & 2.30; Tues or Fri 7.00 Preaching or P.Mtg as announced. **Nov** J.L. Rosier 10(a); Richard Field 17; Prayer Meeting 1(Fri), G.E. Hadley 5(Tue), P.B. Pont 19(Tue). **Dec** A. Chapman 4(Wed), P.B. Pont 10(Tue), Prayer Meeting 20(Fri).

OVERSEAS CHAPELS

Melbourne, Victoria, AUSTRALIA (Zion), 536 Burwood Road, Hawthorn 3122. – Lord's Day 11.00 & 2.45; Weds. 7.15. **Nov** G. Seymour during month. **Dec** G. Seymour during month.

Ryde, New South Wales, AUSTRALIA (Ebenezer), 22 Blaxland Road – Lord's Day 11.00 & 2.45; Weds. 7.15. Services relayed from Melbourne.

Nobleford, Alberta, CANADA (Zion's Hope), – Services as announced.

Chilliwack, CANADA (Hope), British Columbia – Lord's Day 1.30 & 7.00; Thurs. 7.30.

Choteau, U.S.A. (The Old Paths), 720 First Street N.W., Choteau, Montana 59422 – Lord's Day 10.00 & 3.00; Week Eve. 7.30. **Nov** M.T. Pickett during month. **Dec** M.T. Pickett during month.

Grand Rapids, U.S.A. (Zion), 1710 Richmond Street, N.W. Grand Rapids, Michigan 49504 – Lord's Day 9.30 & 6.00; Weds. 7.30; Prayer Mtg. Mon. 7.30. **Nov** J.K. Stehouwer during month. **Dec** J.K. Stehouwer during month.

Sheboygan, U.S.A. (Hope), 1803 Georgia Avenue, Sheboygan, Wisconsin 53081 – Lord's Day 9.30 & 6.00; Weds. 7.30. **Nov** G.L. TenBroeke during month. **Dec** G.L. TenBroeke during month.

SPECIAL NOTICE

Paid advertisements of Special Services to be held in our Chapels will be accepted at the discretion of the Gospel Standard Committee. The name of the Minister engaged will be included if he is a member of a Gospel Standard Church and has agreed in writing his belief in our Articles of Faith and his walk and conduct are consistent therewith.

SPECIAL SERVICES

If the Lord will, Special Services will be held as follows:

CHIPPENHAM, "Old Baptist" – Special Service, Monday, 25 November. eve. 7.00. Collection for the Trinitarian Bible Society.
CLIFTON – Special Prayer Meeting, Thursday, 21 November. eve. 7.00. Address by Mr. A.W. Chapman.
LEICESTER, "Zion" – Anniversary Service, Saturday, 9 November. Mr. G.D. Buss, aft. 3.00. Tea provided. Collection for the Cause.
REDHILL, "Hope" – Thanksgiving Services, Friday, 1 November. Mr. B.A. Ramsbottom, aft. 3.30; eve. 6.30. Tea provided. Collection for the Distribution Fund.
SIBLE HEDINGHAM, "Rehoboth" – Special Service, Friday, 8 November. eve. 7.30. Collection for the Trinitarian Bible Society.
SWAVESEY – Special Service, Friday, 22 November. Mr. A.T. Pickett, eve. 7.00. Collection for the Trinitarian Bible Society.

THE GOSPEL STANDARD TRUST

For the assistance of Gospel Standard chapels, particularly with such matters as trusteeship, building repairs and improvements; and for the publication of sound literature.

All correspondence and enquiries relating to the general work of the Trust, together with donations and chapel collections, should be sent to the Secretary: **Mr. D.J. Playfoot, Cavepits, Marle Place Road, Brenchley, Tonbridge, Kent TN12 7HS. Tel: 01892 722184**.

All subscriptions from subscribers resident in North America should be sent to **Mr. G.L. TenBroeke, 1725 Plainwood Drive, Sheboygan, Wisconsin 53081, USA**, cheques payable to Hope Baptist Chapel, Sheboygan. All other subscribers should send to **Mr. M.G. Bailey, Teviot, Woodchurch Road, Tenterden, Kent, TN30 7AL. Tel: 01580 763604.** The minimum subscription is £1 (US $2).

All correspondence, donations and enquiries relating to the publications of the Trust should be sent to: **The Publications Centre, 12(b) Roundwood Lane, Harpenden, Herts. AL5 3BZ. Tel: 01582 765448.**

ADVERTISEMENTS AND NOTICES

(Cost of insertion: not exceeding 4 lines £7.00)

(**Note:** The acceptance of advertisements does not indicate a recommendation of the content of the advertisement, but is regarded as a service to readers and does not imply support or approval of any activities advertised.)

CHANGING YOUR CAR? We are a family run business supplying cars to order. The cars are professionally prepared to a high standard and delivered to your door. Part exchanges are welcome. Contact Mr. Richard D. Boyes on 01604 408895.
email: richardboyes856@btinternet.com

TOM HANKS passed away on 4 September 2013. The family wish to thank all friends for their loving messages of sympathy and their prayers at this sad time, in the loss of a very dear Father, Grandfather and Brother.

MR and MRS. SETH MERCER wish to thank all the dear friends who sent cards and good wishes on the occasion of their Diamond Wedding. Psalm 115 v. 1

DICKER "ZOAR" CHRISTMAS HYMN SINGING if the Lord will, on Saturday 7 December at 3.00 p.m. Address by Mr. R.D.G. Field. Collection for the Christian Institute. There will be a Gospel Standard Publications book stall.

HOLIDAY ACCOMMODATION

(Cost of insertion: not exceeding 4 lines £7.00)

LOCHINVER, NW SCOTLAND. Comfortable, warm, well equipped cottage. Beautiful scenery, mountains, white sandy beaches. Village amenities, churches within walking distance. Open all year, short breaks available. Sleeps 8+ cot. Contact 01525 874429, email: ansealladh@btinternet.com www.ansealladh.com

GOSPEL STANDARD BETHESDA FUND

This Fund is for the support of the Bethesda Homes and Flatlets for elderly people at Brighton and Hove, Harpenden, Redhill and Studley, and for assistance towards home nursing.

General enquiries relating to the work of Bethesda, applications for residence in the Homes or Flatlets and Chapel collections, donations and subscriptions, should be addressed to the General Manager: **Mr. A.J.H. Topping, Bethesda General Office, 12(b) Roundwood Lane, HARPENDEN, Herts. AL5 3BZ. Telephone 01582 460522. Fax 01582 460790. Evening: 07525 067708. Email: generaloffice@gsbf.org.uk & trevor.scott@gsbf.org.uk**

Cheques should be made payable to Gospel Standard Bethesda Fund.

Received with sincere thanks:

Donations and Subscriptions: Bank Giro Credits: £10; £10; £10; £10; £10; £10; £10; £15; £15; £15; £20; £20; £20; £50; £50; £50; £60; £60; £60; £60 £100; N057 £100; N060 £400

Chapel Receipts:

Forest Hill, Providence	N055	£586.00	
Luton, Ebenezer	N056	£150.00	
Cranbrook, St David's Bridge	N059	£44.60	
Clifton	N062	£100.00	
Manchester	N061	£276.00	
Guildford, Bethel	N063	£123.00	
Swavesey	N064	£750.00	Short stay Fund
Scaynes Hill	N065	£225.00	
Little Downham Fen	N066	£120.00	
Rotherfield, Providence	N068	£328.00	
		£2,702.40	

Legacy: Mr. Thomas Hills - £50,000.00

Total during June, July, August and September 2013: £53,867.60

CHRISTIAN VALUES IN EDUCATION

EASTERN REGIONAL MEETING

Saturday 9 November 2013 G.W.
At 3.00 p.m. in
St. George's Church Hall, Common View,
Letchworth. SG6 1DA

A Presentation entitled

Holding Fast to Holy Matrimony

Speaker: Mr. G.E. Hadley

Separate meeting for children 5 – 10 years.

All are welcome.
Light refreshments after the meeting
www.cvie.org.uk/Events.aspx or telephone Mr. G.E. Hadley 01462 686803

Gospel Standard Bethesda Fund

Bethesda maintains residential care homes and flatlets for elderly people from Gospel Standard Chapels

REGISTERED HOME MANAGERS REQUIRED FOR THE HARPENDEN AND STUDLEY HOMES

Applications are invited for these full time positions. Although demanding, these posts enjoy remuneration commensurate with the responsibilities of the position and in accordance with the salary scale, along with the many rewards of caring for the Lord's people during their last days.

With the support of the Committee and home staff, the successful applicants will be responsible for the day to day running of the home. They should have the following:

- Commitment to the care and welfare of the residents and their visitors.
- Ability to lead, motivate and supervise staff.
- A QCF Level 5 (or NVQ level 4) in Leadership in Health and Social Care (or the equivalent), or the ability to demonstrate that they are able to achieve this qualification within twelve months of appointment.
- A background in the care industry.

The closing date for applications is 16 December 2013.

For further details for this position, including a detailed job description, please apply to the General Manager, Mr A.J.H. Topping, Bethesda General Office, 12(b) Roundwood Lane, Harpenden, Herts. AL5 3BZ. Tel: 01582 460522.
E-Mail: generaloffice@gsbf.org.uk

Existing Bethesda Staff are encouraged to consider applying for these positions.

COMPANION TUNE BOOK

Black or Maroon £12.00, add **£2.36** for postage and packaging
Deduct £3.00 for purchases by those in full time education, young people and Sunday schools

Enlarged Copy (A4 size):
£15.00, add **£5.30** for postage and packaging

Obtainable from Mr. G.S. Collins, 12 Croft Road, Norbury, London, SW16 3NF.
Tel: 020 8764 2708.
Please make cheques payable to the Companion Tune Book Trust.

Gospel Standard Bethesda Fund

BETHESDA HOMES

At the time of placing this advertisement there are vacancies for residents in the Bethesda Homes at **Harpenden** (2 single, 1 double) and **Studley** (2 single, 1 double).

SHORT-STAYS IN BETHESDA HOMES

Short-stays can normally be arranged in any of the Homes subject to vacancies. Reduced rates apply to short-stays, and additional assistance can be given from the Short-stay Residents Fund if necessary (whilst funds last).

Further details regarding all the above vacancies can be obtained from the General Manager, Mr. A.J.H. Topping, Bethesda General Office, 12(b) Roundwood Lane, Harpenden, Herts. AL5 3BZ. (Telephone – 01582 460522). Email generaloffice@gsbf.org.uk

Gospel Standard Magazine Fund

MAGAZINE PRICES FOR 2014

The prices for the magazines have been maintained for four years despite increases in postage cost but it has become necessary to raise the prices for 2014.

Annual Subscriptions including postage

United Kingdom:

	Direct	Chapel Parcel
Gospel Standard	£20.00	£18.00
Friendly Companion	£13.50	£12.00
Both Magazines	£29.00	£27.00
Perception	£10.00	£10.00

Netherlands:

Gospel Standard	€30.00
Friendly Companion	€25.00
Both Magazines	€40.00
Perception	€15.00

U.S.A. and Canada:

	Air mail	Surface mail
Gospel Standard	$45.00	$39.00
Friendly Companion	$36.00	$33.00
Both Magazines	$60.00	$55.00
Perception	$21.00	

IMPORTANT NOTICE FOR FRIENDS IN U.S.A. and CANADA

Please note that all subscriptions should now be sent to:
Mr. G. Tenbroeke, 1725 Plainwood Drive, Sheboygan, Wisconsin 53081
Tel: +1 920 457 5161.

THE GOSPEL STANDARD

Founded 1835

No. 2141

Vol. CLXXIX

DECEMBER

2013

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LITERARY MATERIALS

All communications, correspondence, books and other publications should be sent to the Editor, who must approve any books and pamphlets prior to advertising.

EDITOR:

Mr. B.A. Ramsbottom, 169 Tennyson Road, Luton. LU1 3RP.

ADVERTISEMENTS

These must be sent to **Mr. D.S. Cooper, Orchard House, Mallins Lane, Longcot, Oxon. SN7 7TE, Tel: 01793 784606,** by the seventh day of the month preceding desired insertion.
Charges for advertisements ***(to be prepaid)***: £7.00 not exceeding 4 lines (approx. 44 words).
For larger or block advertisements:
Full page: £80.00: Half page and other sizes £5.00 per cm. of print run.
Please send cheques to Mr. Cooper, made payable to *Gospel Standard Publications*.

ORDERS FOR MAGAZINES

Annual Subscriptions incl. Postage:	U.K. £	U.S.A. $	Australia A$	Holland €
THE GOSPEL STANDARD	20.00	45.00	48.00	30.00
THE FRIENDLY COMPANION	13.50	36.00	38.00	25.00
ONE G.S. AND ONE F.C.	29.00	60.00	63.00	40.00

UNITED KINGDOM
Mr. D.J. Christian, 5 Roundwood Gardens, Harpenden, Herts. AL5 3AJ
Telephone 01582 762717. Email: ddjchristian@btinternet.com
UNITED STATES
Mr. G. Tenbroeke, 1725 Plainwood Drive, Sheboygan, Wisconsin 53081, USA.
Tel: +1 920 457 5161.
AUSTRALIA
Mr. H.J. Flitton, 33 Vermont Avenue, Corio, Victoria 3214, Australia.
Tel: +61 (0) 3 5274 9118.
HOLLAND
Mr. G. Clements, Westeinde 57, 2969 BM, Oud-Alblas, The Netherlands.
Tel: +31 (0) 184 691091.

DELIVERY OF MAGAZINES

Queries arising from non-delivery, postal delays, quantity in chapel parcels or other related matters connected with the magazines should be addressed to the Secretary of the Gospel Standard Societies: **Mr. D.J. Christian, 5 Roundwood Gardens, Harpenden, Herts. AL5 3AJ Telephone 01582 762717,** and **not** to the printers.

LIST OF CHAPELS AND MINISTERIAL SUPPLY

This list, published bi-monthly, in January, March, May, July, September and November includes only those ministers and churches who have voluntarily signified their agreement with the Articles of Faith of the Gospel Standard Societies.

It is expected that this solemn subscription will be honoured by all whose names appear by loyalty to our separate and distinct position as Gospel Standard Churches.

Engagements for insertion must reach **Mr. D.S. Cooper, Orchard House, Mallins Lane, Longcot, Oxon. SN7 7TE, Tel: 01793 784606. Email: david@dshc.ltd.uk** by the seventh of the month preceding desired insertion, but to ensure inclusion they should be sent several days before this date to allow for postal delays and availability of space. Correspondents are asked to state the Minister's full initials, and to keep Mr. Cooper informed of changes that occur.

Donations towards the cost of printing this List from our churches or individual readers will be greatly appreciated.

Cheques and Postal Orders should be made payable to *Gospel Standard Publications* and sent to Mr. Cooper.

All donations will be acknowledged in this magazine, over the printed List, but will friends kindly enclose a stamped addressed envelope if they require a receipt.

AMENDMENTS TO LIST OF MINISTERS, CHAPELS AND SERVICES

Scaynes Hill: Will friends please note that, the correspondent is now Mr. A.D. Main, Twyford, Lewes Road, Scaynes Hill, Haywards Heath, West Sussex. RH17 7PG. Telephone: 01444 831464.
Handcross "Ebenezer": Will friends please note that the correspondent is now Mr. H.O. Hickman, 2 Bridgeham Way, Smallfield, Surrey. RH6 9PU. Telephone 01342 843030. Email: howard.hickman@gmail.com
Chippenham – Old Baptist Chapel: Will friends please note that due to parking difficulties the morning services, if the Lord will, on December 8, 15, 22 will commence at 10.00 a.m.
South Chard "Bethel" – Will friends please note that the correspondent is now Mr. N. Aston, Cherry Cottage, Tytherleigh, Axminster, Devon. EX13 7BE. Telephone 01460 220045

Acknowledgement of Donations. Received with sincere thanks: Attleborough, Blackboys, Brabourne Lees, Braintree, Bromley, Broughton Gifford, Cranbrook, Croydon (Providence), Gravesend, Great Yeldham, Handcross, Heathfield, Horam, Jarvis Brook, Lakenheath, Lamberhurst, Leicester (Zion), Mount Bures, Norwich, Oakington, Rotherfield, Ryde (Au), Shoreham-by-Sea, Sible Hedingham, South Chard, South Moreton, Swavesey, Swindon, Thurlstone, West Row, RF, TJP, BRS, JCW.
Total for period 8, October to 7, November: £1,152.52.

SPECIAL SERVICES

(Cost of insertion: £7.00)

If the Lord will, Special Services will be held as follows:

BLUNSDON HILL – United Prayer Meeting for Church and Nation, Monday, 30 December. aft. 2.30. ***This Prayer Meeting will be held at Uffington.***
COPPICE – Special Service, Saturday, 14 December. Mr. D.J. Field, aft. 3.30. Tea provided.
CROYDON, "Providence" – Special Service, Saturday, 21 December. eve. 6.30. Collection for the Mombassa Mission. There will be a display board giving details of their work. Light refreshments after the service.
OAKINGTON – Special Service, Saturday, 14 December. eve. 6.15. Refreshments. Collection for Cheering Words Magazine.

25 December 2013

BEXLEY – Special Service, Wednesday, 25 December. Mr. R.G. Wells, morn. 10.00.
BLACKBOYS, "Hope" – Special Service, Wednesday, 25 December. Mr. J.L. Rosier, morn. 10.00. Collection for the Sunday School Fund.
BLUNSDON HILL – Special Service, Wednesday, 25 December. Mr. H. Mercer, morn. 10.00.
CRANBROOK – Special Service, Wednesday, 25 December. Mr. R.K. Wheatley, morn. 9.30.
DICKER, "Zoar" – Special Service, Wednesday, 25 December. Mr. Robert Field, morn. 10.00.
FENSTANTON – Special Service, Wednesday, 25 December. Mr. B.E. Izzard, morn. 9.30. Collection.
LAKENHEATH – Special Service, Wednesday, 25 December. morn. 10.30.
LAMBERHURST – Special Service, Wednesday, 25 December. Mr. Jabez Rutt, morn. 9.30. Collection for the Hospice in the Weald.
MATFIELD, "Ebenezer" – Special Service, Wednesday, 25 December. Mr. Joseph Rutt, morn. 9.30.
STAPLEHURST, "Providence" – Special Service, Wednesday, 25 December. Mr. P.J. Cottingham, morn. 10.30.

January 2014

BRIGHTON, "Galeed" – New Year Prayer Meeting, Wednesday, 1 January. morn. 10.30.
BROMLEY, "Rehoboth" – Special Prayer Meeting for Church and Nation, Wednesday, 1 January. morn. 10.00.
CHIPPENHAM, "Old Baptist" – New Year Service, Wednesday, 1 January. Mr. G.D. Buss, morn. 10.00.

CROYDON, "Providence" – New Year Service, Wednesday, 1 January. morn. 10.30. Collection for the Cause.
LAKENHEATH – New Year Prayer Meeting, Wednesday, 1 January. morn. 10.30.
MAIDSTONE, "Priory Chapel" – New Year Prayer Meeting, Wednesday, 1 January. morn. 10.30. Address by Mr. G.W. Hyde.
OAKINGTON – Special Prayer Meeting, Wednesday, 1 January. morn. 10.30. Collection for Chapel Funds.
REDHILL (Station Road) – Special Prayer Meeting, Wednesday, 1 January. morn. 11.00. Collection for the Cause.
ROTHERFIELD, "Providence" – New Year Prayer Meeting, Wednesday, 1 January. morn. 10.30. Address by Mr. R.W. Woodhams. Collection for the Roundwood Trust.
SCAYNES HILL – Special Prayer Meeting, Saturday, 4 January. aft. 2.30. Address by Mr. T.J. Rosier.
SHOREHAM-BY-SEA, "Providence" – New Year Service, Wednesday, 1 January. Mr. H. Sant, eve. 6.00. Collection for the Bethesda Fund.
SIBLE HEDINGHAM, "Rehoboth" – New Year Prayer Meeting, Wednesday, 1 January. morn. 10.30.
SOUTHILL – New Year Service, Wednesday, 1 January. Mr. B.A. Ramsbottom, aft. 3.00.
STOTFOLD, "Hope" – Special Prayer Meeting, Wednesday, 1 January. morn. 10.00.
TENTERDEN, "Jireh" – New Year Services, Wednesday, 1 January. Mr. G.W. Hyde and Mr. B.P. Mercer, aft. 3.00; Mr. B.P. Mercer, eve. 6.00. Tea provided. Collection for the Sabbath School.

ADVERTISEMENTS AND NOTICES

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CHANGING YOUR CAR? We are a family run business supplying cars to order. The cars are professionally prepared to a high standard and delivered to your door. Part exchanges are welcome. Contact Mr. Richard D. Boyes on 01604 408895.
email: richardboyes856@btinternet.com

JOHN and MARY STEVENS thank friends for kind letters of sympathy on the death of their son, Timothy, and during John's illness. Their new address with their son David is: 8 Percy Road, Guildford, Surrey. GU2 9PA. Email: gmarystevens@gmail.com

DICKER "ZOAR" CHRISTMAS HYMN SINGING if the Lord will, on Saturday 7 December at 3.00 p.m. Address by Mr. R.D.G. Field. Collection for the Christian Institute. There will be a Gospel Standard Trust Publications book stall.

ALEC SAUNDERS. The family desire to acknowledge the Lord's goodness and thank all friends and relatives for their prayerful and loving support in the sad loss of a much loved husband, father and grand-father.

MR. and MRS. ALFRED CHAPMAN wish to acknowledge the Lord's keeping and upholding goodness. They desire to thank all the dear friends who kindly sent cards and loving messages and supported their chosen charity, on the occasion of their 50th Wedding Anniversary. Psalm 116 v. 5.

THE PARSONS PAGES www.theparsonspages.co.uk Online Christian bookshop. New and second-hand books. Gospel Standard, Huntingtonian Press, TBS and much more. We also stock greetings cards (A.V.) and DVDs. Isaiah 52 v. 7.

FREE GRACE EVANGELISTIC ASSOCIATION - An Open Meeting will be held (D.V.) on the work of FGEA in Africa and India on Saturday 28 December from 2.30 p.m. to 4.00 p.m. at Swavesey Primary School, Middle Watch, Swavesey, Cambridge CB24 4RN. Hot and cold drinks provided after the meeting.

OLIVER JOHN KERLEY would like to acknowledge the Lord's goodness and mercy in preserving his life and granting a full recovery after his fall in the Lake District. Thanks are returned to those who have sent cards and messages to him and thought of him in many ways. "The LORD hath been mindful of us."

HOLIDAY ACCOMMODATION

(Cost of insertion: not exceeding 4 lines £7.00)

LOCHINVER, NW SCOTLAND. Comfortable, warm, well equipped cottage. Beautiful scenery, mountains, sandy beaches. Village amenities, churches within walking distance. Open all year, short breaks available. Sleeps 8+ cot. Contact 01525 874429, email: anse alladh@btinternet.com www.anse alladh.com

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For the assistance of Gospel Standard chapels, particularly with such matters as trusteeship, building repairs and improvements; and for the publication of sound literature.

All correspondence and enquiries relating to the general work of the Trust, together with donations and chapel collections, should be sent to the Secretary: **Mr. D.J. Playfoot, Cavepits, Marle Place Road, Brenchley, Tonbridge, Kent TN12 7HS. Tel: 01892 722184**.

All subscriptions from subscribers resident in North America should be sent to **Mr. G.L. TenBroeke, 1725 Plainwood Drive, Sheboygan, Wisconsin 53081, USA**, cheques payable to Hope Baptist Chapel, Sheboygan. All other subscribers should send to **Mr. M.G. Bailey, Teviot, Woodchurch Road, Tenterden, Kent, TN30 7AL. Tel: 01580 763604.** The minimum subscription is £1 (US $2).

All correspondence, donations and enquiries relating to the publications of the Trust should be sent to: **The Publications Centre, 12(b) Roundwood Lane, Harpenden, Herts. AL5 3BZ. Tel: 01582 765448.**

GOSPEL STANDARD BETHESDA FUND

This Fund is for the support of the Bethesda Homes and Flatlets for elderly people at Brighton and Hove, Harpenden, Redhill and Studley, and for assistance towards home nursing.

General enquiries relating to the work of Bethesda, applications for residence in the Homes or Flatlets and Chapel collections, donations and subscriptions, should be addressed to the General Manager: **Mr. A.J.H. Topping, Bethesda General Office, 12(b) Roundwood Lane, HARPENDEN, Herts. AL5 3BZ. Telephone 01582 460522. Fax 01582 460790. Evening: 07525 067708. Email: generaloffice@gsbf.org.uk & trevor.scott@gsbf.org.uk**

Gospel Standard Bethesda Fund

Bethesda maintains residential care homes and flatlets for elderly people from Gospel Standard Chapels

REGISTERED HOME MANAGERS REQUIRED FOR THE HARPENDEN AND STUDLEY HOMES

Applications are invited for these full time positions. Although demanding, these posts enjoy remuneration commensurate with the responsibilities of the position and in accordance with the salary scale, along with the many rewards of caring for the Lord's people during their last days.

With the support of the Committee and home staff, the successful applicants will be responsible for the day to day running of the home. They should have the following:

- Commitment to the care and welfare of the residents and their visitors.
- Ability to lead, motivate and supervise staff.
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- A background in the care industry.

The closing date for applications is 16 December 2013.

For further details for this position, including a detailed job description, please apply to the General Manager, Mr A.J.H. Topping, Bethesda General Office, 12(b) Roundwood Lane, Harpenden, Herts. AL5 3BZ. Tel: 01582 460522.
E-Mail: generaloffice@gsbf.org.uk

Existing Bethesda Staff are encouraged to consider applying for these positions.

TRINITARIAN BIBLE SOCIETY

Wessex Auxiliary

The 3rd Annual Meeting of the Auxiliary
will be held, God willing, on
Saturday, 11 January at 3.00 p.m. at
The Lansdowne Hall, Petty Lane, Derry Hill, Calne, Wiltshire. SN11 9QY

All friends of the Society are most welcome
Light refreshments will be served after the Meeting.

For further details please contact the Auxiliary Secretary, Mr. J.P. Sayers
Tel: 01367 241408 Email jpsi@btinternet.com

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Gospel Standard Bethesda Fund

BETHESDA HOMES

At the time of placing this advertisement there are vacancies for residents in the Bethesda Homes at **Harpenden** (3 single, 2 double) and **Studley** (2 single, 1 double).

SHORT-STAYS IN BETHESDA HOMES

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Further details regarding all the above vacancies can be obtained from the General Manager, Mr. A.J.H. Topping, Bethesda General Office, 12(b) Roundwood Lane, Harpenden, Herts. AL5 3BZ. (Telephone – 01582 460522). Email generaloffice@gsbf.org.uk

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Gospel Standard Trust Publications
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