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

The Word of God describes the everlasting gospel as "the glorious gospel of the grace of God." And this gospel has been the glory of our churches over the years as "it speaks of pardon, full and free, through Christ the Lamb once slain."

What a description we have of the gospel in Isaiah 52. 7 (quoted in Romans 10. 15 as referring to gospel days): "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

"Good tidings of good" is not mere tautology; there are so many good things in the gospel (e.g. a good name; a good way; a good hope; a good work; good gifts, etc.), but this verse speaks especially of three:

1. Peace – peace made by the blood of the cross; peace given; peace of conscience; this Man, who shall be thy peace.

2. Salvation – salvation by grace; salvation known personally in Christ from sin, death and hell, and from the power of sin, Satan, self and unbelief.

3. A God in complete control – *thy* God: He reigns.

The founder of this magazine, William Gadsby, was a gospel man – in preaching, in experience, in practice. So when our magazine commenced, it was given the title of *The Gospel Standard* – a standard to be lifted up, a banner to be displayed because of the truth. This year commences the 180th year of its publication, for which we are deeply thankful to Almighty God.

Many of William Gadsby's own hymns are beautiful displays of the gospel, and if one verse, more than any other, has been blessed to burdened souls, it is this:

> "The vilest sinner out of hell,
> Who lives to feel his need,
> Is welcome to the throne of grace,
> The Saviour's blood to plead."

It is this gospel which Gadsby proclaimed which has been the glory of our churches – laying the sinner low, and exalting the Saviour. As one poor, dying man said to Gadsby's friend, John Kershaw: "Go on

preaching the same truths, laying the sinner low, and lifting Jesus on high. It is such preaching that has done my soul so much good."

Over the years we have been stigmatized as "hyper Calvinists" because we do not believe in offering Christ indiscriminately to all, and it is sad that such things are still being said today. In other words, that we do not preach the gospel at all. A recent publication has maintained that "the free offer is the essence of the gospel." We always understood that the essence of the gospel is Christ and Him crucified. We believe that this magazine and, we trust, our pulpits today are full of the gospel! It will be a sad day if the gospel in all its fulness and freeness is not preached – that is, not offered indiscriminately, but assuring every sinner who feels his need, however unworthy, however vile, that he is welcome to Christ. (Bunyan's *Come and Welcome* has always been a favourite in our congregations.)

In more recent years, the preaching of such men as J.K. Popham, J.H. Gosden and Jesse Delves was essentially a beautiful gospel ministry.

But with William Gadsby and his successors, it was not just the gospel in the pulpit or even in the experience of the hearers, but in their lives. They would all have agreed with Dr. Watts:

> "So saints with joy the gospel taste,
> *And by the gospel live.*
>
> "Not by the terrors of a slave,
> Do they perform His will;
> But with the noblest powers they have,
> His sweet commands fulfil."

Gadsby would have admired the sentiments of the godly Puritans, that "the atonement terminates in the conscience," but he would have gone further and maintained that the atonement terminates in the life and profession of every believer.

It was John Gadsby, William's son, concerning whom it was found when he died that he had set aside £100 of his money personally (a vast amount in the 1880s and 1890s) to send a gift to about twenty people (his own private poor pensioners!) at the end of the year to help them buy coal and food. It was the discovery of this, and the great lack then felt by these poor people, that led to the formation of The Gadsby Memorial Christmas Fund, which even to this day is such a help and blessing to so many during the cold weather of December.

If you read through the many accounts of the lives and deaths of godly people in our pages over the years, so often there was this burden and exercise concerning what Bunyan called "the practic part." This is the opposite of antinomianism. In this the gospel is a higher standard than the law. If the gospel has no gracious effect in the lives of those

who profess it, then their religion is worthless. How vital to walk in the fear of the Lord!

One of the most remarkable examples of the tenderness of gospel fear in the life of a believer was seen in (we believe) one of J.C. Philpot's church members. As a farmer, he went very early one morning to the cattle market to buy a cow. During the day, for some reason the price of cattle dramatically increased. So this godly farmer, before he went home, found the man from whom he had purchased his cow earlier in the day and made his payment up to the new increased value! When we published this a few years ago, we heard comments like this: "Amazing! Was it *really* necessary?" "No one would do anything like that today!" But what a witness in the eyes of the world! Is this what the Lord Jesus meant about going the second mile? It was this tender gospel fear which characterised the godly so much in the past.

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So the Lord has blessedly favoured us in our churches in the past. It is still a wonderful gospel we have to proclaim. We have a sacred heritage. But what of today? Is the Lord still with us?

Over sixty years ago Mr. Jesse Delves gave an address at the Manchester meetings of the Gospel Standard Societies on Exodus 17. 7: "Is the Lord among us, or not?" He dealt with such things as these:

Is the Lord among our churches?

Is the Lord with us in the doctrines we profess to hold?

Is the Lord among us in discoveries of His perfect obedience and all-sufficient atonement?

Is the Lord among us in the quickening operations of the Holy Ghost?

Is the Lord among us in public worship?

Is the Lord among us in the preaching?

Is the Lord among us in the ordinances?

Is the Lord among us in our walk and conversation?

What solemn, searching questions! The answer in 1953? "Not as in former days – but through mercy He has not left us."

What can we say today? We certainly are in a low state in our congregations, in numbers and in grace. "The earth mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits." How we need what follows, in a way of love and mercy, the outpouring of the Spirit of God: "Now will I rise, saith the Lord; now will I be exalted; now will I lift up Myself." It must be the Lord's work.

But our chief concern is not the smallness of numbers. Is there a real concern? Is there not an apathy, almost amounting to fatalism? But

are there not some who are even satisfied with it – the quietness, no disturbance, friends and family, a spirit of unity?

Even where there is no outward worldliness, are there not things which are wrong, which are ignored? Church members – careless in attendance? something wrong in behaviour? Where are those who can lovingly admonish a brother or sister? "Go and tell him his fault between thee and him alone." But there is a fear to offend. "They may leave!" And the partiality of friendship and close relationships, so that what would be denounced in another is condoned. "My brethren, these things ought not to be." There is the fear of upsetting people, but the grieving of the Holy Spirit seems to be forgotten. The Lord's name is dishonoured. But let it be emphasised: how vital it is to avoid a harsh, censorious spirit in dealing with these things.

On these solemn points we strongly recommend to our readers this month's sermon by Mr. L.R. Broome, which is very much to the point.

We remind church members of the declaration they agreed to (at the end of church rules) when being admitted to church membership:

"And, as it regards each other in church communion, we desire to walk with each other in all humility and brotherly love; to watch over each other's conversation, to stir up one another to love and good works; not forsaking the assembling of ourselves together, but, as we have opportunity, to worship God according to His revealed will; and, when the case requires, to warn and admonish one another according to God's Word." This seems to have fallen into abeyance – but:

> "Though justly of wrongs we complain,
> Or faithfully sinners reprove,
> Yet still we do all things in vain,
> Unless we do all things in love."

We are also concerned about the number, especially those in middle age, who clearly appear to love and fear the Lord's name and yet do not feel the liberty of the gospel, and so have not openly professed the Lord's name in believers' baptism and church membership.

What should there be in a church really seeking the Lord's blessing?

1. Always putting the things of God first. "That in all things He might have the preeminence."
2. Fleeing from all manner of worldliness.
3. Where things are wrong, seeking in the fear of God to put them right.
4. Much prayer.
5. Seeking the honour and glory of God.
6. Love – "that golden chain, that binds those happy souls above."

How often recently we have heard the prayer: "Take not Thy Holy Spirit from us." Apart from the Holy Spirit's gracious presence and

work in the heart, there can be no prosperity. How we have to come back to it: "Till the Spirit be poured upon us from on high, and the wilderness become a fruitful field."

May a spirit of gracious discernment also be given, for we fear that often natural solemnity and sobriety is mistaken for true godliness.

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It is with great interest, we trust prayerful interest, that we have witnessed a number of younger ministers going forth to preach in the Lord's name. May there be a spirit of real prayer for them (not forgetting our older, faithful ministers, some of whom are unwell). The Lord to the end of time will fulfil His ancient promise: "They shall come, and shall declare His righteousness unto a people that shall be born, that He hath done this."

The sending forth of ministers is a token that the Lord has not left us. The godly Puritans used to say that if a man is seen ordering new furniture for his home, it is a sure sign that he is not going to desert it!

To all our ministers we would remind them of that beautiful statement: "For ye serve the Lord Christ."

1. This is our honour and privilege.
2. We serve a good Master.
3. He is almighty and faithful.
4. He will never fail us or forsake us.

For many years the lack of pastors in our churches has been a deep cause of concern. J.K. Popham said we are living "in breach of promise." The Lord has said, "I will give you pastors according to Mine heart, which shall feed you with knowledge and understanding." But we would be reminded that this gracious promise is made in the context of His people repenting and returning from their backsliding (Jer. 3. 12-15).

But we are sure that all our ministers can look back with gratitude over the past year and say:

> "Thou hast helped in every need;
> This emboldens me to plead,
> After so much mercy past,
> Canst Thou let me sink at last?"

* * *

2014 brings two anniversaries which it is right for us to remember. The first is the start of the terrible 1914-18 War, with its appalling slaughter, bringing grief to thousands. No one today can remember it, but we older ones were brought up under its shadow, and realised something of what it meant. In our small, native town, a number of the ladies we knew were war widows. There were late teenagers and those in their early twenties whose fathers had been killed in battle. You

would find that some poor spinster lady had lost her fiancé and never been truly happy since. The Editor's father had served with Admiral Beattie's fleet at Scapa Flow, and was there when the Germans scuttled their ships that had been captured. An uncle had fallen in battle during the War.

But in remembering the First Great War, what gratitude there should be for the wonderful deliverance God gave in answer to His praying remnant! We believe that in those days there was quite a general sense of it. How different from today! At the King's Silver Jubilee in 1935, looking back over his reign (of which the War was the most striking feature), every child had to learn:

> "O God, our help in ages past,
> Our hope for years to come;
> Our shelter from the stormy blast,
> And our eternal home."

The godly believed that the Lord had raised up Lloyd George as Prime Minister and given him the strength and wisdom required. And Lloyd George, though there was so much amiss in his life, knew what was right. He believed there is a God in heaven.

The story is still told of how Lloyd George, at the darkest hour of the War, slipped into one of our chapels one stormy Lord's day evening (either with his Secretary or the American ambassador) and stayed to thank the minister for his prayer. It has also been said, rightly or wrongly, that on leaving the chapel, the Prime Minister said to his companion, "That is why we are going to win the War!"

What cause of thanksgiving for national mercies! How different today when, sadly, it has to be said of our leaders, "God is not in all their thoughts"! Rather during this past year there seems to be more and more of an onslaught on Christianity in every form, and a pandering to Islam. Some of the most dreadful decisions in living memory have taken place during the past year, noticeably the Act legalising same-sex marriages. Our only hope is, "In wrath remember mercy." May the Lord stem the tide of iniquity and bind the floods from overflowing.

It will be a wonderful thing if the Lord uses the memory of 1914 and what followed as a solemn call to our nation to repentance.

We are sure that there will be some remembrance of how the Lord upheld and blessed some godly soldiers when enduring the horrors of the trenches. Mr. Clem Baldwin (see *Gospel Standard* 1993, p. 260) (remembered and loved at Worthing and Brighton) recounted how, when serving in the trenches, his spirit seemed to reach rock-bottom – when he saw a little sparrow out on No-Man's Land, and what an effect! (Matt. 10. 29).

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The other anniversary that 2014 brings is completely different – the 200th anniversary of the appearance of Gadsby's Hymnbook in 1814. What a blessing this has been to the Lord's tried, exercised people down the years! We did not realise that an original copy was still in existence, so were delighted to receive a present of one that had been discovered, now beautifully rebound.

It contains only the first 670 hymns, some of them with many verses in them that have since been excluded. Interestingly there is a table of the subjects covered – long since left out – beginning:

The Perfections of God	Hymns 1 to 17
Person of Christ	18-23, 514
Person and Power of the Spirit	24-32, 515
The Trinity	33-35, 516, 517
The Incarnation of Christ	36-41, 518

Why this useful table of contents was dropped we do not know.

We do not wish to revive controversy on whether hymn singing is scriptural or not, but the Particular Baptists, for over 300 years, have accepted the singing of hymns in public worship. (The singing controversy at the end of the 1600s was nothing whatsoever to do with hymns, or Psalms only. It was whether there should be *any* singing at all in public worship.)

We have always agreed with the sentiments of Dr. Watts concerning the singing of hymns (as distinct from or in addition to Psalms). Isaac Watts has always been accounted "the father of English hymnody." His contention was that if singing is limited to the Psalms of the Old Testament – though inspired by God, yet before the full revelation in Christ – that Christ was often the subject of the chapter read, our only plea in prayer and then the glory of our preaching, yet in singing the Psalms we could only refer to Him indistinctly in type or prophecy and sing of the blood of bulls and goats instead of the Saviour's blood.

Our congregations used the hymnbook of Dr. Watts, followed by the addition made by Dr. Rippon, till William Gadsby felt we should have a selection which did not include some hymns so legal "as if they had been forged at a certain foundry."

We realise that it is a pragmatic argument to say hymns have been blessed and so that settles the argument; the Lord is sovereign to use what He pleases. But it must be almost impossible to deny how much our hymns have been made a blessing. Witness the testimonies in many gracious obituaries which have appeared in our pages since 1835. (In the wonderful Revival in Wales in the late 1700s, it was said it was through the hymns of William Williams as much or more than the preaching.)

The question has been asked: "Could you die resting on a line of a hymn?" The simple answer is: "It is resting entirely on Christ Himself as revealed in the line of the hymn."

We love Gadsby's Selection and are grateful to the Lord that we still have this precious heritage with us.

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There have been dreadful happenings in the world over the past year. In Egypt and Syria there has been terrible discord and blood-shedding; only recently The Philippines have been devastated by the havoc caused by the hurricane, with many losing homes or lives. We think of the suffering church of God in these countries, especially those who suffer for Jesus' sake – unknown to us, but all known to their Lord and Master. May they find a hiding place beneath the shadow of the wings of the Almighty.

What of the new year? We send greetings to all our readers, old and new, at home and overseas. There is much sadness: illness, bereavement, trouble, apart from spiritual burdens and cares. "The Lord hear thee in the day of trouble: the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion."

May tried and burdened souls who long for the Lord's appearing to them personally and savingly be able to say, as Peter did concerning the great sheet, knit at the four corners: "It came *even unto me."* To those who feel their insufficiency for what lies before them, may they sweetly prove, as Paul did: "But our sufficiency is of God." It is a wonderful thing to see the risen Saviour going before. "Behold, He goeth before you into Galilee; there shall ye see Him."

"Another year we enter,
Its history unknown;
O how my feet would tremble
To tread its paths alone!
But I have heard a whisper,
I know we shall be blessed:
'My presence shall go with thee,
And I will give thee rest.'"

"The Lord God, which made heaven and earth, bless thee out of Zion."

Wishing you each the Lord's blessing,
With Christian love,
Yours for the truth's sake,
The Editor
B.A. Ramsbottom

THE SEALING OF THE SPIRIT, AND THE GRIEVING OF THE SPIRIT

Sermon preached by L.R. Broome at Uffington Chapel, on October 3rd, 1974

Text: "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4. 30).

A seal is usually reckoned by us to be the evidence of a settlement, something that is to be preserved, something of value, something that may, if necessary, be opened, something which is not for ordinary eyes to pry into. You will all understand the use of a seal legally. But a seal requires two things. First, it requires the wax to be soft; secondly it requires the seal to be hard, so that there may be an exact impression of the seal upon the wax. This gives it authority – if it is not sealed in this way, anybody can imitate it or use it. But in the Scripture, especially in the New Testament, we are given the beautiful figure of the impress of the work of the Holy Ghost upon the heart of God's people as something which is to be regarded of great value and something which they seek after in faith, believing that it is to be had.

So that in writing to the Ephesians, the apostle speaks to them of the time when they first trusted in Christ, the first chapter: "In whom ye also trusted, after that ye heard the Word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory." In two verses, Paul most clearly set forth the blessed work of trusting, hearing, believing, sealing, and what it is for, namely, for an earnest, something to look upon, a token, a token for good, and that not for this life only, but for the life to come. For redemption is also the redemption of our body from all sin and the curse of sin. Redemption is a complete deliverance from a body of sin and death, and it is this which is so clearly impressed in the Word of truth "which by the gospel is preached," and you can add as a people here, "unto you" – it is! It is this Word of truth that leaves an impress. You will know, and you cannot be without knowing, whether the Word of God has made a mark upon you.

First, then, this softness – the gracious beginning, the opening of the ear, the bending of the knee, the time of the first love, first prayers, first hearings, the time when you first entered that noble, humble rank of "seekers." In what state were you – soft or hard, carnal or spiritual? Were you the old "self" spoken of in this chapter that we have read – your understanding darkened? Were you then alienated from the life of God through ignorance and blindness of heart? You once were; how

hard you were then, how indifferent; nothing impressed you. The most searching, sober sermon, or conversation, or questioning by some godly person, had no effect upon you whatsoever, and indeed the reverse – your nature was hardened instead of softened.

So the wonderful beginning of regeneration is always a softening, a breaking down, a breaking in, likened to the wax of the seal, hard indeed before it was softened, brittle, but when the rays of the Sun of Righteousness, according to the promise in Malachi, shine upon the heart (and these rays are gentle rays, like the dawning of the day, very gentle), so there is a sacred change – changed from darkness to light, imperceptible at first, and yet gradually shining more and more, as some of you older ones can say, to the perfect day. And it is this that effects the change. The ear is attuned to what it once hated, yes, hated! The footstool of mercy is approached, whereas before it was hated, nor is it approached only negatively, but positively, that is, with a living desire in the heart. And we could go on to explain and unfold this change – one would hope that most of you know it well enough.

But then, this readiness to be sealed. You may have very different thoughts about the sealing of the Spirit. You may have thoughts somewhat similar to those you have about the "Spirit of adoption," forgetting that these exercises and these thoughts are growing thoughts, maturing thoughts, but you know what you want, you are in the road to getting it, you have not got it yet, but you are quite positive that there is such a thing and your eyes are set towards that great blessing. At the same time, who is it that has made this distinctive mark upon your heart? Why do you not go with the company of others against whom Paul warns the Ephesians? Why should you be so particular as to the impress of the Holy Spirit's teaching? Why should you abide fast by God's handmaidens in the field where these things are to be gleaned, if you are not secretly bound to a heavenly Boaz? Why, I ask? Is it not because it is, later on in God's due time, His purpose more deeply to impress and seal upon your heart through His good Spirit those things which will be just what will be for your good? Has not time past proved this to some of you?

Look at the softness of your spirit in times of affliction, temptation, trials of one sort or another, providential, spiritual, or both, how beautifully soft-hearted you were – your eye could not refuse a tear, could it? Your spirit was mellowed, you were as a little child, you had no high thoughts of yourself; you could well read the 131st Psalm and say, "Lord my heart is not haughty" – not proudly, but humbly. Do you know what this is? When the Lord has softened your spirit? Has he left you there? Has He not come with His Word? Look in the early stages of your life at the different impresses of a scripture here and a scripture

there that you carry about with you. They are always with you when you think on what we call "better things." Even from childhood, perhaps; never varies; there is the impress, whatever others say, whatever they do. I am thinking of "spiritual things." You still have your own little, shall we call it, "impress," sealed upon your heart, that can never be erased, never has been. It is yours, and you feel it to be a mark of certainty. If there is one thing that you can say, like the blind man, "One thing I know that, whereas I was blind, now I see." Turn which way you will, endure what trials you may, you will find that this word mysteriously abides, and even the arch enemy himself cannot take it away.

What is this? To whom are you going to give the acknowledgement of the impress? You cannot possibly say that you have studied, that you have picked it out, that you chose it, selected it; much less can you say that you stamped it upon the soft wax of your own heart at that time. Look at some of your trials in later years, and how the Word of God has been so blessedly suitable to you, but you could not, of yourself, have found a word that would meet your need and abide with you so definitely and positively as this that has been impressed.

But then, the spirit of the impression. First, your sinnership – what an impress that is! What it must have been for these idle worshippers at Ephesus, when they parted with their books and their great Diana and left it all to follow Christ – when their idolatry, sinfulness, the evil of it, was impressed. See the mark of the impression upon your heart. Is every impression as deep as another? Have you met anyone that has seemed to be much more deeply impressed as a sinner than you? Has it worried you? Have you thought that there has been some miscarriage in the heavenly work and that you ought to have been made a greater sinner than your sister, your brother or anyone else? I believe the answer to this question is, Yes, I have. How far are you right? If He that begun a good work in you is going to carry it on, are you going to criticise Him and say that He is not doing it properly? And if you fain would entertain a hope of a beginning, surely you must allow that the carrying on must still be in His hands? The impress remains and that is the point and it will remain unto the end of the journey.

But not only is this impress of sinnership, but also of the ground of your hope. Not in works, good works, into which a pathway many have been left to go in order that they may know more fully that it is by grace alone. Not seeking merit, but to feel at last, whichever way you have come, through the more gentle dealings of the Lord with you it may well be, for some of you may say, Well, I have never been left to go into deep sin; I have never been left to feel the thundering of Mount Sinai from my heart as I have heard of some. No, well, the same argument applies spiritually, that He that hath begun will continue it in His own order. But

the point is this: upon what ground of hope has this impress been stamped upon your heart? What is the outline and the impression of it? Is it the blood of Christ for your sin? Have you this sacred impress? You know – you have just sung of it – that does not mean to say you believe it, I know. But has it? You know! Can you mark the sweetness of the time, the softness of your spirit? Can you tell how valuable it was to you at that time, that your hope was fixed on the sin-atoning blood of Christ? Are you not thankful? Is not this a precious thing to you? Would you part with it? Could you? These are mere, human words on my part, for the answer undoubtedly is No, they will never be taken away, never. They never have been, through the wildest storm and the darkest temptation.

So this seal is a rigid, holy, divine seal – of what? – of covenant truth and covenant blessing. And this seal is as we read in the Revelation, of the book that John saw, which was sealed with seven seals, and John wanted that book opened. It was powerfully impressed upon him, so much so that he wept because none was found to open the book, to break the seal, that is, none who had the legal authority. And no one without legal authority, speaking naturally, can open the seal. But when the voice in the 5th of Revelation – you will read it there – spoke of the Lamb who had prevailed to open the book, how happy was John! "Who is worthy to open the book, and to loose the seal thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." "And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." There is an unsealing of the seal, there is an entering into the reality of truth, and that entering in is as when the book was opened for John the Divine. A sacred hope, a sacred ground for faith to lay hold upon, and in many cases, a sacred assurance and a sweet Spirit of adoption that all is well, that the seal meant what it said, that He will perform it unto the day of Jesus Christ, and that all that has been read and impressed and that you carry with you that is precious to you (those, shall I say, half a dozen scriptures) are your sacred seals.

And so we could go on with these lines, as you can see, but in order to keep within the compass of the text, and hope to finish it, you have further than this, the overshadowing of the Holy Spirit – the seal of His call, the time appointed when He watched over you when you were Satan's blind slave, that which is going on now in His church. For all we know, at this very hour, it is His holy office to strike a sinner with the arrow of conviction. There was in your case, wasn't there? There came a time – "Father" said Jesus "the hour is come," and as it was with the Lord Jesus in His great sufferings, so it is in every covenant purpose:

"The appointed time rolls on apace,
Not to propose, but call by grace."

The Holy Spirit – in the eternal covenant – there was that mark upon the forehead, there was that mark upon the new-born child cast out in his blood to the loathing of his person, even though, in the case of the dying thief, that command came forth at the last moment. Nevertheless, there is the overshadowing, the watchfulness of the Holy Ghost.

And then in all the changing scenes of life, and here comes the first part of the text: "Grieve not the Holy Spirit of God." Can He be grieved? And can this grief be detected? Is the union, the living connection between a convicted sinner and the Holy Spirit of truth so intimate that the guilty sinner can tell when the Holy Spirit is grieved? Do you ever sing that hymn,

"Return, O Holy Dove, return,
Sweet Messenger of peace"?

Can it be possible that such is the overshadowing of the Holy Spirit and His tenderness, His unutterable tenderness, that He can be grieved? And that work which He began, and in company with the blessed Lord Jesus is carrying on, that He can withhold His hand, that you can feel a distance, a barrier, a lack of progress, a sadness? Is this possible between a poor, unworthy creature upon earth and the gracious Spirit of Truth, between He who seals and you who grieve, rather, we who grieve?

Now this is one of the unmistakeable evidences. This is where so many with "a name to live" sail along pleasantly and have no sense of His withdrawing. The Sabbath does not dawn for them, though they have an outward religion, when they have to say, How barren and dark; O the cloud, what is wrong? Why am I like this? Why can't I pray? Why can't I read? Why is that little chapel such a job to get to? Why don't I want to go? Why can't I bare my breast to the searchings of the ministry of God? Why is it? What is the cause? These are the solemn and unmistakeable evidences of grieving the Holy Spirit of Truth. That blessed Messenger that dealt with you in the beginning is dealing with you still, but will not be trifled with, seeing that He has given you His plain commands, His holy precepts. For you have quite a few of them in this chapter – the latter part of Ephesians abounds with them; so does the Epistle to the Romans. It is a wilful disobedience; it is a wilful rebellion; it is following, as Paul puts it here, "after the vanities of the Gentiles"; it is seeking those things which the Holy Spirit will not have, and He puts it in verse 27: "Neither give place to the devil." Is this, therefore, something which is erected along the road to heaven as a solemn warning? "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

Now this blessed Spirit of God, therefore, has so much to do with the election of grace, that for the honour and glory of His great and holy name, as well as the honour of the dear Son of God, and the honour of the Holy Father, He is bound, bound, to show you that you cannot walk as you like, that you are not your own, that you cannot walk in your own dictates. Are you complaining of a lack of progress? Does the thought ever penetrate your heart that you are a backslider? Could anyone with loving criticism say to you, Well, my dear friend, don't you see that to us it is quite clear that you are walking inconsistently? It grieves us; it is bound to grieve the Holy Spirit if we grieve one another. Can you not see that your life is fast ebbing away and the moment of truth is yet to come, perhaps upon a dying bed, when you are to be suddenly assailed and assaulted with this most solemn thought, that you have spent much of your days as a solemn shadow; you had a name to live, but not the experience? And has the Holy Spirit withheld His operations from you? Has He been grieved?

Look at the Old Testament picture for a moment, and see how that God's anger rose to such an height, for example, when Moses came down from the mount with Joshua, and they made the calf, and God's anger waxed hot, and Moses' too, so that these precious tables of stone written with the finger of God, he dashed to pieces. Can you face an angry God? "Who can stand before His indignation?"

Now, with the Holy Spirit of truth to the election of grace, we are favoured to use a different word, and that is "Grieve not," "Grieve not." This is His moderated, divine-moderated anger: "Grieve not." Jesus was grieved when He saw His disciples disputing by the way who should be the greatest. It grieved Him, and He took a little child and set him in the midst – it softened their hearts. Is your pathway one of disobedience? And do you know it? And do you feel a lack? O, you say if only I can break the barrier; O if only I could break through. Have you grieved the Holy Spirit of Truth? Do you know what is wrong? Dig deeply into the court of conscience; do you know what is wrong? Do you come to the house of God – let me ask one question – prayerless? And do you think that there are those who have come prayerfully? Do you feel that those that come have bared their breast, confessed their sins, laid their guilt before their God, before they came? Do you think that there are such who say, Lord, speak, for Thy servant heareth? Let it be as it may please Thee, whether for doctrine, for instruction, for reproof, for correction, whichsoever it may please Thee, Lord, but do speak. Do you come to the house of God trembling at His Word, seeking a fresh impress and yet having laid your case before Him, baring your heart? It will often be contained in one word, won't it, "unworthy," unworthy of the least of all the mercy and the truth which Thou hast showed Thy servant.

This is disobedience, disobedience to the precept. The preceptive Word of the Holy Ghost is vital to us. There is scarcely any need for me to read any of these out; you may read them at your leisure to see how far they search you out. Do you give place to the devil? Do you listen to his suggestions? Do you believe what he says? Is he a friend of yours, insofar as you entertain what he says, and do not distinguish from the Word of God that your very unworthiness and your very need is the thing that in the sight of God is of great price and that "to this man will I look, even to him that is poor"? Or do you not understand that? Are you poor enough for such a text, because if you are not, where do you stand, and what is your religion, and how much is it worth?

And then rebellion will grieve the Holy Spirit, knowing what to do and refusing to do it. That great mountain, "Not my will, but Thine be done" may stand in your way. If it were but given you in the softness of your heart for the Holy Ghost to impress that royal seal upon your heart, how well it would be – "Not my way, but Thine" – "Not my will, but Thine." A sacred submission to the will of God, as distinct from open or covered rebellion whereby you persistently rebel, with life in your spirit! The Lord, as with the Ephesians, has turned such from darkness to life. He has quickened them: "You hath He quickened who were dead" – yes, but they have to pass through all these scenes, and they have to mourn an absent God, a grieved Holy Spirit.

His work therefore is made known to us, chiefly, in two ways, as clearly and distinctly as nature speaks to us of a great God. The first is His holy Word. Here is the work of the Holy Ghost in divine inspiration. This is what He says; these are the people to whom He says it. These are His requirements. This is the way of life. This is the way of peace and spiritual prosperity. His promises with regard to grace all-sufficient, patience all-sufficient, the trial of your faith (being, in His hands, for His determination as to its duration) – all these things are His own inscription in the written Word and to depart from these is to grieve Him. To contradict them in your own heart, to deny them as truth, is to grieve Him.

The second great evidence of the Holy Spirit upon earth is the spirit of prayer. These two go together, because the whole volume, from start to finish, gives evidence of the spirit of prayer. And it has about it a particular note and that is a personal note. There are general prayers, but then there are prayers in the first person: "I," "I," "I,"; "me," "me," "me." Now this is the impress, the stamp of the good Spirit in the Word of God that there were such people who used such words and prayed such prayers.

And these prayers are to be directed in one name, and one name only, and that is *not* the name of the Holy Spirit. The sacred mystery of

the blessed Spirit is beautifully set before us by the hymnwriter, as well as in the teaching of the Scriptures:

> "The blessed Spirit omits to speak
> Of what Himself has done,
> But bids the enlightened sinner seek
> Salvation in the Son."

And yet here He is, teaching a sinner to pray through the merits and in the name of Christ, and teaching him through the Word of God. I was only speaking last night to my own people at the prayer meeting from the first chapter of Malachi, concerning the Gentiles, that they should offer pure incense and a pure offering. And what is this "incense"? How do we know anything about it, apart from the Holy Spirit? It is He that caused it to be written (by the will of God in the eternal covenant) that incense should be compounded as one of the things used in the worship in the tabernacle. And now we have the sacred influence, the incense of the Lord Jesus. All our prayers and all our praises are directed by the Holy Ghost through and to the Person of the Lord Jesus Christ. That is revealed in the Word of God. To depart from these, therefore, is to be found upon the wrong road.

There is perhaps an explanation therefore to someone tonight, and I would fain hope there is, that you have not to look very far for reason for the anxiety, distance, darkness and concerns that you may be feeling, and have felt for a long time. And it lies in this, that you have grieved the Holy Spirit of Truth, who first began with you, who is carrying on His work, but is teaching you in this felt desertion, a salutary lesson, and will bring you out of it by teaching from His own Word alone, and nothing else, and will also grant you deliverance, light and help through His holy, inspired Word, which is written for our learning, and given by inspiration of God. So do not hunt about for something that is not promised, or that the gospel knows nothing of, but remember this, that the Holy Spirit can be grieved, that His tender divine feelings are touched by unbelief – Yes! – the disobedience, the rebellion and all these other abiding evils in our hearts. And in grieving Him, He withdraws His influence, but in walking in His ways, He restores it. This is according to His promise: "unto the day of redemption."

Many have to travel right down to the end of the journey in darkness, comparative darkness. They stand in their own light; they are their own greatest enemy; they nestle to themselves a spirit of dark unbelief – rebellion. Does He leave them? No! He will redeem them in the end ultimately, and bring them out, but how will it be? In what manner of spirit will they be found? Ah, that spirit whereby they will testify, If only I had been brought out of this years ago, how different my

life would have been. Poor Samson, poor Samson – in the closing moments of his life, he begs, "just once more," and the good Spirit returns his strength and he dies a saved sinner, but what a history he leaves behind him! These are warnings! On the other hand, you come to one who, when the Child Jesus was brought into the temple, took Him up into his arms, blessed Him and said, Lord, I am ready now. "Now lettest Thou Thy servant depart in peace … for mine eyes have seen Thy salvation" – nothing else to live for; everything now is settled. I have this blessed Child in my arms; I can do no more.

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." He will never forsake His own work, but our happiness, spiritual happiness, peace, depend upon following (through His grace) these gracious precepts and commands. And how are we to do it? The word is stamped indelibly and it is this: "If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask?" Amen.

PREDESTINATION AND GOSPEL INVITATIONS

From a sermon preached by John Kershaw

Come then, poor, weary, heavy-laden soul. However many your sins are, however hard your heart is, however filthy and depraved you may see yourself to be, the King of the city says, "Him that cometh to Me I will in no wise cast out." He never casts out any that come to Him, unless they come with a price in their hands; then He will have nothing at all to do with them, but will send them empty away. Bless His precious name – and it does my soul good as I talk to you about it – He will have nothing to do with any but beggars and insolvents! He says to such, "Come ye, buy, and eat; yea, come, buy wine and milk without money and without price." O this is glorious to a sinner who knows he has nothing to bring and feels himself utterly worthless. The sweet stream of gospel invitations thus gladdens the heart of the citizen of Zion. He feels himself thirsty, faint and drooping, and he wants reviving and cheering. He wants a sweet taste of the water of life, a drop of the good old wine of the kingdom, and to drink of the stream that flows from this river (Psa. 46. 4), and that speaks thus: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." O blessed invitation! May the Holy Spirit cause it to flow into the hearts of the citizens of Zion! May they be encouraged to come to the "fountain

of living waters"! "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

"O," say some, "but that does not fit you; you are a predestinarian. Here is a universal invitation, a stream flowing to everybody." But I see God's election in that text. "You must have eagle eyes to see election there." Well, let us try it by God's rule. "Whosoever will, let him come." Who is the man that will come? The man in a state of nature? O no. The Lord Himself says, "Ye will not come unto Me, that ye might have life." Man's will is opposed to coming; my will was opposed to coming once; but the psalmist says, "Thy people shall be willing in the day of Thy power." God makes His people willing, and the gospel invitation is, "Whosoever will, let him come." But what are these invitations to us if we are not willing?

THE COVENANT OF GRACE

Hugh Martin (see Reviews page 30) gives a brief scriptural explanation of the covenant of grace.

It may seem unnecessary to say that this is a doctrine which has express verbal warrant in Holy Scripture. We have been led to this topic in connection with the doctrine of the atonement, and it may be in point, therefore, to call to mind the significant phrase, "The blood of the everlasting covenant" (Heb. 13. 20). Surely that single, divine form of speech is sufficient to set forth an organic connection between the covenant of grace and the sacrifice of Jesus. Take again the memorable promise: "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water" (Zech. 9. 11), and our Lord's own affecting utterance in instituting the sacrament of the supper: "This cup is the new covenant in My blood." Surely these divine expressions are very express, and they are sufficient to show that no man discusses the doctrine of Christ's death who severs it from the considerations presented by the covenant of grace. It is the "blood" that maketh "atonement," but in this case the "blood" is the "blood of the covenant." Men may therefore discuss as long as they please an abstract theory of an abstract atonement, but if they give not heed to *this* atonement which the covenant of grace conditions and explains, they are not any more dealing with true theology than men should deal with real astronomy who should speculate on central forces in the abstract and pretermit the actual law of gravitation – the law of the inverse square of the distance – which rules in the starry heavens.

It is scarcely necessary to refer to the express assertion of the covenant between the Father and the Son in the proposition: "The counsel of peace shall be between them both" (Zech. 6. 13). Our Lord is designated at once the "Mediator of the covenant" (Heb. 8. 6; 12. 24), and the "Surety of the covenant" (Heb. 7. 22). Nay, He is represented as the *substance* of the covenant: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles" (Isa. 42. 6; 49. 8). The work of Christ is thus in express terms affirmed to be a covenant work – a work having immediate respect to a covenant. The work of the Spirit is spoken of in similar connection with a covenant: "As for Me, this is My covenant with them, saith the Lord; My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever" (Isa. 59. 21). When the Lord invites lost sinners to Himself, it is in terms like these: "Incline your ear, and come unto Me: hear, and your souls shall live; and I will make an everlasting covenant with you, even the sure mercies of David" (Isa. 55. 3). When, moved by such entreaties, sinners ask the way to Zion with their faces thitherward, it is with the mutual exhortation: "Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten" (Jer. 50. 5). When, after entering on this blessed relation with God, they would express their full satisfaction with it in the midst of all life's troubles and afflictions, they are wont to say: "Though 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" (2 Sam. 23. 5). For in the midst of all troubles by which their sins are chastised and their spirit chastened, the Lord sustains their faith by the gracious declaration: "My covenant will I not break, nor alter the thing that is gone out of My lips" (Psa. 89. 34). And when grieved in the view of the "cruelty" that obtains in the "dark places of the earth," the church's strongest appeal to God on their behalf is this: "Have respect unto the covenant" (Psa. 74. 20).

These are some of the more express verbal assertions of the reality and fact of a covenant of grace. Intelligent piety is familiar with them as with household words, and we quote them simply to show that the federal theology is no product of mere human ingenuity – no merely artificial structure – but a scriptural theme, the terminology of which is directly furnished by Scripture itself. It is no roundabout result of mere theologising, but one of the immediate *data* of divine inspiration.

COMFORT IN BEREAVEMENT

My dear afflicted Friends,

I cannot express the feeling of sorrow and sympathy I have for you in this time of distress. Yesterday afternoon I received the sad intelligence of your sister's departure. I feel I cannot say much beyond expressing my fervent hope and prayer that you both may be so supported and feel so divinely assured of the love, wisdom and goodness of God, that your souls may say, "It is well."

It is well with your departed sister. She has left for ever a sin-polluted body and a troublesome, sorrowful path. O what a weight of trouble, what piercing sorrow has she left! It is well with her now, for she is in the blissful presence of Him whom, as I have often witnessed, she sought with many tears, and whose absence was her greatest grief. O how inconceivable is her ever-swelling joy, her delightful, uninterrupted gaze upon the Lamb and all His full-assembled glories! How her overflowing gratitude and admiration will ceaselessly flow to Him who loved her and washed her in His own blood! The crown is His, and with infinite pleasure will her ransomed spirit cast it down at His ever-adorable feet, singing the glad, the glorious song, "Worthy the Lamb," etc.

O, as one writes one could wish to be in such a wondrously-glorious place, to walk the shining streets, to drink at the ever-flowing, overflowing, pleasure-giving Fountain of living waters! It is well with your dear sister now, for all her wishes, best wishes, all her sighs and prayers, are answered and fulfilled to the full. No more will she go out of the Lord's blessed presence.

And, dear friends, it is no less *well,* though far less *happy,* with you. It is well in this trial, for an ever-gracious God, a tender Father has done it. Infinite goodness and wisdom and faithfulness are in this great affliction. O may the eternal Spirit say to your souls, "It is well." Well *now* though not comfortable. Well, because the God of all grace will manage for you, because an Almighty God will strengthen and keep you, and because a promise-performing God will bring you through all to Himself. May He work sweetest submission to His will. Our vile nature can do nothing but rebel; may grace reign.

I feel much being away at this time, but this no doubt is well. An all-sufficient God is near. Accept my warmest, deepest sympathy and Christian love. At the earliest moment on my return I shall see you. Believe me, dear friends,

Your affectionate friend in the Lord,

J.K.Popham

May 16th, 1881

GEORGE WHITEFIELD AND HIS MINISTRY

By J.C. Philpot, 1853

Among J.C. Philpot's writings, none are more remarkable than his "Reviews." These were not reviews in the usually-accepted sense. Today we are sent books from the publisher with a request to review them – in the hope of increasing their circulation, if recommended. Philpot rather took *any* book and used its subject to write a superb essay on that subject. Sometimes there was little reference to the book itself. His famous book on "The Eternal Sonship" began as such a review. Many of the readers of the *Gospel Standard* had few books and read little, but through these "Reviews" they were made conversant with many points of church history – among other subjects.

We introduce part of one of these very long but beautiful reviews, on the character and ministry of George Whitefield. The actual book being reviewed was *The Life and Times of Lady Huntington,* supplemented by *The Experience of George Whitefield, Written by Himself.* Publisher, author, etc., are not mentioned.

The blessed Lord, before He ascended up on high, left with His disciples a declaration, a precept and a promise, all of which three are ultimately connected with each other. The *declaration,* which forms the firm basis both of precept and promise, runs thus: "All power is given unto Me in heaven and earth." Then follows the *precept:* "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." And then is added that most blessed and encouraging *promise:* "And, lo, I am with you alway, even unto the end of the world" (Matt. 28. 18-20).

However low, then, the church of Christ may seem to sink, these three things stand firm as the eternal throne of the Most High:

1. That Jesus lives at God's right hand, ruling and governing all things in heaven and earth.
2. That it is His revealed will that the gospel should be preached. (Compare Mark 16. 15). And,
3. That He has promised to accompany His disciples and servants with His Spirit, presence and grace to the end of the world.

We showed in our last number the fallen and sunk condition of the church of God in this country during the first forty years of the last century [i.e. the 1700s]. But a gleam of light is about to break forth, the dawning of a brighter day. And where of all places does this faint glimmer first appear? In the darkest of all corners, the firmest stronghold of prejudice and bigotry, the very seat of Satan as king over the children of pride – in the orthodox, high church, Tory University of Oxford.

About the year 1732 a few students became impressed with a concern for their souls, and formed a little association to meet together in order to pray, read the Scriptures, and converse about the solemn things of eternity. It was about this period that George Whitefield was entered at the university as servitor* at Pembroke College, and being already under serious impressions, was after some little time induced to join himself to their society. This was not indeed the first time that he manifested a concern for his soul. In the account which he has given of his own experience, he speaks of having had convictions even in childhood. "Such," he says, "was the free grace of God to me, that though corruption worked so strongly in my soul, and produced such early and bitter fruits, yet I can recollect very early movings of the blessed Spirit upon my heart. Once I remember, when some persons (as they frequently did) made it their business to tease me, I immediately retired to my room, and kneeling down, with many tears prayed over the 118th Psalm." Much of this religion, whether natural or spiritual, clung to him as he grew up, for he says of himself that when still at school, for more than a twelvemonth he had gone through a round of duties, "receiving the sacrament monthly, fasting frequently, attending constantly at public worship, and praying often more than twice a day in private."

Whether these convictions were the dawnings of divine life, or the mere workings of natural conscience, we will not attempt to decide; but one thing is abundantly evident, that neither during this period, nor when he first went to Oxford, did either he or his companions know anything of the gospel of the grace of God. Their favourite books were Scougal, Thomas á Kempis and Law. Not knowing, therefore, the way of salvation by the blood and righteousness of the Son of God, and misled by these false guides, he sought it ignorantly by the works of the law, praying and fasting with such austerity for weeks together that at length he could not walk, from extreme weakness. But it is evident that the blessed Spirit was at work upon his conscience. He thus speaks of his experience at this period: "When I knelt down I felt great pressures both on soul and body, and have often prayed under the weight of them until the sweat came through me. God only knows how many nights I have lain upon my bed groaning under what I felt. Whole days and weeks have I spent in lying prostrate on the ground in silent and vocal prayer."

Here was the Lord training up a champion for the field of battle, teaching his hands to war and his fingers to fight, and instructing him from soul experience afterwards to batter down those strong towers of legality and self-righteousness in which his own soul had been

* The servitors, of whom only a few now remain, were a poor class of students who had their commons gratis, and other advantages, whereby they passed through the university at a very small personal expense. J.C.P.

imprisoned, and which filled the length and breadth of the land. His health sank under the load of soul trouble and his severe fastings and austerities, springing from the persuasion that it was his duty to shut himself up in his study to fast and pray till he had entirely mortified his will, and had become perfectly holy in body and soul. His tutor, who was much attached to him, sent a physician to cure his body, but there was watching over his bed a far better Physician, the great Physician of souls. He thus describes his deliverance from the curse and bondage of the law:

"Notwithstanding my fit of sickness continued six or seven weeks, I trust I shall have reason to bless God for it through eternity. For about the end of the seventh week, after having undergone innumerable buffetings of Satan, and many months' inexpressible trials by night and day, under the spirit of bondage, God was pleased at length to remove the heavy load, to enable me to lay hold on His dear Son by a living faith, and by giving me the Spirit of adoption to seal me, as I humbly hope, to the day of redemption. But O with what joy, joy unspeakable, even joy that was full of and big with glory, was my soul filled when the weight of sin went off, and an abiding sense of the pardoning love of God and a full assurance of faith broke in upon my disconsolate soul! Surely it was the day of my espousals, a day to be had in everlasting remembrance. At first my joys were like a spring tide and, as it were, overflowed its banks. Go where I would, I could not avoid singing Psalms aloud. Afterwards they became more settled and, blessed be God, save a few casual intervals, have abided and increased in my soul ever since."

When his health was sufficiently established to bear removal, he left the university for his native place, Gloucester, where he gradually regained his former health and vigour. His load of sin was gone, the Sun of Righteousness shone upon his soul, and guided and taught by the Spirit of Truth, he spent most of his time in searching the Scriptures, secret prayer, meditation and communion with the Lord.

From his earliest years the thoughts of the ministry had occupied his mind. Even when he was waiting with his apron and sleeves on at the Bell Inn, Gloucester [where he was born], he wrote three sermons, but when his soul was blessed with a sense of pardoning mercy, he could not forbear speaking to others of the solemn things of eternity. Having at that time no other sphere, he visited the gaol every day, reading and praying with the prisoners, besides reading twice or thrice a week to some poor people in the city. In this way was the Lord secretly training him up for the work of the ministry, till his self-denying labours reaching the ears of Dr. Benson, Bishop of Gloucester, he sent for him, and though Whitefield at the time was but twenty-one years of age, he offered to ordain him whenever he wished it, and also to give him a curacy. This

offer Whitefield, after much serious consideration and earnest prayer, accepted, and was ordained deacon on Sunday, June 20th, 1736, in the Cathedral at Gloucester. He thus takes a review of the services of the day:

"I trust I answered every question from the bottom of my heart, and heartily prayed that God might say, Amen. And when the bishop laid his hands upon my head, if my vile heart do not deceive me, I offered up my whole spirit, soul and body to the service of God's sanctuary. Let come what will, life or death, depth or height, I shall henceforward live like one who this day, in the presence of men and angels, took the holy sacrament upon the profession of being inwardly moved by the Holy Ghost to take upon me that ministration in the church. I call heaven and earth to witness that, when the bishop laid his hands upon me, I gave myself up to be a martyr for Him who hung upon the cross for me. Known unto Him are all future events and contingencies; I have thrown myself blindfold, and I trust without reserve, into His almighty hands."

We shall not here enter on the question how far Whitefield was right in becoming a minister in the Church of England.* No light had broken in upon his mind to show him her unscriptural position and errors, but his soul being all on fire to preach the gospel, and the door being thus opened in providence, he embraced it as of the Lord. He thus describes his first sermon:

"Last Sunday, in the afternoon, I preached my first sermon in the church where I was baptized, and also first received the sacrament of the Lord's supper. Curiosity drew a large congregation together. The sight, at first, a little awed me, but I was comforted with a heartfelt sense of the divine presence, and soon found the advantage of having been accustomed to public speaking when a boy at school, and of exhorting and teaching the prisoners, and the poor people at their private houses, whilst at the university. By these means I was kept from being daunted over much. As I proceeded, I perceived the fire kindled, till at last, though so young, and amidst a crowd of those who knew me in my childish days, I trust I was enabled to speak with some degree of gospel authority. Some few mocked, but most, for the present, seemed struck, and I have since heard that a complaint had been made to the bishop that I drove fifteen people mad the first sermon! The worthy prelate, as I am informed, wished that the madness might not be forgotten before the next Sunday."

We shall take this opportunity to describe a little of Whitefield's peculiar, almost unparalleled, gifts as a preacher – gifts so remarkable that we cannot doubt they were bestowed upon him for a peculiar

* It has always seemed a mystery to us that Almighty God raised up ministers of truth in the state Church of England, to use them so wonderfully in the Evangelical Revival, passing by the Particular Baptists and Independents, who had suffered so much for the truth's sake!

purpose. His voice, which is affirmed to have been so clear and powerful as to be audible at the distance of a mile, appears, by general testimony, to have been in all other respects one of the most effective ever possessed by man, capable of taking every varied tone of emotion, and whether poured forth in thunder to rouse, or in softer music to melt, making its way to the heart with irresistible force and effect. Its tones, too, were singularly varied, and at the same time so truly natural, expressing every tender feeling of the heart with such touching pathos, that the dullest hearer was riveted as by an invincible charm as soon as he opened his lips. His action, too, was singularly expressive and becoming, being easy, natural, and unaffected, yet eminently striking, though sometimes bordering almost on violence. His language also was peculiarly simple and full of fire, broken frequently into short sentences, abounding in figures and illustrations, interspersed with the warmest, tenderest appeals to the conscience, mingled often with his own uncontrollable sobs and tears, and divested of all that heavy lumber which weighs down preacher and hearer. Matter and manner were alike new, and burst upon a sleepy generation as a brilliant meteor, which in the midnight darkness draws to its path every eye.

Previous to his time, sermons were for the most part long-winded, dull essays, and even when they were sound in doctrine, which was very rare, were, like the old Puritanical writings, more fitted for the closet than the pulpit, and divided and subdivided, till "*nineteenthly"* weighed down eyes and ears into involuntary slumber. The holy fire which burned in Whitefield's soul burst its way through all these artificial coverings, and the glowing warmth which made his thoughts to breathe and his words to burn penetrated the hearts of his hearers. A minister once asked Garrick, the celebrated actor, why persons were so affected by a tragedy who fell asleep under a sermon? "The reason is," replied he, "that we speak falsehood as if it were truth, and you speak truth as if it were falsehood." Whitefield spoke truth as truth. The truth of God was in his heart, and a flame of love burnt there which lighted up his countenance with energy and his eyes with fire, poured itself forth in the most ardent and expressive words, quivered in every note of his melodious voice, and streamed forth in every wave of his hand.

There is a peculiar charm in real eloquence, riveting the mind and swaying the feelings of the heart till it yields itself to the voice of the orator, as the strings of the harp to the fingers of the musician. The very sound of his voice can make the heart alternately burn with ardour and indignation, or melt it till the tears gush from the eyes. All this is distinct from grace, and hundreds and thousands who melted at the accents of Whitefield's voice lived and died in their sins. Like the prophet of old, he was unto them "as a very lovely song of one that hath a pleasant

voice, and can play well on an instrument," but they heard his words and did them not (Ezek. 33. 32). Yet be it borne in mind, that these very natural gifts were bestowed on Whitefield for a particular purpose. It was these which gave him such congregations and made his preaching admired by such men as David Hume, the philosopher, Lord Chesterfield, the courtier, and Franklin, the worldly politician, as much as by the poor colliers at Kingswood, when the white gutters made by their tears streaked their black cheeks. Whitefield was no actor cultivating his voice or studying his gestures, but these gifts were naturally in him, and he used them as inartificially as a person possessed of an exquisite ear and a beautiful voice pours forth melodious tones as the free utterance of the music within.

But besides these natural gifts, there was a peculiar power – the power of God, resting on his ministry. That a most signal blessing accompanied his labours is beyond the shadow of a doubt. John Newton, who had frequently heard him, in a funeral sermon preached at his death from John 6. 35, thus speaks of him from personal knowledge:

"The Lord gave him a manner of preaching which was peculiarly his own. He copied from none, and I never met any who could imitate him with success. They who attempted generally made themselves disagreeable. His familiar address, the power of his action, his marvellous talent in fixing the attention even of the most careless, I need not describe to those who have heard him; and to those who have not, the attempt would be vain. Other ministers could preach the gospel as clearly, and in general say the same things, but I believe no man living could say them in his way. Here I always thought him unequalled, and I hardly expect to see his equal while I live.

"But that which finished his character as a shining light, and is now his crown of rejoicing, was the singular success which the Lord was pleased to give him in winning souls. What numbers entered the kingdom of glory before him, and what numbers are now lamenting his loss, who were awakened by his ministry! It seemed as if he never preached in vain. Perhaps there is hardly a place in all the extensive compass of his labours where some may not yet be found who thankfully acknowledge him for their spiritual father. Nor was he an awakening preacher only. Wherever he came, if he preached but a single discourse, he usually brought a season of refreshment and revival with him to those who had already received the truth. Great as his immediate and personal usefulness was, his occasional usefulness, if I may so call it, was perhaps much greater. Many have cause to be thankful for him who never saw or heard him. He introduced a way of close and lively application to the conscience, for which I believe many of the most admired and eminent preachers now living will not be ashamed or unwilling to acknowledge themselves his debtors."

On this point we shall have another opportunity to enlarge, but we cannot omit here his devotedness to the work of the ministry. Seven times did he cross the Atlantic, at that time a long and perilous voyage. From the very first, too, he had a most singular power of winning the affections of his hearers. His sincerity, warmth, deep and genuine feeling, and above all, the blessing of God resting on the Word, rivetted to him the hearts of hundreds. His second visit to Bristol is thus described:

"He was met about a mile from the city by multitudes on foot, and some in coaches, and the people saluted and blessed him as he passed along the streets. He preached, as usual, five times a week, attended by immense crowds of all ranks. Collections were made for poor prisoners, societies were formed, and great inducements were offered to persuade him to remain in his native land. The congregations were overpowering. Some, as he himself remarks, 'hung upon the rails, others, climbed up the leads of the church, and altogether the church was so hot with their breath that the steam would fall from the pillars like drops of rain.' June 21st he preached his farewell sermon at Bristol, and toward the end of the discourse, when he came to tell them, 'it might be that they would see him no more,' the whole congregation was exceedingly affected; high and low, young and old, burst into a flood of tears, and at the close, multitudes followed him home weeping." The same extraordinary popularity followed him to London, where he arrived about the end of August 1737:

"He preached generally nine times a week, and yet so numerous were his assemblies that thousands could not gain admittance to the largest churches of the city, and to prevent accidents from the pressure of the crowd, constables were placed at the doors. The Lord's supper was administered often on Sunday morning, when long before day, in the winter months, the streets were seen filled with people carrying lights, and conversing on religion as they proceeded to church."

* * *

"As the time approached when he was to leave England, the people showed their esteem for him by many expressive tokens. They followed him so closely and in such numbers for advice, that he could scarcely command a moment of retirement. They begged to receive from him religious books, and to have their names written with his own hands, as memorials of him. The final separation was to him almost unsupportable."

Making every allowance for his natural gifts, there must have been a peculiar power resting on his ministry, to produce these effects.

His first visit to America, which soon followed, was not accompanied with such a display of divine power as the succeeding, he being there but four months, and his labours being chiefly confined to

Georgia, then a new and most unhealthy settlement. Being desirous of ordination as a priest [the name for an ordained minister in the Church of England], he embarked for England on September 8th, and was nine weeks on the voyage, tossed about with bad weather, in a ship out of repair and in want of provisions.

It was during his stay in England, before his second visit to America, that, the pulpits being closed against him, he first preached in the open air:

"'I thought,' says he, 'it might be doing the service of my Lord, who had a mountain for His pulpit and the heavens for His sounding-board, and who, when His gospel was refused by the Jews, sent His servants into the highways and hedges.' These motives impelled him to make the experiment, and feeling his duty to be no longer doubtful, he proceeded to Kingswood for that purpose. The colliers were without any church, and so notorious for their wicked and brutal manner that, when provoked, they were a terror to all the neighbourhood.

On Saturday afternoon, February 17th, he preached at Rose Green, his first field pulpit, to as many as the novelty of the scene collected, which were about two hundred. Adverting to this, he exclaims, 'Blessed be God that the ice is now broken, and I have taken the field. Some may censure me, but is there not a cause? Pulpits are denied, and the poor colliers ready to perish for lack of knowledge.' Every time he went to Kingswood the number of his hearers increased. Thousands of all ranks flocked from Bristol and the neighbourhood. The congregation was sometimes computed at twenty thousand. With what gladness and eagerness many of these despised outcasts, who had never been in a church in their lives, received the Word, is beyond description.

"'Having,' as he writes, 'no righteousness of their own to renounce, they were glad to hear of a Jesus who was a Friend to publicans, and came not to call the righteous, but sinners to repentance. The first discovery of their being affected was to see the white gutters made by their tears, which plentifully fell down their black cheeks, as they came out of the coal pits. Hundreds and hundreds of them were soon brought under deep convictions which, as the event proved, happily ended in sound and thorough conversion. The change was visible to all, though numbers chose to impute it to anything rather than the finger of God. As the scene was quite new, and I had just begun to be an extempore preacher, it often occasioned many inward conflicts. Sometimes, when twenty thousand people were before me, I had not in my own apprehension a word to say either to God or them. But I was never totally deserted, and frequently (for to deny it would be lying against God) so assisted, that I know by happy experience what our Lord meant by saying, "Out of his belly shall flow rivers of living water." The open firmament above me, the prospect of the adjacent fields, with the sight

of thousands and thousands, some in coaches, some on horseback, and some on the trees, and at times all affected and drenched in tears together, to which sometimes was added the solemnity of the approaching evening, was almost too much for and quite overcame me.'"

With this extract we must close, for the present, our review of the celebrated apostle of the last century, hoping to resume the subject in a future number.

(To be continued)

BOOK REVIEWS

The Way to True Happiness, by Ralph Venning; pocket-size paperback; 90 pages; price £3.25; published by The Banner of Truth Trust, and obtainable from Christian bookshops.

We are always delighted when The Banner of Truth Trust publishes another book or pamphlet by one of the godly Puritans. This is by a lesser-known Puritan, Ralph Venning (1621-1674), but the interesting introduction explains that in his day he was well-known and esteemed, and his ministry was blessed by God. Our readers may be familiar with two other of his works: *The Sinfulness of Sin* and *Learning in Christ's School*.

The title *The Way to True Happiness* perhaps leads us to expect something different from what the treatise is. The text is: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven" (Matt. 7. 21). In true Puritan style Venning comes close and gives solemn warnings. Many expect to find happiness, and even profess the Lord's name, but, "Do they do the will of God?" – the vital point, the effect of a true work of grace in a sinner's heart.

We hope more Puritan works will appear.

Finding Peace with God: Justification Explained, by Maurice Roberts; 48 page booklet; price £2 published by The Banner of Truth Trust, and obtainable from Christian bookshops.

Knowing the good reputation that Maurice Roberts has, and having read some of his books with pleasure and profit, we were disappointed in this. Perhaps it was that the question does not seem to have been met: for whom is the book intended? For those who know the truth, it seems too elementary; for those who do not, it seems to take too much for granted.

We also felt the "us," "we," concerning justification and the work of Christ, should have been defined. The later chapters of the book are superior, especially when the Westminster Confession is brought in. A few words on the Holy Spirit's work in revealing and applying justification would have been helpful.

This God Our God, sermons by Archibald G. Brown; paperback; 152 pages; price £8; published by The Banner of Truth Trust, and obtainable from Christian bookshops.

Until recently the name of Archibald Brown was just a name to us, a popular preacher at the end of the nineteenth century and the beginning of the twentieth. We have been amazed at how much we like him. Popular, eloquent

(even flowery), counted "a great preacher," yet he speaks of the power of the Lord in his own soul, and is not ashamed to speak personally of the effect of the truth in his soul in times of deep sorrow.

Moreover, he is extremely strong and clear on the absolute infallibility of Holy Scripture, the vital necessity of the atoning work of the Saviour and a complete detestation of worldliness. On these things he speaks with clarity. In this book of his sermons we specially liked, "Amen, O Lord," on Jeremiah 11. 5: "Then answered I, and said, So be it, O Lord" – bowing to God's sovereignty under the deepest sorrows and chastisements. And again, Job 38. 11: "Hitherto shalt thou come, but no further."

We include a sample (p. 75):

"It is easy, is it not, to turn to a nice, sweet invitation, such as, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest," and say, 'Amen, O Lord.' Or we turn to some precious promise: 'My grace is sufficient for thee,' and we say, 'Amen, O Lord.' But when God denounces sin, and your sin, and your besetting sin, and when God tells of righteous judgment for apostasy and unbelief, we are to say, 'Amen, O Lord,' to that, and say it as deeply from the heart as when He says, 'Come unto Me, all ye that labour and are heavy laden.'"

The thing that struck us most of all is the difference that has taken place over the past hundred years or more. Brown was a popular evangelical preacher. Where is it possible to find a popular evangelical preacher who preaches with such weight, sobriety and authority today?

The Atonement, by Hugh Martin; hardback; 236 pages; price £14; published by The Banner of Truth Trust, and obtainable from Christian bookshops.

Hugh Martin (1822-1885) was one of that remarkable group of theologians and ministers in Scotland following the Disruption of 1843. His best-known work is his interesting commentary on the Book of Jonah.

Surely there can be no more sacred subject than the atonement.

"E'er since, by faith, I saw that stream,
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

This is not an easy book to read though a valuable one; Martin writes as a theologian, largely for scholars and ministers. But the vital points he makes are important today.

The author makes the scope of his book abundantly clear in the sub-title: "The Atonement in its relations to the covenant, the priesthood, the intercession of our Lord." So this is no ordinary treatment of his theme. The point Martin emphasises is that the death of Christ cannot be properly understood (or preached) except within the covenant of grace and Christ's work as High Priest. A special emphasis in the book is that in His sufferings and death the Saviour was *active.* So he is not happy with the popular terms, "The active and passive obedience of Christ"; Christ was never *more* active than when on the cross. Martin's comment on the well-known expression, "The doing and dying of Christ" is "His dying *was* His grandest doing."

Hugh Martin's contention is that if these things are rightly understood, there is really no debate about the value or the extent of the atonement. Here is the clear answer to Socianism, Arminianism, Broad Theology, etc.

We found the chapter on the atonement and the covenant of grace especially good. (A small piece is included on page 18.) Martin dreads the day when this should be left out of preaching in Scotland. (We have noticed that eminent Scottish ministers in the past like James Durham stress the same point – in his wonderful *Seventy-two Sermons on Isaiah 53.)*

We felt this was the perfect answer to the theology of Andrew Fuller – an indefinite atonement, limited only by God's eternal choice and the Holy Spirit's work in regeneration. If the atonement is viewed in its right place as included in the covenant of grace, a universal atonement or an indefinite atonement is unthinkable. Hugh Martin insists it is an impossibility.

Not an easy book to read, but a remarkable one.

Practical Religion, by J.C. Ryle; hardback; 462 pages; price £15; published by The Banner of Truth Trust, and obtainable from Christian bookshops.

One of our ministers once said that reading J.C. Ryle was like taking a dose of salts – his sharp, acute style! He said he often picked up Ryle to read if feeling spiritually lethargic.

Bishop Ryle needs no introduction. One of his works was reviewed recently (November 2013) and an extract on "Hope" appeared in last month's *Gospel Standard. Practical Religion* first appeared in 1878 and was published again by The Banner of Truth in 1998. This is a beautiful edition, superior to the previous one.

There are twenty-one chapters altogether. A sample of the subjects is: Self-Inquiry; Reality; Prayer; Bible Reading; Zeal; The World; Formality; Eternity. The design of the book is to provide guidance on how the Christian believer is to live. It is emphasised that this is not a "works-based" religion – rather the response to grace freely given, with special warnings against formal, hypocritical religion.

All the well-known divines have their own particular gifts and style. We feel that with J.C. Ryle it is his beautiful clarity and simplicity in writing – so suitable for young people or for those who are not particularly scholarly. Those who would stumble in reading Hugh Martin's style on *The Atonement* will love that of J.C. Ryle.

* * *

We are delighted that *all* the books reviewed this month, old and new, use the Authorized Version.

OBITUARY

Philip Raymond Mercer, pastor since 1979 at Station Road Chapel, Redhill, died in hospital on November 26th, 2013, aged 81.

May the Lord raise up faithful men to take the place of our ministers who are removed by death.

NEW YEAR MEDITATION

"But Thou Remainest" (Heb. 1. 11)

Another milestone passed;
Goodness hath crowned the year;
And, should this prove our last,
We have no cause for fear,
If Jesus is our Hiding-place
And all our trust is in His grace;
For while around all things decay,
We can look up and sweetly say,
"But Thou remainest."

Another milestone passed;
We on our homeward journey
Are moving fast;
Although the way be stormy,
The conflict still may be severe,
And darkness veil the coming year;
Dear earthly friends may fail or die,
Yet faith can pierce the gloom and cry,
"But Thou remainest."

Yes, Thou remainest;
Our most glorious Friend and Leader,
Thou still sustaineth
The strength of every contrite pleader;
Sweet refuge of the soul distressed,
Friend of the consciously oppressed;
"Jehovah Jireh" is Thy name,
Nor wilt Thou e'er refuse the claim,
But pledged Thy honour to maintain,
"Thou still remainest."

Yes, He remaineth
The same in His divine affection –
He never changeth!
His love is seen in His correction,
He loves His child by far too well
To let him be at peace with hell,
And oft disturbs this earthly nest
To prove that this is not our rest,
But this may be put to the test –
"But Thou remainest."

J.T. Peters, 1900

If Christ stand with us, who can withstand us?

John Boys

THE
GOSPEL STANDARD
FEBRUARY 2014

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

GOD'S AUTHORITY, PROVIDENCE AND GRACE DISPLAYED IN THE BEASTS OF THE FIELD

Sermon preached by Mr. G.D. Buss at Old Baptist Chapel, Chippenham on November 24th, 2013

Text: "For every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are Mine" (Psa. 50. 10, 11).

You may wonder whatever gospel truth could come to us from such a word as this. I have told you many times that "all Scripture is given by inspiration of God, and is profitable." And if the dear Holy Spirit who guided Asaph's pen also works in our heart this morning, I believe, if we are enabled to dig deep enough, we will certainly find a very blessed gospel truth beneath these words that we have read.

The context is a very important one and a very solemn one, because God had a controversy – a controversy with those who were His people, and a controversy with those who were not. The controversy God had with His people was that their worship had grown cold. They continued to attend the temple, they continued to bring the offerings, they continued to do all that was required of them in the Levitical law, and yet their heart was not in it. Therefore, dear friends, it was an abomination to God. For that which "is not of faith is sin." That was God's controversy with His people.

But then He had a controversy with the wicked, as He always does. The controversy with the wicked was this: that while, for the most part, they ignored, derided, scorned and laughed at God and His dear people, yet when they were in trouble they would turn to Him in some sort of prayer and hope He would appear for them. God reproves them very solemnly for their blasphemy and for their indifference to the things of God in behaving like that. And as God looks on this little congregation here this morning, how does He view you and me? Are we among those worshippers whose hearts are empty, although we attend to the form? Or are we even like those who have no regard for God at all unless we come into some trouble? For a little while we might pray until the trouble has gone, and then on we go as careless and as indifferent as ever. What does God say to you? "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." Then the psalmist Asaph

sums it all up to the godly and the ungodly: "Whoso offereth praise glorifieth Me: and to him that ordereth his conversation aright will I shew the salvation of God." This is the background to our text this morning.

We will come a little closer to it in a moment, but I have one further thought about the word *controversy*. If there is a controversy between men (or women, of course), usually there are faults on both sides. Even if it starts with all the wrong on one side, it is not long before there are faults on the other. I think Hannah found that with her apparent quarrel with Peninnah. And thus, dear friends, there is need for repentance on both sides. Why I say that this morning I know not, but God knows what may be going on in your life, and what controversies you have, one and another, that need of the humility to forgive, the grace to forgive and to forget. But when God has a controversy with you or me, all the right is on God's side and all the wrong on ours. Now, do remember that. Be under no illusion about it. If you have a controversy with God's Word, or God Himself, or God's dealings, it is God who is in the right and it is you who are in the wrong. May God teach you; may you humble yourself under that solemn truth this morning – it is *you* who need repentance, it is *you* who need to seek grace to change your ways, it is *you* who need to humble yourself, it is *you* who need to put your mouth in the dust and abhor yourself in dust and ashes before this great God with whom you have to do.

The second thing, and this is exceedingly solemn – may every one of us lay it to heart, pastor and people alike; do listen to what I am going to say – friend, if you come to your dying breath and pass from time into eternity and there is still a controversy between you and your God, it will never, ever be resolved. Now remember that. Do remember it – lay it to heart. If things are not cleared up between your soul and God before you stand before the judgment seat, they never will be cleared up. Pray over it. Get on your knees when you are alone and ask the Lord to make this matter straight – that there be no controversy between Him, a holy God, and you, an unholy, ungodly, unrighteous sinner as you are, and I am as well.

May God show you where the controversy is put right for His dear people. My mind goes to that word in Timothy that Paul spoke when he said this: "And without controversy great is the mystery of godliness: God was manifest in the flesh." I just pause there, because I know you may look at that verse in more than one way. But take that word *controversy* – is it not in the truth of that verse where God deals with the matter? "God was manifest in the flesh." The dear Son of God taking human nature, body and soul, and in that holy humanity dealing with the controversy He had against His dear people's sins; obeying the law that they had broken; magnifying and honouring it in all its precepts, jots and tittles right to the very last extent. And then, O blessed be His holy name

– bearing in His own soul, body and mind the controversy God had with His dear people.

"On Him almighty vengeance fell,
That must have sunk a world to hell;
He bore it for a chosen race,
And thus became their Hiding-place."

That is where the controversy is dealt with. You have been singing of the Hiding-place this morning. There, and only there, God has no controversy with sinners. When He sees them under the blood, in the cleft of the Rock, clothed with Christ's obedience, washed in His blood, pleading His name – that is where there is no controversy. It is dealt with! Peace is made between your soul and God for ever and ever and ever. And that is what I desire for every one of you this Sabbath morning. O may God open your eyes! O that it may never be said that one person here in Old Baptist Chapel this Sabbath morning, or even those listening to this service, should come to their end and that controversy not be dealt with, because hell is the place where God has a controversy with sinners to all eternity. "Suffer the word of exhortation."

Let us come to our text. I see three things in our text for our meditation this morning. First of all, God's authority; secondly, God's providence; and thirdly, God's grace. All these three things are in our text this morning, if only we have eyes to see, ears to hear and hearts to receive.

First of all, *God's authority*. To whom, then, do the beasts of the forest, the cattle, the fowls and the wild beasts belong? Whose are they? Friends, they belong to your God and my God. And if they are under God's authority, how much more are you and I under His authority? They have no soul in the way that we have. They have not an eternity to spend as you and I have. They are created on the face of this earth for the service of man and for the continuance of nature until time shall be no more. They are under God's authority (we will come to that in a moment). But, if they are under His authority, what about man who has a soul, who is accountable to God and who will soon have to stand in His immediate presence to answer for the deeds done in the body?

We have here, then, set before us, God's authority. I know men deny the existence of God, and thus in denying the existence of God they say that man is his own free agent, and that the wild beasts are just the products of some random chance. Well, my Bible tells me differently. And those of you who have any dealings with the God of our text will know differently, because you know in your own heart that you have felt the authority of this God. "Thou God seest me." What does God see? What does He see, dear friends? He does not see sin in the wild beasts. No. But He does see it in you and me – remember that. God's authority.

As I pondered this side of our subject, it was a precious thought in meditation. You may go through the Word of God and see how often God moved beasts and fowls on His behalf to do His bidding when His will was being fulfilled. I thought, for example, of that remarkable time when the animals went into the ark. I do not think Noah had to go and round them up. I believe the Lord brought them to him. There is a very solemn thought as well: it was two out of every species and seven of the clean species, but many perished. What does that tell us? Jesus tells us what it means: "For many are called, but few are chosen." Just weigh that up before Almighty God this morning, who is your Creator. And that power He put forth for those birds and beasts to migrate (for that is what happened; you see migration of the species every year in one way or another, according to the wisdom God has given them) is but a type of what happens when God lays hold of a sinner. Just as those beasts migrated to the ark, so, dear friends, do God's dear people migrate to the ark of Christ. They do. They need that Hiding-place that you have been singing of this Sabbath morning. Are you a migrating sinner this morning or a wandering one? Has God put forth (I say it most reverently) His migrating power upon you? Has He changed your heart, renewed your will, and turned your feet to Zion's hill so that you are hastening to the Refuge, hastening to the cross, hastening to the blood and hastening to the Word of God? Are you a migrating sinner this morning? Or are you a wandering one? God knows. O that He might put forth (I say it reverently) His migrating power on you and on me! Jesus tells us about it: "And I, if I be lifted up from the earth, will draw all men unto Me." May we turn it into a prayer: "Draw me, we will run after Thee."

Again, it was no coincidence that the raven, when let out of the ark, went round and about and never returned. He had something to feed on. The dead carcasses that no doubt were floating in the water provided plenty of food for the unclean raven. That is just typical, dear friends, of man in his fallen, unregenerate state. How he feasts on the uncleanness of this world! He has an unclean heart. There are the unclean pleasures of this world and the entertainments that the devil has invented to entertain sinners on the way to eternal woe. O those ravens can feed on that! But could the dove? No. The dove had to return to the ark, and Noah had to draw her in. She was so weary in looking for food where she never found it. But the second time she came back, she brought an olive leaf in her beak – a sign of peace. She had found food. And God's doves will find it.

Again, you think of how God used the beasts in judgment in the land of Egypt. How amazing it was that those locusts should come just when they did! What devastation they caused to rebellious Egypt! And

think of Abraham and Isaac going up Mount Moriah. There was one thing lacking: an offering. "My father," says godly Isaac, "behold the fire and the wood: but where is the lamb for a burnt offering?" Abraham says, "My son, God will provide Himself a lamb for a burnt offering." There, dear friends, on the mount (just when it was needed) was the ram caught in the thicket. God had put it there.

Go to the Book of Samuel. The ark had been taken by the enemies of God, the Philistines. And God plagued them for it. They determined that they would send it back, but they would put it to the test to see if the plagues that had come upon them were just a coincidence or whether God had sent them. So they took two cows that had just had calves, separated their calves from them and yoked the cows to the ark. They said that if those cows were to go to the land of Israel they would know that God had sent this plague upon them. But if they were to go back to their own calves, they would know that it was nothing but a coincidence. What did those cows do? They went lowing all the way to Israel. All the way! They were sacrificed when they got there; they left their calves behind. The constraint of God, you see.

And so we could go on throughout the Word of God. Go into the New Testament. Our Lord needs a colt to ride on into Jerusalem. He sends two of His disciples to a certain place where He knew, with His all-seeing eye, that there was one. The owner was made willing to let it go. "What do ye, loosing the colt?" "The Lord hath need of him." "And he let him go."

Now, dear friends, these are just hints that everything belongs to God. Everything is in His dear hands. But O what a dreadful contrast! Listen. Those migrating beasts, that lamb caught in the thicket, that willing dove and that willing foal that our Lord sat upon – how different to rebellious man! *How different!* What a condemnation do God's inferior creatures set against man! Man, who should be His highest example of obedience, is the very reverse of it. Even the very beasts cry out against you for your rebellion and your indifference to your Creator! We read in the Book of Job, "But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind" – God's authority.

We live in a day when men despise authority; they do not acknowledge it. But on that great judgment day when our Lord returns, it will be known then who is King of kings and Lord of lords. That precious Jesus whom men deny, revile, and who was crucified on a tree (and friends, you and I had a hand in that), will return. The living in

Jerusalem (the spiritually alive) will be glad at His return. But how solemn it will be for those who reviled, rejected, despised and died in such a spirit! What a terrible awakening it will be! Friends, may these things be laid to heart. God's authority is in our text. It is a voice to us all this morning. May we prove with Peter: "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time: casting all your care upon Him; for He careth for you."

Secondly, we have *God's providence.* The way God provides for the beasts of the field may be looked at in two ways. We know that men have sheep, oxen and cows, and look after them. In God's providence that is one of the ways they are cared for. But the Word of God on more than one occasion mentions, for example, the ravens. I do not know much about ravens, but it does appear that the parents of a raven will abandon their young much earlier than other birds and leave them to fend for themselves. The Word of God tells us that God hears their cry and God provides for them. What does Jesus say about that, looking at the other side of the text? "How much more are ye better than the fowls?" He feeds the ravens; He feeds the sparrows. Then why not you? What is your providential need this Sabbath morning? What great mountain have you got before you in providence? Is it your business, or in the family, perhaps? Is it some deep concern that you have? You have been staggering under the enormity of it and the impossibility of it. Look at our text. To whom belong the fowls, the beasts and the cattle? They belong to God. You read in the Book of Zechariah that the silver and the gold is God's as well. You may say, It is locked up in men's bank accounts. It is God's, I tell you. And God can loose even men's bank accounts, as well, when He sees fit.

God is a God of providence, and He is able to supply the needs – especially of His dear people. I love that word in Romans 8; I hope you do: "He that spared not His own Son, but delivered Him up for us all" – that is all His dear, living people, all those coming sinners, all those sinners migrating to the cross – "how shall He not with Him also freely give us all things?" He knows your need. "For your Father knoweth what things ye have need of, before ye ask Him." Already the wheels of His providence are working on your behalf, and you will see it. He may wait "till men are faint"; He may wait till it seems to be the eleventh hour, and the latest moment of that hour, but come He will. He will not forsake the righteous. David says, "Yet have I not seen the righteous forsaken, nor his seed begging bread." The Lord does not neglect His dear people. "Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust." He remembers them on a bed of affliction. He remembers them in the time of adversity, in the time of bereavement and in the time

of disappointment. He is not a hard, unfeeling Father looking down on His dear children. He feels for them! And His dear Son does too: "In all their affliction He was afflicted." Paul says, in Philippians 4, "But my God shall supply all your need according to His riches in glory by Christ Jesus." O my dear friend, whatever your need may be this Sabbath morning, the God of our text knows how to supply it! He can supply from the most unusual, unexpected quarters. Every door may seem shut to you, but there is no door that God cannot open when He sees His dear people have need.

"But when the Lord's people have need,
His goodness will find out a way."

Elijah sits by the brook Cherith. How is he going to be fed? "The ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook." How are they going to exist in the widow woman of Zarephath's house with but a tiny drop of oil left and a handful of meal and three people to be fed? "The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." What cannot God do for His dear people? Lift up, dear friends, your eye of faith this Sabbath morning and see this great God, waiting to be gracious.

"He holds all nature in His hand;
That gracious hand on which I live
Does life, and time, and death command,
And has immortal joys to give."

Bless God that the beasts are His, and the cattle, and the fowls. They are all His, and "with God all things are possible."

I read just recently of an incident in the life of our late friend Mrs. Dobell, who was the matron at Tunbridge Wells Bethesda Home for many years. When she was a girl, her family were in very great need. (Her father was Mr. Jabez Field, pastor at Blackboys.) This little girl, as she was then, was going off to school when she heard her parents discussing how they were going to have any food for dinner that night – so poor they were. She was just beginning to learn things in the way of grace, and she began to pray about it. And as she went to school, suddenly a large rabbit ran out before her, and it was shot dead right by her. So she took it home, and said, "Mother, here is our dinner." Her mother asked where it had come from, and said she must take it back to the farmer who no doubt had shot it. So she took it back to the farmer and his wife who, in very kind compassion, skinned it for her and gave it back to her, ready for it to be a meal for her and her family. Friends, the God of providence still lives. Never limit Him! Never look askance at Him! He honours those who walk in this way. "O taste and see that

the Lord is good: blessed is the man that trusteth in Him." Some of us here could write a book about God's providence to us over the years. That is my second point then, this is a God of providence.

A God of authority, a God of providence – but something comes to my mind. You may say, Yes, but I have been a rebel. I have been one of those whom you have been talking about who has neglected God's authority. I have despised it and denied it, and now I am in great need. Dare I ask for help? Dare I go to this great God? Dare I look to Him for any support at this time of extremity? Well, yes, dear friend, you have been a rebel. So have all of us. When you get on your knees and ask for God's help, confess it. But when all is said and done, it does say in Psalm 68, "For the rebellious also." Look at the provision there was for the prodigal when he returned home – the best robe, shoes for his feet, the fatted calf, a ring on his finger, a place among the sons and not the servants, and something more than all of that: a kiss of love – the controversy between him and his father settled! It is a wonderful thing, is it not? "Thou hast cast all my sins behind Thy back." That is what the Lord does for His people. "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee."

Well, we press on with our sermon this morning. A God of authority, a God of providence – now, a *God of grace.* O, you say, I cannot see that in our text. Come with me to the Book of the Acts. We read of God's servant, Peter, who had a controversy with God. Peter's controversy was this, that he thought the gospel was only for the Jews and not for the Gentiles. He could not reconcile the thought that the Lord Jesus Christ had come for sinners out of every kindred, nation, tribe and tongue. He had a controversy about it deep in his heart. The Lord knew how to deal with it. Peter goes up on the housetop, feeling hungry, and he falls into a trance. While he is in that trance, he has a wonderful vision: "a great sheet knit at the four corners," reminding us: north, south, east and west – four corners of this earth. And in the great sheet – what? Wild beasts, creeping, crawling, unclean beasts. What a sight! A voice declares, "Rise, Peter; slay, and eat." But Peter said, "Not so, Lord; for I have never eaten any thing that is common or unclean." His reason was that he was a Jew. How did God answer him? "What God hath cleansed, that call not thou common." Three times that vision was repeated, reminding us of the work of the Father, the Son and the Holy Ghost. God the Father in election, in choosing; God the Son in redeeming; and God the Holy Ghost in quickening. "What God hath cleansed, that call not thou common." And no sooner had the vision ended, a message comes: Three men seek thee, Peter. "Go with them, doubting nothing," says the Lord. And off to Caesarea he goes, down to

Cornelius, a Gentile, and preaches the gospel. A controversy resolved; Peter was made willing to do what God would have him do.

The point I want to make is this: all of God's dear people by nature are just like those wild, creeping, crawling, unclean beasts – make no mistake about it. We may be "respectable" sinners in the sight of others, but in God's sight – what does God say about you and I? "All have sinned, and come short of the glory of God." What does God say about us? "The heart is deceitful above all things, and desperately wicked." What does God say about us?

Look what He said about Benjamin in the Book of Genesis: "Benjamin shall ravin as a wolf." A wolf is a cruel, unclean beast. It is not loved by many, is it? (It does have a place in God's creation, mind you.) But there is a picture of man by nature: wild, untameable, determined to have his own way, denying authority, tramping over God's laws – that is Benjamin ravining as a wolf. Now, go to Deuteronomy. What do we read about Benjamin there? "The beloved of the Lord shall dwell in safety by Him; and the Lord shall cover him all the day long, and he shall dwell between His shoulders." O my dear friends, what a difference! What has made the difference? How can this ravening one be resting on a precious Christ? Grace has done it. It "changed the heart, renewed the will, turned the feet to Zion's hill."

Now, let me speak to one poor sinner here this morning who may be feeling just like Benjamin in Genesis – a ravening wolf. Your wretched heart has shown its true colours; the devil has been in, you are turned inside out and upside down as a poor, guilty, wretched sinner this morning. Can there be hope? Can there be mercy? Can there be salvation? Can anyone change or tame this wretched heart of mine? you may be saying. Well, we have two examples of it in the Word of God. Saul of Tarsus was a Benjamite. Before he was called by grace Saul was his name and Saul was his nature. What does "Saul" mean? "Destroyer." That was Saul's life before he was called by grace. He went around to destroy the name of Christ and those who loved it. But then, when called by grace, he became "Paul, the worker." What a difference! The Benjamite changed from a ravening wolf to the beloved of the Lord.

Then take another example. If the mad Gadarene, dear friend, had lived in your village, you would not have wanted much to do with him. He was a wild, untameable man. He was violent, vicious and went around without any clothes on. They bound him with chains trying to control him, but he burst the chains. He lived among the tombs. What an outcast he was! But when the Lord met with him, O what a difference – grace reigns! He was "sitting at the feet of Jesus, clothed, and in his right mind." That is the great change that grace makes. When God takes

hold of the wild beasts of the field and the fowls of the mountains, He says, They are Mine; this sinner is Mine. I will not let him run in the broad road to destruction any longer. I will not let him be Satan's slave any longer. He is Mine. He puts forth His blessed Spirit and puts in his heart a new nature and a new spirit, a holy nature. It begins to fight against the old nature. And God has promised the victory will be assured. "Gad, a troop shall overcome him: but he shall overcome at the last." God has promised it. And because of what Jesus has done on Calvary for that sinner, He has provided an obedience for him to cover all the shame of his unregenerate days, and more. You say, And more? Yes, dear friends, because when we are called by grace we are not sinless yet. O the sins of our profession!

I think of our late friend Miss Sally Burgess (of sweet memory to some of us). She was walking down Chippenham High Street at the time the Lord delivered her soul for the second time, and she was comforted with those words:

> "Here's pardon too for sin that's past,
> It matters not how black their cast.
> And O my soul, with wonder view,
> For sins to come here's pardon too."

She saw all of her life, from beginning to end, washed in the blood of the Lamb. Favoured woman! Would to God some of us could know a sweet touch of it as she knew it. Do you know anything about that? Well, this is what the Lord can do, and He does it well when He does it. You may feel your case is unmanageable, or you may have those whose cases you are burdened with. They feel and seem unmanageable. But friends, this great God of authority, this great God of providence, this great God of grace can take in hand the most unmanageable cases. Mary Magdalene – she had seven devils in her! What a woman she must have been! She was just as bad as the mad Gadarene. But it appears that she became the most ardent follower of Christ of all, in the time of our Lord on earth. "For every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are Mine."

One last line of thought. What our Lord was saying through His servant Asaph to the church of God here was this. They had a wrong view of their relationship to God. They thought they were doing God a favour by doing His will, and that somehow He was indebted to them for all the beasts they had slain, and for all the cows, sheep and lambs they had brought to the altar. Friends, we never do God a favour. Never! The great point is, dear friends, will God do us a favour? That is how we should come. In one sense God owes us nothing. But, blessed be God,

in the covenant of grace, for the sake of His dear Son, He has made provision for sinners through Him.

May your prayer be this Sabbath morning as the prayer of David was in another place: "Remember me, O Lord, with the favour that Thou bearest unto Thy people: O visit me with Thy salvation." Lord, I have seen some wild examples of the Adam Fall taken, changed, renewed and brought to Thy feet. Why not me?

"Lord, I hear of showers of blessing,
Thou art scattering full and free;
Showers the thirsty land refreshing;
Let some drops now fall on me."

Is this your prayer this morning? Lord, leave me not. "Cast me not away from Thy presence; and take not Thy Holy Spirit from me." The Lord bless you. What does He say in verse 15? "And call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." I will leave it there. May God add His blessing. Amen.

LONGING FOR THE LORD TO APPEAR

An address by F.L. Gosden on Isaiah chapter 64, given in 1962

"Oh that Thou wouldest rend the heavens, that Thou wouldest come down, that the mountains might flow down at Thy presence!"

The church at that time was in a state of affliction and under the hiding of God's face. And their hearts were made tender as there was discovered to them that condition of a self-procured desolation, and the church confesses, "We are all as an unclean thing, and all our righteousnesses are as filthy as rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." And it would appear that when things were exceedingly low, there was a period in which there was a seared conscience, and a restraining of prayer, for the prophet goes on to say, "And there is none that calleth upon Thy name, that stirreth up himself to take hold of Thee." And then he gives the reason: "For Thou hast hid Thy face from us, and hast consumed us, because of our iniquities."

There was an awakening. It is a mercy, my friends, when we are made conscious of a bad state, and humble ourselves under the judgments of God, and our hearts, like that of Josiah, are made tender. I would commend a consideration of Josiah's case. They were indeed evil days, but Josiah's heart was made tender, and we read this: "Because thine heart was tender, and thou hast humbled thyself before the Lord,

when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord" (2 Kings 22. 19).

O how desirable, and what a blessing it would be if the Lord would awaken us as a nation, if He should raise up men in places of authority with such a gracious, spiritual disposition of soul, to mourn and humble themselves, with a tender heart, as did Habakkuk also: "I have heard thy speech, and was afraid" (3. 2).

But in this chapter, the church manifested two things which are outstanding. There was only one remedy – "Oh that Thou wouldest rend the heavens, that Thou wouldest come down!" In an earlier chapter the prophet expresses the same thing: "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." There is no other remedy, my friends, for the desolations that cause so much grief and mourning in godly souls, but a fresh outpouring of the Holy Spirit.

"Oh that Thou wouldest rend the heavens!" Our sins and provocations in the nation, and especially in the church which is dear to the Lord, provoke Him to make the heavens as brass, and *we* cannot rend them. O what a mercy it would be if this prayer should be given and answered: "Rend the heavens"! There sits the exalted Redeemer, the glorious Head of the church, having finished the work of redemption that His Father gave Him to do. There He sits in all the divine authority of His divine Person, and all the authority of His work whereby He satisfied the law, vindicated divine justice, and glorified His Father. He is there on behalf of the church, and here is a prayer, a prayer unto an exalted Saviour: "Oh that Thou wouldest rend the heavens!"

And then, too, there are the heavens of the Word of God. Except the Holy Ghost does open it, rend it, and take the vital truth from the Word of God, and make it an experience in the hearts of His people, it is a sealed book. The Word of God contains the glorious gospel. And there are the heavens of the church of God, the ministry. The Holy Ghost's mighty power through the ministry is intimately connected with the salvation of sinners, and it is only the Holy Ghost that can make the truth effectual, and the Word of God to "have free course, and be glorified" (2 Thess. 3. 1).

But the second outstanding thing in the chapter is this (O to have good ground for such confidence): "But now, O Lord, Thou art our Father." Nothing can alter the relationship that God in Christ is made to His people, and those relationships could never have been, apart from the matchless condescension of God's dear Son incarnate. Only so could there be any relationship, any vital union between sinners and Christ;

only so could there be a new and living way to God. And the church here recognised that. Nothing can destroy what God has done. It is done for ever.

"But now, O Lord" – unworthy as we are, basely as we have backslidden, though our iniquities have carried us away like the wind – "Thou art our Father; we are the clay." O what a mercy to be clay in the hands of the heavenly Potter. Naturally, we are as hard as the nether millstone, can never be melted, but if we are vessels of mercy, these two blessed experiences in the eighth verse take us in: "But now, O Lord, Thou art our Father; we are the clay, and Thou our Potter; and we all are the work of Thy hand."

Well, my friends, we have much to mourn over in the church of God, but O that He might so sanctify our condition, and awaken us out of sleep, and grant to us that gracious counsel that He gave to the church at Laodicea: "I counsel thee to buy of Me gold tried in the fire." There is a beauty in this sad chapter. O look at the prophet – you can almost see his eyes filled with tears of sorrow. There is one remedy, and only one: "Oh that Thou wouldest rend the heavens, that Thou wouldest come down!" May the Lord give us that prayer, and answer it.

THE LORD MADE KNOWN IN AFFLICTION

By Thomas Case (1598-1682)

"If we believe not, yet He abideth faithful: He cannot deny Himself" (2 Tim. 2. 13).

In affliction, God makes Himself known to His people. In the Word we hear of God, but in affliction we see Him. Prosperity is the nurse of atheism. When we are prosperous, the sense of God is little by little defaced. In affliction, the soul is freed from the attractive power of worldly allurements and our thoughts are more serious, clear and capable of divine illumination. The clearer the glass is, the more fully it receives the beams of light.

The wicked in the pride of his heart will not know God. "Who is the Lord?" said Pharaoh. Even the godly are low in their apprehensions of God, but by the rod of correction He makes His people know Him to their comfort. He so lays affliction upon His people that they may know Him in the way of love.

Moses never saw God so clearly as when He descended in the cloud, and that became a type of the method God uses to make Himself known to His saints. He puts them in the cleft of the rock and reveals

His name to them: the Lord God, merciful and gracious. God's people become aware of His attributes in their sufferings: His holiness, justice, faithfulness, mercy and all-sufficiency. The more David was afflicted, the more God's faithfulness appeared.

The faithfulness of God is best experienced in our sufferings because in them we are most prayerful. When our older brother Esau is upon us, we must wrestle with our elder brother Jesus and not let Him go until He blesses us. In adversity, we are early with God in prayer. In prosperity, we pray and hardly take notice of the answers. But in affliction we can press God for the return of our prayers. God is never worse than His Word. Affliction is a furnace to try the faith of God's people and to see God's faithfulness in His promises.

A GREAT SALVATION

By Andrew Gray (1633-1656). (It seems almost incredible that such an eminent preacher died at the age of 22!)

We conceive that by the great salvation is understood the gospel, as is clear, where it is called "the gospel of your salvation" (Eph. 1. 13), and in Acts 13. 26, it is called "the word of this salvation," so that by the word of this salvation is understood the gospel and those precious truths which are contained in it. And we conceive, it may be called a great salvation in these eight respects.

1. It is called the great salvation in respect of the price that was laid down for it, there being no less a price laid down for this great salvation than the *blood of the Son of God.* From whence then doth salvation flow unto you? It comes running to you in a stream of the blood of the Son of God. This is clear: "Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9. 12).

2. It is called a great salvation in respect of the many difficulties and oppositions which He had in the way of bringing it about. What great impediments, suppose ye, lay in Christ's way, before He could accomplish and bring about this great salvation? Was not the justice of God to be satisfied? Was He not to die, and be made like unto one of us? Was He not to lie in the grave? And was He not to bear the torments of hell, before this great salvation could be accomplished and brought to pass? There were such impediments in the way of bringing about this great salvation, that if all the angels in heaven had been set to the work, they had been crushed under it, had it been but that one great impediment, to satisfy the justice and pacify the wrath of God; even *that*

was a pass through which none could go but the eternal Son of God. It was so guarded that none durst adventure to enter it, much less could get through it, save He only *who was mighty to save.*

3. It is called a great salvation, in respect of that high estimation which the saints have of it. O what a high estimation have the saints of this gospel salvation! There is no mercy which they think comparable to this; all other mercies are but like Zoars in comparison with this great mercy and gospel salvation.

4. It is called a great salvation, in respect of those noble effects which this salvation bringeth about and produceth. Some of the great effects of the gospel, David hath cleared, Psalm 19. 7-10. Is not this a great effect of this gospel salvation, to bring us out of nature into a state of grace? And that is an effect of this great salvation. Is not this a great effect to make us, who are enemies, to become friends? And that is an effect of our great salvation. Is not this a great effect, to make us, who were moving in the way of hell, move in the way of heaven? And that is an effect of this great salvation. Is not this a great effect, to make us, who were far off, to be now made near? And yet this is the effect of this great salvation. And is not that a great effect, to make us, who were darkness, to become light in the Lord? And that is the great effect of this gospel salvation. Yea, I may say, time would fail me to tell of the great effects of this great salvation. But O will ye come and see, and that will best resolve the question unto you, what the noble effects of this great salvation are?

5. It is called a great salvation, in respect of the great advantages which redound to the person who embraceth it.

i. Is not heaven a noble advantage? And that is a gain which attendeth embracers of this great salvation.

ii. Is not Jesus Christ a notable advantage? And yet He is the advantage which attendeth the embracers of this great salvation.

iii. Is not eternal communion with God a noble advantage? And that advantage attendeth the embracers of this great salvation.

iv. Is not eternal liberation from the body of death a great advantage? And that attendeth the embracers of this great salvation.

v. Is not eternal singing in the enjoyment of God a great advantage? And that attendeth the embracers of this great salvation.

vi. Is not eternal seeing of God as He is a great and noble advantage? And yet this (as all the former) attendeth the embracers of this great salvation....

6. It is called a great salvation in respect of all other salvations that ever were accomplished. There was never a salvation or victory obtained by any general or captain (unto a land or people) that could have the name of great salvation, in comparison with this.

7. It is called a great salvation in respect of the authority of it. We have spoken of the greatness (as to the meritorious cause) of it, and how great things it doth effectuate; and also, in respect of the authority of it, it is a great salvation. Would ye know who is the Author of this great salvation? It is Christ. "He became the Author of eternal salvation unto all them that obey Him" (Heb. 5. 9). And must not this salvation be suitable to Him who is the Author of it? This is a most noble and irradiant beam of the majesty of the Son of God, the Mediator, that He is the Author of this great salvation.

8. It is called a great salvation in respect of the continuance and duration of it. It is not a salvation which is but for a day, but it is an eternal salvation. He "obtained eternal redemption for us" (Heb. 9. 12).

GEORGE WHITEFIELD AND HIS MINISTRY

By J.C. Philpot

(Continued from page 29)

We take up our memoir of Whitefield with his departure for America a second time, on August 14th, 1739. He arrived at Philadelphia after a passage of nine weeks, and at once commenced those unwearied labours, the mere recital of which fills us with surprise and astonishment. In one week he preached sixteen times and rode one hundred and seventy miles. At Charleston he preached twice a day for a fortnight. His last sermon at Boston was preached to twenty thousand persons. And be it borne in mind, that *his* was preaching. It was no indolent lolling over the pulpit cushion, talking in a low voice to about fifty people in the cool of the evening, but animated bursts of eloquence to crowded congregations under the burning heat of an American summer – a period of the year when the thermometer is frequently above one hundred degrees, and persons drop down dead in the streets stricken by the beams of the sun:

"Sometimes he was almost ready to expire with heat and fatigue. Thrice a day he was lifted up upon his horse, unable to mount otherwise; then rode and preached, and came in and laid himself along upon two or three chairs. He did not doubt but such a course would soon take him to his desired rest. Yet he had many delightful hours with Messrs. Tennents, Blair, etc. 'Night,' says he, 'was, as it were, turned into day, when we rode singing through the woods.'"

His stay in America lasted about fifteen months, during which space of time he several times traversed the length of the United States, from Charleston in the south to Boston in the north, a distance of above a thousand miles, and through a country at that time thinly inhabited,

through wild forests, wide and dismal swamps, and by roads impassable by wheel carriages.

The same power which accompanied his ministry in England followed him in America wheresoever he turned his steps. The slave states of the south and the free states of the north, the indolent planters of South Carolina, and the sturdy, iron sinewed Puritans of New England, alike hung upon the accents of his melodious voice, and alike confessed by their tears that it had power to move the hardest heart. But besides these usual effects of his surpassing eloquence, there is every reason to believe that the power of God accompanied the Word effectually to the hearts of many, quickening them into spiritual life. The following testimonies from ministers and others who heard him preach abundantly confirm the belief that the Lord was with him, and that it was not alone his natural gifts which riveted to him so many ears and moved so many hearts:

"One minister writes, October 1st, 1740: 'Your kind letter by Mr. Whitefield, and your other, are both now before me. You raised our expectations of him very much, as did his journals more, and Mr. P. of New York concurred with them; but we own, now that we have seen and heard him, that our expectations are all answered and exceeded, not only in his zealous and fervent abounding labours, but in his command of the hearts and affections of his hearers. He has been received here as an angel of God, and servant of Jesus Christ. I hope this visit to us will be of very great use and benefit to ministers and people.'"

"Another, in a letter, October 22nd, 1740, expresses himself thus: 'Though it is always a singular pleasure to me to hear from you, yet your two letters by Mr. Whitefield had a new circumstance of pleasure from the dear hand that presented them. I perceive you were impatient to know what sort of entering in he had among us. We ministers, rulers and people generally, received him as an angel of God. We are abundantly convinced that you spoke the words of truth and soberness in your sermon relating to him. Such a power and presence of God with a preacher, and in religious assemblies, I never saw before, but I would not limit the Holy One of Israel. The prejudices of many are quite conquered, and the expectations of others vastly outdone, as they freely own. A considerable number are awakened, and many Christians seem to be greatly quickened.' The same gentleman writes, December 2nd, 1740: 'The man greatly beloved, I suppose, may be with you before now. That his visit here will be esteemed a distinguishing mercy of heaven by many I am well satisfied. Every day gives me fresh proofs of Christ speaking in him. A small set of gentlemen amongst us, when we saw the affections of the people so moved under his preaching, would attribute it only to the force of sound and gestures, but the impressions on many

are so lasting, and have been so transforming, as to carry plain signatures of a divine hand going along with him.'"

"Another observes: 'I coveted a great deal more private conversation with him than I had opportunity for, by reason of the throngs of people almost perpetually with him. But he appears to be full of the love of God, and fired with an extraordinary zeal for the cause of Christ, and applies himself with the most indefatigable diligence that ever was seen among us, in promoting the good of souls. His head, his heart, his hands seem to be full of his Master's business. His discourses, especially when he goes into the expository way, are very instructive. Every eye is fixed upon him, and every ear chained to his lips. Most are very much affected; many awakened and convinced; and a general seriousness excited. His address, more especially to the passions, is wonderful, and beyond what I have ever seen. I think I can truly say that his preaching has quickened me, and I believe it has many others besides, as well as the people. Several of my flock, especially the younger sort, have been brought under convictions by his preaching, and there is this remarkable amongst them, of the good effect of his preaching, that the Word preached now by us seems more precious to them, and comes with more power upon them. My prayer for him is that his precious life may be lengthened out, and that he may be an instrument of reviving dying religion in all places whithersoever he comes.'"

But all his success and all his popularity in America did not make him forget his own country. Tidings had probably reached his ears that his presence was needed in England, for a dark cloud had gathered over the fields in which he had sown the seed of life. On January 16th, 1741, he set his foot on the ship which was to bear him across the stormy Atlantic once more to his native shores, and on March 11th arrived at Falmouth. But in England a great disappointment awaited him, and the clouds wore a darker aspect than he had anticipated. Yet behind these clouds was the sun hidden, though it was needful for a storm to arise to purify the atmosphere, which had become loaded with the earthly vapours of free-will and human merit. He had perhaps been elated by his amazing popularity in America, and it was needful for him to be humbled. Wherever the Lord sows wheat, Satan sows tares, and this Whitefield found to his sorrow. But we shall leave him to tell his tale in his own, words:

"In my zeal, during my journey through America, I had written two well-meant, though injudicious letters, against England's two great favourites, *The Whole Duty of Man,* and Archbishop Tillotson, who, I said, knew no more of religion than Mohammed. The Moravians had made inroads upon the societies. Mr. John Wesley, some way or other, had been prevailed upon to preach and print in favour of perfection,

universal redemption, and very strongly against election, a doctrine which I thought, and do now believe, was taught me of God, therefore could not possibly recede from it. Thinking it my duty so to do, I had written an answer at the Orphan House, which, though revised and much approved of by some good and judicious divines, I think had some too strong expressions about absolute reprobation, which the apostle leaves rather to be inferred than expressed. The world was angry at me for the former, and numbers of my own spiritual children for the latter. One that got some hundreds of pounds by my sermons, being led away by the Moravians, refused to print for me any more, and others wrote to me that God would destroy me in a fortnight, and that my fall was as great as Peter's. Instead of having thousands to attend me, scarce one of my spiritual children came to see me from morning to night. Once, at Kennington Common, I had not above a hundred to hear me. At the same time I was much embarrassed in my outward circumstances. A thousand pounds I owed for the Orphan House; two hundred and fifty pound bills, drawn upon Mr. Seaward, now dead, were returned upon me. I was also threatened to be arrested for two hundred pounds more. My travelling expenses also to be defrayed. A family of a hundred to be daily maintained, four thousand miles off, in the dearest place in the king's dominions. Ten thousand times would I rather have died than part with my old friends. It would have melted any heart to have heard Mr. Charles Wesley and me weeping, after prayer, that if possible the breach might be prevented."

"Never had I preached in Moorfields on a week day. But in the strength of God I began on Good Friday, and continued twice a day, walking backward and forward from Leadenhall, for some time, preaching under one of the trees, and had the mortification of seeing numbers of my spiritual children who but a twelvemonth ago could have plucked out their eyes for me, running by me whilst preaching, disdaining so much as to look at me, and some of them putting their fingers in their ears, that they might not hear one word I said."

The tie was now dissolved between Whitefield and Wesley. Nothing but his exceeding humility could have kept them together before, but he had such low thoughts of himself that Wesley's superior holiness, as he believed it to be, blinded his eyes to his errors. But they were now too flagrant to be covered up. When John Wesley began to call imputed righteousness "imputed nonsense," and to denounce election as a doctrine of devils, the soul of Whitefield burnt within him, and he could walk with the enemy of truth no more.

And such will ever be the case. The children of light for a time may walk with the children of darkness, as Hagar and Ishmael dwelt in the tent of Abraham, but sooner or later the execution of the sentence comes:

"Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free woman."

To enumerate all the labours of this distinguished apostle would far exceed our pages; we must therefore content ourselves with a selection. One of the most striking passages, perhaps, of his life was his preaching down the booths in Moorfields, then a wide, open place, with trees and grass, a London park in miniature. It was a remarkable instance of boldness and zeal; for to those who have seen a London mob, we need hardly say he carried, as it were, his life in his hand. This singular circumstance is thus recorded in the history of his life:

"It had been the custom, for many years past, in the holiday seasons, to erect booths in Moorfields, for mountebanks, players, puppet-shows, etc., which were attended from morning till night by innumerable multitudes of the lower sort of people. He formed a resolution to preach the gospel among them, and executed it. On Whit Monday, at 6 o'clock in the morning, attended by a large congregation of praying people, he began. Thousands who were waiting there, gaping for their usual diversions, all flocked round him. His text was John 3. 14. 'They gazed, they listened, they wept, and many seemed to be stung with deep conviction for their past sins.' All was hushed and solemn. 'Being thus encouraged,' says he, 'I ventured out again at noon, when the fields were quite full, and could scarce help smiling, to see thousands, when a merry-Andrew was trumpeting to them, upon observing me mount a stand on the other side of the field, deserting him, till not so much as one was left behind, but all flocked to hear the gospel. But this, together with a complaint that they had taken near twenty or thirty pounds less that day than usual, so enraged the owners of the booths, that when I came to preach a third time, in the evening, in the midst of the sermon a merry-Andrew got up upon a man's shoulders, and advancing near the pulpit, attempted to slash me with a long, heavy whip, several times.

"'Soon afterwards they got a recruiting sergeant with his drum, etc., to pass through the congregation. But I desired the people to make way for the king's officer, which was quietly done. Finding these efforts to fail, a large body, quite on the opposite side, assembled together, and having a great pole for their standard, advanced with sound of drum, in a very threatening manner, till they came near the skirts of the congregation. Uncommon courage was given both to preacher and hearers. I prayed for support and deliverance, and was heard; for just as they approached us, with looks full of resentment, I know not by what accident, they quarrelled among themselves, threw down their staff, and went their way, leaving, however, many of their company behind, who, before we had done, I trust, were brought over to join the besieged party. I think I continued praying, preaching and singing (for the noise was too great at times to preach) about three hours.

"'We then retired to the Tabernacle, where thousands flocked. We were determined to pray down the booths, but blessed be God, more substantial work was done. At a moderate computation, I received, I believe, a thousand notes from persons under conviction, and soon after, upwards of three hundred were received into the society in one day. Some I married that had lived together without marriage; one man had exchanged his wife for another, and given fourteen shillings in exchange. Numbers that seemed, as it were, to have been bred up for Tyburn [where criminals were hanged] were at that time plucked as firebrands out of the burning.

"I cannot help adding that several little boys and girls, who were fond of sitting round me on the pulpit while I preached, and handing to me people's notes, though they were often pelted with eggs, dirt, etc., thrown at me, never once gave way, but on the contrary, every time I was struck, turned up their little weeping eyes, and seemed to wish they could receive the blows for me. God make them, in their growing years, great and living martyrs for Him who out of the mouths of babes and sucklings perfects praise!"

Wherever he went he was the same man, having but one object in view, and wholly devoted to it. This singleness of eye, oneness of purpose, and devotedness of heart won to him the admiration and esteem of many who gave little proof of a divine work in their souls. Before his third visit to America, as the captain of one ship refused to take him lest he should "spoil the sailors," he had to go as far as Plymouth to procure a passage. There he had to wait five weeks for the convoy, it being war time, and this interval he employed, as usual, in preaching the Word. It was probably at this time that Tanner [Henry Tanner of Exeter] was called under his preaching, and there was a remarkable effect of his ministry recorded by himself. There was at that time a ferry from the town of Dock, now Devonport, to Plymouth, the two places being separated by an arm of the sea, and the ferrymen were by this time so attached to him that they would take nothing of the multitudes that crossed to hear him preach, saying, "God forbid we should sell the Word of God." What a power and influence must have accompanied his preaching and shone forth in his life, to produce such effects on poor, ignorant ferrymen! It is from such circumstances that a man's real character and estimation is to be gathered. What mere ranting preacher, or what mere eloquent orator, could have induced these poor ferrymen to sacrifice their pence and not make a harvest of the opportunity? But no. As the Galilean fishermen received the Master when the scribes and Pharisees rejected Him, so the poor Plymouth ferrymen received the servant when the bishops and clergy railed at and ridiculed him.

(To be concluded)

OBITUARY

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.

Our dear father was born in Bournemouth on December 6th, 1931, the second of three children of godly parents, Leonard and Helen Broome. His mother called him John as she was persuaded that he would preach. His life was spared several times during his childhood, and he related his first answer to prayer at the age of fourteen, when the Lord spared the life of Mr. Jim Woodford, deacon at Downton Chapel. The family moved to Southampton in April 1945, after his father had taken the pastorate at Bethesda Strict Baptist Chapel in 1940.

At the age of sixteen, the Lord began a work of grace. Of this occasion he wrote: "I heard Mr. Eben Clark preach at Manningford with great power from Acts 14. 22: 'Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.' For the first time in my life I heard with profit…. I felt that night that he could have gone on preaching until midnight; my ear was truly bored to the door post, and I came out in a solemn frame of mind, with a hope that one day I should reach the heavenly kingdom, little realising what was involved in the words, 'Through much tribulation.'"

In September 1951, he left Southampton to go to Leicester University. Of his first year there he wrote: "While keeping to chapel on Sundays, I became deeply involved in the world." Within two months, he was involved in a serious motorcycle accident, and then was taken with a mysterious illness and was admitted to hospital. On both occasions his life was spared and he often spoke of these events as the Lord's first two calls (1 Samuel 3. 4-6). But he went back into the world, then failed his exams and in great rebellion said to a friend, "I do not care what happens." He wrote: "Then the Lord moved. Just before I returned to university at the end of September (1952), I was lying in bed one night before I went to sleep when the Lord spoke with power and authority in my heart. I have often said in preaching that I know what Elijah experienced in the cave when the Lord spoke to him with the still small voice of God. The words were these: 'Come out from among them, be ye separate, touch not the unclean thing.' It was repeated three times and I never had to ask the Lord what I had to leave; it was the world and the worldly company in which I had been for so long." When preaching, he often said of this experience, "And the Lord called Samuel again the third time" (1 Samuel 3. 8).

He then described "praying my way along" and subsequently passed all his exams, receiving much blessing in depending upon the Lord, especially one morning while reading Jeremiah 17. 7: "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Whilst at Leicester, he often went to Coventry to hear Mr. John Green preach and he said these occasions "left many precious memories." During 1953-54, when in great darkness, he was greatly blessed in hymn 132 verse 2 (Gadsby's): "When most we need His helping hand, this Friend is always near," and also one Lord's day evening from, "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" (Jer. 39. 18), concerning which he said, "My heart was filled with His love and I wept myself to sleep that night…." During this period the burden of the ministry was laid upon him suddenly as he walked home one night. He spoke of "hearing times" concerning the ministry during this period, including when his father preached from, "And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me" (Acts 12. 8), at Coventry Anniversary on Whit Monday 1954. Of this, he said, "Little did I then realise that fifteen years lay ahead of me in the 'backside of the desert' before the Lord would open the door." He took his final exams in June 1955 and returned home to Southampton.

He joined the 5th Regiment Royal Horse Artillery in August 1955 to do his National Service, initially going to the Regiment's Basic Training Camp at Oswestry in Shropshire. He wrote: "I was put in a billet with about sixty men, none of whom I knew. I had with me a little pocket Bible, which fitted into the breast pocket of my uniform, and I knew that if I never got down by my bedside and prayed that night, I would never do it in the next two years. With much fear and trembling I got down on my knees by my bedside to pray and read. At the time there was a great noise of conversation in the room. I expected an army boot or something to be thrown at me. Instead, much to my amazement a great hush descended on the room and there was absolute silence. I got into bed, and we were told to put our watches and all our valuables under our pillows and sleep on them as there was often much theft in the night. During the days that followed five soldiers spoke to me and told me that they prayed secretly every night before they went to sleep."

Later he was posted to Tonfanau, on the Welsh Coast, and the Lord remarkably brought him together with a young man who was a Strict Baptist. He wrote, "How remarkable it was, that in all that camp of two thousand troops, the Lord had brought us together!" Soon they were in the senior group and it was their turn to take the NAAFI service on Sunday mornings, when they read sermons of Mr. Herbert Dawson (of

Bethersden) to the troops. After eight weeks, our father left for Woolwich.

On December 23rd, 1955, he moved to Germany and arrived at Osnabruck on Christmas Eve, where he stayed until the regiment returned to the U.K. in February 1957. In this godless place, the Lord gave him a spiritual friend, and finding nowhere they could settle to worship, they started holding prayer meetings together one evening a week. Eventually the Lord provided a godly padre, of whom he wrote, "There was a sweet savour in his prayers and I grew to be very fond of him…. I always shall remember the sweetness with which, one Saturday evening, he opened up the verse in the Song of Solomon 1. 14: 'My Beloved is unto me as a cluster of camphire in the vineyards of Engedi.'"

In January 1956, while serving in The Regimental Headquarters Troop, he was sent out on exercise for four days in very harsh weather. He recorded that "suddenly while marching with our eyes down because of the bright light from the snow, a big explosion occurred nearby and a lot of rocks and stones fell around us." This explosion was the means of preventing them from marching over the edge of the quarry, a drop of several hundred feet. He said, "As the years have passed I have looked back to that day and realised the mercy of God in sparing my life once more."

He continued: "Returning to England that December (1956), I felt the barrenness of the past year as regards the fact that I had been cut off from the preaching of the gospel for so long. I felt also the deadening influence of Army life in all its total godlessness. Landing at Harwich from The Hook of Holland, I resolved that before I went to Southampton, I would … go up to Gower Street Chapel and hear John Green preach. I remember going up to Charing Cross station that evening and feeling as the train passed through the back station at Waterloo that I could not even pray, I felt such hardness in my soul. I was a few minutes late reaching the chapel, and when I entered they were singing the first hymn, which the deacon, dear old Mr. Oxlade, had given out. I bowed my head and heard them singing the third verse of hymn 990 (Gadsby's):

> 'Daily I'd repent of sin,
> Daily wash in Calvary's blood,
> Daily feel Thy peace within,
> Daily I'd commune with God.'

My heart was immediately softened under a sweet sense of the truth in the hymn as the expression of my desire. I felt the Lord's presence in that chapel that night. John Green preached from the words of Jesus to the centurion in Matthew 8. 13, 'Go thy way; and as thou hast believed, so be it unto thee.' It was a blessed time to my soul and I felt completely

delivered from all my guilt and bondage and walked back to Charing Cross Station … with a sweet sense of peace in my heart."

His regiment returned to Tidworth on Salisbury Plain in February 1957, where he stayed until the beginning of May. The regiment then moved to Crickhowell in Wales. He wrote: "Here I was again in a spiritually barren place…. I stayed alone on Sundays and read sermons and prayed. I remember one Sunday when I felt a particular spirit of prayer and access to the Lord to pray for my loved ones. I came out of the army during the first week of August 1957, after two years, in which I felt the Lord did not leave me."

In August 1957, Mr. David Fountain, Pastor at Spring Road, Southampton, invited him to go on a group holiday to Branscombe in Devon. Of this he wrote: "David was taking about seventy young people from the Sholing area of Southampton under canvas in a field near the coast. Many were from very poor homes. Each night there was a service in the marquee. One night after the service, feeling exercised, I went out into the fields alone for a walk, when I felt a great spirit of prayer come upon me. I remember lying flat on the ground in the darkness. Here the Lord came and it was a Bethel to my soul. Never had I felt such liberty in prayer before. It seemed as though there was no barrier between my soul and the Lord. I felt if I was buried on that spot, I had a hope that it would be well. Carrying the exercise of the ministry, I felt led to ask the Lord to open the door. But I felt a distinct withholding of liberty in making this request. Yet all the time a sermon was flowing through my mind and it was as if I was addressing a congregation with great liberty."

He spoke further concerning this time of preparation for the ministry: "Later that week, one evening after the service, I went in the darkness for a walk along the cliff edge with a group of young people. I was carrying with me the small Bible which I had in the army. I had a torch with me and we all stopped and sat down on the cliff top, listening to the waves lapping on the shore beneath us. Then I felt led to take out my Bible and read the tenth chapter of the Gospel of John to them. When I came to the ninth verse, 'I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture,' my lips were opened to speak with great liberty. While I was speaking another group of young people joined us. Not one of their faces could I see in the darkness, but remembering the liberty and sweetness I felt that night, I have often wondered if any of the seed was sown in good ground."

He continued: "On the first Sunday in September 1957, while watching the ordinance of the Lord's Supper at Bethesda (Southampton), the Lord laid on my heart for the first time the ordinance of baptism, and I felt the command to follow the Lord in that humble, despised ordinance. But like Moses [going to Pharaoh – Exod. 3. 11], I

immediately shied from it in fear and felt utterly unfit. But from now on I knew I was walking in disobedience, and as much as I tried to disobey, the Lord followed me. Looking back I can now see the preparation for it, in a time of prayer, never to be forgotten, at Branscombe, when I felt I could die on that precious spot of ground….

"In November 1957, a young man was baptized by my father. I sat in the back of the chapel before the service, and opening my Gadsby's hymnbook, my eyes lighted on 426 and the last two lines of the last verse:

> 'Come, be baptized without delay,
> In honour of your King.'

They shook me, as I knew it was a voice from the Lord to one walking in disobedience. Twice I ventured to my father's vestry after a service and said to him, 'I think I will be baptized.' His response was, 'No, this is not the right way to come.' I can see now how right he was. He could see there was no implicit obedience to the Lord's command in my heart. And so the exercise went on, with my continued weakness of nerves, until early in 1958 my father preached from, 'How long halt ye between two opinions?' (1 Kings 18. 21). This touched my heart and I went straight to him in the vestry after the service and said, 'Father, I will come.' His response was, 'That is better.' I came before the church at Bethesda on January 18th, and was received and baptized on Sunday evening, January 26th, 1958. After an intense shudder of fear at the beginning of the service as I stood with my father at the steps of the pool waiting to go down into the waters, I experienced a great calm, and never forget the thought that crossed my mind: 'Lord, if this is death, I desire no more.'"

The following week he attended the funeral service of Mr. Griffiths Vaughan at Bournemouth. He wrote: "I now saw what it was to be buried with Christ in baptism and during that funeral service it was forcefully laid on my mind, that 'the mantle of Elijah had fallen on Elisha.' Sweetly and with great power I felt the words: 'And Elisha saw it, and he cried, "My father, my father, the chariot of Israel and the horsemen thereof."' This happened in February 1958 and there was to be another eleven years before that mantle eventually fell on my shoulders. I was received into the church at Bethesda by my father on the first Sunday in February and at the ordinance felt the words on my spirit, 'Thou, O Christ, art all I want.'"

He continued: "I now had to look for a job, but at the same time my mind was exercised regarding the ministry. Forgetting the withholding I had felt at Branscombe on the subject, I still looked for the Lord to open the door soon and so decided not to take a job, but to study the

Scriptures and read the works of good men.... But I came into great darkness and temptation. Looking back now I can see that I was trying to force the Lord's hand regarding the ministry and that while I was not walking in a path of His ordering, yet He overruled it for my profit…. After a time … I got a job with Southampton Borough Corporation ... to survey the River Itchen prior to the erection of a new road bridge."

He then applied for a one year teacher training course at Southampton University and was accepted. He commenced in October 1958 and lived at home. In January 1959, he went to live with Mr. and Mrs. Ebb Lewis at Worthing and completed a ten week teaching practice at the Worthing Boys' High School. The headmaster was a member of a Brethren Assembly, and when father attended his interview, he noticed a Bible on the desk; at the close of the interview the headmaster put his hand on the Bible and said, "What is your attitude to this Book?" Father said to him, "I believe all of it," and thereafter, though he was taken on to teach history, he was also asked to take Scripture in the second form, using Gideons Authorised Version New Testaments.

In April 1959, he had an interview at the Boys' High School in Trowbridge for a post teaching Latin and History and was offered the job; thus began his fifty-three year association with Trowbridge. He said, "Trowbridge, from September 1959 as regards the ministry, was to be for me, the 'backside of the desert.'" He could not initially find lodgings with any chapel people and so had to go into worldly lodgings, which he found spiritually deadening and which laid the foundations for his lifelong contention against television. He wrote, "I remember cycling to The Halve chapel one Sunday morning, and as I passed up Back Street, my heart uttered that prayer, 'Lord, if Thou wilt, Thou canst make me clean,' I felt so filthy."

He suffered with his nerves in these years, but received much of the Lord's strengthening through it. He wrote: "One Friday evening I went to the Trowbridge Station and felt so sick with my nerves and dreaded travelling. Never can I forget in the entrance to the platform, the Lord spoke with power in my heart, 'Jesus, our eternal Lover, says His words shall never fail' (Gadsby's 769, verse 2). All fear was taken away and I travelled that evening in total peace."

Others noticed that the Lord was preparing him for the ministry. Mr. Walter Croft's widow, who lived in Bradford-on-Avon, asked him, "Does the young man who reads the sermons at The Halve ever feel like preaching?" He wrote: "I was taken aback and totally evaded her question, but felt sorry for it afterwards. By this time, as there were few ministers at the time, I had been asked to read sermons at The Halve Chapel…. Then old Mrs. Gurney asked me in her home whether I was exercised about the ministry, and I had to tell her that I was. I asked her

how she could tell, and she said that she could tell by my prayers at the prayer meeting."

At school, the headmaster asked him if he would take Scripture lessons, to which he agreed on condition that he would use the Bible only. Later it was agreed for him to hold Bible studies in the library on Tuesday and Thursday evenings. Small groups of pupils attended and he started another Bible study in his room on Sunday afternoons. He wrote: "I went through all the Gospels (extempore), about ten verses at a time, and opened up the truths contained in them. Later I went on to other parts of the Bible such as the Prophecy of Isaiah and the Book of Job."

Other opportunities were afforded him in the school when he became Careers Adviser. He said, "This gave an opportunity to ask students if they had ever prayed about their future. Some responded with a measure of scorn, but others confessed to having done so. Often I asked the Lord to give me an opening to speak a word in His name, and was sometimes surprised how, without thinking about the matter, an opening occurred. I remember driving into the town one day soon after I came to Trowbridge, and as I passed the fire station in Hilperton Road, the desire came to my heart forcibly:

> 'If one soul from Trowbridge be found at God's right hand,
> My heaven will be two heavens in Immanuel's land.'"

We have cause to believe that this prayer was heard and answered. He saw some of the spiritual fruits of his labours in the school – one of those he was enabled to guide and instruct in those days is now a Gospel Standard minister. We heard him speak of a hope concerning several others – the great day will reveal it. He had a truly evangelical heart and a great concern for souls.

In the summer of 1961, he went to Holland to stay with Mr. Segers, a deacon at the Gereformeerde Gemeente in Lisse. He wrote: "The best memory of that holiday was on the Sunday afternoon, sitting alone in the lounge … when the Lord blessed me in my soul with the hymn 596 verse 3 (Gadsby's):

> 'Redeemed, with Jesus' blood redeemed,
> His beauties called to trace,
> No angel can be more esteemed
> Than sinners saved by grace.'

Then my soul was filled with a great sense of peace which lasted all afternoon and gave me such a sweet hope it was well with my soul. Holland was to be a place where more than once the Lord was to favour my soul with His presence."

In September 1963, Mr. R.E. Mercer came to preach at The Halve. His text was regarding Elijah and Elisha. Father said, "What a sweet day

it was to me! He went over all my exercises regarding the ministry and took them all up as though he knew them all. But he closed his sermon that evening with the words, 'Stand still; and if you cannot stand still, sit still; and you if cannot sit still, be still,' and it was forcibly borne in upon my mind that as regarding the ministry, I should have to wait another six years; and so it proved to be."

A time came when the headteacher asked for volunteers to take assembly. After holding back for two years, he wrote, "One morning on my knees, I vowed to the Lord that if ever he asked again I would offer. That very same evening at the staff meeting, the headmaster said, 'Is there anyone here with sufficient courage to take assembly?' I went back home and telephoned the deputy headmaster … and agreed to take assembly. To me it was a fiery furnace, and I knew that only the Lord could help me, but I knew I must keep my vow. The Lord laid on my mind the subject 'Fear.'" He wrote of feeling greatly helped and continued: "Now the Lord laid on me the exercise to speak extempore before the school. I started a series of about eight addresses on the text in John 3. 16, 'For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' …. Again it was a fiery furnace speaking." On another occasion he spoke from Mark 9. 38-50, where it comes in three times, "Where their worm dieth not, and the fire is not quenched." He wrote, "I spoke that morning of the worm of conscience and the fire of God's wrath and remember walking down the steps of the platform with a clear conscience."

Despite all this, he wrote, "Strangely, I was completely unaware that this was my training ground for the ministry, and for public speaking, and that here I was learning that blessed lesson of going with an 'earthen vessel' in faith and waiting for the Lord to fill it…. All the time since 1954 I had been longing to be sent into the ministry, and here was the Lord preparing me, and I did not realise what preparation I needed. Now looking back I can see all, and often feel I could have spent more time in 'the backside of the desert,' such is the burden of the Word of the Lord."

He was given blessings concerning the security of his own soul in these years, as well as preparation for the ministry. He wrote: "During these years, when at home at Southampton in my holidays from school, I remember two blessings at the prayer meeting at Bethesda. On the first occasion it was in singing hymn 1032 (Gadsby's) verse 2:

'Rebellious thou hast been,
And art rebellious still;
But since in love I took thee in,
My promise I'll fulfil.'

The verse came with sweetness to my heart and a real hope was raised up at that moment that it would be well at last. Not many weeks afterwards at the prayer meeting, the same hymn was given out and this time the third verse was applied with equal sweetness and blessedness."

His mother died suddenly in July 1966. He wrote: "In great sadness and shock my father and I met that Monday morning and never can I forget the little bedroom at the front of the bungalow, where that morning I went down on my knees and the Lord drew near. I felt sweet access to Him and He spoke with power to my heart, 'Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee' (Jer. 31. 3). At the same moment came the words, 'Thy sins, which are many, are all forgiven you' (Luke 7. 47). I do not know which I wept over most that week until the funeral on Thursday – whether in grief over our sad loss, or for the sweet sustaining influence of those words given to me."

In the months following, he supported his father as much as possible, but found the travelling, his school work and taking the services at The Halve, a great strain. He wrote of one particular Lord's day morning: "I felt utterly worn out as I got up in the morning and feared I was on the edge of a nervous breakdown. I got down by my bed in the middle bedroom at Nursling to pray when the Lord broke in with great power in my soul with the words, 'I will never leave thee, nor forsake thee' (Heb. 13. 5)." At the end of his life, he wrote, "In the last forty years I have had to plead it every time I have stood up to preach."

He continued: "Also in these two years I had another great blessing. It was at the Lord's supper at Bethesda at Southampton. Under a great cloud of condemnation and conviction I came to the ordinance, feeling that I came under that verse, 'Wherefore whosoever shall eat this bread, and drink this cup of the Lord *unworthily,* shall be guilty of the body and blood of the Lord' (1 Cor. 11. 27). I dreaded to sit down at the Lord's table, fearing the Lord would cut me down. But as I sat down the words came with power and sweetness into my soul, 'The blood of Jesus Christ His Son cleanseth us from all sin' (1 John 1. 7). Instantly I felt my guilt removed and I looked for my sins, but could not find them – all was peace."

(To be concluded)

Christians, bear your faithful ministers upon your hearts when you are wrestling with God. They can tell when they want your prayers, and when they enjoy your prayers. Did you pray more for them, they might do more for your internal and eternal good than now they do.

Thomas Brooks

A PRAYER FOR GOD'S PRESENCE

"Keep me as the apple of the eye, hide me under the shadow of Thy wings" (Psa. 17. 8)

Dear Lord, Thy love is great indeed,
So rich, so boundless, and so free,
Which does such matchless grace bestow
On sinful, worthless ones like me

O draw me to Thy loving breast;
Grant me Thy visits, dearest Lord,
When I attend Thy means of grace,
Or when I read Thy holy Word.

Yea, every day and every hour,
O precious Saviour, be Thou near,
To wean my heart from things which lure,
And keep me in Thy tender fear.

I know by sad experience past
How very prone I am to stray,
And wander in forbidden paths,
Unless I'm kept from day to day.

Hide me beneath Thy sheltering wings,
Preserve me through the coming year;
Whate'er to me the future brings,
O let Thy love my spirit cheer.

The Sower, 1893

BOOK REVIEWS

The Coalheaver and the Welsh Ambassador, by James E. North; **William Huntington and J.C. Philpot,** by Henry Sant; **The 200 Years since William Huntington's Death,** by Matthew Hyde; booklets; 54 pages, 48 pages and 48 pages; each book £2.95 plus 69p postage; all three books £7.45 plus £1.40 postage; published by The Huntingtonian Press, and obtainable from 72A Upper Northam Road, Hedge End, Southampton, SO30 4EB.

These three booklets will be warmly welcomed by all lovers of Huntington. They are interesting, and contain much of spiritual profit. Neither is it empty repetition, for many of the facts are new. All three booklets originated as addresses given last year, the bi-centenary of Huntington's death. We were fascinated with the twenty small portraits of "Huntingtonian ministers" on the front cover of *The 200 Years since William Huntington's Death.* All the booklets are very nicely produced.

James North's booklet has the sub-title, "Two Friends and Two Funerals," and deals with the friendship between Huntington and Jenkin Jenkins, whom he

designated "The Welsh ambassador." Jenkins was the pastor at Jireh Chapel, Lewes.

The two other booklets have rather provocative sub-titles. Henry Sant's is: "Was J.C. Philpot a baptized Huntingtonian?" We do not think this altogether profitable. It is clear that Philpot highly esteemed Huntington, more than any other minister since apostolic days. He was lavish in his praise of "the immortal coalheaver." But Huntington was *not* a Baptist, and why say that Philpot was a Huntingtonian *yet* a Baptist? Would we say that J.H. Gosden was "an Owenite Baptist"?

Similarly with Matthew Hyde's sub-title, "Where are the Huntingtonians today?" and the conclusion that really *we* are today's Huntingtonians. But despite our love and admiration of great and godly men, it is best to avoid *personal* titles for denominations or groups of people. When we lived in the Rossendale Valley, we were still known to outsiders as "Gadsbyites"!

All this does not cancel out the interest and spiritual profit of the three booklets which we are sure some of our readers will read with profit.

There are one or two slip-ups in the booklets. The two Bensons, William and Richard, on the key to the picture are both called "Gilpin." Gadsby's friend, Jonathan Franklin, is given the name of the American statesman, "Benjamin." And one or two apostrophes are out of place.

We have mentioned it before. Can Huntingtonian Press provide us with good biographies of those two eminent ministers (who can truly be called "Huntingtonians"): John Vinall and John Grace?

The Witness of Noah, by Jonathan Ranken Anderson; paperback; 124 pages; price £4.50 plus £1.50 postage; published by and obtainable from Matthew Hyde, 5 Hawthorn, Appledore, Ashford, Kent, TN26 2AH.

A few years ago a book of sermons by J.R. Anderson was to be found in many Strict Baptist homes. Its title was, "The Spirit of Grace and Supplications," and the sermons, dealing with such a sacred subject, were based on the well-known text in Zechariah 12. 10. J.C. Philpot, J.K. Popham and J.H. Gosden alike recommended the sermons (or writings) of Anderson.

Jonathan Ranken Anderson (1803-1859) was a minister in the Free Church of Scotland following the Disruption. He knew what it was to experience true revival in his church in Glasgow. Later he separated from the Free Church and preached to an independent congregation in the John Knox Tabernacle.

The present volume contains eight sermons. The title *The Witness of Noah* does not mean that the book is about the patriarch Noah and his witness, but this is the title of one of the eight sermons. The sermons are close and separating and critical of much of the religion that abounded in his day. Mr. Gosden wrote: "Mr. Anderson deals closely with the consciences of his hearers.... There is tenderness and affection for the truth interspersed with trenchant rebuttal of error."

Each sermon is followed by a profitable diary extract.

Though true repentance be never too late, yet late repentance is seldom true.
Thomas Brooks

THE
GOSPEL STANDARD
MARCH 2014

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

1914-2014

Much interest is already being shown in the outbreak of the Great War in August 1914. The following sermon was preached on that occasion at Ebenezer Chapel, Clapham, on August 26th, 1914, by the pastor, Cornelius Midmer. How much that was said then is applicable today!

Text: "And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the Lord hath called these three kings together, to deliver them into the hand of Moab. And Elisha said, As the Lord of hosts liveth, before whom I stand, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee" (2 Kings 3. 13, 14).

If an apology were needed for my reading this as a text, it would be found in the present solemn and terrible national crisis, for this has been the cause of my pondering this subject, as there seemed to be in some respects an analogy between this case and our own, sufficient at least to attract my notice.

Perhaps some of you are not very conversant with the context; therefore it may be advisable to offer a few thoughts upon the surrounding circumstances. A large amount of the historical part of the Scriptures is a record of wars and the cause of them – sin, that hideous monster – sin. What a curse it has brought in!

The people did evil in the sight of the Lord. You will remember Solomon, that wise man who sought for, and was blessed of God with excellent wisdom, such as none before him, or since, have possessed. Yet "even him did outlandish women cause to sin" (Neh. 13. 26), and for this his folly and sin, God declared He would rend a portion of the kingdom of Israel from him and give it to his servant (1 Kings 11. 11). This God accomplished after Solomon's death, and Jeroboam reigned over ten tribes, while Rehoboam, Solomon's son, reigned over only two tribes, so instead of one united kingdom there were two, and strife, contention, jealousy, suspicion and wars between these brethren (2 Chron. 28. 8-10). Here then you see the fruit of sin.

For the most part the kings of Israel and some of the kings of Judah were very ungodly and wicked men. Ahab was a notoriously wicked

man, whom Jezebel his wife stirred up. She said, Art not thou king? if you want the vineyard of Naboth, I can soon secure that to you (1 Kings 21. 7); but the wages of sin is death, and so it fell out to them. Ahab was very crafty, and he prevailed upon Jehoshaphat, king of Judah, to unite with him in war. In this you may see that the children of this world are wiser than the children of light. Ahab disguised himself, but prevailed upon Jehoshaphat to put on his robes. This nearly cost Jehoshaphat his life, but see the goodness and mercy of God; even in untoward circumstances the Lord is very pitiful and of tender mercy. Jehoshaphat cried out, and God moved the soldiers to depart from him (2 Chron. 18. 31). Thus prayer can "bring relief in deepest straits." A certain man drew a bow at a venture, the arrow reached Ahab and he died. For full details, read at your leisure 2 Chronicles 18.

Jehoram, the son of Ahab, is the king of Israel mentioned in my text. He was an ungodly man, and we may safely conclude the king of Edom was a profane man. The Edomites were descendants of Esau. Their state is also called Mount Seir, a kingdom probably adjoining Israel, and there was also the kingdom of Moab, apparently adjoining Edom. The king of Moab had to pay tribute to Israel, in thousands of sheep and lambs yearly, but at Ahab's death he sought to free himself from this tax and rebelled against Israel. Jehoram then made war upon Moab, and having secured the sympathy of Edom, prevailed also upon Jehoshaphat to go with him against Moab, and they proposed to attack through the wilderness of Edom. They started, but presently they met a difficulty, which apparently they had not taken into account. How often this is so, not only in the momentous matter of war, but in the smaller things of our every day life! How frequently something arises and upsets our plans and spoils our calculations! They found no water. Alas, how can an army fight without water? And in their distress Jehoshaphat enquired if there were a prophet of the Lord of whom they might enquire, and behold, Elisha was at hand, so they went down to him. This brings us to our text, in which we may see three things:

1. The three kings before the prophet.
2. The rebuke of the man of God to the king of Israel.
3. His kindly notice of the presence of Jehoshaphat, king of Judah.

1. These three kings, what a motley spectacle! Two ungodly, one godly. These ungodly men would never think of enquiring of the Lord if things went well, but when in trouble they are willing to pretend submission and to enquire of God, and here is Jehoshaphat once again helping the ungodly, and uniting with them that hate the Lord. Alas, he had before suffered much for this and had been severely rebuked, yet now is in the same snare again. Poor Jehoshaphat, what weakness! in the snare again! Cannot some of you see here features of your own

weaknesses, inconstancy and folly? Have not some of us been compelled to confess we have sinned and done foolishly? Has not the fear of man brought us into many a snare? Have we been able always to say, No, at the right time and in the right place? Does it not require much courage and godly fear in exercise to say even, Yes, or No, under certain circumstances, especially if the world flatters you and draws near in a kindly spirit, especially if your business is prospering and you are increasing and enlarging your coast? How keen are ungodly men to seek friendship and make use of the Lord's simple and unwise people!

I can see my poor, simple, foolish self in Jehoshaphat, and therefore if I condemn him, I condemn myself, but what wisdom and goodness is seen in God giving us an impartial account of His people, their weakness as well as their strength, their unbelief as well as their faith, their backslidings as well as their cleaving to Him. These things often make me say, "If Thou, Lord, shouldest mark iniquity, who shall stand?" Here are three kings coming before the prophet, professedly to enquire of God. Two of them were mere time servers with no regard for God or the prophet, but one had strength enough to suggest enquiring of the Lord.

2. Now notice the prophet's rebuke to the king of Israel: "What have I to do with thee? get thee to the prophets of thy father, and the prophets of thy mother." If his heart was sinking before, surely this will sink it lower. The prophet at once brings to his remembrance the ungodly conduct of his father and mother, and the prophets of Baal to whom they sought, and charges him with following in their steps. This was certainly a very proper rebuke to a carnal worldling who possibly had till this shown nothing but contempt for the prophet, and would by no means come to him now but for his distress.

Thus there comes a time when even despisers of the Almighty have to bow, but see with what dignity the prophet treats him. "What have I to do with thee?" Perhaps it is the wisest thing to seize upon such an occasion to show at once the past life of such a person, also to mock their gods, even as Elijah did, when he said, "Cry aloud, perhaps he sleepeth, or is in a journey." But what a cutting word: "Get thee to thy gods, whom ye and your father have served."

This is not confined to the ungodly. Some of you may know what it is to be met with such a rebuke; your conscience doing its office has deeply convinced you of your idols, and your treacherous dealings with God, your base gaddings about after other lovers, your carnal mind, earth-bound affections, love of ease, ingratitude, self-pity, complaining at every little cross. Yes, do we not know something of being filled with our own ways to our own shame? Do we not often have to go before the Lord, feeling, "I am ashamed, and blush to lift up my face to Thee"? We remember God and are troubled, and as we also remember our sins, what

self-abasement, what clearing by confession, what indignation, what vehement desire to be saved from ourselves and our sins. What justifying of the Lord, even as Nehemiah says, "Howbeit Thou art just in all that is brought upon us, for we have sinned." When the Lord looks upon you as He did upon Peter, and brings to remembrance your wayward, perverse conduct, you must of necessity be ashamed. Alas, how inconstant and unfaithful have we been. Truly it is of the Lord's mercy we are not consumed.

But the king of Israel said, "Nay, for the Lord has brought these three kings together to deliver them unto the hand of Moab. And Elisha said, As the Lord of hosts liveth, before whom I stand, were it not that I regard the presence of Jehoshaphat, I would not look toward thee, nor see thee." Here then was a further rebuke.

3. A kindly notice of the presence of Jehoshaphat. Here see the influence of a godly man, and see also the dignity of the prophet and how he speaks of himself as the servant of God. Sometimes the servants of God are fully justified in referring to their position, to add weight to their testimony. Thus, "As the Lord liveth, before whom I stand," signifies his intimate communion with God, as though he stood in His presence. And Paul says, "There stood by me this night the angel of God, whose I am, and whom I serve." This showed clearly where he received his tidings from.

Now Elisha regards the presence of Jehoshaphat, nor does he appear to rebuke him for being in such company. I am inclined to think Jehoshaphat felt a measure of embarrassment, yet this distinction by the prophet must have been very humiliating to the one and honouring to the other. Perhaps this would have little effect upon Jehoram, but as Jehoshaphat was interested in this matter, his presence proved salvation to the king of Israel. The great advantage of the man of God being present was clearly seen, but it is not always so. There may be much hidden, silent influence from a godly man's manner of life, conversation, faith and charity.

See in this that the Lord regards the intercession of His people, and the ungodly benefit by it. So long as Lot remained in Sodom, the destruction was delayed. "I cannot do any thing till thou be come thither," said the angel (Gen. 19. 22). To Abraham, God said He would not destroy it if ten righteous men were found in it. Thus though often despised, the Lord's people fill a place on earth, and are the salt by which it is preserved. The Lord regarded the prayer of Job for his friends, and nations benefit by the intercession of living, praying souls who sigh and cry for the abominations done in the land.

Now I come to what has been upon my mind. These three kings and their positions have made me think of our position with our national

allies, and the mighty nation [Germany] that has risen to swallow up the nations of the earth. I have looked at these respective nations, and in some respects am sorry for our alliance. France, which has been an almost-entirely Roman Catholic nation, some few years ago cast off that yoke in respect to giving special privileges to the Catholics, but it remains very largely the same, and is, I believe, fast becoming an infidel nation, though Protestants are now enjoying freedom and establishing themselves in some parts. We turn to our other ally, Russia, and there I fear is much heathen darkness; there the Greek church appears to reign supreme, and this is much the same as the Roman, except that they do not acknowledge the Pope.

We now turn to Germany, and there we see a nominally Protestant nation, enlightened and progressive, but honeycombed by Socialism, Romanism, and infidelity (even as we are), and possessing an aspiring, ambitious, tyrannical monarch [Kaiser Wilhelm II], with his military clique, attempting at any cost in blood and treasure to become a world-wide ruler, and subject nations to his sway. Then we look at ourselves under these terribly sad and solemn circumstances, and what do we see here at home? Nothing very cheering, much to make us sad, especially the apathy of so many around us; what multitudes still pursuing their foolish, carnal pleasures, totally indifferent as to whether it be peace or war, with no fear of God before their eyes. Thus the voice is not heard, the chastening and judgment upon us are not regarded. We see the hardening effects of sin, and when the Lord's hand is lifted up, when He comes out of His place to punish the nations for their iniquity, they will not see. This condition around us has brought to my mind the laws enacted in the days of Ezra and Nehemiah, when those who would not do the law of God and the law of the king were to suffer banishment, confiscation of goods, or even death, for their indifference and disobedience (Ezra 7. 26).

Another thing to make us sad is the condition of the professing church – the national and the nonconformists, including ourselves. It is true a day was set apart for intercession by the archbishop and others, but can we have much faith in this, under the present prevailing conditions in the national church? Ought we not to begin by putting away the things which God hates? Would it not be well to begin by pulling down and destroying much that is harboured and set up in our midst, which must be insulting to the Lord of Hosts, and thus prove our sincerity as all true reformers have done? Alas for our blindness! Many of those who suggest intercession are the ones who have encouraged idolatry.

Notwithstanding all our individual and national sins, and they appear to have reached unto heaven, is not our only hope in the Lord, who puts down one and sets up another, the Judge of all the earth, the

God of armies and battles, by whom kings reign? Will He regard us? Is He on our side? Will He scatter those that delight in war? Will He hear the prayers of His own people who sigh and cry on account of sin, and humble themselves before Him as Jehoshaphat did? (2 Chron. 20. 3). Shall we in our alliance with the nations be regarded as he was? If so, it will be all of grace.

Everything depends upon the Lord being on our side. "If God be for us, who can be against us?" I agree with the day of intercession, though not with ready-made prayers. May prayer without ceasing be made among us. Who can tell if the Lord will be gracious and deliver us out of the hand of our enemy? But what of the price, even of conquest? We fear to contemplate this; we can only do as David did, fall into the Lord's hands; His mercies are very great.

Here I leave the subject. The Lord help us to reflect prayerfully upon these things, and may they be overruled and sanctified to the humbling of the nation before the Lord, and the removing of our petty differences, suspicions and evil surmisings, and blessed to the promoting of love, sympathy, fellowship and real communion among ourselves and the one true church of Christ. Then we shall be able to say, the Lord our God turned the curse into a blessing. Amen.

BEHOLD HE COMETH

From George Burrows, 1853

"The voice of my Beloved! behold, He cometh leaping upon the mountains, skipping upon the hills. My Beloved is like a roe or a young hart: behold, He standeth behind our wall, He looketh forth at the windows, shewing Himself through the lattice" (Song 2. 8, 9).

The Christian life is a series of visits and withdrawals of our Lord, of revivals of grace in the heart and exposure to trials. After the overpowering display of love in the foregoing verses, the Beloved had left the spouse; these words describe His return. When we have been passing through a season of coldness and decline, how often have we been sweetly surprised by an influence coming over the heart, we could hardly tell whence or how, warming the heart, drawing the attention back to the forgotten Saviour, inclining us to prayer, and giving evidence of the return of Jesus. We are taken by surprise; we look up with wondering love, and exclaim, "The voice of my Beloved."

At such times, the Saviour encourages us from a distance by His voice, gives tokens of His approach, makes us feel He is about to repeat His visits, and opens to us fresh visions of His love. To the soul dead in

sin, the idea of now hearing the voice of Jesus is visionary. But the good Shepherd says, the sheep know His voice (John 10. 4). And if the friend of the bridegroom which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice, much more shall the bride rejoice when she heareth him. There is herein no visionary enthusiasm, no wonders ringing in the ear of the body. There is a something speaking to the soul, spirit whispering to spirit, tones from the lips of Jesus, adapted to the hearing ear of the renewed soul. Faith, "the evidence of things not seen," gives us the best kind of evidence that this is indeed the voice of our Lord. Then, when His speech distils as the dew, as the small rain upon the tender herb, and as the showers upon the grass, the lonely soul feels Him to be as the dew unto Israel, and that "they that dwell under His shadow shall return; they shall revive as the corn, and grow as the vine" (Hos. 14. 7); then is He to the reviving heart like a serene heat after rain, "like a cloud of dew in the heat of harvest" (Isa. 18. 4).

He comes over all difficulties to visit and revive us; on or over the mountains or hills, He comes leaping, surmounting all obstacles with ease. "Here, near the sea of Galilee, we saw the gazelle bounding on before us, over shrubs and rocks and every obstacle, and felt the exquisite fulness of meaning in the church's exclamation, 'Behold, He cometh leaping upon the mountains, skipping upon the hills. My Beloved is like a roe or a young hart.' It is the very nature of this lively animal to bound over the roughest heights with the greatest ease; it seems even to delight in doing so"* And it is the very nature of the Lord Jesus to come to the souls of His people over all difficulties with perfect ease. Nothing, whether the inward sense of unworthiness and guilt, aggravated by numerous backslidings, or outward sorrows rising around us, dark and towering as the crags of the valley of the shadow of death, nothing can separate us from the love of Christ.

He comes to us speedily, unexpectedly. The roe was an emblem of swiftness: "Asahel was as light of foot as a wild roe" (2 Sam. 2. 18); and certain of David's men were "as swift as the roes upon the mountains" (1 Chron. 12. 8). The heart is surprised in an unexpected moment by the appearance of the Beloved. Though keeping afar off for a time, He comes speedily; His heart was turned; His repentings were kindled; and ere we were aware, His soul made Him like the chariots of Amminadib; He came as speedily as the angel came to Peter in prison asleep; as when He came to bless the psalmist, and He rode on a cherub and did fly, yea, He did fly upon the wings of the wind; as speedily as on the first visit to the disciples after His ascension, when suddenly there came a sound from heaven as of a rushing mighty wind, and they were all filled with the

* The Jewish Mission of Inquiry(sent by The Free Church of Scotland, including M'Cheyne and others), p. 296.

Holy Ghost. When churches long thirsting for the revival of His work have well-nigh fainted under the thought that their sins and unworthiness were so great as to exclude them, perhaps for ever, from the blessing, He has been found among them "as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men" (Mic. 5. 7).

GRACIOUS COUNSEL FOR CHURCH MEETINGS

Part of a sermon preached by J.K. Popham at Ebenezer Chapel, Clapham, on June 10th, 1935, on the occasion of the settlement there of Jesse Delves as pastor.

If the Lord but be here, all will be well with you! Let me say this to the church here: Not only in the pulpit will the Lord be, as you pray and hope, but in your church meetings. What the church does when the Lord is present is settled in heaven (Matt. 18. 15-20). Ask Him to come into your church meetings. Watch your spirit in them. Everything belonging to the church, as such, is sacred. If He were present in church meetings, difficult matters would be rightly arranged. His glory should be first in the church's heart.

Dear church of Christ assembled here, I exhort you to attend to this part of your church life. I am an old pastor. I have seen and experienced much. Very visible to me has been the need of the word of the Lord, "My brethren, be not many masters, knowing that we shall receive the greater condemnation." "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" (Jas. 3. 1; 4. 1). Why should you wish to be many masters? If there be strife among you, let it be who shall be the least. The Lord give you grace to be willing to be nothing, walking worthy of the vocation wherewith you are called.

Endeavour to obey the new commandment: "That ye love one another." In Holy Scripture love is much insisted on. This is seen in the early church, in apostolic days. Watch, first of all, and in all, and last of all, for the presence of Christ. He is in Himself Alpha and Omega; *may He be that in you.*

If hell were searched never so narrowly, amongst all the condemned prisoners there, no man or woman could be found in it in whose heart there was ever one spark of true faith in, or love to the Lord Jesus.

Robert Traill

CAN GOD ALTER HIS PURPOSES?

From Dr. Owen on the Epistle to the Hebrews

But it will be said that there are in the Scriptures many declarations of God's altering His purposes and counsels, and repenting Him of what He had before determined, being grieved at what He had done (e.g, Gen. 6. 6; 1 Sam. 2. 30).

It is agreed by all that those expressions of "repenting," "grieving," and the like are figurative, wherein no such affections are intended as these words signify in created natures, but only an event of things like that which proceedeth from such affections.

And as to the changes themselves expressed, the schoolmen say not amiss, "He willeth a change: He changeth not His will." But fully to remove these difficulties, the purposes of God and the counsels of His will may be considered either in themselves, or in the declaration that is made concerning their execution. In themselves they are absolutely immutable, no more subject unto change than is the divine nature itself. The declarations which God makes concerning their execution or accomplishment are of two sorts:

1. There are some of them wherein there is necessarily included a respect unto some *antecedent moral rule,* which puts an express condition into the declarations, although it be not expressed, and is always in like cases to be understood. Thus God commands the prophet to declare, "Yet forty days and Nineveh shall be overthrown." Here seems to be an absolute declaration of the purpose of God without any condition annexed, a positive prediction of what He would do and should come to pass. Either God must change His purpose, or Nineveh must be overthrown.

But whereas this destruction was foretold for sin and impenitency therein, there was an *antecedent moral rule* in the case, which gives it as complete a condition as if it had been expressed in words, and that is, *that repentance from sin will free from the punishment of sin.* So that the prediction had this limitation by an antecedent rule, "Unless they repent." And God declares that this rule puts a condition into all His threatenings (Jer. 18. 7, 8). And this was the course of God's dealing with the house of Eli (1 Sam. 2. 30). God doth neither suspend His purpose on what men will do, nor take up conditional resolutions with respect thereunto. He doth not purpose one thing, and then change His resolution upon contingent emergencies, for "He is of one mind, and who can turn Him?" Nor doth He determine that if men do so on the one hand, that He will do so, and if otherwise, that He will do otherwise.

For instance, there was no such decree or purpose of God as that if Nineveh did repent it should not be destroyed, and if it did not repent it

should perish. For He could not so purpose unless He did not foresee what Nineveh would do, which to affirm is to deny His very being and Godhead. But in order to accomplish His purpose that Nineveh should not perish at that time, He threatens it with destruction in a way of prediction, which turned the minds of the inhabitants to attend unto that *antecedent moral rule* which put a condition into the prediction, whereby they were saved.

2. In the declaration of some of God's counsels and purposes, as to the execution and accomplishment, there is no respect unto any such antecedent moral rule as should give them either limitation or condition. God takes the whole in such cases absolutely on Himself, both as to the ordering and disposing of all things and means unto the end intended. Such was the counsel of God concerning the sending of His Son to be of the seed of Abraham and the blessing that should ensue thereon. No alteration could possibly on any account be made herein, neither by the sin nor unbelief of them concerned, nor by anything that might befall them in this world. Such was the counsel of God, and such the immutability of it, here intended. As it was absolutely unchangeable in itself, so as to man's concern and interest in it, it was attended with no condition or reserve.

A SIMPLE CLEAR TESTIMONY

Esther Lucy Pounds, died March 28th, 1950. She was a member at Forest Hill and later Staplehurst. How the old people used to love to talk about her pastor, George Prince!

When about eight years of age, being poorly in health she was sent to stay with her grandparents, but fretting for home and unable to sleep, a prompting came upon her to pray about this simple trouble. Unexpectedly in the morning an uncle came and took her back home. Of this she wrote: "I felt the God of heaven answered prayer! It caused my little frame to tremble, but I did not tell anyone."

It appears she regularly used a form of prayer from that time, but when aged fourteen she felt the solemnity of the words: "A form of words, though ne'er so sound, will never save thy soul." She said, "I could not go on, but crept into bed feeling I had a soul that must live for ever. Sleep was given, but on waking it was with me; my soul was uppermost; it interfered with everything. The almighty arrow was fast fixed." For nearly a week her case grew heavier and heavier, and her mother said, "I cannot have you go on like this; all the week you have been in this temper."

"This crushed me, and I did not know what to do. I went to chapel, but waited until all the people were in, then sat in the back seat to be alone. Mr. Prince preached. He commenced by asking, 'Have any of you got a case? If not it cannot be described.' I said to myself, 'I have one, but it is known to no-one but myself.' Then Mr. Prince began to tell me all my trouble. My heart sank, feeling guilty, and fearing my doom. Then he raised his voice and said, 'If you know the things I have spoken, you shall never perish.' But I did not know how I could be saved. Then in the next breath he preached the Way, the Man Christ Jesus. This raised me to a hope in the mercy of God."

SPIRITUAL SLOTHFULNESS AND CLOSE DEALINGS

My dear Friend,

Since I had the pleasure of knowing you I have been much interested in the account you gave of your leaving C— and L— and coming to Hertford. It is evident that God had some peculiar design in it, and you have let the whole of that dispensation pass by without coming to the right knowledge of it. I have often heard you half bemoan the spiritual darkness and decay that so quickly followed the appearance of spiritual life; but half things will not do in religion, and though you cannot quicken your own soul, I fear there seems but little spiritual labour to beg of God to do it.

Abraham pursued his obedience to God's words till the knife was on the throat of Isaac, and it was then the Lord appeared, and called him the father of the faithful. Jacob was under as many difficulties as you, and I dare say felt his weakness more than you, yet he wrestled with the Angel, and would not let him go without a blessing. We also find David surrounded with all sorts of fears, and he cried unto the Lord and not only found relief in and from present trouble, but he says the Lord also gave him promises "for a great while to come." So it is said of all the fathers; they cried unto the Lord, and were delivered; they trusted, and were not confounded. I also have known many set-fast places, and am surrounded with many fears, yet the Lord encourages me to hope in His Word. He is unceasingly telling me, "Men ought always to pray, and not to faint," and I am seldom long at this exercise before I am encouraged to hope, and find fresh light upon my path.

How hard it is to keep conscience honest! We shrink, and quibble, and twist things into a different light from that in which the Spirit shows them, and this brings on fear and terror, out of the abundance of which we are made to cry, "Lord, save, or I perish." This is no easy work. We

say, "Search me, O God, and try me," without the least meaning or desire it should be so. You may think you pray in this way honestly, but "the heart is deceitful above all things," and you presently cry out for a little more slumber. Were you but half aware of the danger of your state, you would give the Lord no rest until some change take place.

Perhaps you have not duly considered the condition in which it has pleased God to place you, a constant hearer of His Word. What can be the meaning of those words: "But they made light of it" (Matt. 22. 5)? That saying belongs not only to such as mock, but to such also as do not profit. It is God's design that in some way we should be fruitful branches, instead of which there appears an uncommon weariness in those things which the Saviour sets forth as absolutely needful to be found in His followers. Understanding in some measure what should be, but like Felix declining the word of exhortation for the present, and saying you will send for the Saviour at a more convenient season, namely, when you are more alive in soul, as you suppose. These are dangerous things; nevertheless there is mercy with the Lord, that He may be feared, and if you set your heart to seek you will surely find.

Yours, etc.

James Bourne

London, September 27th, 1842

THE VALUE OF CHRIST'S INTERCESSION

From James Durham on Isaiah 53. 12

The extent of this consolation appears in respect of all cases. As His intercession secludes no person that will make use of Him, so it secludes no case, though it looked like a lost cause; and though the conscience had pronounced the sentence, God is greater than the conscience, and can loose from it. Though the act were passed in the law, He can cancel it. And here comes in the triumph: "Who shall lay any thing to the charge of God's elect? It is God that justifieth" (Rom. 8. 33, 34). Will the devil, the law, the conscience, or anything, lay aught to the charge of the man whom God justifies? No. Why so? "It is Christ that died." But that is not all. Alas! may the soul say, how will I get good of Christ's death? I cannot apply it and make use of it. He answers that He is also risen again, and sitten down at the right hand of God, and there maketh intercession for us; to wit, that His purchase may be applied.

And there needs no more, you will get no more, you can seek no more, and that closes the triumph. There is no sin, before nor after

conversion, no sin of ignorance, no sin against light, no enemy, no temptation, whatever it be, but that word answers all: "Who shall lay any thing to the charge of God's elect?" Where Christ takes the sinner's case in hand, who will stand up against Him? He is too strong a Party. If Satan stand at the high priest's hand, it is the Lord that rebukes him (Zech. 3. 1, 2), that as it were boasts him from the bar.

GEORGE WHITEFIELD AND HIS MINISTRY

By J.C. Philpot

(Concluded from page 53)

It will be noted that at the end, Philpot, though so greatly admiring Whitefield, speaks of one or two things in which he disagrees with him.

But our limits warn us not to linger upon every striking circumstance of this great and good man's life. We must, however, find space for his end. He died, we may say, in harness:

On Saturday, September 29th, 1770, Mr. Whitefield rode from Portsmouth to Exeter [in America] (fifteen miles) in the morning, and preached there to a very great multitude in the fields. It is remarkable that before he went out to preach that day, Mr. Clarkson, senior, observing him more uneasy than usual, said to him, "Sir, you are more fit to go to bed than to preach." To which Mr. Whitefield answered, "True, Sir"; but turning aside, he clasped his hands together, and looking up said, "Lord Jesus, I am weary *in* Thy work, but not *of* Thy work. If I have not yet finished my course, let me go and speak for Thee once more in the fields, seal Thy truth, and come home and die." His last sermon was from 2 Corinthians 13. 5: "Examine yourselves, 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?"

"After a little conversation he went to rest, and slept till two in the morning, when he awoke me, and asked for a little cider. He drank about a wineglass full. I asked him how he felt, for he seemed to pant for breath. He said to me, 'My asthma is coming on me again; I must have two or three days' rest. Two or three days' riding, without preaching, would set me up again.' Soon afterwards, he asked me to put the window up a little higher (though it was half up all night), 'for,' said he, 'I cannot breathe, but I hope I shall be better bye-and-bye. A good pulpit sweat today may give me relief; I shall be better after preaching.' I said to him, 'I wish you would not preach so often.' He replied, 'I had rather wear out than rust out.' I then told him I was afraid he took cold in preaching yesterday. He said he believed he had, and then sat up in bed,

and prayed that God would be pleased to bless his preaching where he had been, and also to bless his preaching that day, that more souls might be brought to Christ."

"In a little time he brought up a considerable quantity of phlegm. I then began to have some small hopes. Mr. Parsons said he thought Mr. Whitefield breathed more freely than he did, and would recover. I said, 'No, Sir, he is certainly dying.' I was continually employed in taking the phlegm out of his mouth with a handkerchief, and bathing his temples with drops, rubbing his wrists, etc., to give him relief, if possible, but in vain; his hands and feet were as cold as clay. When the doctor came in and saw him in the chair leaning upon my breast, he felt his pulse and said, 'He is a dead man.' Mr. Parsons said, 'I do not believe it; you must do something, doctor!' He said, 'I cannot; he is now near his last breath.' And indeed so it was, for he fetched but one gasp, and stretched out his feet, and breathed no more. This was exactly at six o'clock."

He thus died, September 30th, 1770, without saying anything remarkable. But of this there was no need: a dying testimony in his case was not required. Yet we have a striking account of his last sermon, which was indeed his dying testimony, for the arrows of death were then in him:

"It was usual for Mr. Whitefield to be attended by Mr. Smith, who preached when he was unable, on account of sudden attacks of asthma. At the time referred to, after Mr. Smith had delivered a short discourse, Mr. Whitefield seemed desirous of speaking, but from the weak state in which he then was, it was thought almost impossible. He rose from the seat in the pulpit and stood erect, and his appearance alone was a powerful sermon. The thinness of his visage, the paleness of his countenance, the evident struggling of the heavenly spark in a decayed body for utterance, were all deeply interesting. The spirit was willing, but the flesh was dying. In this situation he remained several minutes, unable to speak. He then said, 'I will wait for the gracious assistance of God, for He will, I am certain, assist me once more to speak in His name.' He then delivered perhaps one of his best sermons, for the light generally burns most splendidly when about to expire. The subject was a contrast of the present with the future.

A part of this sermon I read to a popular and learned clergyman in New York, who could not refrain from weeping when I repeated the following: 'I go, I go to rest prepared; my sun has arisen and, by aid from heaven, given light to many; it is now about to set for – no, it cannot be; 'tis to rise to the zenith of immortal glory. I have outlived many on earth, but they cannot outlive me in heaven. Many shall live when this body is no more, but then – O thought divine! – I shall be in a world where time,

age, pain and sorrow are unknown. My body fails; my spirit expands. How willingly would I live for ever to preach Christ! but I die to be with Him. How brief, comparatively brief, has been my life compared with the vast labours which I see before me yet to be accomplished! But if I leave now, while so few care about heavenly things, the God of peace will surely visit you.' These and many other things he said, which though simple, were rendered important by circumstances, for death had let fly his arrow, and the shaft was deep enfixed when utterance was given to them. His countenance, his tremulous voice, his debilitated frame, all gave convincing evidence that the eye which saw him should shortly see him no more for ever. One day and a half after this he was numbered amongst the dead."

Thus lived and thus died England's great apostle, leaving a name venerated by thousands, and still held in affectionate remembrance.

To say that he was on all points sound, that there was no dross with his gold, no water mingled with his wine, would be indeed untrue. His ardour and zeal led him frequently to stretch the line beyond even his own views of divine truth. Thus his great theme was the Lord Jesus, but he preached Him more as the Saviour of sinners generally than as the Head of the church, the Saviour of elect sinners. The new birth was also with him a darling theme, but he urged it upon the consciences of dead sinners almost as if they could do something towards it. Thus he would invite, as it is called, sinners to Jesus, meaning by "sinners" not as Hart speaks,

> "A sinner is a sacred thing,
> The Holy Ghost has made him so,"

but sinners as such, whether sensible or insensible sinners, whether convinced of sin or still careless and carnal.

In considering the general character of Whitefield's preaching, we must bear in mind that a ministry suitable for one period of the church may by no means be adapted for another. The work of Whitefield was that of an evangelist. He was no pastor of a church, and had no settled congregation, and scarcely a fixed residence, but burning with an unquenchable zeal, travelled from place to place, addressing multitudes who were living without hope and without God in the world. To reach their consciences was his aim and object. To set before them their perishing state as sinners, to proclaim in their ears free grace through the blood and righteousness of Christ as revealed in the gospel, to insist upon the necessity and unfold the nature of the new birth, whereby they became partakers of this salvation – these were the leading features of his preaching, and as he himself had a deep and daily experience of sin and salvation, in urging these points he poured out his very soul, and with a power and eloquence almost without example.

The best description that we know of the general drift of his preaching is the account which Tanner [Henry Tanner of Exeter] gives of the sermon that he preached at Plymouth, and which God owned and blessed to the quickening of his soul. When he had described, in the most touching manner, the sufferings of the Lord Jesus Christ, fixing his eyes suddenly on Tanner, he cried, "Sinner, thou art the man who crucified the Son of God!" With such power did these words come to his soul, and his sins were so set in array before him, that Tanner all but dropped down on the spot. This is but a specimen of his peculiar manner, but such preaching would not suit our day, as it did not suit the day which arose shortly after his death.

Whitefield threshed the corn, but he left wheat and chaff on the barn floor, a mingled heap. He could wield the flail as few men ever handled it, but he could not, or did not, touch the sieve. To do this, God raised up Huntington, who by his preaching and more by his writings winnowed the corn which Whitefield had threshed. What Whitefield was to the flail, Huntington was to the sieve. Between them, therefore, there is no comparison to be instituted.

What Whitefield was, he was by the grace of God; what Huntington was, he was by the grace of God. Whitefield had not the deep experience, clear, doctrinal views, knowledge of and insight into Scripture, keen discernment, and able pen of Huntington, nor had Huntington the shining eloquence, burning zeal and popular gifts of Whitefield, yet each were servants of God, and blessed in their day and generation. But they had their separate work. How different was Paul from Elijah! How unlike are the address of Stephen to the Jewish Council and the First Epistle of John! These differences spring, however, from the blessed Spirit, and are but diversities of His sovereign gifts: "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but it is the same God which worketh all in all." So with Whitefield and Huntington. Huntington could not have preached to the Bristol colliers, nor Whitefield to the congregations of Providence. We are not insensible to Whitefield's defects, even errors, but we view him as a man raised up to do a special work.

We could not consistently close our review of his life and ministry without adverting to his faults. But it is an invidious task to point out defects. There are spots in the sun, flaws in a diamond, and specks in a mirror, but the sun is still the glorious orb of day, the diamond is still the most brilliant of jewels, and the mirror of the astronomer's telescope still penetrates the depths of ether and brings to light the wonders of the heavens. So is Whitefield still the prince of preachers, and his defects are lost in the brightness of his character as a Christian and as a minister.

POOR JOSEPH

A poor, half-witted man named Joseph, whose employment was to go on errands and carry parcels, passing through London streets one day heard Psalm-singing in the house of God. He went into it, having a large parcel of yarn hanging over his shoulders. It was Dr. Calamy's* church, St.Mary's Aldermanbury. A very well-dressed audience surrounded the Doctor. He read his text from 1 Timothy 1. 15: "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." From this he preached, in the clearest manner, the ancient and apostolic gospel, the contents of this faithful saying, namely, that there is eternal salvation for the vilest sinners solely through the worthiness of Jesus Christ, the God that made all things. "Not many rich, not many noble, are called by this doctrine," says the apostle, "but God hath chosen the weak things of this world to confound the things that are mighty."

While the elegant part of the congregation, perhaps, listlessly heard this doctrine, and if they were struck with anything, it might be only with some brilliant expression or well-turned period, Joseph, in rags, gazing with astonishment, never took his eyes from the preacher, but drank in with eagerness all he said, and trudging homeward, he was heard thus muttering to himself: "Joseph never heard this before; Christ Jesus, the God who made all things, came into the world to save sinners like Joseph, and this is true, and it is a 'faithful saying.'"

Not long after this, Joseph was seized with a fever, and was dangerously ill. As he tossed upon his bed, his constant language was, "Joseph is the chief of sinners, but Jesus Christ came into the world to save sinners, and Joseph loves Him for this." His neighbours who came to see him wondered on hearing him always dwell on this and only this. Some of the religious sort addressed him in the following manner: "But what say you of your own heart, Joseph? Is there no token for good about it? No saving change there? Have you closed with Christ, by acting faith upon Him?" "Ah, no," said he, "Joseph can act nothing – Joseph has nothing to say for himself, but that he is the chief of sinners; yet seeing that it is a faithful saying, that Jesus, He who made all things, came into the world to save sinners, why may not Joseph, after all, be saved?"

One man, finding out where he heard this doctrine on which he dwelt uniformly and with so much delight, requested Dr. Calamy to come and visit him. He came, but Joseph was now very weak and had not spoken for some time, and though told of the Doctor's arrival, he took no notice of him. But when the Doctor began to speak to him, as soon as he

* Edmund Calamy (1600-1666). His well-known "Ejection Sermon" on "Trembling for the Ark" has appeared twice in our pages.

heard the sound of his voice, he instantly sprang upon his elbows, and seizing him by his hands, exclaimed as loud as he could, with his now feeble and trembling voice, "O sir! you are the friend of the Lord Jesus whom I heard speak so well of Him. Joseph is the chief of sinners, but it is a faithful saying that Jesus Christ, the God who made all things, came into the world to save sinners, and why not Joseph? O pray to that Jesus for me; pray that He may save me. Tell Him that Joseph thinks that he loves Him for coming into the world to save such sinners as Joseph."

The Doctor prayed. When he concluded, Joseph thanked him most kindly. He then put his hand under his pillow, and took out an old rag in which were tied up five guineas, and putting it into the Doctor's hand (which he had kept all this while close in his), he thus addressed him: "Joseph in his folly had laid this up to keep him in his old age, but Joseph will never see old age. Take it, and divide it amongst the poor friends of the Lord Jesus, and tell them that Joseph gave it them for His sake who came into the world to save sinners, of whom he is the chief." So saying, he reclined his head. His exertions in talking had been too much for him, so that he instantly expired.

Dr. Calamy left this scene, but not without shedding tears over Joseph, and used to tell this little story with much feeling, as one of the most affecting occurrences he ever met with.

CONVERSION AND DEATH OF POOR JOSEPH

Was it a chance, or the unerring hand,
Which (holding all things at supreme command)
Gives the bright sun to cheer a world with light,
And clothes in blackening shades the dreary night,
That bid the event recorded here revolve?
Christian – thy heart can soon this query solve!

A poor man, clothed in rags and short of wit,
Was one day strolling careless through the street;
A knot of yarn across his shoulders hung,
And trailed behind him as he walked along;
Little he thought that he possessed a soul,
Or whose the power that bids the seasons roll.
When sent on simple errands he could go;
Nought else he knew, or aught desired to know,
Alike of things in heaven, or things on earth,
Of what begets events, or gives them birth.
Listless, he trudged along till, with the sound
Of music roused, he starts, and gazes round –
Where he perceives a full assembled place,
And enters, gaping with unmeaning face.

(O Lord of hosts, how wondrous are Thy ways!
Sucklings and babes shall celebrate Thy praise,
While men of honour and of wisdom lie
Buried by sin in endless misery!
Well did the great apostle truly say,
Not many rich nor mighty love the way;
The wisdom of the Lord is foolishness
To those who proudly scorn the way of peace.
So is their wisdom to the soul that knows,
That peace which from a wounded Saviour flows.)

Above the rest, a servant of the Lord
Stood to proclaim the everlasting Word;
Who, with a pause, opened the sacred Book;
Then, with a voice profound and speaking look,
Pronounced that faithful word – that Christ came down
From heaven's bright mansions and His Father's throne,
And put on mortal flesh, that He might save
A sinking world from an eternal grave;
Yea, how He for the chief of sinners died,
And every claim of justice satisfied.*

Poor Joseph trembled while he heard him speak
Of wrath to come, as if his heart would break;
Till through his soul he felt the silver sound
Of sweet salvation and a ransom found.
Struck with astonishment, he fixed his eyes
Full on the preacher, and with glad surprise
Drank down the joyful news with greedy ears,
Which reached his heart, and filled his eyes with tears.
The service ended, Joseph trudged away,
And thus within himself was heard to say,
"Joseph was never told of this before!
Did Jesus Christ, the mighty God, whose power
Made heaven and earth and all things, come and die
To save poor helpless sinners, such as I?
Why, this is brave! And if all this be true,
Who knows but Jesus died for Joseph too?"

Soon after this a message from on high
Was sent to warn poor Joseph he must die:
A burning fever raged through all his veins,
And racked his body with a thousand pains.

* 1 Tim. 1. 15

Ye who delight the paths of sin to tread,
Attend poor Joseph to his dying bed,
And listen to the language of his heart,
When soul and body were about to part.
No rich variety of speech he knew;
Heart-sprung and simple were his words, though few.
Jesus, and Jesus' love was all his theme –
Sufficient proof that Jesus had loved him!
And, while with pain from side to side he rolled,
He these great things in little accents told:
Joseph's so vile, there cannot be a worse;
Joseph deserves God's everlasting curse;
The chief of sinners Joseph is indeed;
But did not Jesus for such sinners bleed?
I heard one say that Jesus was a Friend
To poor lost sinners, whom He would defend
From God's just vengeance and the pit of hell:
And, if a Friend of sinners, who can tell
But Joseph may be one whom Jesus loves?
But, while poor Joseph thus his interest proves,
One standing by, with cautious tone, replies:
"But, Joseph, we are told by one that's wise,
That nothing's so deceitful as the heart –
How do you find yourself about that part?
Remember what the word is to all men,
None can be saved but who are born again.
Have you no token thereabout for good?
No relish, no desire for heavenly food?
Have you no inward evidence to prove
That you are loved with everlasting love?
'Tis a great thing to be an heir of heaven,
To see your sins, and see them all forgiven;
To have your soul redeemed with precious blood,
And as a pilgrim walk the heavenly road;
To tread the path of holiness below,
And drink the streams from Zion's rock that flow;
To live by faith upon the Son of God,
To own His sceptre and to kiss His rod;
To die to sin and live to righteousness;
To be possessed of covenanted peace;
To trust for life in Christ and Christ alone,
And none but such shall sing around His throne."

Poor Joseph listened, and with artless tongue,
Resumed the burden of his former song:
"Joseph has nothing for himself to say;
He's deep in debt, and nothing has to pay.
Joseph's a sinner, Jesus came from heaven,
And shed His blood that sins might be forgiven.
Jesus did die to set poor sinners free,
And who can tell but Jesus died for me?
Joseph desires to love Him for this love,
And why not Joseph sing His praise above?"
Thus he went on, till almost sunk beneath
His burning pains, he stopped to gasp for breath.
Now each one thought, 'Tis done; poor Joseph dies!
Groaning he closed, or seemed to close his eyes.
His pulses languid and his struggles few,
Eternity was all he had in view.

Meanwhile in came that servant of the Lord
Who first in Joseph's ears proclaimed the Word;
Ghastly and pale, between the jaws of death,
Just ready to resign his feeble breath,
Upwards he looked – and, trembling with surprise,
The briny moisture starting in his eyes,
"Sir, is it you?" with quivering lips, he cried;
"'Twas you that told me first how Jesus died
For sinners such as Joseph, weak and poor,
That seek the bread of life at mercy's door;
O pray for Joseph to that loving Lord!
Tell Him that Joseph trusts His faithful Word,
And loves Him as the sinner's only Friend,
Who died His chosen people to defend."

He prayed; poor Joseph held his hand the while,
Pressed it, and thanked him with a peaceful smile;
Then from his pillow took a purse of gold.
"This was," said he, "to keep me when grown old;
Which for the poor beloved of Jesus take,
And tell 'em Joseph loved them for His sake."
Then calmly met the uplifted hand of death,
Blessed the kind Saviour with his fleeting breath,
And died! With tears the preacher left the place,
And Joseph's gone to sing redeeming grace!

Joseph Swain (1761-1796)

OBITUARY

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.

(Concluded from page 62)

During this time, our father was exercised about marrying. He had to give up one girl, of whom he was very fond, but he was blessed through it. He writes, "I had a piano in my room at 28 Hilperton Road. I turned to play it as I often did from ear. I found myself playing the tune of the hymn to the words 'Peace, perfect peace....' I got the book out and found the hymn and came to the verse:

> 'Peace, perfect peace, with thronging duties pressed?
> To do the will of Jesus, this is rest.'

Immediately I saw that I had chosen my own way and asked the Lord to bless it, but had never asked Him what His way for me was. I got down on my knees at once and asked Him to show me His way, and immediately Mary Beadle was laid on my mind."

He hesitated through fear, but eventually wrote and asked her if she had been exercised about him. He continued: "She replied immediately to say that she had been exercised about me for five years. She had heard the Lord's servant Mr. C. Durbridge … preaching in The Halve five years previously from the text, 'And the Lord remembered her' (1 Sam. 1. 19), and the exercise had been laid in her heart that night that we would marry." And so the courtship developed and they were married on July 19th, 1969.

In his writings, he then returned to the subject of the ministry: "In April 1969, I had attended the General Meetings [of the Gospel Standard Societies] at Gower Street Chapel, London. In the afternoon Mr. Frank Gosden addressed the meeting from Isaiah 6 and spoke especially from verses 8 and 9. I was in the gallery, and when he came to the words, 'And he said, Go...,' the word came with great power into my soul and I knew it was the command to go into the ministry for which I had waited so long…. But now, like Moses at the burning bush, I felt unready and unfit to go. In 1963 I had longed to go, now I drew back." He said nothing to his own father, but suddenly in October 1969, his father said to him, "The time has come, and I am calling a church meeting for you to give your exercises regarding the ministry." He was duly sent out to preach by the church at Bethesda, Southampton. He continued: "My first Sunday in the ministry was at Studley, when I preached from the words in Isaiah 42. 16." Preaching again some Sundays later in Studley pulpit,

the words dropped into my heart with sweetness and power, 'I am Thy servant' (Psa. 116. 16)."

In May 1970, he had to go into hospital for a hernia operation. He had great fears beforehand, but the Lord gave him a great peace as he lay waiting to go down to theatre. He wrote: "I felt a sweet peace come over me; all fear was taken away. I knew only the Lord could have given me such a peace." On the following Lord's day morning, he went to the Anglican service in the hospital chapel and he was greatly blessed in the singing of one of James Montgomery's hymns, particularly the following lines:

"Though dust and ashes in Thy sight,
We may, we must draw near.

"Faith in the only sacrifice
That did for sin atone;
To cast our hopes, to fix our eyes,
On CHRIST, on CHRIST alone."

He wrote: "I felt to be 'dust and ashes in His sight' such a poor fearful, tempted unbeliever and yet such sweetness in having that blessed 'faith in the only sacrifice that did for sin atone,' and grace given in that trial 'to cast my hopes, to fix my eyes, on Christ on Christ alone,' which I believe I was enabled to do prior to the operation and in that morning service."

In the spring of 1971, he suffered another deep trial, when my mother suffered severe complications prior to my birth. He was greatly blessed at this time with three lines of Cowper's famous hymn, "God moves in a mysterious way":

"The clouds ye so much dread,
Are big with mercy, and shall break,
In blessing on your head."

He said, "I felt persuaded that all would be well…. My heart was kept in peace." And indeed it was so. He said in later years that he had lived to see this promise fulfilled in three ways.

My mother suffered with her health for most of their married life, and he struggled to balance his responsibilities at home, at work and in the ministry. They moved house in September 1975 to a bungalow, but her condition progressively deteriorated, until just two weeks before her end advanced cancer was diagnosed.

During these last few days, under deep distress, father had to take the prayer meeting one evening. He said he had no text and no hymns. He wrote, "I was hardly a few yards from the hospital on Combe Down, Bath, when suddenly the Lord spoke from hymn 720 (Gadsby's) verses

1 and 2. I was utterly broken down by it, for my heart was broken with my sorrows and also I had a most solemn sense of 'my dread crimes,' which only the Lord knew. But, 'His dear heart was broken too,' and I knew that He was with me and I felt His peace in my heart. I stopped the car and found the hymn. I started up again but had driven only a few yards when the Lord broke into my heart with hymn 704 (Gadsby's) verse 1. I was indeed in 'deep distress' and needed that 'almighty hand' to hold me up. Now I had His presence and two hymns for the prayer meeting. Then Psalm 72 was brought to me and especially verse 15: 'And He shall live, and to Him shall be given of the gold of Sheba: prayer also shall be made for Him continually; and daily shall He be praised.' I could see that Mary was that gold which would be given to Him…. The blessing of that evening was such that it carried me right through Mary's death and the funeral and into the weeks that followed."

My mother died on June 25th, 1976 at the age of 37. The funeral took place at Zion Chapel, Trowbridge (John Warburton's old chapel) and was conducted by her former pastor, Mr. Clement Wood, with her father Mr. Charlie Beadle taking part. She was buried in Trowbridge cemetery.

After a very difficult period trying to balance the ministry, his school work and parental responsibilities alone, he became prayerfully exercised about re-marrying. He married his first wife's widowed cousin, Jean Ashby, at The Dicker on April 5th, 1977. Thus the family expanded, to include her two fatherless children. We all soon moved to 50 Grasmere, Trowbridge, which was to be his home for the rest of his life. At the end of his life he wrote: "Looking back on it over these long years, I can see more and more the Lord's good hand in it all, the ordering of our footsteps and the divine provision. My 'thoughts have been established' and I have proved that 'His ways are past finding out.'" They were blessed with a daughter on February 27th, 1978.

Family afflictions followed and on Wednesday, May 30th, 1979, he was admitted to hospital for the removal of his gall bladder and came safely through the operation. Under much concern, he wrote, "Hymn 7 (Gadsby's) was very sweet to me." He continued: "On the Saturday after the operation, the words came sweetly to me, 'I will not leave you comfortless: I will come to you' (John 14. 18), followed by the words, 'His mercy endureth for ever' (Psa. 107. 1). The following Monday morning I woke up early between 4-5 a.m.; when lying awake thinking of Jean and the children the Lord spoke to me in Rutherford's lovely hymn:

'And aye my murkiest storm-cloud
Was by a rainbow spanned,

Caught from the glory dwelling
In Immanuel's land.'

I lay and wept, as looking back over the past two-and-a-half years since June 1976, I had such a sight of the Lord's goodness and could see that 'murky storm-cloud' in the death of Mary and 'the rainbow' in the gift of Jean. I lay there in peace and quietly wept with joy and gratitude to the Lord. I had had to go that way, apart, for a little while to feel the 'good hand of my God upon me.'"

For some years, life went on somewhat uneventfully, with our father exceptionally busy with his ministry, his teaching and family life, as well as writing for the *Friendly Companion* and his books; he records nothing of this period.

In 1985-6, he had a severe ulcer under his tongue and was advised to see a consultant. On February 26th, 1986, the consultant ordered an immediate biopsy. He wrote: "I drove home, and when I got in feeling very weak, I sat down in my armchair in the lounge. I was under a huge cloud and at once there began to come before me all the sins of a lifetime. I can never forget as I sat there how they passed before me and it went on and on. I felt like Hezekiah under a sentence of death and unready to die. As I waited in the next eight or nine days, I spent most of my time on my knees in my study seeking the Lord. As I was on my knees one morning, opening my Bible, I lighted on John 13 and began to read how the Lord Jesus washed the disciples' feet. When I came to verse 10, the Lord spoke with great power into my heart, 'Ye are clean,' and it went on in the words of John 15. 3, 4, 'Ye are clean through the word which I have spoken unto you. Abide in me and I in you,' and then in verse 8, so shall 'ye bear much fruit.' I was now at peace with God. All my sins, the sins of a lifetime, were pardoned in a moment, the guilt and condemnation were taken away and I walked in that peace for many days." When he saw the consultant, he was assured there was no cancer.

Our father had suffered with angina since 1978, but it did not hinder his activities, provided he paced himself. However, partly due to this and partly due to the needs of the school, he retired from teaching at the end of the summer term 1986. He still had two dependent children and spoke of how the Lord wonderfully provided at this time.

He continued: "Now I was free from school my life began to change. I could undertake more preaching engagements in the week, and attend the meetings of the Gospel Standard Trust, as well as serving on the Gospel Standard Library Committee and the Home Committee of Studley Bethesda." Within weeks of his retirement, his own father passed into glory, which was a time of great sorrow, but also great spiritual joy. We well remember his words around the grave that afternoon in September 1986: "We have wept much, but we cannot weep

now as we stand here in the knowledge of the certainty of the eternal safety of our dear father." (Nearly twenty-seven years later, we felt that same certainty and joy concerning him.) Two years later he published the book *Surely Goodness and Mercy,* which gives a beautiful account of his father's life.

His writings contain much on his early years of retirement, for which there is not room here. However, freed from secular work, his life became totally dedicated to his Master. ("Thy God, whom thou servest continually" [Dan. 6. 20] was mentioned at his funeral.) Through the wonderful chain of providence, he came into contact with Christian Ghurkha soldiers in the British army and maintained a loving interest in some of them until his end. Some stayed in our home, together with Kenyan soldiers. It is very evident that the Lord greatly used him for the spiritual growth of some of these men, perhaps even their conversion.

From the summer of 1988, again through a remarkable chain of providence, another of his life's works began to take shape. For the first time that year, Dutch young people came to Trowbridge, and his love of Holland in his younger days was rekindled. These visits continued until his death, and still continue. Several who came here as students over the following twenty-five years can trace their spiritual beginnings to his ministry and his fatherly concern. As was evident in his final days and after his death, many in Holland counted him as a spiritual father – "Though we have ten thousand instructors in Christ, yet ... not many fathers" (1 Cor 4. 15). In the years 1989 to 2011, he visited Holland every year except one, and regularly spoke in schools, universities and churches. He became a well-known and well-loved figure there, occasionally being asked to write for the Dutch Reformed daily newspaper.

Not only was he the means of blessing to others, but the Lord greatly blessed him in Holland in those years. He wrote: "There (Barneveld) in 1989, we heard an old Dutch minister, Ds. Haag, preach from Revelation 4. 1: 'After this I looked, and, behold, a door opened in heaven….' It was clear that the old man had seen that door open. There was a sweetness and unction that night in the church as he spoke of the rainbow around the throne and the red in it speaking of the blood of Christ, and said there was an open place before the throne which was for young and old. It was a time to be remembered…. Later we heard Ds. De Leeuw when he was pastor at Barneveld preach with great power and sweetness from the first Sunday of the Heidelberg Catechism: 'What is your only comfort in life and death?' and the answer: 'The precious blood of Jesus Christ.' Again a time never to be forgotten…."

In November 1993, his life-long friend Mr. John Rayner passed to glory in blessed assurance. He wrote of the funeral: "That day the Lord

spoke to me in Bethel Chapel, just prior to the funeral service, with the words, 'Thine eyes shall see the King in His beauty: they shall behold the land that is very far off' (Isa. 33. 17)."

In 1996, he published a biography of John Warburton, called *Servant of a Covenant God,* having spent nearly forty years researching it. On October 9th, 1999, two of his grandchildren (twins) were born prematurely. When he realised the birth was imminent, the Lord spoke to his heart: "He Himself knew what He would do" (John 6. 6), and this was confirmed later as he stood looking at them. Also a few days later, the Lord applied the words in his heart, "As thy days, so shall thy strength be" (Deut. 33. 25).

On October 8th, 2001, just a few weeks after the 9/11 terrorist attack in New York, he flew with his wife and a friend to America amidst very tight security. He wrote: "I crossed the Atlantic in perfect peace. The Lord had spoken to me before I left, 'My grace is sufficient for thee: for My strength is made perfect in weakness' (2 Cor. 12. 9). He preached at Choteau, Sheboygan and Grand Rapids. He continued: "It was a visit never to be forgotten, especially with the help I felt given me in the ministry and the union with so many godly people in the States."

He had suffered from angina over twenty years, and on March 1st, 2002, he had to go for an angiogram. The tests showed that his arteries were severely blocked, so he was kept in Bath hospital and a bypass operation was speedily arranged. He wrote: "One morning early in that waiting period, as I woke up, the Lord spoke to me with great sweetness from a line of a hymn blessed to me in 1960-61 at Trowbridge Station, 'Jesus, our eternal Lover, says His word shall never fail' (Gadsby's 769, verse 2). And after it came the words, 'If we believe not, *yet* He abideth faithful: He cannot deny Himself' (2 Tim. 2. 13). Now I was at peace and this blessing was to carry me through the whole of my heart operation."

On March 11th, he was transferred to the Bristol Royal Infirmary and operated on the following morning. It would appear that he suffered a heart attack immediately before the operation, but (naturally speaking) due to the swift action of the medical staff, there was no damage to his heart and a successful quadruple bypass operation was carried out, from which he felt much benefit in the remaining years of his life. He wrote: "Back on the intensive care ward, I came round in the evening to find my wife and son standing beside me. They told me afterwards that I looked very ill and wondered if I would pull through. But I was at peace; the blessing before the operation was carrying me through." We well remember that evening – coming away it seemed that that ward was the "house of God and the very gate of heaven," such was his blessed state of peace and rejoicing that evening.

For some days after the operation, he was very unwell and sick. He wrote that amidst this bitter experience, "the Lord spoke in my heart, 'They gave Him vinegar to drink mingled with gall' (Matt. 27. 34). I was broken under a sweet realisation of having a tiny measure of fellowship with Him in His sufferings." He continued: "One night as I lay awake, without realising it, I was quietly praying aloud in the night. I was saying, 'Lord, Lord,' and from across the ward the words were coming back to me, 'Why callest thou Me Lord, and doest not the things that I say?' Father suffered persecution from a godless man on that ward, but he said, "The Lord spoke in my heart, 'They hated Him without a cause' (John 15. 25). I lay quietly and wept as I felt it such a favour to walk in the steps of my Master. In this hospital I experienced a little of fellowship with Christ in His sufferings."

He did not preach again for ten weeks, when he recommenced with a prayer meeting at The Halve in May, taking for his text Matthew 27. 34: "They gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink." We remember the great savour and sweetness as he spoke of the Lord's great blessings and gentle chastenings. This affliction had a profoundly-sanctifying effect upon him which was evident in his later life and ministry.

Now he was in good health for the next nine years and was enabled to carry out a very extensive preaching itinerary. From 2003 until his end, he served on the Gospel Standard Committee. In 2007, he published a book on the hymnwriter Anne Steele, entitled *A Bruised Reed,* again the fruit of over forty years' research. In 2008, he went to the United States to preach again, first to Sheboygan and then to Grand Rapids, and met many old friends; he recorded that it was a time of great blessing.

In the following two years, he greatly rejoiced to baptize two dear friends of whom he says, "I had walked with each in their sorrows and afflictions and had lived to see the fruit of sanctified affliction in their lives."

He had always had a great interest in teenagers and university students, and in 2009 he became the first Editor of the *Perception* magazine. He continued as Editor until his death, with the last edition he edited being published posthumously in March 2013.

His fruitful life was now drawing towards its close. In the late spring of 2011, he started suffering with back pain, and after a persistent chest infection, the doctor ordered a chest X-ray. He wrote: "When called to the surgery by our G.P. after the initial X-ray, I was told at once by her in no uncertain terms that as far as she was concerned I had cancer until anything different was proved. This came as a great shock. But as I left the surgery and got in my car these words dropped quietly into my heart: 'I shall not die, but live, and declare the works of the Lord'" (Psa.

118. 17). Eventually, multiple myeloma was diagnosed and he began six months' chemotherapy treatment. He also required radiotherapy and blood transfusions and he became very weak; under this affliction he was kept very quiet. He stopped preaching in September 2011, but was supported by the words he had received (Psa. 118. 17) and in May 2012 was enabled to commence preaching again.

His own writings end with the following: "The chemotherapy treatment eventually brought the myeloma under control in January 2012 and the treatment finally ceased in February. Now in September 2012, the myeloma has reappeared and I have had to return to the chemotherapy treatment, but the words of Psalm 118 still uphold me." The myeloma progressed rapidly in the following months. He was enabled to continue to fulfil most of his preaching engagements until late November, when he had pneumonia. He seemed to receive a peculiar anointing and unction in these closing months of his ministry – several people have testified of blessings received, including one who came forward for baptism.

We wondered if his ministry was finished, but on the morning of December 30th, 2012, he announced unexpectedly that he would preach at The Halve in the evening, which he did with great feeling from Matthew 28. 20. We wondered if this was his farewell sermon, but he was able to preach the following Lord's day morning at The Halve from Exodus 3. 12, then to preach at Chippenham on January 9th, 2013, from Psalm 91. 2 with great unction, when there was a blessed sense of the Lord's presence. The following evening he took the prayer meeting at The Halve from the same text. Finally, he preached on the Lord's day morning January 13th from Isaiah 42. 16, remarkably, taking the same text as he had at Studley on his first public preaching engagement in October 1969.

On January 16th, he was admitted to hospital with symptoms of renal failure. On the following Lord's day afternoon, we visited and he was full of the Lord's goodness to him over his life – once again, it was the "house of God and the gate of heaven." However, in the following days, the devil seemed to harass him; he said, "We do not know how low we have to come to sink into those everlasting arms" – but nevertheless, he felt to be resting in them. He was resting on the promises the Lord had given him in days past. A fellow minister visited him and spoke of the sweet savour of Christ that pervaded his conversation.

Remarkably he survived pneumonia again, but combined with renal failure and the collapse of his blood, he was severely weakened. He still clung to the Lord's promise to him at the start of the illness in June 2011 (Psa. 118. 17) and cherished thoughts of preaching again. However, during the following week, in communion with his Lord in the night, he

was brought to see that his work on earth was done and he was given a peace that largely remained with him unto the end. He now longed to be with Christ, but spoke of death as "a great mountain."

At this time, he spoke to several of the family saying, "We shall not be separated, I am just going on before." He quoted the hymn, "Though sundered far, by faith they meet, around one common mercy seat." On his final Lord's day on earth, he spoke very freely and seemed happy. He mentioned (from *Pilgrim's Progress)* Mr. Fearing's passage across Jordan: "And here also I took notice of what was very remarkable; the water of that river was lower at this time than ever I saw it in all my life; so he went over at last, not much above wetshod."

After several weeks in hospital, he was strengthened to make the journey to the Bethesda Home at Studley on Tuesday, February 12th. He was so thankful to get there, yet dreaded having to go back to Bristol three times a week for renal dialysis. However, as he was being prepared to go for the first time, he became very unwell and his redeemed soul departed the earthly tabernacle to enter its eternal rest at 7.50 a.m. on Thursday, February 14th, 2013. We saw such mercy in the Lord's dealings – he did not have to make that journey, or suffer the long struggle with death that he had feared. We have reason to hope that it was as he had said of Mr. Fearing: "so he went over at last, not much above wetshod."

And so was fulfilled what the Lord promised him in Manningford Chapel at the age of 16 in 1948: *"That we must through much tribulation enter into the kingdom of God"* (Acts 14. 22).

The funeral service, taken by Mr. B.A. Ramsbottom, was held at The Dicker Chapel, Sussex, on February 28th, 2013. The hymns sung were all chosen by our father in his last days: "When peace, like a river, attendeth my way"; "There is a land of pure delight"; "When this passing world is done"; and at the grave, "The Saviour lives no more to die!" Mr. G.D. Buss committed his mortal remains to the grave in The Dicker graveyard in sure and certain hope of a glorious resurrection. Many felt it to be a most sacred occasion. A memorial service was held at John Warburton's chapel (Zion, Trowbridge) on March 2nd, 2013.

D.J.B.

Strong saints must not deal by the weak as the herd of deer deal by the wounded deer; they forsake it and push it away. But when a poor, weak saint is wounded by a temptation or by the power of some corruption, then they that are strong ought to succour and support such an one, lest he be swallowed up of sorrow.

Thomas Brooks

BOOK REVIEWS

The Life of Martyn Lloyd-Jones: 1899-1981, by Iain H. Murray; paperback; 484 pages; price £11; published by The Banner of Truth Trust, and obtainable from Christian bookshops.

Still the books about Martyn Lloyd-Jones are appearing, over thirty years after his death. This is an abridgement of the two volume biography (1982 and 1990) with fresh material added, and as with everything by Iain Murray, it is well written and interesting.

Dr. Lloyd-Jones (1899-1981) was a remarkable man, eminent in the medical world, who gave it all up to become a minister. He was minister at Westminster Chapel, London, for thirty years.

There are many most admirable things with Martyn Lloyd-Jones. He himself was very humble, serious and dignified, and the services at his chapel were extremely reverent, similar to our own, though over two thousand would be present. (There was to be no coming in and going out during the prayer – something we could learn from in our chapels.)

The vital point with Dr. Lloyd-Jones was his insistence, with no compromise, on the absolute infallibility of holy Scripture – and that the Authorised Version. He contended most strongly, and with all his ability, against the erroneous views of modernism and its dishonouring of the Lord Jesus. He was instrumental in encouraging a revival of interest in the godly literature of the past, especially the Puritans.

Our chief disagreement with Dr. Lloyd-Jones was that, though a Calvinist himself, he could receive Arminians, and made the great point of separation to lie not between Calvinism and Arminianism, but between evangelicalism and liberalism.

It is good for us to know the life and witness of Dr. Lloyd-Jones, certainly not slavishly to follow him, but because his remarkable influence in the Christian world as he ministered to thousands Lord's day after Lord's day cannot be ignored. This biography also gives an interesting (often sad) insight into the state of religion in Britain since the 1914-1918 War, for the most part a solemn falling away – against which Dr. Lloyd-Jones firmly stood.

A profitable book.

The Faith Shaped Life, by Ian Hamilton; paperback; 160 pages; price £5.50; published by The Banner of Truth Trust, and obtainable from Christian bookshops.

When we first received this book for review, reading the opening chapter, we could not altogether see the purpose of the book or where it was going. However, picking it up a considerable time later, and beginning to read in the middle, we found it quite profitable and some chapters excellent.

The Faith Shaped Life deals with many different aspects of the Christian life, which is lived by faith. There are forty-three short chapters in all, each one being an entity in itself. The book is very soberly written with special reverence for the Lord Jesus and admiring emphasis on His Person and work. Often Calvin and the Puritans are quoted. Sadly the Authorised Version is not used.

One practical point (on love to the brethren) touched a chord:

"Why not stop now and write a letter of encouragement, put on your coat and make a surprise visit, send flowers, pray, pick up the phone...." We were reminded of some exercised saints in the past who acted like this.

The Faith Shaped Life does not encourage an easy religion. It sets forth the reality of the conflict and our weakness and great need, while pointing to an almighty Saviour.

On the back cover we read:

"The life of faith is not easy. The Christian is engaged in an unrelenting warfare with the world, the flesh and the devil. Every step forward will be contested. The one thing that will keep the believer on track and pressing on is moment by moment trust in God, in His Word, in the goodness and perfection of His purposes, and in His exceedingly great and precious promises."

"LEAD THOU ME ON"

O lead me on; the way is dark without Thee,
Thou great Redeemer from all sin and woe;
Amid life's changes may I never doubt Thee,
But follow still when Thou dost bid me go.

"Lead Thou me on," Guide of the weak and dreary;
Be Thou my help when thorny is the way;
Without Thy smile my heart is sad and weary,
But hope immortal brightens in its ray.

"Lead Thou me on," while storms of life o'ertake me,
Then may Thy promise on my spirit fall –
"Lo, I am with thee," "I will not forsake thee,"
With heaven-born music 'mid the gloomy thrall.

"Lead Thou me on"; there is no guide beside Thee,
No sure, unfailing beacons but Thine own.
If Thou art nigh, whatever may betide me
Will only draw me nearer to the throne.

"Lead Thou me on"; too long my soul has doubted;
"Come unto Me," I hear Thee sweetly say;
Too long cold unbelief my path has shrouded;
Forgive me, Saviour; hear me while I pray.

"Lead Thou me on," O Man of sorrows, ever,
Thou who didst bear our sin upon the tree;
Grant me Thy peace, and may it, like a river,
Flow through my heart from love's unbounded sea.

O lead me on till I have gained the river,
Whose surges break on the eternal strand;
Then guide my spirit to the bright for ever,
Through golden portals to the sinless land.

The Sower, 1880

THE
GOSPEL STANDARD
APRIL 2014

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

THE RAINBOW
Genesis 9. 8-17

When Noah came out of the ark after the flood, the first thing he did was to offer a sacrifice to God. One point which stands out with Noah is that the things of God came first, and everything else had to come second. In this Noah is a most blessed example. When God spoke to him, he obeyed. The first thing he did was to offer a sacrifice, and the Lord smelled a sweet savour. By faith Noah looked forward to the one sacrifice of Christ, and as the Father looked down from heaven, it was not the sweet savour of the offering of the clean beast and the clean fowl, but it was the sweet savour which should arise from Calvary of the one sacrifice of the Lord Jesus that the Lord smelled, and He made a promise that He would never drown the earth again. That promise has been fulfilled over the generations, despite man's sin, despite man's guilt, man's rebellion. Then in such sweet confirmation the Lord gave this token: the rainbow.

There is something especially beautiful about the rainbow. Have you ever looked at it, and remembered God is looking at it at the same time? "And the bow shall be in the cloud, and I will look upon it." It is a token that God's promise is still fulfilled, a token of the faithfulness of God. The faithfulness of God is a most precious thing, especially when we realise our own unfaithfulness. It is a token of His mercy. "I will not be wroth with thee, nor rebuke thee." It is a token of His eternal covenant. In its simplest sense it is a covenant never to drown the earth again; in its fullest sense, the covenant of grace.

We do not hear much of the rainbow as the Word of God unfolds until John had a view of heaven and he saw that the throne of God was completely encircled by a rainbow, an emblem of God's unchanging faithfulness, His precious mercy and His everlasting covenant.

This bow is set in the clouds, and there is something deeper embraced in it than just that the Lord will never drown the earth again.

> "Those lovely colours shine
> To show that heaven is surely mine."

Isaiah 54 opens up the rainbow and the covenant with Noah in a gospel sense. The Lord speaks to a sinner under a sense of his guilt and

unworthiness, and this is what the Lord says; this is the covenant, the rainbow in a gospel sense: "This is as the waters of Noah unto Me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee." That is the rainbow in a gospel sense. "For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed." That is the rainbow in a gospel sense.

And this bow is to be seen in the cloud. The Lord says, "I bring a cloud over the earth." Some of you will have dark clouds within and without, all very threatening and they make you fear. "The bow shall be seen in the cloud." No cloud, no rainbow. The darker the cloud, the clearer the precious colours of the rainbow shine. Unbelief looks at the cloud; faith looks at the bow in it.

Look at Jacob. He says, "All these things are against me." That is the cloud, but when he saw the wagons, his spirit revived. That is the bow in the cloud. The Lord, speaking to His people, says, "When thou passest through the waters" – that is the cloud – "I will be with thee" – that is the bow in the cloud. Christ, speaking to His disciples, says, "In the world ye shall have tribulation" – that is the cloud – "but be of good cheer; I have overcome the world" – that is the bow in the cloud. May the Lord grant precious faith to see the bow in the cloud, a token of God's faithfulness, His mercy, His covenant.

And God says, "I will look upon it," and, "I will remember My covenant." There are times when a child of God looks on it and he remembers. But this is not where the safety of the people of God is. The Lord says, *"I will* look upon it, that I may remember the everlasting covenant." In the fullest sense, the rainbow sets forth the Lord Jesus in all His beauty and all His glory, and the Father's eye is ever upon Him, and He remembers His covenant; He is faithful to it, ever mindful of it. And as He remembers His covenant, He remembers every sinner that has an interest in it.

May there be a little precious faith given to see the bow shining in the cloud.

"I will never leave thee nor forsake thee" (Heb. 13. 5). There are five negatives in the Greek to assure God's people that He will never forsake them. Five times this precious promise is renewed in the Scripture, that we might have the stronger consolation, and that we might press and press it again till we have gotten all the sweetness out of it.

Thomas Brooks

THE LOVE OF CHRIST

Sermon preached by William Fay (pastor) at Zoar Chapel, Norwich, on November 22nd, 1953

Text: "We love Him, because He first loved us" (1 John 4. 19).

"We love Him." Do we? An expression that is easy to utter, but do we love Him? All religion that comes from God is a religion of love. Men are foolish enough to think that because God is love that He must love all men. They omit a vital feature of real religion. God is love. The Apostle John writes of it through the whole of this Epistle – not of God's universal love, but of God Himself and His sovereign exercise of love. I showed you a little of that this morning. I hope it sent us home with a desire that the exercise of God's love in His sovereignty might reach us. It has some of us, I believe. But how solemn if any of you should say, "We love Him," and tell lies. You are not to claim what does not belong to you, but God will never turn away one sinner that comes to His dear feet like this:

"God only knows the love of God,
O that it now were shed abroad
In my poor stony heart.
For this I sigh, for this I pine,
This only portion, Lord, be mine,
Be mine this better part."

I tell you God will not turn away from you

Now, I suggest three particulars in the text. First: the origin of this love, where it springs from. "He first loved us." Search the Scriptures through, and you will find nothing contrary to that. The love of God originated in God, because God is love. Secondly, the manifestation of that love. In those five words "because He first loved us" is the manifestation of His love. He did not, He could not – I say it reverently – contain it in Himself. Love must have an object; God must and did manifest His love to men. Earlier in the chapter we read, "God is love. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him." That is, that dead people might be quickened into life. The third particular was the fruit and effects of this love: "We love Him."

I will not spend much time now on the first point. The love of God was seen in election, in choosing His people before the foundation of the world. Whatever men may say, whatever your heart and mine may say about it, election is the beginning and foundation of God's love. He chose a people for Himself before the Fall. This is our mercy. He saw them ruined in the Fall, but His love and His choice of them was before that took place.

The manifestation of God's love was seen when, in order to deliver them from their fallen state and the consequence of the Fall, He sent His Son into the world. No sweeter expression of the love of God can be found than in the fifty-third chapter of Isaiah. To save His people from their sins it pleased the Lord to bruise His dear Son; He put Him to grief; He laid on Him the iniquity of us all, wounded Him for our transgressions. That was love. I wish I could speak better of the love of God as it was manifested in this: that He sent His only Son, and that the eternal Son in His love willingly became a Surety for those people who were chosen from the rest of fallen humanity in the exercise of that love toward them. Nature loves that which is attractive; the love of God has gone the other way. Think of it, that God should love you when you were dead in sin, a fallen sinner knowing nothing of Him, desiring not the knowledge of His ways, going as far from Him as it was possible! One said,

> "Against the God who rules on high,
> I fought with hand uplifted high."

You may say, Not as bad as all that. The Scriptures make no exception. *"All* have sinned, and come short of the glory of God." But some of them God loved. He did not begin to love you when He called you by His grace, when you began to call upon His name, when you began to turn from the ways of sin and became one of that great company wending their way to Zion with their faces thitherward. He loved you ere time began. There is a beautiful Scripture in Jude which speaks of this: "Them that are sanctified by God the Father, and preserved in Jesus Christ, and called."

> "Preserved in Jesus, when
> My feet made haste to hell;
> And there should I have been,
> But Thou dost all things well;
> Thy love was great, Thy mercy free,
> Which from the pit delivered me."

Love was manifested in His incarnation, when He was made Man. Love sustained Him through a life of sorrow and of suffering. Love took the dear Redeemer to the cross, sustained Him there. "He was straitened," He told His disciples, until He had accomplished the work the Father sent Him to do. "Greater love hath no man than this, that a man lay down his life for his friends." And we were not friends; we were enemies. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

The love of God was manifested not only when He sent His Son, but when He sent the Holy Ghost that we might live through Him (verse 9). We who were dead, without understanding, aliens, strangers,

enemies. God came in the Holy Ghost to His loved people, the people of His choice. He comes in the conviction of sin, comes to open blind eyes and break hard hearts, to set before sinners whom He loves their solemn state, stops them. There is a period known to God when every one of those He has loved shall be cut down under His holy law, made to see where and what they are. There is a difference in measure in this teaching, but essentially all are brought to know this: that they are sinners in God's sight, law-breakers, men and women who must sink to hell when time shall be no more with them unless grace prevent. Bless God for convictions; they are the evidence of God's love in calling. You will not hear much of this from the religious world of today, but it is a solemn fact that God does deal with people by sending the Holy Ghost to them to quicken them into divine life, to convince them of their sins, and in so doing He manifests His love to them.

"He first loved us." It is painful work when God's love is thus first manifested. It comes in pain and in sorrow. Where would you be if God permitted you to go through life ignorant of your fallen state and ignorant of a Saviour? O bless God if ever He has brought you to that, has not let you go on in your ignorance.

> "But thus the eternal counsel ran;
> Almighty Love, arrest that man."

Friends, I do not know if sin is a trouble and burden to you. I would not willingly deceive you. But I venture to say that such work is the beginning of the manifestation of the love of God to you. The coming of Christ was for one purpose. Before Jesus was born an angel came to Mary to tell her of it, and said, "Thou shalt call His name Jesus: for He shall save His people from their sins." That was the purpose. O there is hope for you.

The love of God is manifested by revelation, when by faith the sinner sees Jesus as the Saviour, the Friend of sinners. God's dear Son can only be seen by revelation. It is the Holy Ghost that reveals Him, when He is seen in faith by guilty sinners. When the pilgrim in Bunyan's book came to the cross and looked upon it, the burden fell off his back. Then he leaped to his feet and with joy cried out,

> "Blest cross, blest sepulchre, blest rather be,
> The Man that there was put to shame for me."

None but God's chosen people are blessed with living faith in a crucified Redeemer. It is only as He is revealed that sinners see Him, and are able to say with Bunyan, "He hath given me peace by His sorrow, and life by His death." There is a beautiful hymn in our book (Gadsbys 1025) that has been sweet to me more than once. It is very solemn, but I believe it traces out what this poor man, with all the Lord's living people, come to:

"I saw One hanging on a tree,
In agonies and blood."

This is love, the manifestation of it to poor, needy, guilty sinners, as by the Holy Ghost they are enabled to look at that which is revealed to them, and see in the bleeding wounds of Jesus the atonement that has been made for them.

"He first loved us." Do you say, I have never felt it; I do not think I ever shall feel it? You ought not to say that; you have no right or warrant to say so. Remember, Jesus Christ came into the world to save sinners.

"'Tis sinners can say, and only they
How precious is the Saviour."

Did you ask to be quickened into life? Did you ask for grace to be given you? Did you ask for the arrow of conviction to be shot into your heart? Did you ask for the sorrow which sometimes fills your heart on account of your sins? It was His love that brought you to such experience. If He has done all these things for you, cannot He do the rest? He will. God neither can nor does mock poor, sensible sinners. He that has begun in your heart will carry it on. He that convicts of sin will in due time deliver you from the power, defilement and condemnation of it. He who has done so much for you will do more. "Though thy beginning was small, yet thy latter end should greatly increase."

His love is manifested in the gift of sweet repentance. Who ever repented of their sins against God? Only those to whom has been given the grace of repentance, repentance that takes you in feeling to the foot of the cross. The sweetest tears any person can shed are the tears of godly sorrow and repentance. Presently God will wipe even these tears from off all faces, for they shall see Him with joy.

And now a word or two about the fruits and effects of God's love. "We love Him." If God has manifested His love to you, you will not be able to help loving Him. You will love His doctrine of election, of first cause. You will love the cross. O you will indeed. I have in my younger days sometimes wished I might go to Palestine to tread some of the ground over which the dear Redeemer walked, and if it were possible to see the place where the cross was erected. But, my dear friends, that in itself would not have brought me to love the cross. There might be some sweet meditation. It is to see Him by faith, crucified for you, that will bring you to love the cross. Only there will you find full satisfaction. As you see it you will love it for what it means. The dear Saviour suffered untold agonies on that cross; it was where for a short time He endured the hidings of His Father's face, which caused Him to cry out, "My God, My God, why hast Thou forsaken Me?" The cross will be life and peace and salvation to you.

You will love the Scriptures which speak of Him. Nature can no more understand the Scriptures than it can understand the cross. God's love to you will bring you to love this blessed Book. In it is the way of salvation; in it there is comfort, food and strength. All that a poor, guilty sinner can need is to be found in this Book. No other book comes into the heart of a sinner with such divine power. That is a peculiar feature of God's holy Word.

When my dear wife lay ill, the doctor came in most days, and always there was one Book on the bed, an old Bible which I had given to her forty years before. Every leaf had been handled, many marked with pencil. And when the doctor said, "What is that old book you always have here?" she replied, "The best Book in the world to me; I love it more than anything else I possess." Yes, you will love the Scriptures. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." I can go back to the time when I think I read the Scriptures more than I do now. They condemned me, but I would often turn to those passages which speak of the fountain of Christ's blood, though there did not seem much hope for me. It was what I longed for, however, and presently the dear Lord manifested His love to me in those very scriptures. I entered into them by faith and then could say,

"Not only that He shed His blood,
But I could say, 'For me.'"

And you will look there for your title and your tokens for good. You will love the Scriptures because in them is contained everything you want.

You will love His ways. Sometimes His ways are very solemn, very secret, yet you will love them. You may not always understand them, but you will believe they are right. "The ways of the Lord are right, and the just shall walk in them." His way is in the sea, and His paths in the mighty waters, but they are His ways. You will not find fault with them, knowing He is too wise to err and too good to be unkind. Men sometimes say all things work together for good, but you, in the love of your heart to God will say the same because of the completeness of the verse. "We know that all things work together for good to them that love God, to them who are the called according to His purpose."

You will love His presence. You will wait for that, and if you do not have it you will be distressed, and say with David, "Be not silent to me." You cannot do without Him.

"In Thy presence I am happy;
In Thy presence I'm secure;
In Thy presence all afflictions
I can easily endure."

You will love His people. I remember the time, with shame, when I did not love them. But when God began to work in my heart, I used to sit at the side, in a much larger chapel than this, and see the Lord's people gathered together. O how I loved them then! I felt the cleaving of Ruth, though like her I felt I was not worthy.

And you will love to walk in His ways in obedience, to do as He bids, to walk as He directs, to know no will but His. In His manifested love to you you will say,

> "Only Thou my Leader be,
> And we still will follow Thee."

I see I must leave off. All this proceeds from one thing. If you have a touch on your heart sometimes of the things of which I have been speaking, it is because He first loved you. Think of it! You, with all your sins and imperfections, your faults and shortcomings, unworthy of the least of His mercies, and He first loved you! Amen.

THE WAY TO THE CROSS

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

"Then delivered he Him therefore unto them." Alas for Pilate! Had he but known who it was, and all that he gave up in thus delivering Him! We have tasted only a little of His heavenly manna, but we would not give Him up for all the world. "Lord, to whom else shall we go? Thou hast the words of eternal life." We confess, indeed, with deep humiliation, that we are frequently guilty of denying His name, and whenever this is the case, we go out weeping bitterly with Peter, and after having been comforted by Him afresh, we again say, with stronger emphasis than before, We will never again deliver Him up. We renounce the friendship, favour and honour of His adversaries. If the whole world were offered to us, Jesus is not to be had in exchange. Our union with Him bears the stamp and signature of eternity.

"Then delivered he Him unto them." O if Pilate had had any idea whose instrument he was at that moment! But he is unacquainted with the precious words, "God so loved the world, that He gave His only-begotten Son," and those of the apostle: "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?" These testimonies, however, are known to us; we also know their mysterious depth; we hang down our heads at the words, "Then delivered he Him unto them," and adore Him.

"Then." He was now ready and prepared for the last great sacrificial act. He had fulfilled the law, had victoriously endured every

trial of faith, and had proved Himself in every ordeal to be pure and unalloyed gold. He was "the Lamb without spot," obedient beyond compare, and it was just such a sacrifice as this that the God of holiness required. He must first be found worthy of a crown before He could bear the curse. All is now in readiness.

"Then delivered he Him." Now close the temple, ye sons of Aaron; the types and shadows with which ye had to do have done their duty now that the substance has appeared. Lay aside the band from your foreheads, and the breastplate, ye ministers of the sanctuary; for know that Another now justly adorns Himself with both, and your priesthood has reached its termination.

The act of delivering over the Accused has taken place. Jesus is now in the hands of His enemies, like a lamb amid wolves, or a dove in the claws of the vulture. How was David in the right when he said, I will rather fall into the hand of the Lord, than into the hands of man. Look how they treat the Holy One now that they have Him among them. They again assail Him with the bitterest mockery, cruelly and rudely tear the purple robe from His bleeding body, and put on Him His own clothes again, not from compassion, but because it seems to them that the awful death to which they are now preparing to conduct Him is no longer to be treated as a jest or a scoff, but requires a certain solemn seriousness.

The change of garments which took place in the court of the praetorium reminds us of an act in our own life. In the days of our blindness we had also divested the Lord Jesus of the glory of His inherent splendour, while presuming to deny one or other particular concerning Him, so as to leave Him little more than the title of a Jewish Rabbi or the Sage of Nazareth. But how did we afterward alter our course when the Lord stripped us of the garments of our imaginary righteousness, and in the mirror of His law exhibited to us our real form!

How hastily did we then put upon Immanuel His own raiment! We first gave Thee back Thy Messias-crown, and then Thy sacrificial and priestly robes, and finally, Thy diadem as the King of Glory, for the awakened necessities of our hearts had rectified our vision and sharpened it for Thy beauty. Amid many tears of repentance and delight, we again clothed Thee in Thy original attire. Thou now standest before us in Thy full and complete array, and we will never cease to bow the knee before Thee, and to rejoice, and say with Jacob, "Judah, Thou art He whom Thy brethren shall praise!"

After the soldiers had made their preparations, the awful cross appears which has since become the standard of the kingdom of Christ and the token of our salvation. During the space of three thousand years it had been constantly symbolised to the view of the believing Israelites. It is even reflected in the peculiar manner in which the dying patriarch

Jacob, with crossed hands, blessed his grandsons Ephraim and Manasseh. It glimmered no less in the wave-offerings of the tabernacle and temple, which, as is well known, were wont to be waved so as to make the form of a cross appear. In the wilderness the sign was elevated to support the brazen serpent, and the spirit of prophecy interwove it in the figurative language of David's Psalms when placing in the mouth of the future Messiah the words, "They pierced My hands and My feet."

Look, yonder they bring it! According to the Roman custom, all who were condemned to the punishment of the cross were compelled to carry that instrument of their death to the place of execution, and even the divine Sufferer is not spared this disgrace and toil. Without mercy they lay on His wounded back the instrument of torture, and after having given Him for His escort two grievous criminals, similarly burdened and condemned to the same death, they open the gate of the courtyard toward the street in order at length to satisfy the people who had been impatiently awaiting the cruel spectacle. A low murmur of malicious joy and profound excitement pervades the mass when the three cross-bearers make their appearance. The procession sets itself in motion. In the van an armed troop on foot and on horseback; then the three victims with their crosses, surrounded by their executioners; behind these the civil and ecclesiastical authorities of the nation; and finally, the crowding, gaping, innumerable multitude.

We silently join them in spirit. O what a path is that which we now tread! Only think, it is thus the unhappy world repels the Man who entered upon it heralded by angels and in the midst of heavenly songs of praise. It is thus she rewards Him for the unwearied love with which He poured upon her the abundance of all conceivable benefits and mercies! O who that is still inclined to doubt whether mankind was worthy of eternal perdition without the intervention of a Mediator, let him cast a look at this path of suffering and convince himself of the contrary!

Yonder they conduct the Man of Sorrows! One cannot reflect who it is that is thus laden with the accursed tree without feeling surprise and astonishment. But it is well for us that He traversed this path. Only observe how the form of the Lamb which taketh away the sins of the world is so clearly expressed in Him. Behold Him, and say if you do not feel as if you heard the ancient words proceed from His silent lips: "Sacrifice and offering Thou didst not desire, a body hast Thou prepared for Me. Lo! I come, I delight to do Thy will, O My God! yea, Thy law is within my heart."

Had He shrunk back from this fatal path, His road to suffering would have represented to us that on which, when dying, we should have quitted the world. Instead of soldiers, the emissaries of Satan would have escorted us; instead of the accursed tree, the curse of the law itself;

instead of fetters, the bands of eternal wrath would have encircled us and despair have lashed us with its fiery scourge. Now, on the contrary, angels of peace sent by Eternal Love will at length bear us on a path of light, illumined by heavenly promises, to Abraham's bosom. To whom are we indebted for this? Solely to the Man who totters yonder under the most awful of all burdens, and who carries away with Him everything which stood opposed to us and threatened us with destruction.

Certainly it may still be the case that during our earthly pilgrimage we are led on similar paths to that on which we see Jesus, our Head, proceeding. For the world hates His members like Himself, and Satan ceases not to desire to have His redeemed, that he may sift them as wheat. But heaven is no longer closed over our path of suffering and disgrace, nor does the black cloud of rejection and the curse obscure it. The sword of God has returned to its scabbard, and peace and hope are the gracious companions who walk by our side. Christ has deprived our fearful path of its horrors, our burdens of their overpowering weight, our disgrace and need of their deadly stings, and placed us in a situation to say with the royal Psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me."

Blessed therefore be the path of our Prince of Peace to the cross! Let us not cease to accompany Him daily thereon in the spirit. It will unspeakably sweeten our own painful path, for why does He take this horrible road, but to enable us to traverse ours with heads erect, because we are freed from curse and care. Upon His path He not only carries all our sins to the grave and breaks a passage through all the obstacles which blocked up our access to the Father, but He makes at the same time all the bitter waters of the desert sweet, and neither leaves nor forsakes us till He brings us safe to our heavenly home. Blessed be His holy name!

Hope takes fast hold of heaven itself. A Christian's hope is not like that of Pandora, which may fly out of the box and bid the soul farewell, as the hope of the hypocrite does. No, it is like the morning light; the least beam of it shall go on into a complete sunshine; it shall shine forth brighter and brighter till the perfect day.

Thomas Brooks

Assurance is glory in the bud; it is the suburbs of Paradise; it is a cluster of the land of promise; it is a spark of God; it is the joy and crown of a Christian. How great, therefore, is their impiety and folly who deny assurance, or who cry it down, under any names or notions whatsoever!

Thomas Brooks

CHRIST'S RESURRECTION

By J.C. Philpot

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Pet. 1. 3)

The resurrection of Jesus Christ was God's grand attestation to the truth of His divine mission and Sonship, for by it He was "declared to be the Son of God with power." It therefore set a divine stamp upon His sacrifice, blood-shedding and death, showed God's acceptance of His offering, and that sin was thus for ever put away.

Now just think what would have been the dreadful consequences if Christ had not been raised from the dead, or if we had no infallible proofs (Acts 1. 3) of His resurrection. There would have been, there could have been no forgiveness of sin (1 Cor. 15. 17); and therefore, when the conscience became awakened to a sense of guilt and condemnation, there could have been nothing before it but black and gloomy despair.

But Christ being raised from the dead and having gone up on high to be the High Priest over the house of God, and the Holy Spirit bearing witness of this both in the Word and through the Word to the soul, a door of hope is opened even in the very valley of Achor. The Holy Ghost, who would not have been given had not Christ risen from the dead and gone to the Father, now comes and testifies of Him to the soul, takes of the things which are His, reveals them to the heart, and raises up faith to look unto and believe in Him as the Son of God, and thus, according to the measure of the revelation, it abounds in hope through the power of the Holy Ghost (Rom. 15. 13).

"I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1. 18).

O what a mercy that He who was dead lives at God's right hand! that He lives as a risen Head, that He is not a dead Saviour, but a Saviour that lives for evermore, that can and does bless, that can and does comfort, that can and does bring the soul safely through all. He is not a Saviour that stands as it were upon the brink of a river, and pulls us out when we have swum half way out ourselves; He is not a Saviour that will take us half way to heaven, and then, as Rutherford says, let us "fend" or shift for ourselves. He must take us to heaven throughout. We are nothing, we have nothing without Him. He must be, as He is, our "All in all."

We value Him in His death; nothing but His death could reconcile us to God. We value Him in His life; nothing but His life can save. We want salvation now; salvation in the heart; a spiritual salvation revealed in and unto the soul; a salvation worthy of the name, wholly, fully, completely, finally, and everlastingly to the praise of super-abounding grace; a salvation that can never be lost; worthy of God, worthy of the God-Man; adapted to every want of the soul, coming into every trial of the heart, and able to save the vilest and the worst, "without money and without price."

"And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places" (Eph. 1. 19, 20).

It is no great mystery that the Son of God should be exalted to the throne of power. It is but a step from the bosom of the Father to His right hand. But that one in our nature should be exalted to that seat of pre-eminence and power; that the Mediator between God and man should be *the Man* Christ Jesus; that the hands which once were nailed to the cross should now hold the sceptre, and that the feet which once walked on Lake Gennesaret, which were weary and dust-soiled at Jacob's well, which were washed with a sinful woman's tears and kissed in penitential grief and love with polluted lips – that these very feet should now have all things put under them both in heaven and earth, *there* is the mystery.

And yet what food for faith. The living family of God want a living Saviour, One who can hear and answer prayer, deliver out of soul-trouble, speak a word with power to the heart when bowed down with grief and sorrow, sympathise with them under powerful temptations, support them under the trials and afflictions of the way, maintain under a thousand discouragements His own life in their soul, sustain under bereavements the mourning widow and be a father to her fatherless children; appear again and again in providence as a Friend that loveth at all times and a Brother born for adversity, smile upon them in death, and comforting them with His rod and staff as they walk through the valley of its dark shadow, land them at last safely in a happy eternity.

Humility cannot find three things on this side heaven: it cannot find fulness in the creatures, or sweetness in sin, or life in an ordinance without Christ; but it always finds these three things on this side heaven: the soul to be empty, Christ to be full, and every mercy and duty to be sweet wherein Christ is enjoyed.

Thomas Brooks

THE PILGRIM'S GUIDE

By Edward Carr of Bath (d. 1920)

"Jesus went with him" (Mark 5. 24).

The gracious dealings of the Lord with His people are very beautifully exemplified in the history and experience of Jairus. There is no point in his experience in which it would be more desirable to participate than in that recorded in the simple statement: "Jesus went with him." O anywhere with Jesus! His presence is the greatest blessing. His company in the path not only secures ultimate success, but also ensures divine support amidst all intervening trials.

It is well to remember that the presence of the Lord Jesus does not always imply a cessation, or even a diminution of grief and sorrow. On the contrary, in this case, after Jairus had obtained his request, and Jesus had (in accordance therewith) turned to accompany him, his trouble became intensified. The lesson, dear reader, is that if you are in very great trouble, you need not therefore conclude that Jesus is not there.

Read Mark 5. 22, 23

Now Jairus was by reason of his position one of the most unlikely to be found at the feet of Jesus. He was a ruler of the synagogue. Grace often reaches the most unlikely of persons; even Jairus came to seek the mercy of Jesus. He turned from all other helpers to Jesus, having experienced the uselessness of resorting to other aid. He "came," he "saw," he was conquered. When he beheld Jesus in all His grace and power and came into the presence of the mild, majestic King of kings, he "fell at His feet" in the deepest humility and self abasement.

O it is a favour to be humbled, hopeless, helpless at Christ's feet! No true humility is to be found anywhere but at His feet and in His presence, and it is a feeling sense of need that alone brings us there. Jairus needed Christ, hence he sought and found Him. Having a case for Jesus he ventures to approach and make known his trouble. His little daughter was at the point of death. Jairus' need of the help of Jesus was extreme. Hence "he besought Him greatly" with vehement importunity, describing her state, and then making known what he wanted Jesus to do for her, and also pointing out how Jesus might do it. In this latter particular, Jairus went too far. As we shall see, the Lord did not choose to answer his prayer just in the way he prescribed, although at first it seemed as if He would. Jairus besought Jesus to come, and immediately Jesus went with him. The answer was prompt, and as Jesus turned to accompany him, Jairus might well have felt that his prayer had prevailed and that all would be well. Now they commence a most momentous journey.

Scarcely had they started when a hindrance presented itself in the shape of a multitude of persons, who "thronged Him," impeding His progress and retarding His steps. Jairus' case was urgent; his daughter was dying, and doubtless he would have eagerly pressed through. But the Master did not seem to hurry, and almost immediately He stopped! Notwithstanding the impatience of His fellow-traveller and the urgency of the case, Jesus suffered His attention to be directed to a woman in the press who had touched the hem of His garment and been healed of her plague. She had had her disease twelve years, and was not, like the daughter of the ruler, at death's door. However, it pleased Jesus to stop to attend to the seemingly less-urgent case first, although by so doing He was delayed until it was too late to prevent Jairus' child from dying. While the events were happening, recorded in verses 25-34, how intense must the anxiety of the father have become! Then, just at the moment the gracious words proceeded from the lips of Jesus imparting healing and peace to the woman, all his hopes were apparently blasted, for there came one from the ruler's house which said, "Thy daughter is dead: why troublest thou the Master any further?"

On consideration of this message, it will be found that it not only brought tidings of the loss of a daughter, but also appeared distinctly to convey to him the fact that his prayer was not to be answered. He had expressly petitioned that Jesus would, by the laying on of His hands, preserve life and prevent death. It had not been so, and those around deemed it useless to trouble the Lord further.

Now, notwithstanding the attention of Jesus had been for a time apparently diverted from Jairus and his troubles, amidst the surging of the crowd Jesus heard and noted the sad tidings, and, "as soon as Jesus heard the word that was spoken, He saith unto the ruler of the synagogue, Be not afraid, only believe." This was a word in season indeed, and after the display of Christ's power just witnessed, it must have been fraught with encouragement to poor, trembling, dismayed Jairus. It was as though the Lord had said, Be not afraid, although My action in the matter of this woman has overthrown all the fond hopes raised, when, at your request, I turned to go with you. Be not afraid, although it appears that your prayers will not and cannot be answered. Be not afraid, even though despair is seizing your spirit. Only believe that all things are possible; nothing is too hard for Me to perform or too difficult for Me to accomplish. Only believe that I often answer prayer in an apparently contradictory way, but always do for My pleaders far more exceeding abundantly above all they can ask or think.

With this injunction Jesus starts again, with the sorrowful, perplexed and wondering Jairus; and now He does what, to the apprehension of sense and reason, He might have done previously. That is, He permits not the crowd to hinder, for "He suffered no man to follow Him, save

Peter, James, and John the brother of James." When Jesus came to the house of the ruler and found the people weeping and wailing, He said unto them, "Why make ye this ado and weep? the damsel is not dead, but sleepeth." Then "they laughed Him to scorn." After they ridiculed Christ's statement, He put them all out and entered the chamber of the damsel with her father and mother. Taking her by the hand, He uttered the ever-memorable words, "Talitha cumi." "Straightway the damsel arose, and walked; for she was of the age of twelve years."

The prayer of Jairus was answered, but not in the manner he had prescribed. If we compare his supplication and the Lord's fulfilment of it, we shall find the latter greatly exceeds the former. That which Jairus wanted the Lord to prevent, He permitted to occur for the following reasons: first, to try Jairus' faith; secondly, that He might be able to prove that He is not merely the Physician to heal, but also the Giver and Restorer of life; thirdly, to teach us how He is pleased to answer prayer, that we may not be discouraged when it is by "terrible things in righteousness," even by permitting that which we fear and pray against to come to pass.

"They were astonished with a great astonishment." In this way the ruler of the synagogue was delivered from his trouble, and found his petitions abundantly answered.

ONE METHOD OF ANSWERING PRAYER

By J.C. Philpot

Now there is sometimes in men's minds a kind of confusion in this matter. They are in a certain path from which they want to be extricated; they are under a trial from which they want to be delivered; they call upon the Lord to deliver them, and they ask some manifestation of Himself, some going forth of His hand, some divine leading which they are to follow. But the Lord may be working in a very different way from what they think, and they may really be inattentive to the internal voice of God in their conscience, because they are expecting the voice to come in some other way.

It was just so with myself. When I was in the Establishment, burdened with all the things I had to go through, and troubled and distressed in my mind, I was calling upon the Lord to deliver me, to lead me out, to show me what to do, to make the path plain and clear. Now that was my sincere cry, but I expected some miraculous interposition – to hear some voice, to have some wonderful leading, and in waiting for that, I was waiting for what the Lord never meant to bestow. And I was

brought at last to this internal conviction: suppose I were living in drunkenness, suppose I were living in adultery, suppose I were walking in known sin, should I want a voice from God to say to me, "Leave this drunkenness; come out from this adultery; give up this sin"? Should I want some divine manifestation to bring me out of a sin, when my conscience bore its solemn witness, and I was miserable under the weight and burden of it? No, the very conviction is the answer of God to the prayer; the very burden which the Lord lays on us is meant to press us out of that in which we are walking.

So I reasoned with myself: "If I am living in sin, if it be a sin to be where I am, if I must do things which my conscience tells me are sins, and by which my conscience is burdened as sins, the very conviction, the very distress, the very burden, is the answer. It is the voice of God in the conscience, not the voice of God in the air, not the appearance of God in the sky, but the voice of God in the conscience, and the appearance of the frown of God in the heart." And on this simple conviction I was enabled to act, and never to this day have repented it.

I have, therefore, been led to see by experience that we are often expecting wonderful answers, mysterious answers, and the Lord does not mean to give those answers.

THE WEDDING AT CANA

Notes of a sermon preached by Mr. Joseph E. Rutt at Ebenezer Chapel, Matfield, on December 7th, 1986

Text: "Whatsoever He saith unto you, do it" (John 2. 5).

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him." O the wonder of that – the beginning of miracles! The time had come for the dear Lord Jesus to begin His miracles! We read in Scripture of many miracles He did, displaying His glory, power and mercy – the blind healed, the dead raised to life, etc. His earthly ministry began with a miracle and it ended with one.

"He took the dying traitor's place,
And suffered in his stead;
For man (O miracle of grace!)
For man, the Saviour bled."

That was the greatest miracle of them all. What a miracle of grace! There is so much to be seen in each miracle, but O to have an interest in

that miracle at Calvary – that one alone can save, where God's justice was satisfied. What a miracle it would be if each one here were to be given an interest in that! It is a miracle every time a sinner is brought to salvation.

"Whatsoever He saith unto you, do it." There is something so sweet about this miracle. There was a marriage. We live in a day when marriage is lightly esteemed – many are not bothered if they are married or not. A couple here were about to be married. Jesus and His disciples were there. How lovely when a couple are married and Jesus' presence is sought and His people are invited! John Berridge said,

> "Our Jesus freely did appear
> To grace a marriage feast;
> And, Lord, we ask Thy presence here
> To make a wedding guest."

Remember boys and girls, when you grow up, "Jesus was there." Jesus honoured marriage. Paul speaks of those who forbid marriage, but Jesus did not. What a happy day it would be for England if we returned to recognise the solemnity of marriage! May we pray for this. This is one of the things that is wrong with the country.

Many things could be said of this miracle. Some say the couple were poor; others that there were too many guests. We are not told. We are simply told there was no wine. Something had failed. But there was Someone there to meet their need. (We are coming to a time of year when people often drink too much. May we remember the Word of God condemns drunkenness.)

He could answer their need; He was well able to. This same dear Jesus is on the throne this morning. "All power is given unto Me in heaven and in earth." Some of you have a need – in providence or in your soul. Bring it to Jesus. His faithfulness is great; He is an unchangeable Redeemer.

We notice something remarkable. The Lord Jesus did not speak one word to perform the actual miracle. They were only told to fill the water pots with water; nothing was "done" (as in some of the other miracles, e.g. touching). This one He willed – what power! If He wills something it will take place. He does not always have to do something. (In the Old Testament miracles an agent was always used. The prophets could not "will" a miracle.) There was no outward display; it was willed and done. The water was changed into wine. What a miracle, changed in a moment into the most beautiful wine!

The Lord Jesus Christ can always change things into other things. He can change sadness into gladness, grief into happiness. He still does it. Perhaps some of you have come to chapel sad, downcast, with hearts

torn, something deeply within troubling you, sin, past guilt, a past incident in your life tearing your conscience. He can change these things. What power in His Person! He can and does put it forth for the help of His people. I heard recently of a poor, unworthy sinner who was helped with a few words of a sermon dropped into their heart. Don't some of you want this? A little power from heaven can change that.

Mary was speaking. "Whatsoever He saith unto you, do it." How these words cut right across mariolatry and all the Roman Catholics build up Mary to be! Could she do it? No. She points them to Him – the All powerful! It was good advice that she gave. This should be the attitude of the Lord's dear people – putting His words and commands paramount, not what anyone else (man) says or thinks. She will have them look to Him only, He who does things to perfection, who never makes mistakes. This goes right through the gospel ministry too: "Whatsoever He says, do it." It is both a command and obedience to it. The Lord gives the command; Mary exhorts them to hear and do. Jesus says His brethren were those who "hear and do My words." We do not want to be like those who hardened their hearts. "To day if ye will hear His voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness" (Psa. 95. 7, 8). Today! We do not want to be hard-hearted hearers. It is the Spirit's work to open the heart. The Lord speaks solemnly about those who hear and do not. Hearing only is not good enough. Why call Me Lord, Lord and do not My sayings? He who hears and does is like a man who digged deep and laid the foundation on a rock. When the Lord begins a work of grace He causes the soul to hear His Word. That soul becomes a doer. Repentance makes the soul dig deep; he goes on until he finds something to rest on.

"On Christ the solid rock I stand;
All other ground is sinking sand."

It is not just in the new birth that one hears and does; it goes on. The other man built on sand without a foundation. We need much faith and grace. We cannot do it ourselves – put into practice what we hear. It is true that those who do not come to a place of worship and never hear are building on sand, but more than that for souls to come and hear and the word to have no effect. What does a soul do when he does really hear? He "flees from the wrath to come." Bunyan says of Christian that he never saw a soul run quicker.

He says "do" – be diligent; be persevering. There are many accounts in the Bible of those who heard and attended to what they heard. Sometimes the Lord gives His dear people difficult and perplexing commands. Noah was commanded to build an ark. We do not read of rain falling (only mist) between creation and the flood. It

must have been strange to Noah to understand how rain and flood would come. It did not matter what man, what Noah thought; it was God's command to build an ark. He attended to it in all its detail, in spite of the scoffers. He was a preacher of righteousness. He spent a large part of his life building the ark which was to be his salvation. What a lesson there is in that. He listened and did what he was commanded in great detail. (Romaine was accused of being too particular. He answered, "I serve a particular Master.")

Then there was Abraham, commanded to sacrifice Isaac, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering." How that must have been contrary to flesh and blood! But he took the wood and the knife and he set forth, fully purposing to attend to what God had commanded. As he journeyed the way got deeper and narrower. Abraham had to leave his servants behind. Remember with the Bible stories, we know the end of them, but those people had to walk them out.

We read about Samuel in our reading this morning. We do not read much wrong about him in the Bible. God spoke to Samuel as a child and many times afterwards. He was told to fill his horn and go and anoint a son of Jesse to be king. In Israel there was an ungodly, wicked king reigning, Saul, a very solemn character. Samuel was told to anoint someone to replace him. Samuel was afraid. It was a path of death and ruin to do this; it was a dangerous and difficult path. Is there anyone here saying, "How can I go?" "Whatsoever He saith unto you, do it."

We think of what He said to Paul: "My grace is sufficient for thee." How can I start on this path? It is lonely and dangerous. Is this text a word in season to anyone here? Do you have your heart and soul exercises?

The Lord did not leave Samuel to go on his own. He gave instructions. The Lord never gives a command to His people without going before them. Samuel had to go one step at a time. It was a difficult, perplexing matter, but the Lord led him gently. He was told to go and sacrifice. Those Old Testament sacrifices spoke of Jesus. We could say it was the way of the cross, the way of humiliation. "The steps of a good man are ordered by the Lord." Buying a heifer, taking it with him, then the journey – step by step (about eight miles). This is what troubles us, going on step by step. He arrived. He was entertained at Jesse's house and got ready to sacrifice. He was in the right way – he was doing God's command, and yet he nearly made a mistake. He was attracted to Eliab. He had a fine outward appearance, but the Lord looks upon the heart. When David came in he was also goodly to look at outwardly but he was right in heart too.

You may have enemies who would slay you if they could, but obeying the gracious commands of Jesus is the important thing, the word of Jesus, the King of kings, the Head of the church.

Then there are the precepts of the gospel. There are many commands. Paul's epistles are full of gracious precepts. Where are we? Are we exercising our thoughts and concerns? The Lord may have spoken to us; we probably have not told anyone. Have we attended to what He said? Is it something that has caused anxious days and sleepless nights? Are we doing what He commanded?

The disciples were told to get in the boat and go over to the other side. They were attending to Christ's command, but a storm arose. Doing His commands will not exempt us from storms and Satan's buffeting.

There are commands to attend to every day: be kind and tenderhearted; be followers of Him; love not the world; "This do in remembrance of Me." There is a command here for each of the Lord's people, and the command of baptism. We read, Peter "commanded them to be baptized." Or it may be something in your business, your home or family, the church of God. It is personal. Does the word "you" enter right into the heart? O for gracious obedience! "Do it." Simple words, but how sinners are apt to complicate simplicity!

May we ever pray for gracious obedience, trust and leading to a precious Christ.

THE LAST TRIUMPH

By Thomas Watson (c. 1620-1686)

"What man is he that liveth, and shall not see death?" (Psa. 89. 48). Grace itself gives no charter of exemption from it. An earthen pot, though full of gold, may break. The righteous, who are earthen vessels, though they are filled with the golden graces, are not freed from breaking by death. But their death is precious.

Wicked men, like hawks, are set high upon a perch, decked with jingling bells, but then comes their passing bell and calls them away, and when they die, there is no missing them. Their life was scarcely worth a prayer, nor their death worth a tear. The wicked die in their sins (John 8. 24). Death to them is but a trap door to let them into hell.

But when a righteous man dies, his sins die with him. The pale face of death looks ruddy, being sprinkled with the blood of the Lamb. When a believer has death in his body, he has Christ in his soul. The day of his death is his ascension day to heaven. The death of a saint is precious to

God; the righteous are said to be gathered. The unrighteous are carried away in a storm, whereas the righteous are gathered like we gather precious fruit and candy it. So greatly does God value the death of a saint that He makes inquisition for every drop of his blood.

His death is precious to the saints who survive him. The saints living are affected with the loss of the godly, and carry them to their grave with a shower of tears. When the bodies of the wicked are laid in the grave, there lies a heap of dust to be tumbled into hell. But the dust of a righteous man is part of Christ's mystical body. The dust of a saint is united to Christ while it is in the grave, and as the dust of believers is now excellent, so it will appear shortly in the sight of men and angels. Emperor Trajan's ashes were honoured at Rome, so the ashes of the saints at the resurrection shall be honoured when they shall be made like Christ's glorious body in its beauty, strength, agility and immortality.

JAMES FAIRCLOUGH: 1800-1886

James Fairclough, friend of Gadsby and M'Kenzie, was a well-known preacher in the north of Lancashire, and founder of what became the chapel at Blackpool. In recent times quite a few of his descendants were in our congregations.

This piece originally appeared in *The Christian's Monthly Record,* John Gadsby having requested James Fairclough to write his spiritual experience.

According to your request, I here give you a brief account of the Lord's dealings with me in providence as well as His beginning and carrying on the work of grace in my soul in after days, and I trust He will carry it on to the end, for the promise runs that where He has begun the good work He will perform it. He will be the Alpha and Omega.

I was born July 1st, 1800, in the parish of Out Rawcliffe, near Garstang, where I now live. Like the rest of the offspring of Adam, I was born in sin and shapen in iniquity, and under the power and influence thereof, by nature a child of wrath, delighting in the gratifications of the flesh, such as singing carnal songs, etc., and should have run with the multitude if not stopped in the path that leads to destruction. But when I look on the long-suffering of God with me, I may apply that portion of Scripture in Jude's epistle to my case: "Preserved in Jesus Christ, and called."

I remember when a schoolboy, when breaking-up time came at Christmas, the master took us to a public house and gave us hot punch till

we were intoxicated, and then left us to ourselves to go home. We went through ditches and ponds till wet all over. My fellow boys left me in a building on the roadside. I was found apparently almost dead, my teeth so fast they had to force them open. On another occasion I was run over by a horse, and carried into the house, and appeared for a time to be dead. The words of the poet seem applicable to my case:

"Plagues and deaths around me fly;
Till He bids I cannot die."

"But God, who is rich in mercy, for His great love wherewith He loved us, even when dead in sin," was pleased to quicken me in His own good time, and pluck me as a brand from the burning. I was convinced if I died in the state I was in, hell would be my portion, but like all free-willers, I expected a time would come when I should reform my life and prepare for death, if not taken away suddenly. O what fatal delusion! "Can the Ethiopian change his skin, or the leopard his spots?" But what is impossible with man is not so with God.

I went to hear a sermon one night upon the death of my uncle. I felt no impression under the discourse more than usual, for I could mix with my sinful companions in their foolish conversation afterwards as I had done before. I was then about two miles from home. I cannot recollect what my mind was ruminating upon, but when about halfway home, I felt a divine impression lay hold of my mind and turn my affections into another channel. My singing foolish songs and my other carnal amusements seemed to be all taken from me. I appeared to be turned inside out, and from that moment I loved the things I once hated and hated the things I once loved. Though I had been used to swearing in my passion, my swearing was taken away. I had not to force my mind from it.

New feelings of myself and of God arose in my inward thoughts. The Bible became a new book to me, yet I knew but little of its blessed contents, but I felt a love to it as the Word of God as it lay on the table, unopened. A conviction of sin and the holiness and justice of God was laid upon my mind. But the terrors of the law and the thunders of Sinai were more of a gradual work. Still, from that day to this, I maintain the views of Mr. Philpot, that a true beginning is a beginning felt. Though some may not know the exact time nor the means God has been pleased to bless, yet they can remember a season when a change took place, though only perhaps like seeing men as trees walking.

I became very diligent in my attendance with those that professed any form of religion. I went sometimes to the Wesleyans and sometimes to the Independents, but not feeling satisfied with either, I was advised by a young man, who I had reason to believe was in Christ (Rom. 16. 7) to

go and hear a farmer about five miles away, who preached in his own house. I went, and I was made to drink in the truths he preached. My ears got nailed to the doorposts of God's sovereignty, and to this the Lord has kept me ever since, and I trust He will do to the end.

At this time I had a great zeal for God. Though weak in knowledge, I thought I could convert anyone both to see and feel as I did if I laid the things clearly before them. But, alas! I afterwards found the words of Christ to be true, that no man could come to Him except the Father draw him. I felt an earnest desire to see a change in my parents. I opened up my mind to them, what I had seen and felt, and the state of those who died without a divine change, but at that time they were idle tales to them. I did the same to some other branches of the family, with the same effect. The gospel was very precious to me in those days. I longed often for a return of the Lord's day before the time, and often, when I heard the Word preached, I wished the same words might be spoken the next Sabbath, though I then knew little of the plague of my own heart and the power of unbelief.

I remember about this time Mr. Gadsby coming down to preach in the neighbourhood of Garstang one week night. I went to hear him. His text was, "I am the Lord; I change not." The first words he spoke, after reading the text, were, "It would have been a great blessing for the church of God if no one had ever begun with religion before religion began with them." I thought it a rather strange expression at the time, but I have seen the truth of it since. At that time the person who preached to us every Lord's day was not a Baptist. He believed in immersion as a mode, but that infants as well as adults were proper subjects for the ordinance, arguing that baptism came to fulfil the rite of circumcision, and if a child had a right to be circumcised under the old law, it had a right to be baptized under the gospel. There were a few Baptists worshipping with us, some of them coming a considerable distance, who could find no food nearer home than a Yea and Nay gospel. So, while they could not agree upon baptism, they could not agree to form themselves into church fellowship. But after some time the minister was convinced of his error by the application of that portion of Scripture, Romans 2. 28, 29.

As our minister was now led to see the scriptural mode of believer's baptism, and there being a few who met to worship with us who had been baptized, a church was formed upon Strict Baptist principles. I was one of the members, and remained with them until I left that part of the country.

A friend opened his house for preaching on a Sunday evening, and our minister came every fortnight to preach for us, but, having five miles to walk, and he getting into years, urged us to continue our meeting every alternate Sunday evening, and he would come once a month when able.

When the time came, a consultation took place which of us should read a chapter and lead the meeting. One refused and another refused, and I did the same, till it appeared we were going to separate without worshipping at all. I had not, at the time, the slightest thought of engaging in the service in any way, but it was suddenly and powerfully impressed upon my mind that as the friends urged me, I ought to comply, especially as we should have broken up had I not done so. So, in humble dependence upon the Lord I trust, I took the Bible up and read a chapter as I sat on my chair, making a few remarks by way of comment. We sang a hymn or two, engaged in prayer, and parted for the night. When the time came again, I was again urged on by the people to lead the meeting. I did so, as I believe from real necessity laid upon me, still sitting. But, after some time, as I could get no assistance, I felt a powerful inclination to stand upon my feet at the back of the chair, but I got there with fear and trembling.

In this way we went on for a considerable time. I was still regular at the preaching to hear the Word on the Lord's day, though I had about seven miles to go. I remember going one Lord's day morning, when, standing outside before the opening of the service, our minister came to me and said, "You must preach for us today." This was too much for my feelings. I would rather have run away and gone back home; but I could neither go away nor stop comfortably. I made all kind of excuses I could. I felt like a man would feel placed in a pillory, and all the people gazing and jeering at him, and though I felt a desire from the first to impart to enquiring souls anything that I felt powerfully impressed upon my mind in private, I had no inclination for the public ministry. But the minister and the people still pressing me on, I felt both a willingness and an unwillingness. I really felt much unfitness for the work, but I could not go back, and to this day I sometimes have to consider whether the work was of God or of man.

My occupation in life at this time was, and still is, a farmer. Not being satisfied with the farm I occupied, I took one at Hardhorn, in the vicinity of Blackpool. I have often admired the providence of God in leading or permitting me to go there. I was not forced away from the place where I was, and I considered, after I had taken the other farm, I was better where I was, but something seemed to press upon my feelings like this: "I have made the agreement, and go I must, though only a verbal agreement." But how mysterious are the ways of the Almighty, yea, past finding out!

Being then about ten miles from the place where I stood a member, I did not go every Sunday, but commenced a meeting occasionally in my own house on Sunday afternoons, and a few of my neighbours came to hear. The doctrines of grace were not known amongst them, but some of

them were not satisfied with the Church of England because they had a carnal, worldly clergyman, and we were called "new lights."

Soon after I got into my new farm, I went with this people one evening to hear a clergyman lecture a distance away. He was comparing the heart of man to a garden, and said if the gardener was active and not slothful, he might eradicate the roots of the weeds, and make the plot perfectly clean. I was perfectly ashamed of him, but my companions, who took me there, appeared very well pleased. I had to stand against the whole host of them all the way home.

I had been at this place about twelve months when I first met with that dear man of God, the late John M'Kenzie [first Editor of the *Gospel Standard]*. An old man, a shoemaker, who lived near me, told me one day there was a Scotchman who came that way every three weeks and called at his house about five o'clock, and was very punctual as to time. He considered him a very nice sort of man, and should like me to have some conversation with him. I met him the next time he came, but he was very shy and durst scarcely speak to me. After we became acquainted he told me what his feelings and views of me were – that the doctrines I preached led to licentiousness. People say, we say, "Let us do evil that good may come." But what says the apostle? "Whose damnation is just?" He told me afterwards that he looked upon the old man I had sat under, John Shaw of Nateby, as something like a viper, and he would bite and leave the poison behind him, and that I was of the same kind, though not quite so old and bad as he, as yet.

The second time we met he left the impression upon my mind that I preached that we may continue in sin that grace may abound. But the next time we met, what a change had taken place! The man was completely broken down. He had been seen by some of the neighbours, while crossing the fields, under the hedge and in the ditches, praying, and they called him "the mad Scotchman."

M'Kenzie had been expecting to get perfect in the flesh, but instead of that, like the woman with the issue of blood, he got worse and worse. He began to open to me the exercises of his mind in an indirect way by asking what I should think of a man who felt so and so, describing his state and the dreadful bondage he was labouring under, varying his manner of relating his feelings several times. I felt the man was opening the burden of a broken and contrite heart, and that he was really speaking of himself, however much he might strive to disguise it at times, and to every enquiry he made, I believe I was happy to answer him by some sweet promise or portion of Scripture which was suitable to comfort his broken and contrite heart. The last I brought to bear upon his hungry soul was Christ's sermon on the mount: "Blessed are they that hunger and thirst after righteousness," etc. I made a little comment on the passage.

I said, "It does not say they will be blessed merely when they are filled; but it says they *are* blessed *now* who do hunger; for *that* hunger proves they are possessed of a principle of divine life having been begun in the soul." From that moment, as he expressed himself, the scales of ignorance and his bondage under the law fell from his eyes; the Bible became a new Book; the way he had looked at it and had been instructed to look was completely reversed; his old (legal) things passed away, and a clearer view of the plan of salvation was opened to his spiritual view.

Being at the time a member of an Independent church and a Sunday school teacher of a class of big girls, he could not forbear to open his views of salvation by rich, free and sovereign grace to them, but these things coming to the ears of the principal managers of the place, it soon drew down their anathema upon him, and he was turned out of the synagogue. His mouth was then opened to tell to others what God had done for his soul, and he could not forbear.

If I mistake not, I heard him preach his first public discourse when I was supplying at Preston, from Hosea 2. 16. He opened the text, and termed it his own experience, how he had been delivered from the Baali husband and brought to the sweet refreshing streams of Ishi – the glorious declaration of salvation by grace. After that he became associated with the Baptist Church, Vauxhall Road, Preston, was baptized at Blackburn, and became a member at Preston, and very soon was appointed pastor.

I still kept preaching in my own house and others, and as from time to time one and another were gathered in, we resolved to be joined together in church fellowship. Mr. M'Kenzie was requested to come and preach for us, and make a formal opening of church fellowship. And this has continued to the present time (about forty-five years). Mr. Gadsby often visited us when he was preaching at Preston, about sixteen miles off, or when he was by the seaside at Blackpool for his health.

I still continued to preach – a great sinner having found a greater Saviour, and the Lord added to us, we trust, such as have already left this vale of tears, and others, we hope, will endure to the end. But all are not Israelites who make a profession of the gospel. Some we have had to separate from and some have left. But we have still a few who, I believe, love the doctrines of sovereign grace, which doctrines, as the power of God unto salvation for poor, lost sinners, I still endeavour to preach to the best of my ability, for I have never doubted those truths since they were first opened clearly to my understanding and experience, though I have sometimes had fears of my interest in them.

I am still a monument of God's preserving mercy; almost eighty years of age, and though some have turned back and walked no more with us, "the foundation of God standeth sure, having this seal, The Lord knoweth them that are His."

I may here state that the old minister to whom I have referred, and whom Mr. M'Kenzie had compared to a viper, was good John Shaw of Garstang, whose memory is still precious in the minds of many. I may also state, for the benefit of visitors to Blackpool and others, that we now meet at Poulton-le-Fylde on Lord's days at 1.30. [The Cause was removed from Poulton-le-Fylde to Gadsby Street, Blackpool, on the first Sunday in April 1887.]

A.B. Taylor wrote:

Our departed friend was a native of the Fylde country. He was cheerful, careless and jolly with his companions. He sometimes went to church, and at other times attended preaching among other denominations, but would say, when referring to this time, "All was a mere form." Once, on leaving the place where he had been hearing a minister, on his way home, somewhat thoughtful, a light shone on his mind, and with it the following: *"God's Word."* These two words stuck to him, and when a Scripture crossed his mind it was suggested: "That is *God's Word.*" Time went on, and God brought His fiery law into his conscience, when he found in his heart that God's Word condemned him. For some length of time he continued, in his feelings, a poor sinner.

At this time the late Mr. John Shaw preached the gospel in that neighbourhood, and he was made very useful to James. On one of the late Mr. W. Gadsby's visits to those parts James went to hear at Garstang. His text was, "Blessed are the pure in heart; for they shall see God." Mr. Gadsby showed what discoveries of sin a man had who possessed this pure heart, and that those who know nothing of the vileness of their heart were dead in sin. A sturdy Freewiller jumped up, and said, "Let us go. He is sending good people to hell, and the wicked to heaven." A considerable commotion ensued, and a few left the room, but waited outside till service was over. James was asked what he thought about this new doctrine. He replied, "What the man said is right; for it is God, by the man, searching Jerusalem with candles." Before long James was found standing firm in the truth as it is in Jesus, walking in gospel ordinances as the Lord has commanded, and preaching Christ, that He is the Son of God.

The general professors did not understand his religion, but all knew him as an honest man. Our late friend, John M'Kenzie was a trader in the Fylde, and did business with James. M'Kenzie was by birth and profession a Presbyterian, and certain things James advanced in conversation John could not shake off. James told him he must have a better religion than he at present had, or he could not be saved. The young Scotchman replied that the Presbyterians were, at any rate, as good as the Baptists. James said in a very solemn manner, "Be you Baptist or Presbyterian, *you must be born again,* or you cannot be saved." These

words held John fast, and did not leave him. They were "*God's words.*" James had the great pleasure of seeing M'Kenzie a true convert to the faith, and leaving all his old notions to follow the Lamb of God, and also preaching Christ to the people. I saw John M'Kenzie baptized, and heard him preach the same day at Blackburn.

Friend Fairclough was a stable, firm man, unflinching as a rock, and would not have any compromise in *God's Word.* His faith was not of that shifting sort so much in vogue at the present day. Many of God's little ones think they have no faith except it be accompanied with sweet feeling. Faith is a divine reality, fancy a vapour, and sweet feeling with faith is a time of refreshing from the Lord. James Fairclough's faith often reminded me of Job's, when he said, "Though He slay me, yet will I trust in Him," and Jonah: "Yet will I look again toward Thy holy temple"; also Abraham, when ascending the mountain with his son whom he was about to sacrifice, with the knife in one hand and fire in the other, his faith said, "God is able to raise him up again from the dead." Brother Fairclough's church was first at Hardhorn, and of late at Poulton, both of which places are near Blackpool.

The following are a few particulars respecting his last days, written by Thomas Rossall. The Rossalls were connected with our chapels till recently:

Mr. James Fairclough had been laid aside from preaching about six months. He had been afflicted with loss of sight for several years, and I have heard him say that he felt it to be a *great loss,* especially in not being able to read the Word. His memory was stored with Scripture, so that when he preached he could very well give out his text, telling us both the chapter and verse from memory. The last time he preached was on the first Lord's day in October 1885. He met with us two or three times after this, but was unable to take any part of the service. I had for years assisted him in giving out the hymns and reading a chapter, but towards the last he said, "You must take the whole; for I am not able to attend to any part of the service."

As long as he had strength he preached Christ Jesus as the Saviour of poor, helpless sinners, and to the last his faculties were very little impaired. Myself and a friend went to see him last December. We had heard that he was dark in mind. We felt that he resembled one of the patriarchs of old. He spoke to us freely of the things of God, of the sufferings of Christ for His people, and the righteousness He had wrought out for His bride in which she would shine. We engaged in prayer, and then took our leave of him, and were well satisfied with our visit, for we felt built up on our most holy faith, with a rekindling of love to our esteemed minister, and have reason to believe he also felt a revival in his own soul.

A few weeks later we went again to see him, and found him very weak, almost reduced to a skeleton, and unable to move without help. He said, "I have nearly done with the things of time." The little he spoke was very savoury to our spiritual appetite, not that he spoke of raptures of delight, for, on the contrary, he said he had of late felt the chastening hand of the Almighty, but added, "What son is he whom the Father chasteneth not ?" It was evident that he felt his standing on the Rock, Christ Jesus. He spoke not as a slave, but a son, and as one who had done his work willingly in the Lord's vineyard, and like one of old, he had finished his course and kept the faith. We engaged in prayer with him, and asked the Lord to bless us all in life and in death, and receive us at last to Himself in glory.

He lived several days after this, and I was told that many precious things escaped his lips. He died without a struggle. The Lord supported him to a great age, and gave him grace to endure unto the end. The first gospel sermon I heard was from his mouth. The text was, "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them" (Isa. 41. 17). He showed how the gospel promises were all intended for special characters; viz., the vile, helpless and sin-sick souls. This is now more than forty years ago. I felt it to be a very wonderful thing that I should be one chosen out of the world. His career may truly be said to have been a work of faith and labour of love. It may also be said of him that he has fought a good fight, finished his course, and kept the faith. And why? Because he was "kept by the power of God through faith unto salvation." Now he has received the summons to come up higher.

He was laid in his last resting place in the graveyard at Nateby, sometimes called Kirkland, near Garstang, on April 22nd, by Mr. A.B. Taylor. There was a goodly gathering of valuable friends, mostly the excellent of the earth, many of whom had known him from their early days.

(To be concluded)

The nature of a seal is to make things sure and firm among men. So the supper of the Lord is Christ's broad seal. It is His privy seal whereby He seals and assures His people that they are happy here, that they shall be more happy hereafter, that they are everlastingly beloved of their God, and that nothing shall be able to separate them from Him who is their light, their life, their crown, their All in all.

Thomas Brooks

BOOK REVIEWS

The Derbyshire Puritans; Revival in The Peak; A Much Loved Minister; A Derbyshire Presbytery, by John M. Brentnall, booklets; 26 pages, 34 pages, 18 pages, 22 pages; each price £2; published by the author, and obtainable from him at 5 Rosier Crescent, Swanwick, Derbyshire, DE55 1RS.

Two years ago, much interest was shown in the 350th anniversary of the Great Ejection (of about 2000 ministers from the Church of England for the truth's sake). At that time we published a most interesting and profitable article by Mr. Brentnall on "Puritanism in Derbyshire." Several books were forthcoming at this time, but this article (*G.S.* 2012, p. 374) gave more intimate details and personalities rather than the general historical background.

Therefore we welcome these four booklets, which will be of value to those who have read up about the subject. The "much loved minister" is William Bagshawe, "the apostle of the peak," whose life Mr. Brentall wrote in a book published by The Banner of Truth Trust some years ago. The other booklets deal with ejected ministers and others who bore witness for the truth at this time, many of them suffering. Derbyshire seemed to be a specially favoured county in those days.

Mr. Brentnall is Editor of the Sovereign Grace Union magazine, *Peace and Truth.*

GADSBY'S HYMN 520

In the original volume of hymns, published two hundred years ago, there were only 670 hymns, but a number had many more verses, which have since been omitted. Some of these verses were very beautiful. We give, as an example, our hymn 520 as it first appeared.

The law of the Lord is perfect and good,
But cannot afford nor comfort nor food,
To sinners distresséd, o'erwhelméd with fear,
But Jesus the blesséd can yield them good cheer.

The sinner may toil with care and with pain,
Some comfort to bring from Sinai's flame,
Spend long nights in sorrow, and days in distress,
Yet find on the morrow the law doth him curse.

His bowels may sound with horror of mind,
Then fall to the ground a rebel condemned,
And then with fresh vigour to working begin,
And promise for ever to keep from all sin.

With tears and with zeal his journey pursue,
And lest he should fail his vows may renew,
Then watch every motion of heart, lip and tongue,
And walk with great caution lest he should go wrong.

Yes this may be done, and ten thousand times more,
Damnation to shun, and heaven to secure;
And yet no redress from the law can be had,
It only can curse him and fill him with dread.

Where then can he flee for help or relief?
A sinner is he, a rebel in chief,
He feels himself guilty, and what can he do?
He's unsound and filthy, and no good can show.

Thanks be to the Lamb, the great King of kings,
Who comes just in time, and glad tidings brings,
Applies peace and pardon, with power from above,
The poor soul to gladden, and calls him His love.

The sinner objects, and says I'm too base –
"I'm Jesus the Christ, a fulness of grace,
Thy baseness I've taken, and nailed to the cross,
The law thou hast broken has suffered no loss.

"No charge can be brought against thee, My friend,
I love thee in truth, and will love to the end,
Paid thy debts with My blood, and was made sin for thee,
As thy Surety I stood, and thou shalt go free.

"No goodness I ask, nor did I expect
To find thee enriched, or with beauty decked;
I freely receive thee, though base as thou art,
From bondage relieve thee, and give thee My heart.

"Whate'er be thy need in Me it is found,
I'm life from the dead, with grace I abound,
I'm health to the sick, and I'm eyes to the blind,
I'm strength to the weak, and I'm legs to the maimed.

"Unholy art thou, I'm holiness too,
And will thee supply thy pilgrimage through,
I'll be all unto thee thou ever can need,
And bring thee to glory as one with thy Head."

These tidings Christ brings, and they reach the heart,
The Spirit He sends His truth to impart,
The sweet Spirit seals him a son and an heir,
And comforts and cheers him, and banisheth fear.

Then ravished with joy and o'ercome with love,
Abba Father, he'll cry, my Lord and my God,
My Friend and my Portion, my Head and my All,
Thou art my salvation from guilt, sin and thrall.

THE
GOSPEL STANDARD
MAY 2014

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

For many years we have been deeply concerned that there are so many people in our congregations who clearly possess the fear of the Lord, and yet who have never found any real assurance of their interest in Christ, and so have never openly professed the Saviour's name. The sad thing is that so many seem satisfied with their position.

When we first came south nearly fifty years ago, our old deacon Mr. A.J. Watts (not a man given to levity!) told us he had just read of a little boy who fell out of bed, and when asked why, he replied that he "had stayed too long where he got in." Mr. Watts quaintly said, "You will find a lot of chapel people like that here. They are happy to stay too long where they got in!" – in other words, no going forward, no following on.

What is the reason for this? Of course, we must always remember the mystery of divine sovereignty, and not only the vital necessity of the Holy Spirit's work at first, but in every exercise of grace that follows. Most certainly pressing people to make an open profession has never done any good, nor has a slipping into "easy believism."

But is there not a cause? Are there not many who rest in being "seekers," the logic being that if the Lord has begun, all will be right in the end? We have noticed that in holy Scripture the words "seek" or "seeking" occur over four hundred times, but the word "seeker" never appears! There is no distinct class of people the Lord designates as "seekers." Every sinner saved by grace must and will be seeking the Lord all the days of their life, even to their journey's end. But true seeking can only be satisfied in finding (as the Lord has graciously promised).

Mr. F.L. Gosden, speaking on the word, "Strive to enter in at the strait gate," commented, "You will not get in *because* you strive, but you will never get in *unless* you strive." His brother, Mr. J.H. Gosden, used to say that many make the beautiful text, "Without Me ye can do nothing," the excuse for their spiritual slothfulness.

There is much in the Word of God about *zeal.* "It is good to be zealously affected always in a good thing" (Gal. 4. 18). Only the Holy Spirit can give us this true, godly zeal, but we need to beware if we know nothing of it.

We have also wondered if many are doing what Huntington warned against, "chalking out lines, and bidding the Lord to walk between." He

never will. How easy it is for us to have some standard of experience, and some way into the kingdom, and expect the Lord to follow our bidding. There *is* a gracious experience, as set forth in Scripture, which all must have; but how beautifully does J.C. Philpot warn against expecting a "rigid" experience which we have devised. He compares it to a person taking an oak leaf and maintaining that nothing can be a leaf if it does not fit the exact shape and pattern of that oak leaf. Rather, he says, the point is union to the branch, the sap that flows into it, etc.

In our early days we ourselves said,

> "Though God's election is a truth,
> Small comfort there I see,
> Till I am told, *by God's own mouth;*
> That He has chosen me."

Someone wiser than ourselves quietly said, "God may 'tell you with His own mouth,' but that is not His usual way. In most cases, the Holy Spirit, having taught a sinner his need, leads him to the Saviour and causes him to find peace there in resting on the Saviour's precious blood."

There is also a fatalistic spirit about. "What has to be will be." We most firmly believe in divine predestination; but as Grey Hazlerigg said, "A truth, wrongly used or out of context, can be error!"

We wonder, also, if a fault has crept into the ministry. Such men as J.K. Popham, J.H. Gosden, Jesse Delves, etc., were Christ-exalting ministers. The atonement was the glory of their preaching. Their delight was to

> "point out the place where grace abounds,
> Direct us to the bleeding wounds
> Of our incarnate God."

Nor were they backward in emphasising the loving welcome awaiting the venturing sinner who comes on mercy's ground with the blood of Jesus for his only plea.

May the Lord return to Jerusalem with mercies (Zech. 1. 16). The vital thing is: "Till the Spirit be poured upon us from on high, and the wilderness become a fruitful field." We are sure that if the Spirit returns in mercy to our congregations, there will be a *fleeing* (urgency) for refuge to Jesus, and again it will be said, "Who are these that fly as a cloud, and as the doves to their windows?"

In conclusion, thinking especially of the vital need for true and living faith in the Lord Jesus, we have thought of Leviticus chapter 1, and what a lovely picture there is of faith there. Here is a sinner, conscious of his guilt. He brings a lamb to the altar, and it is slain. He lays his hand (the original word signifies "leans") on the head of the

dying lamb. In effect he says: Here is my hope, my plea. I have no other. I deserve to die, but the innocent lamb dies in my place (or, in the place of sinners). I would lay my sins on that lamb in humble confession. "And he shall put his hand upon the head of the burnt offering; *and it shall be accepted for him to make atonement for him."*

May the Lord in mercy abundantly bless us with much of this religion in our congregations, sinners by faith leaning all the weight of their never-dying souls on the Lamb of God.

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

ENDURING AS SEEING HIM WHO IS INVISIBLE

Sermon preached by J.O. Pack at Ebenezer Chapel, Clapham, on May 27th, 1974, at the anniversary of the pastor, Jesse Delves

Text: "For he endured, as seeing Him who is invisible" (Heb. 11. 27).

If I am not deceived, I believe the Lord dropped this word into my heart in the early hours of this morning, when this service was lying with weight upon my heart. As the Lord may be pleased to help, we want to speak a little on it in three particular aspects: as it applied to God's faithful servant Moses of old; secondly, as it applies to your faithful pastor and minister; and thirdly as it applies, we believe, to the whole church of God, many of you here doubtless who have come today to join with our friends in the commemoration of our aged friend, the Lord's servant's anniversary of his long pastorate among you. I am sure he will not object to the term "aged," for it is indeed of the Lord's mercy that he has been spared to you so many years. The sweet Psalmist of Israel, David, only lived to the age of seventy, and yet you will find in Psalm 71, which appears to be one of the last Psalms that he ever penned, he says, "Now also when I am old and grayheaded, O God, forsake me not," and again in that Psalm he speaks of this: "Cast me not off in the time of old age; forsake me not when my strength faileth." But as you will see if you turn to that Psalm in private, though he was old and grayheaded, still his enemies were watching for his halting, saying, "Persecute and take him; for there is none to deliver him."

First of all, we would like to look a little at this as it concerns Moses of old, "for he endured, as seeing Him who is invisible." O what Moses had to endure even from his early days! and what temptations during

those years when he was brought up amidst the pride, luxury and learning and treasures of Pharaoh's palace! Yet we read that he was given grace to choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt." A year or two ago in London there was an exhibition of some of the treasures that were found in the tombs of the early Egyptian monarchs, some very wonderful things which may have been some of the very things that Moses himself saw. Many people queued for long hours to see them and no doubt looked on them with covetous eyes, but Moses was enabled to view them as Paul viewed his righteousness and his earthly attainments, as "dung, that I may win Christ, and be found in Him." In view of the temptations of Pharaoh's palace in which doubtless many, many snares were laid in his way – for we must remember he was a man of like passions as we are – what conflict he endured we know but little of beyond what we have in this wonderful chapter.

Again what a trial it must have been, knowing as we well believe he did know that he was to be the deliverer of God's people from Egypt, as Stephen tells us, "he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not." So it was evidently made clear to Moses during those years he spent in Pharaoh's palace that that was not to be his resting place, and he chose "rather to suffer affliction with the people of God," but God was there fitting and preparing him for that great work, for the deliverance of His people out of Egyptian bondage, but his brethren did not understand this. But what a long trial those forty years – at least the latter part of them – must have been to the faith of God's faithful servant, for we read he "was faithful in all his house."

Then he had to flee to the backside of the desert, where he kept the sheep of Jethro his father-in-law for another long forty years. No doubt the same word was true of him as it is recorded concerning Joseph when he lay in the prison house in Egypt: "The word of the Lord tried him." We are not told, and we do not want to be left to conjecture, but knowing something of the conflict of God's people, no doubt he often wondered during those forty years, Can it be true that I am to be the deliverer of the Lord's people out of Egypt? How can this be the way, a poor fugitive being hidden in the backside of the desert? Yet "he endured, as seeing Him who is invisible."

We are not told what revelations Moses must have had while yet esteemed as the son of Pharaoh's daughter amid all the grandeur of Pharaoh's palace, but I feel it is clear that he must have seen something of the beauty and glory of the Lord Jesus, for he esteemed "the reproach of Christ greater riches than the treasures in Egypt: for he had respect

unto the recompence of the reward." And so in the same way but under vastly changed circumstances he endured those forty years in the backside of the desert.

But O what he had to endure when he came before Pharaoh! One sign after another and still Pharaoh hardened his heart; one plague after the other and still that unrelenting monarch would not bow, until at last he said to Moses, "Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die." What a trial there he endured "as seeing Him who is invisible!"

Following this another long forty years' journey in the wilderness, and they had not travelled far before they came to Pi-hahiroth. What did the people say when they saw the Egyptians marching on them? "And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" They would gladly have turned back into Egypt. Then later we read how they murmured when they came to Rephidim and there was no water, and the people spoke of stoning Moses but again "he endured, as seeing Him who is invisible." So if you follow his history through, you will find all the murmurings and other various trials he had to endure, until in one place he cried out saying, "I am not able to bear all this people alone, because it is too heavy for me. And if Thou deal thus with me, kill me, I pray Thee, out of hand, if I have found favour in Thy sight; and let me not see my wretchedness." That, however, was not the end of his trials.

Again, we read of the rebellion of Koran and Dathan. O what poor Moses suffered then as they said to Moses and Aaron, "Ye take too much upon you" – and that was not all, for even Aaron and Miriam rose against him eventually. O what a trial that must have been to poor Moses! He might have understood the rebellion of the people; he might have understood the opposition of Korah and Dathan; but when even Aaron and Miriam rose against him, what a trial that must have been, but still "he endured, as seeing Him who is invisible."

He had evidently been given a faith's view of Christ, as Abraham saw Christ's day and was glad, and looked forward by faith to the coming incarnation of Christ. What these early patriarchs and prophets and psalmists were favoured to see by faith of the coming Messiah we can have no conception of, but they must have been given very clear views as they looked forward to the fulfilment of the promise given to our fallen parents in Eden's garden, that the seed of the woman should bruise the serpent's head, and as they looked forward to that slain Lamb as typified by Abel's offering, for, "By faith Abel offered unto God a more excellent sacrifice than Cain" – not excellent indeed in its outward appearance. I believe Cain's sacrifice of the precious fruits of the earth was outwardly far more pleasing in appearance than that slain lamb of

Abel, but it was what it pre-figured – the Lamb of God – that precious Lamb of which John the Baptist testified many centuries later as he looked upon Jesus as He walked, and as it was revealed to him that He was the Christ, exclaiming, "Behold the Lamb of God, which taketh away the sin of the world."

There is something very striking in the experience of John the Baptist, for though he had every advantage naturally of knowing of the wonderful birth of Mary's Son Jesus, having no doubt heard of it through his own mother Elisabeth, yet we read plainly in the first chapter of John's gospel of him twice saying, "And I knew Him not." "And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." How true it is that "no man can say that Jesus is the Lord, but by the Holy Ghost."

Moses "endured, as seeing Him who is invisible," but we must not understand by that that Moses was blessed every day with such views as he had of the glory of God as on that particular occasion when the Lord commanded him to lead the people out of Egypt and he said, "Thou hast not let me know whom Thou wilt send with me.... And He said, My presence shall go with thee, and I will give thee rest. And he said unto Him, If Thy presence go not with me, carry us not up hence." But even that did not satisfy Moses, who prayed for one more blessing: "I beseech Thee, shew me Thy glory," as much as to say, if I get a sight of Thy glory, that will strengthen me for this great work. The Lord said, "Thou canst not see My face: for there shall no man see Me, and live. And the Lord said, Behold, there is a place by Me, and thou shalt stand upon a rock: and it shall come to pass, while My glory passeth by, that I will put thee in a clift of the rock, and will cover thee with My hand while I pass by: and I will take away Mine hand, and thou shalt see My back parts: but My face shall not be seen." The Lord passed by and declared His name, and that is the way the Lord manifests His glory still to His dear people. "And the Lord passed by before him, and proclaimed The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation," and under that declaration of God's glorious name Moses saw all that he longed for and that he desired. "Moses made haste, and bowed his head toward the earth, and worshipped" – did not ask for anything else.

Yes, "he endured, as seeing Him who is invisible," but he did not get a sight like that of the Lord Jesus every day or of the glory of God.

But he would never forget that; nor did he ever forget those early manifestations that he had of the glory of God whilst I believe he was yet in Pharaoh's palace and under which he was able to esteem the treasures of Egypt, great and wonderful as they were, dung and dross compared with the excellency of the knowledge of the Lord Jesus. Once the Lord Jesus has been revealed as Paul describes it, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us," the blessed effects of that revelation can never be completely lost.

Moses did not have a view like that every day. No doubt he had to go many days, many weeks, perhaps many months, maybe even years without getting such another view of the glory of God, but the effect of the sight of that glory he never lost, though clouds and darkness might have come between, and he was brought into such weakness and dejection where he said, "Kill me, I pray Thee, out of hand, if I have found favour in Thy sight; and let me not see my wretchedness." Yet still, having once seen the glory of God in the face of the Lord Jesus, he never forgot that sight. We see the sun shining in the heavens today. If tomorrow and the next day the heavens are veiled with clouds, though we shall no longer enjoy the warmth and light of the sun, we shall know the sun is there, though hidden by the clouds, or by the mists and fogs that rise from this earth. So it is in the experience of the Lord's dear people. Once the Lord Jesus has been seen by the eye of faith and the glory of God seen in Him, that never will be completely lost. However low we may sink, however tried, however fearful, there will still be that looking to Him by faith.

"He endured, as seeing Him who is invisible." So much for the case of Moses, but this does apply, as one felt this afternoon as your dear pastor and our friend was speaking of some of those visits he had had many years ago when he saw the Lord by faith as altogether lovely, the Chief among ten thousand. During these long forty years that he has been pastor here, or nearly that time, he has not been indulged with blessings like that every day, every week, or perhaps every year. Here and there he may have had a glimpse through the clouds, but no doubt he has known what it is to walk for many days where neither sun nor stars appear.

"Days of darkness and distress
Are my portion here below;
Thorny is the wilderness,
And the Lord will have it so.

"When enlarged in faith and prayer,
His dear face by faith I see,
On the Lord I cast my cares,
Satisfied He cares for me."

But when the days of darkness come (and they do so soon come, do they not?), I believe that with the Lord's people there is a little glimpse here and there, but I believe it is like it was when the Lord appeared to His disciples after the resurrection: no sooner they looked upon Him and realised who it was, He vanished out of their sight.

By faith "he endured, as seeing Him who is invisible," and that is how your dear pastor has endured, we believe, these many years, and not only during the years he has ministered the Word of life in this place and testified to the gospel of His grace, but ever since the Lord called him by His grace and revealed His Son in him that he might preach Him and set Him forth before His people. "For he endured, as seeing Him who is invisible."

In the first chapter of Peter's first Epistle we have a beautiful experience of this set before us where the apostle, writing to those in temptation, says, "That 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: whom having not seen" – that is with the bodily eyes – "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." Has the Lord Jesus been revealed to you?

It takes one's mind back many years when sitting in Hanover Chapel, Tunbridge Wells, listening to Mr. Frederick Kirby of Staplehurst (who was then drawing near to his end), as he was preaching from that text in John, "And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." As that dear man of God described one or two visits he had had from the Lord, where he had had a glimpse of Him by faith, one I remember he referred to was on London Bridge when he was so blessed that he lost sight of all that was going on around and even missed the bus he was waiting for, at the time being so taken up with the Lord's glory, it melted him in repentance and love and peace and joy at the footstool of the Lord. And as he described these visits I can hear him saying, "Have you seen Jesus?" and I remember now how one's heart responded, "I believe I have seen Jesus – seen Him by the eye of faith."

But it is not very often that the Lord's people are favoured with these special visits when the Lord is made so real and near and precious to their souls and they are enabled to clasp Him in the arms of faith, the Antidote of death. They have to go many days mourning without the sun,

and Satan may try and tempt them to discredit these revelations they have had of the Lord's face as He is seen in His Word, yet there is still that steadfast looking to Him who can never be completely forgotten when once revealed by the Holy Spirit. For though clouds and darkness hide His face, still they look to Him, and pray to Him, still they cry to Him out of the depths of darkness and out of those many extremities into which their souls are brought, that He will manifest Himself afresh to their souls.

No doubt your dear pastor has found he has had to walk this way, "seeing Him who is invisible," seeing Him – not at all times in those special visits – but as He is revealed in His Word, in His gospel and also in remembrance of those former visits, those Mizar's hills, as David expresses it in the 42nd Psalm, who in his deep distress was panting after God as the wounded hart after the water brooks, "Deep calleth unto deep at the noise of Thy waterspouts: all Thy waves and Thy billows are gone over me." His enemies were persecuting him, while his tears were his meat day and night, but David said, "Why art thou cast down, O my soul?" I cannot praise Him now; I am weeping, mourning His absence and the persecution of the enemy now, but, "Hope thou in God: for I shall yet praise Him for the help of His countenance." He knew what the light of God's countenance was; he knew what it was to bask in the beams of the light of it, and he could not forget what the Lord had been to him. Doubtless even when a shepherd boy the Lord had appeared to him and blessed him, for in Psalm 71 he refers to the days of his youth: "Thou hast taught me from my youth: and hitherto have I declared Thy wondrous works. Now also when I am old and grayheaded, O God, forsake me not; until I have shewed Thy strength unto this generation, and Thy power to every one that is to come." So David, the sweet Psalmist of Israel, endured those long trials, those spiritual nights through which he passed "as seeing Him who is invisible."

I was thinking too, as your dear pastor was speaking this afternoon, of the sufferings Paul had to endure, and how did he endure? In just the same way, "as seeing Him who is invisible," though not blessed every day or every week or month, or perhaps every year with those rich blessings, with that nearness of access, those special days, yet he endured. By Ananias, when he was sent to Paul, the Lord said, "I will shew him how great things he must suffer for My name's sake." How did he endure? "As seeing Him who is invisible." There is this, I believe, in the experience of every child of God, although not always blessed with those sweet and intimate visits from the Lord, there is that steadfast looking to Christ, "Looking unto Jesus the Author and Finisher of our faith." In your deepest darkness, in your heavy trials and sorrows and temptations, in your weakness and infirmities and even under the

hidings of God's face, are you not still looking to Him, pleading, praying that He will appear to and for you? "If thou press on, the crowds will fly."

"He endured, as seeing Him who is invisible," and that is the secret, we believe, of our dear friend's endurance these many years as God's servant and your pastor, and in preaching both here and elsewhere these many years.

Now as to the church of God in general, does not the same apply? Some of you have passed through long and heavy trials since the Lord called you by grace. In my own experience the Lord only knows the darkness and conflict of soul one has been passing through for many months, insomuch that I wonder often how I can go on preaching, and am brought to the place where it seems impossible to go on, whilst to give up would be black despair. But where are we looking? Are we not looking to Jesus, the Friend and Saviour of poor, lost sinners? Looking to and pleading that He will appear to us and appear for us in the many heavy trials that beset us, and the Lord knows that we have some at this time which seem like a spiritual Pi-hahiroth, the sea before us and mountains on every side and our enemies pursuing us. Where are we looking? I trust, if not deceived, to the Lord Jesus, waiting upon Him, pleading day by day His name and merits before His Father, pleading that He will appear for us and make darkness light, crooked things straight, rough places plain, that we may see the display of His goodness and mercy before us in these difficulties and perplexities that beset us and out of which we cry day and night unto Him.

"For he endured, as seeing Him who is invisible," and is it not so with some of you? Enduring – there is and will be much to endure, if we are safely to reach heaven. The Lord Jesus said, "He that shall endure unto the end, the same shall be saved." Temptations, trials, the hidings of God's face, the powers of darkness, as the apostle speaks concerning the fight of faith, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called." But in the second Epistle to Timothy, the last chapter, the apostle could look back over his trials, over those many sufferings that he had been called upon to endure and which "he had endured, as seeing Him who is invisible," and could say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

Who are those that love His appearing? Does this pick you up, sinner? Do you love His appearing even if it is only a distant glimpse you get of Him here and there under the ministry of the Word? God's servants describe His beauty, the sweetness, the loveliness of Christ, His

glorious Godhead, His real humanity, His lowly birth, His poverty, His temptations, His weakness, His weariness, His reproach, the hidings of His Father's face – for He knew what it was to be forsaken: "My God, My God, why hast Thou forsaken Me?" You may get a glimpse of the Lord's glory as you read the Word, or in meditation, or as on your knees before the throne of grace. You will probably have to walk a little in the same path, feel God has forsaken you and not realise that even there you are enjoying – not enjoying, one means, as to the present comfort of it, but as you will realise afterwards – the fellowship of His sufferings.

"He endured, as seeing Him who is invisible." In your temptations you may get a glimpse of Christ in His temptations that will enable you to endure. "He hath said, I will never leave thee, nor forsake thee." In your afflictions you may get a glimpse of Christ's afflictions, for in all His people's afflictions He was afflicted, inconceivable as that may seem when we think of the vast variety of His people's sufferings, and that He "was in all points tempted like as we are, yet without sin." You may get a glimpse of Him then in His temptations, in His afflictions.

Many years before I entered the ministry, having suffered a comparatively small loss by someone having stolen a few things from my garage – it was not the value of the few things I had lost that troubled me, but what the enemy made of it to me, suggesting, "If you were a child of God He would not have let this happen to you." This brought me into a low state of mind and moreover he said, "You will not find anything in Scripture to meet your case," until to my comfort that word dropped into my heart, "They parted My garments among them, and upon My vesture did they cast lots." The Lord Jesus among all His other sufferings had to see the soldiers plunder His few earthly possessions, and that was a bitter ingredient, though not the bitterest by far, in that cup of suffering He must drink.

You may be suffering reproach and get a glimpse of Him. I believe I had a touch a month or so ago under a certain reproach, when the Word came, "Reproach hath broken My heart." So the Spirit directs the eye of faith to the Lord when in trouble, and they thus endure, "as seeing Him who is invisible." It does not mean we shall always see Him enthroned in glory, for oftentimes it will be in His sufferings. If we suffer with Him we shall reign with Him. If we be dead with Him we shall live with Him. Have you had here and there not only a glimpse of Christ the everlasting God, Christ the Son of man as now enthroned in the highest glory at the right hand of the Father – a similar glimpse in some very small measure of what Stephen saw at his martyrdom: "I see the heavens opened, and the Son of man standing on the right hand of God" – but also a glimpse here and there of Him in His sufferings? And as you see Him by faith in His sufferings, poverty, weariness and weakness, you will be able to endure.

I remember some time before I entered into the ministry having been sent away from home on National Service and trying to find lodgings. As one evening I wandered miles, searching without any success, I was brought to that point where my case seemed hopeless. I had been temporarily lodged in one home for a few nights, but that was coming to an end, and lodging or no, I had to stay in that area. But as I was walking wearily along a road between Beeston and Chilwell where I was stationed, I believe I had a little glimpse of Christ in His sufferings, only a little one, wherein He said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." However, when I got back to my temporary lodgings, there was immediate deliverance. The landlady said she found she could keep me a little longer, during which time I was led to quite a comfortable home near to the place of my employment.

May the Lord bless His Word. Amen.

THE SILENCE OF CHRIST

Notes of a sermon preached by Robert Murray M'Cheyne (1813-1843)

"He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth" (Isa. 53. 7).

The truth that I would bring before you from this verse is that Christ was silent under His sufferings. I would show the fact that He was silent, both before man and before God – silent before Jews and Gentiles, silent before Pilate, silent in the Garden of Gethsemane, and on the cross. Then I would open up to you something of the reasons for His silence.

1. CHRIST WAS SILENT BEFORE GOD

i. *In the garden*

The cup of God's wrath was set down before Him, the cup He was to drink. He might have said, This is none of Mine; let them drink it that filled it. But no, He only cries that it may pass. He acknowledges that it is just if the Father wills it. The second time He prays, He is satisfied of it and says, Thy will be done. He acquiesces in the justice of God in giving Him such a cup to drink. He is like a lamb; He opens not His mouth to cry, Unjust! His praying, Take away this cup, shows that He did not deem it unjust. Prayer is the cry of one who feels he has no right to demand. If He had seen it to be unjust He would have demanded it; not, Abba Father, but, Righteous Father. "Shall not the Judge of all the earth do right?" (Gen. 18. 25).

ii. *On the cross*

Christ was silent as He hung in the darkness from the sixth till the ninth hour. Not once did He say, It is unjust; I am righteous and holy. All the words of Christ on the cross are these:

a. When they crucified Him, "Then said Jesus, Father, forgive them; for they know not what they do" (Luke 23. 34).

b. Later He said to the malefactor, "Verily I say unto thee, To day shalt thou be with Me in paradise" (Luke 23. 43).

c. At the ninth hour, He said, "Eloi, Eloi, lama sabachthani?" (Mark 15. 34), not complaining that it was unjust, but rather showing the unspeakable dreadfulness of His agony.

d. He said to His mother concerning John, "Woman, behold thy son!" and to John, "Behold thy mother!" (John 19. 26, 27).

e. He said, in fulfilment of Scripture, "I thirst" (John 19. 28).

f. Again He cried, "It is finished" (John 19. 30).

These are all the words of Jesus on the cross.* There was no rejection of His accusation. He was led as a lamb to the slaughter.

2. CHRIST WAS SILENT BEFORE MAN

i. *When taken*

A great multitude came with swords and staves and lanterns and torches. His servants began to fight, and said, "Shall we smite with the sword?" Peter did. But Jesus forbade him. He was the Lamb. He could have called legions of angels to His aid. He could have taken away their breath; but He said, "The cup which My Father hath given Me, shall I not drink it?" (John 18. 11). "This is your hour, and the power of darkness" (Luke 22. 53).

ii. *In His trial before Caiaphas*

a. When false witnesses accused Him, He answered nothing. "He held His peace, and answered nothing" (Mark 14. 61).

b. When the high priest said, "He hath spoken blasphemy," and all answered, "He is guilty of death"; when they spat on Him, struck Him with their fists, covered His face and smote Him with their palms, still He spoke not (Matt. 26. 65-67). Every condemned criminal has a right to speak and say why sentence should not be passed. He did not ask liberty. He was silent. Whenever He was asked if He was the Christ, or by Pilate if He were king, He answered readily; but when He was accused, not a word.

iii. *In His trial before Pilate*

a. *The priests accused Him.* He answered never a word, and Pilate marvelled (Matt. 27. 14).

b. *Pilate sent Him to Herod.* He questioned Him in many words. The chief priests vehemently accused Him. He answered nothing (Luke 23. 9).

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* M'Cheyne omits, "Father, into Thy hands I commend My spirit" (Luke 23. 46).

c. *When Pilate gave sentence.* He had washed his hands; he could find nothing. Yet Jesus did not cry aloud, Unjust, unjust. I stand at Caesar's tribunal. No, He was as a lamb, dumb.

iv. *During His mockery from the soldiers*

They robed Him, gave Him a crown of thorns and a reed, bowed the knee, mocked Him as a king, spat on Him, smote Him. Still He spoke not. He did not say, "I have never sinned." He was as a lamb (Mark 15. 16-20).

v. *On the cross*

He gave no answer to men's taunts. Those that passed by, the priests, the thieves crucified with Him – all had their say, yet He opened not His mouth. They said He was an outcast from God. He felt it to be true, and He was silent (Matt. 27. 39-43).

THE REASONS FOR HIS SILENCE

i. *All the accusations brought were just and true*

When a person is undergoing a trial, when he is accused, witnessed against, condemned and executed, if he be really guilty of the things laid to his charge, he is dumb, and says, I deserve it all. If he have any sense of justice left, he will be convinced and conscience stricken, and will answer not a word.

This was the very reason why Christ was silent. He had an infinite sense of justice, therefore He set His face like a flint in His taking accusations, condemnation and execution. He felt it was quite just, therefore He answered not a word.

How? Had He committed the things laid to His charge?

No. He was God, infinitely holy. When He became Man, He was called a "holy thing" (Luke 1. 35). He was always holy, harmless, undefiled. In death, He was a lamb without spot. But He came in the room and place of sinners. He was made sin for us, who knew no sin. He stood in the place of blasphemers, and gluttons and wine-bibbers, and deceivers and murderers and thieves, and outcasts from God. These were all imputed to Him as much as if He had committed them all. Therefore, when He was accused, He felt it to be just and true. He opened not His mouth.

O what joy this should bring to you that believe! Are you one with Christ? Then you shall never be condemned. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8. 1).

ii. *He was silent because of His covenant undertakings*

He felt Himself engaged to suffer all the reproaches that would be put on Him. The apostle could never have issued the challenge, "Who shall lay any thing to the charge of God's elect?" (Rom. 8. 33), if all the charges had not been laid on the Substitute. Therefore I would say to the anxious, do not doubt whether you should trust Christ as a Saviour. Do

not doubt the truth of Him who was so faithful to His covenant, to His agreement with the Father. It was Christ's love to sinners that moved Him to undertake to suffer for them. Do you doubt His willingness to be your Saviour? See His love in these undertakings, and doubt no more!

iii. *He was silent because of His love to His saints*

He was bearing the reproaches and accusations and wrath that were due to all those who would believe on Him. Had He stood upon His Godhead purity and refused to be accursed, had He refused the charges laid against Him, O then His people would have had to bear all the wrath due to their own sins.

iv. *He was silent because He sought His Father's glory*

It was more glorifying to God that sin be punished in a divine Surety than in the worms that committed it. Therefore He delighted to do God's will. "Lo, I come to do Thy will, O God" (Heb. 10. 9).

KEEPING THE HEART

By John Flavel (1628-1691)

"Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4. 23).

You have heard that the keeping of the heart is the great work of a Christian, in which the very soul and life of religion consists, and without which all other duties are of no value with God. Hence, then, I shall infer, to the consternation of hypocrites and formal professors,

1. *That the pains and labours which many persons have taken in religion are but lost labour and pains, to no purpose, such as will never turn to account.*

Many great services have been performed, many glorious works are wrought by men, which yet are utterly rejected by God, and shall never stand upon record in order to an eternal acceptation, because they took no heed to keep their hearts with God in those duties. This is that fatal rock upon which thousands of vain professors have split themselves eternally. They are curious about the externals of religion, but regardless of their hearts. O how many hours have some professors spent in hearing, praying, reading, conferring! and yet, as to the main end of religion, as good they had sat still and done nothing, for all this signifies nothing, the great work, I mean heart work, being all the while neglected.

Tell me, thou vain professor, when didst thou shed a tear for the deadness, hardness, unbelief or earthliness of thy heart? Thinkest thou such an easy religion can save thee? If so, we may invert Christ's words and say, "Wide is the gate, and broad is the way, that leadeth to life, and

many there be that go in thereat." Hear me, thou self-deluding hypocrite, thou that hast put off God with heartless duties, thou that hast acted in religion as if thou hadst been blessing an idol, that couldst not search and discover thy heart; thou that hast offered to God but the skin of the sacrifice, not the marrow, fat and inwards of it: how wilt thou abide the coming of the Lord? How wilt thou hold up thy head before Him when He shall say, O thou dissembling, false-hearted man! How couldst thou profess religion? With what face couldst thou so often tell Me that thou lovedst Me, when thou knew all the while in thine own conscience that thine heart was not with Me? O tremble to think what a fearful judgment it is to be given over to a heedless and careless heart; and then to have religious duties, instead of a rattle, to quiet and still the conscience!

2. Hence also infer for the *humiliation,* even of upright hearts, *that unless the people of God spend more time and pains about their hearts than generally and ordinarily they do, they are never like to do God much service or be owners of much comfort in this world.*

I may say of that Christian that is remiss and careless in keeping his heart, as Jacob said of Reuben, "Thou shalt not excel." It grieves me to see how many Christians there are that go up and down dejected and complaining, that live at a poor, low rate, both of service and comfort; and how can they expect it should be otherwise, as long as they live at such a careless rate? O how little of their time is spent in the closet in searching, humbling and quickening their hearts!

You say your hearts are dead, and do you wonder they are so, as long as you keep them not with the fountain of life? If your bodies had been dieted as your souls have been, they would have been dead too; never expect better hearts till you take more pains with them. He that will not have the *sweat,* must not expect the *sweet* of religion.

O Christians! I fear your zeal and strength have run in the wrong channel. I fear most of us may take up the church's complaint: "They have made me the keeper of the vineyards; but mine own vineyard have I not kept" (Song 1. 6). Two things have eaten up the time and strength of the professors of this generation, and sadly diverted them from heart-work:

i. Fruitless controversies started by Satan, I doubt not, to this very purpose, to take us off from practical godliness, to make us puzzle our heads when we should be searching our hearts. O how little have we minded that of the apostle, "It is a good thing that the heart be established with grace; not with meats" (Heb. 13. 9), i.e. with disputes and controversies about meats, "which have not profited them that have been occupied therein."

O how much better is it to see men *live exactly,* than to hear them *dispute subtly!* These unfruitful questions, how have they rent the

churches, wasted time and spirits, and called Christians off from their main business, from looking to their own vineyard? What think ye, sirs? Had it not been better if the questions agitated among the people of God of late days had been such as these? How shall a man discern the special from the common operations of the Spirit? How may a soul observe its first declinings from God? How may a backsliding Christian recover his first love? How may the heart be preserved from unseasonable thoughts in duty? How may a bosom-sin be discovered and mortified, etc? Would not this have tended more to the credit of religion and comfort of your souls?

O it is time to repent and be ashamed of this folly! When I read what Suarez, a Papist, said, who wrote many tomes of disputations, that he prized the time he set apart for the searching and examining of his heart in reference to God above all the time that ever he spent in other studies, I am ashamed to find the professors of this age yet insensible of their folly. Shall the conscience of a Suarez feel a relenting pang for strength and time so ill employed, and shall not yours? This is it your ministers long since warned you of; your spiritual nurses were afraid of the rickets, when they saw our heads only to grow, and our hearts to wither. O when will God beat our swords into plowshares! I mean, our disputes and contentions into practical godliness.

ii. Another cause of neglecting our hearts hath been earthly incumbrances; the heads and hearts of many have been filled with such a crowd and noise of worldly business that they have sadly and sensibly declined and withered in their zeal, love and delight in God, in their heavenly, serious and profitable way of conversing with men. O how hath this wilderness entangled us! Our discourses and conferences, nay, our very prayers and duties have a tang of it. We have had so much work without doors, that we have been able to do but little within. It was the sad complaint of a holy one, "O," saith he, "it is sad to think how many precious opportunities I have lost; how many sweet motions and admonitions of the Spirit I have passed over unfruitfully, and made the Lord to speak in vain. In the secret illapses [flowing in] of His Spirit the Lord hath called upon me, but my worldly thoughts did still lodge within me, and there was no place within my heart for such calls of God."

Surely there is a way of enjoying God, even in our worldly employments. God would never have put us upon them to our loss. "Enoch walked with God ... and begat sons and daughters" (Gen. 5. 22). He walked with God, but did not retire and separate himself from the things of this life, and the angels that are employed by Christ in the things of this world (for the spirit of the living creatures is in the wheels) they are finite creatures, and cannot be in two places at one time; yet they lose nothing of the beatifical vision all the time of their administration:

"Their angels" – even whilst they are employed for them – "behold the face of My Father which is in heaven" (Matt. 18. 10). We need not lose our visions by our employments, if the fault were not our own. Alas that ever Christians, who stand at the door of eternity, and have more work upon their hands than this poor moment of interposing time is sufficient for, should yet be filling both their heads and hearts with trifles!

3. Hence I infer for the *awakening* of all, *that if the keeping of the heart be the great work of a Christian, then there are but few real Christians in the world.*

Indeed if everyone that hath learned the dialect of Christianity and can talk like a saint, if everyone that hath gifts and parts, and by the common, assisting presence of the Spirit can preach, pray or discourse like a Christian; in a word, if such as associate themselves with the people of God and delight in ordinances may pass for Christians, the number then is great. But alas, to what a small number will they shrink if you judge them by this rule! How few are there that make conscience of keeping their hearts, watching their thoughts, judging their ends, etc.

O there be but few closet men among professors! It is far easier for men to be reconciled to any duties in religion than to these. The profane part of the world will not so much as touch with the outside of religious duties, much less with this; and for the hypocrite, though he be polite and curious about those externals, yet you can never persuade him to this inward work, this difficult work, to which there is no inducement by human applause; this work that would quickly discover what the hypocrite cares not to know; so that by a general consent, this heart-work is left to the hands of a few secret ones, and I tremble to think in how few hands it is.

Just as a man sojourning in a foreign country will learn a good deal of the language of its inhabitants by simply hearing it talked, so it is possible to dwell among Christians until their language is in great measure acquired. Talking a language does not constitute a nationality. But there is one thing which cannot be picked up or counterfeited, and that is a desire. Let me know my desire, then do I know myself, for I can no more counterfeit a desire than I can counterfeit fire. I think it is an old Puritan who says, "Dost thou want to know what thou art? Go ask thy desires, and they will tell thee. Dost thou wish to know where thou art? See whither thy desires tend." A good action may be done without any love to that action, and on the other hand, an evil may be avoided – not from any hatred to that evil. The good action may be done from an impure motive; the evil may be avoided simply from a selfish motive; but the desire of the soul – that is the immediate issue of the heart, and let me find my desire, then do I find myself.

Archibald Brown

THE SINS OF OUR NATION

Extracts from a sermon preached by John Newton on Proverbs 14. 34 on March 25th, 1787. If this was needful then (in the midst of the Evangelical Revival), what would Newton say now?

"Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14. 34).

The usual judgment of mankind on almost every important point is so very different from the decision of Scripture that both cannot possibly be true. National prosperity is more commonly estimated by the extent of dominion, by the success of arms in war, and the increase of riches and commerce in peace; whether righteousness flourisheth or not is seldom taken into account. And the prevalence of sin, of infidelity, dissipation and profligacy is deemed a small reproach compared with a diminution of power and wealth. When our fleets and armies triumphed over all resistance and spread terror and desolation to the remotest parts of the globe, and the treasures of the East began to pour in upon us with an almost boundless profusion, this nation was supposed to be highly exalted. But nothing less than the progress of righteousness and the suppression of sin can render us truly honourable or take away our reproach if the Word of God, the great Governor of the earth, be truth. And this happy change would do it, though we should lose one province and one empire after another, and we should be deprived of our boasted consequence among the nations of the earth.

The sentences in the Book of Proverbs are for the most part contrasted and we may therefore fix the sense of righteousness in this passage by considering it as the opposite to sin. Sin, which is the reproach of our nature, of every person, family, village, city and kingdom in which it is found, is that inward principle of the heart and that outward course of conduct which is contrary to our relation to God as His creatures and to the tenor of His revealed will. A right disposition of heart towards God and a conduct in all points regulated by the authority and rule of His Holy Word is this *righteousness which exalteth a nation,* and so far as this is wanting, the most powerful, opulent, civilized and enlightened empire, with all its supposed attainments, advantages and distinctions, is clearly the subject of reproach and contempt.

Consider how a nation (which is composed of a multitude of individuals) would be exalted if the character of the text was universally or even generally prevalent. Whatever be the situation of the righteous man, he is an ornament and a blessing to the community. If he be in authority, he ruleth over men in the fear of God. Whether seated upon a throne, or in a subordinate station in public life, his power, influence and example, so far as they extend, are employed in promoting the public

good, to encourage the love of righteousness in others, to vindicate the oppressed, maintain order and suppress wickedness. The God whom he serves teaches him for his station and supports him. His principles render him superior to the selfish craft which often passes for wisdom in the world, and the fear of God secures him from that fear of man which bringeth a snare.

The righteous man is the true patriot, who wrestles for his country by prayer in secret and devotes his talents to promote the good of all around him. The righteous man in private life is a good citizen. He respects and obeys the government and laws under which he lives. He is willingly subject to lawful authority (and obeys), not from constraint, or for the sake of filthy lucre, but for conscience' sake. If he be rich, the grace of God teaches him to be humble, moderate and benevolent. If he be poor, it teaches him patience and contentment, to be quiet in the land, diligent in his calling. As a relative, the righteous man is a kind and compassionate master, a good husband, a punctual trader, a faithful, upright servant, in every relation endeavouring to approve himself to God and to do unto others as he would wish others in a like situation should do unto him. He is sober and temperate in all things, gentle, forbearing and forgiving, because in every situation he endeavours to adorn the doctrine of God his Saviour in all things, and is no farther directly concerned in the affairs of this life than to let his light so shine in his allotted department that others may glorify God on his behalf.

I think it undeniable that if this righteousness were diffused among all ranks and orders of men, there would be reason to say, Happy are the people that are in such a state. Discord, envy, hatred, prodigality, covetousness, sensuality, and a long train of evils which fill the world with woe, would be banished from among them. Each one in his sphere would contribute to the good of the whole, and God thus served, and thus honoured, would be their bulwark and shield, a wall of fire round about them and a glory in the midst of them. But where sin, the neglect of God and of His laws, prevail – it is a present reproach – it will prove them a foolish and unwise, an ungrateful and base-spirited people. A want of public spirit in superiors, a readiness to sacrifice every valuable consideration to the selfish calls of ambition or interest – and, in the inferior [socially lower] classes, impatience of subordination, licentiousness under the pretence of liberty, the indulgence of hurtful passions – in general: dissensions, riots, weak counsels, rash enterprises, ruined fortunes and constitutions, distracted families, tyrannical masters, treacherous servants, bankruptcies, robberies, rapes and murders, crowded jails and places of worship almost empty would mark the character of the nation and of the times. And these things would in their own nature not only be a reproach, but tend to the ruin of the people.

God has sometimes shown His displeasure against sin by public and severe judgments – thus He brought a flood upon the old world and destroyed Sodom and Gomorrah with fire. But if He only leaves a people to themselves, their ruin will be equally certain, and perhaps equally terrible. He inflicted no heavier punishment than this upon the Jews after they had filled up the measure of their iniquities by crucifying the Son of God. He did not visit them with earthquakes or hurricanes, but He gave them up to the way of their own hearts. Their ruin quickly followed; they brought it upon themselves, with such a complicated concurrence of calamities as were never suffered by any other people upon earth.

Whether we are a people exalted by the love and practice of righteousness, or whether sin, enormous sin, be our reproach, and a just cause for fear lest it involve us in ruin, I leave to your observation and to your consciences. I hope there are amongst you many righteous persons, and many more who feel some concern for the wickedness and misery around you. May God enable you, according to your several opportunities, to contribute to our national honour and to the removal of our reproach by joining heartily in the cause of righteousness, and by discountenancing sin.

This will lead you to countenance the preaching of the gospel, which is the appointment and power of God to salvation through faith in His name. The people are destroyed for lack of knowledge. The glorious gospel of Christ is like the sun: when this light shines and is perceived, the darkness of iniquity and misery flee before it.

BLESSING IN AFFLICTION

Dear Mr. Rutt,

Thank you for your letter and kind enquiries. I am very thankful for returning health and strength, yet as I look back upon the afflictions of the past year, I would be thankful for those too.

To some, I expect this would seem rather a strange statement, but the Lord's people know that "He doth not willingly afflict." So much of His love and mercy have shone through the clouds that I would desire the language of the psalmist who said, "It is good that I have been afflicted."

I feel a little hesitant in writing to those I do not know very well, but perhaps in these days we do not spend as much of our time as we ought in "exalting His name together." Therefore, since you ask, and I do not wish His mercies to be forgotten in unthankfulness, I will try and write a little of His lovingkindness to me.

For two years prior to my operation in October, I was employed a few miles from Norwich. I had come with a promise I felt the Lord had given me a few weeks before: "My presence shall go with thee, and I will give thee rest."

My life proved to be anything but one of "rest" physically, with several small children to care for, neither was it a time when I enjoyed much of the Lord's presence in my soul. Day after day I seemed to be ensnared by the same besetting sins, often feeling a stranger to the Lord and His people. Soon it became needful for me to seek medical advice, and there followed a turning to the Lord in confession of sin and the plea for the assurance of His love and favour and for Him to undertake for me in providence.

My doctor made no diagnosis for several months in spite of regular visits, during which time I became very cast down in soul, yet I could justify God in His dealings with me. Many things in providence at this time were very trying, and being in great weariness of body, I was often unfit for the work I had to do. Truly this was a very lonely, dark pathway.

However, one evening on going to the prayer meeting at Norwich, Mr. Fay was led to speak from the words, "The cup which My Father hath given Me, shall I not drink it?" He spoke firstly of the suffering of the Lord Jesus Christ, that cup He had to drink for His people, and then the various "cups" that His people were called upon but to taste compared with His. If a "cup of affliction," then there was no wrath in that cup, but it was in love and for our good.

I felt this to be a word from the Lord to me and became submissive to His will, willing to taste that cup if it be the way He had chosen to bring honour to His name and good to my soul.

It was indeed the means used of God to centre my thoughts and affections upon the Lord Jesus Christ, to meditate sometimes upon the path He walked, sometimes even to glory in my infirmity and often to prove the truth of the Scripture, "In the world ye shall have tribulation," but in *Me* peace.

Later the surgeon at the hospital was astonished that I had not been sent to see him before, but God knew that time of waiting, even though a weariness to the flesh, was necessary for my soul's profit.

The week before entering hospital, Mr. Fay remarked in a sermon, we often quote the scripture, "Underneath are the everlasting arms," but it is not often we sink low enough to feel their support. In days to follow, when face to face with eternity, I was indeed to feel the support of those everlasting arms, enabled to rest in that covenant ordered in all things and sure, in the love, blood and righteousness of Jesus. Within the shadow of this Rock I was enabled to leave concerns of body and soul

without fear for their safety, in confidence and peace, for those everlasting arms could never weary, that unchangeable love alter, or infinite faithfulness fail. After so much weariness of body and soul, this was indeed rest, and to me the fulfilment of the promise given two years before: "And I will give thee rest" – hardly in a way I should have expected, yet I have been brought to say I would not have one thing altered even if it were possible. "As for God, His way is perfect."

Now I must finish. If, as it seemed at the time of writing, this is with you a time of darkness, may the Holy Spirit direct you to look to this same God in Christ Jesus, ever faithful to His promises. "He that followeth Me shall not walk in darkness." To those who flee for refuge, His word and promise is immutable, and has He not promised also, "And Him that cometh to Me I will in no wise cast out"?

With Christian regards to your wife and yourself,

Yours sincerely,

C. Frost

Ipswich, May 13th, 1958

THE HEAVENLY BRIDEGROOM AND HIS BRIDE

Substance of a sermon preached by Mr. J.W. Tyler at a baptizing service at Zoar Chapel, The Dicker, on April 29th, 1951. We believe that to many this will bring back sacred memories of Mr. Tyler's ministry.

Text: "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease" (John 3. 29, 30).

It is recorded in the Revelation that the angel said to John, "Come hither, I will shew thee the bride, the Lamb's wife." John also heard that holy rejoicing concerning the marriage of the Lamb: "Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And He said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." Thus John saw the church in her glorified state, complete in Christ, "brought unto the King in raiment of needlework."

So God's eternal Son incarnate has a bride – sacred mystery – and He is the holy Lover of His chosen bride, and they are one, as Mr. Kent so beautifully writes:

"Heirs of God, joint-heirs with Jesus,
Long ere time its race begun;
To His name eternal praises;
O what wonders love has done!
One with Jesus,
By eternal union one."

They were one with Him in the eternal mind and purposes of Jehovah, and all grace and glory was settled upon them in Christ, their covenant Head. His delights were with them and,

"On them His fond affections ran,
Before creation-work began."

They are one with Him virtually; He the true Vine, they the branches; He the glorious Head, they the body. The incarnation of Christ proves that blessed truth, as declared by Isaiah: "For unto us a Child is born, unto us a Son is given," and Paul to the Hebrews, "But He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren." And they are one with Him experimentally. Every child of God is given a sanctified understanding, and brought into the rich experience of this union with Christ by faith. A sacred intensity realised as the Lord blesses the souls of His people is described as "the time of love." They are brought to the banqueting house, His banner of love is over them, they receive pardon and peace, and are arrayed in their wedding garments and exceedingly rejoice in what their holy Bridegroom has done, from sin, death and hell to ransom them.

The question is, Do we belong to this church that is the bride of Christ? Have we experienced yet in our souls any measure of union with the Lord Jesus, or has that been made by the Spirit our one fervent desire and ambition?

This morning we closed with some account of how a child of God lives when Christ has been revealed to the soul. We said that then the Lord most frequently gives to His dear children manifestations of His beauty and glory, and draws them irresistibly after Himself. These are the days of espousals. They are in a lively condition of soul, and seem only to live for the gospel, to hear of Christ and to seek further manifestations of His power and love to them. O what a great encouragement, what an honour for godly parents to see these things fulfilled in the cases of their dear children (some of you have this joy today), to know that prayers that have been put up, probably over many years, are being answered, so that you now rejoice to see them panting after God as the hart after the water brooks, and recognise the Spirit's work in them, separating them from this vain world and all in it.

Our dear friends who by the grace of God are before us this day, not ashamed of Jesus, know each in their measure this blessed experience.

They know a little of this dear Bridegroom (and desire to know very much more), and who has the bride *but* the Bridegroom? Having shown them a little of His glory, He has taken their hearts and gathered up their affections unto Himself. They are His; He bought them with a price, and the wonders of redemption they see and feel, and now out of love to their blessed Redeemer, who has given them sweet intimations of their safety and interest in Him, they come to obey Him, to remember Him, to praise and honour Him, feeling that He alone is worthy.

So it is the Bridegroom who has the bride. A glorious foundation truth underlies this, even the suffering suretyship of the Lord Jesus Christ. He laid down His life for her; that is why He has a rejoicing bride. She merited hell; He gives her bliss. He bore the curse due to her; all blessings and divine favours flow to the church from that inexhaustible fulness of grace that it hath pleased the Father should dwell in Him, and the people of God are taught that every blessing flows to them through Jesus' blood. The bride owes all to the obedience and death, the precious blood and merits and the intercession of the Bridegroom. If the attractions of Christ have ever been felt in your hearts, you will know what it is to love Him above all earthly joy. He will be chief, first in your affections, and the altogether lovely. The beauty of His Person and the preciousness of His atonement and exaltation will so shine in your eyes as *needing* all and *desiring* all, that you will seek to love Him and follow hard after Him.

He gives to His bride a ring. Has He put upon your heart the ring of His everlasting love? Has He said to some here, "Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee"? And have we some sweet, holy promises of Christ's love that have been sealed upon our hearts by the Spirit? Take His own word to Him, as enabled, and plead it, for,

> "He is faithful
> To perform His gracious word."

David knew it when he said, "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." The application of the merit of Christ's blood seals upon the heart the substance of all the promises of God which in Him are yea, and in Him Amen, also His covenant faithfulness to fulfil them, and most powerfully confirms our standing therein.

It is a great point in the ministry to be helped to set before the people the prize. Where this is so there will be gracious hearts that run to obtain, and although we can never be fully satisfied until we awake with His likeness (as we hope to), there is a day of rejoicing known here when one is so indulged as to be able to say with the church in the Canticles: "My Beloved is mine, and I am His." The child of God says

then, The Lord has fulfilled the long desires of my soul. He has been pleased to grant me what I have long sought, my sins are pardoned, He has set me free, and is, I hope, fitting me for glory. "Christ loved the church, and gave Himself for it; that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

And this is made a living experience in the hearts of all His dear people.

> "Sprinkled with blood his conscience is;
> He feels the sweets of sin forgiven."

Is it not a profound mystery (yet blessed reality), that such poor, guilty sinners as we are should be able to say in the sight of a holy God, with a witness,

> "Now if we search to find our sins,
> Our sins can ne'er be found"?

Where are they? Swallowed up in that ocean of Christ's atoning blood. "Cast into the depths of the sea." And as Hezekiah testified, "For Thou hast cast all my sins behind Thy back."

He also clothes His bride. What with? A garment suitable unto His own glorious name, and unto the blessed habitation and inheritance where He will bring her. What is it? That which "Jesus spent His life to work," the robe of righteousness, which is imputed to the church by God. When the people of God know what it is to be forgiven from the mouth of God, and have given to them their wedding garment, what a time of rejoicing, what melody of praise is in the soul by the Spirit, and what a preparation for heaven! Do you know it? It is made the one ambition of His dear children.

Some of our dear friends before us have not been brought quite as far as this yet, but they know the preciousness of Christ, and His love has been shed abroad in their hearts by the Holy Ghost, and I am sure the Lord will not let them stop now. I believe they will be taught to press on, desiring further and greater blessings yet, so that they may know what it is to receive the remission of their sins, and be assured that Christ is theirs and they are His, and that heaven is before them. But the Lord has given them a good religion. They know what it is to be bowed down under a sense of their sin and guilt. They also know what it is to receive springs of hope and love, and to cast anchor within the veil in Jesus, and He is their All in all. How many are there in this congregation who desire to be thus favoured, or *are?* The time will come when you cannot hold your peace, for if you did, the stones would immediately cry out.

The time of rejoicing will come to the children of the bride chamber, because the Bridegroom is with them. It may be early in their

experience; it may be late, according to the sovereign purpose of God. When it does come, and you have the Bridegroom, then your happy soul will "desire to depart, and to be with Christ; which is far better." May the Lord help us to press on. A few established souls in this chapel have received the substance of my text. They look back upon the time, the sacred occasion, when He liberated their souls, gave them their passport for glory, flourished His beauty before them, filled their cups to the running over, and gave them to anticipate heaven.

"He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice." I believe it may properly be said that every servant of God that He places on the walls of Zion, and makes under-shepherds over His people, are the friends of the Bridegroom. They are the husbandmen that labour; they need long patience, waiting for the precious fruit of the earth. There is a ploughing up of the fallow ground, a pulling down, and an overturning, a "cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins." Heavy work, but so necessary; God's faithful, solemn, separating and searching word amongst a people. There will never be a reaping time without this first. Then there is the time when the soft showers of mercy begin to fall, when the seed is sown in good ground, prepared by the Spirit to receive it, and then the warmth of the Sun of righteousness fructifying the seed, the early and latter rains, the bringing forth in the heart, the Lord blessing the springing thereof, so that we can join together in saying to His glory, "Thou crownest the year with Thy goodness; and Thy paths drop fatness. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing."

The Lord is granting us here to see a harvest time in the church. A number of His choice saints have been gathered into glory from our midst, and we would thank Him for the ingathering of His dear children as witnessed today. The visible manifestation of the Lord's goodness in further building up this church follows much groaning, many cries and tears, and I believe a real, spiritual labour and travail for His appearing, and the bringing forth of souls, and now we further witness the Lord confirming His Word with signs following.

The friend of the Bridegroom, God's dear servants, wait for this time, to hear the voice of the Bridegroom in the church. When they hear that sacred voice they rejoice, and I can say myself today, in humility and thankfulness, "This my joy therefore is fulfilled," or is in the course of fulfilment, because I hear His blessed voice in this church. Yes, I do, and my willing place now is, "He must increase, but I must decrease." Amen.

JAMES FAIRCLOUGH: 1800-1886

(Concluded from page 126)

We include what follows for two reasons.

1. What newspaper today would include an article like this? How things have changed!

2. It is interesting to note the respect paid by the world to a consistent Christian.

The following appeared in the Blackpool Herald, *March 25th, 1881.*

Mr. Fairclough, farmer and preacher.

As announced at the commencement of these sketches, we intend now and again to narrate prominent circumstances in the lives of well-known local men, "worthy amongst the worthy," and who have distinguished themselves in their day and generation by their abilities, consistency of character, or in some way been noted by some characteristic worthy of notice. We do not intend to confine ourselves to living men, but on the contrary shall give preference to those who have laid aside their mortal life, and whose actions and sayings are still known, because of there being something in them worthy of being preserved. Our present sketch is still living, and one who is well known to most people who have resided in the Fylde for any length of time. Most of our country readers, and many, too, who live in Blackpool and Fleetwood, will either know or have heard of Mr. James Fairclough, the farmer who has been a Baptist preacher for over fifty years. He it is we intend to give a few particulars about this week.

Mr. Fairclough was born in 1800 at Out Rawcliffe, and is consequently in his eighty-first year. He received his education, which was little more than elementary, at a village school. At an early age he began to follow the pursuit of an agriculturist, which occupation he still follows. Few men have been more successful as practical farmers than Mr. Fairclough. During the whole of his long career he has been first among the foremost in good husbandry. With a thorough knowledge of everything connected with the cultivation of land, he has never been slow to take advantage of improvements in the way of implements, or anything brought to light by science. Over twenty years ago, when the Poulton Agricultural Society was in a flourishing condition, Mr. Fairclough was invariably a successful competitor, taking prizes for the best laid-down ley, the best root crops, and the best cultivated farm. Whatever prize was offered for first-class cultivation, he generally carried off the "blue ribbon."

He is in every sense of the term a practical man, for few men could beat him, when younger, at ploughing, sowing, reaping, hedging, ditching or mowing. It is related that when a young man, one of his labourers was

sent off with a load of manure to lay on a field no great distance from the farmhouse. Mr. Fairclough was just starting to thatch a stack at the time, and before the labourer got back from the field the thatching was quite completed. As a thatcher he was unequalled in this country. In hay-time, if a push was required on housing days, he would get on the cart, and do the work of two men by keeping an extra man "reaching." He knows to a nicety what amount of work a man ought to do in a day, and if one of his workmen fails to do a fair day's work he is sure to be told of his shortcomings. Although he has always been reckoned a strict master, he can obtain the best of workmen, for he knows how to value faithful servants, and those of his men who live in the house are well cared for by Mrs. Fairclough, who, if her husband works them hard, keeps them well.

In 1833, Mr. Fairclough came from Hambleton to live at a farm at Hardhorn, where he had not resided long before his character, not only as an agriculturist, but also as a man of deep religious convictions, began to tell amongst his new friends and neighbours. A few years previous to this he had joined the Particular Baptists, and this body of Christians not having a place of worship at anything like a reasonable distance from Hardhorn, Mr. Fairclough was wont to attend Poulton Parish Church, and often on the way home would criticise the sermon pretty freely. On one occasion a neighbour prevailed upon him to go to hear a clergyman preach. After leaving the church the neighbour said to Mr. Fairclough, "I suppose you will consider the sermon milk and water." "No," was the answer; "I consider it almost all water."

It was not long before some of his newly-formed acquaintances began to urge him to begin preaching himself. He took their advice, and turned his house into a place of worship on Sunday afternoons. At first there was no lack of hearers. Many of the country folks were anxious to hear the young farmer preach, and were surprised to find he could discourse with ease and freedom. The services caused some commotion in the quiet country village, and the hearers were called the "Hardhorn New Lights." A few of the first hearers soon began to be dissatisfied with the doctrines taught, as too Calvinistic to be attractive as religious notions. Notwithstanding this discouragement, the preacher did not cease, but from that day to this he has kept on in the even tenor of his way, through evil report and good report. For nearly fifty years he has preached the same doctrines, from a deep-rooted conviction that they are true, not caring what men might say to the contrary.

In religious controversy he has few equals. He is possessed of a retentive memory and good scriptural knowledge, gained by much reading. He can quote passage after passage with ease, and now that he is over eighty years old, if anyone speaks in his presence against free

grace, election or predestination, the vigour of youth seems to return to the old man, and his opponents will have to look out, or they will be likely to come off second best. Nearly thirty years ago weekly meetings were held in Blackpool for a short time, where men of all denominations could gather together and discuss doctrinal subjects. Mr. Fairclough was a frequent attender at these meetings, and could invariably hold his own against all comers.

For several years, during the summer months, he took a room near the post office in Church Street, where he conducted religious services for the benefit of the visitors belonging to his own denomination.

In 1869 he left Hardhorn, having taken a farm in the township where he was born, where he still resides. Although at that time (1869) his age would have justified him in giving up the charge of the church at this side of the Wyre, he has felt it to be his duty still to minister to their spiritual wants, and nothing but sickness has yet kept him away from his people on a Sunday afternoon. Their place of meeting at present is in the Lecture Room, Queen Square, Poulton. The congregation is composed of plain country people from Hardhorn, Staining, Marton, Blackpool, Poulton, and other places. We had the pleasure of hearing the old man preach in the early part of the present year, when it was evident that age had robbed him of some of his previous vigour. But from one point in his sermon it was plain his great intelligence has not been much blunted, for he proved himself to be thoroughly conversant with the recently so-much-discussed question of eternal punishment. He remains firm to the old teaching of the personality of Satan and the everlasting punishment of the wicked. As a preacher he is well known, and is often asked to preach in the Particular Baptist chapels in many of the large towns in Lancashire.

When a younger man he was a noted singer, one of the best pupils of a once-noted singing-master, John Ray. This, no doubt, has been of great service to him during his career as a minister, for he could always, if necessary, lead the singing; and many a time has he rebuked his singers when they did not come up to what he considered "good time." He would even reprove them openly while the hymn was being sung.

In all township matters he has taken an active part. For a long time he was guardian for Hardhorn at the Fylde Union Board, and was always looked upon as one of the most intelligent men who sat in that assembly.

Mr. Fairclough was for a long time on very friendly terms with the late William Gadsby, who preached for Mr. Fairclough's congregation on several occasions. Mr. Fairclough had not been in Out Rawcliffe long before he was elected Poor Law guardian to represent the township on the Garstang Board, where he was much respected by his fellow

guardians, and appointed their chairman, discharging the duties of the office with credit to himself and satisfaction to the whole Board.

His life has been a long and useful one, and we hope he will be spared for many more years to carry out his work of love. Preaching has been that to him. He has received neither fee nor reward, but has always striven to carry out the command, "Whatsoever thy hand findeth to do, do it with thy might."

BOOK REVIEWS

The Christian's Great Enemy, by John Brown; paperback; 90 pages; price £5.50; published by The Banner of Truth Trust, and obtainable from Christian bookshops.

Surely the best books are those that keep close to Scripture, and we have never known a book that keeps closer than this.

The Christian's Great Enemy opens up, explains and applies 1 Peter 5. 8-11: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To whom be glory and dominion for ever and ever. Amen."

This, of course, is an extremely important subject – the believer's conflict with the devil – and we found John Brown's opening up of the subject very profitable and helpful. Very interesting, the author strongly believes that the final words ("make you perfect, stablish, strengthen, settle you") should be read, not just as the apostle's prayer, but as a faithful promise from Almighty God.

In 1975 The Banner of Truth published Brown's commentary(1 Peter, vol. 2) – which first appeared in 1848 – from which *The Christian's Great Enemy* is taken. We feel this approach could be valuable for all Christian publishers: the publishing of suitable extracts from larger works as individual books. For instance, few people possess (or read) Dr. Gill's monumental *Body of Divinity,* but valuable chapters in which he deals with the vital doctrines of the gospel, could be most profitable if made accessible as modern publications.

It should be pointed out that the author of *The Christian's Great Enemy* is not John Brown of Haddington (1722-1787), but his grandson, John Brown of Edinburgh (1784-1858).

Power in the Pulpit, by Henry C. Fish; 32 page booklet; price £1.50; published by The Banner of Truth Trust, and obtainable from Christian bookshops.

Henry Fish (1820-1877) was a well-known preacher in New Jersey, U.S.A., and in this little book seeks to be a help to ministers. At the beginning he emphasises that nothing but the power of the Holy Spirit can make the preached

Word profitable. He goes on to make helpful comments on 1. The Matter, 2. The Manner, 3. The Man. *Power in the Pulpit* is helpful (though a little philosophical).

At the end there is a short, valuable piece on "Preaching and Prayer" (taken from *Some of the Great Preachers of Wales)* in which an interesting account is given of how the Welsh ministers who were greatly blessed by God wrestled with God in prayer. They were as noted as praying men as preachers.

CHRIST THE ARK

Genesis 8. 9

O Saviour, from the tempest's gloom,
With drooping wing and ruffled plume,
I come to Thee, my soul to hide
Within the covert of Thy side.

Like Noah's dove, no rest I find,
No shelter from the stormy wind;
No safety on life's troubled sea,
No hope, no comfort, but in Thee.

By sin defiled, by sorrow worn,
With beating breast and plumage torn,
To Thee, O sheltering Ark, I flee;
Thou shalt my only Refuge be.

Safety and peace in Thee are found,
Though sorrows rise and sins abound;
But, Lord, without Thy power divine
This blest Retreat can ne'er be mine.

O Saviour, send me not away,
I would not from Thy presence stray,
But hovering near, would still remain,
Until Thy favour I obtain.

Put forth Thy hand, and take me in;
Loud grows the tempest's angry din;
And now by fear constrained to flee,
I hasten my escape to Thee.

O take me in! I fear the blast;
Hide me until the storm be past;
Let me the Ark's blest covert gain,
Nor seek a Saviour's love in vain.

R. Hammond

THE
GOSPEL STANDARD
JUNE 2014

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

THE THINGS THAT REMAIN FOR EVER

Sermon preached at Clifton Chapel on Friday evening, April 11th, 2014, on the occasion of the Gospel Standard Society Annual Meetings

Text: "For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee" (Isa. 54. 10).

Isaiah chapter 54 follows Isaiah chapter 53. That may seem a very simple, a very obvious statement, but it is vital. All these heavenly blessings, all these precious truths of Isaiah chapter 54 flow from that glorious, finished work of the dear Lamb of God so solemnly and sacredly revealed in chapter 53, when "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened He not His mouth: in His humiliation His judgment was taken away: and who shall declare His generation?" "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." The atoning work of our Lord and Saviour Jesus Christ, and every blessing flows from it.

> "Every grace and every favour
> Come to us through Jesus' blood."

So all the blessings of this beautiful chapter, chapter 54, and all the wonderful blessings of our text: "The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." Now may we see it all flowing from the finished work of our dear Redeemer.

"The mountains shall depart." Now that is so literally, actually, because have you noticed in the context here, the prophet is writing about the flood in the days of Noah? He says, "This is as the waters of Noah unto Me" (verse 9). Now when the waters of Noah prevailed, we read in the Book of Genesis that the tops of the mountains were covered (Gen. 7. 20). So literally in the days of Noah the mountains *did* depart and the hills *were* removed, and yet the Lord in His lovingkindness and tender mercy did not fail that little remnant that made up the church of God in those days.

"This is as the waters of Noah unto Me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee." And then our verse follows, and Noah was given that promise and he was given that beautiful token, the rainbow in the sky, a promise that God would never drown the world again. Didn't the old godly people used to love to see the rainbow! They used to point to it when I was a boy. They said, "Look, the faithfulness of God," despite the sins of humanity. A promise never to drown the world again – seedtime and harvest, day and night, cold and heat, summer and winter, as long as the earth endureth. Our hymnwriter takes it up blessedly. He says, "Something greater lies there yet" – something greater than these wonderful blessings naturally. You know what Joseph Hart says:

> "Those lively colours shine
> To show that heaven is surely mine."

"For the mountains shall depart, and the hills be removed," as they did in the days of Noah, but His lovingkindness and His covenant stood secure.

Again, literally and in a most solemn sense, we are nearer than ever this evening to that time when the earth shall be burnt up with fire. The elements shall melt with fervent heat; the great heavens shall be rolled up as a scroll; and then literally, in a terrible sense, "the mountains shall depart, and the hills be removed" and the angel shall declare, "Let time be no longer," and each one of us here this evening will either be in heaven or in hell. What is our hope? In these glorious truths revealed here, those things which will stand in that last great day, an interest in the lovingkindness of God revealed in Christ, an interest in the covenant of grace, ordered in all things and sure. So at times we can sing,

> "Firmer than heaven His covenant stands;
> Though earth should shake and skies depart,
> You're safe in your Redeemer's hands,
> Who bears your name upon His heart."

"For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed." But I feel that the emphasis of the prophet here is really more in a metaphorical sense. What do I mean by that? Mountains – the most solid, the most stable, the most immovable of things, but even they one day shall be removed. My home was in the Rossendale Valley, surrounded by high, majestic hills. If I visit the place where I was born and brought up, everything seems to have changed. Streets are no longer there, buildings you knew have been pulled down, but you look up at those hills – there is not the slightest difference there.

The point being, of all things, hills and mountains seem to be the most unchangeable, the most immovable, but the emphasis of Scripture is that even they one day shall depart.

So really there is a comparison here and a contrast: the things that can be shaken, the things that can be removed, and the things which will never be removed. So the subject here this evening in this comparison, in this contrast, the glorious truths of the gospel of the grace of God which speaks of divine certainties, which speaks of immutable things, things that never can change, things that never will change, because they are bound up with our Lord and Saviour Jesus Christ and His great salvation. The mountains, the hills, things in our lives that we thought would always be there, and then we find that they are not; they are taken away; they depart.

Look, beloved friends, isn't it so in our beloved country at present? Years ago there were things in our country which seemed as immovable as the mountains – I mean integrity in high places and morality and our standards and our good laws and the ordinance of marriage and the respect for religion, and so we might go on and on. Things which now are accepted, formerly were counted an abomination, as they *are* an abomination to the Lord, and there were certain things in our society and they seemed permanent; they seemed fixed. Our country was admired by the world. They said an Englishman's word was his bond. People admired our constitution. They admired our laws, which were in accordance with Scripture. We thought of these things just like the hills and the mountains, that we would always have them; they were permanent. And yet in recent days, especially in this last year or two, we find one by one these mountains are disappearing. Things we thought would never be touched, things we thought people dare not touch, but they are being changed; they are disappearing; they are going.

Well, using a different analogy, the psalmist said, "If the foundations be destroyed, what can the righteous do?" Because these things seemed to be the foundations of our society and our country and our laws. "If the foundations be destroyed, what can the righteous do?" Well, these foundations are being removed; they have been removed. What can the righteous do? They have a good foundation in Christ and in His holy Word and in His purposes which never will, which never can be removed. "The Lord God omnipotent reigneth." He is still on the throne. He is still almighty. He is still fulfilling His purposes. He will have the last word, not Satan. But don't we live in a time when we are witnessing this on every hand: "The mountains shall depart, and the hills be removed"?

But now come to it personally. There are things in our lives and we hope they are always going to be there, but we find that the Lord removes

them. None of us knows what we might have to lose, and none of us knows what things may depart, and none of us knows what things the Lord may remove from us. It may be you lose your health. It may be through old age you lose your home. It may be you lose those that you love. You may lose younger ones; you may lose your work; you may think it was like a mountain, it is settled for life; you may lose it. The whole point is the uncertainty of everything here below, even the things that seem most solid, most fixed – mountains, hills. You do not know what you might lose. You may lose your money. You may even lose your reputation. But that is a good word we sing:

> "But O! they ne'er shall lose their God,
> Or God e'er lose one saint."

O these blessed realities! There is a tiny word in the middle of this verse, and it is this: *but,* and it is one of those glorious *buts* of the gospel. Whatever may happen, whatever may not happen, *"But* My kindness shall not depart from thee, neither shall the covenant of My peace be removed."

"For the mountains shall depart, and the hills be removed." In the thirtieth Psalm, David was almost boasting that his mountain stood strong. He said, "In my prosperity I said, I shall never be moved," and he talked about it as his mountain. And what comes next? "Thou didst hide Thy face, and I was troubled." The Lord can remove that mountain in a moment. I believe when the Lord takes a sinner in hand and begins to deal with him graciously in the new birth, in the work of salvation, He causes a lot of his mountains to disappear: his satisfaction with himself, his unconcern, his happiness in the world, his satisfaction with a form of godliness. So you might go on, and in your prosperity you say, My mountain shall stand firm, and then the Lord begins to level your mountains. That self-righteousness has to go; that unconcern has to go; that taking-it-for-granted has to go; that "plenty of time" has to go. One by one these mountains that you have in your life, in your religion if you have any, one by one they have to go. And what is it then?

> "Naked and bare I come to Thee,
> And seek salvation, Lord, in Thee."

You have to be brought to a "none but Jesus" religion. Why? Because the best things here are changeable; the best things here you might lose; the best things you have to learn to hold with a loose hand. And as the Holy Spirit so often teaches by opposites, He shows you the vanity of earthly things that He might show you the value of divine things, and He shows you the uncertainty of everything here below that He might bless you with those heavenly certainties in Christ. That is what the apostle means in the Epistle to the Hebrews when he talks about the removing of

those things that can be shaken, and really that is everything. But what is the conclusion? "That those things which cannot be shaken may remain." Bless God for the things that cannot be shaken, and bless God if through mercy any of them belong to you.

"For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed." This *but,* this comparison, this contrast. And to learn it by divine teaching.

But then once more, all God's people have a few mountains and hills in their souls' experience, when you look back and you can say, "He blessed me there." You can look back; you can remember that time when the Word was made precious to you, you were raised up to a good hope, but sometimes the Lord in His all-wise purpose hides from you the mountain places in your soul's experience. Why does He do it? Well, He is sovereign and He gives no account of His matters, but many of the Lord's people would make a saviour of their souls' experience and they would make a foundation of their souls' experience. Let us be clear, if you and I are going to reach heaven, we must have a true experience of divine teaching, but our foundation must be Christ. It must be an experimental religion that does not rest on its experience, but it rests on Christ and looks to Him alone. So at times the Lord will cast a cloud over all these mountain tops in your soul's experience, and like Job you say, "I look back, but I cannot find Him"; "Oh that I knew where I might find Him!" I look on the right hand and on the left, I go forward, I look behind. "Oh that I knew where I might find Him!" And then when you can find none of these mountains in your soul's experience, the Lord turns your eyes another way, to Jesus and His blood, and you realise there is something there that can never lose its power, that can never change, that can never fail you.

"For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed." So the Lord by the prophet here is reminding us not to rest on these things, however good they seem, which may depart, which one day will be removed, to cling only to these immutable, unchangeable things. Here he mentions two of them: "My kindness"; "the covenant of My peace." Some of you might say, Why does He choose these two? Well, if you consider it soberly, I think you will find every blessing of the gospel and your soul's everlasting salvation is all bound up here. "My kindness"; "the covenant of My peace." You can never lose them, and they can never depart from you.

"My kindness shall not depart from thee." What sweeter subject can there really be than the lovingkindness of God in Christ? It is the foundation of the gospel. There would not be any gospel without it. It

is the foundation of our hope. We would not have any hope without it. And it is a solid foundation. It is no wonder the psalmist broke out. He said, "How excellent is Thy lovingkindness, O God!" He proved it. He proved it in providence when he was hunted by Saul. He proved it in the darkest day of his life when he was bitterly convinced of that dreadful sin of adultery and murder, and he was able to make it his plea. Poor David found that all his mountains had gone when he fell so badly, but when he came to the fifty-first Psalm, that lovingkindness of God in Christ was still there, and he pleaded it, and it was an all-prevailing plea. It brought him forgiveness. "Have mercy upon me, O God, according to Thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions."

"My kindness shall not depart from thee." The lovingkindness of God towards sinners as He chose a people in Christ from the ruins of the Fall and ordained them to eternal life and to heaven. The lovingkindness of God when He sent forth His beloved Son to be His people's Saviour and Surety and everlasting All, to do everything for them to bring them to heaven at last. And O the lovingkindness of God's dear Son! Was ever love like His? That love that brought Him from heaven to earth, and that love that took Him to Calvary to suffer, bleed and die!

"And did the Holy and the Just,
The Sovereign of the skies,
Stoop down to wretchedness and dust,
That guilty worms might rise?"

"My lovingkindness." There is something beautiful in that little word *My*. It is heavenly lovingkindness; it is from above. It is different from human lovingkindness. It is divine lovingkindness, and it can never depart. "Having loved His own which were in the world, He loved them unto the end." And then this lovingkindness made known by the Holy Spirit as He teaches you your need as a sinner, as He leads you to the Saviour, as He brings you to know something of this lovingkindness in salvation, in your hope.

And that lovingkindness can never be removed. It is a beautiful word, *lovingkindness*. It is not a word we use much in everyday speech, but it means the Lord loves the sinner, the Lord is kind to the sinner because He loves him. Some of you have often heard me say this. You may go out of chapel; you may see somebody who has fallen down and pick him up; you are kind to him, but you do not love him; you have never seen him before; you never see him again. But the Lord is kind to His people because He loves them, and,

"They who once His kindness prove,
Find it everlasting love."

O but this is its virtue. It is unchangeable, because the sinner never deserved it at first, he was unworthy of it, and yet the Lord bestowed it upon him, and because of that He will never take it from him, however he may fail. He will correct him. Doesn't the eighty-ninth Psalm open it up: if he sins, if he walks unworthily, if he departs, then the chastisement? "Nevertheless My lovingkindness will I not utterly take from him, nor suffer My faithfulness to fail."

> "They who once His kindness prove,
> Find it everlasting love."

And here is the eternal safety and the everlasting security of the people of God.

"For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed." Now this is the covenant of grace eternally made between the Father and His beloved Son and all His people in Christ, and in that covenant everything was provided for the everlasting salvation of the people of God. In it Christ was their Surety. In it they stand in eternal union with Jesus in bonds that can never be broken. And that covenant is confirmed with an oath and sealed with the precious blood of Christ. There used to be an old saying among the poor people in Scotland: you will get the last sixpence for yourself if there is one for you in the covenant. It made plans, provision, for every single step of the people of God in this wilderness, both in providence and in grace, the supply of all their needs, strength equal to their day, all the blessings of the gospel, their forgiveness, their salvation. You could go on – everything, that wonderful fulness of grace and love and mercy. And that covenant will never be removed.

That beautiful revelation of the great sheet knit at the four corners that Peter had on the housetop. I believe the great sheet knit at the four corners represents this covenant of grace bound up by the everlasting love of God, and in it they were all unclean, but every single one of them was cleansed. And Peter saw it, and he said, Behold, the vessel was taken back to heaven. There was not a single one fell out; there was not a single one left behind, though some of them were wild beasts, and some were flying fowl, and some were creeping things (and perhaps you can read your own character in some of those things), but they were all cleansed, and the vessel was taken back to heaven.

"Ordered in all things, and sure." This covenant shall never be removed, and those who are in it can never be removed from it. That is where David was when he was dying. If anybody could have written an essay on what it means for mountains to be removed, it was David on his deathbed when he saw so many things wrong in his kingdom, and worse

things wrong in his family, and worse things wrong in his own life – everything departing, everything being removed. "Although my house be not so with God; yet He hath made with me" – even such a sinner as me – "an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire." And David could bow his head and die in peace. There is a solid ground here.

You notice this covenant here is called the covenant of peace. "Neither shall the covenant of My *peace* be removed." Why is it called a covenant of peace? Because in the plan of salvation the eternal Father ordained peace for all His people, "peace with God through our Lord Jesus Christ," and He sent His dear Son to make peace by the blood of His cross. And the Son of God gives this peace. "Peace I leave with you, My peace I give unto you." O this wonderful blessing in this glorious Man of whom we read: "And this Man shall be the peace." Well, we need it both ways: peace between our soul, our sinful soul and a holy God, and then peace of conscience as we feel sin and guilt on our conscience. We want to die in peace. We want to be made ready in peace. And the world can neither give us this peace nor take it away.

"There is a peace which passeth others by,
A peace by blood in covenant promise laid,
Which lives when other mortal peaces die,
Because 'tis sealed eternally, and paid."

"Neither shall the covenant of My peace be removed, saith the Lord." And yet don't we deserve it! There are times when because of our wandering and failures we deserve it, and there are other times when we cannot feel this peace. But what does our hymnwriter say?

"The Lord will scourge us if we stray,
And wander from His ways;
But never will He take away
His covenant of peace."

Now this is it:

"The peace which Jesus' blood secures,
And fastens in our hearts,
To all eternity endures,
Nor finally departs."

It ends in everlasting peace.

We have the whole of the glorious gospel of the grace of God here, and all bound up in these two blessings: the lovingkindness of God in Christ and this glorious covenant of peace which embraces all His people. Now what a comparison, what a contrast: these things that can be removed, that can depart, that can be shaken, that one day assuredly will, and the things of God in Christ which stand and stand eternally.

And those who have an interest in them through grace, they personally, despite their weakness, helplessness and sin, *they* stand and stand eternally.

"For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed." One last word and it is a good one. The Speaker: "the Lord that hath mercy on thee." There are many ways our Lord is described in Scripture, but this is a beautiful way to describe Him: "The Lord that hath mercy on thee." He delights in mercy, and He displays mercy, and that mercy is known through the Saviour's sin-atoning blood, and He speaks mercy, and these wonderful promises, there is power in them and the Lord is faithful to them. But really the only ground on which they are spoken to unworthy sinners is the mercy of God. "Saith the Lord that hath mercy on thee."

> "For Jesus' blood, through earth and skies,
> Mercy, eternal mercy, cries."

"For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee."

About 350 people were present, many of them being young people.

THE GOSPEL STANDARD SOCIETY

Report of the Annual Meetings of the Gospel Standard Aid and Poor Relief Society held on Friday, April 11th, 2014, at Clifton, Bedfordshire

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PRAYER MEETING

Mr. B.P. Mercer (Pastor, Eastbourne) read Hosea 14 and spoke as follows:

Seeking the help of God, for a few moments I would direct your thoughts and attention to the first two verses of this chapter, which have been with me for a few weeks now regarding this occasion: "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips." Perhaps the first two words have within the last few days, as it were, become more distinct, more prominent in my heart. The Lord speaks to His people, and it is an expression used in this prophecy and perhaps in others, those two words: "O Israel." Dear friends, if the Lord should indeed so speak even in that to our souls! He knows each one; He knows us individually; He knows us as causes of truth, those

represented here. And the Lord knows us as a little denomination, and the Lord knows all His own dear people.

"O Israel." Well, where did this name, where did this nation begin? My thoughts were taken back to dear Jacob. It was Jacob who was "left alone; and there wrestled a Man with him until the breaking of the day." And it was then as Jacob was left alone, having put everything else over the brook, and yet he had that before him; his sins cried out against him, his brother was coming and four hundred men with him. Well, the Lord Jesus, we believe it was, came and wrestled with Jacob and gave Jacob that secret strength, that grace and faith to hold on and to wrestle with his God, his Saviour. And then the name was given to him: "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." There was the beginning, and is there not a beginning in the blessing that the Lord gives to His people, and what He raises them up to, in whatever way it is? But how sad, how solemn and yet how true, as is needed, as the Lord spoke many times to His people, and here the prophet comes under the Lord's divine direction: "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity."

Well, friends, how I have also felt this so seems to stand out: *"Thine* iniquity." We do perhaps become used to those expressions that we have heard, most of us, from our very early days, and they are truths such as, "All have sinned, and come short of the glory of God." But how do these things affect us? Unless the Lord come by His Spirit and convince us of *our* sin, then we can just hear those words and think, Well, yes, all have sinned, and I am one of them. But friends, when the Lord comes, as He did with King David and sent the word by His servant: "Thou art the man," or, "Thou hast fallen by *thine* iniquity," and when the Lord makes us realise, feel and know something of this, then we shall be in need. Then, dear friends, you and I will be in need.

I had another thought regarding the truth here. We are known as Strict and Particular Baptists and we are met today under the auspices of the Gospel Standard Strict and Particular Baptists. Perhaps sometimes we leave out the word *particular,* and yet it does speak, it refers, as I understand it, to particular redemption, that the Lord Jesus Christ did not come to save *all* in this sin-stricken world, but He came to redeem a particular people. Now those people, "O Israel," they have particular sins, and sometimes the Lord makes us feel particularly those particular sins: *"Thine* iniquity." And so there will be that crying out. There will be that need: "God be merciful to me a sinner."

So the word goes on: "Take with you words, and turn to the Lord." "Turn to the Lord." O who is this Lord to whom we must turn? Well, there is that beautiful word in the Song of Solomon: "My Beloved is white and ruddy, the Chiefest among ten thousand." And the margin

there renders it as the "standard-bearer," the Lord Jesus Christ. Dear friends, we so need our eyes to be turned to Him, the Captain of our salvation, He who has suffered and yet He who now reigns victorious, and He is the great Captain of our salvation, and those lines in the hymn come in so sweetly:

> "Ever on thy Captain calling,
> Make thy worst condition known;
> He shall hold thee up when falling,
> And" – O blessed be His name –
> "And shall lift thee up when down."

"Take with you words, and turn to the Lord: say unto Him, Take away all iniquity." If we feel, perhaps, what words can we take, well read Psalm 51. How the dear psalmist cried there, "Wash me throughly from mine iniquity," and all that he was constrained, compelled to confess.

"Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously." "Receive us graciously." This reminded me of when I was a student at Brighton. It is forty years ago this year, and I was favoured then in the week evenings to attend Galeed and hear Mr. Frank Gosden in the last years of his pastorate there, and dear friends, there are one or two things that remain, and one of them is this: that almost every time he concluded the prayer, he brought in these words: "And accept us." And friends, I felt how vital this is. All our prayers and all our praises, unless they are accepted above, O they will be but in vain. "And receive us graciously." Well, dear Abel a few thousand years ago, Abel was accepted, his sacrifice. He pleaded the precious, sin-atoning blood, and this is the ground of our acceptance, and has made us "accepted in the Beloved."

"Receive us graciously: so will we render the calves of our lips." Then there will be praise; then there will be thanksgiving, when we are granted that token that the Lord has received us. I just think of one thing in that hymn that we sing at baptizing services, and on one occasion it did find me, as that young lad who wrote the hymn [Joseph Grigg] put it like this:

> "But O may this my glory be,
> That Christ is not ashamed of me."

Friends, that is what matters. O may we be found seeking Him. May the Lord bless His word.

Hymns 966, 630 and 587 were sung during the prayer meeting. The following prayed: Mr. G.E. Hadley (Pastor, Stotfold), Mr. M.G. Bailey (Tenterden), Dr. R.W. Woodhams (Pastor, Haywards Heath), Mr. H.J. Flitton (Melbourne, Australia), Mr. M.D. Ridout (Southampton),

Mr. M.O. Wiltshire (Studley), Mr. P.J. Cottingham (Pastor, Staplehurst). Mr. Mercer closed with prayer and the benediction.

AFTERNOON MEETING

After the singing of hymn 539, the Chairman of the Society, Mr. G.D. Buss, called on Mr. F.A. Ince (Sedgley) to seek the Lord's blessing on the meeting.

The Chairman then read Jeremiah 29. 1-14.

CHAIRMAN: For a few moments, by way of introduction, I will direct your thoughts to verse 11: "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." We read in the Song of Solomon a very unusual but very important verse about those who "hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night." Good Jeremiah was such an one who had to bear the sword of the Spirit in the night season in the church to which he was called to minister in the Lord's name. There were many fears and there was much to try and much to test, but what an able minister of God's Word was that dear, weeping prophet. How well he was enabled to wield the sword of the truth, sometimes bearing much reproach for it, even persecution, opposition, being thrown into a dungeon in the prison! But he never laid aside his sword until the Lord laid aside his armour in the day of his death. Many years after Jeremiah was laid in the grave and he had gone to his eternal rest, we read "that the Word of the Lord by Jeremiah might be fulfilled."

Friends, God's Word does *not* return unto Him void; it *will* accomplish that whereto God sent it, and the case of Jeremiah is one of the most potent examples of it, a man who sowed in tears so much, and yet the reaping time to the church of Christ has been a blessing ever since.

In this precious word we have a wonderful promise given by God to the church in a day of much fear, a night season indeed. Here this good prophet was sent by God to give a word in season to those that were weary, and those who were out of the way, who were far away, down in Babylonish captivity because of the judgments of God which had come upon their nation. God had caused them to go there. It was not by accident, not by chance, not because Nebuchadnezzar willed it, but because God willed it, Nebuchadnezzar only being the rod in God's hands that would bring these things to pass.

Now there were two great dangers of attitude among the residue down in Babylon. These dangers Jeremiah sought to address in these early verses. One was the danger of presumption. There were those

false prophets who were saying the captivity would not be long; in a year or two they would be returned and all would be well again. The Lord said, "No, seventy years will be accomplished, no less, but no more," and these false prophets proved to be what they were, false in their prophecies. Jeremiah had to contend earnestly against such men who would "sew pillows under armpits" and build the people up in a false confidence, not according to the holy mind and will of God.

On the other hand, there were those, no doubt, who were given almost to despair. The Babylonian nation was a very strong nation. They were well armed and well experienced in keeping captives of many generations away from their land. It would seem an impossibility that the land of promise would ever be occupied again and that again there could be the flowing of the milk and the honey which they were promised in former days. But no, through Jeremiah and this word in particular to those despairing ones, the Lord would say, "Humble yourself under the mighty hand of God for a season, let the rod do its work, as it will, and when it has accomplished what God intends it to accomplish, then the doors of Babylon will open, and no man will shut them. Iron bars and brazen gates will be broken and a way made back," which you can read of in the Books of Ezra and Nehemiah, how wonderfully that was accomplished.

And so these words really were to the church of God as a word to encourage faith, that very narrow line between presumption and unbelief. Friends, the further you may go on in the way of faith, the narrower that line seems to be, and we need much grace to discern what is of faith. What is faith? We know it is the gift of God. Really one definition of faith could be this: God revealing His mind through His Word to His dear people. That produces faith. It is a fruit of divine revelation, and when God plants that incorruptible seed in a sinner's heart, nothing can destroy it. Much will come against it; many a time that sinner may wonder, could those things ever be fulfilled, just as those down in Babylon must have wondered, could these things ever come to pass? Could the iron yoke of Babylon ever be broken? Would they ever let these captives go?

"Thus saith the Lord ... *I* know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." In many matters, dear friends, we have to prove God's ways are not our ways, neither His thoughts our thoughts, and the Apostle Paul could say in another place that he had the mind of Christ. In other words, he had the mind of the Lord in those matters that were pressing hard upon him, and here we have the mind of God concerning the captivity. "The thoughts that *I* think toward you."

Now of course, in a gospel sense we have to go right back to the covenant of grace ere time began, those thoughts of peace which from

everlasting flowed when the three Persons of the glorious Trinity, God the Father, God the Son and God the Holy Ghost entered into that solemn, sacred, holy transaction upon which the salvation of the church wholly depends. That God the Father has from eternity chosen a people in Christ, and that people would be united to Christ as His bride, and He as her Bridegroom. In the fulness of time He would come, as He did willingly to suffer, bleed and to die and to rise again on her behalf, ascend to heaven on her behalf and bring her home at last to glory. And the dear Spirit, O how precious He is, how vital He is in His holy office to quicken into divine life those given by the Father to the Son to redeem.

Now these eternal thoughts of love and mercy and compassion were sealed up, as it were, in the heart of a triune God ere time began, and throughout the Old Testament, here a little, and there a little, line upon line, precept upon precept, they were unfolded until the fulness of the time came, and "God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law." Blessed thoughts of peace towards His dear people both in Old and New Testament times! These thoughts of peace ran from His everlasting covenant as spoken to Jeremiah himself. "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." And friends, surely it should be your and my earnest desire, and if we have wisdom in our hearts it will be so, to know whether these thoughts of eternal peace are toward us, these thoughts of peace that were literally to be used by God to free God's ancient people from their captive state, that we might know the same, the much more deep, more precious thoughts of peace, flowing from the everlasting covenant, delivering us from our captive state in Adam, delivering us from the curse and condemnation of a broken law and bringing us into that sweet liberty: "If the Son therefore shall make you free, ye shall be free indeed."

These are the thoughts of peace God has toward His dear people. As good William Gadsby said in one of his hymns, "Such a peace can never miss." It will not miss one for whom it was ordained, not one for whom it was intended, not one to whom God decreed it should come. Those thoughts of peace will reach that heart in God's own time and way. What a wonderful moment it is for a child of God, when brought by the blessed Spirit to see just a hint of this, that from everlasting this peace flowed in the mind of God to the sinner through Christ, and when it was revealed that it was the blood of Christ that sealed the covenant, the agonies of Gethsemane and the sufferings of Calvary convey this peace. It was there the dear Lamb of God in all the agonies of His vicarious work in Gethsemane and Calvary endured the wrath of God. Do remember, dear friends, that where the wrath of God is, there cannot

be peace. The peace was restored to the Saviour when He had completely drained the cup of wrath due to His church.

How is it there is no condemnation to the church of God now? How is it there is no condemnation to those who are in Christ Jesus? Because One has drunk the cup of wrath. As good Murray M'Cheyne once said, His Father filled that cup of wrath to its very brim, and He drank it, He drained it. The dear Son of God, I say, drank it, drained it, wiped it clean, left not a drop of condemnation in it, and then filled it with love, love in the blood of Christ. O that we might know something of this precious peace in our hearts, dear friends, for it would make amends for all, soften every cross, every thorn, every burden, every care, every crook in the lot; it would soften it all. You would say, "It is well." And so it is. "When I see the blood, I will pass over you."

And then in your providences, dear friends. The Lord here was very gracious to these dear captives. He gave them an expectation. He gives His people an expectation of heaven. We sang of it in that hymn this morning (630) quoting from Psalm 62: "My soul, wait thou only upon God; for my expectation is from Him." And when He gives this precious expectation of heaven by the work of the Spirit in the heart, He also gives His people expectations here below, as He did here – a day to be prayed about, waited for, watched for, prayed for, but wherever God gives an expectation, the devil will come against it; unbelief will come against it; the world will oppose it, but in the end this expectation will come to pass. God has said it.

We read in this text, "To give you an expected end." An expectation that God has raised up, not man, not these false prophets that were deluding, but an expectation that God has raised up. "Be thou in the fear of the Lord all the day long," said the wise man Solomon. "For surely there is an end; and thine expectation shall not be cut off." Do I speak to one here this afternoon hour to whom God did give an expectation? You felt that it came with power; it came with authority; it came with peace into your heart, but now everything seems to have gone against it. Providence and grace somehow seem to unite to test it and to try it, and you wonder, will it ever come to pass? Here is God's answer. "I know," says the Lord, "the thoughts that I think toward you," in that expectation. My purpose has not changed; My counsel has not altered; My will has not been diverted by all these changes that have come into your path. "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." O poor, trembling, troubled soul this afternoon hour, follow the exhortation of dear David who walked this path himself while waiting for his throne. "My soul, wait thou only upon God; for my expectation is from Him." It goes into the fire. We lose much chaff, dross, tin, things we have

accumulated ourselves that we must lose. But lose the expectation God has given you? No!

> "Sooner all nature shall change,
> Than one of God's promises fail."

So dear friends, whatever your thoughts have been about the matter, whatever the devil's thoughts have been about the matter, whatever your unbelieving heart has said about it, whatever the world has said about it, it is God's thoughts that will stand, and sometimes we have to walk that path: "Let God be true, but every man a liar." What a word that is! How it puts all of us in the dust. For God's thoughts are not our thoughts, neither are His ways our ways. For as the heavens are higher than the earth, so are God's ways than our ways, and God's thoughts than our thoughts.

"I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." And one last thought, I trust from God. In the feeding of the five thousand the Lord said to Philip, "Whence shall we buy bread, that these may eat?" Philip's thoughts ran hither and thither, calculating, assessing, reasoning, but he came to a solemn impasse, and so will you, and so will I until God's thoughts are revealed. But what was said about the dear Saviour by His servant John who recorded that, the Holy Ghost guiding his pen? "He Himself knew what He would do," and He did it, and He will still do it, and when He does it, dear friends, put the crown where it belongs and remember, had it been left to you, it would never have come to pass. May God add His blessing. Amen.

CHAIRMAN: It is my privilege to welcome you to the Annual General Meeting of the Gospel Standard Aid and Poor Relief Society. We are very pleased to see so many friends here this afternoon. We really appreciate your loyalty and your love in attending these meetings, and may the Lord make them a blessing to you even as we attend to the practical matters that must be attended to this afternoon.

First of all we have to attend to the Minutes of the Annual General Meeting held on April 5th, 2013. This is a requirement by the Charity Commission which has recently been brought to our notice, that the Minutes should be passed at the succeeding Annual General Meeting.

A resolution was put to the Meeting that the Minutes of the Annual General Meeting held on April 5th, 2013 be approved. This was proposed by Mr. M.D. Ridout (Southampton), seconded by Mr. E.A. Palmer (Fenstanton) and carried *nem con*.

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, 2013.

MR. CHRISTIAN: Mr. Chairman, subscribers and friends, These Annual Meetings remind us of the lines of the new year hymn:

"See, another year is gone;
Quickly have the seasons passed."

And especially the second verse:

"Some we now no longer see,
Who their mortal race have run,
Seemed as fair for life as we,
When the former year begun:
Some, but who God only knows,
Who are here assembled now,
Ere the present year shall close,
To the stroke of death may bow."

May it be the concern of each one personally to be graciously prepared for that time.

During 2013 two of our ministers were taken home: Mr. John Broome of Trowbridge in February and Mr. Philip Mercer, Pastor at Station Road, Redhill, in November. There have also been quite a few from our congregations who have departed this life since we last met.

We are also reminded of friends passing away when we look at the financial reports for the year. The expenditure of each of our three Funds exceeded the income in the year before legacy income was included, but we are thankful that we do have considerable reserves. The Aid and Poor Relief Society showed a surplus of £19,648, but only after receiving legacies totalling £57,712 from the late Miss Winifred Shelton and the late Mr. Thomas Dadswell, who both passed away in the Harpenden Bethesda Home.

The Gadsby Memorial Christmas Fund expenditure was £6,177 higher than the income. Since the year end, a legacy of £91,605 for this Fund has been received from the estate of Mrs. Mercy Tinworth who passed away in 2003, having left her estate in trust for her brother until his death. The Magazine Fund showed an excess of expenditure over income of £4,083 and the Committee felt it right to increase the prices of the magazines for 2014 after keeping the same price for the previous four years.

We have been able to assist many of our friends with regular quarterly grants or grants in December from the Gadsby Memorial Christmas Fund, and we would be pleased to hear from subscribers who know of those in our congregations who are in need.

We are very thankful that Mr. Ramsbottom has been enabled to continue as Editor of the *Gospel Standard* and Mr. Buss as Editor of the *Friendly Companion.* We pray that the Lord will still grant His help as they labour month by month. The circulation remains fairly constant, although there has been some increase in orders for the *Friendly Companion* from Canada and the U.S.A. After Mr. John Broome passed away, Mr. Trevor Scott was asked to edit the *Perception* magazine for 2013 and has now agreed to continue. We would encourage our younger readers and others to subscribe to *Perception* and there are free copies of the Spring 2014 issue available in the porch and at the school for those who may be interested. We seek that the Lord will bless our Editors and the magazines.

We would like to thank all those who help in the production of our magazines, Mr. and Mrs. D. Cooper who prepare the wrapper and all the proof readers. Their valuable assistance is much appreciated.

During 2013 there were several changes to the Committee. Early in 2013 Mr. D.J. Broome of Trowbridge and Mr. T.H.W. Scott of Bethel, Luton accepted invitations to serve on the Committee, and their appointment was confirmed at last year's Annual Meeting. It has already been mentioned that Mr. J.R. Broome passed away in February. Mr. F.A. Ince felt his period on the Committee was at an end and we were sorry that he did not seek re-election in April 2013. We thank him for his valued contribution over the past six years and would also thank Mr. J.F. Ashby, who had indicated that for health reasons he would not stand for re-election in 2014. After prayerful consideration, invitations to join the Committee were issued to Mr. P.J. Cottingham, Pastor at Staplehurst, and Mr. S. Rosier, deacon at Maidstone. Both of these invitations were accepted, and this means that the present number of members after this meeting will be twelve.

The Committee often have difficult matters to deal with and would seek your prayerful interest and support. We live in difficult times in the world and find increasing pressure on those who seek to stand for right things. How saddened we have been to see the implementation of same-sex marriages and how little notice, if any, those in authority take of God's Word! May we be enabled to hold fast that which is good and be kept from imbibing the spirit of the world.

We would welcome new subscribers to the Society, and forms are available today or can be obtained from the Secretary. We notice that we have a number of subscriptions from friends where only one of the husband or wife has signed the relevant form, and we would encourage both to become subscribers.

We extend our thanks to the friends at Clifton for the use of the chapel for the meetings today and especially to Mr. David Lawson and his family for all the work they do to help make the day run smoothly.

Last year it was announced that the Northern meetings would be held every other year, but the Committee have since reconsidered the matter and regretfully have decided to discontinue the meetings for the present time. Originally commenced in 1951 at a time when travel was much more difficult, it was an opportunity for those who were unable to meet in London at the Annual General Meeting to gather together in the interests of the Aid and Poor Relief Societies. Sadly, we have seen a solemn decrease among our churches, both in the north and other parts of the country, and the numbers attending the Northern meetings have steadily declined. Quite a few of those who have attended have travelled from the south of England. Our earnest desire is that the Lord will yet have mercy upon our churches and grant a revival not only in the North, but throughout the country and in our churches overseas.

We pray for all our ministers as they preach week by week and seek that the Lord will strengthen them and abundantly bless their labours. We remember those who are no longer able to continue through old age and infirmity and we pray that it might please the Lord yet to raise up others to proclaim the glorious gospel of our Lord and Saviour Jesus Christ.

It had been hoped to produce a facsimile copy of the first Gadsby's hymnbook to mark its 200th anniversary, but there were very few requests and the cost per copy for such a small number proved prohibitive.

The Committee have republished *What Gospel Standard Baptists Believe,* the book of Mr. J.H. Gosden's writings on our Articles of Faith, and this is now available.

If the Lord will the Annual Meeting in 2015 will be held on Friday, April 10th, which will be the Friday after Easter.

We acknowledge the Lord's goodness and His mercy in so many ways and His help through another year and in conclusion we return to the hymn we opened with and part of the last verse:

> "To the saints while here below
> With new years, new mercies come;
> But the happiest year they know,
> Is the last which leads them home.

May that be the blessed portion for each one of us.

Brethren, pray for us.

The Chairman thanked Mr. Christian for his report and for all he does behind the scenes, which he said is a labour of love – but it is a labour. The Chairman asked if there were any questions. There were none, and the proposal to approve and adopt the Annual Report and Accounts was put to the Meeting. This was proposed by Mr. T.J. Rosier (Pastor, Maidstone) and seconded by Mr. F.A. Ince (Sedgley) and carried *nem con*.

The Secretary announced the result of the election of the one member who was retiring at this meeting and eligible for re-election (Mr. G.D. Buss). 251 ballot papers were sent out, of which 176 were returned. Mr. Buss received over 80% of the votes cast and was therefore elected to serve for a further three years. Mr. P.J. Cottingham and Mr. S. Rosier had been co-opted on to the Committee during the year and they also received in excess of 80%, and so are elected to serve for a period of three years.

CHAIRMAN: On behalf of the Committee, I would thank you for your prayers. We do need much wisdom as the days get more difficult, and we feel to have less wisdom the more we go on. But having said that, we are thankful that we do from time to time feel the Lord's help, but realise that we are but men, and there is only One in whom perfect wisdom resides. That is the great Head of the church, our Lord and Saviour Jesus Christ. May it be your prayer and ours that we continually go to Him for that wisdom from above which "is first pure, then peaceable ... without partiality, and without hypocrisy," as James sets before us in that very necessary part of the Word of God. So we thank you for your confidence; may it not be misplaced, and we look to the God whom we humbly hope has helped us thus far for His continuing help..

The Chairman said that greetings had been received from our overseas churches in Australia and North America. He said we were very pleased to welcome Mr. Flitton from Australia to our Meetings, and asked him to convey our love and best wishes to the Australian friends. He read a message from Mr. G. Seymour, and referred to a message from Mr. J.K. Stehouwer. He also read a message from Mr. G. TenBroeke on behalf of the churches in America and Canada.

The Chairman mentioned two points in connection with the Gospel Standard Library:

1. Their six-monthly bulletin, available from the Librarian, which gives an interesting introduction to some of the books in the Library.
2. The project to try and encourage an increase in the readership by having local representatives who were willing to convey books so that the Library can be put to greater use. He commended this to the churches.

The Chairman announced that the Gospel Standard Trust Annual General Meeting would take place, if the Lord will, on Saturday, May 10th at Clifton and that Mr. T.J. Rosier is expected to address the meeting, the title being, "Father, Son and Holy Ghost, one almighty God of Love."

Hymn 757 was then sung.

The 7th Meeting of the Gospel Standard Bethesda Fund then followed (see later).

After hymn 667 was sung, Mr. B.A. Ramsbottom addressed the meeting on the 200th anniversary of Gadsby's hymnbook being produced:

The Value of Gadsby's Hymnbook over 200 Years

Mr. Chairman and beloved friends, I speak to you this afternoon as a lover of Gadsby's hymnbook, and I am certain that there are very many of you here in the congregation this afternoon who feel exactly the same as I do.

This year marks the two hundredth anniversary of its first publication. I always thought that there was no such thing as an original copy still in existence, and so I was delighted when the Gospel Standard Trust found one for me and kindy presented it to me, beautifully bound [holding up the original copy].

Some time ago, the Editor of *Christian Hymns* said to me that he believed no hymnbook had a life longer than twenty years! My reply was that ours was reaching two hundred years. I feel we have so much cause for gratitude. We do not meet today to honour William Gadsby or the other hymnwriters, but to seek to glorify God for this wonderful gift which our denomination has had for so long.

It is not my intention this afternoon to try to give you a history of Gadsby's hymnbook during the two hundred years. Matthew Hyde has done a lot of research and has produced an excellent book on the subject. There are really just three points I would like to bring before you this afternoon concerning two hundred years of Gadsby's hymnbook.

The first is this: the way in which it unites our congregations together. When we meet on the Lord's day, I think in almost all our congregations the same hymnbook expressing the same glorious truths is being used. Now when I first went out to preach, I came across quite

a lot of hymnbooks in use: Dr. Watts', Daniel Matthews', Denham's, James Wells', Stevens', and here at Clifton they had their own collection, the Clifton Hymnal. Nowadays it seems that we are united in this: this united expression of the sacred truths of the gospel of the grace of God. For it does not really matter who the minister is or what the place is, the same hymnbook, the same God, the same truth, and I believe blessed with the same gracious presence.

Many years ago, Joseph Elsworth, who for over fifty years was deacon at Coventry, had tried almost every place of worship in the city. In great distress of soul he went from place to place, even trying the Roman Catholics, and he found no satisfaction. One Lord's day morning he passed Rehoboth Chapel, disconsolate, early in the morning, and he said to the caretaker, "Can I come in?" And the caretaker said, "Yes, but you will have to wait a long time for the service." Anyway, he went in and during the time waiting for the service, he picked up the Gadsby's hymnbook, and he read one, and he read another, and he kept on reading, and then he said, "If they sing hymns like this here, I am going to live and die attending this chapel." So there was a man who had his ears bored to the doorposts of the house before he had ever heard a gospel sermon preached. So that is my first point this afternoon: the way in which Gadsby's hymnbook is a mark of union amongst us.

Now the second thing for which we give thanks is this: you could almost say that our hymnbook is a "compendium of divinity" – the glorious truths of divine revelation in accordance to Scripture that it sets forth. It seems to me that over the years Gadsby's hymnbook has moulded the thoughts of our congregations under the blessing of God more than anything else. We sing the hymns; we hear them quoted from the pulpit; in prayer many of our expressions are just little pieces from lines of our hymns. Even more than our Articles of Faith it seems to me that under the sacred influence of the Holy Spirit it has been our hymnbook which has been used to establish the truth as it is in Jesus in our congregations. What a blessing it has been made to people individually in pondering the truths that we believe!

If I may give an instance from my own life: when I was a student at university I believe the Lord very sweetly led me into the truths of the covenant of grace ordered in all things and sure, confirmed with an oath, sealed with the blood of Christ, and I trust my personal interest there. But I was away from home. I had not any commentaries; I had not any concordance; and didn't I prayerfully long to know more of what this glorious covenant was which I was finding so precious! And what a blessing Gadsby's hymnbook was to me! I used to look up the hymns on the covenant. I think of 87; I think of 921 – so many of those beautiful hymns, especially by John Kent. I believe at that time in my personal

experience Gadsby's hymnbook was graciously used by the Lord Himself to establish me in covenant truth, covenant love, covenant mercy, covenant faithfulness, covenant salvation – things for which I am always grateful and things I can never forget. Well, that is the second point: the blessed influence of our hymbook on doctrinal belief in our congregations.

And then the third thing for which we return thanks today at this two hundredth anniversary, and perhaps the most important of all: the blessing that these hymns have been made to the souls of the Lord's people under the influence of the Spirit of God. I am sure there are many people here this afternoon who could stand up and bear your own personal witness to that. I think of the Lord's dear people in the depths of sorrow down the years and O the comfort hymns like these have been to their souls in their great distress: "How firm a foundation, ye saints of the Lord"; "God moves in a mysterious way"; "Sovereign Ruler of the skies." I am sure you can think of many more. And then over the years how many tried, tempted souls, feeling the greatness of their sin and ruin in the sight of a holy God have been encouraged as they have sung,

> "The vilest sinner out of hell,
> Who lives to feel his need,
> Is welcome...."

In the very early days of the publication of Gadsby's hymnbook it was made a blessing in the spiritual conversion of a complete stranger. There was a man went into a grocer's shop to buy some bacon and some cheese, and it was wrapped up in some proof sheets of Gadsby's hymns. Well, when he got home he unpacked the parcel of his cheese and his bacon, but he got something better. He read,

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

The vital question – and the Holy Ghost sealed it home with divine authority and power to his heart so that he was brought from death to life. Now that was the beginning. Only recently I was told of an ending: a godly woman whose mother was dying, and everyone thought well of the old lady who was dying. People did not seem to have much doubt but that she was a child of God, but she had hardly been able to say anything. The last moments were coming and she could hardly speak, and her voice was so quiet, so her daughter got as close as she could, put her ear right up to her dying mother, and she heard a little whisper:

> "'Twas Jesus, my Friend, when He hung on the tree,
> Who opened the channel of mercy for me."

Only recently a person who died in one of our Bethesda Homes, earlier in her life, sorely tempted, harassed, distressed by Satan, she felt

there was nothing but to go to the river and put an end to her own life. But she had to pass through a cemetery on the way, and lifting up her head, she looked at a gravestone, and there she read a verse from a hymn from Gadsby's hymnbook, and she turned back home, comforted, blessed.

I understand the old great-grandfather of the Field family in his early days was found among the Wesleyans, and when brought into deep soul concern about his sin and his soul and eternity, he could not find any relief. Eventually, he turned into a chapel in Sussex, either it was one of ours or a Calvinistic Independent chapel. The minister said,

"Fly, then, awakened sinner, fly;
Your case admits no stay;
The fountain's opened now for sin;
Come, wash your guilt away."

It was a complete deliverance.

Well, many things I have mentioned: a beginning, and an ending, and a deliverance, and a being brought completely into the sweet liberty of the gospel.

I feel it is perhaps right to mention just two occasions in my little life when I believe hymns from Gadsby's hymnbook have been made really precious. I go back right to my beginnings, seeking salvation, and I think this perhaps could be called my hope, my deliverance:

"My sins, O how black they appear,
When in that dear bosom they meet!
Those sins were the nails and the spear
That wounded His side and His feet.
'Twas justice that wreathed for His head
The thorns that encircled it round;
Thy temples, Immanuel, bled,
That mine might with glory be crowned."

And I believe I did love Him then! Another was an occasion when I was almost in black despair, in such awful, trying circumstances that had come in my life, and suddenly looking up at the majestic hills that surrounded my native town, and the sun shining on one of them, O the weight, the power:

"Before those hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same."

I saw that the most impossible thing with God was easy, and He did it the next morning.

So I am sure that many of you could bear your little testimony to what a blessing our hymnbook has been, to the praise and honour and glory of His name. We do not put Gadsby's hymnbook before holy Scripture; we love Gadsby's hymnbook because it is in accordance with Scripture and expounds Scripture. Some who do not like our hymn singing* have put a question, and the question is this: Could you die on a line of a hymn from Gadsby's? Well, the answer is simple and clear: we could die on the truth in one line of Gadsby's, but especially we could die on Christ revealed to our souls by the Holy Spirit in one line of Gadsby's hymnbook.

So today we give thanks to Almighty God for this very precious gift to our churches. "Thanks be to God."

The Chairman thanked Mr. Ramsbottom for this most profitable remembrance of our Gadsby's hymnbook and said that only about two weeks ago a well-known, present-day Evangelical minister who only sings psalms had spoken to him, and said that he stood in doubt of any church that has Gadsby's hymnbook and then abandons it, it being a sign they are on a downward track. The Chairman said, "May the Lord help us to cleave to the heritage of truth, of doctrine and experience that is in that hymnbook."

Hymn 500 was sung, and the Chairman closed the Meeting with prayer and the benediction.

GOSPEL STANDARD BETHESDA FUND
7th ANNUAL MEETING

MR. H. MERCER (Chairman, Bethesda Fund): Subscribers, supporters and friends, it is my privilege to welcome you warmly to the seventh Annual General Meeting of the Gospel Standard Bethesda Fund and to present the 69th Annual Report and Accounts which are for last year. The trustees have much 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. In some respects the past year has been difficult, but we trust that with the Lord's help right decisions have been made.

We are committed to continue to provide for our residents the standard of care that is expected in each of our Bethesda Homes, and we owe much to the staff of the Homes for their concern and care for the well-being of the residents. The Committee is always mindful that what is done affects people and they are

* It was in our denomination that hymn singing was first introduced in the 1690s – not without controversy. Strangely, the controversy was not whether hymns should be allowed (as distinct from Psalms only) but whether *any* singing should be allowed. After some years the controversy abated and hymn singing became the usual practice in nonconformist chapels.

therefore careful when decisions are taken, realising the effect on residents and staff.

The management structure is working well and necessary standards of management and care are achieved. This is evidenced in the satisfactory inspection reports that we receive. There is financial pressure due to increasing costs and restraint on the levels of fees for care. The reserves of Bethesda are available to cover any shortfall in income and will be used as necessary to ensure that all the needs of the Homes are met. A considerable amount of work has been done on expenditure budgets for the Homes and on staffing schedules to provide the correct amount of cover in all the Homes at all times.

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. You will observe from the balance sheet on page 18 of the report that the net assets have increased by £541,964 despite an operating loss on the Homes' account as shown on page 10 of £56,864. This is £16,712 lower than in 2012. The overall surplus arose from voluntary income and legacies received which far outweighed the shortfall on operating the Homes. This income is much appreciated.

It is increasingly difficult to obtain a reasonable return on investments whilst maintaining security of the capital invested. Research into the rate of return and security of the funds is shared with the Gospel Standard Society and the Gospel Standard Trust.

As previously stated, the financial efficiency of each of the Homes is largely dependent upon the level of occupation, and Brighton has again enjoyed full or almost full occupation, whereas Harpenden has seen a decline of late and Studley continues to have only about half of the capacity used. Harpenden and Studley have provided periods of respite care to a number of our friends and this is a very useful supplement to the regular income from the permanent residents. We would encourage those of our friends who begin to feel the need of residential care seriously to consider coming in to one of our Homes, and would remind friends that financial issues do not prevent any person in need of care from coming in as a resident. The General Manager will be pleased to supply any information needed in this respect.

Our General Manager, Mr. Topping, will give further details about the Homes and our present concerns, but before doing so there is one additional item to be dealt with which is not on the published agenda. The decisions taken at the Annual General Meeting last year are set out on a loose page in the report and now need to be confirmed.

A resolution was then put to the Meeting that the Minutes of the Annual General Meeting held on April 5th, 2013 be approved. This was proposed by Mr. D.J. Broome (Trowbridge), seconded by Mr. D.J. Lawson (Clifton) and carried *nem con.*

The Chairman then asked Mr Topping to present the Annual Report and Financial Statements for 2013.

MR. TOPPING (General Manager): Mr. Chairman, subscribers and friends, it is my privilege to present to you once again the Bethesda Annual Report and Financial Statements. As usual, 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 may take a copy from the box in the entrance lobby. My main purpose this afternoon is to report on matters of particular importance as well as to bridge the gap between the end of the year and now.

Reviewing the past year, there has been much cause to record the Lord's goodness and mercy in the continuance of the Bethesda Homes. The financial position of Bethesda remains satisfactory, and as disclosed in the Annual Report there was an overall surplus for the year of £541,964, details of which are shown on page 17 of the report. The Homes' Account on page 10 shows an operating loss of £56,864 with the result for each Home reflecting the occupancy level in that particular Home. The financial review on page 9 gives further details of the major items of income and expenditure in the accounts.

The financial objective of Bethesda continues to be to break even, but there are factors which influence the achievement of this, the chief factor being the level of occupation in each Home. Legacies for accounting purposes have to be treated as income, whereas when setting the financial budgets for the Homes this source of income is treated as capital to be used for major refurbishment and renewal costs. The overriding influence on the financial result is, as has already been mentioned, the level of occupancy in the Homes, which at the present time is low with the exception of Brighton. The shortfall of income is covered from reserves, and we are very thankful for the legacies, donations and chapel collections which we receive, which help to offset this shortfall. It is also worth considering that last year Bethesda subsidised fees from our charitable funds to the extent of £97,000, and has done so to the extent of over half a million pounds in the last ten years. This figure will only increase year on year, and over a period of years will erode the reserves of the Bethesda Fund as the level of support from local authorities continues to be lower than the costs of residence in the Homes.

At the finance meeting in February, the Committee very carefully considered the fee structure and the amount of increases for this year. Our fee levels are below those of other care homes for the most part, and it is necessary to make an annual increase to cover rising costs. This year it was felt necessary to increase the ordinary and intermediate care rates in line with inflation at 2.5% to £555 a week and £607 a week respectively. The higher rate was increased by 3% to £667. This, although slightly higher than inflation, is still substantially below the actual costs of care at this level. The short stay rates increased by the same percentages to £348 per week for ordinary, £383 per week for intermediate and £422 per week for the higher rate.

It is acknowledged that living in a care home may be regarded as expensive, which results in people only coming into a care home when they actually need care. It has been suggested that if our fees were lower, our occupancy would be higher. We believe from experience that this is not the case; this is because no person in need of care will be prevented from coming into Bethesda for financial reasons; ability to pay or be funded by a local authority is not a factor. Additionally, Bethesda serves our denomination and therefore the demand for places in the Homes tends to be somewhat limited.

As was noted in the annual report, Bethesda sadly lost two of its Registered Home Managers last year, so I am thankful to be able to report that we have now appointed a new Manager for the Studley Home. Rachel Honeysett, who has

worked in the Home for a number of years as a senior care assistant and took over as Acting Manager in October 2013, was appointed to the permanent post on March 10th. We trust that she will feel the Lord's help and blessing in this role. At Harpenden, although a number of potential candidates have applied for the post of Home Manager, we have not yet been able to fill this vacancy. It is useful to reflect that the role of Home Manager in a care home has changed very significantly, in the last four years in particular. The "matron" style of management is no longer considered sufficient, a fact illustrated by the qualifications now required to be possessed by a Home Manager. Whereas in the past a care qualification was required, now the CQC attach more importance to management qualifications.

We noted in the annual report that a re-inspection for one area of compliance was awaited at the Studley Home, which we are pleased be able to report has now taken place with a satisfactory outcome.

You will no doubt be aware from the national press of the heavy criticism that the Care Quality Commission has come under over the past couple of years. The CQC's alleged failings, and perhaps especially the Frances Report which arose from the shocking failings at the Mid-Staffordshire NHS Foundation Trust, have given rise to the Care Bill which is in its final stages in the House of Lords. This Bill will have a substantial impact on how care homes operate in England. A summary of the expected changes are as follows:

There is expected to be provision for a cap on the cost of care for self-funding residents of £72,000 which is expected to come into effect from April 1st, 2016. This cap on care applies to care costs only, and not to accommodation costs. (In Bethesda the split is roughly 70% care, 30% accommodation.) It is not known at this stage whether existing residents will benefit from the cap if they have already spent £72,000 on care, but what is clear is that it is likely to result in a substantial increase in the number of Bethesda's residents being funded by local authorities. This is beneficial for friends receiving care, but represents a potentially challenging financial management issue for the Bethesda Fund Committee.

There will now be a provision to allow the CQC to check how well Bethesda is managing its finances, with powers to intervene if they feel that there is a risk that the Charity is becoming financially unsustainable.

The CQC will also have a new regulatory approach, coming into force from October 1st this year, which involves a number of additional measures to those already in force, the most significant of which are:

CQC inspections will be carried out by experts in the operation of care homes rather than by generalists.

There will be an additional layer of inspections from an organisation called "Healthwatch England."

There will be tougher action in response to breaches in regulations.

A new ratings system with frequency of inspections depending on the last rating rather than annually, and,

New standards and guidance to underpin five questions that inspectors will ask when visiting Bethesda. The questions are: is Bethesda safe, effective, caring, responsive and well led, with personalisation and choice as a core consideration? Apparently inspectors will also be applying something called the "Mum" test, i.e., Is this home good enough for my mother? This is intended to

be a guiding principle for inspectors. However, it is possible that this could lead to difficulties as different people have different priorities.

In general, we feel the changes are a positive step. However there are concerns, particularly about the consistency and objectivity of inspections.

With these changes and others in mind, we are continually aware of the pressures of the secular society on our Charity and will continue to defend our Christian principles. The purpose and ethos of Bethesda is, and has always been, to provide high quality care in a spiritual and homely atmosphere where the Lord's people may dwell with those who are like-minded with themselves, and this will continue to be maintained by the Bethesda Fund Committee so long as Bethesda remains.

Since the end of the year there have been a number of changes among our residents, with some passing away and one coming into the Homes. We have lost two residents from Brighton, Mrs. O.B. Buss and Mr. D.E. Daw, one resident at the Harpenden Home, Mrs. C.M. Roe and one resident from Studley, Mrs. A.E. Gantlett. We welcome Miss B. Wickins to the Brighton Home. We have also lost one resident from the Harpenden Flatlets, Mrs. G. Parish, and this flat remains vacant.

Once again our sincere thanks go 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.

Mr. Frank Hayden is standing down from the Bethesda Fund today, having served in various capacities for thirty-one years. As well as serving for twelve years on the Bethesda Fund Committee as a Trustee, he was secretary and then warden at Redhill, and at Brighton and Hove Bethesda, secretary and then Home Chairman. We offer our very sincere thanks to him and his wife for their many years of service to Bethesda.

Finally, we are thankful for the support given to us by our subscribers and we would continue to encourage people to consider supporting us in this way by becoming subscribers, and to this end I have left application forms at the front of the chapel. Thank you.

The Chairman thanked Mr. Topping for his report and for all that he does for Bethesda, and asked if there were any questions. There were none, and it was then proposed by Mr. J.R. Rutt (Pastor, Lamberhurst) and seconded by Mr. P. Barnard (Bodle Street) that the Report and Accounts of the Gospel Standard Bethesda Fund for 2013 be approved and adopted. This was carried *nem con.*

The Chairman then stated that the retiring members of Committee, Mr. M.D. Ridout, Mr. R.G. Wells and Mr. A. Rayner had offered themselves for re-election. The General Manager announced that 236 ballot papers were distributed to subscribers, of which 183 were returned. All three members had received a substantial majority of the votes cast, and had therefore been re-elected for a further three years.

MR. MERCER: Thank you for your confidence in the re-election of those three members for three years. The confidence and support of our subscribers and friends is much appreciated and also the voluntary help given is a

considerable contribution to the smooth running of the Homes. You have the Committee's assurance that they will, with the Lord's help, seek to do all that is required of them efficiently to administer the Homes, and they seek an interest in your prayers for much needed wisdom, grace and understanding that they may be enabled to carry out these responsibilities.

As mentioned by the General Manager in his report, our friend Mr. Frank Hayden has now retired from the Committee with effect from this meeting. He has served Bethesda in various capacities for over thirty years and we shall miss his counsel and experience in Committee. We are most grateful for the selfless way in which he has filled whatever position he has held and we wish him the Lord's rich blessing in his retirement.

That concludes the business of the meeting, and I thank you very much for your attendance.

A LOOK TO CHRIST

By John Owen (1616-1683)

"And I, if I be lifted up from the earth, will draw all men unto Me."

What He means by His *lifting up,* the evangelist expounds in the next words, which are these: "This He said, signifying what death He should die." So that the lifting up of Christ *on the cross* is that which he lays as the foundation of His *drawing sinners unto Him.* No sinner will come near to Christ unless he be drawn; and to be drawn is to be *made willing* to come unto Him, and to follow Him in chains of love. Christ draws none to Him whether they will or no, but He casts on their minds, hearts and wills the cords of His grace and love, working in them powerfully, working on them kindly, to cause them to choose Him, to come to Him, and to follow Him. "Draw me, we will run after Thee." The great principle and fountain from whence the drawing efficacy and power of grace doth proceed is from the lifting up of Christ. Drawing grace is manifested in, and drawing love proceeds from, the sufferings of Jesus Christ on the cross.

But that which I would just mind you of at present is this, that the look of faith unto Christ as lifted up is the only means of bringing our souls near to Him. Our faith is often expressed by looking unto Christ. "Look unto Me," says He, "and be ye saved, all the ends of the earth" (Isa. 45. 22). The conclusion is that those who so look unto Him shall be justified and saved: "Behold Me, behold Me" (Isa. 65. 1).

And it is the great promise of the efficacy of the Spirit poured out upon us, that we shall look upon Him whom we have pierced (Zech. 12. 10). God calls us to look off from all other things; look off from the law, look off from self, look off from sin – look *only* unto Christ. Is

Christ said to be lifted up in His death, and to die that manner of death wherein He was lifted up on the cross? So it was expressed in the type. The brazen serpent was lifted up on a pole that those who were smote with the fiery serpents might look to it. If the soul can but turn an eye of faith unto Jesus Christ as thus lifted up, it will receive healing, though the sight of one be not so clear as the sight of another. All had not a like *sharpness of sight* that looked to the brazen serpent, nor have all the *like vigour of faith* to look to Christ; but one sincere look to Christ is pleasing to Him, so as He says, "Thou hast ravished My heart, my sister, my spouse; thou hast ravished My heart with one of thine eyes" (Song 4. 9). A soul sensible of guilt and sin, that casts but one look of faith to Christ as lifted up, it even raises the heart of Christ Himself, and such a soul shall not go away unrefreshed, unrelieved.

FIFTY YEARS: 1964-2014

Part of an address at the denominational meetings soon after the death of J.H. Gosden on June 21st, 1964

This is a solemn occasion on which we meet together – our esteemed Editor so lately taken away by the hand of death. Now I believe this, that this is the standard on which he ever insisted: "That in all things He might have the pre-eminence." There must be no lowering of that standard. I believe there is a desire amongst a few of our younger ministers that the highway shall be cast up, and that this ancient standard shall be lifted up still for the people: "That in all things He might have the pre-eminence." And I believe there is a little remnant in our midst, young as well as old, who desire to have a ministry in which the Lord and Saviour Jesus Christ is exalted in all the pre-eminence of His Person, His divine attributes, His offices and His finished work, and I believe there are still those in our midst, like the church in the Canticles, who can at times feelingly say, "As the apple tree among the trees of the wood, so is my Beloved among the sons" (Song 2. 3).

It is a solemn day in this nation, but this blessed standard must still be lifted up before the people. No other standard, no other way to heaven, no other foundation but the Person and work of the dear Son of God: "That in all things He might have the pre-eminence."

Now just a word concerning this in the *life, walk and conversation* of the children of God. Real religion is a religion which is *walked* out. It is a very solemn thing when there is inconsistency between what we profess and the way in which we behave. I often think of what aged Isaac said about Jacob when Jacob deceived him: "The voice is Jacob's voice, but the hands are the hands of Esau." There is contradiction

between the speech and the behaviour. And we live in a solemn day when in so many places there is a contradiction between what is professed and the walking out of it. Now I tell you this, when the Holy Ghost graciously works in a sinner's heart and when Christ has the pre-eminence, then there is a holy consistency between what is professed and the walking out of it.

Now my friends, what of our life, walk and conversation? We live in a day in which in the world the attitude is to consider a matter by this test: Is it for *my* good? Will it profit *me?* Will it gain me a good name? Will it make things easier for me? Will it gain me earthly possessions? But when a child of God is rightly exercised, when the fear of the Lord is in tender exercise within his soul, he will be brought to weigh things by a different balance: Is it for my soul's eternal good? Is it for the honour and glory of my God? Is it for the benefit of His dear people, and does it give the Lord Jesus Christ the pre-eminence?

This word comes very close which says, "in *all* things." "That in *all* things, He might have the pre-eminence." It is a high standard, which is set forth in the gospel, but the Lord has never lowered it. It will be a mercy if the Holy Ghost enables us to walk according to this rule: "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us" (Eph. 5. 1, 2).

Often the child of God is exercised concerning some point or another and there may not be any clear word of direction in sacred Scripture, but this is the testing point: Does it exalt the flesh? Does it make things easier for the creature? How can it be weighed in the balances: "That in all things He might have the pre-eminence"?

COMPLAINING TO GOD

From Charles Bridges (1744-1869) on the 119th Psalm.

"How many are the days of Thy servant?" (Psa. 119. 84)

"How many are the days of Thy servant?" – my days of affliction under the fury of the oppressor. To complain *of* God is dishonourable unbelief. To complain *to* God is the mark of His "elect, which cry day and night unto Him, though He bears long with them." Christian, study this instructive pattern, and when exposed to the lawless devices of the proud, forget not your hiding-place. God in Christ is your stronghold, whereunto you may continually resort. He has given commandment to save you. Your trial has done its appointed work when it has brought you to Him, and inclined you, after your blessed Master's example, instead of taking the vengeance into your own hands, to commit yourself and your cause "to Him that judgeth righteously."

"And this," as Archbishop Leighton excellently observes, "is the true method of Christian patience – that which quiets the mind and keeps it from the boiling tumultuous thoughts of revenge; to turn the whole matter into God's hands; to resign it over to Him to prosecute when and as He thinks good. Not as the most, who had rather if they had the power, do for themselves and be their own avengers."

IMMORTAL HONOURS

Safety in Christ

Immortal honours rest on Jesus' head;
My God, my Portion, and my Living Bread;
In Him I live, upon Him cast my care;
He saves from death, destruction, and despair.

He is my Refuge in each deep distress;
The Lord my strength and glorious righteousness;
Through floods and flames He leads me safely on,
And daily makes His sovereign goodness known.

My every need He richly will supply;
Nor will His mercy ever let me die;
In Him there dwells a treasure all divine,
And matchless grace has made that treasure mine.

O that my soul could love and praise Him more,
His beauties trace, His majesty adore;
Live near His heart, upon His bosom lean;
Obey His voice, and all His will esteem.

William Gadsby (1773-1844)

We include Gadsby's best-known hymn, sung at the Annual Meetings this year, as a memorial to the hymnbook's first appearance two hundred years ago.

It is not he who receives most of the truth into his *head,* but he who receives it affectionately into his *heart,* that shall enjoy the happiness of having his judgment sound and clear, when others shall be deluded and deceived by those who make it their business to infect the judgments and undo the souls of men.

Thomas Brooks

Though Satan can never rob a Christian of his crown, yet such is his malice that he will therefore tempt, in order to spoil him of his comfort. Such is his enmity to the Father, that the nearer and dearer any child is to Him, the more will Satan trouble him and vex him with temptations.

Thomas Brooks

THE
GOSPEL STANDARD
JULY 2014

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

"Seek ye first ..." (Matt. 6. 33).

We fear that there are many attending our chapels (and in many other congregations), and the things of God do not have the first place in their lives. They are certainly not averse to divine things or in disagreement with them. They certainly believe the Bible is infallible and the doctrines of grace are scriptural – the gospel, the house of God, prayer, worship, Christ Himself – but these things are not *everything* to them. They are happy for Christ to have the second place.

"Seek ye *first."* This is a vital point: the things of God should be first in our lives; they should be everything.

We feel sure the response of some of our readers (perhaps many) will be: are these things always first in *your* life? How a word like that comes close, tries us, even condemns us! But we believe there are two things we can say. First, there *has* been a time when without doubt the things of God *were* first. In our beginnings, when eternity was so solemn and the things of God so real, there were all kinds of things happening in our country. The newspapers were full of them. But we were not concerned about them: "One thing is needful." Nothing else mattered. The point is: we come so far short, but we do not want the standard lowering. But secondly, we trust we can say from an honest heart that it is our desire that the things of God should ever come first.

"Seek ye first." There is much about seeking in the Word of God. "Seek, and ye shall find." "Seek ye the Lord while He may be found, call ye upon Him while He is near." But we do not feel the words of the Lord here are so much about a sinner seeking the Saviour in his beginnings, as this being the standard for the whole life of the believer. This is the way his life should be ordered, the way it should be governed in the sight of God, walking in His tender fear.

Let us be clear. There are lawful things. There are necessary things. But the standard is that they are to be second; they are inferior. The standard is that the things of God must be first, and we must *seek* that they might be first.

A choice has to be made, a decision has to be taken. What is the standard? You seek God's will. Something is before you in your life: fresh things, new openings, ambitions, promotion, improvement. What is the standard? How do we weigh these things up? *"Seek ye first* the

kingdom of God, and His righteousness." We come short, we fail, but that is the standard for our life, if we profess the Lord Jesus Christ.

Often other things come in. Is it going to be harder for me? Is it going to be easier? Will it bring more money? Will it bring more ease? Will I escape more difficulties? Not to say these things in themselves are wrong; but what about, Is this the will of God? Is it for His honour and glory? What kind of balances do we have in which to weigh up all these things? Now this is Christ's standard: first.

"Seek ye first." There is much in holy Scripture about what it is to seek the things of God first. The Apostle Paul explains how in his life he had been led by the Spirit of God to seek *first* the kingdom of God and His righteousness. He puts it in the form of a comparison, his life as a race (Phil. 3. 7-14). It is a long-distance race. The one thing is to get to the end and win the race. So other things which would intervene have to go.

To put it simply. You may see a person running in a race. He usually wears a beautiful suit. He is not wearing it now. He usually is seen carrying a briefcase. He is not carrying that briefcase now. What is wrong with wearing a suit? What is wrong with carrying a briefcase? "Let us lay aside *every* weight, and the sin which doth so easily beset us." Why? So that we can "run with patience the race that is set before us, looking unto Jesus."

"Seek ye first" – everything else discarded which will impede you, which will be a hindrance to you in your Christian life. So Paul says, "This one thing I do." But there are many, many things to do. "Seek ye first." "One thing I do." Paul was a man of one thought, one desire, one aspiration. "This one thing I do, forgetting those things which are behind" – he does not keep turning round and looking back at things that do not matter, or that he would look at if he were not running the race. "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

"Seek ye first." Recently we came across a modern illustration of the principle: things which are not wrong, but which do not help, rather hinder. The work of a skilful surgeon was very tender, intricate work, which he had to do with his fingers. Now this surgeon loved gardening – it was his one delight – but he found that his hands were getting rough and his fingers not so sensitive. So what did he do? He made the sacrifice. He gave up gardening. Now there was nothing wrong with his hobby, but he felt he would be a much better surgeon if he gave it up. That is the spirit of the Apostle Paul.

"Seek ye first." But then the Apostle Paul explains it in a completely different figure when writing to Timothy (2 Tim. 2. 1-4). He

writes: "Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier." It is exactly the same point as the heavenly race, but now he is speaking about a heavenly fight. A man going into battle – there are so many things he has done at home, and in his spare time, but the battle is fierce, and he has to leave all those things now.

Paul uses a striking word: he says, "Be not entangled." Of course, the prime example of this, being entangled in a lawful thing, is the well-known case of Mary and Martha (Luke 10. 38-42). Here was Mary sitting at the Saviour's feet to hear His voice and to learn of Him. "But Martha was cumbered about [entangled] with much serving." She wanted to serve the Lord Jesus; what could be wrong with that? I think she had a solemn shock, godly woman as she was, when the Lord corrected her. She got in a wrong spirit. She was self-righteous about it, and almost rebuked her Lord and Master: "Lord, dost Thou not care that my sister hath left me to serve alone?" "Martha, Martha, thou art careful and troubled about many things: but one thing is needful."

A person can be swallowed up with Christian service and activity and neglect prayer, union and communion with the Saviour. This is what the church has to say in the Song of Solomon: "They made me the keeper of the vineyards." I was doing wonderfully well serving others. "But mine own vineyard have I not kept." "Seek ye first." "Not entangled." Martha had got herself entangled. It was not only a lawful thing; it was a good thing, an excellent thing, but it entangled her. It was keeping her (at that time) from the Saviour. Even little ones know what it is to be entangled: it is easy to be caught, it is hard to get out.

"Seek ye first." So Paul gives this two-fold exposition of what it is to "seek first" – the heavenly race and the heavenly warfare. But then writing to the Colossians he puts it in very simple language. He writes, "Christ is the Head of the church," and then he continues: "That in all things He might have the preeminence." And that *all things* is a big word!

Now that is the standard for the believer and the standard for the church of God. It is the standard in the church's worship, in the church's decisions, in the church's behaviour. "That in all things He" – a once-crucified, now risen, exalted Saviour – "might have the preeminence." We do fall short, but if our religion is real, we would not have it less. We would have the things of God first. We would not be entangled. We would say, "This one thing I do." And our desire is that in our hearts and in our lives our Lord and Saviour might have the preeminence. "None but Jesus!" May the Lord in mercy forgive us as so often we fall short.

"Seek ye first." Well, here is a standard, a principle, for every one of God's people, that the things of God must be first. But before closing,

let us be absolutely clear. There *are* other things, of course. We are still in this world, still in the body. There is a life to be lived. A believer cannot always be on his knees. He cannot be sitting at home all day with his Bible instead of going to work. He must not ignore family concerns. People have done this kind of thing, and, of course, the church has condemned them, and rightly so. The apostle had to warn the Thessalonians about this. There is work; there are things to be done; there are family concerns; there are so many necessary things to be attended to. We are not called to be monks, or hermits, or recluses. But amidst all this, the standard is that the things of God are to be first, and we need to watch our spirit when we are becoming entangled.

"Seek ye first." Finally, just a word or two about this word *seek*. Often it is used carelessly. People talk about seeking; what is it? May we give a simple explanation. We were once on holiday on a crowded beach at the seaside. One of our little girls – she was very tiny – had disappeared. No one knew what had happened to her. At last, one person said, "I saw her, but it was a long time ago, and she was walking down toward the sea." We knew then what the word *seeking* means! There was no peace, no settling down, until at last she was found – about half an hour later.

"Seek ye first." May the Holy Spirit lay this in our hearts, and though we are so guilty, and come so far short, may He keep alive that living desire to *seek* the Saviour and the things of God – and ever to *seek them first.*

"THIS MAN"

Sermon preached by J.H. Gosden at Gower Street Memorial Chapel, London, on April 14th, 1961. (One of his relatives has requested that one of his sermons should be published, remembering it is fifty years since he died.)

Text: "But this Man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7. 24, 25).

I deeply realise my unworthiness and inability properly to speak from this sacred scripture, or to mention this great name of Jesus Christ. But it comes to this sooner or later with every Spirit-taught sinner: he must have Christ, or be lost.

We were hearing this afternoon about landmarks, and the chief, the greatest landmark is the Person and work of Christ. That is the foundation of all. And we are compelled of necessity again and again to

come back to that foundation doctrine and truth: "Jesus Christ, and Him crucified." Nor is it a dry doctrine. It cannot be a dry doctrine when a person under conviction of sin is given the very least glimpse of the glory of God in the Person or face of Jesus Christ. Why, friends, the doctrine of Christ is full of moisture, of dew and unction, as it distils upon the souls of those who feel that without Him they are lost.

But I wanted first of all, the Lord helping me, to speak about this Man. There is no man to be compared with this Man; He stands alone, beyond all men upon the earth. He is a unique Man; His Person is unique. He is *this* Man, this peculiar Man, called in the Psalm, the Man of God's right hand, and to whom the Psalmist looked in his distress, and prayed to the Lord, and said, "Let Thy hand be upon the Man of Thy right hand, upon the Son of Man whom Thou madest strong for Thyself. So will not we go back from Thee" (Psa. 80. 17), which implies this: there is no access to God, no successful prayer, no confession of sin, or acceptance with God, no escaping the due reward of our sins – much less reaching heaven – apart from a knowledge of, and union to, this God-Man Mediator, the Lord Jesus Christ.

His Manhood is set forth in the chapter read (Hebrews 2), how He became Man, how it was that He who, as described in the first chapter, is the eternal Son of the eternal Father, should become Man. O the greatness of His Person! The fulness of Godhead belongs to Him. Men try to suggest something less than full Godhead to the Son, as if He were inferior to the Father. The recent new translation of the New Testament has in it that modification with respect to the fulness of the Godhead in the Son, but the Scripture declares plainly that, "It pleased the Father that in Him should all fulness dwell," and, "In Him dwelleth all the fulness of the Godhead bodily." The mystery of it can never be fathomed by any human mind, but the truth of it can be received by a living faith in the testimony of the Holy Ghost. And that is the strength of salvation; that is the foundation doctrine. For if the Lord Jesus be not what the Scripture declares Him to be, then we are ruined eternally, there is no hope for us, we may close the Bible, shut the chapels, and just despair. But blessed be God, the foundation cannot be moved. It is a mercy to believe, and a greater mercy when there is union to Him upon the foundation.

This Man was eternally God in the bosom of the Father, was *with* God, and *was* God (John 1. 1, 2) in the beginning, a distinct Person in the Godhead, but equal with God, that is, the Father. But He became Man. O the wonder of it! We are men, sons of Adam, humans. And the distinction in that second chapter between mankind and angel-kind is not merely drawn from curiosity, or mere information. It is an important doctrine, for there was no manifestation from God of redemption for

fallen angels. No, the Scripture speaks distinctly of angels which kept not their first estate, and where they are – shut up under darkness in everlasting chains until the day of God (Jude 6); and of angels who were confirmed as elect angels in their estate, who are ministering spirits to minister for those who are heirs of salvation.

But not so the human race. No, the human race, created in the image of God, made holy, capable of serving God, of knowing Him, this race of man, all of which should become depraved through the Adam fall – this race of man God thought upon. "What is man, that Thou art mindful of him? or the son of man, that Thou visitest him?" It was a matter of great wonderment to the apostle. It was so to the Psalmist, even when he saw the works of God's creation, when he went out at night and saw the moon and the stars, the works of God's fingers. Then he said, "What is man?" All those things were made for man, put under man. The whole of creation was put under man, according to Scripture. "But we see not yet all things put under him," says the apostle, "but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour." God's chief consideration of mankind was this, that He determined salvation for some men, and determined to save them in a particular way. From eternity He designed that His dear Son should assume human nature in order to redeem poor men to God. It is quite a common doctrine, it is the doctrine of the gospel, and alas it is so common to us, we are so familiar with the sound of it, that it ceases to be a matter of wonderment to many, except those who are thoroughly convinced of their state and their ruin, and who of necessity are shut up to the truth of the gospel of incarnation and salvation.

Well, this divine Person, God the Son, always with the Father, in His bosom, by whom God made all things that were made, was at the creation, with the Father and the Spirit. The plurality of Persons in Godhead was declared in creation work. "Let Us make," and the things were made. God commanded, and Christ was the Creator. The Son, equal with the Father and the Spirit, took part in creation work. And He upholds all things by the word of His power. Almighty power belongs to Him; every attribute of Deity belongs to the Son. But He became Man by assuming human nature, taking, not the nature of angels, but the seed of Abraham. It is a very special expression that seems to indicate the manner of His taking human nature. He did not take a person out of the human race. No, God forbid the thought. His virgin birth is miraculous, and is a cardinal doctrine. The Lord help us, that we move not from this landmark, this great truth. The absolute sinlessness of the human nature the Son of God took up; that "holy Thing" which should be born of the virgin Mary; a complete humanity, soul and body. "A body hast Thou

prepared Me." A human soul, not pre-existent as men have imagined, but a pure, human soul in that holy Thing, a human body, a true and full humanity. The Son of God took hold of it, we read, and it became His. He became Man. The union between the Son of God and humanity has no equal to it. It is quite alone. The union between the soul and the body of men is a mystery, and a far greater mystery is this union between the Son of God and human nature, but it is an indissoluble one. He became what He was not, though He never ceased to be what He was. That is a mystery we can never fathom. Our poor reasoning powers are very limited, and if we could reason it out, well, He would no longer be God. I am thankful sometimes for these mysteries. They are sacred truths; they are humbling truths, enriching truths, foundations for faith, when there is no other ground to stand upon.

"This Man." This God-Man, true Almighty God – breathing, and seeing, and eating, and walking here upon earth in our nature. O faith in Him is a great grace! When the Spirit reveals Him through the Scriptures, then He becomes real and precious. And the purpose of His taking humanity was simply and alone to redeem and to reconcile poor sinners to God, to make it possible (I would say that deliberately and reverently) for a just God, a holy God, to pardon a hell-deserving sinner. There are many things God can do. There may be many things He can do which He never does do. Omnipotence is not compelled to do all it can do. But omnipotence cannot do one thing; it cannot do an unjust act. And if God dealt with us justly in a broken law He would damn us eternally. There is no other way for the remission of sins but by blood-shedding, as the Scriptures declare: "Without shedding of blood is no remission." That means a great deal to some people, and the doctrine of Christ's eternal Deity; His infinite merit imparting infinite virtue to His atoning death. "Plenteous redemption" is only in the Lord Jesus because of who He is. So it is written: "The blood of Jesus Christ His Son cleanseth us from all sin."

He took human nature to be able to lay down His life, to be able to shed His blood, to be able to offer a sacrifice to God that is sufficient to expiate the sins of the whole church. "This Man." He had all the human frailties of the sons of Adam, *sinlessly.* He went about doing good, never committed a sin. His whole soul, mind and body, all His powers were holy, and all He did was meritorious. O blessed Man – the law-fulfilling and obedient Servant of the Father! He assumed that position with great grace. "Ye know the grace of our Lord Jesus Christ, that, though He was rich yet for your sakes He became poor, that ye through His poverty might be rich." "He made Himself of no reputation, and took upon Him the form of a servant ... and became obedient unto death, even the death of the cross."

There were two things, speaking broadly, the Lord Jesus must do in order to redeem His people to God. He must honour and magnify, completely satisfy and fulfil the whole law. He was "made under the law" for that purpose (Gal. 4. 4). We are under the law by nature, and are accountable to God who is our Law-giver, Creator and Judge. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." O, dreadful to be under the law, to live and die under that holy and just and good law of God, which can do only two things. The law does two things when it is manifested: it shows a person what he ought to be. It draws a straight line. Judgment the Lord lays to the line, and righteousness to the plummet (Isa. 28. 17). He draws that straight line in the conscience that He quickens; He looks into the soul with His light, with conviction, and shows to the sinner that he is crooked everywhere – not only offending in one point, but in all. And that means ruin.

Well, Christ must fulfil that law, else the law could never release one single transgressor. But that was not all. Not only must He fulfil that which He said He came to do, but He must *suffer*. "I came not to destroy, but to fulfil." They thought He had come to excuse things, as people do today, suggesting that the Lord would not be too strict, lenient here and there, pliable. O but Christ came not to destroy, not to deflect justice, not to evade truth, but to satisfy it. And that satisfaction was twofold. First, in His active obedience to the law, in His holy human life. Secondly, in what people call (not properly perhaps, but for convenience), His passive obedience in His great sacrifice for sin. "This Man." He offered a sacrifice, He laid down His precious life, and never was He more active than when He laid down His life. Though it is called His passive obedience, He was active in it. His love was active, His will was active, His faithfulness was active, for He was a merciful and faithful High Priest in making reconciliation for sinners in things pertaining to God.

For this purpose was the Son of God manifested, made under the law, to satisfy it, and suffer the penalty due to His people's sin. And He did so. He finished His work. The work that His Father gave Him to do, He fulfilled punctually, perfectly, and that work was satisfying to God. He offered one sacrifice for sins for ever, and then sat down on the right hand of God (Heb. 10. 12); and in the first chapter it is said: "When He had by Himself purged our sins, He sat down on the right hand of the Majesty on high." That means His work was completed. He had offered the sacrifice, and the sacrifice had been accepted.

"This Man, because He continueth ever." He continueth, His priesthood continueth, though His sacrifice was offered once for all. That is a mercy. O it is real gladness to some when they consider that

Christ will never more suffer for sin, because His one sacrifice put sin away for ever. When the Lord God laid upon Him the sins of His people, and condemned those sins in the Lord Jesus Christ, then the condemnation passed away, the cup that was in His hand was drunk down, emptied, and hell was, as it were, drunk dry for all the Lord's people, and the sting of death was removed. And now He lives, He continues ever, in distinction to the Levitical priests who must needs die and their own priesthood be passed on to another. Christ continues ever, and He continues in heaven. He hath an unchangeable priesthood, never will lay it down, never pass it on to another. He is still that blessed High Priest that is passed into the heavens, Jesus the Son of God, says the apostle; therefore, let us hold fast our profession (Heb. 4. 14).

But the whole point is this: He, through continuing ever, "is able to save them to the uttermost that come unto God by Him." Now, that brings it close to us, does it not? Are we lost? Do we need saving? Are we guilty? Do we need forgiveness? Are we polluted and shut out by our pollution from God? Therefore, we need cleansing. O we need salvation. A great salvation, Paul calls it. "How shall we escape, if we neglect so great salvation?" But when people who feel themselves to be sinners, who see a little of the magnitude of their sins and the damnable *nature* of sin as it is against God, and the just reward of sin – condemnation – when such people look forward to eternity and the solemn truth that they must stand before God, then it becomes an urgent, deep, serious matter. Have I any interest in Christ? It is one thing to hold the gospel correctly doctrinally, as many may do who have never had one sick night for sin. They may not put a word out of place in describing the gospel, but never have any union to Christ. Quite satisfied with the form. O terrible cheat! Are you afraid of it? I am. Terrifying, and sometimes bewildering to the sinner as conviction is, it is infinitely better to be convicted and convinced of sin, and brought down to self-despair, than taken up with a notion of the gospel and never know what it is to be saved. For none who do not know what it is to be lost can ever know what it is to be saved.

"'Tis but fancied faith at most,
To be healed before we're wounded,
To be saved before we're lost."

It is an old-fashioned doctrine, I know, but I believe this, that if the Lord return to the churches, there will be some solemn, searching work. My old pastor used to say, "Some people want a good dose of the law." It is old-fashioned; people do not want the law today; they are going to "evangelize" the world by their own efforts, and smooth people down. But when the Lord deals with people, He makes them know they are lost,

and that is not a trifle, friends, as some of you know. O it is solemn! What shall I do? Where shall I go? You have no home, you are driven out of house and home by conviction, and there is no refuge you can find. We may run into all sorts of refuges, into notions, and into various activities in religion, but hail storms will drive us out of every false refuge (Isa. 28. 17). O but *there is a Refuge,* blessed be God, a sure Refuge available to every convicted sinner who, brought to repentance and confession, flees from the wrath to come to lay hold upon the hope set before him in the gospel of Christ. "A Man shall be as a hiding place" (Isa. 32. 2)

"This Man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him." Now there may be a case, or cases here this evening – uttermost cases. The Lord brings His people to that point in their experience when they cannot rest, they cannot continue living as they are, they cannot think of dying as they are. They walk about, saying, Where shall I go? What shall I do? Notion will not satisfy such people. The words of friends, who tell them that because they come to chapel they are right, will not satisfy them. "Miserable comforters are ye all," is the language of such, the feeling of such. But Christ is their Refuge, and will sooner or later give them to know it.

His ability to save is an attraction to them. Do you ever find that dear Man in your heart? Ever feel shut up to Christ? Ever find in your poor, trembling heart, the power to plead with God the blood of Christ, the name of the Lord Jesus? Formally, we frequently use the words: "For Christ's sake." Do we know what we mean? If you had that act of faith in your heart by the Holy Ghost, it would support your mind under all temptation, and save you from despairing under the heaviest weight of guilt. But nothing less than that will keep you. O we must despair unless this blessed God-Man is our Redeemer, and unless we can find through Him access and acceptance with God.

But the fact is this. Whenever you confess your sins and plead with God for mercy for Christ's sake, you do so by and through Him as a Medium, a Mediator. Praying people go to God through Him. He is between God and men, not to keep them apart, but to bring them together. Blessed truth! When He was on the cross, He was between His people and the curse of a broken law, and He exhausted that curse by His precious, suffering death, for it "pleased the Father" to put Him to grief (Isa. 53).

Solemn word! O how solemn that the eternal, holy Father should not spare His beloved Son, but put Him to grief, deliver Him up for us all, as says Paul in the eighth chapter of Romans; that is, all those who were predestinated, and called, and justified, and glorified (verse 30).

Are we interested? Have you a hope of it? Do you pray, as you were singing in your hymn: "Reveal, confirm my interest there"? Is it a personal thing with you, friends? Notional religion could very well deceive us and lull us into a kind of quietness, a deceptive quietness. I am afraid of a good deal of notional and sentimental religion. If the Lord deals with us, we shall have to go alone pretty often and seek the Lord's face, and pray to God, and find in prayer this blessed Way: "I am the Way, the Truth, and the Life; no man cometh unto the Father, but by Me."

O but I am a sinner! Is not the Lord Jesus the Friend of sinners, the Saviour of sinners, and the Intercessor for those for whose sins He suffered? The same persons whose sins He bore on Calvary's tree are the persons for whom He intercedes above, and they will, one by one, in God's own time, be brought to seek and find that salvation which they are appointed to obtain through Jesus Christ. The will of God runs right through. The will of God is exercised through the experience of the Lord's people – sometimes by means of fear, sometimes by the attraction of love.

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." If you get a glimpse of Him on the throne of grace, and His propitiation, it will attract you to Him. It will give you that humble, venturing boldness of faith to confess your sins to Him, and to ask Him to grant you His Spirit's witness that He died for you, and to pray that He will be your Advocate with the Father, that through Him you may find acceptance with God. O what pleadings you will have sometimes, perhaps on your bed at night, or when you are about your work, concerning this important matter of salvation. It is not a thing in the air, not merely something written in the Bible, but something you want in your heart.

"Able to save them to the uttermost." Your uttermost may be very great. First of all, the uttermost of guilt. Guilt is heavy; guilt is black; guilt is death. It is intolerable; it must crush us into despair if we are never relieved from guilt, if our consciences are quickened. O but the blood of Christ brings peace to the conscience, when the Spirit of Christ takes of the atonement and applies it there. And faith receives the atonement. "By whom," says the Apostle in the fifth chapter of Romans, "we have now received the atonement" (the margin reads: "the reconciliation.") How is that received? By faith, in the power of the Holy Ghost. "Whereof," says the apostle, "the Holy Spirit also is a witness to us."

You can never evade the doctrine of the Trinity in your experience. People may call it an abstruse doctrine, but you cannot avoid it

experimentally. There is no application of the atonement without the Spirit, and no real knowledge of the need of it without the same blessed Spirit. In the former He is a Comforter; in the second He disturbs the mind. But He who makes the wound, heals that wound by the application of the Balm of Gilead. You may, some of you, wonder if you will ever get this. Well, the Lord will not leave His people always ignorant of what He has done for them, and the next best thing to knowing that He has died for you, is to be painfully feeling the need of His salvation, and to be praying for it: "Say unto my soul, I am thy salvation," or, to the Spirit:

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

And when the Lord does that, when by His good Spirit the dear Redeemer comes and makes you know and feel in your conscience that He has paid the price of redemption in His precious, suffering death, and that He lives in heaven to bring you there, to represent you before the Father, to (shall I say?) receive and hand in your feeble cries and petitions for mercy – when you get that mercy in your heart, you will be happy, you will be liberated. "If the Son therefore shall make you free, ye shall be free indeed." Free from guilt. "Is it possible?" says a poor sinner. "How can I be free from guilt?" Well, only one way, and that is by faith in Christ Jesus and His great Sacrifice. The hymnwriter speaks of it, concerning Calvary, and he says:

> "There my God bore all my guilt;
> This through grace can be believed."

O when it is believed, it is wonderful. But accompanying that wonderful peace and liberty will be deep repentance and godly sorrow. My friends, the cost of salvation is a solemn consideration. It draws out of the sinner's heart so favoured, love to the Lord Jesus and hatred to sin, and self-abhorrence for being a sinner. It saves from despair; it saves to a good hope in the mercy of God.

But there are many other things, and one thing is this: the mighty power of sin. Implicit in many promises is conflict and trouble. I think you can rightly read or find implicit in every promise some trouble that needs the promise to be fulfilled. *The promises are pleadable.* Sinners are permitted to plead the promises. Needy people who cannot help themselves are permitted to go to God through Jesus Christ, in whom all the promises of God are "Yea" and "Amen," for the fulfilment of them in their experience.

And then this word: "Sin shall not have dominion over you: for ye are not under the law, but under grace." In my early days that promise I believe the Lord gave to me in one very severe conflict almost through the whole night, conflict with indwelling sin. And in the early morning this word came: "Their Redeemer is strong." It gave me a mighty help, and a hope of final victory. But look at the conflict! Sin is too great for us. There is no power in the creature to overcome sin. No. People may talk about it doctrinally, but you know that sin is a great reality. And if we are under the law, then we are under sin. Yes. We could never keep the law. But if we are delivered from the law, and under grace, then not only shall we be forgiven sin, but we shall get the victory over it at the last. O but the conflict! You will find it so, my friends, but you will not despair, not give in, not make shipwreck. You may fear it, yet He will help you. O it is wonderful to get a little help, to get a little victory over sin, when He subdues it; and when temptation comes, then He lifts up a standard against the tempter.

"Able to save to the uttermost." From our deep-seated sinnership. That will be the final victory. We shall never be entirely free from sin, alas, while in this world, but to have a hope of being freed from it eternally is one of the sweetest hopes we can have, and if you are a child of God and called by the Spirit, you will not only want to be saved from guilt, and from the punishment of sin, and the hell that sin deserves – that will not satisfy you. It is a great part of satisfaction, but it is deficient, because until a person is perfectly holy he can never be perfectly happy.

The Lord can save *from sin* as well as death and hell, and will save His people to the uttermost. You were singing just now: "Where every wish has full supply." Why, you are afraid of that sometimes, and for this reason: there are many inordinate wishes. If the Lord gave us all our wishes now, we should have a good many sins enjoyed, indulged. "O but," says a poor sinner, "by the grace of God, I would rather die than sin." When you get to heaven by divine grace, through the redemption of Christ, then there will be no inordinate wishes. O what a prospect the gospel sets before poor people! Sometimes the prospect may be darkened; in some of your hearts this evening you may be full of darkness and fear, and tempted whether you will ever get what you want. Well, let me say this: this blessed Redeemer, this great High Priest, this once-suffering Saviour, this Son of God Incarnate, God-Man Mediator, ever lives to make intercession. And may I humbly and reverently say, He is available to praying people. He calls poor people to Himself. If He calls you to Himself, allows you to go through Him to the Father, and you find access through Him, then your prospect will be bright.

But He has gone into heaven, and is on the right hand of God, not only to help His people in their troubles, to save them from their enemies,

to keep them in times of temptation, to hold them up by supplies of grace, but to bring them safe to heaven at last. *That* will be salvation.

"When I see Thee as Thou art,
I will praise Thee as I ought."

O I should be thankful if this evening, though my speaking is exceedingly poor and ragged and unworthy of the subject, if the Lord Jesus, this ever-living High Priest, who once suffered, bled and died, and is now exalted, should be exalted in our midst and in our hearts. It would sober us, it would sanctify us, it would kill our despair, it would make us hate sin, it would separate us from the world, it would unite us one with the other, and I believe there would be a flowing together to the goodness of the Lord.

May it be so, if it is His will. Amen.

ENCOURAGEMENT FOR AN ENQUIRING SOUL

Letter from John Berridge to "an unknown enquirer," presumably attending Romaine's ministry in London.

Dear Sir,

I received your kind letter and thank you for it. You want nothing but an opened eye to see the glory of Christ's redemption, and He must give it, and will bestow it, when it is most for His glory and your advantage. Had you Daniel's holiness, Paul's zeal, John's love, Magdalene's repentance (and I wish you had them all), yet altogether they would give you no title to a pardon. You must at last receive it as a ruined sinner, even as the cross-thief received it. No graces or services of your own can give you a right to pardon. You must come to Jesus for it, weary and heavy-laden, and if you are afflicted for sin, and desirous of being delivered from its guilt and power, no past iniquities in your life nor present corruptions of your heart will be a bar to pardoning mercy. If we are truly seeking salvation by Jesus, we shall be disposed, as we are really bound, to seek after holiness.

But remember, though holiness is the walk to heaven, Christ is the way to God; and when you seek for pardon, you must go wholly out of your walk, be it good or bad, and look only to Him who is the Way. You must look to Him as a miserable sinner, justly condemned by His law, a proper brand for hell, and look to be plucked from the fire by rich and sovereign grace. You have just as much worthiness for a pardon as the cross-thief had, which is none at all; and in your best estate you will never have any more. A pardon was freely given to him upon asking for

it freely, and given instantly because no room was left for delays; and a pardon is as ready for you as for him, when you can ask for it as he did, with self-loathing and condemnation. But the proper seasons for bestowing the pardon are kept in Jesus' own hand. He makes His mercy manifest to the heart when it will most glorify His grace and benefit the sinner. Only continue asking for mercy, and seek it only through the blood of the cross without any eye to your own worthiness, and that blood in due time will be sprinkled on your conscience, and you shall cry, Abba, Father.

Present my kindest love to my dear brother Mr. Romaine. The Lord continue his life and usefulness. Kind respects and Christian salutation to Mrs. Olney. Grace and peace be with both, and with your affectionate and obliged servant,

John Berridge

Everton, September 14th, 1773

THE DOVE

By Friedrich Wilhelm Krummacher

Our dove has found a Zoar, not in herself, for there she could only discover what merited condemnation; nor in her own works and feelings; of these she could only exclaim, Unclean! unclean! She was not so foolish as to dream of gathering grapes on the shores of the Dead Sea. She found her rest and the certainty of her salvation and future bliss, not in herself, but in the wounds of Christ, in His bleeding merits and atoning death. Her mind was so stayed and governed that she knew herself just before God, not on account of the new life that had sprung up within her, but only on account of the blood-shedding of her Surety. And this is the foundation which is firm and abiding, when everything else sinks and passes away.

Of him whose salvation is firmly settled on the perfect satisfaction rendered by his Surety, whose hopes centre in the merits of the true Paschal Lamb, and who esteems himself secure in Christ alone – of him it may well be said, "Behold a dove in the clefts of a high rock, and in the secret places of the stairs!" No prince was ever so securely entrenched behind his fortifications, his ramparts and walls, as this dove. Moses is a skilful archer, and sends out curses, but here he may leave his skill; no ban can disturb, no curse affect this dove. For her, silence of night reigns on Sinai and Ebal, and the wild flames of fire are quenched in the blood of the Redeemer. The subtlety of Satan is foiled; he may indeed go about the rock, and roar, but he cannot seize the dove without swallowing the

rock itself in which she dwells. Should even her love decline, and her faith glimmer as an expiring light; should her zeal cool, and her heart become sterile, as a barren sand; yet is she safe, for God be thanked! her faith, her zeal, her love, are not her resting-place; her stronghold and her fortress are alone the blessed wounds of Christ.

In this frame she is ever fair in the sight of God, and though miserable herself, she shines as a crown of gold in the hand of the Lord. And supposing the Eternal would consume her, as a devouring flame, in this palace she is stronger than the anger of God, and conquers the Eternal in His wrath. I therefore call upon you, in the words of Jeremiah, "O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth."

THE BLOOD OF SPRINKLING

By Robert Traill (1642-1716)

Firstly, you that would set about coming to the blood of sprinkling that it may be upon you, learn to know and lay to heart your own filth and defilement. There was no sprinkling of blood but in the case of sin. The sprinkling of blood was for atonement, and the user of it was to acknowledge his sins. They who are too high and too proud to own themselves to be sinners will not be found too good to go to hell; all such shall perish. Christ came into the world to save sinners, and no man can come to Him to be saved but a sinner.

Secondly, you must be persuaded of this, that nothing cleanses you from sin but the sprinkling of this blood, and that this can do it effectually. When the stain of sin is seen upon people's consciences, there are a great many wells of water that the devil and the world dig up. They think to cleanse themselves in their duties and in their performances, their vows, their purposes, their resolutions, their praying, reading, hearing and meditating; these are used by a great many, just as water, to wash away the stain of sin on their consciences. Vain, dangerous, wicked ways; things not wicked in themselves, but most wicked as so used. Prayer is a duty, but to put prayer in Christ's place is an abomination. All the ordinances of the gospel are things commanded us, but to use them so as to keep at a distance from this blood of sprinkling is to pervert them to our destruction. It is a great matter to believe firmly that nothing but this blood of sprinkling can justify and cleanse us, and it is also a great matter to believe that this can do it effectually. The poor creature thinks it is now about seventeen hundred years since Christ's blood was shed at Jerusalem, and so it is; but what then? The virtue of it is everlasting to cleanse us from all sin.

"The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1. 7).

Thirdly, if you would come to this blood of sprinkling, that it may be upon you, you must adventure upon it, and place all your confidence in it, and make it your only plea for your acceptance and justification before God. We are justified by His blood, saith the apostle (Rom. 5. 9). The believer is to see his justification streaming from the life-blood of the Son of God. When a poor creature sees the holiness of God's law, and the severity of His justice, and feels a disturbance in his own conscience, it is no easy matter to believe that the blood that was shed without the gates of Jerusalem in the day when this great sacrifice was offered up is able to wash away all our sins, and that we have nothing else to betake ourselves to; God would have nothing else. Christ tells His Father, "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me" (Heb. 10. 5). Burnt offerings and sacrifices of the law, the Father would take none of these of Christ, but He took His own sweet life, He took His own heart blood for the expiation of the sins of His people.

Fourthly, in coming to this blood of sprinkling, I would give you this advice: attend upon all the means of Christ's appointment in order to the getting the sensible sprinkling of this blood upon your consciences. When you believe its great power and virtue, you must put in for a share therein, and the Lord's appointed means for this end, they should all be well used. When you come to pray, it should be in virtue of this blood, that you may feel more of it and be brought nearer to God by it. For if ever you have any communion with God, it must all be through the virtue of this blood; if we are brought near to Him, it is by the blood of Jesus. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2. 13). Ye were without Christ, and without hope, and without God in the world, but now the matter is far changed; ye are brought near by the blood of Christ. This should be especially minded when we come to the Lord's table. The great thing we come there for is to remember our Lord's death, to His praise and to our profit. All the saving blessings that we stand in need of for time and for eternity are all the fruits of His death. This is the first exhortation: "Come to the blood of sprinkling."

* * *

What is the sprinkling of this blood of Christ thus shed? You understand what the sprinkling the typical blood of the sacrifices was. It was the natural blood of a poor beast that was sacrificed, sprinkled by the hands of the priest on the altar and on the mercy seat. But what is the sprinkling of this blood of Jesus? The sprinkling of the blood of Jesus Christ is nothing else but this: the spiritual application of its power and

virtue. It is an old, doting dream of the anti-Christian party to make a great deal of noise about the material blood of Christ. It is probable that the natural blood of Christ sprinkled the garments of many of His murderers, who were never a whit the better for it, and that the earth drank it in, like the blood of another man, but the spiritual, heavenly virtue of it is quite another thing. This is what we are to speak to, what the sprinkling of the blood of Jesus Christ is, that is, wherein was this virtuous blood applied.

Firstly, this blood of Jesus Christ *sprinkled the altar of justice,* at which it was shed for atonement and propitiation. I say, the blood of Jesus Christ sprinkled the altar of justice; that is, the power and virtue of it made satisfaction to the justice of God for sin. It was a satisfaction to justice and the law, for an atonement for all His people. The law and justice of God shed this blood, and the virtue of it satisfied both. It was a sacrifice of a sweet-smelling savour to God (Eph. 5. 2), so that justice had no more to crave, and sin had no more to oppose, for "He ... put away sin by the sacrifice of Himself" (Heb. 9. 26). He was "offered to bear the sins of many" (Heb. 9. 28), and by bearing of sin, He took it away, so that from the day our Lord died sin shall never be a powerful impediment in the way to heaven to a believer in Christ, and the reason is because Christ has condemned sin, as the apostle discourses at large: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8. 1-3).

Secondly, the sprinkling of the blood of Jesus Christ, that is, the power and virtue of it, *reaches heaven.* "Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9. 12). "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. 9. 24). Sirs, when we say that Christ entered into heaven with His own blood, it would be a foolish thing for anybody to imagine that our Lord ascended into heaven in a state of infirmity and in that weakness of flesh in which He died. No, our Lord Jesus was glorified, and He went in glory to glory. But Christ's entering into heaven with His own blood was an allusion to the high priest's entering into the holiest of all with the blood of the sacrifice, and points forth to us the virtue of the blood of Jesus Christ, making heaven patent to us, like a victorious head, opening the door to all that were to follow through faith in Him.

Thirdly, the sprinkling of the blood of Jesus is *upon the new covenant.* This the apostle to the Hebrews speaks of: "For this cause He

is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance" (Heb. 9. 15). Christ's blood, I say, sprinkled the new covenant; it was the seal of it; it was sprinkled on it, if I may so say, to seal it (as the blood of the sacrifice was called the blood of the old covenant, so the blood of Christ is called the blood of the new and everlasting covenant). O that believers would learn to know what the promises are, and learn to read the promises well, and look well on them. We look upon the promises thus: This is God's Word, and this Word of God holds forth great blessings to me, and these blessings I very much need, and therefore I pray upon the promise; and all this is well done. Aye, but when do ye see the promises sprinkled with the blood of Jesus Christ? That is a work for your faith. Every promise in the Bible, the blood of Christ is upon it, to seal it, to purchase the blessings contained in it, and to secure the performance of it to everyone that believes.

Fourthly and lastly, the virtue of the blood of Christ is *sprinkled upon believers,* upon their persons and upon their consciences. Of this the apostle to the Hebrew speaks: "How much more shall the blood of Christ ... purge your conscience from dead works to serve the living God?" (Heb. 9. 14). And this is what we should seek to feel. What Christ did to justice is a matter of faith; the satisfaction that His blood gave to justice. What Christ doth in heaven by the virtue of His blood, that is matter of faith; He makes intercession there in virtue of His blood. What Christ doth with respect to the new covenant, this is also a matter of faith, but the power and virtue of the blood of Christ on the conscience is not only a matter of faith, but it is also a matter of feeling; that which we must feel ourselves, the virtue of the blood of Christ purging our consciences. Therefore the apostle in that place I last quoted speaks of it with a "How much more?" How much more shall the blood of Christ do it? Surely the blood of bulls and of goats was far inferior to the blood of Christ, and the purifying the flesh was a far inferior effect to the purging of the conscience; but yet the apostle lays a stress upon this word, How much more shall Christ's blood do so? If the Lord was pleased to appoint such an ordinance, that the sprinkling of the blood of certain beasts should convey along with it a sort of Levitical cleanness, much more shall the blood of Christ have its spiritual, saving, gospel effect in purging and sprinkling the conscience, and this is that which gives a man confidence towards God. The law of God is backed by the justice of God, and the law of God is levelled at the conscience of a sinner. The law saith, The sinner shall die; conscience saith, I am a sinner, and I must die. It is only having the conscience purged by the blood of the sinless Son of God that can give us confidence towards God, though we are guilty in ourselves.

AN ALL-SUFFICIENT SAVIOUR

Letter by Ruth Bryan

My beloved friend,

I hope you are a little more looking unto Jesus – a little more leaning upon Him amid your many weaknesses. He can bear all your weight, for He has borne all your sins, which are the worst part of your burden. O that by the Spirit you may get a faith's view of a crucified Redeemer.

"With your name upon His breast,
In the garden bleeding, stooping,
To the ground with horror pressed."

"Heaviness in the heart maketh it stoop," and that precious Sin-bearer had heaviness indeed when He said, "My soul is exceeding sorrowful, even unto death." The sins of His people, the curse of the law, the hidings of His Father's face, all pressed His righteous soul as a cart is pressed under sheaves. "His own self bare our sins in His own body on the tree," and bore them away from us for ever; and when we get the seal of it by the blessed Spirit in our conscience then we can say, "There is therefore now no condemnation" to me. "Who is he that condemneth? It is Christ that died." Here, in Christ's obedience unto death, is satisfaction for law, justice and conscience. Here is that which has satisfied Jehovah Himself.

Here then rest thy weary soul, my beloved, and thou shalt not be ashamed nor confounded, world without end. "They looked unto Him, and were lightened: and their faces were not ashamed." Never was a sin-convinced, sin-wearied sinner cast off or cast out. This refuge is open for all such, and why, my friend, why not for thee? Who says thee nay? Only thine own fears, and unbelief, and Satan, but these are evil counsellors, and like Ahithophel, they shall be frustrated. Our God will bring their counsel to naught. He will make the many devices of these crafty ones of none effect, for He has counselled to save thee. He has devised means whereby thou, His banished one, shall not be always expelled from His presence. "By the blood of the covenant" shalt thou be brought nigh, and by the Spirit's power. There is a cleft in the rock for thee, and as in purpose thou hast been there from all eternity, so in thine own experience shalt thou also be there in the appointed season.

Would I might have to rejoice with thee and know that the Lord had taken off thy sackcloth and clothed thee with gladness, giving thee "the garment of praise for the spirit of heaviness." Dearly beloved, you need not turn into yourself and say, "How unlikely." You are not in worse condition than the spendthrift prodigal. He was starving, helpless and destitute when the gracious word was given: "Bring forth the best robe,

and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost and is found." His own wilfulness and wickedness brought the misery upon himself, and yet that hindered not the flow of mercy and love, which comes all free to poor, bankrupt prodigals. "O Israel, thou hast destroyed thyself; but in Me is thy help." Our Father has "laid help upon One that is mighty," even upon Him who was red in His apparel, who travelled in the greatness of His strength for the salvation of His people, and who speaks of Himself as "mighty to save." May the blessed Spirit testify of your interest in these things, and so be to you the Comforter.

With affectionate love,

I remain your unworthy friend,

Ruth

High Pavement, February 9th, 1855

SETTLING IN BETHESDA

My dear Grace and Mr. Broome,

You have been much upon my mind, knowing as I do both yourself and your beloved husband are prayerfully interested in my goings. When I wrote you last, it was in a dungeon where I dwelt, but having been brought into a wealthy place, knew you both would like to know.

I went into hospital on October 24th, calm in spirit, and a few days after being there the words, "The Lord of life and glory" were *very sweet,* followed by, "What is man?" Then followed a time of darkness, when I felt my religion had gone, leaving me in destitution, like an upturned and empty dish. I now felt I had talked too much and would in future be silent.

The consultant named a possible date when he thought I might leave hospital, as I was making good progress, at the same time telling me of the nature of my illness and giving me very strict instructions regarding what I *must* and must *not* do, telling me also the effect upon my heart, and I must not go upstairs for a month. Although Grace and John had previously told me I could go to them when I came out, yet I fully knew dear Grace was not well enough for the extra entailed. However, hymn 513, particularly verse 2, was much upon my mind:

"He, in the most distressing hour,
Displays the greatness of His power;
In darkest nights He makes a way,
And turns the gloomy shade to day."

In about two days after this I had a setback by return of pain, causing me to go back to bed, as a result of doing too much (walking a few yards). Then came a message from Mr. Watts, that he would be pleased for me to go to Harpenden in the sick bay and Matron was willing and would be pleased to nurse me, and I could stay there. Imagine my feelings; only those in similar circumstances could possibly know what it meant. I inwardly *adored* the omnipotent hand which had performed such a miracle.

Still I was in the same dark place, but with such a rift in the cloud that I was speechless. A second setback of high temperature with infection caused the second named date to be postponed, which meant my stay in hospital was six weeks. I came here on December 6th, and then followed a time of much blessing.

On 7th heard Mr. R. with such power and sweetness on Luke 1 verses 13 and 14 ("But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth") linked with verse 37 ("For with God nothing shall be impossible.") Having seen such a wonderful display of omnipotence (which was the theme), it was just food for my soul, as I had received at the Lord's own hand this unmistakable proof of His watchfulness and faithfulness in caring for *me* personally. Then two other sermons of Mr. R.'s were much blessed, Malachi 3. 1 ("Behold, I will send My messenger, and he shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts") and Psalm 8. 3, 4 ("When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him?"), and I really believed I was *not mistaken* after all. What a happy week I spent from December 18th when I first went into my own room as a resident and left the sick bay (a death just before I left hospital had made this vacancy). My cup now ran over and everywhere I went or looked it was goodness and mercy. What a time it was; I just sat and wept! I said to Matron, "This sums it all up:

'Praise God from whom all blessings flow,
Praise Him, my soul and body too," etc.

Forgive my running on like this, but believe you both will be kindly forbearing.

I am so happy here and do *not* envy anyone. Do hope you each and your dear ones are keeping well and have enjoyed the Lord's presence. Please accept my best wishes for the new year. May it be a year of much refreshing from the presence of the Lord.

Have not forgotten the sweetness felt when in the lounge, Mr. Broome, you gave the address. O the times it has been upon my mind! Now I'm actually occupying one of these rooms or chambers. [Mr. Broome spoke of the guest chamber.]

Many thanks for photo.

Now must close with much love to you both.

Affectionately,

Hannah E. Burton

Bethesda, Harpenden, January 3rd, 1973

Mrs. Burton was the widow of Mr. Sam Burton of Coventry, who was well-known in our churches.

PREJUDICE AND PARTIALITY

Reprinted from the 2004 Gospel Standard

Not long before he died, Mr. F.L. Gosden said that during his life he had found that two things had caused havoc in the church of God – prejudice on the one hand, and partiality on the other.

Prejudice

Prejudice is a terrible thing. Really it is taking dislike to a person or thing without any good reason. You will remember that in Bunyan's *Holy War,* all the men that Mr. Prejudice took to listen to the overtures of Immanuel were stone deaf!

How the Lord and Saviour Jesus Christ Himself, when here on earth, was treated with prejudice. "Is not this the carpenter's son?" "Can any good thing come out of Nazareth?"

The second chapter of James solemnly warns against prejudice. "If there come into your assembly ... a poor man in vile raiment ... and ye say to the poor, Stand thou there, or sit here under my footstool...." Often today it is not social standing or condition, or even race, but many people sadly build up their own prejudices.

Some are prejudiced because a person is young. "Let no man despise thy youth," even the apostle was compelled to write concerning Timothy. Sometimes it is the young who are right, and the old wrong.

Sadly at times the old North/South division has crept into the church of God. Some will not hear a minister because of his accent or dialect.

Perhaps one form of prejudice which has done more harm than others is despising someone who has been known from childhood days – "a prophet without honour ... in his own country." "But it's only young So-and-so?" We remember with sadness reading an unpublished diary

written by a young church member at Thurlstone over a hundred years ago. He had the burden that his friend should be considered as pastor. But with what sadness the diary described the church meeting! "Not young John?" "You don't really mean we should think of having that lad for pastor?" "We like the older, deeper ministers," etc. Within a year or so "that lad," "young John" had commenced a pastorate, and became one of the most esteemed ministers our churches have known – John Booth of Bradford.

Today, as a natural swing against the prevailing lightness seen on every hand, there is strong prejudice in favour of anyone who is very sombre and heavy in speech and demeanour – though they may be extremely uncertain concerning various points of truth. Everything must be sacrificed for sobriety.

Prejudices are often formed on first impressions. It is always dangerous to act on first impressions. The man may be ill, or in trouble – not stand-offish, unfriendly or bearing a grudge. "Judge righteous judgment," is the counsel of the Word of God, and at times we need to confess we have been wrong.

As a pastor, how we have had to heed the word: "Have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons," and to realise that "he that ruleth over men must be just, ruling in the fear of God." In the great sheet, knit at the four corners, were all manner of creatures – wild beasts, flying fowl, creeping things. All were unclean, but all were cleansed in the blood of Christ.

Often "hearsay" is the fuel that causes the fire of prejudice to burn fiercely; and how often "hearsay" proves to be wrong! When Nathanael expressed his prejudice against the Lord Jesus, the wise and gracious answer he received was, "Come and see." And how often this has availed! We remember well years ago a minister's name being mentioned, and an old, well-respected minister expressed his fears and anxieties about him. He had heard such things. Someone present said, "You ought to invite him for tea!" After a moment's thought the old minister replied, "I will!" and he did. Both are now dead, but a harmonious friendship was begun which continued until death.

We feel that the best thing to break down unfounded prejudice is the love of Christ felt in the heart. We once witnessed this in a remarkable way. We accompanied a minister to a service where he was preaching, and at the end of the service an elderly woman came up to the front of the chapel to speak to him. What she said was something like this: "I came to chapel this evening full of prejudice against you, even hatred. But when you began to speak of Christ, it all vanished. Mind you," she said in her honest way, "there are still some things I don't agree with you; but I felt I must tell you how much I love you for Jesus' sake."

"Love all defects supplies,
Makes great obstructions small;
'Tis prayer, 'tis praise, 'tis sacrifice,
'Tis holiness, 'tis all!"

Partiality

But then there is partiality. Partiality is showing special favour when in no way it is merited. Partiality is unfair.

The Word of God specifically warns against partiality: "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, *doing nothing by partiality."* "If ye have respect to him that weareth the gay clothing ... are ye not then *partial* in yourselves, and are become judges of evil thoughts?" "The wisdom that is from above is ... *without partiality."*

Parents can cause much sorrow and distress by showing favouritism among their children, and by excusing wrong in their own children that they would bitterly condemn in others. King David failed badly here in the way he treated his son Absalom, despite Absalom's waywardness and wickedness. J.C. Ryle said many parents will be willing to receive a loving correction concerning themselves, but are angry if the same thing is said against their children.

So often error has been allowed into the church of God because there has been some special personal liking (and therefore innumerable excuses) for an offending minister. Likewise, breakdown of true church order is usually not a thing that has been planned or thought out. Rather it is some close friend or relative who has been guilty of sin, and because of the relationship it has all been smoothed over and no action taken. Or a person not eligible for the Lord's table has been welcomed. "He is So-and-so's son." "We must not offend him." "We do not want to cause trouble." But God is offended, and the Spirit withdrawn. It is sad when a family stand together behind one who is acting wrongly.

Really the first division in the New Testament church was caused through partiality – Paul and Barnabas. There was a disagreement as to whether Mark should go with them a second time on their preaching visits. "Paul thought it not good" – and he gave a good reason why not: on a previous occasion Mark had defaulted, and left them. But "Barnabas *determined* to take with them John, whose surname was Mark." And when we turn over a few pages, we discover the reason why. Mark was Barnabas' sister's son. Partiality! "And the contention was so sharp between them, that they departed asunder one from the other."

May we personally and in the churches be delivered from prejudice and partiality, both of which dishonour God. May we exercise righteous

judgment in the fear of God. Think of Jonah fleeing to Tarshish. Prejudice would have said he could not be a child of God, doing such a dreadful thing. Partiality would have said that he could not really have done much wrong because he was a child of God. But both prejudice and partiality would have been mistaken. There is no doubt that Jonah was disobeying God, but there is no doubt that he was an honoured servant of the Lord.

Perhaps one last word should be a word of warning. There are some people who do not seem to know what loyalty means, but who pride themselves in their fairness, open-mindedness, treating everyone the same. They give no reverence where reverence is due, nor do they show love where love is required. They would glory in the fact that they are free of partiality; they detest it. They are not prejudiced in a person's favour. But let us be clear: love, faithfulness, loyalty are wonderful things, and it is confusion to account loving devotion to a parent, minister or friend as being partial. The Lord deliver the churches from both God-dishonouring prejudice and partiality, but may love and loyalty abound.

BOOK REVIEWS

Pleading for a Reformation Vision – Life and Selected Writings of William Childs Robinson (1897-1982), by David B. Calhoun; hardback; 309 pages; price £16; published by The Banner of Truth Trust, and obtainable from Christian bookshops.

Dr. Robinson was a minister of the Presbyterian Church in the United States for more than sixty years. His ministry extended to this country too, preaching, for example, at Westminster Chapel, London. The author is Professor Emeritus of Church History at Covenant Theological Seminary in St. Louis, Missouri, and is also a minister of the Presbyterian Church in America.

In this book is told the story of Robinson's tireless work to arrest the Southern Presbyterian Church's slide towards a liberal theological position and to preserve the old Calvinism. He was concerned that the true message of the Reformation was being lost among Protestant Christians. His prayer was "that as we hear the witness of the Reformers, the voice of God *they* heard may call *us* anew." In particular, he was dismayed that the churches were abandoning or weakening the doctrine of predestination.

Two assertions of the Apostles' Creed increasingly came under attack during his lifetime – "born of the virgin Mary," and, "the third day He rose again from the dead." These he vigorously defended, saying, "The denial of the virgin birth logically leads to the denial of Christ's eternity, of His pre-existence, of His divine Person."

Confined to his bed for several years after a stroke, he continued to write articles for various publications. It was reported that "Dr. Robbie" (as he was affectionately called) was not as clear in his thoughts as he had been – but that

he was still crystal clear on justification by faith. The book concludes with a selection of twenty-three articles from Robinson's pen.

The book is fairly scholarly and not for casual reading. There will be some viewpoints with which you may not agree. However, it is a valuable resource for anyone interested in church history and the preservation of true doctrine in these degenerate days.

Sadly, not all quotations are from the Authorised Version (although some are).

Trevor Scott, Harpenden

The Inward Kingdom of God, by John Kay, edited by Henry Sant; paperback; 77 pages; price £3.45 plus £1.17 postage; published by the Huntingtonian Press and obtainable from 72A Upper Northam Road, Hedge End, Southampton, Hants. SO30 4EB.

John Kay (1803-1860) was a curate at Cranford, Northamptonshire who, having been deeply troubled about some of the unscriptural practices in the Church of England, seceded in 1834, just before J.C. Philpot and after William Tiptaft. Being an orphan and having alienated the affections of others of his relations by his secession, he was led in his loneliness to Abingdon, where he found a very kind friend in Mr. Tiptaft. The union between them led to Mr. Tiptaft offering him rooms in his own house, and in the event he remained there for fourteen years. Several articles by John Kay appear in the earlier *Gospel Standards,* usually under the signature of "I. K., Abingdon."

The Inward Kingdom is a "sketch of the Christian experience" of John Kay, written in 1842, to which the current editor has added relevant details about William Tiptaft, Thomas Husband (another kind friend to John Kay and a fellow-seceder), and extracts from John Kay's obituary as it appeared in the *Gospel Standard* for August 1860.

In reading the book two things stand out. One is the clear and gracious teaching of the Holy Spirit in separating the writer from a form of godliness and revealing to him the truth in its power. The second is the rambling and in some places almost incoherent style of writing. These points have been acknowledged both by the current editor and by J.C. Philpot and we felt we could hardly express our own thoughts better than Mr. Philpot did in his original review of the work in the *Gospel Standard,* October 1842:

"Taken as a whole, we have not for some time read a book with which we have felt more pleased, or in which we have found more savour and power. Were it only a little more simple, a little more connected, a little less high in some expressions, and a little less low in others, we could speak of it in a more unqualified tone; but taking it as it is, its power and savour, its decision and faithfulness much outweigh, and in a measure hide and bury its defects; and we can, with pleasure and satisfaction, recommend it to our readers as a strong testimony for the 'Inward Kingdom of God, and His varied dealings with an elect soul.'"

John A. Kingham, Luton

Till men have faith in Christ, their best services are but glorious sins.

Thomas Brooks

OBITUARY

Philip Raymond Mercer, pastor at Station Road Chapel, Redhill, died on November 26th, 2013, aged 81.

The following are his own writings:

I was born on June 18th, 1932, of godly parents, who desired my spiritual welfare, as did also my grandparents. Grandfather was Mr. Matthew Mercer, who was the pastor at St. David's Bridge Chapel, Cranbrook, Kent. They also, no doubt, put up many prayers on my behalf. I remember attending Providence Chapel, Cranbrook, from a child and also St. David's Bridge on Sunday evenings, where a Sunday School was commenced by my father. I well remember several things I learnt by heart in those days. Once I recited the books of the Bible and "The sands of time are sinking." I feel what was true of Timothy, which we read in 2 Timothy 1. 5, has been true in my case; also Paul speaks of his grandmother and mother possessing unfeigned faith, and also he was persuaded it was in Timothy. I also from a child knew the holy Scriptures which are able to make wise unto salvation, but I also realise now that it is not enough to be favoured in this way, but we need the Holy Spirit's work of regeneration.

I had two remarkable deliverances in my unregeneracy which I would refer to now. I was almost drowned once when walking on ice on a pond in Cranbrook when the ice gave way and I went into the water up to my waist, but mercifully I was able to drag myself clear. Another time on my uncle's farm in Sussex I played with a gun which was left loaded and fired it – mercifully through the roof of the shed where I was standing. I have often been brought since to feel the reality of the hymn where it says,

> "Preserved in Jesus when
> My feet made haste to hell;
> And there should I have gone,
> But Thou dost all things well."

I was about the age of sixteen, however, when I believe that the Lord began to deal with me. At this time in my life my grandfather passed away. I believe his death was used of God, with another affliction, for my spiritual life. It had such an effect upon me. I remember the words of the hymn were so impressed upon me:

> "Eternity, tremendous sound!
> To guilty souls a dreadful wound,"

and I was being brought to feel guilty before God. I remember nights upon my bed with my brothers around me. I felt how solemn it would be if I should wake in hell. I was brought to feel black with the spouse and

as Job, vile in God's sight. I remember in the first place I thought to myself, "If God spares my life I will do better," but proved, "The more I strove against sin's power, I sinned and stumbled yet the more."

After making me feel the chief of sinners, I believe the Lord put this prayer into my heart: "God be merciful to me a sinner," and I believe the Lord gradually showed me where salvation was to be found, pointing me to the Lord Jesus and His blood and righteousness alone, as I had been brought to see my own righteousnesses were but filthy rags in His sight, and to say, "My best was stained and dyed with sin; my all was nothing worth."

I believe after several years I was favoured on a train journey to feel that my sins were put away with the application of the words, "Unto you that fear My name shall the Sun of righteousness arise with healing in His wings." I was led to join the church at Redhill in a wonderful way with the application of the words, "Go home to thy friends, and tell them how great things the Lord hath done for thee." I was baptized on August 27th, 1951 by my father and pastor, Mr. R.E. Mercer; also, my first wife Margaret was baptized at the same time, although we were not married until August 21st, 1954.

My call to the ministry [abridged]: I had before joining the church the words applied to me in Gadsby's hymnbook number 144:

> "Then will I tell to sinners round,
> What a dear Saviour I have found;
> I'll point to His redeeming blood,
> And say, 'Behold the way to God.'"

These words remained with me; also following my baptism I had great temptations from Satan that I should die and that "if" with which he tempted the Lord Jesus was my experience, but in the midst of these temptations I believe the words of the psalmist were applied: "I shall not die, but live, and declare the works of the Lord."

Then follow his exercises over a number of years.

He continues: After this I had several invitations from different places to preach, the friends knowing nothing of my exercises, but I felt I could not go until God's time, and wanted to be rightly sent out by the church at Redhill, having received the Lord's call in secret. I was led at this time to think of Samuel to whom the Lord spoke and yet he feared to show Eli the vision, and I was in the same place as I feared to show our dear, aged deacon the vision. But in the end I was enabled to speak to him and our pastor about it, and although in the first place there was opposition to this from our deacon, I feel he was brought at last to say with Eli, "It is the Lord: let Him do what seemeth Him good."

The Lord worked in a wonderful way in the end to bring it to pass .... After about thirteen years of exercise, towards the end of 1964 the

matter was brought before the church and I was enabled to relate my exercises and preached before them from the words, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." I was sent forth with the unanimous vote of the church, and the pastor expressed their desire that the Lord would make me a blessing to His people, and I first preached on the first Sabbath in 1965 at Staplehurst from these words: "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." It is my earnest desire still to know nothing among the people save Jesus Christ and Him crucified. To Him be all the glory and praise now and for ever. Amen.

This ends the writings of our brother, but I would desire with the Lord's help to add a few further details of his call to the pastorate and latter end of his life.

Call to pastorate: Little is known of the full leadings of this step, but I do believe that our father, the previous pastor, had a strong persuasion and feeling that after his departure, Philip would in due time be led to follow him as pastor at Station Road, Redhill; also, the Lord's servant Mr. J.W. Tyler felt the same. In fact, it was very obvious at the funeral service which he took of our father that this was very much on his mind, especially when he was led to speak of the case of Elijah and Elisha, and how the mantle fell on Elisha when Elijah was taken up into heaven, and I believe that is just what did happen. Philip also had this persuasion that it would be so, and so it came to pass that after our father was so suddenly taken from us in January 1978 that the Lord laid this burden on Philip and the church at Station Road, and after one or two church meetings on the matter they invited Mr. J.W. Tyler to chair a meeting held on June 12th, 1978, and he read Joshua chapter 1 and then after a unanimous vote from the church, Mr. J.W. Tyler gave to Philip the right hand to welcome him into the office as pastor. Philip had served the churches for about fourteen years as a supply minister. He therefore commenced the pastorate from that date, although not full-time until January 1979, and continued in that office for thirty-four years.

He was helped to fulfil this office until his end, although towards the latter part of the time there were very few at the chapel, and he conducted nearly all the services almost on his own, having lost most of the male members by death over the years.

In the year 2000 he suffered a stroke which affected his speech and mental powers, so that for about twelve months he was unable to preach at all, but thankfully the Lord did in a great measure slowly restore his speech to him, but he did still find it difficult to speak and concentrate at times, but was able to preach again right up to his end.

Our brother was favoured in that he possessed a very quiet and peaceable spirit, which was a great help to him all his life.

Last few years of his life: Right from a young boy he had always suffered with nervous dyspepsia, which at times was quite distressing for him. He had quite a sad life in many ways as he lost his first wife in June 1996 after suffering great afflictions, and she was only 64 years old when she was taken. He had two grandsons who are sorely afflicted and neither of them have ever been able to talk, and then in December 2011 he lost his only child (daughter) suddenly by death, she being only 56 years of age. Thankfully, after losing his first wife, the Lord heard his prayer and gave him another helpmeet, for which he was always so very thankful, and they were married on June 21st, 1997.

About the year 2011 he was diagnosed with cancer of the kidney and in due course had to have one of his kidneys removed, but after this he seemed to go on quite nicely for some time. Then once again he had problems and was told that the cancer had spread to the prostate gland and he was given treatment and had an injection about every month or two. In November 2013 he had one of these injections on Friday 22nd and on Saturday 23rd started having a lot of pain in his stomach, and this did not improve but rather grew worse, and by the evening was so intense that the doctor was called and he was admitted to hospital. Everything done for him could not ease the pain, so on Sunday afternoon he was given an emergency operation, and sadly he never regained consciousness after this operation, but passed peacefully away on Tuesday, November 26th, 2013, to be with Christ, which is far better.

Funeral service: The funeral was held at Station Road, Redhill, on Tuesday, December 10th, 2013 and was conducted very ably by his friend Mr. Stephen Hyde, pastor at Shaw's Corner Chapel, Redhill. Stephen and Philip had worked very closely together over the years, and met regularly for fellowship and helpful discussions.

Sadly, owing to the homecall of Philip, yet another chapel has now closed. May the Lord hear prayer for a revival of the work of the Holy Spirit in our chapels and in our souls, which was a theme our brother often referred to, quoting from Song of Solomon 4. 16: "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my Beloved come into His garden, and eat His pleasant fruits."

His sister, R.S.F.

The tree grows downward when it does not grow upward. So a soul may grow rich in some particular graces when it does not thrive in others. It may grow rich in humility, in self-denial, in meekness, in temperance, when it does not grow up in joy and delight and comfort.

Thomas Brooks

THE CHRISTIAN'S OLD AGE

With years oppressed, with sorrows worn,
Dejected, harassed, sick, forlorn,
To Thee, O God, I pray;
To Thee my withered hands arise,
To Thee I lift these failing eyes;
O cast me not away!

Thy mercy heard my infant prayer;
Thy love, with all a mother's care,
Sustained my childish days:
Thy goodness watched my ripening youth,
And formed my heart to love Thy truth,
And filled my lips with praise.

O Saviour! has Thy grace declined?
Can years affect the Eternal Mind,
Or time its love destroy?
A thousand ages pass Thy sight,
And all their long and weary flight
Is gone like yesterday.

Then, e'en in age and grief, Thy name
Shall still my languid heart inflame,
And bow my faltering knee;
O yet this bosom feels the fire,
This trembling hand and drooping lyre
Have yet a strain for Thee!

Yes, broken, tuneless, still, O Lord,
This voice, transported, shall record
Thy goodness, tried so long;
Till, sinking slow, with calm decay,
Its feeble murmurs melt away
Into a seraph's song.

Sir Robert Grant (1785-1838)

I have read of a very strange speech that dropped from the lips of Epictetus, a heathen. "If it be Thy will," says he, "O Lord, command me what Thou wilt, send me whither Thou wilt; I will not withdraw myself from anything that seems good to Thee." Ah, how will this heathen rise in judgment at last against all those who are partial in their obedience, who, while they yield obedience to some commands, live in the habitual breach of other commands!

Thomas Brooks

THE
GOSPEL STANDARD
AUGUST 2014

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

ART THOU HE?

Sermon preached by G.D. Buss at Swavesey Chapel, on October 20th, 2013 (published at the request of the Swavesey friends.)

Text: "Art Thou He that should come, or do we look for another?" (Matt. 11. 3).

John the Baptist was among that noble category of believers in the Old and New Testaments who were found in prisons for Christ's sake. We could name several whose profession shone in such a place; Joseph's did, Daniel's did. And here, good John the Baptist was "a burning and a shining light," as our Lord said of him later in this chapter. These godly men were imprisoned for conscience's sake. They would not buy the truth and then sell it on for ease and for temporary release, the truth being so dear to their hearts they dare not part with it, because soul and all was at stake. They had received into their hearts the truth in the *love* of it. And dear friends, you and I will only cleave to the truth as long as we have the *love* of it in our hearts. Such will be the opposition to the truth, and the cross-currents in your life which will come against it. But if the truth is not received in the *love* of it in your heart, you will barter with it, you will sell it, and you will depart from whatever profession you made of it. Solemn thought!

Now dear friends, it brings it very close to us personally, does it not? Have you and I in our hearts the *love* of the truth? Has the Holy Ghost put it there, as it was in the heart of the Psalmist, the fire that was burning in love and in zeal? Or is it just in our head, just a few notions and opinions which we have heard and borrowed from others? That will not do in the time of the fiery trials and the deep waters; that will not uphold you in a prison experience. But dear friends, are we like good John the Baptist in whose heart there was the *love* of the truth because the Holy Ghost had put it there – and He preserved it? It was a fulfilment of that beautiful word in Jeremiah (and you dear godly parents, not only plead it for yourselves but plead it for your children): "I will put My fear in their hearts, that they shall not depart from Me." And God's fear has this – yes, a reverence, because He is a holy God – but there is a warmth in it, there is love in it, there is something that the soul embraces in it.

Now this is what John the Baptist had, and all his prison experience could not take it from him. All Herod's animosity, and later Herodias's cruelty, could not take this from him. He had that which could not be severed from him, even by death itself. Ah, he had the work of grace in his heart begun by the Holy Ghost; in his case miraculously so, in the very womb of his mother Elisabeth, while he was yet there. For we read that at the very sound of the name of our Lord Jesus Christ he "leaped in the womb." We are told he was filled with the Holy Ghost. So when he was born in this sin-cursed earth, he was born not just naturally, but born again spiritually, which none of us here were. Some of us hope we have been born again since, and bless God if that is so. But John the Baptist was filled with the Holy Ghost from the womb – a most remarkable man; the whole of his life given over, as it were, in the fear of the Lord.

But what was he doing in prison? What was he doing there? Well, Herod had taken the wife of his brother Philip, a woman called Herodias. And John the Baptist, being the true servant of God that he was, would not shun to declare the whole counsel of God in this matter. He told Herod to his face that he was committing sin. He was transgressing the law of God, and he was committing the sin of adultery by coveting another man's wife, and taking her from another man to himself. And Herod was so angry that anyone should withstand him to his face like that, instead of falling under the message, he put the messenger in the prison. And that is the spirit of the age in which you and I are living this evening hour, and beware it is not your spirit! If you resent the preaching of the Word, resent the message that God sends from this pulpit or whatever pulpit you may hear the servants of God from, or wish that man would not come, wish he would not declare these things, your language is, We don't want to hear them. Well, you are no different to Herod if that is the case. O may God deliver you from Herod's end; it was a very terrible end that man had. May He deliver you from it.

Here then was John the Baptist in prison for the truth's sake. But there were three things, no doubt, that must have troubled him very greatly and perhaps gave rise to this question that he sets before us here: "Art Thou He that should come, or do we look for another?"

The first thing that must have troubled him was that *suddenly his ministry was cut off.* He had been wonderfully successful in God's hand. God had greatly blessed the dear man. Many had been turned from the powers of darkness to wait for the coming Saviour under John's ministry. But now suddenly all that came to an end, and there he is shut up in a prison cell, confined, no longer to go out and proclaim the truth and call men to repentance and faith, and point to the coming Saviour, the One who was now in their midst. This was a great trouble and trial, no doubt. A very active man suddenly put in a position where he could literally do

nothing. And friends, Satan is not slow to take advantage of such times in the lives of God's dear children, perhaps when affliction suddenly comes and they are laid aside. Ah, then it is a great testing time, because the devil will not be slow to take advantage of it. Here is the first thing then that troubled God's servant John the Baptist.

The second thing that troubled him was *the lack of success in his ministry.* Although there had been success among many, yet in general, *in general,* the generation in which he was living had no ear for what he had to say. Even as the Lord Jesus says later in this chapter, John was the one that was sent, as it were, to proclaim judgment and bring sinners to mourn over their sins. And the dear Saviour was the One that was sent, yea as a dear Comforter Himself, blessed Man, blessed God that He is! But our Lord said, like those children in the marketplace, "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented," for the words have been of no effect under the ministry.

Friends, they were under the *best* of ministries – this able man, John the Baptist, and the most perfect of all Preachers, our Lord and Saviour Jesus Christ – and yet they were indifferent to it. Now before you say, Yes, but only those with a hearing ear can hear savingly – I know that, I believe that from my very heart, and the Lord said it later on: "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight." But friends, does that leave the unregenerate heart of a sinner guiltless, exonerated? Of course it does not. It only displays the dreadful nature of man. He has no heart for Christ, he has no time for the Word, he has no ache after the gospel, he is indifferent to it. "We will not have this Man to reign over us," is his cry. And that, dear friends, is his condemnation unless God sovereignly intervenes with the grace of which our Lord speaks later.

Friends, do listen! Some of you have heard *thousands* of sermons. You have had much better preachers than this poor man who has come into this pulpit. They have proclaimed law and judgment to you, and the gospel; you have heard both sides of it, sin and salvation, but you have not mourned, you have not wept, your heart has not broken, you have not rejoiced either. *Why is it?* Why is it? Well, there is a condition which the godly Puritans used to talk about – gospel hardened. You know what the minister is going to say, you have heard the line of truth so many times, and thus it falls on deaf ears, and dead hearts, and unfeeling consciences. And in that spirit of slumber, you are slumbering away your life until the Bridegroom cometh. "Go ye out to meet Him," and you will fumble, friends, for oil in your lamps which you have not got. And the door will be shut, and you will be shut out, and you will remember the

sermons you heard preached. You will! Solemn, is it not? No wonder the Lord said, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! woe unto thee, Capernaum!" And would He say to some in Swavesey chapel tonight, "Woe unto thee"? This is what concerned dear John the Baptist: the lack of fruit, the lack of success, the hearts he had not seen changed, the lives he had not seen altered, the sinners not plucked as brands from the burning, the self-righteous not made guilty sinners in their own sight. This burdened him with a great burden.

The third thing that burdened this godly man was this: he had the same complaint that Job had, "Oh that it were with me as in days past" (cf Job 29. 2). *He could look back to better days spiritually,* days when, like a lamb, as it were, he leapt around in those days of his early love, days when he felt the sweet liberty of the Spirit. But now those golden hours seemed to have departed, and the cold prison cell around him was but a picture of the coldness and deadness that seemed to be descending upon his heart. And the devil and unbelief were coming in with ifs, and buts, and hows, and whys, and wherefores. Is this One, of whom you have been preaching, the Christ? Is He? Are you sure, John? Are you not deceived in this? And ah, you say, Well he should have known the answer. But dear friends, I will tell you this – if ever Apollyon has got his feet on you for a moment, you will not find it so ready to answer. You will not! And John the Baptist was in a condition not far off from that. "Art Thou He that should come, or do we look for another?"

Now, come to the positive side of it. There is a very wonderful side to our text. See now the positive side. I have shown you the negative side, and we should do that, but we cannot live on negatives. In the end we want a blessed positive of the Holy Ghost, to bring near the remedy to all I have set before you this evening. And the first thing positive we notice is this: John knew where to take his perplexity. He went and told Jesus. He could not go literally, but he sent his two disciples with this question. Friends, he knew where to *go with his perplexity.*

Have you got a perplexity tonight? It may be a soul matter. It may be the same as John the Baptist, "Am I His, or am I not?" Am I deceived? Are these things real? Am I a right character? Or it may be you are perplexed in some matter in providence, you know not how to handle the matter that lies before you this coming week in the family, or in the business. I know not, but your God knows, and you know. Well dear friends, where do you go with your perplexities? And you dear younger friends, where do you go with yours? O perhaps you say, I do not need to go anywhere; I know what to do; I am quite well aware of how to handle matters and to manage my own way this coming week. My dear friends, you may suddenly come into a spot where all your wisdom is swallowed up and you cry out like Jehoshaphat, "Neither know we what to do." Then may you be like good John the Baptist; he

went and asked Jesus. And you will be thankful if that is so, that that God whom you have slighted is still willing to hear the first cry of a sinner coming for the first time, seeking His help.

"Long we either slight or doubt Him,
But when all the means we try
Prove we cannot do without Him,
Then at last to Him we cry."

And dear friends, I tell you that is the mark of a child of God. You *cannot* do without Christ. And there is the dividing line down this congregation tonight; and it is not for me to separate the living from the dead. I could not do it rightly; I would be bound to make a mistake. You must not rest on man's opinion. But I can put this down as a marker in the Word of God this evening hour: friend, if you can live without Christ you *are without* Christ. You are in that solemn condition in Ephesians 2: "Having no hope, and without God in the world." It is very solemn. And if death should find you like that, it will find you lost, and lost eternally. But are there those here tonight and you cannot do without Him? You are forced to your knees with your sense of sin, and your burdens, your temptations, your trials, your tomorrows. If you cannot do without Him, then bless God for it. Bless God for it! Others may do without Him, with whom you have to do at work, at school, at college; but you bless God if He has made you one of those favoured characters who *cannot* do without Him.

I have often thought of how Joseph dealt with his brethren. You know, there was always a reason for them to come back to him. He holds onto Simeon, so they have to go back to get Simeon some day. Yes, they will have to go back. Then Benjamin has to come, and of course if Benjamin goes they have to return him to father Jacob and, yes, they have to keep coming and going; and lo and behold, Jacob has also to go. There was always a reason why they should keep coming, until at last they settle with Joseph in Egypt. A type, dear friends, of that heavenly Joseph. He will keep you coming again and again and again, here below, until at last you settle with Him in glory above, where there is no more going out or coming in. But bless God, O bless His holy name if you are among those people who *cannot* do without Him. Bless God for it! John the Baptist was just such a man. He sends this message, "Art Thou He that should come, or do we look for another?"

And then the next thing we notice is this: that the Lord Jesus Christ did not resent this question. It is very wonderful that, you know. There are times when we are rebuked for unbelief, and rightly so; unbelief is not a grace. But dear friends, the Lord discerns when His dear people are grievously tempted, when they are overshadowed by the darkness of the evil one. Now, He has a very special regard for those in that condition.

He Himself who "suffered being tempted, He is able to succour them that are tempted." And if you are in that condition tonight, dear friends, the devil may say, You cannot go to the Lord like this; you have to go in faith and hope and love, and you have to go without any doubts and fears. Well, the devil is a liar. Friends, go as you are, as God may help you!

> "Trust in Him, ye tempted saints;
> Tell Him all your sad complaints;
> He a present help will be,
> Give you strength and victory."

He is a wise Physician; He understands your disorder; He knows why you are cast down; He knows why these things are pressed in upon you. And He has not got an unsympathetic ear to it. He waits "to hear the groaning of the prisoner; to loose those that are appointed to death."

"Art Thou He that should come, or do we look for another?" Another? Does not this stir a chord in your heart? Another Jesus to the One you have already proved? Ah now we come down to realities, do we not? What have you proved of Him? And would another Jesus do for you, than the One you have already proved, tasted, handled and felt of the good Word of Life? O John, you have proved Him. O but he said, I am not in the same place that I was when I *did* prove Him. And he was not the only one, was he? Jeremiah: "I sink in deep mire," said the dear man. Elijah, after all those wonderful events on Mount Carmel we find him under a juniper tree in a wilderness: "Let me die and not live, I am not better than my fathers.... I only, am left," he said. What a depressed state to come to!

But you know, friends, it is often the way when you have been greatly favoured that sometimes you come into an opposite experience, even as it was with the dear Saviour, that holy, harmless, undefiled, blessed One. One day we read of Him at Jordan, baptized there, the dear Son of God immersed beneath the stream, the Holy Ghost descending upon Him like a dove and the voice of His Father, "This is My beloved Son, in whom I am well pleased." O what a blessed, blessed moment for the dear Redeemer! And then we read, almost the very next verse, "Then was Jesus driven into the wilderness to be tempted of the devil." What a contrast! *What a contrast!* And if you are in poor John's condition tonight there is a dear Saviour who understands where you are; He understands where you are. And bless His holy name, this is all the more reason for you to go with your cast down condition, and like good David in Psalm 42, take up that language, "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise Him, who is the health of my countenance, and my God."

"Art Thou He that *should* come?" Why does John use this word "should"? I believe there are two blessed reasons for this. First of all, John was a man of the Old Testament and he knew what the types and the shadows of the ceremonies meant. He knew they pointed to One who was yet to come, whose blood was to be shed, an atonement to be made, the Lamb slain from the foundation of the world. John knew there was One who *should* come, because the Word of God said He *would* come. And John knew that God could not and would not lie. He *should* come. And the dear Saviour Himself, when He spoke to the two on the road to Emmaus, took up the similar language concerning Himself, "Ought not Christ to have suffered these things, and to enter into His glory?" "Ought not?" "Thus it behoved Christ to suffer." Because the Word of God in the Old Testament in all its promises and prophecies and ceremonies demanded it should be so, and He came to do His Father's will in that respect, and in many other respects also.

Secondly, it went even deeper than that. Although John was a man called by grace from the womb, that call by grace had taught him very clearly that he needed a Lamb, he needed an Atonement, he needed a Substitute, he needed a Surety, he needed a Saviour; and was this the One? And friends, this is the message of John: O we need One. I cannot get to heaven without One, he would say. If this is not the One I must look for another. But no, blessed be God, he did not need to look for another. But are you well persuaded of that this evening?

"If ever my poor soul be saved,
'Tis Christ must be the way."

You need to "Behold the Lamb of God, which taketh away the sin of the world." "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else," says the dear Saviour.

"Art Thou He that *should* come?" O this blessed certainty here! John knew He would come, although at the moment he was in doubt about whether this was the One. O do we look for another? Now John, do you need to look for another? Look how the dear Saviour answered him: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." John, who could do this but that One you are seeking for, looking for, preaching and waiting for? This is Me, John; I am the very one. O He opens the eyes of the blind. Can you say that tonight? "I once was blind but now I see." You were blind to your need as a sinner and blind to the beauties of Christ, but now your eyes have been opened. As an open-eyed sinner you are seeking mercy in a precious Christ. Bless God if your eyes have been opened.

"The lame walk." Ah friends, we need that, do we not? Like poor Jacob we often halt upon our thigh. There are many things that happen

in our lives that have left some lame conditions, but ah, He can heal even that. "The lame walk."

"The lepers are cleansed." Poor, leprous soul, that leprosy of sin in all your veins and arteries – deeper than that – in your very soul and mind. O this dear Saviour has an answer to it – it is His precious blood.

> "'Tis Jesus blood, that crimson sea,
> That washes guilt and filth away."

O however leprous you may feel tonight, this is the answer: "The blood of Jesus Christ His Son cleanseth from all sin."

"The deaf hear." It is a beautiful word, is it not, in Isaiah 29, where we read this: "The *deaf shall* hear the words of the book"? They shall. They do not hear it until that moment of sovereign grace; they are deaf to it. But the *deaf shall* hear it. They *shall* hear it. "The hour is coming," says the dear Saviour, "and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."

"The deaf hear." Some of us can look back to those years of deafness. Yes, we sat under the best of ministries, heard excellent sermons, but we were deaf. There was no saving hearing. But ah, what a difference when that moment came when we heard for ourselves and the word penetrated all the unbelief and all the barriers Satan had erected around our soul to keep the gospel out, because the gospel is what it is in the power of the Holy Ghost when Jesus sends it. His arrows are sharp in the hearts of the king's enemies whereby the people fall under Him. And they do their work and the ear is opened. And from that moment on, you began to hear with a very different ear. You did not just come to chapel to mark the sermon out of ten: O, didn't he get on well tonight? or, not so well; and off you go in your car and that is the end of it. No longer like that! "I will hear what God the Lord will speak." That is what I have come for. Lose sight of the man. "I will hear what God the Lord will speak." "He that hath an ear, let him hear what the Spirit saith unto the churches."

And I speak to you dear younger friends. You may come into circumstances in your life, and you are perplexed and know not what to do, which way to take. Then may you come to the house of God with that hearing ear. Ask God to send into the pulpit the man who will shed some light on your path, show you where you are and what you need, and you will be amazed at what He will do. You will be amazed. Almost certainly the man will know nothing about your condition, what you are in, but the Lord who sent him knows. And you will *hear* with a different ear to what you have ever heard before. O may God give many hearing ears in this house of prayer and those represented here tonight.

"The dead are raised up." O the dead! There are two ways we may look at this. Of course, there is a third way when the Lord returns, and

will raise from the dead all of Adam's fallen race in bodies prepared for their eternal habitation. But look at it spiritually. "The dead are raised up." "You hath He quickened, who were dead in trespasses and sins." What a day that is, what a wicket gate that is through which every child of God must pass! It brings life where there was death, and the faculties of life enter the soul; seeing and hearing and feeling and hungering and thirsting even like Lazarus coming forth from his gloomy grave. Life returned to his body. And so it is in your soul when the dead are raised. It will bring you to the Word of God in a different way, it will put you on your knees in a different way. You will come to the house of God in a different way because you are alive unto God now. And your poor soul is crying out for God.

Again, "The dead are raised." Those who are slain in that spiritual sense that Hannah spoke of, "He killeth, and maketh alive." Do you know what that is when He slays every hope? Look at it in two ways, in your soul first. Under the law there is no hope for you. "The soul that sinneth, it shall die." And there you are, a slain sinner, no hope there at all, guilty.

> "And if my soul were sent to hell,
> Thy righteous law approves it well."

But when that moment comes of gospel deliverance He raises you up to a good hope through grace, sends some sweet promise, some sweet invitation, some sweet visit to your soul, and you see a way of escape in a precious Christ. "The dead are raised up."

It is also sometimes true in providence. Sometimes God puts His people in a condition, not unlike John the Baptist, when they are in prison, there is no way out, and any hope of deliverance is slain. "The dead are raised." Hannah knew it. She was killed to any hope in self in that matter that exercised her. But He made alive; she was made poor, but He made her rich; He brought her low, but He lifted her up. She was a beggar on the dunghill in her feelings, but she was set amongst princes. That is the God of our text.

"The dead are raised up." And it is very wonderful you know, when you are in a particular path when God is pleased to give you a word. And be careful – some people will take a word to themselves – I am not talking about that. For we know "where the word of a king is there is power," and God sends some divine direction to your soul concerning your path, and it raises up *hope* and expectation. Yes. I remember one day in my life when something in the family took place that brought O such a shadow over us – disappointment, discouragement, shattered hopes. I sat down in my study in despair. And the Lord spoke, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory

of God?" And you know, within an hour the Lord began to work. Friends, I tell you He still raises the dead even now – do not despair! O says the devil, Do not pray any more about it. Do not despair. "I'll not despair, for who can tell?" *"Who can tell?"* Pray on; press on. "With God all things are possible." And whilst we cannot dictate (we must not do that; we are subject to the sovereign will of this blessed Jesus who does all things well), but He will be enquired of. He has not forbidden you to pray; He has not shut the door against you – no. "The dead are raised up."

"And the poor have the gospel preached to them." Spoken of in Isaiah 55, "He that hath no money; come ye ... buy wine and milk without money and without price." Now if you went to the market in Cambridge without any money in your pocket to go and buy, they would look on you as a fool. But in Christ's market that is just how you have to go; no money, no currency, all you can bring is your need, your want – that is just how Jesus deals in heaven's market place. That is the currency – your rags for His riches, your poverty for His grace. Yes, your sins for His mercy. That is His currency.

"All the fitness He requireth
Is to feel your need of Him.
This He gives you,
'Tis the Spirit's rising beam."

O poor sinner, that you could see that tonight! You are so legal, and so am I, by nature. You want to bring something – a good frame, a good feeling, a good thought, a good word, a good reputation – and bargain with the Saviour. And He keeps at a distance. He will not deal with us on that ground. It is:

"Convinced as a sinner to Jesus I come,
Informed by the gospel for such there is room."

And so there is. "The poor have the gospel preached to them."

And then the dear Saviour crowned it with a word especially for John. Ah, the Lord knew this downcast spirit he was in. He knew the fears that were surrounding him, and how the devil for a moment had got the better of him. And He sends such a word, "Blessed is he, whosoever shall not be offended in Me." John, do not be offended at the chain that holds you, or the prison door that shuts you in, or the reason for which you are there. Do not be offended. It is for Christ's sake – the best of all reasons. You are the King's prisoner, not Herod's; you are Mine. You are there for the gospel's sake. Soon your captivity will turn. Soon your race will be done. Soon you will exchange this life for the eternal. Do not be offended! O, says Paul, "I am not ashamed of the gospel of Christ." Are you ashamed of it? Ah, when you leave this chapel tonight,

and you will go your way tomorrow in all your various ways, will you want it to be known where you have been this evening hour? When you are asked, What did you do yesterday? Would you tell them, or do you hide it? Ashamed of it. Whosoever shall be ashamed of Me and of My words, of him will I be ashamed, in that day of My coming. Very solemn. O friends, may we know that language:

"Ashamed of Jesus! that dear Friend,
On whom my hopes of heaven depend!
No; when I blush, be this my shame,
That I no more revere His name."

"Art Thou He that should come, or do we look for another?" Now your opening hymn (981: "Why should I yield to slavish fears?") preached the sermon that I have been trying to preach this evening. Look back, dear friends, those answers to prayer you have had, those sweet tokens He has given you, those evidences that you dare not deny, which gave you good hope in that day when they came.

"Count your many blessings," one said,
"Name them one by one,
And it will surprise you
What the Lord has done."

Jeremiah said, "Make thee high heaps." Gather the stones together and you will be surprised how big a heap you may gather together tonight if you begin to sit down and review what He has done for you. And having done so much for you thus far, will He abandon you now?

"And can He have taught me to trust in His name,
And thus far have brought me to put me to shame?"

Never – never, no never. Then poor, downcast soul this evening, take courage from the answer the dear Saviour gives to imprisoned John. O when this message came back, how that dear man must have rejoiced. O, I am not deceived after all. "This is my Beloved, and this is my Friend"; this is my Jesus who has spoken to me. None could speak like this; none could deal with sinners like this. "This is my Beloved, and this is my Friend, O daughters of Jerusalem." O that it might kindle in your heart and mine a love tonight that will not be extinguished.

"Art Thou He that should come, or do we look for another?" Hear Peter's answer: "We believe and are sure that Thou art that Christ, the Son of the living God." How did he learn that? "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." "Who maketh thee to differ? and what hast thou that thou didst not receive?"

May God add His blessing. Amen.

THE WORK OF THE HOLY SPIRIT

An address given by John Harwood, 1958

I am increasingly convinced of the necessity of the Holy Spirit's work. We have no means whatever of coming to a saving knowledge of the Lord Jesus Christ but by the Spirit's teaching, and therefore we have no more of true religion than what we receive by His gracious ministrations in our souls. Reason can never take the place of the Holy Spirit. It is His divine prerogative to take of the things of Christ and to show them to His people. It has seemed proper to me, after some considerable exercise, to draw your attention to the work of the Holy Spirit, and to base my remarks upon what the Saviour said to the disciples, and through them to the church, in His valedictory discourse recorded by John in chapter 16, verses 8-11: "And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgment, because the prince of this world is judged."

You remember the circumstance under which this gracious word was spoken. The disciples were stunned at the prospect of losing their Lord and Master, neither could they reconcile it with their best interests, but the Saviour said to them, "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." It was expedient for Christ Himself to discharge His offices that are peculiar to His glorified state. His exaltation is expedient for His people in every age, for unless He returned to heaven with the merit of His sacrifice, to present it before the Father for the Father's acceptance, the Holy Spirit, the blest Paraclete, would never be sent to minister to the people of God. And we are so dependent upon the Holy Spirit, for it is given to Him, and to Him alone, to make the things of the gospel a living power in our souls.

It is very important for us to have right thoughts of the Holy Ghost or Spirit. He is spoken of properly as the third Person in the ever-blessed Trinity, but that should never encourage the thought that He is inferior to the Father, or to the Son of God. He is equal in eternity, in essence, in attributes, in glory, in every sense with the Father and the Son of God. Neither are we to suppose that the Holy Spirit supplants the Person of Christ in the matter of salvation. It is His to take of the things of Christ and reveal them to His people, to guide them into all truth, to make Christ a matter of living faith and experience, but He never supplants the Lord Jesus Christ. The Saviour said of Him, "He shall not speak of Himself." His province was and is to speak of Christ, and His design in taking of the things of Christ and revealing them to poor sinners is the salvation of

the church of Christ experimentally, and the glory of God in their salvation.

The Saviour summarises certain aspects of the Spirit's operations, as He says here, "When He is come, He will reprove the world of sin, of righteousness, and of judgment." "And when He is come." He came because He was sent, and He came to deal with those matters that are made of vital importance and solemnity in the experience of the sinner when he is born again of God the Holy Spirit. He is sent to bring home to their conscience these realities – death, righteousness and judgment. Before I notice this aspect of the Spirit's work, you will observe that the Saviour said "to *reprove* the world of sin, of righteousness, and of judgment." The word "reprove" in the margin has an alternate rendering – "convince." It will be better to use the word *convince,* than reprove. Reproof is quite natural to conviction of sin, but not as natural to righteousness and judgment as the marginal reading – convince. To save confusion then, we read, "When He is come, He shall *convince* of sin, because they believe not on Me."

Unbelief is a terrible sin. It is a sin that God marks out for His displeasure at times in a particular way. There is an awfulness in all sin. There is no such thing as little sin. Sin is hateful in the sight of God, but the sin that has its roots in unbelief is a terrible sin. It despises the Person and work of Christ. It rejects the truth of God. It makes light of the gospel, its blessings, its ordinances and its disciples. It prefers to trust its own righteousness than to trust to the righteousness of God's dear Son. The Spirit is sent to convince of sin, the sin of unbelief. This may be true, and is true at times, in a way of judgment in some sad instances, when the Spirit convinces a sinner of his awful sin, and the arrows of God are in his conscience, and there is nothing of mercy, a certain looking for of God's judgment. It is a terrible thing, and sooner or later every unbelieving sinner will know it, either in this life or in the judgment, for they shall all be convinced of sin.

But God has an eternal interest in the objects of His love. For them He has given His only-begotten Son. For their salvation, in an experimental sense, the Holy Spirit is sent to convince them of their sin of unbelief in a way of mercy, that is for the purpose of mercy being shown to them. And when the Spirit convinces of sin, He will set those sins in the light of God's countenance in our conscience. He will not only convince us of some sins, but of the sin of our nature, that it is incapable of anything but sin. It will probe to the very bottom roots of our activities, and while we may not at such a time know the language of Hart, we shall know the experience:

> "Shocked at the sight, we straight cry out,
> 'Can ever God dwell here?'"

Mercy will not only be felt to be desirable; it will be felt to be absolutely necessary, if ever our souls are saved from death, destruction and despair. Without conviction of sin by the Spirit, there can be no repentance, and where there is no repentance, there is no forgiveness. We can never repent of what we have never felt, never realised as being sinful in the sight of God. And even with conviction of sin, something else is necessary to gospel repentance, even a sight of Him whom we have pierced by our sins.

> "Law and terrors do but harden,
> All the while they work alone;
> But a sense of blood-bought pardon
> Soon dissolves the heart of stone."

When the Spirit is pleased, then, not only to show us our sinnership, but to give us a believing, unctuous sight of Him whom we have pierced, that will give us to mourn over our sins and after Christ, and the Spirit alone is the Author of this.

But the Spirit is also sent to convince "of righteousness, because I go unto the Father." Conviction alone would produce despair, but God the Holy Spirit designs the salvation, not the despair, of those whom He is pleased to teach, and in whose hearts He intends to operate. He convinces of righteousness – the righteousness associated with the Saviour's return to heaven. This seems to have two applications. In the day of Christ's ministry and immediately afterwards, the Lord Jesus Christ was the object of scorn and of ridicule. They spoke of Him as a willing associate with publicans and sinners, that He cast out devils by the prince of devils, and that in the end He came to death with malefactors, so that with the Jews in particular, His name and His gospel was an offence. It is a part of the Spirit's work in dealing with Jews as well as with others, to convince them of the holiness of Christ's Person, and the righteousness of His cause in redemption and in salvation. Today men have no better thoughts of the Lord Jesus than men had in those days, the degrading thoughts that are given expression to in respect to His divine Person, His mediatorial work, the character of His intercession. The reality of truth would seem to suggest that many thought of Him with only thoughts that He may be, or not be a good Man; but when the Spirit of God comes to these people in a way of mercy, however contemptuous their thoughts have been, He will by experience and in truth convince them of the holiness and righteousness of Christ's Person and work.

But it has another application. "To convince of righteousness, because I go to My Father," even the imputation of that righteousness which the Saviour has wrought out and brought in, for the benefit of His church and people. The Apostle Paul, in his epistles, speaks with no uncertain knowledge as to this truth. To the Corinthians he said, "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"; and we might add, to those who have no righteousness of their own. The same truth is borne out when he said to the Romans: "For what the law could not do, in that it was weak through the flesh" – not that the law is weak in itself. The law is good, and holy, and just; it has power and authority to consign to destruction. Its weakness lies in the sin of the sinner, for the law of God could never justify a guilty sinner. But says the apostle, and that by inspiration, "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." That righteousness is the fruit of His perfect obedience and sufferings, which were vicarious, the merits of His death, the efficacy of His blood, and the triumph of His sacrifice. Righteousness justifies the ungodly. Righteousness gives the possessor a title to gospel grace and the glories of heaven, liberty to pray, liberty to plead, and liberty to trust in Him. He is sent to convince of sin, and of this righteousness.

Now I can quite believe there may be some who could say, I believe these things as far as they apply to those who really fear God in spirit and in truth, but as for myself, I can see so many reasons why I cannot hope that His righteousness shall be imputed to me; so great is the guilt of my sin, so real is my sense of unworthiness, so great is the prospect of life, of death, of judgment, that I cannot see how such a righteousness could ever be true in its application to me. This is the reason why the Saviour sent the Spirit to convince of righteousness, "because I go to the Father." He will convince those people who are convinced of sin that the blood of Christ is more efficient to save than their sins are to condemn. He will convince them that God receives the sinner on the grounds of Christ's merit, and not on the ground of our personal sense of unfitness, neither is there any person that can convey and bestow this righteousness to the soul but the Holy Spirit.

But He is sent also to convince of judgment, because the prince of this world is judged. When the Spirit of God begins and carries on His work in the soul, He makes the soul sensible there is a judgment, but He raises up in their heart, through the righteousness of Christ, a hope, a solid hope, that they shall not come into judgment, that is unto condemnation.

But the judgment here that the Saviour speaks of is what is past, not what is to come. It is a judgment that has been accomplished, as the Saviour said just before: "I, If I be lifted up from the earth, will draw all men unto Me." And in connection with that He said, "Now shall the prince of this world be cast out." In the death of Christ, Satan, the prince of this world, was arraigned, and judged, and condemned; he was judicially defeated in his object to overthrow the kingdom of Christ and

the hopes of His people, and the Spirit is given to convince believers that this judgment is accomplished in the death of Christ. As a consequence, all judgment and condemnation is committed to the hands of the Mediator, our blessed Redeemer. Satan can never again fix his hold upon the people of God. We realise Satan tries. He harasses, he condemns, he allures, but never again will he be allowed to have dominion over the souls of them for whom the Saviour shed His precious blood, and to whom righteousness is imputed. They are the Lord's free men and, "if the Son shall make you free, ye shall be free indeed." But mark this, your freedom was bought at the price of the Saviour's sufferings and death. Satan was judicially defeated; his end manifestly is yet to come.

In bringing these remarks to a close, may I say to my brethren in the ministry: Acknowledge and honour the Holy Ghost in your souls and in your ministry. Seek of Him the preparation of the heart and the answer of the tongue. Seek His blessing, not only in your room, but when in the pulpit, to prosper your labours, however feeble they may seem to be. It is the power of God that makes them useful.

And to you, my friends, I would fervently say, Seek a Holy Ghost religion. You may obtain a religion by environment, and upbringing, and emotion, and sentiment, but that will never stand you in stead when God begins with you. Do not accept deliverance except there is the application of Christ's sacrifice to your soul, and be assured of this, that what He gives, though it will be tried, will stand the fire. A Holy Ghost religion is better than an outwardly-organised religion. The religion of God's people dwelling in unity will give an internal defence against the world, better than that which simply stands in an outward acknowledgment of certain forms of doctrine. May God add His blessing for His name's sake. Amen.

PREPARATION FOR THE PULPIT

Written by J.K. Popham in 1909 in answer to a question whether ministers should use notes in the pulpit or not.

It is necessary for a true minister to depend only on the Spirit for a "door of utterance" in the pulpit. He is taught to do it. He aims to speak the things of God, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." The things which his heart bubbles up with touching the King, he speaks. In his own measure, he can use as his own Peter's bold language to the high priest and his companions in persecution: "We cannot but speak the things which we have heard and seen" (Acts 4. 20). A true minister firmly believes that Paul's planting and Apollos's

watering can only bear fruit by God's giving the increase. Thus his eyes are on the Lord for a blessing on his preaching, that he may lift up Christ, and declare the testimony of God with "great plainness of speech," "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." And the minister who expects to succeed spiritually in the ministry without this dependence walks in the vanity of his own foolish heart.

But this dependence on the Spirit, who separates men for the work whereunto He has called them, in no way militates against a *diligent, prayerful study* of the subject a minister is to handle in the pulpit. He is, as a labourer, to compare scripture with scripture, to store his mind with such matter as he may deem necessary and suitable to his congregation. This closet labour will be attended with prayer, sighs, sense of unworthiness for the work, of ignorance, inability, dryness, coldness, fear of error, fervent petitions for life, light, understanding and unction. What solemn hours will a true minister often thus spend over a sermon he is to preach! What longings the servant of the Lord has, not merely to speak *about* the truth, but to preach even as Haggai preached: "Then spake Haggai the Lord's messenger *in* the Lord's message unto the people" (Hag. 1. 13). So to preach is to be as God's mouth, and is ever attended with labour.

As to myself, I have never used notes. But some of the most honoured servants of Christ have done so. I remember hearing our late friend Mr. Hemington say that Mr. Philpot advised him to make notes when thoughts came to him on a subject he was to preach upon. But whatever questions, judgments and prejudices for and against the practice there may be, there can be no doubt as to what the Scriptures lay down as the bounden duty of every God-ordained minister.

Let all who have "addicted themselves" to the ministry read attentively and often the ministerial Epistles to Timothy and Titus. "Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." A bishop must hold "fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." With these solemn and awful passages –

directions and commandments – how can rightly-exercised men do other than by study and prayer endeavour to obey them, however feebly? However difficult study may be to us, owing to early habits of life, our aim should be, and will be as led by the Spirit, studiously to "wait on our ministering." We have known some who have used as a covering for lack of diligence in the work of the ministry Luke 21. 14, 15; but it is really no shelter. It refers not to preaching, but persecution; not to an hour fixed and known for a service, but to the cruel and capricious wills of persecutors; not to a chosen subject to be handled before the children of God, but to questions, accusations, indictments, perhaps also blasphemies against their Lord. In such an event He bade them not to be anxious how they would fare, for He would be at their side; nay, His Spirit should speak in them.

The proper exercise of our faculties – intellect, judgment, memory – in the sacred things of God for the work of the ministry is not contrary to a lively and deep sense of dependence on the Spirit and waiting on God. The ancient preacher, with all his wisdom, "sought to find out acceptable words." Entering into the deep things of God, and communion with Him in them, consists much in His Spirit moving, stirring, drawing the thoughts of His children to them as He reveals them in His own light. And thus are the Scriptures searched and meditated upon. And when this is done with respect to a sermon to be preached at a given place and time, then the God-sent minister is studying to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." Who but one so exercised, thus studying, can tell, or even enter into the awful weight of the ministry, as he views and feels the importance of saying the thing that is right of God; or into the fear he feels lest he should but darken counsel by words without knowledge? How he will prayerfully compare any thought he has, any word he may contemplate saying, with the Scriptures! How fearful he is of putting anything before his people that is not gold, silver, precious stones, thus building on a good foundation that which will not bear the testing fire which is to try every minister's work – *work,* not unconsidered, undigested utterances – of what sort it is. And all this is much, very much more than an anxious care of getting through the service; it is labour, labour in the Scriptures, on the knees.

In close connection with this exercise, some real ministers have laboriously written out fully all their sermons, sermons which now enrich our bookshelves. Others again have made only notes, which doubtless they may have used without offence, if they were enabled to depend alone on the Spirit for all the unction and usefulness of their ministry. But even so, half a grain more faith would have relieved them of their fear of the effect of a bad memory, and removed that mountain; but this would not have relieved them of labour in the study.

THE TRIALS OF A MINISTER

From a sermon by John Newton (1725-1807)

We are tried in private. I should be happy indeed if I always felt the comforts of those truths which I trust at times comfort many of you when I set them forth here. But if any of you know what it is to groan under the power of unbelief and indwelling sin, deadness in prayer and even unwillingness to pray, coldness and confusion in reading the Scripture, be assured that preaching with some earnestness and apparent pleasure at times does by no means secure us from these groanings. One of my greatest trials is the difference between what I may seem to be in public, and what I feel myself to be in private, which has made me often ready to compare myself to a player on a stage.

We are tried in the pulpit: a consciousness of the weakness and unskilfulness of our best attempts, the evils that beset us in our most solemn services, a conviction how far we fall short ourselves of what we propose to you, and sometimes a straitness and dryness of spirit when we must speak, though we know not what we can say. If private believers are not in a frame of mind to speak they may keep silence, but ministers are like post horses – when the hour comes, they must set out, whatever disadvantages attend the journey.

THE PLUMBLINE

By Edward Carr of Bath (d. 1920)

"Amos,what seest thou? and I said, A plumbline" (Amos 7. 8).

The Lord granted to Amos a revelation of Himself and enabled him to see exactly what was in His hand. "Behold, the Lord stood upon a wall made by a plumbline, with a plumbline in His hand" (verse 7). Now, we cannot tell what is in the Lord's hand until He Himself shows us (verse 4). It is important to notice the place where the Lord revealed Himself. He stood upon a wall made by a plumbline, and therefore perfectly upright, according to His own rule. It was not daubed with untempered mortar (Ezek. 13. 10), nor was it out of square. It was rightly built, and the Lord was there testing it with His line, and vouchsafing His presence in a way of judgment.

A plumbline is a cord with a weight at the end to keep it taut, used by builders as a rule by which to test the uprightness of their work. To this end it must needs be applied. A broken line is of no use at all, and a knotted one with joins is a very imperfect instrument. If the builder of

a wall neglects the plumbline, he will most likely be out of the perpendicular, and if unskilful the result will be an unsightly and useless "bowing wall" (Psa. 62. 3), just ready to topple over.

In the application of this instructive figure to spiritual things, we may consider, first, the line; and then secondly, its use.

I. *The Line*

The Lord declares that judgment shall be laid to the line, and righteousness to the plummet (Isa. 28. 17); in order that "refuges of lies" may be made manifest, and walls "daubed with untempered mortar" be swept away. The plumbline in the Lord's hands, which He Himself applies, is:

1. *His Word,* as used by His Spirit for trial and testing. The doctrine of the Word is the line by which our views of the truth must be tested, and if any opinion does not lie straight with this, it is erroneous. The experience described in the Word is the line by which our state in the sight of God must be put to the proof. Comparing ourselves among ourselves, we are not wise (2 Cor. 10. 12). The comparison must be with the line of experience laid down in the Word; and whatever does not accord therewith stands only in the flesh. In the same way, the precepts of the Word are the tests of our practice, whether it is upright or not. An upright walk corresponds to the precepts of the gospel.

2. *The example of the Lord Jesus* is the plumbline. The question is a close one: Are we following His steps (1 Pet. 2. 21) as true disciples? If we consider His sufferings, we find the bitterest drop in His cup of sorrow was the hidings of His Father's face. "My God, My God, why hast Thou forsaken Me?" (Matt. 27. 46). Is it not so with us? If we are made partakers of His sufferings, we shall be of His consolations also (2 Cor. 1. 7). His consolations consisted in doing His Father's will, in secret prayer, and in watching the fulfilment of His Word. This is the path all saints have trodden. Of those gone to glory the poet sings,

> "They marked the footsteps that He trod,
> His zeal inspired their breast;
> And following their incarnate God,
> Possess the promised rest."

The Word of the Father, the example of the Son, are accompanied with that inward fruit of the Spirit –

3. *The fear of the Lord,* which is the plumbline "set in the midst of Israel" by the Lord Himself. It is a "fountain of life, to depart from the snares of death" (Prov. 13. 14). The fear of the Lord creates a tender conscience, which feels acute sorrow for the least deviation from the right and straight course, as that deviation is made known by the application of the plumbline; which is thus the three-fold cord, not quickly broken (Eccles. 4. 12).

II. *Its Use*

When this line is applied by the Lord to our feelings, it shows which are spiritual, and which are only natural. For want of this application by the Holy Spirit of the plumbline of God's Word, many put darkness for light, flesh for spirit, and consider that carnal feelings are evidences of divine life. The rule, however, still is: "To the law and to the testimony, if they speak not according to this Word, it is because there is no light in them" (Isa. 8. 20). Again, our prayers are only right as they lie straight with God's Word; then are they indited by the Spirit, and acceptable to God. The Holy Spirit never teaches us to pray for what is not in accordance with His holy will, expressed in His holy Word.

If there is a daily application of this plumbline to our spirits, they will be tried whether they are of God (1 John 4. 1). We often err in spirit (Isa. 29. 24), and it is the being brought to book which makes us come to understanding. Then convinced of our error (and helplessness to rectify it), we turn to Him with the humble prayer: "Renew a right spirit within me" (Psa. 51. 10). His Word, the example of Christ, and the fear of the Lord produce deep "searchings of heart" (Judg. 5. 16), as to motives and thoughts, intents and purposes. This threefold line, well weighted with God-sent affliction and trial, is the test of the consistency of our life. "No good thing will He withhold from them that walk uprightly" (Psa. 84. 11). It is easy for people to deceive themselves on this point.

Many Pharisees, priding themselves most highly on their love to the truth, are those whose walk and conduct is most dishonouring to God, and least accords with the path laid down in the Word of God, although simple souls may be deceived. Such walk in pride, and pride is always accompanied (more or less) by hatred of others. This is the exact contrary of the humility and love which God requires and gives. The Lord uses the right material in building up His people in their most holy faith (Jude 20), and then the wall is rightly built, and stands this test of uprightness, namely, the walk corresponding to the profession.

By the same rule, likewise, testimony has to be tried. Divergencies from the straight line of the divine Word must not be accepted, even though these divergencies may correspond very well with that kind of traditional experience, which abounds in periods of spiritual declension, when people copy the form of sound expressions from one another, for lack of a true experience of the power of vital godliness. This frequently leads to a resting in false comfort, which, like an ill-built wall, is neither stable nor even. The consolations of our God alone stand the searching test of the plumbline.

A SENSE OF CHRIST'S PRESENCE LOST AND RESTORED

By F.W. Krummacher

Sometimes Krummacher's language is flowery and, of course, we only read his writings in translation, but there are some deep, vital, experimental truths

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"By night on my bed I sought Him whom my soul loveth. I sought Him, but I found Him not. 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: I sought Him, but I found Him not. The watchmen that go about the city found me: to whom I said, Saw ye Him whom my soul loveth? It was but a little that I passed from them, but I found Him whom my soul loveth: I held Him and would not let Him go, until I had brought Him into my mother's house, and into the chamber of her that conceived me" (Song 3. 1-4).

The Bride, the church of the Lord, or the individual believing soul, opens to us in the text the treasury of her spiritual experience, and displays to us glimpses of her inward conflicts, to which some amongst us will doubtless find a key in their own Christian experience. O how deep and important the truth unfolded to our view in the narration of the Bride! That which binds us to Christ should not only be the sweet savour of His benefits, but moreover the painful sense of our poverty and misery. May our meditations this day lead us to a deeper insight into the meaning of this great truth.

With continual reference to ourselves, let us consider the Bride in the fourfold state in which she appears to us in the text.

I. How she revels in spiritual abundance.
II. How she loseth what she had, and languishes in banishment.
III. How she is engaged in a fruitless search.
IV. How she findeth, never to lose again.

I. "By night on my bed I sought Him." Sought whom? "Him whom my soul loveth" – Christ, the fairest of the sons of men; Christ, the heavenly Bridegroom. Him the complaining soul had had upon her couch. Delightful figure, by which the entire blessedness of her former state is indicated! She had had the Lord upon her couch. To have the Lord upon our couch, what else can it mean than to dwell with Him and in Him, to have the most lively consciousness of His blissful presence, to enjoy His favour, to be filled with the most devout and ardent feelings of love and tenderness towards Him, and with the purest joy and delight in the contemplation of His Person, His acts and words! To have the Lord upon our couch, what is it, but to possess the assurance of His attachment and love, and an inward, joyful conviction of our interest in His promises and declarations; to be animated with devout emotions, and

with lively impulse to praise and magnify Him, to rejoice, and to exult in Him.

Let us look back upon the declarations of the Bride in the former verses of her song. When she exultingly declared, "The savour of Thy ointments is delightful; Thy name is as ointment poured forth." When she exclaims, "My Beloved is to me as a cluster of camphire in the vineyards of Engedi. Behold Thou art fair, my love, behold Thou art fair. As the apple tree among the trees of the wood, so is my Beloved among the sons. I sat down under His shadow with great delight, and His fruit was sweet to my taste. He brought me to the banqueting house, and His banner over me was love. Stay me with thy flagons, comfort me with apples: for I am sick of love. My Beloved is mine, and I am His: He feedeth among the lilies." As she thus sang and rejoiced, and when there was melody in her heart, then she had Him whom her soul loved upon her couch.

This sweet and delightful state, in which we may be said to have the Lord upon our couch, is generally experienced in the early period of conversion. Under the almighty influence of the Spirit of God, the delusions that had obscured the barrenness of our heart and life gradually melt away like snow. It rends the veil of self-deception, and before we are aware, our entire destitution of peace and joy is presented to our view, though we had till then deemed ourselves full, and in need of nothing. We feel voids that must be filled up, and spiritual wants that must be satisfied. We find it is not with us as it should be, and we become deeply impressed with the necessity of a change. Words and action, sentiments and pursuits, which have hitherto appeared correct and good, begin to disturb us, and we feel an inward gnawing like the worm that dieth not, and the fire that is not quenched. Then we run to and fro to seek a cure, and how we may still the raging thirst of the soul.

But this world is not Gilead, and its reliefs, counsels and consolations are broken cisterns that can hold no water. The stronger this feeling becomes, the greater our depression and grief, till at length there is an end of all joy, the sluices of sorrow are opened, and laughing is turned into bitter weeping. The Spirit breathes upon the soul; the icy bands of natural pride and impenitence begin to fall asunder, and the sinner beholds his misery, divested of every covering. Where now shall he look for help? Behold even here the work of grace, a hand in the cloud which guides securely, and never leads astray. He comes to Jesus, sighs and implores for mercy, and having received an answer in his soul, that sweet season commences when, like the Bride, he has the Lord upon his couch. How delightful his sensations! What a life compared with the poor, miserable existence afforded by the world!

Let us call to mind our own experience when our spiritual affections possessed their early freshness. We could then, like children, shed tears

of joyful emotion as often as we perused the Scriptures, or reflected on the faithfulness of the Lord, on His Word and history. How great was then our joy when we heard His name preached, and His people bear testimony to His faithfulness! With what ardour we were filled when His praises were sung; with what fervour we prayed, with what necessity, with what desire and love! How strongly were we then incited to speak of Him, and thought to convert the world at once, and to proclaim His name from the housetops and in the streets! Then we gloried in difficulties, that we might overcome them in the strength of the Lord; and we sought for living stones, wherewith speedily to erect a temple to our God. How incomprehensible it appeared to us that other Christians were so still, so calm and composed, that they did not participate in the fulness of our joy, or join in our triumphal song; that they even uttered sighs and complaints, while we imagined that with sighing and complaining we had forever done! Do you still recollect this time? Then, in this sense, in which the Bride in the text meant it, we had the Lord upon our couch.

This state was sweet and blessed, but the welfare of our souls required that it should not be perpetual. The Lord in His own time had to lead us forth from this Goshen of spiritual pleasures, from this luxurious pasture of mental enjoyment. For did we not surely begin to be presumptuous, considering ourselves as great saints, and distinguished from others, on account of our blissful serenity of soul? Had we not begun, while rejoicing in our wealth, to be ashamed of the beggar's staff; and had not the sense of need abated, which had compelled us to knock at the door of mercy, and to prostrate ourselves at the rich man's gate, with the poor and destitute? Was it not in reality far more our own piety and fulness of delight on which we built and rested, and for which we hoped to escape condemnation, than Christ and His merits? Were we not already seeking the foundation of our future bliss *in* ourselves, instead of *without* ourselves, in Christ crucified? And did we not love the bread with which Christ fed us, and the wine which He gave us to drink, much more than Himself? We loved and clung to Him, it is true – but with what sort of love? Was it the intense, holy, steadfast love, which is grounded on the consciousness that Christ is our Surety, who hath redeemed our souls from hell and rescued us from consuming fire? Was it a love based on the humiliating thought: I am not worthy that the sun should shine upon me, yet Christ has descended from heaven for my sake, to save my soul from hell, and to purchase it with His own life? Was it that attachment and clinging to Him which spring from the most lively perception of our entire destitution, nothingness, and impotency, and from the conviction that it is on the grace of Christ alone we exist every moment?

O no, so far our glance did not extend, neither into the abyss of our own ruin, nor into the depths of the merits of Christ. We had merely

skimmed the pool of our misery, and the unfathomable ocean of the Redeemer's love and mercy. Our love to Him could, therefore, be only superficial. Single sins had, indeed, presented themselves to our view, but not yet our entire sinfulness; this and that transgression, but not the entire desolation and corruption of our heart; one deformity and another, but not the pernicious sap which pervades us, not the whole image of Belial that we bear within us. In one word: we had adhered to Christ more for the sweet savour of His gifts than from a sense of our misery and of His being indispensable to our salvation. This was a lax and weak band, a love which every wind of temptation might destroy – not an ardent glow, strong as death, and unchangeable as hell – which many waters cannot quench.

II. But that we may attain unto that perfect state in which we cling to Christ, no longer for the mere pleasure we enjoy in His presence, but because of the misery we experience in ourselves; no longer for the apples and flowers with which He has regaled us, but because He is necessary to our eternal salvation; not for the pleasurable feelings and delightful hours enjoyed in His kingdom, but because apart from Him we feel ourselves abandoned to the wrath and fiery indignation of God, and to all the powers of darkness. That our attitude may be that of exclusive dependence upon Him; that we may hang upon His neck and say, Lord Jesus, do with me what Thou wilt, refresh me or not, fill my heart with manna, or let me suffer want – to Thee I cling; for where Thou art not, I shall perish in my misery; for out of Thee all is darkness, death and hell – that this may be our state, the Lord generally proceeds with us as He did with the Bride. In His own time He changes the sunshine in our souls into the gloom of night, and withdraws from us all consolation. "By night upon my couch I sought Him whom my soul loveth," says the Bride; "I sought Him, but I found Him not." It had become night with her, and she was forced to complain, "I have lost the Lord."

It has become night in us, in the sense intended by the Bride, when the consciousness of the blissful presence of the Lord has departed from us, and the soul no longer retains any perception of the felicity enjoyed at His right hand. It is become night when the flow of holy feeling and emotion is dried up, and our joy in the Lord and all that is His has expired within us. It is night when the Word that we read no longer affects us, when its promises leave the soul cold and insensible; when the sermons we hear afford no enjoyment, and the worship of God, once our most joyous employment, has become a burden; when we are no longer impelled to pour forth our souls in prayer and praise, and when the most sacred engagements do not cause the heart to overflow with holy joy and delightful emotion. Then it is become night!

O deplorable state! When the spikenard of our spiritual knowledge has lost its fragrance; when the grapes on the gospel vine yield for us no juice, and the flowers no perfume, when our hearts are become barren, and our spiritual tongue cleaves to the roof of our mouth. Then we are full of complaint and lamentation; we are cast down and know neither counsel nor consolation; for the prop on which we had leaned was not the merit of Christ, but our own feelings; and this prop is now broken. The foundation on which the superstructure of our hopes had been erected was not the beam of the cross, but the loose ground of our own piety and lively sensations; we had been accustomed to look more to ourselves than to Christ; our confidence had been our love to the Lord, not His love to us. Therefore a cloud no sooner dims the bright glow of our sensations and feelings than we find ourselves deprived of the consolations of Christ, and are forced to complain with the Bride: We have lost the Lord.

III. We will now examine what further occurs in this state of destitution and banishment, when the luxuriant springtime of our soul is changed into the chill of winter, and the melody within us has ceased; when the heart, once so animated, sensitive and happy, has become a barren sand. We see it in the Bride. When it had become night in her, she resolved: I will arise and seek Him whom my soul loveth. Yes, I will! I will! By this we perceive how little she knows herself. I will arise, will restore myself, will take possession of the paradise I have lost, and of my former blissful state. I will again warm and animate my heart, will again acquire my former joyfulness and my former delight in prayer and praise. Yes, what is there that she will not do? Well, let her resolve; let her strive. On the path she has entered she will make wonderfully wholesome discoveries. It is a path of sorrow, but its end is joy and peace.

I will arise. Whither will she go? I will go about the city, in the streets, and in the broad ways. I will seek Him whom my soul loveth. In the city? Yes, in the spiritual Jerusalem; in the kingdom of God; in the congregation of the faithful; there she hopes to regain the exquisite felicity she has lost. But alas, we hear her complain, I sought but found Him not. What the Bride here confesses, have we not all here experienced? When that night overshadowed us, we also imagined we could ourselves rekindle joy in the soul, again render our barren hearts fruitful. We also could exclaim, I will! I will! as if all had been within our grasp. Then we also arose, and went about the streets of Jerusalem; tried every means, and hoped to force the waters of spiritual consolation again to flow. But ah, I sought, but found Him not.

We had recourse to heart-stirring, beautifully spiritual books, which we allowed to preach to us, in the hope thus to obtain relief, and to re-animate our stagnant feelings. But alas, the books seemed stale and insipid, and left us as we were, dull and cheerless! We sought, but found not. We hastened to the assemblies of the saints, where the love of Christ was joyfully proclaimed, where His praises resounded in spiritual songs, and fervent prayers ascended to heaven. Here we expected a joyful spirit would again possess us, that our hearts would melt, and our tongues be loosened. But we sought and found not. While the eloquence of others flowed like living waters, and their prayers were ardent, we were speechless, or uttered empty words; they spread the wings of devotion, and soared on high; we too essayed to rise, but we had no wings to spread. We forced ourselves to sing, but the song died upon our lips, unresponded by our hearts. We sought, but found not.

We eagerly thronged to whatever was solemn and sublime, hoping that there our icy hearts would melt again; and there we should again taste that joy which is eternal, at the right hand of God. But it was and remained night; and it seemed as if no spring would succeed the winter in our souls. We sought, but found not. We weaned ourselves in the streets of Jerusalem, and fatigued our friends with our complaints; we resorted to every expedient to refresh and invigorate our hearts; but we had still to complain with the Bride, I sought, but found Him not.

The Bride meets with the watchmen who go about the city. The watchmen – who are they? We, the ambassadors for Christ, whose business it is to go about Jerusalem, to watch for the safety of the city; to arouse those found slumbering in burning houses and on the edge of precipices; to conduct those walking in their sleep from the dangerous rocks on which they climb; to warn those who stray from the path of life, and comfort those who sit solitary and weep; to encourage those who lie breathless in the streets, unable to proceed. Yes, the watchmen are the stewards over God's mysteries. To them the Bride came, and addressed the enquiry: "Saw ye Him whom my soul loveth?" Amongst them she expected certainly to find what she sought; but even this last hope deceived her. Here too she was constrained to exclaim, I sought, but found Him not. Exhortation, counsel and instruction enough; but no life, no joy, no interest in the Lord and His cause, nothing of that which she desired. She had now wearied herself in the streets of Jerusalem, had tried everything; but still she remains, and complains, I sought, but found Him not.

IV. It would now seem as if the Bride were for ever cut off from all salvation, and yet her salvation was never so near as at this moment. She had now reached the point of connection and union with Christ, which is eternal. She had made great efforts to rekindle her love for Christ, His

kingdom and His cause, but all in vain, and even amongst the watchmen who go about the city she had not recovered what she had lost. Lifeless as she had come to them had she again departed. And as she proceeded a little onward, there – well, what happened there? There, methinks she first paused, communicating with her disconsolate heart, and felt for the first time in her life with the full clearness and force of truth, the worthlessness of man and all his acts, and that sin hath sunk him into the most abject helplessness. Nay, that so deplorable is his state, and he is so inwardly dead, that of himself he is incapable of gratitude towards the greatest of all benefactors, the most faithful of all friends; that he cannot even open his mouth in praise and thankfulness to Him who, beyond all in heaven and on earth, is worthy to receive glory and honour, thanksgiving and praise; that of himself he is unable to rejoice in the greatest blessings, or elevate his heart in prayer to God; that he cannot excite in himself any desire after the Lord and His benefits; and that even the best adapted means are insufficient to dissolve his rocky heart in devotion, love and holy joy.

This she had never dreamt! Indeed how could it have occurred to her that human nature was so debased? But now experience had opened her eyes to behold, for the first time, its complete corruption; to perceive that the natural life was in reality death and not life; now for the first time she felt how deep her fall, how weak and barren her life and will, how great her ruin and need of help. Hitherto she had desired from her Bridegroom nothing but kindness, pleasure and refreshment; now she requires a Surety to appear for her, a Mediator to undertake for her, an Intercessor to plead for her before the judgment seat, a Renovator to mould her into something on which the eye of God might rest with delight. All this she found in Him, who had till now been nothing more to her than a beloved Friend, that had cheered her life and rejoiced her heart; but now how infinitely precious had He become. When she had passed on a little, she exclaims, "I found Him whom my soul loveth!"

Was it not the same with us? At first we too attached ourselves to the Lord, more for the delight we had in Him and in His words than because without Him we felt ourselves to be eternally lost. But this was a slender attachment, a feeble love, transient as the pleasurable emotions which called them forth. When they vanished, and the table at which we had been regaled was removed, then, alas, we fell away from Christ, and could deny Him ten times in a breath, and in various ways! But when enlightened by the Spirit, we knew ourselves as lost, as ruined creatures, and were enabled to discover in Christ a Saviour, whose hand alone could snatch us from eternal flames, our attachment to and our connection with Him assumed a new and very different character.

I hold Him, the Bride joyfully exclaims, and will not let Him go. And why will she not let Him go? Because He fills her heart with joy, and is the source of many delights. The Bride, if in our midst, would reply, Though He left me to languish, and suffered me not to taste of His loveliness, I hold Him, and will not let Him go, because I know that He alone can save me from eternal death. I hold Him, and will not let Him go. Why not? Because He sweetens her life, and richly provides for all her necessities? O no, O no, she would reply. Though He gave me gall to drink in this life, I know that He alone can conduct me safely through the gloomy portals of eternity, and the fiery scrutiny of the last judgment. Therefore I hold Him, and will not let Him go. I hold Him, and will not let Him go. And why not? Because He can help her to attain that righteousness which is approved before God. Help, the Bride would exclaim: I cannot furnish anything to adorn myself for the great wedding! He must, and He alone can, clothe me in the garments of salvation in which to appear before God. Therefore I hold Him, and will not let Him go, but surrender myself entirely into His hands. I hold Him, and will not let Him go, she exultingly exclaims – or rather the Spirit within her – till I have brought Him into my mother's house. What are we, then, to understand by her mother's house? Paul says, "But Jerusalem which is above is free, which is the mother of us all" (Gal. 4. 26). There she will bring her Surety, and there be brought by Him.

Now, beloved, we behold a soul by the grace and guidance of the Lord, united to Christ; not as formerly, by a sense of the abundance of joy which is derived from Him, but by a feeling of its poverty and great misery; not by the experience, "It is good to be here," but by the thorough conviction that without Him hell, death and ruin are its portion. It recognises in Him now not merely a Comforter, but a Saviour; and conscious of its own frailty, it no longer hopes for eternal life as the reward of love to the Lord, or leans on its pious emotions, but it rests exclusively on the merits of Christ, and it can say with Asaph in Psalm 73, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever."

May the Lord thus guide us, one and all, and may the consciousness of our worthlessness form the chain which binds us to Him, and His merit and love to sinners be the rock on which our peace is founded.

Everything that a man leans upon but God will be a dart that will certainly pierce his heart through and through. He who leans only upon Christ lives the highest, choicest, safest and sweetest life.

Thomas Brooks

BOOK REVIEWS

None but Jesus, by John Flavel; pocket-size paperback; 164 pages; price £3.25; published by The Banner of Truth Trust, and obtainable from Christian bookshops.

This is a lovely little book. It consists of 384 short extracts from the writings of the godly Puritan John Flavel (1627-1691). Flavel's most famous work is his *Mystery of Providence,* but there are extracts from all his major works.

This book can be picked up and put down at any time. It is similar to *Stones from Ancient Brooks,* quotations from a fellow Puritan, Thomas Brooks, recently republished. (See Book Review, July 2011.)

We include one or two extracts from *None but Jesus.*

"Settle this great truth in your hearts, that no trouble befalls Zion, but by the permission of Zion's God, and He permits nothing out of which He will not bring much good at last to His people."

"There is no doctrine more excellent in itself, or more necessary to be preached and studied, than the doctrine of Jesus Christ and Him crucified."

"That is the best sermon that is most full of Christ, not of art and language. I know that a holy dialect well becometh Christ's ministers; they should not be rude and careless in language or method; but surely the excellency of a sermon lies not in that, but in the plainest discoveries and liveliest applications of Jesus Christ."

"Remember Christ's blood speaks when thou canst not. It can plead for thee, and that powerfully, when thou art not able to speak a word for thyself."

"Happy were it, if puzzled and perplexed Christians would turn their eyes from the defects that are in their own obedience, to the fulness and completeness of Christ's obedience, and see themselves complete in Him, when most lame and defective in themselves."

We hope the reading of *None but Jesus* will encourage readers to delve further into Flavel's writings. The six-volume set of his complete works is still available.

The Heidelberg Catechism; pocket Puritan gift edition; 88 pages; price £10; published by The Banner of Truth Trust, and obtainable from Christian bookshops.

This famous work is one of the doctrinal standards of the Dutch churches, both in the Netherlands and also in North America. An interesting introduction tells us how it was compiled in the 1560s by Zacharias Ursinus and Casper Olevianus, as commissioned by Frederick III, Elector Palatine, who desired that his subjects should be led to a "devout knowledge and fear of the Almighty and His holy Word of salvation." There are 128 questions and answers altogether, for fifty-two Lord's days.

There certainly is some very beautiful language in the Confession. For instance, the opening questions and answer:

"What is your only comfort in life and in death? That I, with body and soul, both in life and in death, am not my own, but belong to my faithful Saviour Jesus Christ, who with His precious blood has fully satisfied for all my sins, and delivered me from all the power of the devil, and so preserves me that without the will of my Father in heaven not a hair can fall from my head; yea, that all things

must work together for my salvation. Wherefore by His Holy Spirit He also assures me of eternal life, and makes me heartily willing and ready henceforth to live unto Him."

If these questions and answers are to be memorised, for instance by children, most importantly it needs to be emphasised that this is only for the Lord's people, not just for outward church members.

In England *The Heidelberg Catechism* is virtually unknown. We must confess we were completely puzzled by the answer to Question 37, purporting to be strict Calvinism, that the Lord Jesus "bore, in body and soul, the wrath of God against *the sin of the whole human race"* (italics ours), and, of course, we cannot agree with the teaching on infant baptism (Question 74).

Despite these differences, we value the godliness and grace shown in The Netherlands at the time of the Reformation and the "Second Reformation," and are pleased to have so many visitors to our chapels from the Netherlands who appreciate our doctrines and gospel experience.

This is a very nicely-produced little book in the "Pocket Puritan Gift Edition" series.

Catechising Our Children: the Whys and Hows of Teaching the Shorter Catechism Today, by Terry L. Johnson; paperback; 90 pages; price £5.50; published by The Banner of Truth Trust, and obtainable from Christian bookshops.

We find the subject of catechising of great interest. It has never been popular in our congregations, no doubt because of a genuine fear that our children "must not learn God's truth as schoolboys learn their task." One of our ministers, visiting the Highlands of Scotland, felt led to speak of how sweetly he was led into the glorious truth of justification – only to be met by some surprise: even young children could quote the beautiful answer of the Westminster catechism as to what justification is. Also, when we were preaching in the U.S.A. on Elijah and Elisha, a young person (groomed in the Dutch catechism) expressed to us that he did not know who they were! (i.e. heavily trained in the catechism, but not knowing the Word of God so well).

So much for the dangers of catechising. But we must confess our deep sympathy with the whole spirit of the author of *Catechising our Children* – a desire that, in this evil world, our children should be brought up to know what we believe. There is an important point here. Also, there is a strong desire that children should learn the words of Scripture by heart. (There is, of course, much of this in our chapels). We do agree with the value of the Westminster Shorter Catechism.

In former years there was a well-known Baptist catechism, known as Keach's Catechism," and recently Benjamin Beddome's excellent commentary on it has been republished. There is no mention of this. William Gadsby compiled a catechism, but it never seems to have been well-known or much used.

Whatever be the value of catechising, we do feel the author goes too far, almost suggesting that this can bring children into a saving knowledge of the truth and faith can be passed on – though he does state the necessity of the Holy Spirit's work.

Of course, we cannot go along with teaching about "covenant children" (page viii), the emphasis of the book being on those who have been sprinkled as infants.

We must say we were amazed to see D.L. Moody referred to as "the great D.L. Moody" (p. xi).

Evangelical Holiness and Other Addresses, by Iain H. Murray; paperback; 178 pages; price £6; published by The Banner of Truth Trust, and obtainable from Christian bookshops.

Those who are used to Iain Murray's writings will not fail to find these addresses interesting. There are five altogether.

One described the true meaning of sanctification and the errors that the Keswick Convention propagated in former years. Another stands resolutely for the infallibility of holy Scripture, while another contends firmly that "the fourth commandment *is* for today."

These are profitable addresses.

THE SAVIOUR'S SMILES

When Jesus deigns to smile
On souls oppressed with grief,
Though sorrow's flood prevail awhile,
They shall obtain relief.

The shinings of His face
Beam from His loving heart;
His countenance will darkness chase,
And joy and peace impart.

One look from that dear Lord,
Whose brow compassion wears,
Will much of heavenly bliss afford,
E'en in this vale of tears.

Our Jesus' smiles reflect
The glories felt above:
The highest bliss I there expect
Is feasting on His love.

O that my soul may live
Beneath His smiling face!
And from His fulness, still receive
Supplies of gospel grace.

Joseph Irons (1785-1852)

OBITUARY

Peter James Cottingham, pastor at Staplehurst, died on July 2nd, 2014, aged 66. May the Lord comfort his dear widow and church.

THE
GOSPEL STANDARD
SEPTEMBER 2014

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

STATEMENT BY THE EDITOR

When I was appointed Editor over forty years ago, it was emphasised that as well as the body of the magazine, I was Editor of "the wrapper" – i.e. the outside pages including service details, advertisements, etc. For years, with the help of others, I most carefully went through every detail month by month. Also I felt more able to deal with the many difficult queries and advertisement requests.

Finding this a burden through increasing age, I have been unable to do as formerly, and now lay down all responsibility for the wrapper. This is exactly what J.C. Philpot did in his later years. It is a great relief for me.

The Gospel Standard Committee have kindly appointed Mr. John Cottington to take over this responsibility as from September 1st (in this sense, a Sub-Editor). Mr. Cottington is a deacon at Blackboys and a member of the Committee. We wish him the Lord's blessing in his work. May it be a labour of love.

Practically, for our readers, there will be no difference as engagements, advertisements, etc., will be sent to Mr. David Cooper as before – but Mr. Cottington will have the overall responsibility instead of myself. The hard work done by Mr. Cooper month by month is very much appreciated.

May the Lord's blessing still rest on the pages of the *Gospel Standard* as soon, if the Lord will, it completes 180 years since its first appearance.

From the first issue of the Gospel Standard, *August 1835*

Now go, *Standard,* go, and proclaim lovely Jesus,
  Our most glorious Christ! from whom the rich stream
Of free-grace salvation, to help and to ease us,
  Is constantly flowing! – be this my choice theme.

Let the doctrines of grace be part of thy bearing,
  Nor fear thou the dust which the enemies raise;
For many an outcast shall give them a hearing,
  And many a heart shall be tuned to their praise.

CONSIDER HIM!

Sermon preached by Robert Field at Ebenezer, Matfield, on April 20th, 1984 (Good Friday)

Text: "For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds" (Heb. 12. 3).

I would like as helped to look at this blessed text from four aspects of the subject. First, the meaning of the word *consider*. Second, consider a little of what He endured. Third, how He endured it all, and fourth, there is the sweet answer to the troubles and concerns of every one of His dear people, because the text closes with "lest ye be wearied and faint in your minds."

So let us look at the first aspect: "For consider Him." What does *consider* really mean? It means good thinking. Now man being what he is by nature, as he is born into this world, can never think of good things, let alone think of those that are spiritual, and it is only as the Lord quickens him by the Spirit into life that he can ever think aright. When a baby is born, one of the faculties that he is given is a mind, and that mind as it grows begins to think of many things, and it thinks of all that is going on around it, all that is going on in the world, and it can only think of time things. It cannot think of anything else. Why? Because everything that is in a natural mind and all that is thought really is sin and sin is mixed with it all. The hymnwriter says,

> "My best is stained and dyed with sin;
> My all is nothing worth."

But God in His mercy quickens His people, gives them a new birth and in that new birth are formed new creations; new thoughts arise. They do not come out of the natural mind, and this is the theme I want to set before you this morning: "Consider Him," because the spiritual mind desires to think of Christ.

Of course, Paul writes this word to the Hebrews from divine experience. Look at Paul when he was in unregeneracy, persecuting the church of God. In Acts 9 he goes on that Damascus road as a man that hated the truth, that hated the things of God, and all he wanted to do was overthrow God's people. He had got the natural mind and the natural mind will be against the things of God.

Look at the difference in the man as soon as the Lord Jesus spoke to him: "Saul, Saul, why persecutest thou Me?" It was not the thoughts that were in the early part of the journey along that road. There were some new thoughts that arose, and what were those then? Thoughts of eternity, good thoughts, good things. I would say lovingly to the children

– may the Lord give you a mind that is spiritual, that you might think of eternity, think of your end, think of where you will spend eternity, and above everything, think rightly of Christ. I was thinking this morning of what John Newton said:

> "You cannot be right in the rest,
> Unless you think rightly of Him."

Natural man can never think rightly of God, but the spiritual man can. Often he has to pray, Lord give me the mind of Christ and the spirit of Christ. Paul, when he wrote to the Philippians, said "Let this mind be in you." Do not do anything to hinder it being the mind of Christ. So as we venture into this today, may we be given a spirit of good thinking, of a good mind that we might "consider Him."

Who was this blessed *Him* that Paul refers to in our text? It was none other than the Lord Jesus Christ. "For consider Him." Not only at this time or season of the year we might consider Him, but all through the remainder of our journey. "For consider Him." Now I want to look at this considering of Him and I want to remind you of a little that He did endure, for us to consider this morning. It pleased the Father to send His beloved Son into this world and the loving Son was willing to come. "Here am I; send Me." And He was pleased to take upon Himself human flesh and to be made in the likeness of man and to endure a death of much suffering.

Firstly, consider the suffering He endured at the hand of Satan. Something for us to consider this morning. From the very first hour, as it were, of His birth, here on this earth, we find Satan out to destroy, and I say that with profound reverence. Look how Satan got into Herod and how he set out to destroy the Lord of life and glory. Then to go further to another occasion where Satan did all he could in the wilderness where the dear Son of God endured such fears and bitter temptations. O consider Him there after His baptism where He was tempted of the devil. If we get anything that is real, anything that is of God, Satan will do all he can to try and destroy it. O he will! He will not give a real child of God any rest, and if you want to consider this, and as helped this morning, if you are in that pathway, you consider how Satan continually plagued the Lord Jesus of life and glory. He is an active foe.

But then look how He suffered. Consider it this morning. At the hands of the Pharisees and many other professors that hated Him He suffered much; and then consider how He suffered at the hands of His own national people. He came to save His own and His own received Him not. You look how they persecuted Him, spat upon Him, hated Him. O we do well to consider what He knew of suffering. But then I want to lead you briefly a little further, and look how many times they

sought to stone Him, even the Jews did. They did all they could to take His life.

I felt at home on Tuesday preaching on where He laid down His precious life, of what He said: "I have power to lay it down, and I have power to take it again." "He escaped out of their hand." They could not take away that life. I must bring it home to you and me this morning. Satan may try to take away your life, but he will never take away the life of a real child of God. Many of the Lord's people are brought in experience to the place where they have even been so tempted to take their own life, but a real child of God will never be permitted to do so. The Lord will get them even if it is in the very act of the crime.

"For consider Him." Then, and we do need reverence to name it, I want to lead you to consider the agonies that He endured in the garden. Agonies of soul – no man can begin to describe the agonies of soul that He endured. The poet was so right when he said,

> "What He endured no tongue can tell,
> To save our souls from death and hell."

An angel was sent to strengthen – strength enough and none to spare. Do not be surprised if sometimes you come to that place, if you are real. Many of the Lord's dear people as they venture to follow in the steps of the dear Master come to the place where they have strength enough and none to spare, and then it is that they can consider Him because they know the same path.

Consider the agonies that He endured of body, even in the garden. Last year when we walked through a season of deep trial and adversity, I preached from these words, I shall never forget: "Being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground." You can only consider that by faith. You see this consideration in our text that speaks of the agonies of His life, of His body and of His soul; faith alone can enter into it. And as I ventured to name that text, that which I shall never forget, what I felt was that there was such a depth to consider in those agonies. You know, if you see a person in agony, they are in severe pain. You see a person with a severe heart attack or an agony like that; you will see the sweat as it were standing out on them, but He sweat drops of blood falling to the ground.

We need to pause here, because I want you to consider the reason of this agony. We often suffer, and suffer much pain because of our sins. We deserve to suffer much more than we do because all we deserve is God's eternal wrath and His eternal banishment because of our many sins. But consider the Lord Jesus: He was without sin. He had done nothing Himself. He was a perfect Man; not even the thought of sin was ever found in Him. He was suffering this for every one of His dear

people, all that the Father had given Him. Are you and I among them? I tell you, child of God, if the Lord brings you on this Good Friday morning to view by faith those drops of precious blood falling to the ground, and the Spirit is pleased to whisper those words: Did I suffer this for thee? you will be one of the happiest people on the earth. O we do need to know that it was "for crimes that I had done" that He suffered those agonies. But I must go further.

You look how they put upon Him the crown of thorns. You look how they scourged the Lord, how they spat upon Him. I thought only the other day of the Saviour's birth. He was willing to take the lowest place, a manger for His bed. Then look at the death of the dear Saviour. Crucifixion was a most degrading death. The very worst of criminals had to endure such a death. But He was willing to endure all this. Then consider how they nailed Him to the tree, the pain and anguish of nails. Crucifixion, you know, is one of the longest deaths there is, and one of the most painful. But I would remind you that one of the greatest things in His suffering was when His Father hid His face. Listen to the dear Saviour's voice: "My God, My God, why hast Thou forsaken Me?" If you know and I know a little of what it is to feel forsaken and to feel completely alone, it is nothing to be compared with what He endured. Mr. Gascoigne used to say if we compare our sufferings, our sorrows, with the sufferings and sorrows of the dear Son of God, it is like having a teaspoon of water compared with the whole sea. That is how much greater His sufferings were than ours. You cannot measure it.

Why did He suffer all those things? He suffered, too, at the hands of His friends. Look in the prophets. "What are these wounds in Thine hands? Then He shall answer, Those with which I was wounded in the house of My friends." You look how they all forsook Him and fled. But I want to bring it home to us here. We must know the personal experience of these things. It was our sins, if we are among His people; it was our sins that nailed Him to the tree. Consider the sins that nailed Him to the tree. The most humbling thing, if I know anything about it in reality, is to have a glimpse that it was our sins, yours and mine, that nailed Him to the tree.

> "The soldier pierced His side, 'tis true,
> But we have pierced Him through and through."

Consider a little of what He endured, but you will need, and I feel a need, as we name it, the Spirit to bring it home to us, to reveal it to our souls, and then you will know the depths in measure of it.

Thirdly, how He endured those things. "For consider Him that endured such contradiction of sinners against Himself." He *endured* it. He continued through it all. His one aim was to redeem. Now, how did

He endure it? Paul tells us in verse 2: "Who for the joy that was set before Him endured the cross, despising the shame." The joy that was set before Him, and that joy is set before His dear people. I feel very thankful from time to time in my own soul that sometimes when the trials are so great, the temptations so bitter they often seem to overwhelm, sometimes set before me is the joy. Now what is it with the Lord's dear people? We need to consider that firstly, and then I will come back to what was set before the dear Son.

What is set before the Lord's dear people? We need to go back to what was set before the children of Israel. When the Lord brought them out of Egypt, He set before them the Promised Land, and one of the reasons why they fell so much in unbelief and temptation in the wilderness was for one thing – because they did not keep the land in view. They looked everywhere else. If only they could have kept their land in view. You cannot do it yourself. As the Lord gives you grace and living faith, you try and keep the land in view, the prospect of glory. In glory, the heavenly Canaan, there will be no more sin, no more sorrow. God shall wipe away all tears from your eyes. There you will be with the dear, precious Saviour without a veil between. Does your soul anticipate the day?

Mr. Lewis, the old pastor at Staplehurst, the last few months he preached he always closed the service with that verse of the hymn where it says, "My soul anticipates the day." He would quote that every sermon as he closed. You see his heart was not on the earth; it was fixed in glory. The joy was set before him, the sweet prospect of being relieved from this body of sin and death and this wicked and perverse world.

Go back to the joy that was set before the Lord Jesus. His one blessed ambition and object was to have His dear Bride, every one of His dear people, with Him in glory, and the only way this could be accomplished was for Him to suffer and bleed for them. He suffered to satisfy all the demands of the law and to pay the payment God had required for sin and for the consequences of sin.

Fourthly, most sweet to me is the sweet encouragement that this word by the Spirit's gracious aid and application will have upon each one of the Lord's people. "For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." Now how often do we faint in our minds? Now if we are honest, we say we faint more than we pray, and if you are in a season of trial by way of family, or in your soul, or in your business, or even in the chapel or church of God, and you feel you cannot go forward at all, you cannot venture on, you are fainting.

Now here we have the answer to it, because left to ourselves we find as soon as these things come, we begin to faint, but in our text we have

somewhere to look, Someone to consider. I mentioned earlier a little of the trial that was upon one last year. Now through all that there was one thing that carried me, if I may put it so, and that was before me were the sufferings that He endured. So whenever I was going to give up, whenever I began to faint, it was just as though the Spirit so set before me the Lord's sufferings, His agonies, His death and how He endured it all. So as the Lord shows you just a little of what He endured, you will feel this: that your suffering, your affliction, your trial, your cross, is nothing to be compared to what His was, and as you consider Him, you will say then, Lord, I will endure it, and you are willing to do so. What will be the effect of this? As He shows you these things, the effect will be that you will be really humbled. If we really try to consider the Lord by faith there is no room for flesh, no room for self. All we will want to do is "consider Him."

So if there are any of you this morning, and I must press this point, that feel you are going to give up, that feel the trial is too great for you, that feel the afflictions are so intense you cannot endure, and you cannot endure yourself, may the Spirit lead you to "consider Him," because as you do you will be able to endure. O you will! There is nothing better, and let me say this to you in love this morning, than for us each to consider this precious Christ. You read when you get home, as the Lord helps you, that 21st hymn and you read it right through and consider it before God. There is a blessed depth in it.

> "The wondering world inquires to know
> Why I should love my Jesus so."

Do you love Him? Do you feel it was for your sins that He hung upon the tree? It was for your crimes He endured such agonies? You will be melted to the dust and your very soul will want to glorify Him.

Now why did He suffer this? That you might have salvation at last. O consider that, that salvation may be your portion. But I will not leave you, and I say this with profound reverence, with a dead Christ. That dear Saviour who laid down His precious life, took it again, and I will leave you with the sweet words that when He came from the tomb, the angel said, "He is not here, He is risen."

The worst of men are in a dead sleep, and the best of men are too often in a sinful slumber, and therefore faithful ministers have need to cry aloud, they have need to be courageous and zealous, to awaken both sinners and saints, that none may go sleeping to hell. Cowardice in a minister is cruelty; if he fears the faces of men, he is a murderer of the souls of men.

Thomas Brooks

CUSHI: THE FAITHFUL RUNNER

By G.D. Buss

"Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran" (2 Sam. 18. 21).

Cushi appears in the annals of Holy Scripture just once, but that one appearance is a remarkable example of humble obedience and leaves us with a blessed example of that which Paul speaks in 1 Thessalonians 1. 3: "The work of faith, and labour of love, and patience of hope."

The circumstances were both of judgment and mercy. Absalom, David's son, had risen up against his father and sought by violent means to take his throne from him. All this was the chastening hand of God against David, prophesied by God's servant Nathan that the sword would not depart from his house for the rest of his days, because of his sin with Bathsheba. Despite David's entreaties to show clemency, Joab had hastened Absalom's end as he hung suspended by his hair – his pride and glory – in an oak tree. So in mercy the victory against David's enemies was gained, but in judgment at the cost of the loss of Absalom from David's home circle, and infinitely more solemn, the loss of his never-dying soul. No wonder David mourned with that poignant cry: "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son my son" (2 Sam. 18. 33). How different was his mourning for the child wrongly conceived of whom he said when it died, "I shall go to him, but he shall not return to me" (2 Sam. 12. 23)!

It fell to the lot of Cushi, sent by Joab, to convey these tidings to King David. Ahimaaz begged to go, and eventually persuaded Joab to let him run also. Running the way of the plain, he outran Cushi, who took the more direct route, which nonetheless was one of hills and valleys. However, Ahimaaz was told to stand back, as he had not the full knowledge of the circumstances that brought victory to David's men. It was Cushi who had the authority, because he had witnessed what had happened, to tell David the truth. How this reminds us that God's servants are to speak of things they have tasted, handled and felt of the things of God! These lessons which equip the gospel minister are learned not by the way of the plain, but by the hills and valleys, through which are learned more of "Him whom our soul loveth."

The sending of Cushi sets before us five important lessons for true followers of Christ.

Firstly, Cushi received a commission to go. Whether we are gospel ministers or not, we need the Lord's approbation for any path into which we may venture. If we lack this, we cannot expect the Lord to prosper it. Cushi received a direct command, which he swiftly obeyed. Had he not received this, it would have been an act of presumption. The great

test to which to put our ways is to go to the infallible Word of God, and when that plumbline is let down alongside our motives and actions, it will be discernible whether the path we propose to venture into is according to God's will or not. Further, we do need the Holy Spirit to be with our spirit lest we venture in our own strength. This is why Moses said to the Lord, "If Thy presence go not with me, carry us not up hence" (Exod. 33. 15). How the psalmist prays so earnestly in Psalm 139: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psa. 139. 23, 24)!

Secondly, Cushi was to tell the king what he had seen. In other words he was to act as a true and faithful witness to David. This was not an easy commission, as he knew how David had charged Joab to deal gently with Absalom; to carry tidings of the death of the king's son, even though victory had been given, was a heavy burden for this faithful man. God's servants are to declare the whole counsel of God, however popular or otherwise the message may be. The Word is a burden to God's servants. That burden will only be lightened as they cast the seed of it from their seed basket wherever God may send them.

In another sense, how blessed it is for God's children when they can relate to others, especially to His people, what they have seen: what they have seen of their sinnership; what they have seen of a precious Christ; what they have seen of the cross and the blood of He who hung there bleeding for sinners.

> "Then will I tell to sinners round,
> What a dear Saviour I have found;
> I'll point to Thy redeeming blood,
> And say, 'Behold the way to God.'"

Thirdly, Cushi entered into this path of deep humility. "He bowed himself." Here was not just an outward prostration of the body, but a real humbling of himself, no doubt feeling the great burden now laid upon him, and his unworthiness to undertake this calling. When God uses any in His service, He will in one way or another teach them humility. The thing that so often hinders God's servants and His people is pride. That is why Paul had his thorn in the flesh; why Peter must go into Satan's sieve; why Joseph must endure hatred, slavery, injustice and imprisonment before the Lord's purposes were brought to light for him. The preeminent example is set before us in the words of Paul concerning the pure and holy Son of God in our nature, in whom there was no sinful pride: "He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2. 8).

Fourthly, Cushi ran. Here is an example of gracious zeal. Not "a zeal without knowledge," but one fired by a love to the cause of God in

his day, and to the king whom God had appointed to rule over them. It was no time for loitering or delay. Cushi had received the command, and the tidings to bring, so he must obey with the same words David used years before during another trial: "The king's business required haste" (1 Sam. 21. 8). There is a time to wait, and there is a time to go. Both those times are in the Lord's hand, and those who watch His hand in humble faith will not be left to move before His time or behind. David had to wait long for his throne, but eventually it was given to him as God had promised. But when the obstacles were removed by God that had been left in the way for His sovereign purposes, then David knew the time to take the throne was right.

Finally, how faithful was this good man, Cushi! Kindly and sensitively he conveys to the waiting king the news of victory and loss, and no doubt was deeply moved to hear the king's sad and solemn lamentation over his son, Absalom. We read no more of him on the page of Scripture, but his example remains to this day, as those who said, "Thy servants are ready to do whatsoever my lord the king shall appoint" (2 Sam. 15. 15). May God give us like precious faith and grace in whatever path to which He may call us.

THE ANSWER TO OUR PERPLEXITIES

By J.C. Philpot

In all the multiplicity and variety of circumstances that have distressed the children of God, has the Lord ever taken a wrong step? Though He has baffled nature, though He has disconcerted reason, though He has turned our plans upside down, though perhaps He has done the thing that we most feared, and thwarted every natural purpose and inclination of our heart – can we say that He has erred? that He has made a mistake? that He has acted unwisely? that He has not done that which is for our spiritual good? Murmuring, rebellious, unbelieving heart, hold thy peace! Shall man, foolish man, a worm of the earth, a creature of a day, lift up his puny voice and say that God can mistake?

Your path is very dark, very intricate, very perplexed; you cannot see the hand of God in the trial that is now resting upon you; you cannot believe that it will work together for your good. I admit it. I have felt it. I have known it. But the time will come when this dark path in which you are now walking shall be seen full of radiancy and light, when you will prove the truth of these words: "He brought the blind by a way that they knew not." When we know God to be infinitely wise, that He cannot err, that all His dealings must be stamped with His own eternal wisdom, we are silenced, we hold our peace, we have nothing to say.

TIME FOR SECRET PRAYER

By Thomas Brooks (1608-1680)

The times wherein we live call aloud for secret prayer. Hell seems to be broken loose, and men turned into incarnate devils; land-destroying and soul-damning wickedness walk up and down the streets with a whore's forehead, without the least check or control. "Were they ashamed when they committed abomination? nay, they were not at all ashamed, neither could they blush" (Jer. 6. 15). They have sinned away shame, instead of being ashamed of sin. Custom in sin had quite banished all sense of sin and all shame for sin, so that they would not suffer nature to draw her veil of blushing before their great abominations. The same words are repeated in chapter 8. 12. How applicable these scriptures are to the present time I will leave the prudent reader to judge.

But what does the prophet do now that they were as bold in sin and as shameless as so many harlots? That you may see in Jeremiah 13. 17: "But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears." Now they were grown up to that height of sin and wickedness that they were above all shame and blushing; now they were grown so proud, so hardened, so obstinate, so rebellious, so mad upon mischief that no mercies could melt them or allure them, nor no threatenings nor judgments could in any way terrify or stop them. The prophet goes into a corner; he retires himself into the most secret places, and there he weeps bitterly; there he weeps as if he were resolved to drown himself in his own tears. When the springs of sorrow rise high, a Christian turns his back upon company and retires himself into places of greatest privacy that so he may more freely and more fully vent his sorrow and grief before the Lord.

Ah, land, land, what pride, luxury, lasciviousness, licentiousness, wantonness, drunkenness, cruelties, injustice, oppressions, fornications, adulteries, falsehoods, hypocrisy, bribery, atheism, horrid blasphemies and hellish impieties are now to be found rampant in the midst of you! How are the Lord's Sabbaths profaned, pure ordinances despised! Scripture rejected, the Spirit resisted and derided, the righteous reviled, wickedness countenanced, and Christ many thousand times in a day by these cursed practices afresh crucified! Land, land, were our forefathers alive, how sadly would they blush to see such a horrid, degenerate posterity as is to be found in the midst of you! How is our forefathers' hospitality converted into riot and luxury, their frugality into pride and prodigality, their simplicity into subtlety, their sincerity into hypocrisy, their chastity into chambering and wantonness, their charity into cruelty, their sobriety into drunkenness, their plain-dealing into dissembling, their

works of compassion into works of oppression, and their love to the people of God into utter enmity against the people of God! And what is the voice of all these crying abominations, but every Christian to his closet, and there weep with weeping Jeremiah bitterly for all these great abominations whereby God is dishonoured openly.

O weep in secret for their sins who openly glory in their sins, which should be their greatest shame. Who knows but that the whole land may fare the better for the sakes of a few that are mourners in secret? But however it goes with the nation, such as mourn in secret for the abominations of the times may be confident that when sweeping judgments shall come upon the land, the Lord will hide them in the secret chamber of His providence; He will set a secret mark of deliverance upon their foreheads that mourn for the crying sins of the present day, as He did upon theirs in Ezekiel 9. 4-6.

THE SACRED EFFECT OF GOD'S WORD

Dear Mrs. W.,

Kindly accept my sincere thanks for your letter received this morning. It is cheering to find one here and there who receives some instruction in the gospel. For it is to be feared that many unwittingly nurse a fatalistic spirit and complain that the Word does not "come with power," and so on. Such a spirit is most enervating and tends to fortify sloth.

In thus speaking I do not for one second wish to depreciate that sacred and inimitable power which sometimes accompanies an applied scripture, that "unction" of which John speaks, "which teacheth of all things and is no lie." But that may distil very softly upon the spirit like dew (as promised, Deut. 32. 2), noiseless, but effectual to soften and moisten the soul. Truly the Word of God is rich and full of nourishment, if we have but a spiritual hunger kept alive. Mixed with faith, it becomes profitable and strengthening, even when no very great power is felt.

The instruction of life, and even the reproof of life, are valuable experiences we do well to observe (Prov. 6. 23; Psa. 141. 5). The fruit of faith, which proves its character, is very precious; as is its trial (1 Pet. 1. 7). Often the trial squeezes out the savour, as when herbs are crushed; whereas a symmetrically precise notion is without savour or moisture. This is James's teaching – an Epistle much neglected on account of what some have called its "legality." It is uncomfortably practical for anyone not made willing to acknowledge faults, but there is a real, wholesome teaching in the whole Epistle, as indeed in all God's Word. We need the

Holy Spirit to open and apply. I have sometimes felt such a humbling and liberating of spirit in reading: "Confess your faults one to another, and pray one for another, that ye may be healed." And Psalm 32 is to my view one of the richest little Psalms of the whole Book. A full experience of it would be to be "blessed indeed," as Jabez prayed.

The serious state of our little church weighs upon my spirit, and constantly I feel a longing for the Lord to purge out the leaven, not only from certain persons, but from my own spirit. When blood-bought pardon is enjoyed, there is no guile predominant. That is what I would ever feel. The conflict with indwelling sin, though wearying, is a safeguard against presumption. How we need instructing in the Lord's way and will!

Our united love to both. Pray for

Your affectionate Pastor,

J.H. Gosden

May 9th, 1946

THE CROSS

By Edward Carr

The cross was the Apostle Paul's great subject, and it denotes – not the material wood of the cross, but – first, the Man on the cross; second, the wonders of the cross; third, the teaching of the cross; and fourth, the power of the cross.

1. *The Man on the cross.* It was the Lord Jesus Christ, the second Person in the Trinity, who having taken our nature into union with His divine nature that He might be capable of suffering, died there to atone for our sins.

2. *The wonders of the cross.* It was a wonderful death. Christ died as a malefactor. By His death, the penalty was paid, and the sinless life given up as an offering for sin. The death of the testator made a way for the bestowment of the blessings bequeathed by Him, through the Holy Ghost, who is the Executor of God's testament. It was wonderful blood which flowed so freely on the cross, where the fountain was opened which cleanseth us from all sin (1 John 1. 7). Christ's prayers on the cross were wonderful. He prayed for the forgiveness of His enemies. The sufferings of Christ on the cross were wonderful in their degree as well as in their nature. They were sufferings of soul and body, such only as Manhood in union with Godhead could have endured. They were caused by sin imputed to Him, and consisted in the outpouring of the vials of wrath due to His people upon Him as their substitute. But the term "the cross" also signifies,

3. *The teaching of the cross.* Here we learn the exceeding sinfulness and malignity of sin. On the cross our everlasting righteousness was brought in and the work of redemption finished. The cross displays the infinite justice and holiness of God in the punishment of sin, not withholding His own Son. Here we see also the love of Jesus in so freely and willingly dying for sinners, as well as the extreme wickedness of men in slaying Him. The professing Jews mocked Him, the profane Romans crucified Him, and His own disciples forsook Him.

4. *The power of the cross.* It is displayed in the salvation of sinners, in the forgiveness of sins, in the redemption of the church, in the destruction of death, and in the conquest of Satan.

THE BLOOD OF JESUS

By Edward Carr

That religion which testifies of the blood of Jesus from an experimental acquaintance with its efficacy is derided and despised in these latter days. Hence it is very necessary to be well grounded in the truth concerning the fundamental fact and central story of the church that His blood was the purchase price of her redemption. Several important points must be noted. The blood of Jesus is:

1. *Precious* (1 Pet. 1. 19). It is precious in its *source* – the holy body of Jesus yielded its life ("the blood is the life"); and the fountain from whence it came was His pierced, broken heart. His blood is precious in its *flowings;* the thorns, the nails, the spear all opened this fountain of blood; freely and fully the blood of Jesus flows for needy sinners. Above all it is precious in its *application.* Sprinkled before the throne it gives access; applied to the heart it heals and softens; applied to the conscience, it cleanses from the guilt of sin. Then this blood is:

2. *Prevailing.* They overcame by the blood of the Lamb (Rev. 12. 11). Satan is vanquished and sin conquered. Further, Christ's blood is the ground of Christ's intercession, and gives His prayer its prevailing power, for "by His own blood He entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9. 12). His blood is also:

3. *Purifying.* It cleanseth from all sin (1 John 1. 7), and purgeth the conscience from dead works to serve the living God (Heb. 9. 14), removing the guilt of our unrighteousness and that defilement and guiltiness which clings to our best works. Through His blood there is pardon for sins of omission and commission. It is moreover:

4. *Purchasing blood* – the price of redemption to those redeemed (i.e. bought again) "with the precious blood of Christ, as of a lamb

without blemish and without spot" (1 Pet. 1. 19). The church of the Firstborn was saved by the blood of the Paschal Lamb, and the antitype is the church "which He hath purchased with His own blood" (Acts 20. 28). Again the blood of Jesus is:

5. *Pardoning blood.* Forgiveness is the result of redemption. "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1. 7). "Without shedding of blood is no remission" (Heb. 9. 22); but the blood so completely removes sin from those happy souls for whom He died that the Lord cannot but abundantly pardon. Lastly, the blood of Jesus is:

6. *Peace-bringing.* It makes peace (Col. 1. 20) by removing the cause of variance, and it speaks peace (Heb. 12. 24) as applied to the conscience.

THE GREAT LADY OF RYE

Extracted from Memorials of John Grace

Many a faithful servant of God has had cause to speak well of the kindness and hospitality of the late Mr. and Mrs. Jeremiah Smith, once the occupants of the handsome house known as Springfield Lodge, at Rye in Sussex. It was built by Mr. Smith, and during the twenty-two years he and Mrs. Smith resided in it, they were surrounded by every creature comfort that heart could wish.

Mr. Smith was several times Mayor of Rye. If report be true, he was the largest grazier in Sussex, having at one time as many as twenty thousand sheep. Mrs. Smith, who was married at the age of twenty-one years, was a proficient at dancing, card-playing, etc. Both herself and her husband being wealthy, they plunged for a time deeply into the pleasures of the world – though not to the neglect of their social and domestic duties – and their society was courted by the great and grand of the neighbourhood.

Fourteen years after marriage it was found that Mrs. Smith's health was failing, and that she was getting weary of the gaities of her life; conscience, in fact, was secretly at work, though she understood it not. By the advice of her physicians, Mrs. Smith, in 1832, went to Cheltenham to spend the summer months. While there, she went one Sunday morning to church and heard Mr. Close (afterwards Dean of Carlisle), and there the ministry of the Word was blessed in discovering to her for the first time her lost and undone state by nature, which begat an earnest cry, "What must I do to be saved?" When they returned home, Mrs. Smith forthwith began to attend the ministry of J.J. West at Winchelsea [a godly Church of England minister], although she had to

travel several miles, besides incurring the censure of the vicar of her own parish in so doing. Under Mr. West, however, she heard the doctrines of grace clearly set forth.

After a time, a poor, labouring man, well-taught of God (James Weller of Robertsbridge), came to preach in a neighbouring village. Such was her desire for the pure gospel that she resolved to go and hear him. Great was the surprise of both preacher and hearers to see the "great lady of Rye" enter and take her place among them. The good man spoke of the things he had tasted, handled and felt, and discoursed experimentally on the love of God, redemption by Jesus Christ for the election of grace, the regenerating and sanctifying work of the Holy Ghost and the gift of eternal life. Mrs. Smith listened till her heart was so filled with the love of God that, as she afterwards said, "she could have sat there all night to be taught of him." When he had done, she went up to him, thanked him, slipped a sovereign in his hand, and – as he had to stay the night in the neighbourhood – took him home with her in her carriage.

But the Lord had appointed grievous and extraordinary trials completely to separate Mrs. Smith in heart and affections from the society, pursuits and maxims of the world. It was no easy matter to break away from her former associates and endure their contempt and derision. Such was her former profession that she now found herself in a state of almost heathenish darkness concerning divine things and the plan of salvation. Being naturally a woman of strict rectitude, she often asked herself whether she was doing right in so displeasing her husband; for the change that had been wrought in her soul was in its consequent results very distasteful and mortifying to him. These and other things became so many stumblingblocks in her path. She, nevertheless, clave to the gospel and missed no opportunity for hearing it preached, and by these means was often blessed in her soul, built up and established in the truth, and had her mind fortified against the trials she had to meet with.

After a long time, seeing it was her only happiness and the main object of her existence to seek the society of God's children and to have the gospel preached in the neighbourhood, her husband became very indulgent in assisting her towards the attainment and enjoyment of those privileges. He would take her to London or other places from Saturday to Monday – or sometimes for a whole week – that she might hear various faithful servants of God. He had a room fitted up for them at his house, and provided a place, Bethel, in Rye, for them to preach in, and assisted in the arrangements for securing a succession of faithful ministers. He fitted up a hop-oast at Iden, so that the poor in that neighbourhood might also have the gospel preached to them. This oast was opened on Good Friday 1855. He also became very benevolent to

the poor and to the Lord's servants, and was brought eventually heartily and cheerfully to agree with his wife's views of divine things.

Such was the happy state of affairs at Springfield Lodge when Mr. Grace was there in June 1858 and on several subsequent occasions. Mr. Grace knew Mrs. Smith when a girl living with her parents at Vinehall, near Sedlescombe. He had heard of what the Lord had done for her, and knew that she had been in his neighbourhood to hear the gospel preached, but had not seen her for many years. One day, however, he was at the Bolt-in-Tun coach-office in London, and there he accidentally met with her. After mutual recognition, he said, "Well, when I heard that a person I formerly knew as one of the Miss Smiths of Vinehall was in our chapel, I exclaimed, 'Wonders will never cease,' for of all the worldly girls I ever met, you were the most wordly-minded!"

In Mr. Grace's diary for May 20th, 1862, there is this note: "Went to Rye and – I daresay for the last time – to Springfield Lodge." This was written in anticipation of circumstances in Mrs. Smith's subsequent career which, though painful in themselves, terminated in a blessed deliverance. For some few years prior to 1864, Mr. Smith's affairs had been getting into a complicated state, and such were their reverses that in March of that year they were compelled to leave Springfield Lodge and enter a mean little cottage within ten minutes walk therefrom. Mrs. Smith never once looked back, nor did she ever enter the house again, though she had many opportunities. In consequence of a temporary paralysis of the brain, Mr. Smith's affairs were placed in the hands of trustees, one of whom, his brother-in-law, had not much regard for divine things. On November 30th of the same year, Mr. Smith died after a painful illness of a fortnight's duration. Mrs. Smith's only surviving sister then came to stay with and try to console her. The sister, however, was within a very few days laid on a bed of affliction, and on December I7th, the Lord took her to Himself. In these and other bereavements, and the loss of her property – trials which she felt most grievously – Mrs. Smith was wonderfully supported, and at that time the late Mr. Taverner's [Strict Baptist pastor at Rye] visits and kindness were much blessed to her. Almost immediately after the funeral of her sister, the above-mentioned trustee called and informed Mrs. Smith that it was time to do away with all her hospitality and charity for she would never have another shilling from her husband's estate!

The suddenness of this intimation to the poor, weak, trembling soul, and the unfeeling remarks by which it was accompanied, led her that evening to cry mightily for faith to trust in the Lord. In her last interview with Dr. Doudney she told him "that – sick at heart of the vanities of life – she had prayed to the Lord that she might become a poor woman!" But that night she discovered that she was reduced almost to beggary!

Distressed beyond measure, Mrs. Smith and her devoted niece retired to rest but could not sleep. In the course of a few hours the following words in one of Daniel Herbert's hymns were spoken to her with great force and caused quite a reviving: "Your vast estate *exceeds* the worth of gold!"

In the morning, before leaving her room, she turned to the text at the head of the portion for the day, and read: "For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee" (Isa. 54. 10). She closed the book saying, "That will do, dear Lord, *that will do";* and in leaving the room to join her niece at the breakfast table, another sweet promise was given her: "I will never leave thee, nor forsake thee." And from that time it does not appear in the many remaining years of her life that she was ever so situated as to doubt or fear God's providence towards her, though her faith was sometimes sorely tried. When she reached the breakfast table, her countenance brightened and she said to her niece, "Well, my dear, I went to bed a *beggar,* but I am come down to you a *princess!"* They were no sooner seated at the table than a friend called and left a brace of beautiful pheasants.

In the evening, Mr. Taverner called and was deeply interested in hearing her relate all that had occurred. When she had finished her story, Mr. Taverner replied, "Now I have something to say," putting into her hand two ten pound notes. "I am not to give the donor's name." The poor soul nearly fainted and was melted to tears. Mrs. Smith had, however, been the recipient of several loving gifts of charity before she left Springfield. The first (in 1863) was a most agreeable surprise; it was a ten pound note from Mrs. Smart [Daniel Smart's wife], whom she had formerly known as the widow of Major Reed, but of whom she had lost sight for many years.

Instead of being cast down by the loss of all her worldly substance, Mrs. Smith "encouraged herself in the Lord" and trusted in Him; indeed, she felt as if she could do nothing but leave everything with the Lord. Her strength was to "sit still." God raised up for her good friends and true who took a pleasure in ministering to her so that her needs were all supplied.

In 1867, Mrs. Smith wrote to a friend: "Springfield Lodge is quite gone from my heart; the Lord is providing for me in a wonderful way. I want for nothing, but have a most comfortable home, food and raiment. Read Ecclesiastes 2 and stop at the 17th verse; this was my experience long before the Lord brought me out of that abode."

In all her ailments – for many causes contributed to affect her health and spirits – Mrs. Smith never lost the assurance of God's faithfulness

and immutable love, though she could not enjoy the feeling of it as she desired. She frequently complained of her loss of spiritual enjoyment and prayed for the light of God's countenance as in days gone by. She would say, "O I do so much miss my dear ministers." But she much enjoyed communion with those that remained, of whom Mr. Taverner was one.

She died in peace October 24th, 1878, in her 82nd year. Her good friend, Rev. E. Wilkinson [another godly Church of England minister] (then of Snargate, but now of Leamington), officiated at her interment in the cemetery at Rye, and on the next Lord's day preached from these words, "Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised."

THE GOSPEL STANDARD TRUST
48th ANNUAL GENERAL MEETING

Report of the Meeting held at the Strict Baptist Chapel, Clifton, on Saturday afternoon, May 10th, 2014

The meeting commenced with hymn 176. The Chairman, Mr. D.J. Christian, then read Psalms 84 and 87 and asked Mr. Ramsbottom to seek the Lord's blessing on the meeting. The Chairman then asked the Secretary of the Trust, Mr. Playfoot, to introduce the Annual Report and speak about the work of the Trust.

Mr. Playfoot said that the net amount expended on charitable activities amounted to £35,000, a 20% increase on the previous year. Interest rates had fallen but, thankfully, the Trust funds were sufficient for its needs and we had been able to help the churches with grants totalling £49,000.

On the General side he mentioned three aspects: trustee activity, chapel sales and compliance. Committee members and the Secretary had been able to attend meetings to help and advise trustees on property matters such as structural problems and toilet improvements, to guide a congregation which no longer had a church, and to deal with necessary legal matters arising from the changes to trustees and first registration of chapel property with the Land Registry. One matter of great concern which arose during the year concerned lost deeds. Thankfully the solicitors concerned eventually located the deeds, but it did show how important it is for trustees to keep documented the location of deeds. We had given guidance on issues relating to investment of surplus funds and tax and V.A.T. matters as they affect the churches or charities. As a result of chapel closures and sales the Trust now had some responsibility for the maintenance and insurance of six burial grounds.

Chapel sales represented the saddest part of the work. During 2013 the Trust had dealt with the sale of Rehoboth Chapel, New Barnet, which realised about £367,000. Such proceeds were a great help to continuing churches but he longed for the day when the Spirit would be poured forth. "Wilt Thou not revive us again: that Thy people may rejoice in Thee?" Over £200,000 from the New Barnet proceeds had been distributed in 2013. Zion Chapel, Prestwood had been placed on the market in 2014. The application for conversion to residential use had been refused as, where possible, the Local Authority policy is for such buildings to be put to alternative community use. Thankfully, a satisfactory purchaser had been found in the undertaker whose family had built the chapel and who now intended to use it as a chapel of rest.

Over the last twelve years the Trust had issued a number of circulars to the churches on compliance matters such as the Disability Discrimination Act, control of asbestos, fire regulations, etc. The intention was to have these reviewed in 2014 with a view to issuing updated guidance. The Trust had tried to keep the churches informed in the *Gospel Standard* about the registration of church working funds. From information posted on the Charity Commission website the registration deadline had been extended to March 2021. The Trust hoped to provide appropriate guidance.

On the Publications side, the printed report showed a continuing outflow of funds. However these activities are regarded as a service and ministry to the churches and the wider field. The number of books sold fell by 16% to just over 7,000. The *Miracles* series written by Mr. Ramsbottom still provides about half of the sales. There had been encouragements with significant sales to new customers both in the U.K. and overseas in New Zealand and Papua New Guinea. A missionary in Papua New Guinea described *Bible Doctrines* as "that little jewel of a book," and he had requested permission to translate it into pidgin, a language derived from English combined with German words and words from local languages.

The Publications Manager had been working for some time on a new edition of the autobiography of John Chandler, *Forty Years in the Wilderness*. John Chandler, as a boy of eleven, had been taken by his parents from England to Australia. It tells of the hardships, the labours, joining the rush for gold, etc., but above all, it tells of the Lord's dealings with his soul, the mercy he found and what a Friend Jesus became to him. It was hoped this new edition would be available later in the year. Dr. Matthew Hyde was working on a book for the centenary of the outbreak of the First World War. With help from others it was hoped to publish this later in 2014. Other subjects were regularly considered at the committee meetings. In addition to regular reprints of books in the

Miracles series, there was still a continuing demand for other books, e.g. *Cremation Not For Christians,* of which two hundred copies had been reprinted recently.

He did not forget our late friend, Mr. John Broome, who did so much for Publications. One comment in particular remained with him. As Mr. Broome viewed the great mountain before him in preparing for publication his biography of Anne Steele he had said, "With God's help and taking a step at a time we shall climb it," and he did. Members were welcomed to contact the Publications Manager with any burdens they may have concerning possible books for publication.

He then spoke a little about the Gospel Standard Library, the Trustees' report and accounts of which were included as usual with the Trust's printed report. He felt more use could be made of this valuable source of spiritual reading and historical information and it was an encouragement to see the increase in the number of borrowers during 2013. He emphasised the financial support needed, because if the Library funds continued to be spent at the same rate as they were during 2013, their finances would only last for another two years. The Trust had made a grant of £2,500 in 2014 to help. Finally he thanked members and churches for their loyal support and encouraged others to become members.

There were no questions on the Report, which was then received. The three members of the Trust Executive who retired in rotation, Messrs. M.G. Bailey, S.A. Hyde and J.A. Kingham, were re-elected without dissent by separate resolutions by the members present. The Chairman acknowledged with thanks the work done by the Secretary and the help given to the chapels and trustees. He thanked the Publications Manager for all that he does both in managing the publications and in preparation work, for example, working carefully through *Forty Years in the Wilderness* to prepare for publication. He thanked also the Committee members for their various contributions and the book agents for the work done by them.

He mentioned two other books for 2014, the autobiography of Mr. George Rose, which the Trust is hoping to re-publish with some of his sermons added and a new section on the last thirteen years of his life, and a history of our Gadsby's hymnbook being prepared by Dr. Hyde. He thanked the friends at Clifton for the use of their chapel and thanked all those who had arranged the refreshments, mainly from Bethel, Luton.

Hymn 505 was then sung, following which Mr. T.J. Rosier (Pastor, Maidstone) addressed the meeting on *Father, Son and Holy Ghost, one Almighty God of Love.*

Mr. Rosier felt the subject vast and the Trinity beyond comprehension, but he sought to declare a few precious truths which the

Lord's people receive by faith. He said, "They will believe that they indeed have a most holy Father in heaven because they will know something of His love. They will believe in the merit and the love of Immanuel because, indeed, they will taste His love as conveyed to them by the Holy Ghost. They will believe in the Holy Ghost because they know His operation in bringing in repentance and faith to Jesus on the mercy seat."

He sought to lay the foundation for his remarks from the Scriptures which declare the unity and divinity of the Trinity. In creation we read that "the Spirit moved upon the face of the waters" (Gen. 1. 2) and in John's Gospel, speaking of Christ, "All things were made by Him" (John 1. 3). In salvation, Father, Son and Holy Ghost were present at the baptism of the Lord Jesus (Matt. 3. 16, 17) and in John 14. 16: "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever." In speaking of the divine Person of the Holy Ghost he clearly set forth the difference between those who blaspheme against the Holy Ghost and poor sinners who grieve their Lord with their ill manners in this wilderness.

The substantial doctrine of the Trinity in unity is essential amongst the churches and he felt that we have been deficient in this. He spoke and read a little from the Nicene and the Athanasian creeds which were introduced in the 4th century because of the heresy of Arius of Alexandria, who began to deny the divinity of Christ and to introduce other errors. He said that the godly believers were so deeply anxious about this heresy that they put together the Nicene creed. From the Athanasian creed he quoted, "And the catholic faith" (meaning the one universal church and not to be confused with the Roman church) "is this: That we worship one God in Trinity and Trinity in unity; neither confounding the Persons: nor dividing the substance. For there is one Person of the Father, another of the Son: and another of the Holy Spirit. But the Godhead of the Father, of the Son and of the Holy Spirit, is all one: the glory equal, the majesty co-eternal."

Mr. Rosier then moved on to the knowledge and experience of these things in our hearts and said that we become Trinitarians by the Trinity in unity working a work of grace in our hearts and with that work of grace things most definite and certain are laid in the soul. People have the written Word but still they have gone into the grossest errors. Even amongst our churches the truth concerning the Person of Christ has been denied because the truth is not written in the heart. But the truth is that in the covenant of grace the people known of the Father from all eternity were given by the Father to the Son to redeem. The dear Lord Jesus, the eternal Son of God covenanted according to His Father's word to Him to come and redeem that people, and the Saviour came and finished that

work in laying down His life, bearing the sins of His people and brought in everlasting righteousness. It is the work of the Holy Ghost to bring the knowledge of these things into our hearts.

He went on to say that the Spirit teaches us just where we are spiritually and that work goes on and on in our lives. We have to groan as did the Apostle Paul, and that is the work of the Spirit in the soul so that we feel our sins daily. The Holy Ghost brings us as poor, needy sinners to the Lord Jesus. This leading is to that blessed place, the right hand of power as Asaph wrote in Psalm 80. 17: "Let Thy hand be upon the man of Thy right hand, upon the son of man whom Thou madest strong for Thyself," and God, our most Holy Father, has made the Lord Jesus eternally strong.

A believer is brought to see the covenant of grace, the unchangeable promises, and is drawn to the right hand of power, the throne of grace where Jesus sits as God's great High Priest. The Holy Spirit teaches us truth and teaches that we may pour out all our sorrows, our secrets, things we are ashamed of, and all our temptations to Jesus, this High Priest. We are brought to see that Jesus is our refuge. He is one who has walked where we walk today in this lower world. He knew tribulation but He knew it without sin, rebellion, frettings and doubts. He delighted to do His Father's will, but He knew the tribulations. We are brought to know the love of the Father through His dear Son and the drawings of that love.

Towards his closing remarks in speaking of the Father's love Mr. Rosier asked, "Do you long to know Him more? This is the operation of God, the heavenly Father's love in you."

The Chairman thanked Mr. Rosier for his address and the meeting concluded with hymn 970 and the benediction.

D.J.P.

BOOK REVIEWS

How Do I Kill Remaining Sin? by Geoffrey Thomas; paperback; 30 pages; published by Reformation Heritage Books, and obtainable from Christian bookshops.

Those who know and love the Puritans will be aware of Dr. Owen's momentous work *The Mortification of Sin*. The well-known minister of Aberystwyth, Geoffrey Thomas, has produced this little book on this subject which he believes is so vital and yet so much neglected. He begins with the text: "If ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8. 13), and writes of this subject: "Its neglect has weakened Christian testimony and dumbed down Christian living. Even Christian worship is affected because of an absence from our services of exhortations to every worshipper to be mortifying or putting to death the remains of sin."

The author makes it clear that there is a struggle, a conflict, and warns against all religious movements which promise an easy way and the end of the fight between the Spirit and the flesh.

The sub-headings of this little book are: Every unbeliever is dead in trespasses and sins; Every Christian is dead to the dominion of sin and death; Every Christian has to deal with the constant presence of the flesh; Every Christian is to be constantly killing remaining sin; Putting to death remaining sin must always be accompanied by looking unto Jesus.

The author deals practically with such things as drunkenness, adultery and pornography, and gives personal details of some who have had severe struggles. He also speaks of *anything* of the world that can mean too much, however lawful in itself – instancing the case of a man who gave up all his cameras and equipment, because his photography hobby had become an idol and a snare to him.

At the end, two books are specially recommended as being helpful on the subject: Isaac Ambrose: *Looking unto Jesus* and John Owen: *The Mortification of Sin.*

The Authorised Version is used throughout.

Selected Writings of Benjamin Morgan Palmer; hardback; 205 pages; price £9.50; published by The Banner of Truth Trust, and obtainable from Christian bookshops

The name of B.M. Palmer (1818-1902) is not known in England. In his day he was a well-known and highly-respected minister in the southern states of the U.S.A. Banner of Truth at present seem to be bringing out a number of books about ministers in the south – during the Civil War and afterwards. It is interesting, and surprising, to those of us who were brought up with such strong anti-slavery views and the work of Abraham Lincoln, to find what godliness there was among "the Confederates" (the south), even one or two of the generals being most gracious men.

This book consists of some of Palmer's writings, with a short account of his life. The publishers emphasise his utter commitment to the complete infallibility of Scripture – when many were deviating. Apart from being a theologian and an eminent preacher, his loving concern for those in the cholera epidemic, and his willingness to risk his life in visiting, are very touching. Also we are told he was a strong controversialist for the truth, but always extremely courteous (which we feel is important.)

The first section, "Letters from a Pastor's Portfolio," consists of some most remarkable occurrences in his life and as a pastor, some interesting people he had to deal with, and in some cases some remarkable results. We were impressed by his insistence on the sinner's utter inability of himself to repent or believe, and how this was blessed in the work of conversion. There are sections: "Thoughts upon Foreign Missions"; "Christian Paradoxes"; and "Miscellanies in Christian Experience"; but we liked best the part of the book on "The Beatitudes." We felt that this is the best treatment of Matthew 5. 3-12 we have come across. Palmer contends that as this was the beginning of the ministry of Him who "spake as man never spake," most of the commentaries have been inferior, merely setting out ethical truths. He is very clear what hungering and thirsting after righteousness means!

Altogether we found this a helpful and profitable book – though we would not agree with the free offer, and in places the style is a little flowery.

OBITUARY

Alec Gerald Saunders, a beloved deacon at Hope Chapel, Blackboys for 46 years and church member for 62 years, passed to his eternal rest on Lord's day morning September 29th, 2013, aged 85.

Our late friend was born at Hope Farm, Blackboys on February 15th, 1928, the second son of three. The farmland adjoins Hope Chapel grounds.

Our friend commenced working life at a local farm just across the fields from his home in 1942, aged 14. While there, in God's caring providence he was remarkably preserved twice from death when shrapnel from an exploding V1 flying bomb landed right at his feet. A few weeks later a cannon shell case from a fighter aircraft likewise buried itself under his feet as he was working on the manure dump. Of his almost fifty years of working life, thirty-four were in agriculture.

Our friend was brought up to attend the chapel at Blackboys from infancy, remaining there all his life. He grew up under the sound, faithful pastorate of Mr. Jabez Field. He writes, "I now come to where I hope the Lord laid His hand upon me. Though still attending chapel regularly, it was but in a form and one had to prove it will do us no good, however much we put in an appearance in attending the services." He goes on, "When attending a prayer meeting one Tuesday evening (I was 16 years old), one of our deacons, Mr. Thomas Burfoot, in concluding his prayer said, 'The one thing certain in life is death.' O how this went home to me: 'Death!' I had got to die! My latter end was now before me. What if I should die in my present state? I realised solemnly I possessed a never-dying soul that either must lie in hell or heaven." Soon after, the pastor, Mr. Jabez Field, preached a very solemn sermon to his heart from, "I shall behold him, but not nigh."

From this time our friend began seriously to read the Scriptures continually and pour out his petitions unto God. He writes, "I often went into the barn and getting on my knees, I'd take off my hat, for the God I was attempting to approach was holy, and plead for the Lord to have mercy upon me. I envied the animals I worked with in having no souls." In 1946 Mr. Jabez Field, after being favoured in his soul while laid aside in illness, upon returning on the Lord's day preached, "Jesus." He writes, "O how my very soul went out after Him, this Jesus that could save me from my sins! What a sweetness I felt as he brought forth Christ! What a longing I had after Him!"

During 1948 he was quite poorly in affliction, suffering from acute breathlessness. During this sad time the lines kept dropping in forcefully: "Think and tremble; death is now upon the road." He feared in this illness he would soon justly be sent headlong into hell. After his 21st birthday in reviewing the kindness of the gifts he had received, "All is vanity" dropped powerfully upon his heart. From that time he turned his back upon many natural pleasures feeling their emptiness. As the exercise of his soul increased, he often slipped between hope and darkness. He was greatly affected by Psalm 73 at this time, continually longing for a clean heart and yet feeling the complete opposite. He rambled round the fields at night, lying under hedges begging for mercy yet fearing his prayers were unheard. He was often encouraged under the ministry of Mr. Field while sitting in God's house, only to get very condemned and downcast afterwards.

About this time one of Mr. Field's daughters, Lois, was baptized. He writes, "What a longing I had after the Lord and how I loved His people, but felt myself so different from them." He cycled home the following Wednesday evening from Pick Hill and catching up with Lois, he dismounted and they walked along together talking on spiritual things. When they parted and in shaking hands, Lois looked into his face saying, "You saw me on Sunday, Alec!" He replied, "Yes, and I was very pleased to see you Lois." She then said, "And that's what we are expecting to see from you." He writes, "O what a state I went home in, as it was what I so longed for but was convinced I was deceiving the very people of God. I got into bed and wept as I had such mixed feelings of my sinfulness and yet I did so love the Lord's people and His Word." He went through many temptations and suggestions from the enemy.

Early May 1951, when rolling a field being on a tractor, the lines dropped in sweetly,

> "Blest is the man, O God,
> Whose mind is stayed on Thee;
> Who waits for Thy salvation, Lord,
> Shall Thy salvation see."

He was greatly lifted up as to the truth of the lines and prayed for a confirmation from the pulpit on the following Lord's day. He writes, "Our dear pastor at the close of the services that day repeated the verse. But O how I was to be cast down lower than ever before, for that was the last time I ever heard him preach, for on the Tuesday he was taken ill. On Friday (May 11th) he was taken to that place where the weary are at rest. O how I was so cast down, as it seemed I had come to that place to be brought forth, only now seemingly to die in the womb."

The passing to glory of Mr. Field was a great blow to him and he fell into great mourning over the loss. He writes, "O the darkness I

walked in as I sunk lower than ever before. My bodily strength was again affected and I had to pray for daily strength to labour on in my duties. We were well supplied with good gospel preachers, but there was none to bring me forth. I went on in this great heaviness to the August of that year until the last day of that terrible darkness. I was working in some fields by a lake cutting thistles round a cattle crib. I felt the horror of being a lost soul. It was awful! I was lost for ever! I stood on the edge of that lake, but to cast myself in would have meant certain and sudden hell. While standing as it were in this awful place, and it was awful, these words came floating through the air. It seemed as though they came floating from heaven into my poor soul: 'A sinner saved by grace.' O what a 'who can tell?' it brought. I had often heard our late dear pastor speak of a 'who can tell?' but I never really understood it till now. I went home to dinner in a different state with those words sounding like music in my ears. The next morning at work, while going round the cow-stalls the lines dropped sweetly in:

'Pore not on thyself too long,
Lest it sink thee lower;
Look to Jesus kind as strong,
Mercy joined with power.'

There I hope I laid hold of this Jesus as 'my' Jesus and how I loved Him!"

Soon after the blessing Mr. Percy Laver preached on a Tuesday evening from, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Our friend writes: "O how he preached my very life! What liberty I felt! I went straight home to bed and sang,

'I shall be with Him when He comes
Triumphant down the pathless skies;
And when His voice breaks up the tomb,
Among His children I shall rise.'

I felt it true. I also sang:

'I'm blest, I'm blest, for ever blest;
My rags are gone, and I am dressed
In garments white as snow.'

I told the dear Lord if He would give me one more token I would go before the church. The next evening I walked around the local fields when these lines came:

'And he's an heir of heaven that finds
His bosom glow with love.'

I did so love Him. Also these dropped sweetly in:

'Our Captain stood the fiery test,
And we shall stand through Him.'

But sadly fear of one's self got the better of me and I put the matter off."

He writes on: "About a month later Mr. Laver preached again on a Tuesday. Tryingly I had to work that very evening, but felt certain Mr. Laver had a message from the Lord for me. As I walked past the chapel that evening on the way to work I said with a feeling heart,

'There my best friends, my kindred dwell;
There God my Saviour reigns.'

"What a state my mind was in that evening as I worked on the baler! One occasion as I was bending down the thought came, 'Why not slip home and listen behind the hedge.' (The family land adjoined the chapel grounds.) At this point my master came and said, 'Alec, there's no rain forecast, so load some bales on a trailer and you can then go home.' I quickly finished and being 8 o'clock and nearly dark, I hurried home and crept up behind the hedge and listened. The first words I heard said were, 'The root of the matter is found in me.' The dear man went on to preach, speaking on paying your vows unto the Lord and I realised he was preaching from Psalm 66. 13. I said within, 'O that doesn't mean me,' but something answered me, 'You promised to go before the church,' and O how it went home to my heart! I rushed home before my people returned. What a burden it put on me! I determined within myself to go and see the deacons on Thursday evening. During that afternoon I begged for another word as I so felt to need one. When loading the dung spreader these words came: 'My grace is sufficient for thee: for My strength is made perfect in weakness.' I felt this will do and so I can go now. After tea that evening, I went as was my custom over the fields to a tin shed to attend to some cows with their calves and sank into a fearful state again. Could the Lord give me just one more word? I sat on a bale of straw begging for the Lord to give me another word if it could please Him, when these words came right through me: 'No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.' I cried out, 'I'll go, Lord,' for I feared to stay back any longer. I was kindly received by the deacons."

Our late friend was baptized by Mr. Laver on October 14th, 1951 and received into the church the same day. Mr. Laver spoke to him as he went down into the water: "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven."

There were nine members added to the church within three years of Mr. Jabez Field's passing to glory. At the close of his life and pastorate he had the words given to him by the dear Lord: "For there is a sound of an abundance of rain." Mr. Field was favoured to baptize two

immediately before he passed to glory, but died in the knowledge there were a lot more to come forward as the fruit of his labours. Alec and his brother deacon, Mr. Sidney Hickman, were among the nine that followed.

In the ensuing years he walked through many trials. During a personally bitter one in 1952, Mr. Sperling-Tyler preached from Psalm 61. 1, 2, which was a great help and comfort to him, he feeling sure the Lord would appear for him as feeling confirmed he was being led in the right way. Later in August, Mr. R Pearson preached at Pick Hill from 1 Peter 4. 12 which brought a great softness over him. Upon returning home he started to read in a *Gospel Standard* about Thomas Bradbury and came to the lines:

"Rebellious thou hast been,
And art rebellious still;
But since in love I took thee in,
My promise I'll fulfil."

He writes: "This broke my poor, stony heart. O the love of God to me. 'Thou hast received gifts for men; yea, for the rebellious also.' I retired early to bed to be alone."

Alec was appointed sidesman in 1965 and elected as a deacon 1967. During 1972 our late friend having lived at Crockstead Lane, Pale House Common for seventeen years, he and his wife felt it increasingly difficult to continue there. Walking one night down the lane he cried out, "O Lord, I am oppressed." The Lord answered immediately: "I will appear for the oppressed." Alec replied, "Impossible, Lord!" After a few weeks some friends let it be known they wished to provide them a home somewhere. Mr. Reg Jupp his pastor preached at this time from Psalm 102. 17, 18. Within nine months they settled into their bungalow at Framfield and he records, "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake."

Having had trouble with his right eye for about six years and attending Moorfields eye hospital for a while, the affliction increased during 1991, culminating in his right eye and immediate surrounding facial area being removed at East Grinstead in June of that year. In the ensuing turmoil within, he one morning in sitting on the hospital bed was overcome with a felt sense of the presence of the Lord. His soul felt calm and comforted as he could view the Lord's blessings upon him and visits to him over his life. He knew the Lord was watching over him so enabling him to fall entirely into the Lord's gracious hand concerning the outcome of this sore affliction. He cried out, "Surely the Lord is in this place; and I knew it not." The blessings of hymn 143 were welling up within him right through this anxious time.

Our dear late friend carried an afflicted body and fairly often had short periods when unable to attend the Lord's house which he so loved.

After one such time of four weeks at the end of August 1995 he writes, "I awoke a few mornings ago reasoning within my heart, Why? Why am I like I am? Why should I suffer affliction so that I cannot do as I would? After a while I felt a change come over me. Why was I made to hear His voice? Why me? Why so cast down?"

'Why should I complain of want or distress,
Temptation or pain? He told me no less.'

"I realised the 'Whys' for me far outweighed those against me and my poor, peevish, complaining heart. O to be in that right path when one day I shall see Him as He is!

'Why those fears? Behold 'tis Jesus
Holds the helm, and guides the ship.'"

In the new year of 1996 his pastor of forty years, Mr. Reginald Jupp retired through infirmity. Our late dear friend writes: "I have had two good pastors in my little life and now we know not what the future holds for us. A good pastor is a rich blessing." Alec missed Mr. Jupp, being very close to him spiritually. At this time he awoke dreaming he was at some services with an old friend long gone to glory. This caused him to muse for a while with his mind going back some years to some special services at East Hoathly Chapel. He writes, "Mr. Samuel Curtis was preaching and in his sermon stopped saying, 'If I were to ask you each a question: what is your main desire in life? what would your answer be?' I answered within, 'Give me Christ!' He then said, 'If there is life in you, it will be: give me Christ!' Now I feel after over fifty years my cry is the same! That I may know Him.... and be found in Him."

During October 2006 our late dear friend and his wife celebrated their golden wedding. He writes: "Truly it is of the Lord's mercies that we are not consumed and I certainly feel it. The friends at chapel had a collection and gave us a large cheque and flowers for my wife, along with a Bible suitably inscribed inside. I have often felt to be a castaway, but here again have to prove the goodness of God and the kindness of friends. My son and family also provided us with a surprising nice meal with various friends which seemed rather over-powering as we knew nothing of the arrangement until we walked into the building. The occasion ended with singing, 'Praise God from whom all blessings flow.' O that we could more often!"

On October 1st, 2007 he writes, "I awoke the other morning and O what a wreck I felt to be! All my little religion scattered! I wonder at times how the ministers of God must feel! How to endure I know not in myself. An impossible life, with the world, the flesh, the devil! Myself a complete failure! While in this state of mind these lines rolled in:

'Blood has a voice to pierce the skies:
"Revenge!" the blood of Abel cries;
But the dear stream when Christ was slain,
Speaks peace as loud from every vein.'

Precious blood and how it softened my poor heart! One way to endure and one way to heaven. 'Precious blood!'"

At the end of the year he writes on December 21st: "Being my 40th anniversary of being appointed a deacon, after the service last evening the pastor called my wife and myself to the front of the chapel. Unknown to me they had a collection to commemorate the mercy of God to us. My wife was given a bouquet of flowers and myself another Bible suitably inscribed within along with a very generous cheque. Our pastor then spoke some very kind words I prefer not to repeat. Myself speechless at their kindness and to confess before all of being forty years a deacon and fifty-six years a church member! Looking back I am a complete failure and I feel it. But of God's mercy we are what we are. My meditation while in bed that morning was in John 14. 3 – that where I am, ye may be also."

On August 24th, 2013 our dear friend entered Eastbourne Hospital and remained there for five weeks. During that time he expressed many desires to be with the dear Lord amidst deep affliction and occasional conflict. He was heard praying for his family, the pastor, for the chapel and for a number of his friends. When the writer quoted to him some verses of hymns and a scripture he responded rapturously, "I'll thank my Jesus, I'll thank my Jesus," and, "Praise Him," he knowing he would soon be safely landed. On one occasion he weakly pointed to his hymnbook and made known to his son to look inside the back cover. His son ventured to start reading him 934, "Jerusalem my happy home." Alec burst forth with tears of desire and anticipation and in reciting the verses got in front of his son who was reading them to him. The tears ran down his face. Another time in prayer and barely discernible, he was heard pleading, "Bring us through, Lord; bring him through; bring me through," and so forth – it being realised he was pleading for his family and friends and for himself.

The dear man slipped very quietly and peacefully away at 9.10 on Lord's day morning September 29th, 2013. His wife, son and daughter-in-law could not tell the exact moment when he actually passed into the bosom of the Lord Jesus, Alec being so still, quiet and in perfect peace.

The church and congregation at Blackboys have lost a sober, stable, wise, godly influence. Alec is already greatly missed. "Return, we beseech Thee, O God of hosts: look down from heaven, and behold, and visit this vine; and the vineyard which Thy right hand hath planted, and

the branch that Thou madest strong for Thyself." "Wilt Thou not revive us again: that Thy people may rejoice in Thee?"

J.L.R.

Regretfully we have had to shorten this obituary of one we knew and greatly admired for the truth's sake.

A WORD TO THE SERVANT OF CHRIST

Servant of Christ! the hatred, scorn and shame
Are precious tokens of His love for thee.
Think not for nothing thou must bear His name,
Or that He holds thee from His suffering free.
Thy greatest honour to be made so vile –
Thy sweetest recompence His gracious smile!

Choose thou the path that leads to death and pain,
Familiar daily with contempt and loss;
Leave Him to choose what shall be fruit and gain,
His own Interpreter of every cross.
Remember none can preach the Christ that died
But he who with his Lord is crucified.

Think of His patient love that set thee free,
And bound thee to Himself in richest grace.
Count it all joy His willing slave to be
Who lowly took a servant's form and place.
Be much alone in speech with Him, and then
Thou wilt not need the praise and smiles of men.

Be silent to the Lord; be much in prayer;
Contact with Jesus is the servant's strength.
Let Him decide what stripes are thine to bear,
And what reward of peace shall grow at length.
Preach all the Word – to sinner and to saint,
And labour most when self is weak and faint.

Think not of rest while sinners love their sin,
And from the gospel table wander wide.
Thine be the joy to lead the wanderers in
To hear of Him who for their ransom died.
Soon thou wilt hear the coming Master's voice,
And dwell with Him for ever to rejoice.

W.W.

THE
GOSPEL STANDARD
OCTOBER 2014

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

WHAT IS AN EVANGELICAL?

We sometimes hear comments like this: that someone has left chapel, *but* he attends an evangelical church; or, that there is not one of our chapels, *but* there is an evangelical church nearby – the implication being that there is no difference. If a church is labelled *evangelical* it is all right.

Well, it may be a good church – or it may not. Because it bears the name *evangelical* this is no assurance that it is a gracious, God-honouring church. If anything is needed as a confirmation of this point, we recently have the evangelical ex-Archbishop Lord Carey defending assisted suicide, and the evangelical Archbishop of Canterbury glorying in the right for women to be bishops and eulogizing the Pope as a godly man. However, there are, of course, many gracious people who describe themselves as evangelical. But discernment is needed.

What, then, is an evangelical?

1. Originally it meant a Protestant as opposed to a Roman Catholic. There was an Evangelical Union among the princes in Germany. (Even today, on the continent, an "evangelical church" can mean nothing more than "not Roman Catholic." It may be liberal in doctrine.)

2. After the Reformation, in Germany and in Switzerland, the Lutherans were known as Evangelicals, as contrasted with the Calvinists (or Reformed).

3. We think of the glorious Evangelical Revival in England under the preaching of Whitefield, Venn, Grimshaw and Berridge, when the word was not applied to people or churches but to the Revival itself.

4. During the 18th and 19th centuries it was Church of England clergy, who were distinct from High or Broad Church, who usually bore the name – not the Nonconformists.

5. The older writers, like Huntington, would constantly use the word "evangelical" as distinct from works which were legal. Two of our hymns from that period bear the titles, "Evangelical Repentance" and "Evangelical Obedience." We remember an old, well-taught minister telling us that "not many preachers today are truly evangelical," in this sense. We have noticed also that in one or two recent Banner of Truth publications, it is in this sense that the word evangelical is used.

6. More recently the general meaning in common use is to describe an independent church which believes in the infallibility of Scripture, the Trinity, the Godhead of Christ, the need of the Holy Spirit's work, the resurrection, the atonement, etc. This is as a result of many having to separate from the old denominations, which were denying these truths, to form themselves into an "independent evangelical church." A loose gathering, The Fellowship of Independent Evangelical Churches (the F.I.E.C.), was formed after the War by E.J. Poole-Connor (whom we once heard preach most acceptably on Christ a High Priest after the order of Melchisedec).

7. Sadly, when the media use the word, it is usually in a derogatory sense, often using the word "happy-clappy."

So it can be seen that what in itself is a very beautiful word can be used in so many different ways, meaning something, or everything, or nothing. This is why we have felt led to write this article, in love, especially for our young people who so easily can be misled. So an evangelical could be most godly and gracious, and adhering to the truth as in Jesus; we could name such ministers, some well-known names. But it is not always so.

So what must we beware of in some churches that claim to be evangelical (and we emphasise *some!):*

1. *Easy believism.* The vital thing is to be born again of the Holy Spirit, to be brought to feel our need and to flee for refuge to rest on the Saviour. Now the Lord is sovereign in this but:

> "True religion's more than notion,
> Something must be known and felt."

It is sad when living, experimental religion is decried. J.H. Gosden once said, "Real religion is very solemn yet very simple. It consists in the knowledge of God and of ourselves – to know ourselves as sinners, and God in Christ as our Saviour."

> "Am I made a real Christian,
> Washed in the Redeemer's blood?"

In the past there was a denomination known as Sandemanians. They believed that true faith was nothing more than believing the truth of the Word of God and the gospel. There was no feeling, no experience, and no commitment. The old, godly preachers solemnly warned against what they called "a sandemanian faith." They contended that even the devils possess this. "The devils believe, and tremble."

Nowadays there is no such denomination as the Sandemanians, but it appears that so much of this spirit has appeared in some (perhaps many) evangelical churches. We need more than this.

2. *Worldliness.* Years ago even the old Methodists after professing conversion felt it absolutely necessary to be separate from the world – in those days especially drink, dancing and the theatre. It seems that a spirit has appeared where there is little difference between the church and the world or between a person's previous life and his new profession. In fact, we have been astounded that some recent evangelical publications have described the author as being an enthusiast for some football team! The old teaching of the crucified life seems to be disappearing. The teaching of Scripture is very clear on separation from the world.

All this is evident in dress as well as behaviour, and especially in the new attitude to the Lord's day. In the past Christians of all professions were united in honouring and keeping Sunday as the Lord's day, the Christian Sabbath. In fact, the older writers and preachers like M'Cheyne stated that in times of revival, Sabbath-breaking was a sin that sinners were specially convicted of by the Holy Spirit when brought to repentance.

3. *Worship.* We understand, though we have no opportunity to verify, that there are places where the true doctrine is preached, and yet the worship is carnal – with pop music and light-heartedness and humour. "God is greatly to be feared in the assemblies of His saints, and to be had in reverence of all that are round about Him." "Holiness, O Lord, becometh Thy house for ever."

* * *

We repeat, we would not be judgmental, and we would write in love but it would appear that there are many things in some (perhaps many) evangelical churches that we cannot see that any with grace in their hearts can approve of.

Finally, we have been horrified to read of "the new Calvinism" which is coming to our country from the U.S.A., where the doctrines of free and sovereign grace are most strongly contended for along with a loose, worldly, even immoral(?) life style. To read the recently published book exposing all this, *The New Calvinists* by Dr. E.S. Williams is a solemn shock. (ISBN 978 1 908919 32 8, The Wakeman Trust, 2014.) Are these "new Calvinists" the followers of a crucified Saviour?

As this seems to be a recent development, may we be kept on our watchtower concerning it.

"Brethren, suffer the word of exhortation" – in love.

To see a ship sink in the harbour of profession is more grievous than if it perished in the open sea of profaneness.

William Secker

PRAY WITHOUT CEASING

Sermon preached by J.K. Popham on 24th October, 1920

Text: "Pray without ceasing" (1 Thess. 5. 17).

Dependence is written in our nature. The most unseemly thing on the earth is the man who supposes himself to be independent, and surely the Holy Ghost will save all His people from that unseemly thing, that abomination in the sight of God. There is but one independent Being, and He is no creature; He alone is the true God. The text meets dependent people, and it brings them in the Spirit's power to be depending people. How many of us are in that state of mind, God knows, but if we are taught of the Spirit, we are taught our dependence on sovereign grace, on the Lord Jesus, on the Holy Ghost.

"Pray without ceasing." This divine injunction lays an abiding obligation on the saints. Also in the Scriptures we find this promise: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications." "They shall come with weeping, and with supplications will I lead them." And further, this merciful, this mighty work of prayer is described as the Spirit's immediate operation: "Praying," Jude says, "in the Holy Ghost," and Paul says, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit Itself maketh intercession for us with groanings which cannot be uttered." Everything within the saints, and all things without them from time to time, crying in their hearts, You cannot get on without the Lord; you cannot get through trouble, you cannot manage sin, you cannot overcome temptation, without the Lord.

And the direction of the Lord is, "Pray"; "Watch and pray, lest ye enter into temptation"; "Open thy mouth wide, and I will fill it"; "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me"; "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret"; "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done." So pray.

We have plenty to pray about, if we have but prayer. You who fear God know this. Go, dear friends, as directed, go into your closets, shut your doors, and pray to God in secret. One of the best things you can have is a religion that can bear solitude, a religion with a secret root. To be sure, there will be open fruitfulness, but look to the root. If you get near God, if you are blessed with intimacy with Him, if you gain His ear, if you pour out your hearts before Him, there is no sin, no temptation, no tempter, no trouble, no affliction that shall overcome you.

It is a great thing to pray. Not in this mountain nor at Jerusalem, said Christ, must men worship now. "God is a Spirit," incomprehensible, inconceivably glorious, "and they that worship Him must worship Him in spirit and in truth." That is, their hearts must be engaged. The attitude, not of the body, but of the heart, is the thing. Your orientation Godward will prove your state. If your heart is set to God, toward Christ, all is well.

The child of God who for a time backslides in respect of prayer will find himself with broken bones, a sore conscience, a lean soul and many shameful defeats. But he who is taught to pray and kept at praying, whose business is to do business with God, to traffic with heaven, to bring his food from a far country, he shall find food. The diligent soul is made fat. It is written, "Keep thy heart with all diligence; for out of it are the issues of life." God could, if it had pleased Him, if He had seen it most for His glory, have taken His people to heaven without tribulation and without the need of prayer, but in His wisdom He has ordered it otherwise. He has said, "In the world ye shall have tribulation." He has said, in effect, In the world you shall have want, you shall be necessitous people, you shall be weak and ignorant, unable to fight your own battles; for My kingdom is not of this world. But there is this one thing I set before you. *Pray.* Call on My name. I will ever be at hand to help you. I will never forsake you. You shall not pray in vain. *Pray.* Ask Me, ask in My name, go to My fulness, look to My power, depend on My word, hang on My faithfulness. *Pray.* "Pray without ceasing."

First of all, I would notice *the ground and reasons of prayer.* Secondly, *the exercise of prayer.*

First, *the ground of prayer.* It lies in two places. It lies in the Three-One God. He Himself has commanded it; He will have His creatures come to Him, and has opened a way of access for sinners. If we believe in God, we believe what I just said, that an independent creature is impossible. Dependence is indelibly stamped upon our nature. Eternity will not erase that. We shall not lose creatureship in eternity; therefore, we shall not lose dependence. The ground of prayer, then, is in Himself. The dependent creature must come to God. And especially it is so in respect of the spiritual well-being of His people. The ground of all their supplications is in Himself; it is in His purpose. "Blessed is the man whom Thou choosest, and causest to approach unto Thee." It is in His Son Jesus Christ. In His great work of redemption for sinners He has made a new and living way to God for sinners. There is the ground on which to stand, a great matter that can be used as a plea, namely, the atonement. Mention My name, says He. Ask in My name, and I will do whatever you ask. "If ye shall ask any thing in My name, I will do it."

Never forget, O guilty, troubled soul, the immovable ground for prayer that is in the Person and work of Jesus Christ.

Further, *in the Holy Ghost* there is ground to pray. He is promised as "the Spirit of grace and of supplications." Moreover, and this is marvellously encouraging when perceived, it is the Holy Spirit who searches the deep things of God, and knows before a sinner knows, and more perfectly than a sinner can know in this life, what is the mind of God. What blessings He has to give; what favours are in His heart to bestow, He knows. Therefore the coming of the Spirit into a sinner's heart, and His gracious work, will always be a ground for that sinner to pray.

The ground of prayer, in the next place, is *in the sinner.* Not only in his natural dependence on God his Creator, but also he must have mercy or he must die. There is a great reason in us for praying. We are lost, we are undone, we are at a distance from God, we are unlike Him, we are opposed to Him by nature, and He has opened a new and living way, therefore says, Now come, O dependents; come, O sinners; come to the throne of grace. "Let not conscience make you linger." Come as you are in your unworthiness, your unfitness, your weakness, your ignorance, your ruin, your bondage. Come with all these obstacles, and in the face of all these difficulties, come to the throne of God's heavenly grace. This is a great reason, and it lies in ourselves. God has put dependence in our nature, and sin has made us absolutely dependent on the goodwill of God in Jesus Christ.

One chief reason why a sinner should pray is this, that *it is God's will he should.* This is God's will. It is expressed in the scriptures repeatedly: "Call upon Me" – I will that you should do this. It is a great and merciful thing that God should will that a *sinner* should come to Him. It was congruous that a creature without sin should pray to a holy God. But there seems naturally, and there is, an incongruity in a sinner's calling upon God. Therefore is the first reason for prayer the exercise of His sovereign will alone; for under the law He can but will eternal separation between Him and rebels. Mark it, sinner. God, as a holy God, in the law can but determine your separation from His divine majesty for ever and ever; but in sovereign grace what a change there is! Here this great God determines that some men shall come to Him, come as sinners, come notwithstanding their sinfulness, come confessing it, come seeking the forgiveness of it, come for salvation. And this is a wondrous reason – the will of God. If you by faith at any moment lay hold of it, O tried sinner, you will plead it. "Thou callest burdened souls to Thee"; Thou callest sinners to Thy footstool, to Thy throne of grace. I am burdened; I am a sinner; I venture nigh.

The second reason I put before you is, *the infinite merit of Jesus Christ.* The merit of Jesus has no limit; it is infinite in its value. God made Him to be sin, and He put away sin. He gave Himself a sacrifice; His vicarious offering satisfied divine justice for ever and ever for the church. And this, so needed by a guilty conscience, this sweetly manifested by the Spirit to a guilty conscience, will be a reason why that sinner should pray, a reason *to him.* It is always a reason in God, but now it becomes a reason in the sinner. It becomes a great reason, an argument against despair, a reason why he should come. If his religion seems wrong, if his profession is full of faults, if his present state of mind is darkness itself, if his fears are heavy, if his suspicions of God are cruel, if his infidelity threatens to swamp him and destroy him for ever and ever – notwithstanding – I would say it to you, and say it deliberately – notwithstanding all that, the blood of Christ affords you an infinite reason why you should pray. May the Lord make it out to you. O sinner, whatever your temptations to despair, whatever your fears, pray with faith in the name of Christ. Present yourself before the Lord with all your deformity, all your guilt, all your ignorance, and you will find a welcome – welcome to the throne of grace you are.

Yet a third reason you will find in *the gracious promise concerning the Holy Ghost:* "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications, and they shall look upon Me whom they have pierced." That divine Spirit is full, full of mercy, full of goodness. How tender He is! How condescending He is! He comes to the worst of men, speaks to the vilest of men, touches the hardest hearts, and leads sensibly corrupt sinners to the Lord Jesus Christ, the Fountain of all goodness, the Fountain opened for sin and uncleanness.

Now I must name another reason to you, for I would encourage praying people, people who feel they cannot pray because they are so wicked. It is this: *the gracious invitations of the holy gospel.* They are to characters. "Open thy mouth wide"; "Call upon Me in the day of trouble." Roll thy burden on the Lord. Think of this too: "All that the Father," says Jesus Christ, "giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out." You may live to be thankful that the Lord Jesus Christ did not in that scripture say, All that are brokenhearted, all that are humble, all that are meek, all that are lowly, all that are docile in their spirits, may come, and I will not cast them out. You may live to be thankful that He just simply said, "Him that cometh to Me" – be he what he may, if he but comes; the guiltier the more welcome, the deeper his feeling of guilt, the more welcome; if he be more lost than ordinary, the more welcome; whatever he is, he may come; and when he comes, I, full of truth, full of goodness, full of mercy, full of

pardons, full of righteousness – I will in no wise cast him out, for no reason that he can produce out of his own heart, his own nature, his own life, his own thoughts. I will in no wise cast him out.

Will that do for you? Can you ask more? Pray, then, on this ground; put the Lord in remembrance of what He has said. Put Him in remembrance of Himself, of His holy promise. Tell Him how suitable you find Him to be as you read of Him in the Scripture and as you get some inklings of Him in your souls. Tell Him all these things.

Now, says the apostle, "Pray without ceasing." We are to look in the next place *at the exercise of prayer.* It is a very solemn thing to pray. He who thinks it is a light and an easy matter knows nothing about it. He knows nothing about God, and knows nothing about sin, who thinks it light and easy to pray. Some realisation of the awfulness of God, such as all new-born souls have, will make it a great matter; not an impossible thing, but a great thing to pray. "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." You may feel a hypocrite. Where is the heart that is clear of hypocrisy? God is holy, and you feel you are a sinner, and have hypocrisy in your nature, and so cannot boast of sincerity. How may you call on Him? No doctrinal knowledge you may have of the things just hinted at as grounds and reasons for prayer will help. The thing that will stand before you is what you feel in yourself. But still you may find one day, when you look back in the light of the Spirit, that you were praying all the time, notwithstanding your felt obstacles and difficulties.

My dear friends, prayer is the soul's attitude and motion toward God, however few words, perhaps none at all; sometimes only groanings which cannot be uttered will be your prayer; the sigh of your heart, the trembling desire that you feel within, O that God would save me and bless me! that He would do me good! It is the exercise of faith really. "Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a Rewarder of them that diligently seek Him." If you have no faith, I can say this: you do not pray; you are dead in trespasses and sins. The stronger your faith, the more fervent and constant your prayer.

It is the exercise of faith in God *as He shows Himself in Christ.* What a sound was that which reached the ear and the heart of Moses when the Lord answered his petition: "I beseech Thee, shew me Thy glory," and said, "I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee.... The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." This is that after which a living soul reaches. Faith will sometimes get such a sight, in the light of the Spirit, of the infinite merit

of Christ, of the vicarious offering of Christ unto God, as will touch the soul, influence it, move it, bend it, guide it to God.

"I can no denial take,
When I plead for Jesus' sake."

Did your faith ever get hold of that? It is a clean point in religion, to believe in the vicarious sacrifice of Jesus Christ, and plead it before God, and feel that you cannot take a denial. In a true and proper sense, sin is lost sight of, and yet all the while it is seen. I will put it thus: if you see a mountain, what is the molehill at the foot of it to you? If you see Jesus Christ, if you see His infinite merit, I do not depreciate sin when I say, what will be the molehill of your sins to that? Pray for the forgiveness of sin. You will feel sin to be very great, and taste it to be very bitter, and you will mourn that ever you were a sinner, and that ever you committed sin; but this will overtop and drown all, take all from your view and feelings for the time. Of this wondrous merit Watts sings sweetly, sings of it as an ocean:

"It rises high and drowns the hills,
Has neither shore nor bound;
Now if we search to find our sins,
Our sins can ne'er be found."

This atonement will take you to heaven, my friends; it will carry you through all difficulties; it will land you into the midst of that mighty multitude of saved ones that no man can number, in the midst of whom is the Lamb.

Pray also respecting *all your difficulties.* There are many difficulties in the way of pilgrims. They are not at home; they are travelling home; and there are many difficulties. The wilderness has its dangers, its necessities. Difficulties are within – an unbelieving heart, which makes us depart from the living God; necessities, which we ourselves cannot supply, which no creature can supply, but God only; difficulties arising from a wicked nature, a nature that never submits to God; difficulties arising from temptations. Into these you who are exercised about them and with them can enter. Now our good teacher, Hart, says, "The remedy's before thee – pray." This is God's remedy: "Call upon Me in the day of trouble," whatever it is.

Take one eminent example afforded us in the Scriptures of the blessedness of this. When David and his men came to burnt Ziklag, he and all of them wept till they had no more power to weep, for they had suffered a grievous loss, not only of their cattle, but of their wives and children. And the men were so angry and discouraged by this grievous loss that they looked upon David as the cause of all, and they spake of

stoning him. Here was a pass for the man of God. What did he do? Did he turn to them and say, Now I have brought you through many difficulties; I have defended you; I have helped you. Why do you turn on me thus? No, that was not his strength; his captaincy over them was not his strength; it was his relation to his God. His God was before and with him, and so we read: "But David encouraged himself in the Lord his God." He had no other encouragement at that moment, but he encouraged himself in the Lord his God.

You may be similarly bereft of all help in different circumstances. You may feel, There is no friend I can turn to; there is no creature I can lean on. I would be glad of advice, but to whom shall I turn for it? I would be glad of a troop, but where is it? God has taken it all away. What for? Faith says, For a gracious purpose. What purpose can this strait answer? Why your good? "Call upon Me," make known this case to Me. God will never disappoint those to whom He gives grace to follow that course. Who ever trusted in the Lord, and was put to confusion? Who ever opened his mouth in prayer by the power of the Holy Spirit, and was repelled? Does God repel people when they call upon Him? That would be against His Word, against His nature. He says, "Open thy mouth wide," and David opened his mouth wide at that time: "Shall I pursue after this troop? shall I overtake them?" Yes, says the Lord, "thou shalt surely overtake them, and without fail recover all."

Go, poor sinner, as this text says, and pray about your difficulties. They will come right; they are in the hand of the Lamb slain from the foundation of the world. That book of providence, that very and immediate providence that now troubles you, is in the hand of the Lamb, who had power to take the book out of the hands of the Ancient of Days, and loose the seals, and open it. The wilderness had its necessities for Israel – there was no bread, there was no water. And we are pilgrims, as some of us believe, and in an unfriendly wilderness, a world in which we find tribulation, and it has no bread for us. The bread we want is in heaven: "I am that bread of life." You may sometimes go without this bread for a season. Rutherford says, and it is a very strong and true word, "The Lord's wise love feeds His people with hunger, and makes them fat with desertions." And if one might venture to try to explain that seeming contradiction, one would say, this is how the wise love of God feeds a person with hunger; namely, He brings that hungry person to the throne of grace. If you can ply there, trade there, live there, you will feed, and be made fat. "The soul of the diligent shall be made fat" – and this is diligence, when you can repeatedly pray for manifestations of Jesus Christ, for views of His Person, of His merit, for applications to you of His goodness, for supplies out of His fulness. The whole will come; the Bread of life will come.

Yes, and you may be obliged, and perhaps often, to say, I get a little, a very little, hardly enough to keep me alive. But consider this – I put it before you for your consideration – that every crumb of bread is whole bread, all bread as to parts; and every touch of mercy, every gracious word you get from the Lord, is Jesus Christ, all Christ, so to speak, though not all of Him. A little from Him, what a mercy this is! Pray on for this Christ. He will never, never let you perish and die of hunger. You want the water of life; the smitten Rock must yield it; this world yields it not. "Would to God," said poor Israel, "that we had died in Egypt!" We are only brought out to die of hunger and thirst. They did not know much of God then; and we sometimes prove our ignorance of Him by thinking we shall die, because such and such lacks are about and upon us.

But there is a smitten Rock whose living streams come and make glad the city of God, make glad individual persons; they refresh, they strengthen, they nourish. Temptations come, fiery serpents, wild beasts, evils in our own hearts, evils innumerable, evils powerful, these come; and subtle things, subtle temptations, hardly known at times to be temptations, perhaps; and says the apostle, there is only one way for you; God has ordained it. Call upon Him, pray to Him, pray without ceasing. "Whosoever shall call upon the name of the Lord shall be saved." They shall get what they want, and more than they ask; for,

"To praying souls He always grants
More than they can express."

One more word. We do not know what we are going into, or what this nation yet has to suffer, or what shall come on the church of the living God. What then? Shall we despair? No, rather may we call upon God for protection and for mercy. "Pray that ye enter not into temptation." Pray that God will sustain and comfort and help us and bring us honourably through, and all will turn out well. May the Lord give us power, then, thus to regard this exhortation: *Pray,* and pray always. Pray concerning affliction, that it may be sanctified; concerning temptation, that you may not fall under it; concerning indwelling sin, that you may not be overcome by it. "Pray without ceasing." Amen.

When sin and suffering have stood in competition, many weak Christians have chosen rather to sin than to suffer, which has opened many a mouth, saddened many a heart and wounded many a conscience. Yet such, by their not suffering, have had to endure more than ever they could have done from the wrath and rage of men. Christian, you must suffer rather than sin.

Thomas Brooks

LOOKING TO A CRUCIFIED JESUS

By John Flavel (1628-1691)

"And they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn" (Zech. 12. 10).

The eye of faith is a precious eye, and according to its various aspects upon Christ, it produceth various effects upon the hearts of men. Eyeing Christ as our complete righteousness; so it pacifies and quiets the heart. Eyeing Him as our pattern; so it directs and regulates our actions. Eyeing Him as a sacrifice offered up to divine justice for our sin; so it powerfully thaws the heart and melts the affections.

By meltings, I do not only understand tears, as if they only were expressive of all spiritual sorrow. For it is possible, the waters of sorrow may run deep in the heart when the eye cannot yield a drop.

There be two things in repentance: trouble and tears. The first is essential, the last contingent. The first flows from the influence of faith upon the soul; the last much depends upon the temper and constitution of the body. It is a mercy when our tears can flow from a heart filled with sorrow for sin and love to Christ; yet it often falls out that there is an heavy heart where the eyes are dry. But that there is efficacy in faith to melt the heart by looking upon the sufferings of Christ for sin is undoubted. And how it becomes so powerful an instrument to this end, I will show you in the following particulars.

First, Faith eyes the dignity of the Person of Christ, who was pierced for us; how excellent and glorious a Person He is. In the captivity, it was for a lamentation that "princes were hanged up by their hand: and the faces of elders were not honoured" (Lam. 5. 12). We read also the lamentation of David as he followed Abner's hearse: a prince, and a great man, is fallen in Israel today (2 Sam. 3. 38).

But what was Abner, and what were the princes of Israel compared to the Son of God? Lo here, by faith, the believer sees the Prince of the kings of the earth, the only begotten of the Father, equal to God in nature and dignity, He whom all the angels worship hanging dead upon the cursed tree. Faith sees royal blood, the blood of God poured out by the sword of justice, for satisfaction and reconciliation, and this cannot but deeply affect the believing soul.

Secondly, Faith represents the severity of divine justice to Jesus Christ and the extremity of His sufferings, and this sight is a melting sight.

The apostle tells us He was made a curse and execration for us (Gal. 3. 13). It relates to the kind and manner of His death upon the cross, which was the death of a slave. A freeman was exempt from that

punishment. It looks upon, and well considers the sad plight and condition Christ was in, in the days of His humiliation for us. He was surrounded with griefs, exactly answerable to His name, a Man of sorrows (Isa. 53. 3). Let Him look which way He would, outward or inward, upward or downward, to friends or enemies; He could behold nothing but sorrow and what might increase His misery. Another evangelist saith He was sore amazed (Mark 14. 33). It notes such a consternation as makes the hair of the head stand upright. A third tells us His soul was troubled (John 12. 27), a word from whence hell is derived, and denoting the anguish and troubles of them that are in that place of torment. And the fourth tells us He was in an agony (Luke 22. 44), all expressing in several emphatical notions and metaphors the extremity of Christ's anguish and torment. This cannot but greatly affect and break the believer's heart.

Thirdly, But then that which most affects the heart is Christ's undergoing all this, not only in love to us, but in our room and stead. He suffered not for any evil He had done, for there was no guile found in His mouth (1 Pet. 2. 22). But the Just suffered for the unjust (1 Pet. 3. 18). It was for me, a vile, wretched, worthless sinner. It was my pride, my earthliness, the hardness of my heart, the corruption of my nature, the innumerable evils of my life, that brought Him down to the dust of death: He was made sin for us, who knew no sin (2 Cor. 5. 21).

Who can believingly eye Christ, as suffering such pains, such wrath, such a curse, in the room of such a sinner, such a rebel, so undeserving and so ill-deserving a creature, and not mourn as for an only son, and be in bitterness as for a firstborn?

Fourthly, Faith melts the heart by considering the effects and fruits of the sufferings of Christ, what great things He hath purchased by His stripes and blood for poor sinners; a full and final pardon of sin, a well-settled peace with God, a sure title and right to the eternal inheritance; and all this for thee, a law-condemned, a self-condemned sinner. Lord, what am I, that such mercies as these should be obtained by such a price for me? For me, when thousands and ten thousands of sweeter dispositions must burn in hell for ever! O what manner of love is this!

Fifthly, Faith melts the heart by exerting a threefold act upon Christ crucified:

1. A realising act, representing all this in the greatest certainty and evidence that can be. These are no devised fables, but the sure and infallible reports of the gospel.

2. An applying act: He "loved me, and gave Himself for me" (Gal. 2. 20). He "loved us, and washed us from our sins in His own blood" (Rev. 1. 5).

3. And lastly, By an inferring or reasoning act. If Christ died for me, then I shall never die. If His blood were paid down for me, then my

sins, which are many, are forgiven me. If He was condemned in my room, I am acquitted, and shall be saved from wrath to come through Him. O how weighty do these thoughts prove to believing souls!

GOD'S WORD VERIFIED

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. 11. 24).

Some years ago, in the Midlands, a Christian businessman, Mr. B., was in partnership with his brother-in-law, also a godly man. One day the brother-in-law, growing older, told him he wished to retire from the business and would like the whole of his share immediately. Mr. B. hoped he could pay him out little by little, but his partner was adamant: he would like it now.

Mr. B. was always most generous in his gifts to the various Gospel Standard Societies, but because of the trouble he felt he was in, he called his son and told him, "Send the usual cheques; but say that for one year only I shall only be sending *half* of what I usually send. I think this is right."

Next morning his son was startled when his father said, "You haven't sent those cheques yet, have you? Please send them, but say that for one year only I am sending *double* what I usually send." His son was puzzled, and reminded his father that only the day before he had told him to send only half for one year.

Then Mr. B. explained. "Last night when I went to bed I could not sleep; and that word kept coming to me: 'There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty' – so I want you to send *double* for this year."

At the end of the year the business had prospered so much that Mr. B. did not miss the half share that he had paid out.

"God is faithful."

"The Lord loveth a cheerful giver."

Satan is as old as the world, and is grown very cunning by experience. When he was but a young serpent, he easily deceived and outwitted our first parents; but now he is "that old serpent," as John speaks. Yet notwithstanding all his plots, devices and stratagems, God's chosen ones shall overcome him "by the blood of the Lamb."

Thomas Brooks

ENDURING TO THE END

To Miss T. Vaughan

What an unspeakable mercy, as you observe, that we should have been brought out from the world and taught those things that thousands in a profession of religion are destitute of! There are many persons who profess that by which they are amiable, kind, benevolent and indeed everything outwardly that you would wish to see in a Christian, but they are destitute of that very thing that makes them one: "But there is no breath" – that life communicated by the Holy Ghost, which evidences itself in breathings, cries, hungerings and thirstings.

A sight and sense of the perilous situation poor sinners stand in causes them to look out for a refuge, shows them their utter inability to do anything good, and their continual proneness to everything that is evil, brings them practically to know what the Apostle Paul says: "To will is present with me, but how to perform that which is good I find not," and, "Without Me ye can do nothing." A religion without power, to me is the most sickly thing imaginable. "Can that which is unsavoury be eaten without salt?" And it is the blessed unction and power of God attending His Word that makes it food to the living soul.

My text yesterday was, "He that endureth to the end shall be saved." We read of some who endure for a while; they go through opposition, and seem for a time to run well, but presently something comes, either adverse or prosperous, and turns them aside, and they go back from whence they came.

What a lively figure Bunyan has shown in the character of Pliable! How delighted he was to hear of the things Christian spoke about, and he wanted to mend their pace, but Christian had a load upon his back so that he could not go on so fast. Presently they came to the Slough of Despond. This sickened Pliable of religion, and he said, "You shall possess the brave country alone, may I but get out of this," and he got out the side nearest his own country, and back he went. I have seen many such professors, but may we not say with the poet:

"When any turn from Zion's way,
(Alas, what numbers do!)
Methinks I hear my Saviour say,
'Wilt thou forsake Me too?'

"Ah! Lord, with such a heart as mine,
Unless Thou hold me fast,
I feel I must, I shall decline,
And prove like them at last."

Our security depends not on anything in us, but on the everlasting covenant: "They shall not depart from Me"; God's everlasting love:

"Having loved His own which were in the world, He loved them unto the end"; His oath and promise: "The righteous shall hold on his way"; His power: "Kept by the power of God," and blessed with divine life, which is eternal life, and God declares, "They shall never perish," for they possess living faith in the heart, and, "He that liveth and believeth in Me shall never die." Ah, I can say with our dear poet:

> "If ever it could come to pass,
> That sheep of Christ might fall away,
> My fickle, feeble soul, alas!
> Would fall a thousand times a day;
> Were not Thy love as firm as free,
> Thou soon wouldst take it, Lord, from me."

And as Mr. Toplady says:

> "Yes, I to the end shall endure,
> As sure as the earnest is given;
> More happy, but not more secure,
> The glorified spirits in heaven."

Well then, according to this, you and I *shall* endure to the end. We may faint and turn cowards, but we shall be more than conquerors, however, through Him that loved us and obtained the victory for us. You have no need to fight in this battle, but "stand still, and see the salvation of God." How much we have to be thankful for! We have been ready to halt and, as David says, "There is but a step between me and death," but blessed be God, He does not allow that step to be taken.

If it is the Lord's will, I go to London on Thursday, and once more open my commission in that great city in the evening. It may be that I may some day pay you a visit at Bath, but that must be left with Him who has the appointment of all our matters, and I never feel more quiet than when I am enabled to follow the exhortation, "Casting all your care upon Him, for He careth for you."

Farewell, my dear friend; may the Lord bless you and keep you, and cause His face to shine upon you and give you peace.

John Grace

Brighton, October 13th, 1851

As it is the glory of the stock when the grafts grow and thrive in it, even so it is the glory of Christ when those who are engrafted into Him thrive and grow. The name of Christ and the honour of Christ are kept up in the world by souls that are rich in grace. They are the persons who make others think well and speak well of Christ.

Thomas Brooks

THE QUEEN OF SHEBA

By Edward Carr

"When she was come to Solomon, she communed with him of all that was in her heart" (1 Kings 10. 2).

The royal person referred to in this text is held up by Jesus as an example to the men of that generation (Matt. 12. 42), and her most interesting history affords us a very striking illustration of one who sought and found true wisdom. As the Queen of Sheba came a long pilgrimage from the far south to the feet of Solomon, so from the "ends of the earth" poor sinners are brought by the power of sovereign grace to learn wisdom's lessons at the feet of Him who is greater than Solomon. We see Jesus here, and from the words transcribed above we note: first, that the Queen of Sheba came to Solomon; secondly, she sought communion with him; thirdly, she attained to a good degree of knowledge of Solomon's greatness and wisdom; and fourthly, she was made a partaker of his bounty.

1. *The Queen of Sheba came to Solomon.* In her far-distant home she had "heard of the fame of Solomon." A measure of faith came by hearing, and she partly believed the report. She heard and believed enough, at all events, to make her dissatisfied with herself and her own religion. This is always the first effect produced in the heart when the testimony of a precious Christ is received in faith, however feeble. The substance of this report of Solomon's wisdom related to heavenly things – "concerning the name of the Lord." A desire sprang up in her heart to learn something of Solomon's God, and the question arose: Was it possible to know whether his God could be hers? The only way to ascertain this was by leaving her own people and travelling a long and unknown path to see if Solomon would instruct her. He knew the Lord, and could teach her. She could only learn of God through Solomon. Solomon's Antitype said, "No man knoweth the Father but the Son, and he to whom the Son will reveal Him." These anxious enquiries can only be resolved at the feet of Jesus.

Now doubtless many of the neighbouring monarchs had heard of Solomon, but we do not find that any others were drawn to him by a desire to obtain a knowledge of true religion.

I think some of our young readers do long to have a religion of the right sort. It is grace bestows this, and such a desire will draw them to the feet of the King in Zion, to learn of Him, however far from Him they may be in soul-feeling – even though, like the Queen of Sheba, at the "uttermost parts of the earth." Like her, such will be willing to leave everything – old notions, old companions and old habits. They will be found turning their backs upon the world "which lieth in wickedness,"

and forsaking all in order to reach the presence of the King. These are true disciples who, finding no help in any other teachers, seek His blessed feet to learn of Him the way to heaven, under a felt sense of their ignorance.

As her wise men all failed, therefore the Queen of the South came to Solomon. She had a two-fold purpose in so doing: first, to bring her "hard questions" to him; secondly, to learn from him all he could (or would) teach her about God and heaven. So our tried and troubled souls come to Jesus with many a hard question about God's mysterious providences, which are so perplexing till we can leave them with Him; about the inward conflict, in which the victory often hangs in doubtful scale; about promises which to us have never been fulfilled, or gospel doctrines which seem so puzzling to seekers. There are many such questions which it is well to commit in humble prayer to the Lord Jesus. None ever regretted bringing their heavy loads (see verse 2) and laying them at His feet.

When she did this, however, the Queen of Sheba had attained the presence of the king. The toilsome journey was over, and she looked upon the mighty potentate, the fame of whose power and wisdom had reached her ears, touched her heart, and brought her so long a journey. When she stood in his presence, she felt that at last her object was gained, which was to have communion with him.

2. *The communion she sought and found.* Solomon did not refuse her admittance, neither did he reject her suit, or turn her case away. He permitted her to commune with him of "all that was in her heart." In this grace to a stranger, he stands a manifest type of the Lord Jesus Christ. How unspeakably blessed is communion with Jesus! How earnestly quickened souls long for it! What could we do without it? It is the most satisfactory mark of discipleship, and to bring everything to the Lord sanctifies the path, helps us through its difficulties, encourages our too-often faint and weary hearts, and keeps us in our right place. Jesus is exceedingly wise, and as our glorious Solomon, knows all things. He is also, like him, exceedingly kind, and is willing to answer all questions in His own way and time. "Solomon told her all her questions: there was not any thing hid from the king which he told her not."

The essence of communion is mutual intercourse in prayer. It is characterised by perfect confidence. Nothing is concealed. A clean breast is made of sins, temptations, circumstances, ignorance and follies. There is an unreserved pouring out of the heart. The case is made known and committed into the hands of the King. But above all, the soul experiencing communion is not only communicating his wants and wishes to the Lord, but also receives from Him the answer to prayer, the supply of need and the fulfilment of the desire.

Doubtless the Queen of Sheba found it a great relief and high privilege to make known her request, but she was not satisfied with this. She wanted answers to her petitions. Formalists may be pleased with their prayers; sincere petitioners must have answers; and they who thus ask shall receive. "Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Communion with Jesus sought, found and experienced will lead to a fuller and further acquaintance with Him. Hence we observe next:

3. *She attained to a knowledge of Solomon's person and power.* The path of communion with Jesus is the only way to attain to a knowledge of Jesus and of the Father. To know Him is "the one thing needful," and by experience alone can we rightly know Him. The Queen of Sheba thus gained her knowledge of Solomon and of Solomon's God. Let us trace out her gradual growth in this respect.

i. She saw his wisdom, and the house which he had built (verse 4). This chapter is full of descriptions of what Solomon had and what he did; of his possessions and of his works. Now a sight of what Jesus is as King – of what He has and does – will increase our knowledge of Him, according to the measure of light by which He is revealed, and the measure of sight by which faith apprehends Him, and this is the result of the degree of the unction from the Holy One vouchsafed by the Giver of every good gift. O for more of the Holy Spirit's anointings and revealings!

ii. She had right feelings (verse 5). It is very easy to make a mistake in evidences, and put wrong for right. Her growing knowledge of Solomon so wrought in her, and the sight of his glory so humbled her, that she *sank to nothing at his feet* – "there was no more spirit left in her." This is the sure effect of an increasing acquaintance with a precious Christ.

iii. This self-abasement led to a humble confession of unbelief (verses 6, 7), in not having credited altogether the report she had heard in her own land; and this acknowledgment of her sin was joined to a glad acknowledgment of his greatness and glory – "the half was not told me." It is a blessed thing to know a precious Christ in this self-same manner.

iv. She then expresses her sense of the very great happiness of Solomon's servants: "Happy are thy men, happy are these thy servants" (verse 8). She felt that to "stand continually before his face, and to hear his wisdom," was the most desirable lot on earth. How she wished to be among them! It is a great evidence in our favour if we desire to be found amongst the servants of King Jesus, and reckon fellowship with them at His feet the chief of all time blessings.

v. After all this instruction, the Queen of Sheba at length came to know the reason why Solomon had been "set on the throne." It was

"because the Lord loved Israel for ever" (verse 9). This is highly significant, and points to the gospel fact that the reason why Jesus is highly exalted as King in Zion is because God loved His people "with an everlasting love," and for their sakes hath anointed His dear Son as Prince and Saviour.

Now the best proof we can have, as individuals, that the Lord loves us is, if He hath exalted His dear Son very highly on the throne of our hearts, to reign over us as King. To know by experience Jesus as King, ruling in us with the sceptre of His grace, directing us as our Law-Giver, blessing us with His royal peace – that peace which stands in reconciliation with Himself, and keeps hearts and minds in blessed subjection to Himself, whereby in sincerity we desire to submit to His royal will – this will cause us to rejoice in Christ the King, as the Queen of Sheba rejoiced in the greatness and goodness of Solomon, of which she was also made a partaker.

4. *She received the bounty of the king* (verse 13). Solomon regally gave her much unasked, and she requited his kindness in a somewhat singular way – by asking for more, whereupon he gave unto her "all her desire, whatsoever she asked, beside that which he gave her of his royal bounty." He granted her requests to the utmost limits of her desire. This is a true representation of the favour the Lord bestows upon seeking, praying souls. To him that hath shall more be given. But He will be "enquired of by the house of Israel, to do these things for them," and suppliants are often encouraged

> "From His gifts to draw a plea,
> And ask Him still for more."

Royally, of His fulness, He bestows upon needy suppliants grace for grace.

At length the Queen of Sheba "turned, and went unto her own country," richly laden with precious gifts. Even so the Lord's living, praying, seeking family will, ere long, "return home," not one good thing having failed, but having learnt of Jesus wisdom's lessons, and received from Him the supply of all their need, thus at last entering their "own country" *fully satisfied.*

Assurance is, as it were, the cream of faith.

William Gurnall

It is a spiritually wholesome and refreshful air that breathes in that walk betwixt Ebenezer and Jehovah-Jireh.

Joseph Church

WHAT IS CHRISTIAN EXPERIENCE?

A letter from J.C. Philpot to J. Carby Tuckwell

My dear Friend,

I felt much interested in your account of your trip to Plymouth. You need not have felt such trepidation at calling on my mother and sister, as they are plain people and would be glad to see any friend of mine. I am glad you liked my sister's conversation. Whatever others may think I care not. I myself fully receive it as a divine work, and those who doubt or disbelieve it, let them produce a better. I mean as to the feelings produced by a visit from Jesus; and if any cavil, and say there was not this preparatory work, and that preliminary hell and damnation terrors, all I can say, "Who shall limit the Holy One of Israel?" As Hart says in his golden "Preface" – in my opinion the most weighty piece of writing ever penned by man after the blessed Scriptures – "The dealings of God with His people, though similar in the general, are nevertheless so various that there is no chalking out the paths of one child of God by those of another; no laying down regular plans of Christian conversion, Christian experience, Christian usefulness, or Christian conversation."

I heartily assent to what I have thus quoted, and though I believe there is no revelation of Christ without previous condemnation by the law, who shall define the necessary degree of depth, or the indispensable period of length? Who shall take the compasses and scale, and mark out a circle for the Almighty to move in or a line to walk by? Let the measurer first cut and clip all the trees of the forest into a certain prescribed figure and uniform symmetry. Let him examine an unknown leaf from some Indian forest and say, This is not a leaf at all; it is not jagged, nor scalloped like the only leaf I admit as my standard – that of the oak; and therefore I cast it from me as a base counterfeit, a vile imitation, the work of some ingenious artist. You would say to such a critic in vain, Why, look, sir, is it not green? Does it not spring from a branch? Does it not fulfil all the functions of a leaf? Does it not, by its minute pores and vessels, give out all the superfluous moisture of the sap, and at the same time inhale the oxygen of the air which, by combining with the sap, becomes nutriment to the tree? Still he would answer, I don't care what it does; I say it is not jagged or scalloped, nor like an oak leaf, and therefore away with it.

Apply this to the case in hand. I believe my sister has not felt the terrors of the law as many have; but if she felt lost, guilty, condemned, without hope or help, she had a work of the law in her conscience. But I look more to the deliverance and the effects produced by it. Who shall say, in reading her simple statement, that her leaf is not green? Does it not give out and take in, as the leaf does – give out the flowings of love

and contrition, and take in out of the fulness of the Saviour? Deliverances, my friend, are the grand evidences to look to. No other evidences will satisfy a needy, naked soul, and they are what a wise man will chiefly look to in estimating others. He will not, indeed, pass by or think lightly of the sighing of the prisoner, but he will consider the knocking off the fettered captive's chains a better evidence than lying in the dungeon. And whatever some may think about the most searching ministry being that which deals chiefly with dark evidences, I have not the least doubt that that ministry will be the most cutting, and at the same time the most establishing, which deals most in deliverances.

This is a very different thing from the flighty, dry, letter ministry of preaching assurance and comfort. Deliverances imply trials, sorrows and temptations. Troubles and deliverances are the scales of a balance; when one is up the other is down. But they who are all for darkness and unbelief have no balance, but a scale-pan detached from the beam, and they who are all for assurance have the other scale unhooked from the beam also. They are thieves and deceitful weighers who have stolen the scale and left the beam behind them, and being partners in the robbery, one rogue has taken away one scale, and his accomplice the other.

The honest man holds the beam, with the scales attached to it, and he puts the light-hearted and untempted into the scale of trials. They cannot make it move a peg; they are found wanting. He then puts the mourners into the scale of deliverances. The beam trembles, but does not move. It is worldly sorrow that works death. They are light weight too. But a living soul tempted will at one time weigh down one scale, and a living soul delivered will at another time weigh down the other scale, and thus be full weight in each. When I get into figures and comparisons I am like a trained horse getting upon the turf. Away he goes, and there is no stopping him till out of breath. The first horse I bought had run a race a week or two before I purchased him, and when I got him upon a down I had hard matter to hold him.

I am glad you get on pretty well with the reading at chapel. An exercised soul in prayer, who is enabled in simple language to pour out his feelings and desires, is worth all the prating, starched-up, letter parsons in the world. My soul has been softened with a single sentence of living prayer out of an exercised child of God, when a long sermon, well dovetailed and jointed, from a letter preacher would have filled it with barrenness and death.

I am, through mercy, pretty well. My chest still at times continues to give me pain, and is, I think, weaker this winter than it was last. I still, however, continue to preach twice on the Lord's day and once in the week, and usually to good and listening congregations, which increase rather than diminish. My ministry is too cutting to please the generality

and, I think, many are wounded who have the root of the matter in them. I trust I am not become mealy-mouthed or a man-pleaser, though my flesh would gladly lean that way. I think, however, they give me credit for seeking their spiritual good, and that I do not speak in bitterness and enmity to wound their feelings. But it is hard for those to relish faithfulness who have been used to flattery. I hope my valued friends who attend Allington chapel are well. Remember me to them in Christian affection, such as E. Pope, the Cannings women (including Dorcas and her sister Sally), Mrs. Wild, Mr. and Mrs. Parry, Mrs. Cannings, and all my other sincere and steadfast friends.

Yours affectionately for truth's sake,

J.C.P.

Stamford, January 16th, 1840

WHY I AM A BAPTIST

From a letter by J.C. Philpot to his brother-in-law, G.S.B. Isbell, in answer to an enquiry how he came to believers' baptism.

You ask how I was convinced of believers' baptism? I don't know that I can add any more to what I mentioned in my note. When the subject first arrested my mind, I turned from it with enmity, as I saw it was like a man with a saw coming to cut down my apple tree which bare the golden apples. This was evident, that if believers' baptism was the only scriptural one, I must relinquish my connection with a system that was based upon infant sprinkling. But this I had neither inclination nor faith to do, especially as my health was indifferent, and all my income derived from the Establishment. Still, however, as I read the Scriptures, I could see neither precept nor example of any other baptism, and together worked with this the awful mockery of the Church of England's service for sprinkling infants which, however, I escaped, as having an assistant who did that as well as all the other formal work.

Some friends of mine, too, at this time seceded from the Establishment and were baptized, and as I still maintained equally friendly relations with them, we sometimes conversed upon it, and my convictions were still more strengthened till they outgrew and outweighed all bonds and shackles, and forced me out of Babylon. I was baptized by Mr. Warburton about six months after I left the Establishment, and have never swerved from believing it to be a gospel ordinance, though I feel little disposed to make a Shibboleth of it or make it a prominent topic of my ministry. The way in which many Baptists bring it forward I much object to, as though it were the all in all, and the

grand turning point, whereas I rather regard it as an ordinance to be obeyed from divine teaching and love. "If ye love Me, keep My commandments."

But some of my dearest friends and best hearers are not Baptists, nor has this come in as a bar or a stumblingblock between our friendship and love. I cannot, however, agree with Mr. Triggs, or the late Mr. Fowler, to make it an indifferent thing, and in our zeal for spiritual substances to set aside the Lord's clear command and His apostles' undoubted practice, as nullities and shadows. Jesus is a Law-giver to His chosen, and they honour Him little who despise His precepts. That is an awful word (Matt. 5. 19), and you are well aware of the difference between transgressing through weakness, and neglecting through contempt, or despising through hardness of heart. And I dare say you have felt the keen edge of the verse I have quoted in the expression, "And shall teach men so." I have sometimes derived comfort from this thought, that wherever I have transgressed I have not taught men so, and have neither justified to myself nor to others any deviation from the strait and narrow path.

And here I draw a distinction between the opponents of baptism and the neglectors of it. S. has preached against, and I believe ridiculed believers' baptism. I would not, therefore, pass by an opportunity of correspondence without telling him of his error. This produced some warm, defensive language, and when I stated in my reply that I did not, perhaps, bring forward baptism once a year in the pulpit, he could not understand how I could be faithful in so doing, when I opposed him for denying it. He could not see the difference between a man's not seeing a truth and opposing it. Had you, for instance, been silent on the subject, I should not have brought it forward; but had you opposed it, I should soon have defended it, and I think this is a very intelligible distinction.

If your church be not a Baptist church, you will find that to bring baptism forward will set it all on fire and prove a bone of contention. But I would not have you the less bring it forward if the Lord has laid it upon your soul, and the most powerful sermon you could preach upon it would be to submit to it yourself. The very storm, however, might winnow out some of the old chaff, of which, I doubt not, you have more than you wish.

You have probably found ere this that old members of churches are not usually the most spiritual or teachable, and that your chief hopes rest upon those whom the Lord has given you as seals of ministry. And you may find baptism to give the old members more offence than your other preaching, as being a more tangible point, and as affording them a rallying spot of ground whence they may discharge their artillery against

what they call your bitter spirit, etc. It may therefore be a turning-point with you, and yet should not be so brought forward, but simply as a truth taught you by the Lord.

THE ALLINGTON DEACON

An account of John Carby Tuckwell by J.C. Philpot

After seceding from the Church of England, J.C. Philpot preached his first sermon at Allington, Wiltshire (and his last), and visited there year by year throughout his life. There was much of the blessing of the Lord in this little hamlet (beautifully described in The Seceders). *Mr. Philpot was very close to some there spiritually, especially the deacons Joseph Parry and J.C. Tuckwell.*

There are few things more sensibly felt as we advance in life than the departure, one by one, of dear and esteemed friends; and though every such removal is a loud, personal and repeated warning to us that we too shall soon be numbered with them, yet we do not less painfully feel that in this world we shall see their face and hear their voice no more.

Among these old and esteemed friends thus removed by death I must ever bear in affectionate remembrance the subject of the present obituary. Him I had known, and with him I had walked in union and communion in the precious truths of the gospel for about thirty-two years. I feel, therefore, a sweet yet melancholy satisfaction in recording, from the scanty materials which I possess, some account of the dealings of God with his soul, as well as to trace out how he lived and how he died, how he sank and rose, was afflicted and comforted, fought and conquered, until he finished at last his course with joy. My desire and aim in so doing are not only to rear a little testimony to the memory of one of my oldest and warmest friends, and one of the sincerest and worthiest men whom I ever knew in my life, but to set forth the triumphs of free, sovereign and superabounding grace as manifested in him, that it may be a means of promoting the glory of God and the good of His people, two objects which were always near to his heart.

As, like many other good men, he has left behind him no special account of the dealings of God with his soul, I am dependent chiefly on the memory of surviving friends who have heard him speak of his experience, and partly on my own recollections. But I have the special advantage in his case of having had put into my hand some choice letters written by him to a mutual friend of us both, with whom he had long felt

much union and communion of spirit, and by the combined help of these sources, I hope to be able to present to his friends and my readers some connected, trustworthy memorial of his spiritual life.

I need not enter into any long, detailed account of his natural birth and education, though I am strongly of opinion that some little knowledge of these external circumstances always adds a peculiar interest to the spiritual biography of the people of God, and particularly so as often displaying in very marked characters the providential hand of God with them and over them from the beginning, and indeed, I may add, before they had birth or being (Jer. 1. 5; Gal. 1. 15). The father, then, of my late dear friend was originally by profession an officer in the Royal Navy, serving under Sir George, afterwards Lord Rodney, and was present with him in his celebrated action off Guadaloupe, April 12th, 1782, when, by breaking the enemy's line, a naval manoeuvre then for the first time practised, the English Admiral completely defeated the French fleet of thirty-four ships of the line under the command of Comte de Grasse. In this celebrated action, which saved the West Indies from a French invasion, and in which my friend's father had some hair-breadth escapes of life, besides the vessels which were sunk or escaped, for a good many sheered off, six prizes were taken, and amongst them the French Admiral's own flagship, the renowned "Ville de Paris,"* 110 guns, with Comte de Grasse aboard, who had fought her to the last with the most desperate courage, and only hauled down her flag when he was forsaken by his other ships and the sun was setting.

The reason why I specially name this will be presently seen. In command of one of the prizes, Lieutenant Tuckwell, as I shall call him, his naval rank not now being exactly known, was sent home invalided, there being at that time much sickness in the English fleet from bad victualling and the unhealthy climate. Now here we may see the providence of God watching over my friend even before his very birth, for if his father had not been invalided, he could have claimed by right of seniority to have gone home in command of the "Ville de Paris," and had this been the case, in all human probability he would never have reached his native land, for three days afterwards that noble ship, having been so terribly knocked about in the action, foundered at sea, and went down into the depths of the ocean with every living soul on board, not one of whom escaped a watery grave. Lieutenant Tuckwell reached home safely in command of his prize, but being invalided, and the war being terminated in January 1783 by the conclusion of a general peace, his connection with the navy became terminated, and after having made

* This ship was a present from the city of Paris to Louis XV, and cost £176,000 in building and fitting out, and at the time of her capture, had on board thirty-six chests of money to pay the French troops in the West Indies.

some ineffectual attempt on the recovery of his health to join the Russian service, finally relinquished the naval profession. In June 1793 he married, and not long after took a large farm at Netheravon in the county of Wiltshire, where he resided to the time of his death in 1819.

At Netheravon, then, on May 7th, 1799, Joshua Carby, the subject of the present obituary, was born into this world of sin and sorrow, and when old enough was sent to a large school at Wantage, Berkshire, then kept by a Mr. Jennings, under whom he received a good and sound education. He was not, I believe, brought up to any particular profession, but like many sons of large tenant farmers, was chiefly occupied on the farm which, being carried on by the widow for ten years after her husband's death, would necessarily demand his care and supervision.

I have been thus far furnished with materials for these temporal and outward circumstances from some members of his family who still remain to mourn his loss, and I could but wish I had equally trustworthy materials for spiritual and inward circumstances, so as to be able to describe as clearly the when and the how, the time and the place, that God was pleased to begin the work of grace upon his soul. But it evidently was when he was quite young, for he was at the time living at Netheravon, so that most probably it was some little space after his father's death. I have heard him speak, however, of the effect produced upon his mind by the first convictions of sin which fell upon his conscience, and that it drove him amongst the Wesleyans, whose meetings he for some time attended. But one evening, in the very midst of these first convictions, the leader of the prayer meeting, to use his own words when he related the circumstance to me, "prayed to the devil," for he cried out with a loud voice, "Come, devil, and shake them over the flames of hell"; which words so terrified and shocked him that he felt actually afraid lest Satan himself should take the man at his word, appear in person, and show himself in some bodily shape. From that moment he firmly resolved that if he got safely out he never would be found at such a meeting again.

In a letter which I shall by and by insert, he speaks very clearly of having experienced the work of the law upon his conscience, and this therefore is the period at which I have reason to believe he became first acquainted with its spirituality, curse, condemnation and bondage.

When his soul was thus under this first concern, Mr. Roger Hitchcock came in the providence of God as curate to the neighbouring parish of Figheldean, where he preached with considerable boldness and clearness the discriminating doctrines of grace. His preaching caused great excitement in the neighbourhood, and Carby Tuckwell, as he was generally called, and as I shall henceforward call him, was induced to go to hear him; and finding his ministry suitable and acceptable to the state

of his soul, left his own parish church, and became a constant hearer at that of Figheldean. I have reason to believe that it was under his ministry that the first comfort was administered to his soul. At any rate, it was under him that he first learnt and became established in the doctrines of grace.

It pleased the Lord soon after this time to convince Mr. Hitchcock of the errors and corruptions in the Church of England, and that so forcibly that he felt compelled to secede from her communion, and to resign his curacy at Figheldean. As, however, he had gathered round him there an attached people, he felt that he could not leave them without a shepherd until he saw the pillar of the cloud going before him, and therefore used for some time to meet with and speak to them in a shoemaker's room, which became called in the village "the cobbler's shop." Thither Carby Tuckwell followed him as a constant hearer, and as he thus manifested his boldness and faithfulness as well as his attachment to Mr. Hitchcock's ministry, he was brought into a more intimate acquaintance with him, and a mutual friendship and affection sprang up between them which was never broken.

Here, then, he continued to hear the preached Word, and worship with his friends, until some time afterwards Mr. Hitchcock was led to remove from that little knot of people to the town of Andover, where he preached at a chapel and continued until he became pastor over the Old Baptist Church at Devizes. [He baptized William Tiptaft there.] But the loss of his ministry was not so greatly felt by Carby as might have been expected, for about this time the Lord raised up a gracious, godly man named Stephen Offer to preach the Word at a small Baptist Chapel at Netheravon [pastor there 1824-1854]. His ministry, therefore, Carby now attended, and under it was led more deeply into a knowledge of sin and self than he before had seen or known. He thus passed from under a doctrinal to an experimental ministry which, I have observed, is a frequent leading of the Lord in the experience of His dear family.

As far as I can judge from what I have seen and heard, it was under Roger Hitchcock's ministry that Carby first learnt and tasted the sweetness of the discriminating doctrines of the glorious gospel of Jesus Christ, but he had now to learn something more than doctrine, and for this reason was brought by the hand of the Lord under the ministry of Stephen Offer. Stephen, who lived many years after this, dying in 1854, was a simple, humble man, well taught and exercised in the things of God, and one who strongly insisted upon a godly, consistent walk. My friend has been heard to say that under Stephen's ministry he was often humbled down into the dust of self-abasement, and was made much more sensible of the depths of the Fall and his own sinfulness, corruption and misery than he had ever known or felt before. And he has been heard

also to say that he thus became more deeply convinced of his personal need of Christ, was led to see more of His suitability, beauty, blessedness and excellence, was made willing to embrace Him, and longed to lay hold of Him, but found and felt that he could not, as being held down firm and fast by the power of unbelief.

But when he was in this wretched state of mind, these words were applied to his heart with power: "What thou knowest not now, thou shalt know hereafter"; and these also: "I have many things to say unto thee, but thou canst not bear them now." But besides these helps and encouragements by the way, though not yet fully delivered, he had many sweet tastes of the love of God in his heart; and having seen baptism as a divine ordinance, and feeling desirous to pass through it, he offered himself as a candidate to the Particular Baptist Church which had been formed at Netheravon, and being received by it was baptized by Stephen Offer in the neighbouring river in the year 1829. There was a very large concourse of people to witness the baptism, and amongst them many of the neighbouring farmers, some out of respect, and others out of curiosity, but there were few among them who did not esteem him as a sincere and good man.

Early in the following year, the widow and family, who had held on the farm after his father's death, gave it up, and Carby was left apparently without a fixed occupation or home. But the God of all his mercies had in His own eternal mind already provided a home for him, and had fixed it in a place where he should be blessed and made a blessing. This was the little hamlet of Allington, near Devizes, in which town his old friend Roger Hitchcock was then residing as the pastor of the Old Baptist church there.

There were circumstances connected with his first going to, and specially of his being afterwards permanently fixed at Allington of a very marked and providential character, which I should be glad to name, but they are of such a private and peculiar nature that however striking they were, I am obliged to pass them by. It was at this time that the little Baptist chapel at Allington was being built, and when the church was formed, some time afterwards, Carby Tuckwell was chosen one of the deacons, an office for which he was well qualified, and which he discharged with the greatest faithfulness and affectionate interest in the cause of truth and people of God to the time of his decease.

I have mentioned that though at various periods of his spiritual life he had been blessed and favoured, yet at this time he had not been fully delivered into the glorious liberty of the gospel, nor was it until about two years afterwards that he received a clear testimony to his interest in the blood and righteousness of the Lord Jesus Christ. Writing many years afterwards to the friend whom I have named, he gives him some

little account of the way in which the Lord was pleased to manifest Himself to his soul:

"I have not forgotten the sweet and blessed feelings I had when you preached at Avebury. I could follow you nearly all through your discourse, for I knew that I had felt the condemnation of the law, and that I was cursed by it, knew no way of escape from it, and expected to be crushed into hell by it every moment. It was against the law of a holy God I had sinned; it was His commandments I had broken, and it was the wrath due to me for so doing that I feared would fall upon my guilty and defenceless head. But blessed be God, there was mercy for wretched, sinful me in the Son of His love; and when Jesus Christ revealed Himself to me as my Saviour, spoke comfort to my miserable soul, brought joy and gladness into my troubled heart, and said to me, "All are yours; and ye are Christ's, and Christ is God's," O my friend, how great the change! How the tears of godly sorrow for sin; yes, and tears of joy, thankfulness, gratitude and praise also gushed from my eyes, dropped from my cheeks on the floor of the room, and I kept saying, 'Why me, Lord? Why such a wretch as I?' I could not understand why the Lord should so manifest Himself to me and fill my soul with such joy and peace. At that time I was looking for hell, and expected to be sent there, but the Lord brought heaven into my heart. I can't forget the time I was so favoured and blessed of the Lord, but the sweet feeling of it has long been gone, and I have had a dark and mournful path to walk in since, and many a time have I thought I should never hold on my way."

(To be continued)

QUESTION AND ANSWER

CHRIST'S RIGHTEOUSNESS

We have received a letter which says:

"I have been concerned for some time as to the misconception of many in the denomination about the robe of Christ's righteousness.... I was dismayed and troubled therefore to read in a typed sermon the following sentence: 'This blessed robe covers it all; it hides from God's sight sins of every shape and size.'

"My understanding is that it is the blood of Jesus Christ that cleanses us from all sin; washes our sins away so that we are clean and forgiven. This, however, does not justify the sinner and fit him to stand before the Lord. It is the robe of Christ's righteousness which covers his nakedness so that the believer can stand acceptably before God....

"I would be interested to know your thoughts and I wonder whether you might consider including in the *Gospel Standard* some clarification about the robe of Christ's righteousness."

We are only too pleased to do so and have thought about this point for many years – feeling that some are confused about it. We fully agree with all that our correspondent has written, and believe little or nothing needs to be added, as this clears up the position scripturally.

The Lord Jesus died to atone for His people's sins and as a result of His death they are "without spot, or wrinkle, or any such thing" (Eph. 5. 27). But divine justice and the holy law of God demand a perfect righteousness from the sinner (which he cannot provide). Christ's perfect life of obedience is reckoned to the sinner's account, and in it he stands perfectly justified, having in Christ his Surety all that the law demands. This righteousness is not to hide or cover his sins. They are completely washed away in the blood of Christ, the fountain opened for sin and for uncleanness.

This is a glorious truth (Isa. 61. 10; Jer. 23. 6; 33. 16; Rev. 19. 8). See Dr. Gill "On Justification" in his *Body of Divinity*. Gill states: "The doctrine of justification by the righteousness of Christ is a doctrine of great importance; the apostle speaks of it as if the essence of the gospel lay in it.... It is a fundamental article of the gospel; some have called it the basis of Christianity."

There is a sense in which Christ's righteousness is spoken of as a hiding place for the sinner – but this is different. It is not to hide his sins from God's sight but to hide him from the wrath of God which he deserves.

OBITUARY

Ambrose Peter Dawson, for many years a highly-respected preacher among our churches, died on August 5th, 2014, aged 89. He was a church member at Brabourne Lees, and formerly at Bethersden, where his father, Mr. Herbert Dawson, was pastor. "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men."

Love is a golden key to let in Christ, and a strong lock to keep out others; though many may knock at love's door, yet love will open to none but Christ.

Thomas Brooks

BEHOLD THE MAN!

"Behold the Man!" (John 19. 5)

Behold the Man! how glorious He!
Before His foes He stands unawed,
And without wrong or blasphemy,
He claims equality with God.

Behold the Man! by all condemned,
Assaulted by a host of foes;
His Person and His claim contemned,
A Man of sufferings and of woes.

Behold the Man! He stands alone,
His foes are ready to devour;
Not one of all His friends will own
Their Master in this trying hour.

Behold the Man! though scorned below,
He bears the greatest name above;
The angels at His footstool bow,
And all His royal claims approve.

Behold the Man! a prisoner now,
And with transgressors doomed to die;
A crown shall soon adorn His brow,
A crown of glory and of joy.

Behold the Man! the world is His,
Yet who on earth so poor as He?
For others He submits to this,
For them He stoops to poverty.

Behold the Man! He knew no sin,
Yet justice smites Him with her sword;
He bears the stroke that else had been
The sinner's portion from the Lord.

Behold the Man! so weak He seems,
His awful word inspires no fear;
But soon must he who now blasphemes
Before His judgment seat appear.

Behold the Man! a King He is,
His throne is built in heaven above;
And there the people who are His,
Shall see His face, and sing His love.

Thomas Kelly (1769-1855)

THE
GOSPEL STANDARD
NOVEMBER 2014

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

ZACCHAEUS
Luke 19. 1-10

The story of Zacchaeus is one of the best known in the New Testament. People have reasoned whether he climbed the tree out of curiosity or with a true, living desire; we do not know. Many have seen such a beauty in the Saviour's words: "Zacchaeus, make haste and come down, for today I must abide at thy house." It is the longing desire of all God's people that the Lord Jesus will abide with us in our homes and in our hearts.

What a meeting this was, fixed in the eternal counsels of God in the covenant of grace! And what a display of divine, almighty power!

But, apart from other things, the case of Zacchaeus is an outstanding commentary on three vital, doctrinal truths.

1. *Salvation is all of grace from first to last.* This is a truth often repeated, but how conspicuously it was displayed here. What had Zacchaeus to plead? What good works? What to deserve the Lord's favour? He is brought before us in a destitute condition, without God and without hope in the world, living for himself and his riches, and in sin ("If I have taken anything from any man by false accusation").

Yet the Lord sovereignly arrested him, called him, forgave him, revealed Himself to him – all in one day – and gave him personally the sweet assurance of his salvation: "This day is salvation come to this house."

> "Herein let self be all abased,
> And sovereign love alone confessed."

Nothing but grace appears here.

2. *The grace that saves always sanctifies.* Immediately there was a change in Zacchaeus – a change of character, a change of behaviour, flowing from a change of heart.

People who have worked out some precise order that must always be followed in a work of grace may point out, "There is no mention of this," or, "That seems to have been passed by"; but God is sovereign, and the true evidence of Zacchaeus' real repentance is his renouncing his past life and ways for ever.

"Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation I restore him fourfold."

The law of God did not require as much as this; but Zacchaeus was one who believed that the gospel is a higher standard than the law!

The Puritans insisted that grace will make a person behave opposite to how he formerly behaved. William Bridges, in his excellent treatise *The Lifting Up for the Downcast,* speaks of an evil man whom he knew who treated his godly mother with insolence and contempt. But after the grace of God took hold of him, whenever his mother walked into a room where he was, he would fall down on his knees before her, so ashamed he was of his past conduct. Bridges, of course, does not recommend this as an action literally to be followed, but as an illustration of a principle. And how eminently it is illustrated in the life of Zacchaeus!

3. *"By works a man is justified,"* writes James (2. 24), and all kinds of people have said all kinds of things about this. Even Martin Luther felt that the Epistle of James should be excluded from the Canon of holy Scripture, calling it "a right strawy epistle."

But there is no contradiction between Paul and James. How clearly was Zacchaeus justified by works in the sense in which James speaks – a clear evidence of the reality of his justification by faith, and a clear proof and witness of it before the world. The fruit on the tree does not make it an apple tree. The life is in the root. But it is when the fruit appears that all can see this is a living fruit tree. (How the Lord Jesus emphasised this point!)

"When on the boughs rich fruit we see,
'Tis then we cry, 'A goodly tree.'"

"For the Son of man is come to seek and to save that which was lost."

ABEL'S OFFERING ACCEPTED

Sermon preached by J.W. Tobitt at the Tabernacle, Hastings, on August 22nd, 1897

Text: "And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering He had not respect" (Gen. 4. 4, 5).

We have before us this morning two professed worshippers of God. One was a shepherd and the other was a husbandman, and each of them brought their offering unto God. Abel brought of the firstling of the flock, and of the fat thereof; Cain brought of the fruit of the ground; and I should suppose that any spectator naturally would have concluded that both of these worshippers would have been accepted, but they were not! There was something wrong at heart in the case of one of them, and so our text informs us, Jehovah had respect unto Abel and to his offering,

but to Cain and to his offering He had not respect. Man looks at the external appearance, but the Lord looketh at the heart.

You have all come to the Lord's house this morning professedly to worship Him, but we must ever remember the awful voice of Christ divides all assemblies into two parts; on which side do you stand? on which side do I stand? For "that which is highly esteemed among men is abomination in the sight of God," and these words of our Lord may apply to many public worshippers in this day: "This people draweth nigh unto Me with their mouth, and honoureth Me with their lips, but their heart is far from Me" – they say nothing contrary to My Word, they do not oppose My gospel – "But in vain do they worship Me, teaching for doctrines the commandments of men."

"God is a Spirit, and they that worship Him, must worship Him in spirit and in truth." They that worship Him must of necessity be spiritual persons, for Jehovah can only be worshipped acceptably in and of His own good Spirit. It is not enough for us to come to God's house; it is not enough to hear God's Word read; it is not enough for us to have a sound creed; it is not enough for us to enjoy and sing God's praises. We may do all this sort of thing and yet be lost.

"Every soul that gains salvation
Must and *shall* be born again."

I was wrestling the greater part of yesterday, and I think the most part of this morning, that a blessing might come down, even though it be by way of reproof, rebuke or conviction.

I. First, we have to observe *a thing to be desired, viz.,* to be accepted of God, to find grace in the eyes of the Lord, to have His respect. Secondly, let us try to show *the secret of this privilege.* Why did Jehovah have respect to Abel and to his offering, and no respect to Cain and to his offering? What was the secret? Thirdly and lastly, *the knowledge of the acceptance;* for methinks when the Lord had respect unto Abel and to his offering, the Lord gave him an inward witness, a consciousness that he was accepted in God's sight.

Now I think you will all agree with me concerning our first point, that to be accepted of the great God in whose hands is our very breath, before whose throne we must stand and give an account of ourselves at the last day, with whom we must spend an eternity in bliss, without whom we must spend an eternity in misery – is it not greatly to be desired, to find favour in His eyes? Alas, the thought has occurred to me in this matter, how very few persons comparatively there are who think of these important realities! Perhaps some of you even here this day can get up in the morning and go through the whole day, lie down and sleep on your bed at night, and never have one thought concerning your

acceptance before God. Yea, how many persons there are who can spend their lives from January to December without any real anxiety concerning their soul! How terrible! "What shall it profit a man if he gain the whole world?" – our Lord never used superfluous language; there was no exaggeration there; the whole world, human applause, wealth, wisdom – "and lose his own soul? or what shall a man give in exchange for his soul?" Now it is terrible to me to see persons living in a careless, unconcerned condition. Why, to those of us who desire to fear the Lord, who love the Saviour's name, it is a grief that so much of our time is taken up with secondary matters, and we often have to cry out with David, "My soul cleaveth to the dust; quicken Thou me according to Thy Word."

Now let us analyse this a little: acceptance with God. How terrible that state is, to be *rejected* of God! Now Cain was rejected, just like the Pharisee, of whom we read in Luke 18. There were two worshippers there. The Lord had no respect to the Pharisee, but to the publican who cried, "God be merciful to me a sinner!" the Master of the assemblies had respect, and to his prayer, and that poor wretch went down a justified sinner.

There is a remarkable word in the Epistle to the Hebrews: "That which beareth thorns and briers is rejected, and is nigh unto cursing, whose end is to be burned." Thorns and briers are the very best produce that the very best natural person can bring forth. Say you, "We cannot endorse that statement, sir"? It is the statement of the Scriptures. My dear hearers, have you ever seriously thought, if you are a natural person, in a state of nature, all your good deeds are obnoxious in the eyes of God, and that you are consequently under the curse of God's law? "Cursed is every one that continueth not in all things that are written in the book of the law to do them." "O but, sir, you should preach smooth things!" I have one Master in heaven who has said, "Son of Man, I have made thee a watchman unto the house of Israel: therefore hear the word at My mouth, and give them warning from Me," etc. (Ezek. 3. 17-19). I want to be clear of the blood of your souls, and to tell my Master's message faithfully, whether men will hear or cease hearing.

I gather from the Scriptures that every person in a state of nature, destitute of the grace of saving faith, is under the wrath of Almighty God. "He that believeth not the Son, shall not see life, but the wrath of God abideth on him." I am not surprised that George Whitefield, that eminent minister of Christ who was made such a great blessing, when he preached to large assemblies was wont to say, with the tears streaming down his cheeks: "O the wrath to come! the wrath to come! the wrath to come!" How terrible to be under the curse, the wrath of Almighty God, and when one dies, to go to that place "where their worm" – a guilty conscience – "dieth not, and the fire is not quenched."

Observe, moreover, that to be accepted of God is exceedingly desirable. Consider what a blessing it is to find grace in the eyes of the great Jehovah, to feel that our Maker is our Friend, to realise that all our sins are pardoned for Jesus' sake; to find that we stand eternally accepted in the Beloved; that we are sons and daughters, and heirs of His glory. Can you tell me any earthly blessing, any providential favour, to be compared with this, to feel that things are all right for time and for eternity between a holy God and our immortal spirits? I know that is the great concern of my life, to feel I have got a clear sky, that it will be well with me when I die.

That leads me to notice another thing, *viz.,* if the Lord is your Teacher and has taken you in hand, to instruct you in saving matters, there will be a strong desire in your heart to be accepted of God; and I think there is one prayer in Psalm 106 to which you very often give expression. This is it: "Remember me, O Lord, with the favour that Thou bearest unto Thy people." That is the prayer. "O visit me" – as the earth is refreshed with rain, as friend visits friend, as a parent visits a child in a far country – "Visit me with Thy salvation; that I may see the good of Thy chosen, that I may rejoice in the gladness of Thy nation, that I may glory with Thine inheritance." That I may have

> "Safety on earth, and after death
> The plenitude of heaven."

If that is your cry, if to find favour in the eyes of God is desirable, exceedingly desirable in your esteem, let me say for your encouragement, you will never seek this blessing in vain.

Let me add something further: that it is because you *have* found favour in the eyes of the Lord that He has moved you to seek His face; for no sinner can be beforehand with God. You cannot be more desirous of the favour of God than God is desirous to give it; you no more earnestly desire His blessing than He desires to bless you; and so surely as the Holy Ghost has created a real, burning, longing, insatiable desire after His mercy, so surely has Jehovah promised it. Is it not written in the Scriptures concerning every lamb in His fold, "He will fulfil the desire of them that fear Him; He also will hear their cry, and will save them"?

II. Now to come to our next point. Perchance you are anxious to know what is the secret of this privilege. Why do we read the Lord had respect to Abel and to his offering? I need not answer that question in my own language; if I answer it in Holy Writ no person can find fault with it. *"By faith* Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh"; and a little lower

down, the inspired Apostle says, "Without faith it is impossible to please Him: for he that cometh to God" – after a saving manner – "must believe that He is, and that He is a Rewarder of them that diligently seek Him."

Let us try to look a little at this precious faith as it operated in the heart of Abel, and it works precisely the same in every age and time; the same "like precious faith." Abel, having been made a partaker of the grace of faith, this faith made the great difference between the two men, two brethren, sons of the same parents. Now look at the difference. These two men met in that field, conversing doubtless about the acceptance of the one offering and the rejection of the other. Cain, he is filled with hellish hatred against his brother Abel, and slays him in the field. John gives us an explanation of this: "Wherefore slew he him? Because his own works were evil, and his brother's righteous." What! were his worship and offering evil? John says so. There was a great gulf between these two men, and one could not pass to the other.

How did this faith operate in Abel's heart? I think in the first place he was brought to realise he was a guilty, ruined, lost and undone sinner who stood in need of the atonement, who stood in need of salvation, in need of the shedding of blood without which there is no remission. Beloved hearer, has the Holy Ghost taught you that you are a sinner? Has the Holy Ghost taught you the absolute necessity of a Mediator? Do you feel that without the invaluable blood of Christ you must be lost? Are these things more than notion in your head? Are they solemn, special and serious convictions in your heart? This is how faith begins to work. Did it not begin to work in the case of good Noah? "By faith, Noah, 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, and became heir of the righteousness which is by faith." Some of you can look back, ten, twenty or forty years, to the time when you were warned of God the Holy Ghost of things not seen as yet. Here was the righteousness of faith that makes the difference between these two worshippers.

Further, when Abel brought of the firstfruits of his flock as an offering to the Lord, he had an eye to the atonement of Christ, to the Seed of the woman, which should bruise the serpent's head. Now here is a secret of which all the formal professors of religion are utterly ignorant, but it is revealed to the person who feels he is a sinner, lost and ruined. He dares to approach a holy God only in one way, even through the Person, blood, merits, righteousness and intercession of the Lord Jesus Christ. Poor sinners coming that way, approaching God through Christ, through the rent veil of His flesh, are accepted; their persons are accepted; their offerings are accepted. "No man," said He who is the Truth, "cometh unto the Father but by Me."

Cain knew nothing of that. He did not think he was a sinner; he had no faith in the promised Seed of the woman; he needed not the precious blood of the atonement. It was quite contrary with Abel, and so it is with some of you. He needed Him "who is able to save to the uttermost all who come unto God by Him." I do like the words of Newton:

"Since I can hardly, therefore, bear
What in myself I see;
How vile and black must I appear,
Most holy God, to Thee.

"But since my Saviour stands between,
In garments dyed in blood,
'Tis He, instead of me, is seen,
When I approach to God."

Then there is something more in this, the secret of Abel's acceptance. I believe Abel was prompted by the Holy Ghost to venture, stake his eternal interest on Him who was to come.

"Venture on Him, venture wholly,
Let no other trust intrude."

Let me tell you, the Lord brought me to stake my soul, my eternal all, upon the Lord Jesus Christ, and I can say feelingly,

"Upon a life I did not live,
Upon a death I did not die,
Another's life, Another's death,
I stake my whole eternity."

"I can but perish if I go;
I am resolved to try;
For if I stay away, I know,
I must for ever die.

"But if I die with mercy sought,
When I the King have tried;
This were to die – delightful thought! –
As sinner never died."

The Lord had respect unto Abel, and there is another thing that struck my mind in connection with this: Do you not think Abel, when he approached to God through faith in Him who was to come, worshipped that God in the Person of Christ? I do like those words of Paul: "For this cause I bow my knees" – he meant his heart and mind, his will, his whole person – "unto the Father of our Lord Jesus Christ." He is the Object of worship, even God in Christ, "Emmanuel, God with us," God in our nature. "This God is our God for ever and ever: He will be our Guide even unto death."

O sometimes when I have been in private, and sometimes when I have stood in the pulpit, discoursing about God in Christ, my very soul has bowed before Him with profound humility, and my heart's affections have gone out to Him, and He has become even our own God, our exceeding joy, the most amiable and lovely of Beings, when we have thus viewed Him. I do hope some of you know these things. I assure you God's servants feel they could go to the stake and seal their testimony as to the reality of these things with their own hearts' blood.

III. Now to consider our last point, *viz.,* the knowledge of acceptance. My text informs us, "The Lord had respect unto Abel and to his offering, but unto Cain and to his offering He had not respect." Now we are not informed how God signified His acceptance of Abel's person and gift, nor as to how He signified His rejection of Cain and his gift. In the verse I quoted from Hebrews 11 we get a little further light: "By which he obtained witness that be was righteous." Probably God caused fire to descend from heaven to consume the sacrifice, like the fire descended on Mount Carmel.

There is something more in this word "witness." "He that believeth on the Son hath the witness in himself." I apprehend it to mean, and I do not think any one of you will disagree with me, the witness of the Holy Ghost. "It is the Spirit that beareth witness," by which Abel obtained witness that he was righteous. Now I believe when the Lord accepted his person and offering, he had a sweet sense in his breast that all his sins were pardoned. I do believe that, and I believe he had the witness that he was righteous, that he stood accepted in the Beloved, and was justified from all things, from which he could not be justified by the law of Moses, in Him who was to come. He had that witness of the Holy Ghost. No creature could give it to him, and no power on earth or hell could ever rob him of it. Abel had the knowledge of it and the comfort of that knowledge. "The Spirit Itself beareth witness with our spirit that we are the children of God."

Now I would say to you, my dear friends, in the name of the Lord, if you are at all concerned about your soul, give the Lord no rest till you possess this jewel. I think it is a terrible thing when persons, destitute of this witness, can go on year after year with very little concern about it. I cannot live a day unless these things are made over to me again: "Say unto my soul, I am thy salvation." Put this matter out of doubt; let me have the sweet witness of the Holy Ghost in my breast every day of my life that I am righteous in Thy dear Son.

I want you to observe concerning this knowledge of acceptance that it fluctuates. I do not want you to think concerning your minister that he is always on the mount, always has his cloudless sky; that he always feels quite sure. There are some times, I assure you, when the very

foundations of my soul almost begin to shake, and we are not to be surprised at that shaking when we remember that Satan came to the Lord in the wilderness, to the Holy Son of God, and suggested to Him, "If Thou be the Son of God," etc. Are you quite sure about it? That is just how he came to our first parents: "Hath God said? Are you quite sure?" He injected a doubt. So sometimes our sky is beclouded, and that makes us go to our knees, and cry, Lord, if I am wrong, put me right! If I am deceived, undeceive me! That which I see not, show Thou me; that which I know not, teach me; deliver me from that subtle foe, Satan; make me right and keep me right.

But though our knowledge of acceptance fluctuates, the fact of the Christian's acceptance is always the same. God changes not. We change; perhaps today, lifeless and prayerless, but that does not affect our acceptance one whit. "To the praise of the glory of His grace ... accepted in the Beloved" – eternally so. Just look back in this quiet hour – you have no business to think of now – and remember your nice times, when He visited you here and there, in your homes or abroad, when you were sick or in trouble, what views did you have of Him? Do you say, I loved Him with all the power I have got; I could have given up everything to Him when in that spot, but I do not feel like that this morning? He is not altered. How precious to be taught of the Holy Ghost to hang upon that Nail fastened in a sure place, when we have nothing else to look to or derive comfort from: "They shall hang upon Him all the glory of His Father's house."

"Here let the weary rest,
Who love the Saviour's name;
Though with no sweet enjoyments blessed,
This covenant stands the same."

Let me add another word to what the poet says. *Christ* always remains the same: "Jesus Christ, the same yesterday, and today, and for ever." I do desire to be the humble instrument in the hands of the Lord of instructing His people to rest, hang on and confide in God's Christ. Rest on the Rock. He who is on the Rock, what does it matter whether it be high tide or low tide? The Rock is the same. "It fell not, for it was founded upon a rock."

The Lord add His blessing to these remarks, for Christ's sake. Amen.

A sincere heart weeps and laments bitterly over those secret and inward corruptions which others will scarcely acknowledge to be sins.

Thomas Brooks

SIMPLICITY IN PREACHING

From a sermon by J.W. Tobitt

Do you not think, my hearers, that is one important part of the work of the ministry, to make it plain? I quite believe there are some who mystify instead of making it plain. There are a good many who profess to expound the Scriptures, and instead of doing that, they confound them. We have the case of Ezra; he read in the book of the law distinctly – some ministers might take a literal hint from that – and he gave the sense, and caused the people to understand the reading. I do not see of what use it is for me to read a chapter in public if you do not understand it. Better read a little and understand it, than read a lot and know nothing about it. "Make it plain" – that is what I try to do. I want to make the way of salvation plain, the meaning of the Scriptures plain, the future of the wicked plain, the future of the godly plain; that is just the opposite to mystifying it – "that he may run that readeth." That is, it was to be so legible and written in such large characters that the runner could read it.

[A popular and eloquent preacher, in his sermon, kept referring to "Deity." After some time a rough old sea-faring man who was present stood up and said, "Sir, do you mean Almighty God?"

A number of the congregation hurried to where the old man was standing, to turn him out of the chapel for interfering in the service. "No!" said the preacher, "leave him alone. He is right, and I am wrong. He has taught me a lesson."]

THE RELATION BETWEEN FAITH AND WORKS

From a sermon by Benjamin Beddome (1717-1798) on James 2. 18: "Shew me thy faith without thy works, and I will shew thee my faith by my works." Beddome beautifully and simply shows that there is no contradiction between Paul and James.

It may not be improper here to notice the seeming difference between Paul and James on the subject of works, especially as some may think their statements incompatible with each other, or find it difficult to reconcile them. Paul affirms that "By the deeds of the law there shall no flesh be justified," and that "a man is justified by faith without the deeds of the law." James says, "Ye see then how that by works a man is justified, and not by faith only." The former shows how a poor, self-condemned sinner, trembling on the precipice of eternal misery, may find acceptance with God, and tells us that by the deeds of the law, either before or after conversion, in whole or in part, no flesh can be justified.

The latter treats not of the ground of a sinner's acceptance with God, but of that which proves him to be a believer, or by which his profession of faith in Christ is justified. The one shows how our persons may be accepted of God, and the other how our faith may be approved of men; the former is by faith without works, and the latter is by works only. The one lays the foundation on which we should build, and the other points out the materials of which the building should consist, such as gold, silver and precious stones, which will stand the trial, and not wood, hay and stubble, which the fire will consume. And as the two apostles treat of a different kind of justification, so also of a different kind of faith. Paul speaks of that which is wrought by the Spirit of God, that saving faith by which the just are said to live, but James of that notional and common faith, which has the name without any one of its essential and discriminating properties. The one describes the dead, inoperative faith of a carnal professor, and the other the lively, energetic faith of a real Christian.

1. We may observe that though works are distinct from faith, so distinct that they are frequently opposed to it, yet they always accompany it as the proper fruit and effect of saving faith, like water from the fountain or light from the sun. True faith is not barren, but fruitful in good works. Faith is that which unites us to Christ, and one great end of that union is that we should bring forth fruit unto God. The union between the soul and sin will be in a measure dissolved where there is a real union between the soul and Christ. Christ also "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." A great part of our salvation consists in our being saved from sin as well as from its consequences. And the gift of the Holy Spirit is for the purpose of making us holy, and restoring us to the image of God which we had lost. He is holy in Himself and in all His operations. Good works are the fruit of His sanctifying influences, and He leads to a city of habitation by leading us in the paths of righteousness (Rom. 7. 4, Titus 2. 14).

3. As good works are the concomitants [things that accompany], so also the touchstone of faith, and the rule by which we are to judge of its being genuine. As we judge of the health and soundness of the body by its vigour and activity, so of the nature of faith by its lively actings and good fruit. The strength and the growth of this principle may also be ascertained in the same way. Faith ennobles our works, and works testify of faith. Faith produces works as the tree produces fruit, and works adorn faith as fruit adorns the tree. Faith itself is unseen, being seated in the heart, but works bring it forth to public view that its glory may be seen. Faith is a personal benefit, but good works are general and diffusive. Where there is much faith there will be much fruit, and where

there is but little faith, there will be little fruit, and where there is no faith there will be no fruit at all. Hence hypocritical professors are compared to "clouds without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots."

When God sits as Judge, works are utterly excluded. "Enter not into judgment with Thy servant," says David, "for in Thy sight shall no flesh living be justified." Not the most pious resolutions or endeavours, nor the greatest number of good works will avail as the ground of a sinner's acceptance with God. But when we are judged by others, or sit in judgment on ourselves, works must bring in their testimony and decide our character and state. Christ will vindicate us before God, but good works must vindicate us before men. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them" (Psa. 143. 2. Matt. 7. 16-20, Jude 12).

3. The truth of these propositions is confirmed by the examples which the apostle adduces. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" (ver. 21). Not indeed before God, for he was in a justified state before he had offered up his son; but now it was openly declared, so that his faith was justified rather than his person. His offering declared him to be justified, but did not make him so. Hence another apostle tells us that "Abraham had not whereof to glory before God," which he would have had, if any of his works had contributed to his justification, or been made the ground of his acceptance with God.

James introduces another example, and says, "Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?" (ver. 25). This act showed indeed the reality and strength of her faith, and she stands upon record as an exemplary believer, for she owned and honoured God, and God will own and honour her; and these things sufficiently prove that "as the body without the spirit is dead, so faith without works is dead also," but that is all. As sinners we are still accepted of God by faith in the Redeemer, and not by works of righteousness, but it is by works that faith is made manifest.

In this way many examples are introduced in the eleventh of Hebrews, of Enoch, Moses and others, to show that faith wrought with their works as well as produced them, otherwise neither faith nor works would be approved of God.

A VOICE FROM THE PRISON

By Hercules Collins (c. 1646-1712)

It is a pity that the early godly Particular Baptist ministers are not better remembered. Hercules Collins was pastor of the first Particular Baptist church in England. The following extracts are from a book he wrote when in prison for the truth's sake.

It is the Christ-finding soul which is the life-finding soul. Hold Christ, and thou holdest all good in Him for "Christ is All, and in all" (Col. 3. 11). He is All because all good is comprehended in Him; He is All in all. All in the fulness of all, for if we have all earthly enjoyments and have not Him, we have nothing comparatively, nothing with a blessing, for "the curse of the Lord is in the house of the wicked" (Prov. 3. 33). For one to say, I have these goods, these houses, these ships, this gold and silver, these dainties, this rich attire, this earthly honour, but I cannot say, I have Christ, grace, holiness, this may damp all. For riches deliver not from death nor wrath (see Prov. 11. 4). For to have our portion in this life is a poor portion. But a holy soul can say, Thou art my portion, O Lord, and though I have but little earthly good, having Christ, I have all equivalently and comprehensively.

If we have but poor clothing, a poor house, poor furniture, poor fare, poor friends, yet if we can say, This I have, and Christ, grace and content with this condition, peace in my conscience, I lie down upon my bed in sweet peace and communion with God. Yea, life and death are yours. If you live, it is to God, or die, it is to God (see Rom. 14. 7, 8). You shall be happy living and happy dying. Things present and things to come, all are yours, for godliness hath the "promise of the life that now is, and that which is to come" (1 Tim. 4. 8). All things in this life, all losses and crosses, shall work for their good in this life (see Rom. 8. 28), in order to a fitting them for life eternal.

Hold fast this Christ which hath so much good joined with Him, hold Him fast with the spouse (see Song 3. 4), and as Jacob held fast the Angel and would not let Him go until He blessed him (see Gen. 32. 26), so part not thou with this blessed Object until He bless thee with the blessings of heaven and the everlasting hills (see Gen. 49. 25, 26). Part with all before ye part with Him.

The mariner in a storm will cast all overboard to lighten his ship and save his life. O this world will sink you in an hour of temptation if it lieth too near your hearts. Cast away all, shake off all, rather than lose a Christ, and an immortal soul, which once lost is irrecoverable (see Matt. 16. 26).

* * *

A believer who hath the eyes of his understanding enlightened, his judgment and apprehension is that God is the chief good, and supreme

happiness is an interest in God, a conformity to God, the enjoyment of God here and hereafter. As a covetous and an ambitious man and a man given to carnal pleasure will go through much difficulty to have their respective desires fulfilled, so will a believing soul suffer the loss of all, so he may win Christ. "None but Christ," saith an illuminated believer. Whom have I in heaven but Thee, or in the earth I desire in comparison of Thee? (see Psa. 73. 25).

There are many good objects in heaven and earth besides Thee. There are angels in heaven and saints on earth. But soul, what are these to Thee? Heaven, without Thy presence would be no heaven to me. A palace without Thee, a crown without Thee, cannot satisfy me. But with Thee can I be content, though in a poor cottage. With Thee I am at liberty in bonds.... If I have Thy smiles, I can bear the world's frowns. If I have spiritual liberty in my soul that I can ascend to Thee by faith and have communion with Thee, Thou shalt choose my portion for me in this world, "for in the multitude of my thoughts within me Thy comforts delight my soul" (Psa. 94. 19).

This is the esteem a believing soul hath of divine objects. Christ is precious to him, because he seeth Him and believeth in Him (cp. 1 Pet. 2. 6, 7). But the ignorant soul will make excuses when invited to the best of blessings, as those who were invited to the supper (Luke 14). One had married a wife, another bought a yoke of oxen, another had his farm, and they could not come. Had they but known the worth of this supper, and what choice dainties there were, they would never have made such pitiful excuses. Had they but known the reconciling grace there and seen the want of it – the pardoning, justifying grace there and seen the want of it – had they but known that sanctifying, adopting grace and seen the want of it – they would have left their farm, their oxen, their wife, children and all.

The soul which was once blind and now seeth, saith of Christ and His benefits, as once the Queen of Sheba said of Solomon's wisdom and grandeur, half was not told me by the minister of that glory, beauty, excellency, grace, goodness that I now see in Him (see 1 Kings 10. 7). Now, I believe not by report, as the men of Samaria said, but we have seen Him ourselves, and know that this is indeed the Christ, the Saviour of the world (see John 4. 41, 42).

Such a soul enjoyeth temporal things as if he enjoyed them not. He may have gold, silver, wife, children, possessions, but his affections, the best of his affections God hath. He hath those things, but is not defiled with them. He useth those things as the traveller doth his inn to help him to his journey's end. But as for the world, he hath all the things of it under his feet (see 1 Cor. 7. 29-31).

TRUE WORSHIP

By George Swinnock (c.1627-1673)

Inward worship is sometimes set forth by loving God (Jas. 2. 5); sometimes by trusting Him (Psa. 16. 1); sometimes by delighting in Him (Psa. 37. 4); sometimes by sorrow for offending Him (Psa. 51. 3), because this worship of God (as one piece of gold containeth many pieces of silver) comprehendeth all of them. All the graces are but so many links of this golden chain. As all the members of the natural body are knit together, and walk always in company, so all the parts of the new man are joined together, and never go but as the Israelites out of Egypt, with their whole train. If there be one wheel missing in a watch, the end of the whole is spoiled. If once grace should be wanting in a saint, he would be unsainted. There is a concatenation [joining together] of graces, as well as of moral virtues. Those that worship God give Him their hottest love, their highest joy, their deepest sorrow, their strongest faith and their greatest fear; as Abraham gave Isaac, he gives God all.

What Moses calls fearing God (Deut. 6. 13), our Saviour quoting, calls worshipping God (Matt. 4. 9, 10), by a synecdoche [a part subsituted for the whole], because the former is both a part and a sign of the latter. As when the guard are watching at the court-gate, or on the stairs, and examining those that go in, it is a sign the king is within; so when the fear of God stands at the door of the heart to examine all that go in, lest the traitor sin should steal in slily, it is a sign that God is within, that He sits upon the throne of the soul and is worshipped there.

Godliness is the worshipping God in the inward motions of the heart and the outward actions of the life; where the spring of the affections is clear and the stream of the conversation runs clear, there is true godliness. The Egyptians, of all fruits, would make choice of the peach to consecrate to their goddess, and they gave this reason for it: because the fruit thereof resembleth a heart and the leaf a tongue. As they gave heart and tongue to the false god, we must to the true God. Heart-godliness pleaseth God best, but life-godliness honours Him most; the conjunction of both make a complete Christian. In a godly man's heart, though some sin be left, yet no sin is liked; in his life, though sin may remain, yet no sin reigns. His heart is suitable to God's nature and his life is answerable to God's law, and thence he is fitly denominated a godly man.

The waters of the sanctuary run only through the channels of the gospel.
Stephen Charnock

SABBATH-BREAKING OVERTURNED

This remarkable account of what took place in the life of the famous Welsh preacher John Elias (1774-1841) is from the biography by Edward Morgan. It is an amazing witness to the power of Almighty God and the importance of the Sabbath day in His sight. How solemn that today many professed evangelicals deride keeping the Lord's day as the Sabbath as legal!

There were in his days, especially in North Wales, the very strongholds of Satan, who seemed to domineer over some towns and districts as the prince of those parts, and as if he had the exclusive right to them. The inhabitants were under his full sway, revelling and rioting in all manner of sin and ungodliness. Even the Sabbath was trampled upon, and made subservient to their sinful propensities. No day in the week was so devoted to the service of sin and Satan. This was not only in Anglesey, but also in all parts of North Wales in some degree; and it was dangerous for preachers to interfere with them in some places.

Rhuddlan, in Flintshire, was one of these strongholds. It seems that sin here was at the full height of its strength, and no doubt the cry of their abominations ascended to heaven for vengeance: but God, instead of smiting them with the sword of His justice, sent to them the sceptre of peace and reconciliation. Elias, being moved with compassion, having the same spirit as his Master, was induced to go to this wicked place, and to preach the gospel of Christ to the people. His friends would fain dissuade him from such a dangerous undertaking, knowing what characters were congregated there on a Sunday: and what made it still more hazardous, there was also a fair there at that season for some Sundays, to dispose of scythes and hooks, and other implements for the harvest. It was apprehended that if Elias went there to preach to the people, it would so excite their evil passions that they would attack him, and endanger his life. However, he would go in the name of the Lord. Farmers also hired labourers at the same time. All this had been done every year from time immemorial.

When Elias arrived on the ground, they were on the point of engaging in their abominable transactions. A great number had their hooks and scythes on their arms and shoulders; there was the sound and noise of harps and fiddles; the players were in liquor. There was the noise of a fair and of making bargains. There was a great concourse of all sorts of persons. Some thousands of people attended the meeting from the surrounding neighbourhood and towns, to hear him preach and to see the result; he was expected there according to the announcement.

Elias commenced the service in the open air, even in the camp of the enemy, and in the midst of men with sickles and scythes. He stood on

the steps of the New Inn, belonging then to a Mrs. Hughes. He manifested amazing boldness and intrepidity, his spirit being moved within him. He appeared also very grave and compassionate. He gave out a stanza of the 24th Psalm to be sung. "I never," says an eye-witness, "heard more serious and impressive singing." He adds, "The sobriety and awe in Elias' voice and manner were very impressive." Such effect was produced shortly on the people that not a hook nor scythe was to be seen. Nothing but opposition and persecution were expected; but scarcely anything of the kind was experienced; for they all put their different implements of husbandry out of sight very soon. Elias read a chapter in the most solemn and impressive manner; then engaged in a very earnest prayer. He was most importunate with the Lord in prayer and supplication: it might remind one of Jacob's wrestling with Him until he was blessed. His heart was in a very melting frame, from which his words flowed, and the tears ran profusely down his grave and serious countenance.

The people by this time were seized with awe and great sobriety. He repeatedly thanked the Lord that He did not suffer the earth to open and swallow them up alive into hell. He most earnestly entreated the Almighty several times to incline the hearts of the respectable and influential men in the neighbourhood to regard the Sabbath and to prevent the evil practices that desecrated it so awfully. He prayed and entreated the Lord, with the greatest feelings of compassion, for the farmers, labourers, servants, publicans, and all the men of evil practices. Amazing effects followed his words in prayer.

Elias took for his text, Exodus 34. 21: "Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest time thou shalt rest." His spirit was soon stirred up within him, and the words of the Lord came with amazing force out of his lips, carrying light and conviction home to the consciences and hearts of the wicked. He made some very pertinent and homely observations in a powerful manner, suitable to his audience. "Should we," it was asked, "rest on the Sabbath day if it were a fine day, the harvest being very wet and bad, and the corn much injured?" *"Yes,"* he answered in a most powerful tone of voice; "yes, you should obey the Word of God at *all* times. It is said, 'in earing and in harvest thou shalt rest.' The Lord had rather send a legion of His angels to manage thy harvest than that thou shouldest disregard His holy day." He exclaimed repeatedly to the people, with all his might, the following words, with his arm lifted up and tears flowing down his face: "O robbers! O robbers! O thieves! Alas! stealing the day of the Lord! What! robbing my Lord of His day! O robbers! the most vile and abominable!"

It might be asked again, he said, "What if one should suffer and be unable to pay his way, having not made all exertions even on the

Sabbath, when it is a wet harvest?" He observed in answer to this: "Thousands that keep the Sabbath at all times have been enabled to live far better than thou, and certainly die infinitely better than thou art likely to do." Then he made strong allusions to London and other cities, that were set on fire, which he represented as a punishment from the Lord for the disrespect shown to His holy day. He particularly observed the threatenings in the Word of God for abusing the Sabbath; and enlarged on what is said in Jeremiah 17. 27 as a threat to set Jerusalem on fire for disregarding the Lord's day. He also dwelt on the promises made in the Bible to those that keep the day holy.

The people soon became greatly alarmed, appearing as persons guilty and miserable. There was no idea of lifting up even a silent voice, or of giving utterance to a word against the truth: all the men of arms lost their courage, and seemed to lay down their weapons of opposition. They seemed panic struck. Indeed, great seriousness and sobriety of mind possessed the multitude. Many were heard saying that they would not on any account go again to such a place to do business on the Sabbath. They kept their word, *for such misdeeds were never seen again in Flintshire.* A complete stop was put to the evil so rampant and dreadful at Rhuddlan. This was done, not by any human power, authority or force, but merely by preaching the gospel. It was seen then that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

It is said that the following observations of Elias, under God's blessing, aided in producing the desired effect: "It may be hinted by some one," he said, "that this fair is an old custom, it will recover itself." He replied in a very awful manner, "If any one will give the *least* encouragement to its revival, he will be accursed before the Holy Trinity, Father, Son and Holy Ghost. But blessed is the man that opposeth this and every other species of iniquity."

It seems that several persons were truly converted under that extraordinary sermon. One man was so alarmed by hearing the things Elias said of Sabbath-breakers, that on his way home he imagined that his arm on which the hook rested was really withered; consequently the instrument fell to the ground, and he feared taking it up lest the other arm should be disabled. He lost the hook, and had the use of both arms; and more than that, he was born again under Elias' sermon! During the remainder of his days, he lived a decided Christian; he walked by faith, and died a happy death.

In his prayer after the sermon, Elias again entreated the Lord to put it into the hearts of some of the great people to come forward in behalf of His holy day and the cause of His dear Son; he prayed with great respect for the Bishop and Dean of St. Asaph, the magistrates and clergy. The Dean soon afterwards heard of the circumstance, and sent a

threatening letter to the place. But the nuisance had already been broken in its main strength.

Elias has himself noticed the above remarkable circumstance in his autobiography, as follows: "The Lord strengthened me, in the face of a great tumult, to preach at Rhuddlan in a fair held there on a Sunday during the harvest season. He gave me the victory. Very soon the custom was discontinued."

This astonishing event occurred in the summer of 1802.

THE ALLINGTON DEACON

An account of the life of Joshua Carby Tuckwell by J.C. Philpot

(Concluded from page 318)

As it was not very long after this special deliverance that I became first acquainted with him, I hope I shall be excused if I now speak a little of myself, and of some circumstances connected with my first going to Allington, especially as it will presently be seen to have a bearing on the experience of my departed friend, the subject of the present account.

In March then, 1835, after some years' conflict of mind, and prayer and supplication to the Lord, I was enabled to secede from the Church of England, both as a minister and a member, and cast in my lot with the poor, despised people of God. At this time I had no place or people in view among whom to minister, for I went out, almost like Abraham, not knowing whither I went; nor indeed could I well expect any such door could be opened to me, as my health at that time was so weak and my chest so tender that I could not preach twice on the Lord's day without suffering from it for some days afterwards. But for some time previous to my secession, though at the time unknown to me, a remarkable spirit of prayer had been poured out on a leading member and brother deacon of Carby Tuckwell's at Allington [Joseph Parry], since a dear and valued friend of mine, who had heard of me through my dear brother, William Tiptaft, and who knew through him the exercises of my mind that I might leave the Church of England and come and preach there.

He has often since told me how suddenly and how unexpectedly (for never having even seen me, and having only heard of me through report, he could not himself account for it) this spirit of prayer came upon him; nor could he find any rest in his mind until he had come up to Stadhampton, in Oxfordshire, where I was then residing, that he might hear me preach and form my personal acquaintance. I hope to be excused if I add that, having accomplished this desire, the spirit of prayer in him was much strengthened and encouraged, though it was more than a year and a half afterwards before I was enabled to secede. Upon this

point, however, I do not wish to dwell, or mention other circumstances, all of which worked together to the same point; but I believe that if I could fully detail them, my readers would feel with me that my going to Allington was one of the most remarkable answers to prayer that are often recorded.*

In June then, 1835, I paid the friends there my first visit, and was with them for five Lord's days. Having been for some years somewhat sharply exercised in my own mind, not only as to my continuing in the Church of England but as to my own personal experience of the truth of God as well as my state and standing for eternity, I may freely say my ministry was at this time of a very separating, searching, and I believe I may add, cutting character, and having much zeal and warmth as most young soldiers have, I used to cut away right and left, without fearing foe or sparing friend, if I thought him wrong.

In this spirit and with this ministry I went to Allington, where I found a people both there and in the neighbourhood who had been accustomed to smoother tidings than those which I brought, and as I thought sunk into a dead and flat state of soul. This put a fresh edge on my sword, and I dare say I cut pretty sharply at a lifeless profession. But I have every reason to believe that my going there, and my ministry at that time, judging from the effects, were of the Lord. It is difficult to speak of one's self, and therefore I shall only say that the impression made upon the people by my ministry was very marked. Some fell under it, others fought against it, and some did not know what to make of it, partly because it was a sound to which they were unaccustomed, and partly because they misunderstood my meaning and drift.

Amongst these latter at that time was Carby Tuckwell. He treated me with the greatest kindness and respect, but as I spoke sometimes

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* I cannot forbear, however, giving an extract from a letter, received a short time since, from the dear friend to whom I have thus alluded: "Your coming to Allington was at a most suitable time; and it must have been the Lord's hand and the Lord's will, as the sequel has proved to be. If ever a spirit of prayer was given to me for any one thing, it was on that point, *viz.,* that the Lord would be pleased to send you to Allington. I felt constrained in my feelings at that time, so that it was somehow a pleasure to beg of the Lord that He would answer my prayer. But what the end would be, I did not know, or whether I should ever succeed or not. But I am sure of this one thing, that my thoughts at that time were more about you than all my business and everybody else put together – perhaps more than I thought about my own soul's standing. It has been brought very much of late to my mind afresh, and I remember how, when I used to walk about the orchard, my thoughts used to be running about making preparations for you, if you should come, contriving sometimes one plan and then another. Sometimes I thought, if you would never come here, I would move to wherever you settled. Still, I could never move back from calling upon the Lord that you might come here, though often questioning whether I was right. Nor was I ever easy till, after my begging and entreating, He made a way open and answered my cry. Let whatever will take place, I know there was a real spirit of prayer for you on me then, and I feel satisfied that your coming to Allington was wholly of the Lord. J.P."

pretty freely of the state of things at Allington, declaring from the pulpit that I believed the deacons were in some measure to blame for it, he was induced to think that I set myself almost personally against him, that I suspected his religion, and tried to uproot it as not being genuine. This was not the case, but still such was the impression on his mind. He however cordially joined in inviting me to come again, which I did in the following September; and as my ministry became better understood and more fully received by the people, I continued with them not only all the winter, but remained with them, though I always declined their repeated wish to be settled over them, until in the autumn of 1838 when I saw my way to remove to Stamford, though I have never failed visiting them every year, generally for a month, from that time to this. But to return to the subject of my obituary.

One Lord's day, *viz.,* October 18th, 1835, on my second visit to Allington, I preached from John 17. 3: "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." In that discourse, after pointing out what it was to know the only true God by some discovery of His Being, majesty and greatness to the soul, I went on to show what it was to know Jesus Christ in the light and by the power of His blessed manifestations. This sermon fell with great weight and power upon Carby Tuckwell's mind, and showed him what he could not see before, that my searching, separating and cutting ministry was not directed, as he thought, against himself or against real religion, but was a cutting down of what was merely natural and notional in order to trace out and bring out more clearly the real work of God upon the soul. I may add that previous to this sermon he had been so exercised with what he had heard from me, and the fear that I suspected him of being wrong altogether, that he had almost come to the resolution of resigning his deaconship and giving up his church membership.

But the effect of this sermon was quite to change the current of his feelings and to receive my ministry as seasonable and suitable to the case and state of the people at that time, and to see that it was not personal against him or aimed at real religion, but to draw a line of separation between nature and grace, the religion of the flesh and that of the Spirit. This gave him, therefore, a union with me and my ministry from that time forward. Scores, I might say hundreds of miles have we travelled together in those days when I used to preach at the various little chapels of truth round Allington, and on many subsequent visits, as he was always my companion in the vehicle which took me out and brought me back often quite at a late hour of the night. Nor have I ever had a kinder, more attentive or affectionate companion and friend.

In common with all the family of God, he had his trials and afflictions, though he was for the most part very silent about them,

carrying them to the Lord and not to man; but his chiefest trouble arose from the inward conflict in his own breast. Sometimes, indeed, he was much favoured, but often sank very low. In a small scrap, casually preserved in his handwriting, he mentions a blessing which he received about the middle of December 1843. He was sunk very low in his soul, when one morning he was led to read a sermon which I had preached at Zoar Chapel, London, August 10th, 1843, published in the *Zoar Chapel Pulpit,* no. 21, entitled, "The Farewell," the text being, "Finally, brethren, Farewell." To use his words: "A great light shone upon one particular part, and also into my heart, showing me the state I was in. I went up into my bedroom, and fell on my knees before the Lord, when I was favoured with His presence and with a spirit of grace and of supplications." Here the paper abruptly ends, but I have heard him speak of that season, and how the Lord favoured and blessed his soul, and assured him of his interest in His mercy and love to almost a greater extent than he had ever felt before.

But I think I cannot do better than let him speak for himself, which he does in a letter written to the friend to whom I have already alluded:

"My dear Friend,

.... I had that morning read Psalm 5, in which David says, 'But as for me, I will come into Thy house in the multitude of Thy mercy.' What a glance for a moment I had of the multitude of the Lord's mercy, and how my soul desired to fall down before Him in 'the multitude of His mercy.' And while on my knees confessing my sins to Him, and in sincerely acknowledging what a base, vile wretch I was, I had a feeling sense that 'the multitude of His mercy' reached sinful me. In a moment my heart was softened, slavish fear dispersed, my doubts of the Lord's compassion towards me removed, and my captive soul enjoyed for a short time sweet liberty, and I knew feelingly that it is the goodness (manifested) of God which leadeth to repentance, which induces a loathing of self before the Lord, a casting away of everything of, and all confidence in, the flesh, and makes one ready enough to 'crown Him Lord of all....'

Affectionately yours,

J.C. Tuckwell"

Allington, May 28th, 1850

I would gladly give some others of his letters addressed to the same friend, but as my limited space compels me for the present to omit them, I shall pass on to the closing scenes of his days upon earth.

He had for two or three years been suffering from a very painful disease of a somewhat cancerous nature, for which no relief could be obtained, and which was evidently bringing him to the end of his race. Still he was not laid aside nor confined to his bed during any part of his

illness, and when I went to Allington last August, though I saw him much altered in appearance, yet I found him still able to walk about much as usual. He was able to fill up his place at both services at the chapel, and gave out the hymns in his usually clear, distinct and emphatic voice.

One Lord's day evening during my visit he gave me a very blessed account of a gracious visitation from the Lord with which he had been lately favoured. It was much commended to my conscience, for indeed it was unmistakable, both in its nature and its effects; and the simplicity, savour and sweetness with which he related it were such as I had rarely witnessed in him before. I could not but tell him how fully I received it as a blessed manifestation of the Lord's goodness and love to his soul, and expressed my doubt if he ever would be so highly favoured again. To a friend who was present I said, after he was gone, that I thought it was to prepare him for some heavy affliction or trial, but it did not occur to me at the time that it was to anoint him for his burial, for so, indeed, it proved to be.

But I am thankful that I have not to eat my morsel alone, and that I can share it with my readers, for I feel a pleasure in being able to lay before them his own account of this special blessing, written a few days afterwards to the same friend as before:

"My dear Friend,

.... I was sunk very low, both in body and mind. I had, indeed, been so for some time, and I much feared I was about to go out of time into eternity in great darkness of soul under the hidings of the Lord's face, and a horrible dread overwhelming me, lest after all my profession and what I had hoped the Lord had done for my precious and never-dying soul, I should be banished from His presence, and my portion be with the lost in hell....

"But I wish now to speak of the Lord's goodness to me in turning my captivity, and manifesting Himself to me in the freeness of His grace, mercy and love. On Thursday, June 6th, I was in a most wretched state of mind. I was dark within and all seemed gloomy without. In the evening, just before going to bed, I fell upon my knees, thinking I would again attempt to call upon the name of the Lord. As soon as I had opened my mouth, these words dropped with some little power into my heart: 'He will keep the feet of His saints.' My soul immediately went out in strong cries to Him that He would keep me by His power from all evil. I felt my heart softened before Him; my spirit was meekened into godly sorrow and contrition; my soul was humbled; and I was lost in astonishment at the goodness and mercy of the Lord thus once more manifested to me.

"I went to bed, but not to sleep, for I had the presence of a good and gracious God with me. The whole of the night was spent in blessing and praising Him, confession of sin, and earnest prayer that He would bless

the souls of His dear people with whom I was in church fellowship, union and communion. My heart was full of love to the Lord and to His people. I did indeed talk with Him as a man talketh with his friend, and blessed be His most holy name, He was not offended with the familiar way I talked and communed with Him, but seemed rather to encourage me, and helped me to tell Him all the feelings and thoughts of my heart. And as to sin, I did not feel one to press upon my conscience or feel the guilt of it before a holy God. All were drowned and swallowed up in love and blood. The Father was most precious to me; the Son was most precious; and so was the Holy Ghost. My heart was full of love to God, and glad I should have been to have died, that I might never again sin against Him or offend His most gracious Majesty. I had the peace of God in my heart, and I could say:

> 'Not a wave of trouble rolled
> Across my peaceful breast.'

"I watered my couch, at times, with tears, not of trouble or sorrow, but of joy and gratitude for the great things the Lord had done for me. I cannot tell half the goodness and mercy that He bestowed upon me, and how I felt I did not merit or deserve the least of His favours, yet how kindly He heaped them upon me. I said in the simplicity of my heart, and this I feel now, that when I entered heaven the greatest sinner that ever lived upon this earth would be there. And would it not indeed be a delightful employment throughout the countless ages of eternity to sing, 'All honour, praise and glory to God and the Lamb'? What can I render to the Lord for all His benefits towards me? I will take the cup of salvation, and call upon the name of the Lord; and I would desire the short time I may live upon the earth, to be living upon and unto the Lord....

I am, affectionately yours,

J.C. Tuckwell"

Allington, June 12th,1867

The above letter speaks for itself, and needs no comment from me, for I am very sure, if a man do not see and feel the grace of God manifested in it and shining through it, no words of mine or of anybody else would carry conviction to his breast.

On August 30th I left Allington, and he bade me farewell with more than his usual warmth and affection. It was indeed a solemn parting on both sides. For more than thirty years often had we met and often had we parted in brotherly esteem and affection, and usually in the expressed or implied hope of seeing each other again. But now there seemed to rest upon the mind of each the prevailing thought that we might never meet again in this world. And indeed, so it proved; for it pleased the Lord

very soon afterwards mercifully to cut short what would, most probably, have been a most distressing and protracted affliction, had his bodily complaint been suffered to run its usual course.

I was in London, supplying at Gower Street Chapel, when I received a few lines from Allington on Monday, September 9th, to announce his decease on the preceding day, coupled with an earnest request that I would come down to bury him. He had been seized on the Saturday evening with what appeared to be a severe attack of English cholera, and was very ill all night; but immediate danger not being apprehended, medical aid was not sent for, nor his friends summoned to his bedside till an early hour the next morning, when he seemed to be sinking fast. Amongst these was the dear friend and brother in the Lord of whom he speaks above [Joseph Parry], and from whose letter to me I now give an extract:

"I feel it to be a great trial, as well as a source of grief and sorrow, to part with one whom I had known so very intimately the last thirty-eight years. His end was peace, sweet peace. I took him by the hand just before he departed, and said to him, 'I take you by the hand once more. God bless you.

"'A few more tears, a few more sighs,
And you will bid adieu to pain.'

"He replied, though not with a loud voice, 'Yes, yes,' and in about five minutes after expired without a groan and scarcely a sigh or the least struggle whatever. He was no worse than common the day before (Friday), was down at our house, and in the evening related to us a dream which he had had the night before. It was that the last day was come, and that he heard such a crash, pointing to us the quarter whence it seemed to come, and then added, 'I was so happy, and hoped that you and I should go together.'"

I felt that I must comply with the request to go down and bury one to whom I was so much attached as a personal friend, and whom I so much valued and esteemed as a godly, upright, consistent man, and one favoured and blessed of the Lord, and on September 12th I stood once more in the pulpit at Allington, my eyes resting upon the coffin containing the remains of my dear, departed friend. I never recollect to have seen so many tears shed at any funeral by those who were not immediate relations.

But sincere grief for his loss was not the only feeling with the members of the church and other gracious friends present who had known him so many years as going in and out amongst them, both in his office as a deacon, and his intercourse with them as a Christian friend and brother. Mingled with deep regret that they should meet with him no more in that place where they had so often assembled themselves

together, there was a feeling of thankfulness to the Lord for the blessing lately bestowed upon him, which seemed to cast a sweet and sacred light both over his life and death, and for the testimony also thus afforded to the power of the truth for which he and they had so long and earnestly contended as the faith once delivered to the saints. And there were those present who, if they could not altogether from personal experience enter into the testimony which I bore to him as a favoured partaker of divine grace, yet could and did sincerely mourn his loss as a warmly attached, kind friend, and a most sincere, worthy, consistent man.

I may seem, perhaps, to some to speak with too much partiality of my departed friend; but all I can reply to such a charge as this is that after many years' observation of the professing church of God, I have not often found a man who could live thirty-eight years in a small village where every eye was upon him, and besides a sweet and marked experience of the blessing of God, so carry out his profession of religion as not during all that time, amidst much temptation, to have been betrayed into any one inconsistent, unbecoming word or deed, and to live and die not only in the esteem and affections of the people of God, but to win for himself the general esteem and respect of all who can value amiability of disposition, kindness in word and action, and consistency and uprightness of life.

From the chapel he was borne to the adjoining graveyard, where part of Hart's hymn (463) was sung with faltering voice. It was a beautiful summer evening, and the sloping sun shone upon the little chapel yard, which lies open to the west. When I had committed his remains to the silent tomb, there to sleep by the side of other saints whom I knew to lie near him, and I looked down upon his coffin to take a last farewell, the oft-repeated prayer of my dear friend and brother, William Tiptaft, came strongly to my mind, and I felt it had been fully answered in him, for that indeed "he was well laid in his grave."

OBITUARY

Ambrose Peter Dawson, a member of the church at Brabourne, and a faithful minister of the gospel for 43 years, passed to his eternal rest on August 5th, 2014, aged 89.

Peter, as he was known as all his life, was born in December 1924 into a godly home, where the Word of God was the rule of life and the house of God first in priority in his home life. He was the fifth child and second son of Herbert and Elsie Dawson. Herbert Dawson was the esteemed pastor at Union Chapel, Bethersden, for 54 years.

His teenage years were greatly affected by the Second World War which was then raging, Kent being a particularly vulnerable part of the country with its close proximity to London. Peter said that death and eternity were much in his thoughts, especially as the bombing raids intensified.

As he grew up, he also realised that his upbringing in and of itself would not make him a true Christian, although he was grateful to the Lord for it. He knew the necessity of knowing for himself the truth and that he needed to be personally acquainted by a living faith with the Lord Jesus Christ the Saviour of sinners. He knew the vital necessity of the words of the Lord Jesus to Nicodemus, "Ye must be born again."

Thus by his eighteenth year he began to become a more concerned hearer of the truth preached at Union Chapel, and his concern for his never-dying soul and its eternal destiny became a deeper reality to him.

Being called up to National Service in the last months of the war, all these thoughts were put to the test as he now came into the company of other young men of his age, many of whom made no profession of religion, and he, being of a very amiable disposition, was soon in the midst of a world he until then had little knowledge of, especially so because of his sheltered upbringing. Often an unseen, restraining hand kept him from following his companions into paths that his conscience clearly told him were contrary to God's Word.

However, an experience he never forgot was soon to overtake him. A VI (doodle bug) let out its deadly load over the building he was in in North London. (These bombs brought terror into the South East of England. They were unmanned bombers programmed to travel across the channel and to run out of fuel over England. As they did, the VI plunged to the ground, its bomb load exploding.) As the building partially collapsed around Peter, he says, "I felt an indescribable peace, which could only have come from above." A verse of a hymn often quoted by his father summed up his feelings. The complete verse reads:

"Not all the good earth can afford
Is equal to Thy presence, Lord,
Our fainting hearts to cheer.
Abide with us, Lord, with us dwell,
Then come what will, it shall be well.
'Tis well when Thou art near."

This was the first hope that the Lord gave him that he was indeed among the people taught of the Lord. Still, however, he felt he lacked the "one thing needful" to seal his soul for eternity. For many years after, pieces of glass would work their way out of his body, after being so deeply embedded.

Recovering from his injuries, he resumed his service in the R.A.F., and worshipped when possible in various churches. The friends at

Leeds, Brooke and Norwich showed him particular kindness and gave wise counsel to him, the wisdom of which he never forgot. During this time he knew much temptation which he describes as "the ends of the earth," which experiences made him long for a return of the peace he enjoyed when in the bombing raid. He also learned that much reading of good material, though profitable, was nonetheless impotent without the Spirit's power. "It is the Spirit which quickeneth, the flesh profiteth nothing."

However, during his convalescence he came across some words of a hymn from Alexander's Hymnal.

"I've tried in vain a thousand ways
My fears to quell, my hopes to raise;
But what I need the Bible says
Is ever, only JESUS.

"My soul is night, my heart is steel,
I cannot see, I cannot feel;
For light, for life I must appeal
In simple faith to JESUS.

"He died, He lives, He reigns, He pleads;
There's love in all His words and deeds;
There's all a guilty sinner needs
For evermore in JESUS.

"Though some should sneer, and some would blame,
I'll go with all my guilt and shame;
I'll go to Him because His name,
Above all names is JESUS."

These verses were like a beam of light in his soul, and taught him the necessity of looking out of himself unto Jesus for salvation and not inwards. He learned the truth of words he had often heard quoted:

"Pore not on thyself too long,
Lest it sink thee lower;
Look to Jesus, kind as strong –
Mercy joined with power."

Then a verse which hung on the wall of his bedroom when a child came vividly to his memory, summing up all he felt to need as a sinner:

"Lord Jesus, make Thyself to me
A living bright reality;
More present to faith's vision keen,
Than e'en the brightest earthly scene;
More dear, more intimately nigh
Than e'en the sweetest earthly tie."

His prayer now was for a revelation of Jesus as the sinner's Friend, and to know that He was his Friend.

By this time he had become married to Everal (née Jarvis) in 1948 and for sixty-six years they lived through sunshine and cloud in a marriage so unmistakeably ordained by the Lord.

At the time of their marriage, Everal was already a member of the church at Union Chapel, and Peter felt somewhat out of the secret that belongs to the Lord's people. Was he one of His elect? now became a real concern to him. About this time the baptistery was being refurbished at Union Chapel, and Peter being of a practical mind gave invaluable help to the deacons, Ebbie Buss and John Oliver. Their gracious conversation with him at that time gave rise to a deep, spiritual love for them. Walking home after one of these conversations, the words came with sweet power and love: "We know that we have passed from death unto life, because we love the brethren" (1 John 3. 14). The exercise of baptism now took a hold of him which he could not shake off.

Then a little later hymn 1055 (Gadsby's) was sung at a service and this verse laid hold of him:

"Blessed are the eyes that see Him,
Blest the ears that hear His voice;
Blessed are the souls that trust Him,
And in Him alone rejoice;
His commandments
Then become their happy choice."

A few days later, desiring for the Lord to confirm the matter so that he could follow the Lord with a good conscience, he heard his father preach from the words in Hosea 6. 3: "Then shall we know, if we follow on to know the Lord." This sermon was used of God to confirm his exercises so remarkably that he felt he must now obey. Psalm 68. 6: "God setteth the solitary in families," now became a sacred reality to him as he desired to join in fellowship with the church at Bethersden and his dear wife. However, before his baptism he was greatly tried by Satan as to the reality of these experiences, so much so that like Peter walking on the water he began to sink in his feelings. However, the Lord most graciously spoke the words from 1 John 4. 10 into his heart, which put everything right: "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." This was followed by these words in verse 19: "We love Him because He first loved us."

Soon after becoming a member, Peter became a Sunday School teacher. He says he was not asked but told that this was to be! Then to his surprise a little later he was elected a deacon also. But a deeper burden took hold of him, that of the gospel ministry. During a long

period of exercise the words, "We do not well, this is a day of good tidings and we hold our peace," preached by his brother-in-law Leslie (Jarvis) and, "Go ye therefore," by Mr. C.A. Wood were used of God to confirm these exercises. Eventually, after receiving a letter from Mr. P. Kinderman of Mayfield inviting him to preach there, the whole matter was brought to a head. The ministry of Mr. John Farley and Mr. J.W. Tyler also gave great encouragement as the matter proceeded through the church. But it was a special word straight from the Lord which sealed his heart: "It is I; be not afraid" (Matt. 14. 27). And then the words of Hezekiah to the Levites: "My sons, be not now negligent: for the Lord hath chosen you to stand before Him ... and that ye should minister unto Him and burn incense" (2 Chron. 29. 11).

Thus in 1971 commenced a ministry of many years among the churches, where he soon became much loved for his gentle yet faithful proclamation of the gospel that he knew and loved. When he first went out to preach, he said that the churches expected him to be another Herbert Dawson. But he was to be more like Barnabas, "a son of consolation," whereas his father was often more a Boanerges, "a son of thunder."

Verses found among his writings sum up what he felt the gospel ministry should be:

> "As Moses lift the serpent high
> At God's command, lest Israel die,
> So in the gospel full and free,
> Let Jesus now exalted be.
>
> "O wondrous cross! O bleeding Lamb!
> I'll sing Thy love and tell Thy fame,
> And taught to feel my sin and woe
> Will to Thy wounds for shelter go."

In later years in the providence of God he and Everal moved from Bethersden to Brabourne, transferring their membership. Peter then became a spiritual father to the little band of worshippers there and was greatly loved for his loyalty and love to the cause of God there. He was a loyal servant of the Gospel Standard churches and was a constant attender at their Annual Meetings for many years.

In our last conversation with him, he said that though too ill to preach, he was nevertheless humbled to be gathering in the sheaves as several friends had written to him of blessings received under his ministry over the years.

When his last illness first took hold of him, he confessed that at first he could not find the ground for his hope. However, he related how he was brought to rest entirely on the covenant of grace "ordered in all

things and sure," made for him by the eternal Three. Here he found a sure resting place.

He has, by grace alone, left a sweet savour of the life of a truly humble Christian, but he would say, "A sinner saved by grace." Now he is among that blessed number who see Christ face to face and cast their crowns before Him crying, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5. 12). Amen.

G.D.B.

BOOK REVIEW

Douglas Higgins: Autobiography of a Yorkshire Christian; paperback; 87 pages; price £5.50; published by The Banner of Truth Trust, and obtainable from Christian bookshops.

We received this interesting little book with much pleasure. Douglas Higgins, the amiable author, celebrated his 100th birthday this year. Over fifty years ago we knew Douglas, who at that time often preached in one or two of our chapels. Sheffield schoolteacher, preacher, quite an eminent artist, he is a remarkable man.

We were specially interested in the stories of Wycliffe Chapel, Sheffield, with which Mr. Higgins has been associated almost all his life. Well do we remember the old pastor, Harry Platts. Never was there a stauncher defender of the doctrines of free and sovereign grace. Also the Wycliffe Sovereign Grace Union conferences, one of which we were privileged to address. Our readers will remember some of the well-known names from years ago.

Here is the autobiography of a godly man who has had a remarkable life. Not least we were impressed by his interesting time in the R.A.F. and his witness for the truth. (We must say, we could not understand his support of the Billy Graham campaign in Sheffield.)

This was a book which, when we began, we could not put down till we had finished it.

TAKING UP THE CROSS

The full version of our hymn 971 in Gadsby's

Jesus, I my cross have taken,
All to leave and follow Thee.
Destitute, despised, forsaken,
Thou from hence my all shall be.
Perish every fond ambition,
All I've sought or hoped or known.
Yet how rich is my condition!
God and heaven are still my own.

Let the world despise and leave me,
They have left my Saviour too.
Human hearts and looks deceive me;
Thou art not, like them, untrue.
And while Thou shalt smile upon me,
God of wisdom, love and might,
Foes may hate and friends disown me,
Show Thy face and all is bright.

Man may trouble and distress me,
'Twill but drive me to Thy breast.
Life with trials hard may press me;
Heaven will bring me sweeter rest.
O 'tis not in grief to harm me
While Thy love is left to me;
O 'twere not in joy to charm me,
Were that joy unmixed with Thee.

Go, then, earthly fame and treasure!
Come disaster, scorn and pain!
In Thy service, pain is pleasure;
With Thy favour, loss is gain.
I have called Thee Abba Father;
I have stayed my heart on Thee;
Storms may howl, and clouds may gather;
All must work for good to me.

Soul, then know thy full salvation;
Rise o'er sin and fear and care;
Joy to find in every station,
Something still to do or bear.
Think what Spirit dwells within thee,
What a Father's smiles are thine,
What a Saviour died to win thee,
Child of heaven, canst thou repine?

Haste thee on from grace to glory,
Armed by faith, and winged by prayer.
Heaven's eternal day's before thee,
God's own hand shall guide us there.
Soon shall close thy earthly mission,
Soon shall pass thy pilgrim days;
Hope shall change to glad fruition,
Faith to sight, and prayer to praise.

Henry Francis Lyte (1793-1847)
the author of "Abide with me."

THE
GOSPEL STANDARD
DECEMBER 2014

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

GOD'S UNSPEAKABLE GIFT

Sermon preached by Jesse Delves at Ebenezer Chapel, Clapham, London, on December 25th, 1952

Text: "Thanks be unto God for His unspeakable gift" (2 Cor. 9. 15).

The great work of redemption by the Lord Jesus was marked by some remarkable days. It was a wonderful day when He was born at Bethlehem, when the promise concerning Him (that had lived ever since man fell in the Garden of Eden) was fulfilled. "When the fulness of the time" came, the great Redeemer of guilty, ruined man, appeared upon earth, born of a virgin at Bethlehem. It was a great day too when He offered Himself a supreme sacrifice by giving Himself for our sins and dying on Calvary's tree. It was a great day too when He rose triumphant from the grave, when He burst the bands of death and emerged from the silent tomb, a mighty Conqueror over death and hell. It was a great day when He ascended up into heaven, led captivity captive, and took His seat at the right hand of God, where now He is ever living – living "after the power of an endless life," "able also to save them to the uttermost that come unto God by Him."

There will be another great day, which will be a wonderful day to His people but a day of awful terror to the wicked – that day when (as it is so clearly and definitely recorded) He will come again with great power, majesty and glory, with His angels, to receive all His dear, redeemed people into those eternal heavenly habitations. I have noticed particularly how frequently the Scriptures affirm that all this is for His people. Sometimes it is said, as we have read (Luke 2. 1-20), "All people" which is your mercy and mine. You will remember I have sometimes said, No one can be more thankful for that word *whosoever* than I am. But, "all people" must be specified as all the elect of God, gathered from all quarters, of every nation, kindred and tongue. These shall be brought, as we read in Luke chapter 1, to a "knowledge of salvation ... by the remission of their sins." So Zacharias prophesied under the anointing of the blessed Spirit, saying, "Blessed be the Lord God of Israel; for He hath visited and redeemed His people." As I recently hinted at a prayer meeting, what a wonderful day this would be, what a season to be remembered, if we could feel to say under the

blessing of the truth, "Blessed be the Lord God of Israel, for He hath visited and redeemed *me."* O some, I believe, have long earnestly prayed for this testimony in their consciences, and I am glad they cannot rest without it. If such were so favoured this day, what a day it would be!

Everything that we receive from God in His mercy is received as a gift, and as a free gift, which is a very mortifying consideration to man's proud nature; but it is a mercy felt in the soul of a sensible sinner who, being brought to feel that he has nothing to pay with, has to fall flat, as it were, before the cross and just confess that he has nothing in his hand to bring. To such characters as these the gospel is profoundly sweet, and I feel persuaded that it has so been to some of us. In fact, the freeness of the gift has sometimes been the sweetest part of it because it has brought us to this point feelingly: "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is All and in all." You will never enter into the truth of that graciously unless brought to feel *the freeness* of the blessed gospel.

Here then is a gift. It is pleasant to receive a gift from a friend when that gift is given in affection and love. Often such gifts have touched a tender chord in our hearts, have they not? But all earthly gifts, acceptable as they are (and especially when you can feel that they are a token of affection), sweet as they may be to receive, all – all fall beneath this gift. There was never such a gift as the gift of the Saviour. Referring to this the apostle says, "Who gave Himself for our sins."

There is no doubt, although the apostle had referred in this chapter to the effects of charity and exhorted them to liberality in helping and assisting one another in their affliction and in their need, he evidently winds it up by referring to the greatest of all gifts, even that unspeakable gift; because we must realise, I believe, that there is only one *unspeakable* gift. Indeed, there may be some very valuable gifts of a material nature. One might give all that was in his power to give for the help and benefit of another, but that would be a gift which could be expressed or comprehended. This gift is a gift that is *ineffable!* It is an *unspeakable* gift! No thought can convey what is involved in it; no word can express, no tongue can describe, no "pen of a ready writer" explain fully, what is involved in this gift.

We can, I believe, feel that the gift is like His love; it "passeth knowledge." Though it is an unspeakable gift, and like to His love that passeth all knowledge, yet there is that in it, when it is received, that can be felt. Though it is an unspeakable gift, it is not an *unfeeling* gift; it is a gift which, when it is received, *will fill your soul* as nothing else can.

Some of you can believe me and can follow me when I say that even in the receiving of the gift, that is when the dear Redeemer was manifested and received in your soul, you could not fully describe it; it

was an unspeakable gift even in the receiving of it. But O the sweetness, the peace, the joy, the happiness, the liberty that is felt when the gift is received! It is an unspeakable gift; and seeing that all other spiritual gifts that accompany salvation are, as it were, incorporated in it, it must be said that all spiritual gifts that a sinner receives from the Lord are beyond his powers to express or explain; yet though that is so, if the Lord should condescend to come and bless your soul and you should try to speak to one of God's people of that blessing in your soul, that friend would understand what you mean, although in itself the gift is unspeakable.

"Thanks be unto God." Have you ever felt like that? Have you had a moment? – (perhaps that is rather a favourite phrase of mine but still never mind) – have you had a moment when you felt as though your heart would burst and all you could say was, "Thanks be unto God"? Bless His holy name for manifesting such mercy to a wretch like me? So sweetly did Zacharias prophesy relative to John the Baptist: "Through the tender mercy of our God; whereby the Dayspring from on high hath visited us."

"Thanks be unto God." Here then is ground for real praise and thanksgiving from the heart. We may sing the hymns, and sometimes it is very sweet to sing His praises when in a little measure by His grace we can sing with the heart and with the understanding – it is very, very sweet. The heart rises, as it were, at such a time in faith and love, ascribing all to Him absolutely – unto Him every time. All is "to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved." "Thanks be unto God." O if some of us could say, "Thanks be unto God for this day!" By this I do not mean December 25th, or what is usually termed Christmas Day, but if we could say, "Thanks be unto God for a day when the Saviour was born at Bethlehem," and especially if we could say, "He was born to redeem *me* from all iniquity"!

"Thanks be unto God for His unspeakable gift." Here are one or two points. First of all, considering this briefly, who is the Giver of the gift, whom we believe to be "God, even the Father of our Lord Jesus Christ," "the eternal God," the Father in the Trinity of Persons in the Godhead. Let us ever be particular about this, because it has been affirmed quite properly that salvation is built upon a distinction of Persons in the Godhead. "For there are Three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these Three are One." Here, then is the Father, so frequently spoken of in Scripture in that relationship, and especially in the 17th of John in the Redeemer's intercessory prayer. "The God and Father of our Lord Jesus Christ" gave His only begotten Son. You cannot understand that – I cannot – here is a mystery; here is the great mystery of godliness, but it is true, and faith can sometimes receive the sacred truth, "He gave Him."

And moreover, He gave Him in the warmth of divine love. O so much is in this. It is not like one saying, O I suppose I had better give So-and-so something, otherwise he will think I am unmindful. No, He gave Him in the warmth of His love. I feel sure of that because it is so clearly affirmed to be so. It is said, "God so loved the world," that is His people in the world, Gentiles and Jews, "God so loved the world, that He gave" – *He gave* – "His only begotten Son." Possibly that is one of the most familiar Scriptures that we have, but O the beauty of it, the blessedness of it, the mercy of it, He *gave;* nothing else would accomplish the purpose designed; nothing less would fulfil the conditions of the covenant of His grace. He *gave.*

He gave Him in His eternal decrees before the world was, and this is expressed in different ways. Have you thought about this? It is expressed like this: He did not spare Him. "He that spared not His own Son, but delivered Him up for us all." He did not spare Him, His own Son. That seems to come very closely home, doesn't it? It was His *own* Son that He did not spare. It was a sharp trial of faith to Abraham to offer Isaac when God said to him, "Take now thy son, thine only son Isaac, *whom thou lovest"* – what a way of expressing it! – "and offer him there for a burnt offering upon one of the mountains which I will tell thee of." But O, that sacrifice of Isaac is but a shadow compared to this. He did not spare His own Son.

Then it is expressed as "delivering Him up." "He delivered Him up for us all." And why did He deliver Him up? Was it not for our offences? "He was delivered for our offences, and was raised again for our justification." O what an amazing contemplation! It is expressed by sending Him. In this the love of God is manifested that He *sent* His Son into the world as a propitiation for our sins; *sent* Him. Hence we read in Isaiah, "Behold My Servant, whom I uphold; Mine Elect, in whom My soul delighteth."

Let us not overlook the Giver of the gift. You never receive a gift, do you, without thinking of the giver? No, it is the Giver as much as the gift. Then not only is the Giver to be considered but the gift. O what a gift! The gift was the Lord Jesus Himself. "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law."

To contemplate this great gift we may go to Bethlehem for a few moments and consider this amazing grace, this inexpressible gift. Consider the conditions under which He was born, the place where He was laid; not in a palace, in a grand room with beautiful furniture and everything that the heart could wish. No, He was laid in a manger. All this was to give expression to His amazing humility. "Though He was rich, yet for your sakes He became poor," although at the same time He

was the eternal Son of God; but the Word was here made flesh to dwell among us. He is Emmanuel – God with us, the complex Person of our adorable Redeemer, a Babe born at Bethlehem. Think of the place where He was laid.

Think again, too, of the people to whom the news was announced. It was not to the royal family, or an assembly of dukes and nobles, but to the humble shepherds keeping watch over their flocks by night. Is there not an amazing depth of truth underlying all this? They were the first to whom the news was broken by the angels from heaven, this host of angels giving glory to God, saying, "Fear not ... for unto you is born this day in the city of David a Saviour, which is Christ the Lord." O what an assembly, angels from heaven appearing to the meanest, humblest subjects on earth! What a linking together of honour and humility appears at that moment when the shepherds heard the angelic hosts!

Think of the name that was given to Him. Why did they give Him such a name as Jesus? Because He came "to save His people from their sins." O if what is involved in that name were brought into our hearts today! A name so familiar, I agree, in the Christian world, so termed, but a name that is inexpressibly sweet when the dear Redeemer is applied to the heart in a gracious manifestation. Then you can say, "How sweet the name of Jesus sounds!"

Here then to consider this unspeakable gift we go in faith to Bethlehem and here we see Deity manifested, Deity revealed. God was manifest in the flesh. Never was such a birth as that, you know; His birth was *unique.* Never has there been subsequently a birth under such extraordinary, inconceivable conditions. The Holy Ghost overshadowed the virgin and said unto her, "That holy Thing which shall be born of thee shall be called the Son of God."

> "No nearer we venture than this
> To gaze on a deep so profound."

Here is Deity revealed; here is man redeemed, guilty, ruined, fallen man, rebels, wretches, steeped in sin, born in sin; here they are redeemed; here we see Satan's power destroyed over those for whom Jesus came.

Just this for a moment and then I must close. The last point is the receiving of the gift. Have you ever received Him? Because the gift will not avail you anything unless you *receive* it. Have you received Him? Perhaps you say that sounds like free will. No, not at all. Have you received Him? We read about this, the Apostle Paul speaks of it: "As ye have received Christ Jesus the Lord, so walk ye in Him." And John: "As many as received Him, to them gave He power to become the sons of God." And when the Lord returned from the country of the Gadarenes, "the people gladly received Him: for they were all waiting for Him."

They were in just the right place to receive Him. Have you received Him? Say you, What does that mean? I cannot explain it, but I can tell you this, when the Holy Ghost begins the work in your heart, the first thing He will do is to plough up, "break up your fallow ground," by a conviction of your guilty sins, and by emptying from vessel to vessel, until in His own time He brings the Redeemer in the power of faith into your heart, and you receive Him. O this receiving of Him! It is a choice moment when you can feel He is your Saviour, because to receive Him is to receive eternal life. He brings it with Him, if I can put it in that way; He brings it with Him when He comes. "I give unto My sheep eternal life." And if He comes and blesses your soul, what does He bless you with? He blesses you with eternal life. It is a receiving of His love, for the Holy Ghost sheds it abroad in the heart. All other gifts are involved in receiving Him.

But I must leave it. May the Lord grant us some little experience of this and then we shall be able to say, "Thanks be unto God for His unspeakable gift."

JESUS THE SAVIOUR

By Ambrose Serle (1742-1812)

Ambrose Serle, friend of Toplady, Romaine and Legh Richmond, was not a preacher but a Government official. He became well known through his writings, especially his Horae Solitariae*, essays on the names and titles of Jesus Christ.*

This is the name which peculiarly affords inestimable comfort and peace to the believing mind, and which, therefore, can never be too much considered by those who hope to share in the blessings which He who bare it hath brought into the world. "In the name of Jesus the whole gospel lies hid: it is the light, food and medicine of the soul."

Jesus literally signifies a Saviour. It includes so much in its idea, when applied to the Messiah, that no one word in any language can fully express it. The meaning however is in this application, that He delivers from all evil, preserves to all good, and maintains the objects of His salvation in a state of security and blessedness for ever.

This title, so emphatically expressive of redemption by Jehovah the Son, was appointed to the human nature which He purposed to assume before it was conceived in the womb. An angel from heaven announced His appearance on earth and, commissioned by the Almighty, gave Him that blessed name, "which is above every name, that at the name of Jesus every knee should bow," of beings "in heaven," and beings "in earth,"

and beings "under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." After His birth, we find "the multitude of the heavenly host" attending, as it were, the angel's embassy – an embassy, made not to proud and lofty mortals, but to humble men, on purpose to declare that solemn message of abundant joy, that unto them was born, in the city of David, the Saviour, which is Christ the Lord.

By the sense in which both the angel who spake, and in which Mary and the shepherds who heard, understood this name, we may learn that it was meant to convey an idea of the utmost importance. God had raised up saviours to His people for temporal purposes on many occasions, and they received that honourable appellation as eminent instruments of His providential salvation. But it could with no truth or propriety be said of any one of those, that he was the Saviour, the Lord; or, in other words, that he was a saviour in the plenitude of his own power, and that "his own arm" alone could "bring salvation to him."

Now, as no mere man could be thus emphatically Jesus, or the Saviour, for want of power and capacity to execute the business of salvation, so Deity alone, though called a Saviour in many parts of Scripture, could not be the Saviour in the strict sense, intended for the recovery of sinful man; because *that* Saviour was to be "born of a virgin," and to become a "Man of sorrows and acquainted with grief." He must be Man as well as God, and God as well as Man, or He could not be the Saviour, anointed to redeem, and the Holy One of Israel, mighty to save. But this Saviour, being both in one Person, was capable of suffering what it was necessary to suffer, and of performing whatever was given Him to do. His birth and sufferings were proofs of His humanity; His miracles and resurrection of His essential divinity.

The prophets and church of God, before the Saviour's manifestation in the flesh, were neither ignorant of the grandeur of His Person, nor insensible of the riches of His grace. They lived in the remembrance of His mercy to their fathers, by the revelation of His holy covenant to them; and many of them were blessed with the most exalted experiences of His salvation in their bodies and souls. They had not, indeed, the full blaze of light and sensible manifestation with the apostles, but they found beams of His glory in the representations of the law and in particular discoveries of His Word, sufficient to manifest the nature of His Person, and the security of their eternal life in His mediation.

In proof that they knew the divinity of His Person, and that His divinity was the object of their faith and expectation, two or three arguments, drawn from their Scriptures, may convince us.

"I, even I, am Jehovah, and besides Me there is no Saviour." But Christ is the Saviour, and therefore Christ is Jehovah.

"I Jehovah – there is no god else beside Me; a just God and a Saviour; there is none beside me." But Jesus Christ is the Saviour, and therefore He is Jehovah, God, and a just God. No wonder, then, that the apostles should call the Saviour God so often, and so earnestly.

Some of the grandest titles of the Almighty are joined, in the Old Testament with this denomination of Saviour, in order to show that the Saviour is Almighty. He is styled, *Jehovah* the Saviour, *Alekim* the Saviour, *Mighty One* the Saviour, *Al* the Saviour, *Holy One* the Saviour, *Redeemer* the Saviour, *Hope of Israel* the Saviour.

The very reason of the Saviour's name is in itself an evident indication of the divinity of His Person. His name was to be Jesus, " for" – said the angel to Joseph – "He shall save His people from their sins." Now, can any one believe, upon the very principles of reason and common sense, and contrary also to the clearest testimonies from the Word of God, that a mere creature, be he whom he may, could have a people peculiar to himself – a people gathered in all ages out of every kindred, nation and tongue – and that he, by the dint of created might could save such an immense multitude as transcends all the computation of man, and not only save them, but "save them with an everlasting salvation," rescuing them from infinite evils, and conferring upon them an infinite good! He who, professing himself a Christian, can fly in the face of reason, of Scripture, and of God Himself, by thus deliberately pronouncing the Saviour, who hath completed this immense undertaking, either a created being, or less than the omnipotent God, acts most absurdly indeed against those testimonies under which he must make good his profession. He might as consistently say, There is no God, as deny the Lord of life and glory to be the God of Salvation; and he discovers a strange ignorance of himself and of the whole scheme of redemption when he supposes that feeble sinners, surrounded by innumerable enemies who are all but omnipotent, can be saved by any other. He may, indeed, have understanding enough in common matters, and be "wise" too "in his generation," but, while he is in this sentiment, he certainly has not that "spiritual discernment" which constitutes saving wisdom, and which is absolutely necessary for the right apprehension of "the things of God."

Besides the reason of the Redeemer's name, abundant proof of His deity might also be drawn from all that He did and said, and from all that has been declared of Him, and done through faith in His power. A short specimen may serve.

His divinity appears from what He did. The winds and the seas obeyed Him. Diseases vanished at His word. At one command, He converted souls; at another, He created food to feast a multitude. In a moment, He raised the dead. He overcame death in Himself, rose from

the grave by His own power, and by the same power, finally ascended to heaven.

Himself asserted the glory of His Person. He commanded all men to honour the Son, even as they honoured the Father. The incommunicable name, and the uncreated perfections of the Godhead, He claimed as His own. Men adored Him, and in adoring Him received His approbation; and those who did not acknowledge Him as the everlasting I AM, He Himself declared should die in their sins. He expressed His inseparable union with the Father, and thought it no robbery to be equal with Him.

He was foretold and expected as one truly divine by the prophets. The sum of their testimony concerning Him may be comprised in the seraphic description of Isaiah: "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."

His deity was declared by apostles and others, who saw His wonderful works, who "beheld His glory, the glory as of the only begotten of the Father," and were "eyewitnesses of His majesty." They worshipped Him, therefore, as "God manifest in the flesh" – not His mere human nature only, for that would have been idolatry, but His divine majesty residing therein. Thomas, with an obstinacy which affords a conviction of his own sincerity and a further attestation of his Saviour's glory, fervently exclaimed, not only for himself but for all, "My Lord and my God," when he received an "infallible proof" of His divinity by His resurrection from the dead. Thus his very doubt may serve to strengthen our faith. Paul testified of his Saviour, as of Him "who is over all, God blessed for ever." He also says of Him, that "He is before all things." *He is,* that is, He eternally exists, did eternally exist, and for ever shall, because all things are present with God. He adds in another place that "by Him all things consist," i.e. are maintained in their existence by His power, and he directly calls Him "God our Saviour," and (with a yet farther addition) "the great God and our Saviour Jesus Christ."

John, who well knew and loved his Master, says that "all things were made by Him, and without Him was not any thing made that was made." He further declares in another place that "this is the record" of God, that "God hath given to us [believers] eternal life; and this life is in His Son," and that "there are three witnesses" to this record "in heaven, the Father, the Word, and the Holy Ghost; and these Three are One." He again speaks of Him in union with the Godhead, calling Him "the true God," and adding, "Hereby perceive we the love of God, because He laid down His life for us." Lastly, the Apostle Jude adds his testimony in a form of praise: "Now unto Him that is able to keep you from falling, and

to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

What others performed, through faith in His name, declares Him to be the Object of faith, and in consequence essentially divine. The Acts of the Apostles, exhibiting many incontrovertible testimonies of an almighty power attending them, yield an unsurmountable proof of the divinity of their Master. This Master they professed was Jesus, and this Jesus was their God. They worshipped Him as such, and desired only to live to His glory.

But, great as the evidences from the blessed apostles undoubtedly are, and multiplied as they might be abundantly, the witness of God is greater than these: "For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased." And in another place, the Father says to Him, "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom." No words in the world, nor any ideas of words, can more magnificently express or conceive the essential primeval divinity of the everlasting Son than these.

Thus we have the testimony of men, of angels, and of God, all corroborating the evidence of His own facts and words, that Jesus Christ, the Saviour of sinners, is Jehovah in human flesh, and the ever-blessed "Lord from heaven." They who refuse to receive this multitude of proof may be compared to men who reject the light of the meridian sun, and choose to dwell in the darkness and gloom of some ever-benighted cell. It is a rejection that cannot possibly afford a moment's true peace or pleasure; but it will undoubtedly ensure, if it remain, sooner or later, some sad considerations of horror. To undeify Christ is to deny Him, and "whosoever shall deny Him before men, him will He also deny before His Father which is in heaven." In this denial of Christ as God and Lord is virtually included a denial of the whole of Christianity; for He who gives up the divinity of Jesus gives up the whole hope of salvation by Him. He leaves the way of safety, which God's Word has marked out, and betakes himself to the wilds of deism, and all the intricate mazes of infidelity, for a peace which he will never find there, and for a support which they cannot yield him. "They who reject the divine Person of Christ," said an eminent divine, "who believe it not, who discern not the wisdom, grace, love and power of God therein, do constantly reject or corrupt all other spiritual truths of divine revelation. Nor can it otherwise be; for they have a consistency only in their relation to the mystery of godliness – 'God manifest in the flesh' – and from thence derive their sense and meaning. This being removed, the truth, in all other articles of religion, immediately falls to the ground."

If Jesus be not an Almighty Saviour, He is not the Saviour whom the Scriptures describe, nor the Saviour whom His people's necessities require; but, if He be an Almighty Saviour, He must necessarily be God supreme, uncreated and eternal. In the former case, to pay adoration to Him, as Christians do, would be the grossest idolatry and equal to that of the heathens. In the latter case, the believers in Jesus act consistently with common sense, and (what is of more consequence) with divine revelation, when they attribute their whole salvation to His love and power, and confide in Him for every grace and blessing of time and eternity.

So much really depends upon this important truth, even all our hopes and comforts here and hereafter, that we may be forgiven if, as men and as Christians, we again and again insist upon it. And it is the more necessary at this time, since one awful prophecy seems to be fulfilling, that "there shall be false teachers" among God's professing people, "who privily" – or deceitfully – "shall bring in damnable heresies, even denying the Lord that bought them." Such are described as "intruding into those things which they have not seen," or as "understanding neither what they say, nor whereof they affirm," and the reason follows, because they are "vainly puffed up by their fleshly mind," and hold not the Head, which is Christ. They meddle with divine things in a spirit which, because it is not of God, can only lead them astray. Their souls are unmortified with any real convictions of their own sin and misery; their hearts are untouched with any love of Christ; their minds are not illuminated by His Spirit; and they have, therefore, no true perception of the things about which they talk and write. If they felt their own misery, and saw their own sin, they would hide their unholy heads in the dust of self-abhorrence, and seek for an uncreated arm alone to deliver them. If they loved Jesus, they would honour Him (according to His own command), even as the Father. If they were taught by the Spirit of truth, they would receive "the things" of Jesus, which that Spirit Himself receiveth from Jesus, and must rejoice "in His eternal power and Godhead." It is from the want of this that they "grope in the noon day" of the most resplendent evangelical truths "as in the dark night" of spiritual ignorance and superstition.

Indeed, it may be laid down for a rule in the divine life, applicable to this and every other case among men, that the knowledge and illustration of God's Word by the illumination of the Spirit, and the Spirit's application of that Word to the state and wants of the soul, can alone make the perusal of the Bible a profitable, intelligent and delightful study. Without these gracious operations, the sacred Scriptures are not only a "sealed Book" – utterly incomprehensible in its most essential parts – but a dry, uninteresting speculation to any mind, however

ingenious and inquisitive. Thus it is often seen that when men unenlightened by this heavenly grace attempt to unravel "the mysteries of the kingdom," or to break the seals of this Book, they only propagate the illusions of their own minds, and darken (if not disgrace) the truths they venture to explain.

Far otherwise is it with the faithful and truly-awakened soul. He sees that he can know nothing, and do nothing, with respect to spiritual things but by Jesus Christ. Such a person has been made savingly acquainted with the natural blindness of his own mind, the utter apostasy of his own heart, and the furious rebellion of his own will, respecting all that God is, and all that God requires. And when he is convinced of this, he is convinced, too, that nothing can rescue him from the depravity of his own nature, the allurements of the world and the seductions of Satan, but what is fully and truly divine. He is brought to see that the very means which the Bible describes concerning his deliverance from the wrath to come could not have been thought of but by uncreated wisdom, nor have been proposed but by infinite love, nor provided but by omnipotent power. He is persuaded that the conquest of such and so many enemies, with whom Jesus had to do, could not have been even the undertaking of an earthly being, and that the very nature and perpetuity of salvation itself, together with the effectual and constant application of it to myriads of believing souls, proclaim its Accomplisher infinite and eternal. This internal evidence of the divine Spirit, concurring with the external proof from His Word, and with the similar experience of Christians in all ages, gives the heart a demonstration of the Godhead of Jesus, which the malevolence of devils or the sophistry of men is unable to confute or withstand. They might sooner destroy the most undeniable evidences of sense than impugn this heartfelt conviction and this invincible deduction, given to the believer, from the work, Word and Spirit of the ever-living God.

How full of comfort, then, must this precious name be to every sincere and humble soul! Jehovah became Jesus, that He might, consistently with all His glorious attributes and perfections, save His people from their sins. As Jesus, bearing our nature, He could be "touched with the feeling of our infirmities," and "was in all points tempted like as we are, yet without sin." He could offer up Himself without spot to God in our stead, and purge away our sins by the willing sacrifice of Himself. Tenderness accompanied all He did, and all He said was love. As Jehovah, He was able to effectuate every purpose of His grace, to support the human frame which He assumed, to crown it with perpetual conquest, and to bring in, by a merit which could fill and gladden heaven, an everlasting salvation for His chosen. How then should the delightful theme of "God manifest in the flesh" be the

believer's present study, since it is, and must be, the constant spring and basis of his eternal hopes! What grateful sense should he entertain of that Saviour who could condescend to love, to bleed and to die for a rebel, an outcast, a worm! How should such a one discover his love to Jesus (as Jesus discovered His love to him), by the humility of his heart, and by the actions of his life! Lively love and lively faith, according to measure and time, are ever productive of gracious words and holy deeds. These are the true and genuine proofs that Christ's love is shed abroad in the heart, and that the Holy Ghost, in His gracious operations, is really given to the soul. He that lives by Jesus will not only be like Him, but must live for Him and to Him.

There is no end of the blessedness which is annexed to a life of faith and love in Jesus Christ. Whatever can be experienced of it below is nothing more than an earnest, a token, or a pledge of immeasurable glory beyond the skies. Here, it is appointed us to follow the Captain of our salvation through sufferings; there, enjoyment will be our privilege, and the richest bliss of God our portion. Now, we are to find, that "without are fightings, and within fears"; then, every fear shall be done away, and nothing but joy, eternal joy, shall be upon our heads. In this life, we experience a continued variety of evils which distress or distract our mortal frame; in the life to come, we shall feel an unmolested peace, and participate, without mixture and dismay, the pleasures that are at God's right hand for evermore. Then we shall look back upon all the evils (as we thought them), and various circumstances of our earthly pilgrimage, and find motives of praise to God for His mercy and wisdom in every one of them.

Joseph is now blessing his Redeemer for the prison, Job for his dunghill, Jeremiah for his lamentations, and Lazarus for his sores. They have attained (what can never be truly attained below) that "high philosophy which doth not forget the past, but in contemplation of the past views the future," and (what is more) rejoice in the one great mercy which orders both, and will consummate all for good throughout eternity. And, if all this mercy be obtained by the merit and secured by the power of Jesus, how ought they for whom it is thus obtained and secured, in their souls, to "magnify the Lord," and in their "spirits to rejoice in God their Saviour"!

This will be the burden of every anthem in heaven; and it will be their delight, their wish and their work, to begin the never-ending celebrations of His praise, while they remain upon earth. They may sing, with equal truth and transport, that all the grace they have, and all the glory they expect, must proceed from their redeeming God.

'Tis Jesus fills our hearts below
With holy faith and fervent love;

From Jesus all our joy shall flow,
In the blest realms of light above.

Jesus, His love, His grace, His name,
Pour gladness round the heavenly throng;
These all their golden harps proclaim;
These swell the notes of every song.

A GREAT SALVATION

By William Gadsby

This is an analogy he often used to illustrate the greatness of salvation.

Suppose you knew one of the vilest of the vile in this town of Bedworth, one who had committed all manner of abomination till the whole town rang with it. He is taken up, sent to prison, tried, cast and condemned; but through some interest, the queen pardons him. He is set at liberty and escapes the gallows. That would be in one sense salvation.

But this is not half a salvation, because nobody would employ him. The whole neighbourhood thinks it a pity and a shame such a vile character should be let loose to be the terror of the place again. As nobody would like to see him, in all probability the poor creature must have recourse to his old practices of stealing, or he could not get bread. So this would not be half a salvation.

But if the queen could prove, and did so, that he was one of the royal family, and was in her heart and affections, and sent her state carriage to fetch him from the prison to the palace, washed, clothed, adorned and fed him, made it known he was to be in the palace as long as he lived, and commanded the nobles to honour him, and put such honour on him that he was arrayed in the royal robe, and the nobles proclaimed, "Thus shall it be done unto the man the queen delighteth to honour," so not only lifts him from the dungeon and saves him from the gallows, but raises him to the highest honours, conferring upon him the greatest glory the nation can confer, this looks like a great salvation, so that the poor wretch would not be in the danger he was in before.

But the salvation of which I am about to speak, if the Lord will lead me on to declare it, you will see is infinitely more than even this. It takes a poor man from the dust, and a beggar from the dunghill. Depend on it, "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set him among princes," the princes of God's people, and makes the man inherit the throne of glory. He takes him from the lowest state of degradation and exalts him far beyond angels.

THE SUITABILITY OF THE SAVIOUR

By J.C. Ryle (1816-1900)

Matthew 1. 18-25

These verses begin by telling us two great truths. They tell us how the Lord Jesus Christ took our nature upon Him and became Man. They tell us also that His birth was miraculous. His mother Mary was a virgin.

These are very mysterious subjects. They are depths which we have no line to fathom. They are truths which we have not mind enough to comprehend. Let us not attempt to explain things which are above our feeble reason. Let us be content to believe with reverence, and let us not speculate about matters which we cannot understand. Enough for us to know that with Him who made the world nothing is impossible. Let us rest in the words of the Apostles' Creed: "Jesus Christ was conceived by the Holy Ghost, and born of the virgin Mary."

Let us observe *the conduct of Joseph* described in these verses. It is a beautiful example of godly wisdom and tender consideration for others. He saw the "appearance of evil" in her who was his espoused wife. But he did nothing rashly. He waited patiently to have the line of duty made clear. In all probability he laid the matter before God in prayer. "He that believeth shall not make haste" (Isa. 28. 16).

The patience of Joseph was graciously rewarded. He received a direct message from God upon the subject of his anxiety, and was at once relieved from all his fears. How good it is to wait upon God! Who ever cast his cares upon God in hearty prayer, and found Him fail? "In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3. 6).

Let us observe in these verses, *the two names given to our Lord.* One is "Jesus," the other "Emmanuel." One describes His office, the other His nature. Both are deeply interesting.

The name Jesus means "Saviour." It is the same name as Joshua in the Old Testament. It is given to our Lord because "He saves His people from their sins." This is His special office. He saves them from the guilt of sin by washing them in His own atoning blood. He saves them from the dominion of sin by putting in their hearts the sanctifying Spirit. He saves them from the presence of sin when He takes them out of this world to rest with Him. He will save them from all the consequences of sin when He shall give them a glorious body at the last day. Blessed and holy are Christ's people! From sorrow, cross and conflict they are not saved, but they are "saved from sin" for evermore. They are cleansed from guilt by Christ's blood. They are made meet for heaven by Christ's Spirit. This is salvation! He who cleaves to sin is not yet saved.

"Jesus" is a very encouraging name to heavy-laden sinners. He who is King of kings and Lord of lords might lawfully have taken some more

high-sounding title. But He did not do so. The rulers of this world have often called themselves Great, Conqueror, Bold, Magnificent, and the like. The Son of God was content to call Himself "Saviour." The souls which desire salvation may draw nigh to the Father with boldness, and have access with confidence through Christ. It is His office and His delight to show mercy. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved" (John 3. 17).

Jesus is a name which is peculiarly sweet and precious to believers. It has often done them good, when the favour of kings and princes would have been heard of with unconcern. It has given them what money cannot buy, even inward peace. It has eased their wearied consciences and given rest to their heavy hearts. The Song of Solomon speaks the experience of many when it says, "Thy name is as ointment poured forth" (Song 1. 3). Happy is that person who trusts not merely in vague notions of God's mercy and goodness, but in "Jesus."

The name "Emmanuel" is seldom found in the Bible. But it is scarcely less interesting than the name "Jesus." It is the name which is given to our Lord from His nature, as God-Man, as "God manifest in the flesh." It signifies, "God with us."

Let us take care that we clearly understand that there was a union of two natures, the divine and human, in the Person of the Lord Jesus Christ. It is a point of the deepest importance. We should settle it firmly in our minds that our Saviour is perfect Man as well as perfect God, and perfect God as well as perfect Man. If we once lose sight of this great foundation truth, we may run into fearful heresies. The name Emmanuel takes in the whole mystery. Jesus is "God with us." He had a nature like our own in all things, sin only excepted. But though Jesus was "with us" in human flesh and blood, He was at the same time very God.

We shall often find, as we read the gospels, that our Saviour could be weary, and hungry, and thirsty – could weep, and groan, and feel pain like one of ourselves. In all this we see *the Man* Christ Jesus. We see the nature He took on Him when He was born of the virgin Mary.

But we shall also find in the same gospels that our Saviour knew men's hearts and thoughts, that He had power over devils, that He could work the mightiest of miracles with a word, that He was ministered to by angels, that He allowed a disciple to call Him "my God," and that He said, "Before Abraham was I am," and, "I and My Father are one." In all this we see *the eternal God.* We see Him "who is over all, God blessed for ever. Amen" (Rom. 9. 5).

If we would have a strong foundation for our faith and hope, we must keep constantly in view our Saviour's divinity. He in whose blood we are invited to trust is the Almighty God. All power is His in heaven and earth. None can pluck us out of His hand. If we are true believers in Jesus, our heart need not be troubled or afraid.

If we would have sweet comfort in suffering and trial, we must keep constantly in view our Saviour's humanity. He is the Man Christ Jesus who lay on the bosom of the virgin Mary as a little infant, and knows the heart of a man. He can be touched with the feeling of our infirmities. He has Himself experienced Satan's temptations. He has endured hunger. He has shed tears. He has felt pain. We may trust Him unreservedly with our sorrows. He will not despise us. We may pour out our hearts before Him in prayer boldly, and keep nothing back. He can sympathise with His people.

Let these thoughts sink down into our minds. Let us bless God for the encouraging truths which the first chapter of the New Testament contains. It tells us of One who "saves His people from their sins." But this is not all. It tells us that this Saviour is "Emmanuel," God Himself, and yet God with us – God manifest in human flesh like our own. This is glad tidings. This is indeed good news. Let us feed on these truths in our hearts by faith with thanksgiving.

THE HISTORY OF CHRIST PRECIOUS

By John Fawcett (1740-1817)

This is given us by the four evangelists under the immediate inspiration of the Holy Spirit. They have related every material circumstance concerning the birth, the life, the sufferings, the death, the resurrection and the ascension of Jesus Christ, in a manner so simple, so artless and yet so sublime as must captivate the attention, and touch the heart of every unprejudiced reader. The facts they record are the most interesting that ever employed the historic pen.

The incarnation of the Saviour of mankind was one of the most important, one of the most glorious events that ever took place in the revolutions of time. Then the virgin conceived and brought forth a Son, whose name is *God with us*. The Lord of glory took up His dwelling in mortal flesh. The purposes and promises of God relating to this wonderful transaction were then fulfilled. The fulness of the times was then completed, and God sent forth His Son made of a woman. Angels descended from heaven to bring the joyful news. A multitude of the heavenly host made their appearance on the occasion. Celestial music was heard by mortal ears. The glorious messengers had no sooner delivered the glad tidings, than they united in one of the anthems of heaven. The morning stars sang together, and the sons of God shouted for joy, "Glory to God in the highest, and on earth peace, good will toward men." The Sun of Righteousness was now to arise and shine upon a benighted world, and a new star appeared in the heavens as a signal of this brighter day. Wise men from the east, taught of God to

know the significancy of this sacred token, came, under the guidance of its shining rays, to present their gifts, and pay their adorations to the newborn Saviour. Such is the history of His birth. Abraham, the patriarch, rejoiced in the distant prospect of this day; he saw it by faith, and was glad.

The account given us of the public life and ministry of Jesus is precious. His entrance on the important work He had to do was signalised by the manifestation of the glorious Trinity. When He was baptized of John in Jordan, He went up straightway out of the water; and lo, the heavens were opened unto Him, and John saw the Spirit of God descending like a dove, and lighting upon Him: and lo, a voice from heaven, saying, This is My beloved Son, in whom I am well pleased. After His harbinger had directed the sinful multitude, who surrounded His Person, to behold Him as the Lamb of God which taketh away the sin of the world, Jesus began to preach the glad tidings of the kingdom, and to confirm His divine mission by a vast variety of astonishing miracles. He went about doing good, and healing all that were diseased. The blind received their sight, the lame were made to walk, the dumb to speak, the deaf to hear; demons were expelled from those who had been tormented by them; those who were sick of the palsy were restored to the perfect use of their limbs; the lepers were cleansed, and even the dead were called back to life by His omnipotent word.

This was the day for which the church of God had looked and longed for the space of almost four thousand years. Patriarchs, prophets and kings had waited for it with earnest expectation. Now it was come. The glory of the Lord was revealed; the Only Begotten of the Father, full of grace and truth, was made manifest. The greatest honour was conferred on this earthly globe at that period, when He who formed it by His almighty power became its inhabitant. The glory of the second temple was greater than that of the first, because the Son of God Himself made His appearance in it. If a poor man should be favoured with the presence of a prince, or an emperor under the roof of his cottage, he would think it a great honour. What an honour then was conferred on this world, when the King of Glory became its inhabitant!

The sojourning of the Son of God on earth is the chief event which adorns the records of time and enlivens the history of the world. It is the glory of the air that He breathed in it; of the sun, that its beams once shone upon Him; of the ground, that He trod upon it; and of the sea, that He walked serenely on its glassy surface. It is the glory of the elements, that they once nourished Him who is the Bread of Life; of the water, that it quenched His thirst; of men, that He lived among them; and of Judea, that it was the land of Immanuel, where He sojourned more than thirty years. It is the glory of our nature that He assumed it and, by so doing, exalted it to a high degree.

The dispensations of providence, through successive ages, like so many lines, point at this period as their centre. Before His appearance, they made way for His coming, and since that period, they are subservient to the great ends to be answered by it.

The history of His sufferings and death is equally interesting, and equally precious. That He should suffer, bleed and die was the design of the Father in sending Him into the world. The Spirit of God, in the ancient prophets, signified beforehand the sufferings of Christ, and the glory that should follow.

Led by the sacred historians, let this solemn and affecting scene employ my meditation. Think, O my soul, on that most tragic, and yet most glorious event, on which thy salvation depends. Call to mind the astonishing, the almost incredible history of thy Saviour's love. He who upholdeth all things by the word of His power, who thought it no robbery to be equal with God, humbled Himself so as to become obedient unto death, even the death of the cross. Behold Him loaded with those sorrows which He willingly bore for our sakes. Follow Him into the Garden of Gethsemane; see the awful combat which He there sustained, a combat in which He defended Himself only by His prayers, His cries and His tears; a combat which led on to something still more formidable, the very thought of which so overwhelmed His holy soul that His sweat was as it were great drops of blood falling down to the ground, and He cried out, "Father, if it be possible, let this cup pass from Me."

Let me proceed still farther, and review that torrent of sufferings which the adorable Redeemer endured, from the period of His being led away out of the garden by a band of ruffians, to the hour of His crucifixion. Behold Him accused by the loud clamour of a thousand revengeful and blaspheming tongues. Hear the fatal sentence pronounced against Him by a prevaricating judge, who declared that he believed Him to be perfectly innocent. See His lovely visage marred, His face defiled with spitting, His hands bound with cords, His temples crowned with pricking thorns, His body bruised with rude blows, and His back scourged with rods, till they might tell all His bones. See Him, after all this, trembling under the weight of that cross on which He was to expire, in agonies which cannot be described. Ascend with Him to the place of skulls, the place of the greatest wonders which omnipotence itself ever wrought!

Behold there the Lamb of God! Behold that Jesus, who is the brightness of His Father's glory and the express image of His Person; see Him stripped of His garments, nailed to the infamous gibbet, treated as the vilest malefactors, and, during that awful period having, as it were, lost sight of those favourable regards of His divine Father which constituted all His joy. Hear Him, hear Him crying out, "My God, My God, why hast Thou forsaken Me?"

Nature was thrown into convulsions. The earth quaked. Rocks were rent. The heavens were clad in mourning. The very graves being opened resigned their prey, and many of them that slept arose and showed themselves alive after His passion. On this great day, for which all other days were made, atonement was offered up for His people's guilt; awful, avenging justice, which called for our blood, was fully and completely satisfied; the price was paid for the ransom of our souls; eternal redemption was obtained; our old man was crucified that the body of sin might be destroyed; principalities and powers were conquered; the world was overcome; death and the grave were subdued; the eternal law of God, which we had violated, was magnified and made honourable; and all the attributes of Deity were infinitely glorified.

The justice of God is glorified by the punishment of impenitent sinners in hell, His goodness by the happiness of saints in heaven. But the death of Christ glorifies them both in a degree unspeakably higher. In this divine expedient, mercy and truth meet together, righteousness and peace embrace each other. By consequence, a way is opened for the communication of every blessing which we, perishing sinners, stand in need of to make us completely and everlastingly happy. Pardon, peace, justification, acceptance, perseverance and eternal life are all ensured by the Saviour's death. The wretchedness of that state out of which we are delivered can only be equalled by the blessedness of that into which we are brought, by our dying Redeemer.

"He rose in triumph from the dead;
Justice declared the debt was paid;
Then Christ with kingly grandeur flew,
And took His throne in glory too."

AN END OF THE YEAR LETTER

Dear Mr. R,

It is on my mind to write a few lines as we approach this season of the year. I do hope that you and your dear ones are well, and that you are each being upheld amidst the cares and sorrows of the way.

Truly we have not been promised an easy path, but within myself I find that part that likes ease, and would be thought well of.

But the Word says, "This is not our rest," and so we prove it. May we be favoured to feel within that we are in that everlasting covenant, ordered in all things and sure! What a mercy the things of God are sure! I do desire not to be taken up with the vain things of this life, though would be thankful for every mercy granted and that I have not been left to my own fleshly desires. Yet how many fears we have, how many

anxious thoughts as to whether we are in that narrow path, for I have to prove it is narrow, and as I get older and closer to eternity that hymn is often my cry, yea I think it is mostly daily:

"Prepare me, gracious God,
To stand before Thy face;
Thy Spirit must the work perform,
For it is all of grace."

And what a mercy it is, for where should we be if it were not for free and sovereign grace, and I sometimes have a little hope rise up that,

"I too, amid the sacred throng
Low at His feet would fall,
Join in the everlasting song,
And crown Him Lord of all."

O may we not be disappointed but that our little hope may prove a good hope!

With my Christian love and esteem, my wife joins with me,

Alec G. Saunders

Uckfield, December 1997

HELPS TO MEDITATION

From Thomas Boston (1676-1732)

1. Habituate yourself to occasional meditation, to take up a holy meditation on things that you see or hear, turning them to a spiritual use. This was the practice of Christ, to spiritualise worldly things. None have fairer occasion of it than husbandmen, whose calling is so much spiritualised in the Scripture.

2. If your occasions will permit, and sometimes they will, retire by yourselves for solemn meditation, so as you may go about it without disturbance. But sometimes a man may have good occasion for meditation, even while at his employment in the world.

3. Make choice of some spiritual matter to meditate upon. Fix this in the first place, that so you may not be rambling from one thing to another. There is great variety of subjects: God; Christ; His sufferings; the love of God; death; judgment; heaven, hell; eternity; the graces of the Spirit, faith, love, hope; the Word and works of God.

4. Begin with a short and earnest prayer, either ejaculatory or more solemn. Pray as David: "O Lord, open mine eyes, that I may see wondrous things out of Thy law."

5. When you enter on the duty, be resolute to go through with it, for Satan will strive to divert you; and that you may not want matter, take

these few rules. When you enter upon a subject of meditation, if it will bear it, observe,

i. To begin with a description of the thing, what it is; as what God, faith, love is; or whatever be the matter of meditation.

ii. If there be sundry kinds of these, observe them; as faith feigned, or unfeigned.

iii. Consider the causes.

iv. The effects.

v. Its properties.

vi. Its opposites.

vii. What it is compared to.

Lastly, Scriptural testimonies concerning it.

6. To think and enlarge on the subject, as that your heart may be affected and touched with it. Here I would advise you:

i. To get suitable affection and relish of it in your souls.

ii. To bewail the want of that relish.

iii. To desire that, of the want of which you complain.

iv. Confess your inability to give yourself what you wish to have.

v. Petition for the Lord's working it in you.

Lastly, Believe the Lord will grant your request.

7. Conclude all with thankfulness to the Lord, and committing yourself to Him.

Lastly, Take all outward helps you can, for right managing of the duty; and because the sight of the eyes may divert you, if need be go into the dark, or shut your eyes. And if you cannot get your heart kept while your tongue is not employed, stand not to speak your meditation any way [speak not aloud], so as you be not overheard.

THE GRACIOUS EXPERIENCE OF THOMAS BURREN OF CRANBROOK

Thomas Burren was the clerk (the one who announced the hymns) at Providence Chapel, Cranbrook, where for many years Daniel Smart was pastor, and much of the Lord's blessing known. But sadly neither ordinance was kept, either baptism or the Lord's supper. When George Rose became pastor, it was on condition that as the Lord led, a Strict Baptist church would be formed. It seemed that the highly-esteemed Mr. Burren would not venture, which was a cause of great sadness, but constrained by the love of Christ, he did.

See the Review of *Remembered Mercies Recorded* (page 382).

I was born on March 9th, 1838, in the parish of Staplehurst. My father went to live at Paddock Wood when I was only a few months old. He was a hearer of Mr. W. Burch. My first conviction was that the eye of God was upon me to see my sins, and I strove to bring about a reconciliation by going to church and different places. In time I was compelled to leave the companions that I then had in the parish of Horsmonden. I was among a nest of worldly-minded men, and was the ringleader in all worldly amusements. The greater part of them are now in eternity, and went out of this world, as far as I know, without hope, without God, and without the least inclination to know and fear Him. I desire to bless the Lord for ever singling me from the rest of mankind, though I was no better than they.

One morning I was at work alone, and these words in Galatians 5 (which chapter contains a dark catalogue of the works of the flesh) came to me: "They which do such things shall not inherit the kingdom of God." I turned round where I was standing, and these words came from my soul, "What shall I do?" The answer in my conscience was, "Go and hear Mr. Smart" [Daniel Smart, pastor at Cranbrook]. At that time I had a great dread of making a profession. The next Sunday I promised, if I was spared, I would go to Cranbrook and hear him. But when Sunday came, my wife was very sadly and I was afraid to say anything about going to Cranbrook.

I went on the next Sunday, August 12th, 1866. Mr. Smart said, "It is thirty-four years today since I first stood up in the name of the Lord." When I came into the chapel I thought all eyes were upon me; I thought, "These people love, and can do, the will of God, but I am an out-of-the-way sinner; there is no power in me to do anything acceptable to God." When Mr. Smart stood up in the pulpit and I first saw him, I believe my flesh trembled. He read Psalm 15: "Lord, who shall abide in Thy tabernacle?" I felt persuaded it was not for me, and when he came to, "He that doeth these things shall never be moved," I felt I should never be moved into the ways of God. He took for his text, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one that mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn." As he preached, my eyes were opened as they had never been before to see that God had a people whom He made choice of from eternity. Mr. Smart preached that "the inhabitants of Jerusalem were a special people, set apart for the worship of God."

I believed that day that God had a people, but that I was outside, I was not one of them, and I could see nothing at that time that I had any right to in the Scriptures of truth. I could hear by the preaching that it

was for the doers of the Word of God, and my case got worse and worse. When I was in trouble, I wanted to get out of trouble; and when I was not in trouble, I was not easy that way; I was afraid it was going off without my being rightly concerned. I could gather no comfort either from ease or trouble.

The first little lift I had was from the Psalm: "Because they have no changes, therefore they fear not God." With the words came a little dawn of hope that God might have mercy upon me. I went on sinning and repenting. In September 1866, Mr. Smart preached from this text: "And 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." In connection with that he spoke of the list in Galatians 5 as a rake with seventeen teeth, and said, "If one tooth does not catch you, another will." Every word seemed to condemn me and to seal my condemnation. I went from the chapel feeling a poor, destitute creature, destitute of anything and everything, and seemed without hope and without God in the world.

The next Sunday I could not move out of my house. I was so near despair in my feelings that I had no heart to move out of doors the whole day. After I got to bed, the justice of God was opened up to my understanding. I felt if He had sent me, as soon as I was born into the world, where hope never comes, He would be a just God still. My sins were brought before me, and the life I had lived, and I was compelled to justify my own condemnation. I went out into the other room and lay on the floor, and said, "Lord, if You can help me in any way, if You can save me, do have mercy upon me!" I felt God's justice in His holy law was against me, that His Word was against me, that the preaching of His servants was against me; I felt I must be lost. For about the first time in my life I felt without hope and without God in the world. I had no hope that ever I could be saved.

I got up about four o'clock on the Monday morning, and went into a hop-garden, and when I had got a little way in, that verse of Hart's came with such astonishing power to my soul that I hardly knew where I was:

> "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."

I saw the Lord Jesus as the Mediator between a holy God and my guilty soul. I felt, with power in my soul,

> "Here's an amazing change indeed,
> Justice is now for me!"

I breathed another atmosphere. If I lived, I wanted to know more of God; and if I died, to die to show forth His praise. I said to a poor old man that I saw, over 70 years old, "I wish I was as old as you, and then I should soon be in glory." I was longing to be gone, though I had a wife and two young children who were near and dear to me. There seemed nothing but God and my soul. A reconciled Christ had my affections, and I loved the sound of the name of Jesus. I had a different feeling towards God than before. I had looked upon God as an angry Judge; now I looked upon Him as reconciled.

After I was raised to a hope in Christ, I had different views of God and myself; my promises of amendment for the future all came to an end; I durst not promise amendment for the future. Before, I feared sinning against my own soul; after I was raised to a hope in God's mercy, I feared sinning against a holy God, a righteous God. I had fresh views of myself.

I had not the Trinity opened up to me at once, but sweetly and blessedly some few years afterwards. But after I was raised to a good hope I was greatly distressed with vile temptations to sin against the Holy Ghost, and this passage followed me, and tried me sorely: "Whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." It seemed to me at times that I must give vent to my feelings. I read a sermon of Mr. Warburton's, of Trowbridge, in the *Gospel Standard* for 1866, in which he said that he had been so tempted to blaspheme the Holy Ghost that he had been obliged to put his hand in front of his mouth to prevent the oaths coming out. This so comforted me that he, a servant of God, had been tempted with the same things.

I began afterwards to hear Mr. Smart with new feelings. When he preached from his own experience of what a good hope was, he comforted me again and again, and showed that a good hope centred in the Lord Jesus Christ. I went on from that time with now and then a good hearing time, and meeting with many obstacles and many fears. I went to Cranbrook one Sunday in May 1871, much cast down in my mind. Mr. Smart took this text that morning, about the two men who went up into the temple to pray: "And the publican, standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner." About the next breath, he said, "God helping me, I will show you today which side you belong to." I sat and listened all day, nigh overwhelmed with trouble. Going back through the wood in the evening something said to me, "Mr. Smart said, with the help of God he would show you which side you belonged to, and you don't know now." I said, "No, I don't; that is what I want to

know. I want God to appear and to bless my soul." I went home much cast down, and the next day I was much the same.

On the Tuesday morning I felt a softness come over my spirit. I was all alone, and it seemed as though it was such a great thing for the Son of God or the Spirit of God to hold communion with a poor, fallen wretch like me; but He seemed to say, "I have led you through many troubles, through many difficulties. I have never left you to shift for yourself in any trouble; I have always appeared sooner or later, to bring you through the trial. I have come to you, and brought you help when you needed My mercy." I was so overcome in my feelings that I shed tears of grief, and although my eyes were shut, I saw the Son of God as grieving and agonising in the Garden for me, as a sympathetic High Priest. O the communion and fellowship that He blessed me with I can never describe! I dreaded to go home for fear I should lose the sweetness of it. Not far from that time I was trying to plead for God's people who lived in the same parish as I did. The answer in my soul was, "I pray for them; I pray not for the world." I said, "Lord, can it be possible that such a one as I am has an interest in that dying petition?" The answer came in my conscience, *"Yes,* I pray for them that shall be thus afflicted, thus ready to perish, those whom I have separated from this world; they are the characters I pray for."

At that time I was never free from trouble long together. One Sunday morning as I was going to Cranbrook along by Glassenbury Park, I was pleading and begging of God for a temporal favour that had been much on my mind all the week, and it began with me as soon as I started from my house that morning. When I got along the Glassenbury Lane, I was compelled to confess out of my own heart that He had never left me, but had always appeared for me in every strait and difficulty, and I had a hope in my soul that He would do so to the end. These words dropped with some power and sweetness into my soul: "Goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." When I got to Cranbrook, Mr. Smart took the text: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings," etc. He described the trials and exercises of God's people, and I was so blessed under that discourse to know that I was in the way of God's people that I was enabled to bless God that I ever came into being, with a good hope in my soul that I should praise Him for His goodness and mercy through a never-ending eternity.

"But many days have passed since then,
And many changes I have seen."

Yet God is good. In my estimation I have never since 1866 sunk so low as during one particular affliction in my family. Several of them were ill

in bed at the same time. I went and looked at my daughter of sixteen; the doctor said if there was not a change in a few hours, she would soon be gone. I looked at her, poor creature. It was so difficult for her to get her breath that I could not stop in the room. I asked the Lord to spare her life, even if she was an idiot all her days, if He would keep her out of the pit. I was just going out of the house, and those lines of Dr. Watts came to me:

"Was it for crimes that I had done
He groaned upon the tree?
Amazing pity! grace unknown!
And love beyond degree!"

I wept for grieving Him. Just after that sweet passage dropped into my heart, the doctor came out, and said there was a little change, and she might possibly revive again. After those words had come so sweetly, hope sprang up in my soul that she would not die. She is alive now.

I went on through trials and exercises, now and then supported, up to the time of Mr. Smart's death in 1888. When I saw him laid in the grave, Hart's words came to me with some sweetness as I looked in the grave:

"Perfumed the chambers of the grave,
And made e'en death our gain."

Years before, I had dreaded the time to come when he should be taken from us. I hope I loved him for the truth's sake. He was one of the most kind men I ever met with, but I hope, notwithstanding all his kindness to me, and all that he manifested towards me, that I loved him because he was a servant of God, and a mouth-piece from God to my soul.

As I cannot live upon past experience when all is out of sight, I am longing to feel at times the least softness, so that I might not be deceived. In February 1904 I was laid by with influenza. I lay for nearly a week, and had little thought of eternity, or the state I was in. I awoke one morning with some softness on my spirit; I tried to breathe out towards the Lord Jesus Christ. My wife brought me a cup of tea and some breakfast, and I was overcome with the goodness of God, and could not help weeping at the longsuffering forbearance of the Lord towards me. I felt overcome with His goodness, with His mercy, all these years to me a poor, heart-backsliding, worldly, carnally-minded creature, such as I have been forty years, who ought to know better; and yet, left to myself (I say it to my own sorrow), I am as carnal, as worldly, as I can possibly be, though kept from things outwardly wrong. My wife said, "I will leave you for an hour or two; I have got something to do, you won't mind?" I said, "No."

After she was gone, the first four verses of this hymn of Cowper's came with such sweetness on my spirit, it lifted me right up out of all the grovelling I had been in for months and years before:

"Hark, my soul, it is the Lord,
'Tis thy Saviour, hear His word;
Jesus speaks, and speaks to thee,
'Say, poor sinner, lovest thou Me?'

"I delivered thee when bound,
And when wounded, healed thy wound;
Sought thee wandering, set thee right,
Turned thy darkness into light.

"Can a woman's tender care
Cease towards the child she bare?
Yes, she may forgetful be,
Yet will I remember thee."

And this verse particularly:

"Mine is an unchanging love,
Higher than the heights above,
Deeper than the depths beneath,
Free and faithful, strong as death."

I said, "Lord, can it be possible that this overtops all my rebellion and sin?" And He seemed to answer, "Yes, it overtops all the transgressions of fallen humanity; it covers all thy sins." I felt I might say with one of old, "Clean every whit." My sins were all gone, I had no trouble left; the only trouble I had come to my mind afterwards was to think of my shortcomings, my misgivings, my evil surmisings, my backslidings of heart, lip and life. The Son of God was the All in all of my soul. I wished, if it were His blessed will, that He would take me unto Himself.

I have been exercised concerning the ordinance of believer's baptism. Many years ago I first saw the ordinance to be right. I went to East Peckham some few years ago and heard Mr. Parish. He was not saying anything about the ordinance; his text was, "In all thy ways acknowledge Him, and He shall direct thy paths." Directly he read his text, I felt a conviction in my mind that to acknowledge Him was following Him in the ordinance of believer's baptism. I felt a sweetness in it, and in meditating on it with some brokenness of spirit the next day after I came back from East Peckham. I love the house of God. I love to meet with His people. I am more tried to know who God's people are than ever I was in my life. I believe He has a people formed to show forth His praise. I have never been left to sink into despair, utter despair; but there are such things as despairing thoughts of never getting to heaven. But sooner or later, whenever I sink low in my feelings, I am

brought away from self and all connected with self, and God lifts me up to see that I am not without a good hope in the Lord Jesus Christ.

Last July I had a stroke; it might have been caused by the sun. It left me almost helpless as far as walking and moving about. I have felt it ever since.

Further particulars from a conversation with his brother deacon, who committed it to writing at the time.

In the latter part of Mr. Burren's life, I had many a profitable conversation with him, and it would hardly be complete to conclude this epitome of his experience without recapitulating some of the things he expressed to me personally. On one occasion, reverting to his early life, he said:

My parents were God-fearing people, but when I was old enough I got away from home, intending to have my fling in the world, and I went away to seek work in North Kent, obtaining employment as a blacksmith at Rainham. It was my determination never to come back to my native place again, but looking back from the North Downs over the landscape in the direction of my home, such a softness came over my spirit that I felt I must return, which proved to be the turning point in God's providence, and was the means in the Lord's hands of keeping me in the locality where I was afterwards brought to hear the truth.

[Much of what followed in the original account has been omitted as it is a repetition of what has been said before.]

Particulars of his baptism and his last days, from his pastor, Mr. Rose, of Cranbrook. *See also page 382.*

Soon after I came to settle in Cranbrook, I preached from the words: "Wherein shall it be known that I and Thy people have found grace in Thy sight? Is it not in that Thou goest with us? So shall we be separated, I and Thy people, from all the people that dwell on the face of the earth." I pointed out the leadings of the saints by the Holy Spirit, the things He leads them into: (i.) His holiness, (ii.) Their need of Him, bringing them to feel their dependence on Him for mercy and grace; and then how He reveals Himself to them in His love, causing them to be obedient children by following in the ordinances of believer's baptism and the Lord's supper; thus fulfilling in their experience His own words: "Ye are My friends, if ye do whatsoever I command you."

Between the services he said, "I am not going to contradict what you said this morning, because I believe it to be in accordance with Scripture, but you must certainly excuse me for standing on one side (alluding to the ordinances) at my time of life." He was then about 70. That remark weighed heavily with me, owing to his position which he occupied in the desk, and his being one of the trustees, and I could not see how the

church could be formed without his co-operation, because of his position. This caused me deep exercise about the matter; so much so that I prayerfully asked the Lord to bring his baptism about, as a sign that the matter of forming the church was right in His sight, and in accordance with His will. After this nothing was said to my late friend, but I watched the Lord's hand. One Tuesday night it occurred to me to go a little way with him on his homeward journey to Hawkhurst. When we were about to part, he remarked, "We don't see much of each other; I should like you to come over on Thursday." I accepted the invitation, and after tea he remarked, "Do you remember what I said to you about the ordinances? Has not the Lord dealt with me over what I said to you, and has not He shown me how wrong I was? I am ready to be baptized any time when the way is opened." Some months later, in August 1909, it was my privilege to baptize him with seven other friends who constituted the nucleus of the church at Cranbrook, which was formed by Mr. E. Picknell and Mr. J. Kemp, senior. Friend Burren was unable to sleep on the following night, as his soul was so filled with the peace of God.

He had been in failing health for several months before he was taken. He was a godly man, well established in the truth, and he was resting upon the atonement of the Lord Jesus Christ, and a personal interest in His imputed righteousness. A short time before he died, he said, "I want to get out of this world in a right way, not to get away from it because I am old, but to be free from sin, and to get where the Lord Jesus Christ is, and be like Him." His wish was granted, December 10th, 1919, aged 80.

BOOK REVIEWS

Remembered Mercies Recorded, by George Rose (with additional chapter by Graham Chewter); hardback; 376 pages; price £16 plus £2.80 postage; published by Gospel Standard Trust Publications, and obtainable from the bookroom or from agents.

When *Remembered Mercies Recorded* first appeared over sixty years ago, it was well received by the people of God – an interesting as well as gracious autobiography.

George Rose had three pastorates. Cranbrook had been an old Calvinistic Independent chapel, and Mr. Rose went with the desire to establish a Strict Baptist church. Very remarkably this was accomplished. The biography we have published this month (page 374) is of the venerable and highly-esteemed "clerk"; it would have been most difficult had he not been baptized – but in old age he ventured and became the first deacon.

Croydon followed, where again Mr. Rose was blessed with much spiritual prosperity. Both these pastorates he relinquished quite suddenly, but believing to be clearly led in each case.

His final pastorate was Nateby (as all locals call it – otherwise Kirkland or Garstang). *Remembered Mercies Recorded* was published before Mr. Rose left Nateby.

It is, therefore, gratifying that an extra chapter has been very well written by Graham Chewter, giving more details of the final pastorate, and then the final years when he returned to the south.

It seems George Rose was a little disappointed he did not have the same prosperity as in his earlier pastorates – but he left a good savour behind, and it was counted an honour for a minister to be invited to preach at Nateby. We well remember his five godly deacons.

We knew George Rose personally, and all who ever met him were impressed by his spirituality of mind and conversation. He would not talk about trivial things, but always turned the conversation heavenward and Christward.

The book is beautifully produced with a number of illustrations. It is most profitable and interesting.

We have just one small reserve (we were privileged to be asked to write the preface). About a third of the book is made up of sermons. It is good to have these sermons published, but we have always felt a biography should be a biography. If limited to this it would have been more suitable as a present or prize for young people and even children. But in addition the added material has, of course, increased the price.

We wish *Remembered Mercies Recorded* the Lord's blessing and good sales. It is an excellent book.

The Life, Letters and Ejection Sermons of John Hieron, by Robert Porter; paperback; 182 pages; price £10 including postage; edited and published privately by John M. Brentnall, and available from him at 5 Rosier Crescent, Swanwick, Derbyshire, DE55 1RS.

We have a very old book, published after the Great Ejection of 1662, *England's Remembrancer.* It consists of the farewell sermons preached by some of the ministers before they were forced, for conscience' sake, to relinquish their livings. Of necessity the names of the ministers could not be mentioned – but in ancient script the names have been added in ink. Two are "Mr. Hieron" and "Mr. Porter."

This new book contains the life of John Hieron (1608-1682) written by Robert Porter (d. 1690), along with some of Mr. Hieron's letters and his two farewell sermons.

This is a plain book, unprepossessing in appearance, with one or two printing errors – but we believe it is a book of real value. Is this a treasure "rescued from the moles and the bats"?

John Brentnall, who has edited the book, is the authority on Puritanism in Derbyshire (where the two ministers concerned preached). Much has been written about the 1662 Great Ejection *in general* – when two thousand of the best ministers were ejected from The Church of England, as it has been said, "an event from which that church never really recovered." But it is interesting to read a personal and particular life of one ejected Puritan written by another ejected Puritan.

The language is at times quaint, and sometimes a little complicated, but it is obvious what sufferings were endured. The sermons, in true Puritan style, are

on the text: "Grace be with all them that love our Lord Jesus Christ in sincerity. Amen" (Eph. 6. 24).

To lovers of Christian history, especially the Puritans, as well as to others, this book will be both interesting and profitable spiritually.

Calamy, in his standard work, *The Nonconformist's Memorial* gives both Hieron and Porter a good character.

THE INCARNATE SAVIOUR

John 1. 14

Awake, awake the sacred song,
To our incarnate Lord:
Let every heart, and every tongue,
Adore the eternal Word.

That awful Word, that sovereign power,
By whom the worlds were made;
(O happy morn! illustrious hour!)
Was once in flesh arrayed.

Then shone almighty power and love
In all their glorious forms,
When Jesus left His throne above,
To dwell with sinful worms.

To dwell with misery below,
The Saviour left the skies;
And sunk to wretchedness and woe,
That worthless man might rise.

Adoring angels tuned their songs
To hail the joyful day:
With rapture, then, let mortal tongues
Their grateful worship pay!

What glory, Lord, to Thee is due!
With wonder we adore;
But could we sing as angels do,
Our highest praise were poor.

Anne Steele (1717-1778)

God did not cast man out of paradise that he might be able to find himself another paradise in this world. The world and you must part, or Christ and you will never meet.

Thomas Brooks

THE

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OUR MAGAZINES

May the Lord's blessing still rest upon the publication and circulation of our magazine after so many years. "Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." This was the desire of the founder William Gadsby.

This year has marked the 200th Anniversary of the first publication of Gadsby's Hymnbook. Over the years there has been a beautiful union (of divine truth) between the hymnbook and the magazine. How often have these hymns been quoted in our articles, and how often the memoirs and obituaries speak of the blessing they have been made!

Again we thank our loyal supporters. The Lord be with you.

The Editor

THE GOSPEL STANDARD

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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.

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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.

Acknowledgement of Donations. Received with sincere thanks: Ashwell, Clifton, Croydon (Tamworth Road), Haywards Heath, Guildford, AWC.
Total for period 8 November to 8, December 2013: £239.00.

Redhill (Station Road) - The Prayer Meeting arranged for 1 January has been cancelled following the death of the Pastor. Sadly, there will be no services at this Chapel for the time being.

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; Week Eve 7.00 as announced. **Jan** G.D. Buss 19(a); 26(a). **Feb** G.D. Buss 9(a); 16(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 5; F.A. Ince 12; J.R. Ince 19; P.B. Pont 7, Prayer Meeting 14, Robert Field 21, No Service 28. **Feb** A. Chapman 2; 16; 11, Prayer Meeting 4, No Service 18.

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 5; G.D. Buss 12; Prayer Meeting 3(Fri), 24(Fri), 31(Fri), N.H. Roe 9(Thu), J.E. Pack 15(Wed). **Feb** T.J. Rosier 6(Thu), N.H. Roe 13(Thu), Prayer Meeting 21(Fri), 28(Fri).

Barton-le-Clay (Hope), Rear 7, Hexton Road, Beds. – Lord's Day 10.30 & 6.00; Thurs. 7.00. **Jan** B.E. Izzard 5(e); 12(e); 19(e); 26(e); T.J. Pocock 2. **Feb** B.E. Izzard 9(e); T.J. Pocock 6.

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 1, 8. Richard Field 1, Prayer Meeting 4(m, see advt), 15, 29, Joseph Rutt 8. **Feb** R.G. Wells during month except for 12. Prayer Meeting 5, 19.

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 4, B.E. Izzard 8(Wed), 14(Tue), P.B. Pont 23(Thu). **Feb** B.E. Izzard 2(e, 6.15); 4(Tue), Prayer Meeting 1, Richard Field 12(Wed), P.B. Pont 20(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 12; 8, 13(Mon), 22, 26; 29, Prayer Meeting 6(Mon). **Feb** N.H. Roe 9; 5, 12, 19, 26, Prayer Meeting 3(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. **Jan** J.L. Rosier 5; 12; 19; 22, 26. **Feb** J.L. Rosier 2; 5, 9; 16; 19, 23.

Blunsdon Hill, Nr. Swindon, Wiltshire. SN26 8BY – Lord's Day 10.00 & 2.30; Tues. 7.00 Preaching or Prayer Mtg. **Jan** H. Mercer 5(a); 26; B.R. Sayers 19; 14, Prayer Meeting 7, 28. **Feb** H. Mercer 2; 11, 25, B.R. Sayers 16; G.D. Buss 23(a); Prayer Meeting 4, 18.

Bodle Street (Ebenezer), Bodle Street Green, East Sussex BN27 4RB – Lord's Day 10.45 & 2.00; Fri. 7.00 Preaching or Prayer Meeting.

Bournemouth (Mount Zion), Wallisdown Heights Day Centre, 121 Canford Avenue. BH11 8SH – Lord's Day 10.30 & 1.30 (Sep-May): 10.30 & 2.00 (Jun-Aug) ; 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. as annc'd. **Jan** Joseph Rutt 9(e, see advt), T.J. Rosier 22(Wed). **Feb** R.K. Wheatley 2(a); 9(a); G.W. Hyde 4.

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** Reading Services 19; G.E. Hadley 26(e); T.J. Pocock 15, Prayer Meeting 29. **Feb** T.J. Rosier 9(a); A. Chapman 16(e); P.B. Pont 6(Thu), Richard Field 13(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 5(e); 19(e); Prayer Meeting 1(m, see advt), G.W. Hyde 17(Fri), 24(Fri). **Feb** Robert Field 2(e); 9(e); 23(e); J.F. Ashby 5, G.W. Hyde 14(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(see advt).

Broughton Gifford, The Common, Melksham, Wiltshire. SN12 8LY – Lord's Day 2.30; Week Eve. 7.00 as ann'cd.

Canterbury (Zoar), Burgate Lane, (Nr. Bus Station), Kent – Lord's Day 6.30; Thurs. 7.00 as announced. **Jan** G.W. Hyde 5; 19; 26. **Feb** G.W. Hyde 2; 9; 16.

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 5; 1(m, see advt), 15, 19; 26; 29, Reading Service 12(m); T.J. Pocock 12(e); Prayer Meeting 9(Thu), 22. **Feb** G.D. Buss 2; 9; 12, 16; 26, Jabez Rutt 23; Prayer Meeting 5, 19.

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 5(e); 19(e); G.D. Buss 2(e, see advt). **Feb** B.E. Izzard 23(e, 6.30); G.W. Hyde 13, Prayer Meeting 27(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 28(Tue). **Feb** G.E. Hadley 18(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.

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 26. J.F. Ashby 26. **Feb** R.K. Wheatley during month except for 13. Joseph Rutt 13.

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 8, 22, United P. Mtg. 20 (e, see advt). **Feb** P. Mtg. 5, 19, J.B. Hart 12.

Croydon, Tamworth Road, Surrey. CR0 1XW – Lord's Day 10.30 & 6.30; Preaching or Prayer Mtg. Thurs. 7.15. **Jan** Prayer Meeting 2, 16, 23, New Year Service, 30(e, see advt). **Feb** Prayer Meeting 20.

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 23, 26. B.P. Mercer 23. **Feb** Robert Field during month except for 16. Richard Field 16.

East Peckham (Providence), 13 The Freehold, Nr. Tonbridge, Kent TN12 5AA – Lord's Day 10.30 & 2.00; Thurs. 7.00; Prayer Mtg. Thurs. 7.00 as annc'd. **Jan** J.F. Ashby during month except for 26. R.K. Wheatley 26; P. Meeting 2. **Feb** J.F. Ashby during month except for 9, 23. P. 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. Mon7.15. **Jan** B.P. Mercer during month. No Service 1. **Feb** B.P. Mercer during month except for 5, 16. S. Mercer 16; J.B. Hart 5, P. Mtg. 7(e, see advt Feb 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. **Jan** B.E. Izzard during month. **Feb** B.E. Izzard during month except for 16(a). F.A. Ince 16(a).

Gravesend (Providence), Milton Road, Opposite Park Place Flats, Kent, DA12 2PF – Lord's Day 11.00 & 3.00(6.30 if eve.). **Jan** J.B. Hart 12(m & a, 2.45); T.J. Rosier 19(a). **Feb** T.J. Rosier 2(a); J.F. Ashby 9(e); P.J. Cottingham 16(e); 23(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 12(e). **Feb** G.E. Hadley 16(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 5; 9, 30, 21(Tue), Richard Field 12; A. Chapman 19(a); H. Mercer 2, 16. **Feb** B.R. Sayers 2; 23; H. Mercer 6, G.D. Buss 13, 27, Richard Field 20.

Guildford (Bethel), The Bars (off Haydon Place), Surrey GU1 4LP – Lord's Day 11.00 & 6.00; P.Mtg. 10.00; Weds. 7.00;Preaching or monthly PM. **Jan** Prayer Meeting 8. **Feb** R.K. Wheatley 5, Prayer Meeting 19.

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 8, 12, 15, 19, 22, 26, 29. R.W. Woodhams 12; 15; T.J. Rosier 8, Jabez Rutt 22, Richard Field 29. **Feb** R.J. Bradstock during month except for 2, 5, 9, 12, 16, 19, 23(a). B.P. Mercer 16; Joseph Rutt 12, Jabez Rutt 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; Prayer Mtg. 7.15 as announced. **Jan** Jabez Rutt 3(e, see advt), Joseph Rutt 22. **Feb** Richard Field 2; 26, J.F. Ashby 12.

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 8(e, see advt), J.E. Pack 22. **Feb** A. Chapman 5.

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** Prayer Meeting 31(Fri). **Feb** 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. **Jan** D.E. Cornford 5; 12; 16, 19; R.W. Woodhams 26; Prayer Meeting 2(e, see advt), J.L. Rosier 8(a & e, see advt), G.W. Hyde 23, P.J. Cottingham 30. **Feb** D.E. Cornford 2; 20, R.W. Woodhams 16; Richard Field 23; Prayer Meeting 6, R.K. Wheatley 13, P.J. Cottingham 27.

Horam (Ebenezer), Gun Lane, Pick Hill, East Sussex. TN21 0JP – Lord's Day 6.30; Alt. Weds. 7.00. **Jan** J.L. Rosier 5; 12; 15, 19; 26; 29. **Feb** J.L. Rosier 2; 9; 12, 16; 23; 26.

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 5; 12; 19; 26; Prayer Meeting 2, 9, 16, 23, 30. **Feb** J.E. Pack 2; 9; 16; 23; Prayer Meeting 6, 13, 20, 27.

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 as announced & 2.15 or 2.30 as announced. **Jan** Reading Service 5(2.15); 12(2.15); 26(2.15).

Lakenheath, 27 Mill Road, Suffolk, IP27 9DU – Lord's Day 10.30 & 6.30; Week Eve. 7.00; Prayer Mtg. Fri. 7.00. **Jan** Prayer Meeting 1(m, see advt), G.E. Hadley 9. **Feb** S.S. Anniversary Service, 15(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 except for 12. **Feb** Jabez Rutt during month except for 23. D.E. Cornford 23.

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 1, 15, 29. **Feb** P. Woodhams during month except for 16. Prayer Meeting 12, 26.

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 5(a); F.A. Ince 19. **Feb** J.R. Ince 9.

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. or Mon. 7.15. **Jan** J.B. Hart 19(m & a); Prayer Meeting 13(Mon), F.A. Ince 20(Mon). **Feb** J.R. Ince 2(e); G.E. Hadley 23(e); B.E. Izzard 3(Mon), Prayer Meeting 10(Mon), J.E. Pack 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 – Services as announced. **Feb** T.J. Rosier 21.

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 26. Robert Field 26; T.J. Rosier, 2(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 12(e, 6.15); A. Chapman 26; 28, Prayer Meeting 17(Fri), Richard Field 21. **Feb** A. Chapman 2(e); F.A. Ince 23(e); 4, 25, G.E. Hadley 11, Prayer Meeting 14(Fri), J.R. Ince 18.

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). **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(Tue), A. Chapman 30(Thu). **Feb** T.J. Rosier 13(Thu).

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. United Prayer Meeting 3(e, see advt Feb G.S.).

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 14, 28. **Feb** Jabez Rutt 11, 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. **Jan** Prayer Meeting 7, T.J. Pocock 14. **Feb** P.J. Cottingham 9; P.B. Pont 4, Prayer Meeting 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. **Feb** J.E. Pack 5, G.E. Hadley 12.

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. Prayer Meeting 1, 15, 29. **Feb** P.B. Pont during month. Prayer Meeting 12, 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. **Jan** J.R. Ince during month except for 19(m & a). Services 19(m & a); P. Mtg. 1. **Feb** J.R. Ince during month and 2(m & a) except for 9(m & a). F.A. Ince 9(m & a); P. Meeting 5.

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), A. Chapman 8, P.J. Cottingham 15(a & e, see advt), G.E. Hadley 22. **Feb** G.E. Hadley 9; J.B. Hart 16; Prayer Meeting 5, B.E. Izzard 12, F.A. Ince 19.

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 7, 12, 14, 26. J.R. Ince 14. **Feb** N.H. Roe during month except for 9, 11.

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. **Jan** Reading Services 5; 12; T.J. Pocock 19(e); 7, Reading Service 14, 21, H. Mercer 28. **Feb** Reading Services 2; 9; P. Woodhams 16; J.B. Hart 23(e); G.D. Buss 4, Reading Service 11, 25, Prayer Meeting 18.

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 – No Services at present.

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 5; 12; 19; 26; Reading Service 3, 17, 31, P. Woodhams 10(e, see advt), A. Chapman 24. **Feb** Reading Services 2; 9; 23; T.J. Pocock 16(e); 7, P. Woodhams 14, Reading Service 21, A. Chapman 28.

Ripley (Ebenezer), Newark Lane, Surrey GU23 6BS – Lord's Day 10.45 & 2.30 (6.30 if eve.); Thurs. 7.15. **Jan** R.K. Wheatley 12(a); Richard Field 19; 23, A. Chapman 2, P.J. Cottingham 9, Jabez Rutt 15(Wed), P. Woodhams 30. **Feb** J.B. Hart 23; A. Chapman 6, Jabez Rutt 12(Wed), T.J. Pocock 20, Robert Field 26(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 12; R.K. Wheatley 19; Service 26(e); G.E. Hadley 24. **Feb** Service 2(e); R.G. Wells 9; Services 16(m & a); R.K. Wheatley 23; T.J. Rosier 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. **Jan** R.W. Woodhams 5; Prayer Meeting 1(m, see advt), 8, 22, T.J. Rosier 15, J.B. Hart 29. **Feb** R.W. Woodhams 2; 26, T.J. Rosier 16(a); Prayer Meeting 5, 19.

Rye (Bethel), 13 Military Road, East Sussex. TN31 7NX – Lord's Day 6.30; Tues. 7.00 as announced. **Jan** Reading Service 5; 12; 19; 26. **Feb** A. Chapman 9; Reading Service 16; G.W. Hyde 23; J.F. Ashby 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. **Jan** T.J. Rosier 5(a); 27(Mon), Prayer Meeting 4(a, see advt), 7, 21, P. Woodhams 14. **Feb** Reading Services 2; A. Chapman 9; T.J. Rosier 23(a); 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. **Jan** F.A. Ince 5; 26; 29, Prayer Meeting 1, T.J. Rosier 6(Mon, 6.30), A. Chapman 15, T.J. Pocock 23(Thu). **Feb** F.A. Ince 9(e); Reading Service 9(m); B.E. Izzard 16; Prayer Meeting 5, G.D. Buss 11(Tue), B.R. Sayers 19.

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 5(a); G.D. Buss 12(a); T.J. Pocock 3(Fri, 6.30), B.R. Sayers 15(Wed, 6.30). **Feb** H. Mercer 9(m & a); T.J. Pocock 13(Thu, 6.30), G.D. Buss 18(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 12; New Year Service, 1(e, see advt). **Feb** Special Service, 13(e, see advt Feb G.S.).

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), 8(Wed), 15(Wed), 22(Wed), 29(Wed). **Feb** Prayer Meeting 5(Wed), 12(Wed), 19(Wed), T.J. Rosier 26(Wed).

South Chard (Bethel), School Lane, Nr. Chard, Somerset, TA20 2PR – Lord's Day 10.45 & 6.00; Prayer Meeting Weds. 7.15 or as announced. **Jan** J.C. Woodhouse during month except for 19. **Feb** J.C. Woodhouse during month except for 2, 23. H. Mercer 23.

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 16, 26(m). Prayer Meeting 1, 29, G.D. Buss 16(Thu). **Feb** T.J. Pocock during month. P. Meeting 12, 26.

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 4(m, see advt). **Feb** J.B. Hart 2.

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 12(a). **Feb** A. Chapman 23(m & a).

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 7, 21, B.E. Izzard 28. **Feb** Richard Field 9; F.A. Ince 23; Prayer Meeting 4, 18.

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 12(a), 15. R.G. Wells 12(a); J.B. Hart 15, Prayer Meeting 29. **Feb** P.J. Cottingham during month except for 9(a). Prayer Meeting 26.

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 5; 8, 12; 15, 19; 26; 29, Prayer Meeting 1(m, see advt), Robert Field 22. **Feb** G.E. Hadley 2; 5, 16; 19, 23; P.B. Pont 11(Tue), A. Chapman 26.

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 12; 14, Prayer Meeting 7, 21, T.J. Pocock 28. **Feb** T.J. Pocock 2(e); 25, Prayer Meeting 4, 11.

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 5; 7, G.W. Hyde 12; B.A. Ramsbottom 26; T.J. Rosier 3, Prayer Meeting 6, G.E. Hadley 14, T.J. Pocock 21, Jabez Rutt 28. **Feb** R.W. Woodhams 9; F.A. Ince 16; Prayer Meeting 3, A. Chapman 7, J.E. Pack 11, J.L. Rosier 25.

Swindon (Rehoboth), Prospect Hill, Wilts. SN1 3JW – Lord's Day 10.30 & 6.00; Thurs. 7.00; Prayer Meeting 7.00 as announced. **Jan** A. Chapman 12; H. Mercer 19; B.R. Sayers 26; 2, 16, Prayer Meeting 9, G.D. Buss 23, 30. **Feb** F.A. Ince 2; J.B. Hart 9; G.D. Buss 23; 6, 20, Prayer Meeting 13, T.J. Pocock 27.

Tenterden (Jireh), Ashford Road, Bores Isle, St. Michaels, Kent TN30 6DE – Lord's Day 10.45 & 2.00: Prayer Meeting 10.00 & 1.15; Weds. 7.00; Prayer Meeting as ann'ced. **Jan** G.W. Hyde during month and 1(a, see advt) except for 12. B.P. Mercer 1(a & e, see advt), Prayer Meeting 6(Mon). **Feb** G.W. Hyde during month. Prayer Meeting 10(Mon), 17(Mon).

Thurlstone (Providence), Ingbirchworth Road, Nr. Penistone, S.Yorks. – Lord's Day 10.30 & 2.30; Weds. 2.30. **Jan** J.R. Ince 12(a); 26(a). **Feb** N.H. Roe 2(a); J.R. Ince 23(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 5(e); Jabez Rutt 12; Prayer Meeting 2, 9, G.D. Buss 14, 28, B.R. Sayers 23. **Feb** H. Mercer 2(e); Prayer Meeting 6, 13, B.R. Sayers 20, G.D. Buss 25.

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 26. **Feb** S.S. Anniversary Service, 19(e, see advt Feb G.S.), No Service 20.

Uckfield, Foresters Hall, Harcourt Road, East Sussex. TN22 5DS – Lord's Day 6.30; Prayer Mtg. 1st Fri. 7.00. **Jan** P.J. Cottingham 5; No Service 12; 19; R.K. Wheatley 26; Prayer Meeting 3. **Feb** P.J. Cottingham 2; No Service 16; Prayer Meeting 7.

Uffington, Chapel Lane, Nr. Faringdon, Oxon. SN7 7RY – Lord's Day 10.30 & 6.00; Weds. 7.00. **Jan** H. Mercer 5; 8, B.R. Sayers 12; 22, 29, A. Chapman 19; T.J. Pocock 26; 13(Mon). **Feb** B.R. Sayers 2(e); 9; 23(e); 18(Tue), H. Mercer 16; 26, Prayer Meeting 5, T.J. Pocock 10(Mon).

West Row (Barn Chapel), The Green, Nr. Mildenhall, Suffolk. IP28 8QH – Lord's Day 10.30 & 2.30; Tues or Wed 7.00 Preaching. P.Mtg as announced. **Jan** Prayer Meeting 3(Fri), B.E. Izzard 21(Tue), P.B. Pont 28(Tue). **Feb** G.E. Hadley 9(a); 4(Tue), Richard Field 11(Tue), Chapel Anniversary Service, 18(e, see advt Feb G.S.).

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, 4 January. morn. 10.00.

BRABOURNE LEES, "Zion" – New Year Service, Thursday, 9 January. Mr. Joseph Rutt, eve. 7.00. Collection for the Cause.

CLIFTON – New Year Service, Thursday, 2 January. Mr. G.D. Buss, eve. 7.00. Collection for the Cause.

CROYDON, "Providence" – United Prayer Meeting for Church and Nation, Monday, 20 January. eve. 7.15.

CROYDON (Tamworth Road) – New Year Service, Thursday, 30 January. eve. 7.00. Collection for the Trinitarian Bible Society.

HASTINGS (ST. LEONARDS), "Ebenezer" – New Year Service, Friday, 3 January. Mr. Jabez Rutt, eve. 7.15.

HAYNES, "Ebenezer" – New Year Service, Wednesday, 8 January. Mr. G.D. Buss, eve. 7.00. Collection for the Bethesda Fund.

HEATHFIELD, "Ebenezer" – New Year Prayer Meeting, Thursday, 2 January. eve. 7.00.

HEATHFIELD, "Ebenezer" – New Year Services, Wednesday, 8 January. Mr. J.L. Rosier, aft. 3.30; eve. 6.30. Tea provided.

LUTON, "Bethel" – New Year Service, Thursday, 2 January. Mr. T.J. Rosier, eve. 7.30.

OAKINGTON – New Year Services, Wednesday, 15 January. Mr. P.J. Cottingham, aft. 3.30; eve. 6.30. Tea provided. Collection for Chapel Funds.

RICHMOND, "Ebenezer" – New Year Service, Friday, 10 January. Mr. P. Woodhams, eve. 7.00. Collection for the Cause.

SCAYNES HILL – New Year Prayer Meeting, Saturday, 4 January. aft. 2.30. Address by Mr. T.J. Rosier.

SOUTHAMPTON, "Bethesda" – Special Prayer Meeting, Saturday, 4 January. morn. 11.00.

Wednesday 1 January

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. ***Croydon Council advise that free on-street parking is available on New Year's Day.***
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.
ROTHERFIELD, "Providence" – New Year Prayer Meeting, Wednesday, 1 January. morn. 10.30. Collection for the Roundwood Trust.
SHOREHAM-BY-SEA, "Providence" – New Year Service, Wednesday, 1 January. Mr. H. Sant, eve. 6.00. Collection for the Bethesda Fund.
SIBLE HEDINGHAM, "Rehoboth" – Special 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.

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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.
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SUSAN COOPER passed away peacefully on Thursday 14 November. The family wish to thank all friends for their messages of sympathy and their prayers during this sad time. "Underneath are the everlasting arms" Deuteronomy 33 v. 27.

MAURICE JOHN KINDERMAN passed away peacefully on 31 October 2013. Ruth and family wish to thank their many friends, particularly Mr. Roe and all those at Birkenhead and Ossett Chapels for their continued support during his long illness, especially in the last few weeks. They would like to thank all who have sent them letters and cards of condolence. They believe he is now "with Christ; which is far better".

HOLIDAY ACCOMMODATION

(Cost of insertion: not exceeding 4 lines £7.00)

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

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**

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; £20; £20; £20; £20; £30; £30; £40; £50; £50; £50; £50; £50; £60; £60; N077 £10; N080B £100; N082 £40; N085 £9,750; In memory of Mr. Thomas Hanks N078 £420.

Chapel Receipts:

Leatherhead, Mount Zion	N076	£218.00
Irthlingborough, Providence	N080	£545.00
Horsham, Hope	N081	£42.50
		£805.50

Legacy: Elizabeth J. Mee - £37,500.00

Total during November 2013: £49,240.50

Gospel Standard Bethesda Fund

BETHESDA HOMES

At the time of placing this advertisement there are vacancies for residents in the Bethesda Homes at **Harpenden** (4 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

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. 2143

Vol. CLXXX

FEBRUARY
2014

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EDITOR:

Mr. B.A. Ramsbottom, 169 Tennyson Road, Luton. LU1 3RP.

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Telephone 01582 762717. Email: ddjchristian@btinternet.com
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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.
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Mr. G. Clements, Westeinde 57, 2969 BM, Oud-Alblas, The Netherlands.
Tel: +31 (0) 184 691091.

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LIST OF CHAPELS AND MINISTERIAL SUPPLY

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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.

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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.

Acknowledgement of Donations. Received with sincere thanks: Allington, Ampthill, Ashwell, Biggleswade, Canterbury, Clifton, Croydon (Tamworth Road), Guildford, Haywards Heath, Irthlingborough, Matfield, AWC, JEP, GS.
Total for period 8 December to 7 January 2014: £456.52.

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, 27 February. eve. 7.00. Address by Mr. T.J. Rosier.
EASTBOURNE (Grove Road) – Special Prayer Meeting for the Nation and Churches, Friday, 7 February. eve. 7.15.
LAKENHEATH – Sunday School Anniversary Services, Saturday, 15 February. aft. 2.30; eve. 5.30. Tea provided. Collection for Sunday School Funds.
NORTHAMPTON, "Providence" – Anniversary Service, Saturday, 1 March. Mr. G.D. Buss, aft. 3.00. Tea provided. Collection for the Savannah Education Trust.
SHOREHAM-BY-SEA, "Providence" – Special Service, Thursday, 13 February. eve. 7.00. Collection for the Trinitarian Bible Society.
TUNBRIDGE WELLS, "Hanover" – Sunday School Anniversary Service, Wednesday, 19 February. eve. 6.00. Tea at 4.30. Collection for Sunday School Funds.
WEST ROW, "Barn Chapel" – Chapel Anniversary Service, Tuesday, 18 February. eve. 7.00.

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 1301 £500; 1302 £60: 1303 £20; 1304 £450; 1305 £70.

Chapel Donations: Hanover, Tunbridge Wells £50; Rehoboth, Bromley £20; Lakenheath £200; Leatherhead £40; Bethesda, Southampton £200; Providence, Rotherfield £160.

Collections: Staplehurst £126; Priory Chapel, Maidstone £127.44; Swavesey £801; Zoar, The Dicker £310; Mount Zion, Bournemouth £50; Blunsdon Hill £225; Southill £285; Hope, Stotfold £205; Bethel, Luton £1,138.25; Uffington £1,451; Rehoboth, Sible Hedingham £80; Jireh, Tenterden £135.50; Old Baptist Chapel, Chippenham £622.80; Ebenezer, Richmond £275; Ebenezer, Matfield £432; Ebenezer. Heathfield £224.50: Providence, Irthlingborough £230.

Total for the year ending 31 December 2013: £8,488.49

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 2013, a large number of donations from chapels and our magazine subscribers totalling £6,192.98.

Collections: Providence, Irthlingborough £115; Hope, Stotfold £98.

Total for year ending 31 December 2013: £6,405.98

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

JOHN and MARY STEVENS In addition to their new address: 8 Percy Road, Guildford, Surrey. GU2 9PA they have a new telephone number – 01483 577357.

FREE GRACE EVANGELISTIC ASSOCIATION - An Open Meeting will be held (D.V.) on the work of FGEA in Africa and India on Saturday 8 February from 2.30 p.m. to 4.00 p.m. at Hedge End S.B. Chapel (Schoolroom), Upper Northam Road, Hedge End, Southampton, SO30 4EB. Light refreshments provided after the meeting.

WILLIAM HICKMAN Rosemary and family wish to give thanks to the Lord for strength given during William's illness. Also, thanks are given to friends and relatives for their messages of support following the sad loss of a loving husband, grandfather and great-grandfather. "Asleep in Jesus".

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.

TO LET. Chapel House, Lewes Road, BLACKBOYS will shortly become vacant. 3 Bedrooms. 2 reception rooms. Off road parking. Contact: Mr. J.L. Rosier telephone – 01435 866607 or 07983 511100. email - johnlenardrosier@aol.com

MR. PETER CORNWELL - Mr. Peter Cornwell would like to thank all friends who have very kindly communicated with him; he is unable to reply to them all.

HOLIDAY ACCOMMODATION
(Cost of insertion: not exceeding 4 lines £7.00)

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.

TRINITARIAN BIBLE SOCIETY
Bedfordshire, Hertfordshire & District Auxiliary

The Annual Meeting of the Auxiliary
will be held, God willing, on
Friday, 21 February at 7.15 p.m. at
Clifton Strict Baptist Chapel
Chairman: Mr. B.A. Ramsbottom
All friends of the Society are most welcome
Light refreshments will be served after the Meeting.
Book table of the Society's Publications.

Collection for the Auxillary

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, donations and chapel collections relating to the general work of the Trust should be sent to the Secretary: **Mr. D.J. Playfoot, Cavepits House, Marle Place Road, Brenchley, Tonbridge, Kent TN12 7HS. Tel: 01892 722184. Email: gstrust@playfoot.net.**

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 2BZ. Tel: 01582 765448. Email: gstrust@btconnect.com. Website: www.gospelstandard.org.uk.**

Charities "excepted" from charity registration

Gospel Standard churches remain excepted from any requirement to register with the Charity Commission unless the annual income exceeds £100,000. According to an update on the Charity Commission website 28 November 2013 this exception currently runs to March 2014. The Government has indicated that it believes that now is not the right time to end this exception and the Charity Commission is exploring with the Office for Civil Society how the exception might be extended.

Registered places of worship (under the Places of Worship Registration Act 1855) remain excepted. This exception applies only to buildings and not to any funds.

Guidance is available on the following website page:
http://www.charitycommission.gov.uk/start-up-a-charity/registering-your-charity/when-to-register/

Gospel Standard Trust Publications

WHEN GOD WORKS

The Early Life of Thomas Bradbury and the Fruit of his Ministry at Haydock

For many years Haydock in Lancashire was dominated by the coal-mining industry. In 1859 some of the mine owners applied for a missionary to work among the colliers. Thomas Bradbury was chosen, a man with no formal theological training, but deeply taught of God. This book gives an account of his early life and the blessing of God upon his ministry at Haydock, and accounts of some of those who profited under him, previously published as *Strangers and Pilgrims*. Among them was James Turton, whose autobiographical account, *Turton's Pillar*, is included in this book. At the end are some examples of Mr. Bradbury's letters and sermons.

320 pages Hardback £9.50 + £2.60 Postage

Now available to download as an eBook from
***www.christianbookshopossett.co.uk* - £6.00**

WHAT IS IT THAT SAVES A SOUL?

By J.C. Philpot

This booklet was not a sermon, but was originally written by Mr. Philpot at the request of the publisher as an appendix to another work. It was subsequently republished as a separate work, and has been made available again in response to requests.

27 pages Booklet £2.00 + £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

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**

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: 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. Rachel Honeysett**. 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.

CHRISTIAN VALUES IN EDUCATION

MIDLAND REGIONAL MEETING

Saturday 8 February 2014 G.W.
At 3.00 p.m. in
Jireh Chapel Schoolroom, Attleborough Road,
Nuneaton. CV11 4JN
A Presentation entitled

Handling the Euthanasia debate at School, University and Work

Separate activity for younger children

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

THE NAZARENE'S SONGS

By William Gadsby

Gadsby's has been well-known and loved as the hymnbook of the Gospel Standard Particular Baptists for over 175 years. Less well-known is the fact that William Gadsby abridged many of his own hymns to provide space in the *Hymnbook* for other hymnwriters, and about 100 of his hymns were not included at all. In 1824 he published *The Nazarene's Songs,* which comprised, unabridged, virtually all the hymns he had composed. In the present publication are added the few other hymns composed by him which do not appear in the *Songs*.

320 pages Hardback £15.00 + £2.20 postage

OLNEY HYMNS

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.

168 pages Hardback £9.00 + £2.20 postage

MERCIES OF A COVENANT GOD

The Autobiography of John Warburton

Here is a beautifully produced edition of this well-known and loved book. John Warburton was a poor weaver who was raised up by God to be a Gospel Minister, initially in Rochdale, then for 42 years at Zion Chapel, Trowbridge. He recounts with great honesty and sincerity his sorrows, afflictions, temptations and remarkable deliverances, in a day very different to our own, when he had to rely wholly on the provision of a wonder-working God, even for the bare necessities of life.

256 pages Hardback £12.50 + £2.20 postage

SUKEY HARLEY

by Jane Gilpin

This Christian classic has been reproduced in an attractive format. Known to modern readers through the book "More than Notion", Sukey was a wild, frolicsome character affected by the sober, gracious witness of two of her neighbours. Brought to know the Lord Jesus for herself, her simple, transparently honest testimony has been appreciated by many of the Lord's people since it was first published 150 years ago.

80 pages Hardback £5.95 + £1.40 postage

Available from: ***Gospel Standard Trust Publications***
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Tel: 01582 765448 Fax: 01582 469148 www.gospelstandard.org.uk

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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:

Gospel Standard: 1997, £11.00; 1998, £11.00; 2002, £13.00; 2003, £13.00; 2004, £13.00; 2005, £13.00; 2006, £13.00; 2007, £13.00; 2008, £13.00; 2009, £13.00, 2010, £13.00, 2011, £13.00; 2012 £13.00.

Friendly Companion: 1992**,** £5.00; 1995, £5.00; 1998, £7.00; 2002, £9.00; 2003, £10.00; 2004, £10.00; 2005, £10.00; 2007, £10.00; 2008, £10.00, 2009, £11.00, 2010, £11.00; 2011, £11.00; 2012, £11.00.

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Tel: 01582 765448 Fax: 01582 469148 www.gospelstandard.org.uk

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

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

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THE GOSPEL STANDARD

Founded 1835

No. 2144

Vol. CLXXX

MARCH
2014

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UNITED KINGDOM

Mr. D.J. Christian, 5 Roundwood Gardens, Harpenden, Herts. AL5 3AJ
Telephone 01582 762717. Email: ddjchristian@btinternet.com

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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.

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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, 4 April 2014, at 9.30 a.m.

AMENDMENTS TO LIST OF MINISTERS, CHAPELS AND SERVICES

Allington (Bethel): Will friends please note that, the correspondent of this Chapel has a new address; 42 Hopgood Close, Devizes, Wilts. SN10 2UG. Telephone 01380 721897.

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; Week Eve 7.00 as announced. **Mar** J.F. Burrows 2; 9; G.D. Buss 23(a); T.J. Rosier 30(a). **Apr** G.D. Buss 13(a); 20(a); 27(a); T.J. Pocock 21(a, see advt Apr G.S.).

Ampthill (Zoar), Oliver Street, Beds. MK45 2SA – Lord's Day 2.30. **Mar** R.K. Wheatley 16. **Apr** P.J. Cottingham 27.

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 9; 23(a); J.R. Ince 16; Prayer Meeting 4, G.E. Hadley 11, A. Chapman 25. **Apr** A. Chapman 6; Prayer Meeting 1, G.E. Hadley 15, J.F. Ashby 23(a & e, see advt Apr G.S.), J.E. Pack 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. **Mar** Robert Field 23; Prayer Meeting 5(Wed), 28(Fri), G.D. Buss 14(Fri). **Apr** A. Chapman 20; Prayer Meeting 9(Wed), 25(Fri), B.R. Sayers 18(Fri, a, 3.00).

Barton-le-Clay (Hope), Rear 7, Hexton Road, Beds. – Lord's Day 10.30 & 6.00; Thurs. 7.00. **Mar** B.E. Izzard 16(e); 23(e); 30(e); T.J. Pocock 6, J.E. Pack 27. **Apr** B.E. Izzard 6(e); 13(e); 27(e); T.J. Pocock 10.

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 except for 9, 12. Prayer Meeting 5, 26. **Apr** R.G. Wells during month and 18(m, see advt Apr G.S.) except for 2. Robert Field 2, Prayer Meeting 9, 23.

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 2(e, 6.15); 26(Wed), 4(Tue), H. Mercer 9(e, 6.15); F.A. Ince 23; Prayer Meeting 1, T.J. Rosier 13(Thu), P.B. Pont 18(Tue). **Apr** B.E. Izzard 20(e, 6.15); 23(Wed), F.A. Ince 27; Prayer Meeting 5, J.E. Pack 8(Tue), Chapel Anniversary Service, 18(e, see advt Apr G.S.).

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 2; 5, 12, 16; 19, 26, F.A. Ince 30; Prayer Meeting 3(Mon). **Apr** N.H. Roe 13; 2, 9, 18(Fri), 23, 27; 30, Prayer Meeting 7(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. **Mar** J.L. Rosier 2; 5, 9; 16; 19, 30; Richard Field 23; No Prayer Meeting 11(Tue). **Apr** J.L. Rosier 6; 2, 13; 18(m & a, see advt Apr G.S.), 20; 30, Prayer Meeting 27(m); T.J. Pocock 27(a); No Service 16.

Blunsdon Hill, Nr. Swindon, Wiltshire. SN26 8BY – Lord's Day 10.00 & 2.30; Tues. 7.00 Preaching or Prayer Mtg. **Mar** B.R. Sayers 2(a); 16; 23; 30; B.A. Ramsbottom 9 (10.30 & 2.30); Prayer Meeting 4, 18, H. Mercer 11, G.D. Buss 25. **Apr** B.R. Sayers 6(a); 20(a); 27; H. Mercer 13(a); 18(m, see advt Apr G.S.), 8, 29, Prayer Meeting 1, 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. **Mar** R.K. Wheatley 7, P.J. Cottingham 21, Prayer Meeting 28. **Apr** B.P. Mercer 18, Prayer Meeting 25.

Bournemouth (Mount Zion), Wallisdown Heights Day Centre, 121 Canford Avenue. BH11 8SH – Lord's Day 10.30 & 1.30 (Sep-May): 10.30 & 2.00 (Jun-Aug) ; 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. as annc'd. **Mar** R.K. Wheatley 23(a); J.F. Ashby 11, P.J. Cottingham 25. **Apr** R.K. Wheatley 27(a); J.B. Hart 18(a & e, see advt Apr 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. **Mar** Reading Services 2; A. Chapman 9; J.L. Rosier 6(Thu), T.J. Pocock 14(Fri). **Apr** R.K. Wheatley 20; J.E. Pack 27; Prayer Meeting 2, G.W. Hyde 15(Tue), P.B. Pont 18(a & e, see advt Apr G.S.), Robert Field 23.

Brighton (Galeed), 80 Gloucester Road (Nr. Station), Sussex, BN1 4AP – Lord's Day 10.45 & 6.30:Prayer Meeting 10.00; Weds. & Fri. 7.00 Preaching or Prayer Meeting **Mar** Robert Field 2(e); 9(e); 30(e); G.D. Buss 16; P.J. Cottingham 23(e); Jabez Rutt 5, P.B. Pont 14(Fri), B.P. Mercer 21(Fri), G.W. Hyde 28(Fri). **Apr** P.J. Cottingham 6(e); Robert Field 13(e); 20(e); T.J. Pocock 27; J.F. Ashby 9, Special Service, 18(m, see advt Apr G.S.).

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.). **Apr** Joseph Rutt 16.

Broughton Gifford, The Common, Melksham, Wiltshire. SN12 8LY – Lord's Day 2.30; Week Eve. 7.00 as ann'cd. **Apr** Anniversary Service, 18(see advt Apr G.S.).

Canterbury (Zoar), Burgate Lane, (Nr. Bus Station), Kent – Lord's Day 6.30; Thurs. 7.00 as announced. **Mar** G.W. Hyde 2; 6, 9; 16. **Apr** G.W. Hyde 6; 20; 27; P.J. Cottingham 13; T.J. Rosier 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. **Mar** Richard Field 16; 20. **Apr** T.J. Rosier 21(a & e, see advt Apr G.S.).

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 2; 9; 12, 23; 26, 30(e); R.W. Woodhams 16; Reading Service 30(m); Prayer Meeting 5, 19, J.L. Rosier 31(e, see advt). **Apr** G.D. Buss 6; 13; 20; 23, 27; Prayer Meeting 2, 16, 30.

Clifton, Broad Street, Nr. Shefford, Beds. SG17 5RJ – Lord's Day 10.45 & 6.00; Thurs. 7.00; Prayer Mtg. as announced. **Mar** P.J. Cottingham 16(e); G.E. Hadley 23(e); Richard Field 13, P.B. Pont 27. **Apr** G.E. Hadley 13(e); R.K. Wheatley 20(e); P.B. Pont 3, T.J. Pocock 17.

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 11(Tue), Service 18(e, see advt). **Apr** T.J. Pocock 1(Tue), G.D. Buss 22(Tue), Chapel Anniversary Service, 26(a, see advt Apr G.S.).

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 10, 24, Pastor's Anniversary Service, 15(a, see advt). **Apr** Prayer Meeting 7, 23(Wed), Service 18(Fri, 7.00), Special Services, 18(a & e, see advt Apr G.S.).

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 13, 16. R.W. Woodhams 13. **Apr** R.K. Wheatley during month except for 20. D.E. Cornford 20; No Service 10, G.D. Buss 24(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 5, 19, Pastor's Anniversary Service, 8(a, see advt). **Apr** Prayer Meeting 2, 16, 30.

Croydon, Tamworth Road, Surrey. CR0 1XW – Lord's Day 10.30 & 6.30; Preaching or Prayer Mtg. Thurs. 7.15. **Mar** Prayer Meeting 6, 6, 20. **Apr** Prayer Meeting 3(e, see advt Apr G.S.), No Service 17, Special Services, 18(a & e, see advt Apr 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. **Mar** Robert Field during month except for 20, 23. D.E. Cornford 23; J.F. Ashby 20. **Apr** Robert Field during month and 18(m, see advt Apr G.S.) except for 27. Richard Field 27; No Service 17.

East Peckham (Providence), 13 The Freehold, Nr. Tonbridge, Kent TN12 5AA – Lord's Day 10.30 & 2.00; Thurs. 7.00; Prayer Mtg. Thurs. 7.00 as annc'd. **Mar** J.F. Ashby during month except for 20. Prayer Meeting 6, Jabez Rutt 13(a & e, see advt), G.W. Hyde 20. **Apr** J.F. Ashby during month and 18(e, see advt Apr G.S.). Prayer Meeting 3.

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. **Mar** B.P. Mercer during month except for 9. S. Mercer 9. **Apr** B.P. Mercer during month. R.W. Woodhams 16(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 16. T.J. Pocock 16; No Service 27, G.D. Buss 29(a & e, see advt). **Apr** B.E. Izzard during month except for 10, 17. H. Mercer 17.

Gravesend (Providence), Milton Road, Opposite Park Place Flats, Kent, DA12 2PF – Lord's Day 11.00 & 3.00(6.30 if eve.). **Mar** A. Chapman 2(m & a, 2.45); R.K. Wheatley 30(a, 2.30). **Apr** T.J. Rosier 13(a); 20(a); J.B. Hart 27; Anniversary Services, 18(a & e, see advt Apr G.S.).

Great Yeldham (Hope), Toppesfield Road, Halstead, Essex. CO9 4HD – Lord's Day 10.30 & 2.15(6.30 if eve.). **Mar** A. Chapman 9(e); G.E. Hadley 16(e); 27(e, see advt). **Apr** F.A. 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. **Mar** H. Mercer 16; 27, B.R. Sayers 6, T.J. Pocock 20. **Apr** Richard Field 6; G.D. Buss 3, B.R. Sayers 10, G.E. Hadley 21(a & e, see advt Apr G.S.).

Guildford (Bethel), The Bars (off Haydon Place), Surrey GU1 4LP – Lord's Day 11.00 & 6.00; P.Mtg. 10.00; Weds. 7.00;Preaching or monthly PM. **Mar** Prayer Meeting 19. **Apr** Prayer Meeting 16, Chapel Anniversary Services, 18(m & a, see advt Apr 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. **Mar** R.J. Bradstock during month except for 5, 9, 12, 16, 19, 23(a), 30. Richard Field 9; T.J. Rosier 23(a); 5, R.W. Woodhams 12. **Apr** R.J. Bradstock during month except for 2, 9, 13, 16, 23, 27, 30. R.W. Woodhams 27; Richard Field 2, T.J. Rosier 9, 23, B.E. Izzard 30.

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; Prayer Mtg. 7.15 as announced. **Mar** Richard Field 30; 12, Joseph Rutt 26. **Apr** J.B. Hart 20(e); Richard Field 16, Jabez Rutt 30.

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 5. **Apr** Robert Field 9, Special Service, 12(e, see advt Apr G.S.), G.E. Hadley 16, J.E. Pack 23.

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 13, Prayer Meeting 28(Fri). **Apr** P. Woodhams 24, 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. **Mar** D.E. Cornford 2; 9; 27, A. Chapman 30(a); Prayer Meeting 6, P.B. Pont 13, R.W. Woodhams 20. **Apr** D.E. Cornford 6; Prayer Meeting 3, J.L. Rosier 10, P. Woodhams 18(e, see advt Apr G.S.), J.B. Hart 24.

Horam (Ebenezer), Gun Lane, Pick Hill, East Sussex. TN21 0JP – Lord's Day 6.30; Alt. Weds. 7.00. **Mar** J.L. Rosier 2; 9; 12, 16; 26, 30; Richard Field 23. **Apr** J.L. Rosier 6; 9, 13; 20; 23, J.B. Hart 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. **Mar** J.E. Pack 2; 16; 23; 30; H. Mercer 9(m & a, 2.30); Prayer Meeting 6, 13, 20, G.D. Buss 27. **Apr** J.E. Pack 6; 13; 20; Prayer Meeting 3, 10, 17, 24, B.A. Ramsbottom 18(e, see advt Apr G.S.).

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 as announced & 2.15 or 2.30 as announced. **Mar** Reading Service 16(2.15); 30(2.15). **Apr** Reading Service 13(2.15).

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 11. **Apr** T.J. Rosier 18(a & e, see advt Apr G.S.), Richard Field 24.

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. No Service 13. **Apr** Jabez Rutt during month and 18(m, see advt Apr G.S.) except for 10, 13. Joseph Rutt 13; B.P. Mercer 10, No Service 17, 24, No Prayer Meeting 22(Tue), 29(Tue).

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 9. T.J. Rosier 9; Prayer Meeting 12, 26. **Apr** P. Woodhams during month. Prayer Meeting 9, 23, B.A. Ramsbottom 21(a & e, see advt Apr 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. **Mar** N.H. Roe 30(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. or Mon. 7.15. **Mar** F.A. Ince 2; Prayer Meeting 10(Mon), G.D. Buss 24(Mon). **Apr** G.E. Hadley 3, Prayer Meeting 14(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. **Mar** T.J. Rosier 21. **Apr** J.E. Pack 1(Tue), 21(e, see advt Apr 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. **Mar** B.A. Ramsbottom during month except for 9, 23. J.E. Pack 9; J.L. Rosier 23. **Apr** B.A. Ramsbottom during month. No Prayer Meeting 28(Mon).

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 2; F.A. Ince 9(e); R.K. Wheatley 16; T.J. Pocock 30(e); P.B. Pont 4, G.D. Buss 11, B.R. Sayers 18, Prayer Meeting 21(Fri), Jabez Rutt 25. **Apr** P.J. Cottingham 27; 22, T.J. Rosier 2(Wed), R.K. Wheatley 8, Special Service, 18(e, see advt Apr G.S.), Prayer Meeting 25(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 9, 30. B.P. Mercer 9; A. Chapman 30. **Apr** T.J. Rosier during month except for 8, 15, 27. P. Woodhams 8.

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 23; A. Chapman 20(Thu). **Apr** T.J. Pocock 3(Thu), T.J. Rosier 8(Tue), B.E. Izzard 17(Thu), J.R. Ince 29(Tue).

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 except for 9, 11, 16, 18. R.G. Wells 11, G.W. Hyde 18. **Apr** Joseph Rutt during month and 18(m, see advt Apr G.S.) except for 13. Jabez Rutt 13; G.D. Buss 29(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 11, 25. **Apr** Prayer Meeting 8, 29, R.G. Wells 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. **Mar** R.G. Wells 9; G.E. Hadley 16; P.B. Pont 30; Prayer Meeting 4, A. Chapman 18. **Apr** A. Chapman 13; 21(a & e, see advt Apr G.S.), Richard Field 20; Prayer Meeting 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. **Mar** G.D. Buss 1(a, see advt), J.R. Ince 4(Tue, 7.30), J.E. Pack 26. **Apr** J.R. Ince 1(Tue, 7.30), N.H. Roe 10(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. **Mar** P.B. Pont during month except for 30. Prayer Meeting 12, 26. **Apr** P.B. Pont during month and 15(Tue) except for 27. A. Chapman 27; Prayer Meeting 9, 23, B.E. Izzard 21(e, see advt Apr G.S.).

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 and 2(m & a) except for 12, 16. F.A. Ince 16; Prayer Meeting 5, J.E. Pack 12. **Apr** J.R. Ince during month except for 13. F.A. Ince 13; Prayer Meeting 2, G.E. Hadley 26(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** B.E. Izzard 9; Prayer Meeting 5, A. Chapman 12. **Apr** Special Service, 2(e, see advt Apr G.S.), Prayer Meeting 9, P.B. Pont 16, R.K. Wheatley 21(a & e, see advt Apr G.S.), No Service 23.

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 2, 4, 16. **Apr** N.H. Roe during month except for 1, 13, 27.

Portsmouth (Salem), Shearer Road, off St. Mary's Road, Hants. PO1 5LP – Lord's Day 11.00 & 6.30; Thurs. 7.30. **Mar** Anniversary Service, 15(a, see advt).

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 2; 9; 23; 30; Reading Service 4, 18, H. Mercer 11, B.R. Sayers 25. **Apr** Reading Services 6; 27; T.J. Pocock 13(e); 22, Reading Service 1, 29, B.R. Sayers 8, T.J. Rosier 15.

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 – No Services at present.

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 2; 9; 16; 23; 30; P. Woodhams 7, Reading Service 21, T.J. Pocock 28. **Apr** Reading Services 6; 27; A. Chapman 13(e); T.J. Pocock 20(e); Reading Service 4, 11, 25, Prayer Meeting 18(e, see advt Apr G.S.), G.W. Hyde 29(Tue).

Ripley (Ebenezer), Newark Lane, Surrey GU23 6BS – Lord's Day 10.45 & 2.30 (6.30 if eve.); Thurs. 7.15. **Mar** P.J. Cottingham 6, P. Woodhams 13, Jabez Rutt 19(Wed), R.G. Wells 27. **Apr** Richard Field 13; G.W. Hyde 3, R.G. Wells 10, G.E. Hadley 17, Jabez Rutt 23(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. **Mar** T.J. Rosier 2; Service 16(e, 6.30); R.G. Wells 23; G.W. Hyde 7(e). **Apr** R.K. Wheatley 6; 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. **Mar** R.W. Woodhams 2; P. Woodhams 9; D.E. Cornford 16; B.P. Mercer 23(a); Prayer Meeting 5, 19, 28(e, see advt), R.K. Wheatley 12, T.J. Rosier 26. **Apr** R.W. Woodhams 6; R.K. Wheatley 13(a); J.B. Hart 20; 9, 23, B.P. Mercer 27(a); Prayer Meeting 2, 16, 30.

Rye (Bethel), 13 Military Road, East Sussex. TN31 7NX – Lord's Day 6.30; Tues. 7.00 as announced. **Mar** A. Chapman 2; R.W. Woodhams 9; 23; G.W. Hyde 30. **Apr** R.W. Woodhams 6; G.W. Hyde 13.

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** A. Chapman 23; B.P. Mercer 30(a); J.L. Rosier 4, 25, Prayer Meeting 11, 18. **Apr** Prayer Meeting 1, 15, 22, R.W. Woodhams 8, T.J. Rosier 28(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 23; Prayer Meeting 5, F.A. Ince 12, Robert Field 20(Thu), T.J. Pocock 27(Thu). **Apr** J.B. Hart 6; J.R. Ince 20(e); 22(Tue), Reading Service 20(m); Reading Services 27; Prayer Meeting 2, T.J. Rosier 16(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. **Mar** B.R. Sayers 9(m & a); G.W. Hyde 23; T.J. Rosier 6(Thu), H. Mercer 12(Wed, 6.30), J.E. Pack 19(Wed, 6.30), Robert Field 24(Mon, 6.30). **Apr** H. Mercer 6(m & a); 30(Wed, 6.30), A. Chapman 20(a); B.R. Sayers 9(Wed, 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. **Mar** Reading Service 16(m); 23(m); Robert Field 16(e); A. Chapman 23(e); R.W. Woodhams 30; P. Mtg. 13. **Apr** Reading Service 6(m); Robert Field 6(e); J.B. Hart 13; Special Service, 18(e, see advt Apr G.S.).

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** B.E. Izzard 5(Wed), Prayer Meeting 12(Wed), G.E. Hadley 20(e, see advt), P.B. Pont 24(Mon). **Apr** F.A. Ince 20; P.B. Pont 27; Prayer Meeting 2(Wed), 30(Wed), No Service 9(Wed), T.J. Rosier 14(Mon).

South Chard (Bethel), School Lane, Nr. Chard, Somerset, TA20 2PR – Lord's Day 10.45 & 6.00; Prayer Meeting Weds. 7.15 or as announced. **Mar** J.C. Woodhouse during month except for 9, 30. **Apr** J.C. Woodhouse during month except for 6, 13, 27. J.R. Ince 13; Robert Field 27.

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 except for 16. B.E. Izzard 16; Prayer Meeting 12, 26. **Apr** T.J. Pocock during month and 18(a & e, see advt Apr G.S.) except for 27. Prayer Meeting 2, 16, 30.

Southampton (Bethesda), Southcliff Road, Inner Avenue, Hants. SO14 6FH – Lord's Day 11.00 & 3.00; Prayer Mtg. Weds. 7.15 or as announced.

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** Robert Field 19(Wed). **Apr** A. Chapman 6(e); 27(a); H. Mercer 20(m & a); G.D. Buss 1(6.30), J.E. Pack 15, Richard Field 23(Wed).

Southill, High Street, Nr. Biggleswade, Beds. SG18 9HU – Lord's Day 10.30 & 2.15; Tues. 7.15. **Mar** Prayer Meeting 4, 7(e, see advt), 18, P.B. Pont 11, T.J. Pocock 25. **Apr** Prayer Meeting 1, 15, G.D. Buss 21(a & e, see advt Apr G.S.), F.A. Ince 29.

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 16(a). T.J. Rosier 16(a); Prayer Meeting 26. **Apr** P.J. Cottingham during month except for 27. Prayer Meeting 30.

Stone-in-Oxney, Appledore Road, Nr. Tenterden, Kent – Lord's Day 6.30 as announced (Mar-Oct). **Apr** Anniversary Services, 21(a & e, see advt Apr G.S.).

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** J.B. Hart 2(a); G.E. Hadley 9; 12, 23; 26, 30; P.J. Cottingham 16; B.A. Ramsbottom 19(e, see advt). **Apr** G.E. Hadley 6; 2, 10(Thu), 13; 18(m, see advt Apr G.S.), 20; 27; 30, B.E. Izzard 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. **Mar** T.J. Pocock 2(e); 23(e); 18, Prayer Meeting 4, 25. **Apr** Prayer Meeting 1, 29, T.J. Pocock 8, G.D. Buss 15, 18(m, see advt Apr G.S.).

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 2; Prayer Meeting 23(m, 9.00); 3, Robert Field 4, A. Chapman 14, P.B. Pont 21, B.E. Izzard 25. **Apr** J.L. Rosier 27; B.R. Sayers 2, 29, Prayer Meeting 7, G.E. Hadley 8, J.E. Pack 18(m, see advt Apr G.S.), R.K. Wheatley 22.

Swindon (Rehoboth), Prospect Hill, Wilts. SN1 3JW – Lord's Day 10.30 & 6.00; Thurs. 7.00; Prayer Meeting 7.00 as announced. **Mar** A. Chapman 16; T.J. Rosier 30; G.D. Buss 6, 20, Prayer Meeting 10(Mon). **Apr** B.R. Sayers 6; 3, 13; 17, Prayer Meeting 7(Mon), T.J. Pocock 24.

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 except for 23. Prayer Meeting 3(Mon). **Apr** G.W. Hyde during month and 18(m, see advt Apr G.S.). No Service 9, 23, Prayer Meeting 14(Mon).

Thurlstone (Providence), Ingbirchworth Road, Nr. Penistone, S.Yorks. – Lord's Day 10.30 & 2.30; Weds. 2.30. **Mar** N.H. Roe 9(a); F.A. Ince 16(a); J.R. Ince 23(a). **Apr** F.A. Ince 6; N.H. Roe 20(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. **Mar** H. Mercer 2; G.D. Buss 9(a); 30(m & a); Prayer Meeting 6, 27, T.J. Rosier 20. **Apr** H. Mercer 27; Prayer Meeting 3, 8, 17, B.R. Sayers 23.

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. **Mar** J.L. Rosier 20. **Apr** D.E. Cornford 13; Joseph Rutt 10, P.rayer Meeting 22(Tue).

Uckfield, Foresters Hall, Harcourt Road, East Sussex. TN22 5DS – Lord's Day 6.30; Prayer Mtg. 1st Fri. 7.00. **Mar** R.W. Woodhams 2; P.J. Cottingham 9; 30; No Service 16; Prayer Meeting 7. **Apr** P.J. Cottingham 20; R.W. Woodhams 27; Prayer Meeting 4.

Uffington, Chapel Lane, Nr. Faringdon, Oxon. SN7 7RY – Lord's Day 10.30 & 6.00; Weds. 7.00. **Mar** B.R. Sayers 2; 5, 26, H. Mercer 16(e); 23; 30; T.J. Pocock 10(Mon), G.D. Buss 18(Tue). **Apr** T.J. Pocock 6(e); H. Mercer 13; 16, 23, B.R. Sayers 20; 1(Tue), T.J. Rosier 27; Richard Field 7(Mon).

West Row (Barn Chapel), The Green, Nr. Mildenhall, Suffolk. IP28 8QH – Lord's Day 10.30 & 2.30; Tues or Wed 7.00 Preaching. P.Mtg as announced. **Mar** Prayer Meeting 7(Fri), T.J. Rosier 12(Wed), P.B. Pont 25(Tue). **Apr** Prayer Meeting 4(Fri), Richard Field 22(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 except for 2, 5, 19, 21, 23, 26, 30. J.B. Hart 23; 21(Fri), 26, 30. **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. **Mar** J.B. Hart 9; 7(Fri), 12, 16.

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, 31 March. Mr. J.L. Rosier, eve. 7.00. Collection for the Pastor.

COLNBROOK – Special Service, Tuesday, 18 March. Eve. 7.00. Collection for Sovereign Grace Union.

COPPICE – Pastor's Anniversary Service, Saturday, 15 March. aft. 3.30. Tea provided.

CROYDON, "Providence" – Pastor's and Chapel Anniversary Service, Saturday, 8 March. aft. 3.00.

EAST PECKHAM, "Providence" – Chapel Anniversary Services, Thursday, 13 March. Mr. Jabez Rutt, aft. 3.30; eve. 6.30. Tea provided. Collection for the Bethesda Fund.

FENSTANTON – Chapel Anniversary Services, Saturday, 29 March. Mr. G.D. Buss, aft. 2.45; eve. 5.45. *(N.B. new time)* Tea provided. Collection for the Pastor.

GREAT YELDHAM, "Hope" – Special Service, Thursday, 27 March. Mr. G.E. Hadley, eve. 7.00.

NORTHAMPTON, "Providence" – Anniversary Service, Saturday, 1 March. Mr. G.D. Buss, aft. 3.00. Tea provided. Collection for the Savannah Education Trust.

PORTSMOUTH, "Salem" – Anniversary Service, Saturday, 15 March. Mr. A.T. Pickett, aft. 3.00. Tea provided.

ROTHERFIELD, "Providence" – Special Prayer Meeting, Friday, 28 March. eve. 7.15

SIBLE HEDINGHAM, "Rehoboth" – Special Service, Thursday, 20 March. Mr. G.E. Hadley, eve. 7.00. Collection for the Harpenden Bethesda Home.

SOUTHILL – Special Prayer Meeting, Friday, 7 March. eve. 7.15.

STOTFOLD, "Hope" – Special Service, Wednesday, 19 March. Mr. B.A. Ramsbottom, eve. 7.15. Collection for the Bethesda Fund.

NOTICE FOR FRIENDS IN AUSTRALIA

Mr. J. B. HART

is engaged to preach, if the Lord will, at the following churches in Australia.

Ryde (Ebenezer), New South Wales

Friday	7 March	7.15 p.m.
Lord's Day	9 March	11.00 a.m. and 2.45 p.m.
Wednesday	12 March	7.15 p.m.
Lord's Day	16 March	11.00 a.m. and 2.45 p.m.

Melbourne (Zion), Victoria

Friday	21 March	7.15 p.m.
Lord's Day	23 March	11.00 a.m. and 2.45 p.m.
Wednesday	26 March	7.15 p.m.
Lord's Day	30 March	11.00 a.m. and 2.45 p.m.

(for further details contact Mr. H.J. Flitton: Tel: +61 (0) 3 5274 9118.)

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, 11th April 2014, at 1.45 p.m.

11.00 a.m. – Prayer Meeting, for united confession, supplication and thanksgiving to be conducted by **Mr. B.P. Mercer**

1.45 p.m. – Business Meeting: An address afterwards by **Mr. B.A. Ramsbottom.**

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 Magazine Fund.

Mr. D.J. Christian, Secretary, 5 Roundwood Gardens, Harpenden, Herts. AL5 3AJ
Telephone 01582 762717

GOSPEL STANDARD BETHESDA FUND

Annual General Meeting

NOTICE is hereby given that the
7th Annual General Meeting
will be held, if the Lord will, at
Clifton Chapel, Broad Street, Clifton, Shefford, Beds. SG17 5RJ
on Friday, 11th April 2014 at 1.45 p.m.

CLOTH BOUND VOLUMES OF THE 2013 MAGAZINES

GOSPEL STANDARD inc wrapper	£14.00	+ £3.85 postage
GOSPEL STANDARD w/out wrapper	£15.00	+ £3.85 postage
FRIENDLY COMPANION	£12.00	+ £2.95 postage

There are still a number of volumes of previous years available at the following prices:

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THE *GOSPEL STANDARD* (1835–2012) ON DVD	£37.00 + £1.10 postage
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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

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

ANNA ELSIE GANTLETT, member of the Church at Blunsdon Hill for 67 years, was taken home on 23 January 2014 aged 100 years. "With Christ; which is far better". The family wishes to thank all the relatives and friends for their kind messages of sympathy on the loss of their much loved Mother and Granny. They are especially thankful for the loving care shown by the staff at the Studley Bethesda Home.

DEBORAH ANN PICKLES passed away suddenly but peacefully on 15 January. Mary, Malcolm and family wish to thank the many friends who have kindly sent letters and cards at this time of deep sorrow. Exodus 2 v. 9.

HAROLD JEMPSON and family wish to thank all kind friends for the many expressions of loving, prayful sympathy in their great loss of a dearly loved Wife, Mother and Grandmother. The Lord hath taken her. Job 1 v. 21.

TO LET. Chapel House, Lewes Road, Blackboys will shortly become vacant. 3 Bedrooms. 2 reception rooms. Off road parking. Contact: Mr. J. L. Rosier 01435 866607 or 07983 511100. Email: johnlenardrosier@aol.com

COTTAGE TO LET. South Chard, Somerset. Recently renovated chapel cottage now available for long term rental. Two double bedrooms, lounge, fitted kitchen, utility, ground floor bedroom/study, bathroom, cloaks, double glazed, gas central heating, Gardens. Close proximity to South Chard chapel. Please contact Nick Aston 07757 805278 for further details.

HOLIDAY ACCOMMODATION

(Cost of insertion: not exceeding 4 lines £7.00)

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, sandy beaches. Village amenities. Open all year, short breaks available. Suitable for couples and families. Sleeps 8+ cot. Contact 07767 840379, 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, Mon. – Sat.

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.

ADMISSION OF MINISTER'S NAMES TO THE "*GOSPEL STANDARD*" LIST

The Committee of the Gospel Standard Society would like to remind both Deacons and members of Gospel Standard churches that the Committee would be pleased to receive applications for inclusion in the List of those Ministers whose names do not appear at present and whose ministry is to them in the power and authority of the Holy Spirit, and in accordance with the Gospel Standard Baptist order.

Full details are included on the wrapper of the January Gospel Standard or can be obtained from the Secretary, Mr. D. J. Christian, 5 Roundwood Gardens, Harpenden, AL5 3AJ.

THE GOSPEL STANDARD

Founded 1835

No. 2145

Vol. CLXXX

APRIL 2014

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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	20.00	45.00	48.00	30.00
THE FRIENDLY COMPANION	13.50	36.00	38.00	25.00
PERCEPTION	10.00	22.00	23.00	15.00
ONE G.S. AND ONE F.C.	29.00	60.00	63.00	40.00

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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, 4 April 2014, at 9.30 a.m.

AMENDMENTS TO LIST OF MINISTERS, CHAPELS AND SERVICES

Rye - Bethel: Will friends please note that, if the Lord will, the Service on 20 April will be held at Stone-in-Oxney.

Swindon (Rehoboth): Until further notice the Chapel is out of use. For venue of services please contact the correspondent Mr. Richard Cooke, Telephone 01793 790373.

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, 23 April. Mr. J.F. Ashby, aft. 3.30; eve. 7.00. Tea provided. Collection for the Cause.
COLNBROOK – 306th Chapel Anniversary Service, Saturday, 26 April. aft. 3.00. Tea provided. Collection for Oak Lodge Trust.
CRANBROOK – Chapel Anniversary Services, Thursday, 24 April. Mr. G.D. Buss, aft. 3.30; eve. 6.30. Tea provided. Collection for the Pastor.
CROYDON (Tamworth Road) – Special Prayer Meeting, Thursday, 3 April. eve. 7.15
EASTBOURNE (Grove Road) – 64th Anniversary Services of the Re-opening of the Chapel, Wednesday, 16 April. Mr. R.W. Woodhams, aft. 3.00; eve. 6.00. Tea provided. Collection.
HAYNES, "Ebenezer" – Special Service, Saturday, 12 April. eve. 6.00. Collection for Chapel Funds
HAYWARDS HEATH, "Jireh" – Anniversary Service, Thursday, 1 May. Mr. R.K. Wheatley, eve. 7.00. Collection for the Bethesda Fund.
MATFIELD, "Ebenezer" – Chapel Anniversary Services, Tuesday, 29 April. Mr. G.D. Buss, aft. 3.30; eve. 6.30. Tea provided. Collection for the Gadsby Memorial Fund.
NOTTINGHAM, "Hope" – Chapel Anniversary Service, Saturday, 26 April. Mr. G.E. Hadley, aft. 3.00. Tea provided. Collection for the Pastor.
OAKINGTON – Special Service, Wednesday, 2 April. eve. 7.00. Collection for the Trinitarian Bible Society.

Friday, 18 April

BEXLEY – Special Service, Friday, 18 April. Mr. R.G. Wells, morn. 10.00.
BIGGLESWADE, "Providence" – Chapel Anniversary Service, Friday, 18 April. Mr. D. Oldham, eve. 6.00. Collection for the Bethesda Fund.
BLACKBOYS, "Hope" – Special Services, Friday, 18 April. Mr. J.L. Rosier, morn. 10.30; aft. 2.00. Collection for the Pastor.
BLUNSDON HILL – Special Service, Friday, 18 April. Mr. H. Mercer, morn. 10.00.
BRABOURNE LEES, "Zion" – Special Services, Friday, 18 April. Mr. J.B. Hart, aft. 3.00; eve. 6.00. Tea provided. Collection for the Bethesda Fund.
BRAINTREE, "Salem" – Chapel Anniversary Services, Friday, 18 April. Mr. P.B. Pont, aft. 3.00; eve. 6.15. Tea provided. Collection for the Bethesda Fund (short stay).
BRIGHTON, "Galeed" – Special Service, Friday, 18 April. morn. 10.30.
BROUGHTON GIFFORD – Anniversary Service, Friday, 18 April. Dr. I.A. Sadler, eve. 6.00. Collection for the Cause.
COPPICE – Special Service, Friday, 18 April. Mr. D.J. Field, eve. 7.00. Refreshments provided.
CROYDON (Tamworth Road) – Special Services, Friday, 18 April. aft. 3.30; eve. 6.30. Tea provided. Collection for the Pilgrim Homes.
DICKER, "Zoar" – Special Service, Friday, 18 April. Mr. Robert Field, morn. 10.30.
EAST PECKHAM, "Providence" – Special Service, Friday, 18 April. Mr. J.F. Ashby, eve. 6.30. Collection for the Gospel Standard Society.

GRAVESEND, "Providence" – Anniversary Services, Friday, 18 April. aft. 3.00; eve. 6.00. Tea provided. Collection.
GUILDFORD, "Bethel" – Chapel Anniversary Services, Friday, 18 April. morn. 11.00; aft. 2.00. Collection for the Trinitarian Bible Society.
HEATHFIELD, "Ebenezer" – Special Service, Friday, 18 April. Mr. P. Woodhams, eve. 6.30. Collection for Chapel Funds.
IRTHLINGBOROUGH, "Providence" – Special Service, Friday, 18 April. Mr. B.A. Ramsbottom, eve. 6.15.
LAKENHEATH – Anniversary Services, Friday, 18 April. Mr. T.J. Rosier, aft. 3.00; eve. 6.30. Tea provided. Collection for the Barnabas Fund.
LAMBERHURST – Special Service, Friday, 18 April. Mr. Jabez Rutt, morn. 10.00. Collection for Oak Tree Homes Trust.
LUTON, "Ebenezer" – Special Service, Friday, 18 April. Mr. A.T. Pickett, eve. 6.00. Collection for the Cause.
MATFIELD, "Ebenezer" – Special Service, Friday, 18 April. Mr. Joseph Rutt, morn. 10.30.
RICHMOND, "Ebenezer" – Prayer Meeting, Friday, 18 April. eve. 6.00. Collection for the Cause.
SHOREHAM-BY-SEA, "Providence" – Special Service, Friday, 18 April. eve. 6.00. Collection for Chapel Funds.
SOUTH MORETON – Anniversary Services, Friday, 18 April. Mr. T.J. Pocock, aft. 3.00; eve. 6.00. Tea provided. Collection for the Pastor.
STOTFOLD, "Hope" – Special Service, Friday, 18 April. Mr. G.E. Hadley, morn. 10.00.
STUDLEY, "Little Zoar" – Special Service, Friday, 18 April. Mr. G.D. Buss, morn. 10.30.
SWAVESEY – Special Service, Friday, 18 April. Mr. J.E. Pack, morn. 10.00.
TENTERDEN, "Jireh" – Special Service, Friday, 18 April. Mr. G.W. Hyde, morn. 10.30.

Monday, 21 April

ALLINGTON, "Bethel" – Special Service, Monday, 21 April. Mr. T.J. Pocock, aft. 3.00. Collection for the Cause.
CARSHALTON, "Salem" – Special Services, Monday, 21 April. Mr. T.J. Rosier, aft. 2.30; eve. 6.00. Tea provided. Collection for the Savannah Education Trust.
GROVE – Chapel Anniversary Services, Monday, 21 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, 21 April. Mr. B.A. Ramsbottom, aft. 3.00; eve. 6.00. Tea provided. Collection for the Cause.
LITTLE DOWNHAM FEN – Special Service, Monday, 21 April. Mr. J.E. Pack, eve. 6.00.
MOUNT BURES, "Hope" – Special Services, Monday, 21 April. Mr. A. Chapman, aft. 2.45; eve. 6.00. Tea provided. Collection for the Cause.
NORWICH, "Zoar" – Special Service, Monday, 21 April. Mr. B.E. Izzard, eve. 6.30. Collection for the Cause.
OAKINGTON – Special Services, Monday, 21 April. Mr. R.K. Wheatley, aft. 3.00; eve. 6.00. Tea provided. Collection for Chapel Funds.
SOUTHILL – Special Services, Monday, 21 April. Mr. G.D. Buss, aft. 2.30; eve. 6.00. Tea provided.
STONE-IN-OXNEY – Anniversary Services, Monday, 21 April. Mr. P.S. Hare, aft. 3.00; eve. 6.00. Tea provided.

THE GOSPEL STANDARD TRUST
48th Annual General Meeting

If the Lord will, the Annual General Meeting of the Gospel Standard Trust will be held at Clifton Strict Baptist Chapel, Broad Street, Clifton, Nr. Shefford, Beds., SG17 5RJ on Saturday, 10 May 2014, at 2.30 p.m., after which an address will be given by Mr. T.J. Rosier on "Father, Son and Holy Ghost, One Almighty God of Love." Refreshments will be provided after the meeting. A collection will be taken for The Gospel Standard Baptist Library Fund.

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.
email: richardboyes856@btinternet.com

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.

COTTAGE TO LET. South Chard, Somerset. Recently renovated chapel cottage now available for long term rental. Two double bedrooms, two reception rooms, fitted kitchen, utility, ground floor bedroom/study, bathroom, cloaks, double glazed, gas central heating, Gardens. Close to South Chard chapel. Contact Nick Aston 07757 805278 for further details.

OXFORD - ROOMS TO LET: Two double bedrooms (in empty flat), one with en-suite, access to kitchen facilities, living room etc, one parking space. Regular bus access to Oxford in 10 mins, transport to Uffington Strict Baptist Chapel available. Easy Access to Oxford and Oxford Brookes Universities. Would suit students, post-grads. Available now or next academic year. Contact: 01865 862279, email: philippickles@gmail.com

TO LET. Chapel House, Lewes Road, BLACKBOYS. 3 Bedrooms. 2 reception rooms. Off road parking. Contact: Mr. J.L. Rosier telephone – 01435 866607 or 07983 511100.
email - johnlenardrosier@aol.com

HOLIDAY ACCOMMODATION

(Cost of insertion: not exceeding 4 lines £7.00)

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, sandy beaches. Village amenities. Open all year, short breaks available. Suitable for couples and families. Sleeps 8+ cot. Contact 07767 840379, 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, Mon. – Sat.

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.

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

BETHESDA HOMES

At the time of placing this advertisement there are vacancies for residents in the Bethesda Homes at **Harpenden** (5 single, 1 double) and **Studley** (4 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 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 Home Manager: **Mrs. Rachel Honeysett**. 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

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**

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; £10; £10; £10; £15 £15; £15; £15; £15; £15; £20; £20; £20; £20; £20; £20; £20; £20; £20; £20, £20; £20; £25; £25; £25; £25; £30; £30; £30; £40; £50; £50; £60; £60; £100; £100; £140; P003 £10; P004 £100; P005 £50; P006 £50; P008 £10; P011 £100; P012 £500; P013 £60.

Chapel Receipts:

Shoreham-by-Sea, Providence	P001	£230.00
Reading, Zoar	P002	£100.00
Haynes, Ebenezer	P007	£460.00
South Chard, Bethel	P009	£300.00
		£1,090.00

Total during January and February: £3,325.00

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 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, donations and chapel collections relating to the general work of the Trust should be sent to the Secretary: **Mr. D.J. Playfoot, Cavepits House, Marle Place Road, Brenchley, Tonbridge, Kent TN12 7HS. Tel: 01892 722184. Email: gstrust@playfoot.net.**

All subscriptions from members 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 members 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 2BZ. Tel: 01582 765448. Email: gstrust@btconnect.com. Website: www.gospelstandard.org.uk.**

Membership of the Gospel Standard Trust

Membership is available to members of Gospel Standard churches and to those who, not being church members, regularly attend a Gospel Standard Baptist chapel for divine worship and who subscribe to the Gospel Standard Articles of Faith. The committee would very much welcome further applications for membership especially from amongst the younger generation and also from those who attend chapels which have benefitted from the Trust. Further, the committee would encourage membership by both husband and wife where one only is currently a member. We have had cases where a member of the Trust has died and the surviving spouse is not a Trust member. It would be an encouragement to the committee for the survivor to become a member of the Trust and Mr. Bailey would be very pleased to hear from such.

Gospel Standard Bethesda Fund

Bethesda maintains residential care homes and flatlets for elderly people from Gospel Standard Chapels

REGISTERED HOME MANAGER REQUIRED FOR THE HARPENDEN HOME

Applications are invited for this full time position. Although demanding, this post enjoys 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 General Manager and home's staff, the successful applicant 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.
- Either currently holding a QCF Level 5 in Leadership in Health and Social Care (or the equivalent), or be able to demonstrate the ability to achieve this qualification within twelve - eighteen months of appointment.
- A background in the care industry.

The closing date for applications is 30 April 2014.

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 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, 11th April 2014, at 1.45 p.m.

11.00 a.m. – Prayer Meeting, for united confession, supplication and thanksgiving to be conducted by **Mr. B.P. Mercer**

1.45 p.m. – Business Meeting: An address afterwards by **Mr. B.A. Ramsbottom. (Subject – The value of Gadsby's hymnbook over 200 years)**

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 Magazine Fund.

Mr. D.J. Christian, Secretary, 5 Roundwood Gardens, Harpenden, Herts. AL5 3AJ
Telephone 01582 762717

GOSPEL STANDARD BETHESDA FUND

Annual General Meeting

NOTICE is hereby given that the
7th Annual General Meeting
will be held, if the Lord will, at
Clifton Chapel, Broad Street, Clifton, Shefford, Beds. SG17 5RJ
on Friday, 11th April 2014 at 1.45 p.m.

Gospel Standard Trust Publications

WHEN GOD WORKS

The Early Life of Thomas Bradbury and the Fruit of his Ministry at Haydock

For many years Haydock in Lancashire was dominated by the coal-mining industry. In 1859 some of the mine owners applied for a missionary to work among the colliers. Thomas Bradbury was chosen, a man with no formal theological training, but deeply taught of God. This book gives an account of his early life and the blessing of God upon his ministry at Haydock, and accounts of some of those who profited under him, previously published as *Strangers and Pilgrims*. Among them was James Turton, whose autobiographical account, *Turton's Pillar*, is included in this book. At the end are some examples of Mr. Bradbury's letters and sermons.

320 pages Hardback £9.50 + £2.60 Postage

Now available to download as an eBook from
***www.christianbookshopossett.co.uk* - £6.00**

Available from: ***Gospel Standard Trust Publications***
12(b) Roundwood Lane, Harpenden, Herts AL5 3BZ and agents.
Tel No: 01582 765448 www.gospelstandard.org.uk

THE GOSPEL STANDARD

Founded 1835

No. 2146

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MAY
2014

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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
PERCEPTION	10.00	22.00	23.00	15.00
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

Redhill (Station Road): Will friends please note that, sadly, the Chapel at 37 Station Road, Redhill, Surrey RH1 1QH has been closed.

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; Week Eve 7.00 as announced. **May** J.F. Burrows 4; G.D. Buss 25(a). **Jun** J.F. Burrows 1; G.D. Buss 8(a); 9(Mon), 15(a); 29(a).

Ampthill (Zoar), Oliver Street, Beds. MK45 2SA – Lord's Day 2.30. **May** J.E. Pack 18. **Jun** J.B. Hart 1.

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 4; J.R. Ince 11; R.K. Wheatley 18; H. Mercer 25(a, 2.15); No Service 6, 27, Robert Field 13, B.E. Izzard 20. **Jun** F.A. Ince 15; 22; Prayer Meeting 3, B.R. Sayers 17, No Service 24.

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 11; Robert Field 18; T.J. Pocock 2(Fri), Prayer Meeting 7(Wed), 23(Fri), 30(Fri), A. Chapman 16(Fri). **Jun** A. Chapman 29; G.D. Buss 6(Fri), J.E. Pack 11(Wed), Prayer Meeting 20(Fri), G.E. Hadley 27(Fri).

Barton-le-Clay (Hope), Rear 7, Hexton Road, Beds. – Lord's Day 10.30 & 6.00; Thurs. 7.00. **May** B.E. Izzard 4(e); 11(e); 18(e); T.J. Pocock 1. **Jun** B.E. Izzard 29(e); 26, T.J. Pocock 5, J.E. Pack 12.

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 1, 11, 28. R.W. Woodhams 1(Thu), Prayer Meeting 7, 21, P.J. Cottingham 28. **Jun** R.G. Wells during month except for 15. Prayer Meeting 11, 18.

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 18(e); B.E. Izzard 25(e, 6.15); 21(Wed), Prayer Meeting 3, 31, T.J. Pocock 8(Thu), P.B. Pont 15(Thu). **Jun** J.B. Hart 1; B.E. Izzard 3(Tue), P.B. Pont 12(Thu), J.E. Pack 17(Tue), G.W. Hyde 24(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 11; 5(e, see advt), 7, 14, 28, Reading Service 18(m); G.D. Buss 18(a); J.R. Ince 5(a, see advt), F.A. Ince 19(Mon). **Jun** N.H. Roe 15; 4, 11, 18, 25, G.W. Hyde 22; Prayer Meeting 2(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. **May** J.L. Rosier 4; 25; 28, P. Woodhams 7(a & e, see advt), Joseph Rutt 14. **Jun** J.L. Rosier 1; 8; 11, 15; 25, 29; A. Chapman 22; No Prayer Meeting 3(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 4(a); 18; 25(a); F.A. Ince 6(e, see advt), J.E. Pack 13, Prayer Meeting 20, H. Mercer 27. **Jun** H. Mercer 1; 3, 17, 24, B.R. Sayers 15; 22; J.B. Hart 29; Prayer Meeting 10.

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 9, Prayer Meeting 30. **Jun** B.P. Mercer 20, Prayer Meeting 27.

Bournemouth (Mount Zion), Wallisdown Heights Day Centre, 121 Canford Avenue. BH11 8SH – Lord's Day 10.30 & 1.30 (Sep-May): 10.30 & 2.00 (Jun-Aug) ; 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. as annc'd. **May** P.J. Cottingham 11; R.K. Wheatley 25(a); G.W. Hyde 6, Jabez Rutt 27. **Jun** T.J. Rosier 1(a); J.B. Hart 8; Robert Field 11(Wed), G.E. Hadley 25(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 11(e); Reading Services 25; A. Chapman 7, P. Mtg. 14. **Jun** B.E. Izzard 8(e); 24(Tue), R.K. Wheatley 15(a); R.W. Woodhams 22(e); Richard Field 29; P. Mtg. 4.

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 11; Robert Field 25(e); G.W. Hyde 2(Fri), D.E. Cornford 7. **Jun** J.L. Rosier 22(e); G.W. Hyde 29; 6(Fri), 27(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 18.

Broughton Gifford, The Common, Melksham, Wiltshire. SN12 8LY – Lord's Day 2.30; Week Eve. 7.00 as ann'cd. **May** G.D. Buss 11. **Jun** G.D. Buss 17(Tue).

Canterbury (Zoar), Burgate Lane, (Nr. Bus Station), Kent – Lord's Day 6.30; Thurs. 7.00 as announced. **May** P.J. Cottingham 11; G.W. Hyde 18; 15, 25. **Jun** Reading Service 1; 22; P.J. Cottingham 8; G.W. Hyde 15; J.B. Hart 5(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 29. **Jun** Richard Field 22(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 4; 7, 11; 25; 28, B.R. Sayers 15(Thu), Prayer Meeting 21. **Jun** G.D. Buss 1; 8; 15; 29; B.A. Ramsbottom 22; Prayer Meeting 4, 10(Tue), 26(Thu), Jabez Rutt 11(e, see advt Jun G.S.), H. Mercer 18.

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 11(e); R.K. Wheatley 18(e); 7(Wed), J.E. Pack 1, B.A. Ramsbottom 14(e, see advt), Prayer Meeting 23(e, see advt), A. Chapman 29. **Jun** G.E. Hadley 1(e); 15(e); A. Chapman 8(e); P.B. Pont 5, Richard Field 12.

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** A. Chapman 21(Wed), B.A. Ramsbottom 27(Tue). **Jun** R.K. Wheatley 4(Wed), A. Chapman 25(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, 11(m & a, see advt); Prayer Meeting 7(Wed), 19, Service 13(Tue). **Jun** Prayer Meeting 2, 16, 30.

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 1, 18. J.B. Hart 1. **Jun** R.K. Wheatley during month except for 15.

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 7, 28. **Jun** Prayer Meeting 11, 25, Richard Field 18.

Croydon, Tamworth Road, Surrey. CR0 1XW – Lord's Day 10.30 & 6.30; Preaching or Prayer Mtg. Thurs. 7.15. **May** Prayer Meeting 1, 15, 29. **Jun** Prayer Meeting 5, 19, Joseph Rutt 12.

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 1, 15, 18. J.L. Rosier 18; Joseph Rutt 1, T.J. Rosier 15, G.D. Buss 22(e, see advt). **Jun** Robert Field during month except for 15, 19, 22(a), 26. R.G. Wells 19, T.J. Pocock 26.

East Peckham (Providence), 13 The Freehold, Nr. Tonbridge, Kent TN12 5AA – Lord's Day 10.30 & 2.00; Thurs. 7.00; Prayer Mtg. Thurs. 7.00 as annc'd. **May** J.F. Ashby during month except for 11, 22. Prayer Meeting 1, R.G. Wells 22. **Jun** J.F. Ashby during month except for 22. 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. **May** B.P. Mercer during month except for 14, 25, 28. Prayer Meeting 2(e, see advt), J.F. Ashby 14, S. Mercer 28. **Jun** B.P. Mercer during month except for 11, 22; S. Mercer 22; P.J. Cottingham 11.

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 29. G.E. Hadley 29. **Jun** B.E. Izzard during month except for 8, 19. T.J. Rosier 8; G.W. Hyde 19, Prayer Meeting 27(e, see advt Jun G.S.).

Gravesend (Providence), Milton Road, Opposite Park Place Flats, Kent, DA12 2PF – Lord's Day 11.00 & 3.00(6.30 if eve.). **May** R.G. Wells 4(a). **Jun** P.J. Cottingham 1(e); R.G. Wells 8(a); J.F. Ashby 15(e).

Great Yeldham (Hope), Toppesfield Road, Halstead, Essex. CO9 4HD – Lord's Day 10.30 & 2.15(6.30 if eve.). **May** Robert Field 15(e, see advt), G.E. Hadley 22(e, see advt). **Jun** F.A. Ince 1(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 11; 2(Fri), 15, 18; T.J. Pocock 22. **Jun** Richard Field 1; 24(Tue), G.E. Hadley 22; B.R. Sayers 5, G.D. Buss 12, H. Mercer 19.

Guildford (Bethel), The Bars (off Haydon Place), Surrey GU1 4LP – Lord's Day 11.00 & 6.00; P.Mtg. 10.00; Weds. 7.00; Preaching or monthly PM. **May** Prayer Meeting 14, R.K. Wheatley 28. **Jun** Prayer Meeting 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. **May** R.J. Bradstock during month except for 4(a), 11, 14, 18, 21, 28. T.J. Rosier 4(a); 14, 28, Richard Field 11; B.P. Mercer 5(a & e, see advt), G.E. Hadley 21. **Jun** R.J. Bradstock during month except for 1(a), 4, 8, 11, 18, 22, 29. Richard Field 22; Joseph Rutt 11, J.F. Ashby 18.

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; Prayer Mtg. 7.15 as announced. **May** Richard Field 4; Chapel Anniversary Service, 23(e, see advt), Joseph Rutt 28. **Jun** J.F. Ashby 11, J.B. Hart 25.

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 4, B.E. Izzard 11.

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 1(e, see advt), Prayer Meeting 30(Fri). **Jun** Joseph Rutt 19, 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. **May** D.E. Cornford 4; 11; 22, 25; R.W. Woodhams 18; 15, Prayer Meeting 1, Joseph Rutt 8, G.W. Hyde 28(a & e, see advt). **Jun** D.E. Cornford 1; 29; R.K. Wheatley 8(a); R.W. Woodhams 15; Prayer Meeting 5, J.B. Hart 12, B.E. Izzard 19.

Horam (Ebenezer), Gun Lane, Pick Hill, East Sussex. TN21 0JP – Lord's Day 6.30; Alt. Weds. 7.00. **May** J.L. Rosier 4; 18; 21, 25; No Service 7. **Jun** J.L. Rosier 1; 8; 15; 29; A. Chapman 22; J.F. Ashby 4(m, see advt Jun G.S.), B.A. Ramsbottom 4(a & e, see advt Jun G.S.), Joseph Rutt 18.

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 4; 11; 18(m); G.E. Hadley 18(e); T.J. Pocock 25; Prayer Meeting 8, 15, 22, 29, B.R. Sayers 26(e, see advt). **Jun** J.E. Pack 1; 8; 15; 22; 29; P. Mtg. 5, 19, H. Mercer 12.

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, 4(a & e, see advt Jun G.S.).

Kirkland, Longmoor Lane, Nateby, Nr. Garstang, Lancs. PR3 0JH – Lord's Day 10.30 as announced & 2.15 or 2.30 as announced. **May** A. Chapman 4(2.15); Reading Service 11(2.15); 18(2.15); 25(2.15). **Jun** Reading Service 1(a); 15(2.15); 22(2.15); 29(2.15).

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 25; G.E. Hadley 8, T.J. Pocock 20. **Jun** T.J. Rosier 26.

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 22. No P. Mtg. 6(Tue), 27(Tue), Joseph Rutt 22. **Jun** Jabez Rutt during month and 24(Tue) except for 22. J.L. Rosier 22; P. Mtg. 26.

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 7, 11, 14. T.J. Pocock 7, Prayer Meeting 21. **Jun** P. Woodhams during month except for 8(e). T.J. Pocock 8(e, 6.30); Prayer Meeting 4, 18.

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 25. **Jun** N.H. Roe 1(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. or Mon. 7.15. **May** J.R. Ince 4(e); Prayer Meeting 19(Mon). **Jun** Prayer Meeting 9(Mon), F.A. Ince 23(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. **May** J.L. Rosier 1(Thu), T.J. Rosier 8(Thu), 30. **Jun** J.L. Rosier 12(Thu).

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 5(a & e, see advt). **Jun** B.A. Ramsbottom during month and 8(m,a & e, 10.30, 2.30, 6.00) except for 22. Jabez Rutt 22; No P. Mtg. 2(Mon), P. Meeting 9(Mon).

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 4(e); 11(e); H. Mercer 25; B.E. Izzard 6, Jabez Rutt 13, B.R. Sayers 20, J.E. Pack 27, Prayer Meeting 30(Fri). **Jun** F.A. Ince 15(e); P.B. Pont 3, J.R. Ince 10, T.J. Pocock 21(a, see advt Jun G.S.), No Service 24.

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 13, 20, 25. G.E. Hadley 25; R.W. Woodhams 13, R.G. Wells 20, T.J. Pocock 26(e, see advt), No Service 27. **Jun** T.J. Rosier during month except for 8, 10, 15, 17. Richard Field 15; P. Woodhams 17.

Manchester, 39 Rochdale Road, M4 4HT – Lord's Day 10.30 & 6.00; Week Eve. 7.15; Prayer Mtg. Thurs. 7.15. **May** A. Chapman 4; G.D. Buss 18. **Jun** A. Chapman 5(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** Chapel Anniversary Service, 6(e, see advt), R.K. Wheatley 13, Prayer Meeting 27. **Jun** Prayer Meeting 17.

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 6, B.E. Izzard 13, P.B. Pont 26(a & e, see advt). **Jun** B.E. Izzard 8; R.W. Woodhams 22; 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. **May** J.E. Pack 7.

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. Prayer Meeting 7, 21, Robert Field 14(e, see advt). **Jun** P.B. Pont during month except for 18, 22, 25. J.F. Ashby 22; Prayer Meeting 4, A. Chapman 18, B.E. Izzard 25.

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 and 27(Tue) except for 11, 14. F.A. Ince 11; Prayer Meeting 7. **Jun** J.R. Ince during month except for 15(m & a), 19, 22(m & a), 26. Services 15(m & a); 22(m & a); Prayer Meeting 4, G.E. Hadley 19(Thu), N.H. Roe 26(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 7, J.R. Ince 28. **Jun** A. Chapman 15; Prayer Meeting 4, Jabez Rutt 18(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 6, 11, 18, 20. J.R. Ince 20. **Jun** N.H. Roe during month except for 10, 15. F.A. Ince 10.

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. **May** T.J. Pocock 4(e); 5(a & e, see advt), Reading Services 18; 25; Reading Service 13, G.D. Buss 20, B.R. Sayers 27. **Jun** Reading Services 1; 22; 29; H. Mercer 8(e); Reading Service 3, 17, P.J. Cottingham 10, T.J. Pocock 24.

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 30(a & e, see advt).

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. **May** Reading Services 4; 11; 25; T.J. Pocock 18(e); 9, Reading Service 2, 30, P. Woodhams 23. **Jun** Reading Services 1; 8; 15; 22; 29; T.J. Pocock 6, 27, Reading Service 13, 20.

Ripley (Ebenezer), Newark Lane, Surrey GU23 6BS – Lord's Day 10.45 & 2.30 (6.30 if eve.); Thurs. 7.15. **May** A. Chapman 1, P.J. Cottingham 8, Joseph Rutt 29. **Jun** G.D. Buss 5, Joseph Rutt 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. **May** Service 4(e); J.B. Hart 11(e); R.G. Wells 18; Services 25(m & a); G.W. Hyde 9. **Jun** R.K. Wheatley 1; Service 8(e); B.E. Izzard 15(e); J.B. Hart 22(e); G.E. Hadley 29(e); H. Mercer 13.

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 4; 25; R.K. Wheatley 11(a); T.J. Rosier 18(a); Prayer Meeting 14, 28, G.D. Buss 21(a & e, see advt). **Jun** R.W. Woodhams 1; 29; B.P. Mercer 8(a); J.B. Hart 22; D.E. Cornford 4, Prayer Meeting 11, 25, 27(e, see advt Jun G.S.), R.K. Wheatley 18.

Rye (Bethel), 13 Military Road, East Sussex. TN31 7NX – Lord's Day 6.30; Tues. 7.00 as announced. **May** P.J. Cottingham 4; G.W. Hyde 11; A. Chapman 18; R.W. Woodhams 25; P.B. Pont 13(a & e, see advt). **Jun** G.W. Hyde 1; P.B. Pont 22; R.W. Woodhams 17.

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 Services 25; Prayer Meeting 6, 20, T.J. Rosier 13, 26(m, see advt), Chapel Anniversary Services, 26(m,a & e, see advt). **Jun** Reading Services 15; 29; B.P. Mercer 22; Prayer Meeting 3, 10, 17, J.L. Rosier 24.

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 4; 18; Reading Services 25; G.D. Buss 1(Thu), Prayer Meeting 7, B.R. Sayers 14, Robert Field 20(Tue). **Jun** F.A. Ince 8; 25, T.J. Rosier 15(e); Reading Service 15(m); Prayer Meeting 4, T.J. Pocock 19(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 11(a). **Jun** B.R. Sayers 1(m & a); T.J. Rosier 15(m & a); 5(Thu), A. Chapman 29(a); T.J. Pocock 12(Thu, 6.30), G.W. Hyde 20(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 4(e); A. Chapman 11(e); R.W. Woodhams 8. **Jun** Reading Service 15(m); P.J. Cottingham 12.

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 11; T.J. Rosier 5(a & e, see advt), No Service 14(Wed), 28(Wed), Prayer Meeting 21(Wed). **Jun** R.G. Wells 15(e); Prayer Meeting 4(Wed), 11(Wed), A. Chapman 19, Jabez Rutt 26(e, see advt Jun G.S.).

South Chard (Bethel), School Lane, Nr. Chard, Somerset, TA20 2PR – Lord's Day 10.45 & 6.00; Prayer Meeting Weds. 7.15 or as announced. **May** J.C. Woodhouse during month except for 18, 21, 25. Richard Field 25. **Jun** J.C. Woodhouse during month except for 1, 15, 22. G.D. Buss 22; 25(e, see advt Jun G.S.).

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 13(Tue), 27(Tue) except for 7, 25. J.E. Pack 25; T.J. Rosier 7, Prayer Meeting 21. **Jun** T.J. Pocock during month except for 25; 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. **May** Special Prayer Meeting 24(a, see advt). **Jun** J.B. Hart 15.

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 11(m & a); A. Chapman 25(m & e); Prayer Meeting 6, J.E. Pack 20, G.E. Hadley 27. **Jun** B.E. Izzard 1(e); 22(e); R.G. Wells 15(m & a); 10, Prayer Meeting 2(Mon), G.W. Hyde 17.

Southill, High Street, Nr. Biggleswade, Beds. SG18 9HU – Lord's Day 10.30 & 2.15; Tues. 7.15. **May** J.B. Hart 18; G.E. Hadley 6, Prayer Meeting 13, 27. **Jun** A. Chapman 8; T.J. Pocock 3, Prayer Meeting 6(e, see advt Jun G.S.), 17, G.W. Hyde 10, T.J. Rosier 25(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 11, 18. D.E. Cornford 18; No Service 7, G.E. Hadley 10(a & e, see advt), Prayer Meeting 28. **Jun** P.J. Cottingham during month except for 11, 18, 22(a), 25. R.K. Wheatley 22(a); 11, J.L. Rosier 18, Joseph Rutt 25.

Stone-in-Oxney, Appledore Road, Nr. Tenterden, Kent – Lord's Day 6.30 as announced (Mar-Oct). **May** P.J. Cottingham 25. **Jun** G.W. Hyde 8.

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 4; 7, 11; 14, 18; 20(Tue), G.D. Buss 26(a & e, see advt). **Jun** G.E. Hadley 1; 4, 8; 11, 15; 18, 29; 24(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 11; H. Mercer 18(e); 13, T.J. Pocock 6, 31(a, see advt), Prayer Meeting 20, 27. **Jun** T.J. Pocock 1(e); 10, H. Mercer 15; 29; G.E. Hadley 22(e); G.W. Hyde 3, Prayer Meeting 17, G.D. Buss 24.

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** G.D. Buss 5(a & e, see advt), Prayer Meeting 12, P.B. Pont 16, R.K. Wheatley 27. **Jun** F.A. Ince 1; Richard Field 8; R.K. Wheatley 15; H. Mercer 22; Prayer Meeting 2, J.E. Pack 3, P.B. Pont 10, B.E. Izzard 17, B.R. Sayers 24.

Swindon (Rehoboth), for venue of services please contact Mr. Richard Cooke, Telephone 01793 790373 – Lord's Day 10.30 & 6.00; Thurs. 7.00; Prayer Meeting 7.00 as announced. **May** H. Mercer 4; 1, P.J. Cottingham 18; J.B. Hart 25(e); Prayer Meeting 8, T.J. Pocock 15, B.R. Sayers 29. **Jun** Services 1(m & a); H. Mercer 8(m & a); B.R. Sayers 15(e); F.A. Ince 29; G.D. Buss 2(Mon), Richard Field 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. **May** G.W. Hyde during month and 26(a, see advt). Prayer Meeting 12(Mon), J.F. Ashby 26(a & e, see advt). **Jun** G.W. Hyde during month and 26(Thu) except for 4, 22, 29. P.B. Pont 22; Prayer Meeting 2(Mon), 18(a, see advt Jun G.S.), T.J. Rosier 4, G.D. Buss 18(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 11(a); J.R. Ince 25(a). **Jun** J.R. Ince 8(a); N.H. Roe 22(a); 29(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** H. Mercer 11(e); J.B. Hart 25; G.E. Hadley 1, Prayer Meeting 7, 22, 29, T.J. Pocock 16, **Jun** B.R. Sayers 8; T.J. Pocock 29(e); Prayer Meeting 12, G.D. Buss 3, Richard Field 25.

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** Prayer Meeting 6(Tue), 27(Tue). **Jun** B.P. Mercer 5.

Uckfield, Foresters Hall, Harcourt Road, East Sussex. TN22 5DS – Lord's Day 6.30; Prayer Mtg. 1st Fri. 7.00. **May** G.W. Hyde 4; 16(e, see advt), No Service 25; Prayer Meeting 2. **Jun** R.W. Woodhams 1; J.B. Hart 8; P.J. Cottingham 15; 29; B.P. Mercer 22; Prayer Meeting 6.

Uffington, Chapel Lane, Nr. Faringdon, Oxon. SN7 7RY – Lord's Day 10.30 & 6.00; Weds. 7.00. **May** B.R. Sayers 4; 18(e); 25; G.D. Buss 2(Fri), 8(Thu), 29(Thu), Prayer Meeting 13(Tue), Robert Field 21(e, see advt). **Jun** A. Chapman 1; P. Woodhams 8; T.J. Pocock 15(e); 9(Mon), 22(e); 23(Mon), B.R. Sayers 29; 18, G.W. Hyde 4.

West Row (Barn Chapel), The Green, Nr. Mildenhall, Suffolk. IP28 8QH – Lord's Day 10.30 & 2.30; Tues or Wed 7.00 Preaching. P.Mtg as announced. **May** T.J. Rosier 25(a); Prayer Meeting 2(Fri), A. Chapman 14(Wed), J.L. Rosier 27(Tue). **Jun** Prayer Meeting 6(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" – Anniversary Service, Monday, 5 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, 7 May. Mr. P. Woodhams, aft. 3.30; eve. 7.00. Tea provided. Collection for the Cause.
BLUNSDON HILL – Anniversary Service, Tuesday, 6 May. Mr. F.A. Ince, eve. 7.00. Collection for the Gospel Standard Societies.
CLIFTON – Anniversary Service, Wednesday, 14 May. Mr. B.A. Ramsbottom, eve. 7.00. Collection for the Cause.
CLIFTON – Special Prayer Meeting, Friday, 23 May. eve. 7.00. Address by Mr. P.B. Pont.
COPPICE – Sunday School Anniversary Services, Lord's Day, 11 May. Mr. D.J. Field, morn. 10.45; aft. 2.45 Lunch provided – would friends requiring lunch please let us know by telephoning or sending a text to 07973 505685. Collection for the Sunday School.

DICKER, "Zoar" – Chapel Anniversary Service, Thursday, 22 May. Mr. G.D. Buss, eve. 7.00. Collection for the Trinitarian Bible Society.
EASTBOURNE – Special Prayer Meeting for the Nation and Churches, Friday, 2 May. eve. 7.15.
GREAT YELDHAM, "Hope" – Chapel Anniversary Service, Thursday, 15 May. Mr. Robert Field, eve. 7.00.
GREAT YELDHAM, "Hope" – Special Service, Thursday, 22 May. Mr. G.E. Hadley, eve. 7.00.
HANDCROSS, "Zoar" – Pastor's Anniversary Services, Monday, 5 May. Mr. B.P. Mercer, aft. 3.00; eve. 6.00. Tea provided.
HASTINGS (ST. LEONARDS), "Ebenezer" – Chapel Anniversary Service, Friday, 23 May. Mr. S.A. Hyde, eve. 7.15.
HAYWARDS HEATH, "Jireh" – Anniversary Service, Thursday, 1 May. Mr. R.K. Wheatley, eve. 7.00. Collection for the Bethesda Fund.
HEATHFIELD, "Ebenezer" – Anniversary Services, Wednesday, 28 May. Mr. G.W. Hyde, aft. 3.30; eve. 6.30. Tea provided. Collection for Chapel Funds.
IRTHLINGBOROUGH, "Providence" – Chapel Anniversary Service, Monday, 26 May. Mr. B.R. Sayers, eve. 6.15.
LUTON, "Bethel" – Special Services, Monday, 5 May. Mr. Joseph Rutt, aft. 3.00; eve. 6.00. Tea provided. Collection for Christian Values in Education.
MAIDSTONE, "Priory Chapel" – Anniversary Service, Monday, 26 May. Mr. T.J. Pocock, eve. 6.00. Collection for the Gadsby Memorial Fund.
MAYFIELD – Chapel Anniversary Service, Tuesday, 6 May. Mr. S.A. Hyde, eve. 7.00. Collection for the Building Fund.
MOUNT BURES, "Hope" – Anniversary Services, Monday, 26 May. Mr. P.B. Pont, aft. 2.45; eve. 6.00. Tea provided. Collection for the Cause.
NORWICH, "Zoar" – Special Service, Wednesday, 14 May. Mr. Robert Field, eve. 7.00. Collection for the Bethesda Fund.
READING, "Zoar" – Chapel Anniversary Services, Monday, 5 May. Mr. T.J. Pocock, aft. 3.00; eve. 6.00. Tea provided. Collection for the Cause.
REDHILL, "Hope" – Anniversary Services, Friday, 30 May. Mr. G.D. Buss, aft. 3.30; eve. 6.30. Tea provided. Collection for the Bethesda short-stay Fund.
ROTHERFIELD, "Providence" – Chapel Anniversary Services, Wednesday, 21 May. Mr. G.D. Buss, aft. 3.30; eve. 6.30. Tea provided. Collection for the Trinitarian Bible Society.
RYE, "Bethel" – Anniversary Services, Tuesday, 13 May. Mr. P.B. Pont, aft. 3.30; eve. 6.30. Tea provided. Collection for the Cause.
SCAYNES HILL – Chapel Anniversary Services, Monday, 26 May. Mr. T.J. Rosier, morn. 11.00; Services aft. 3.00; eve. 6.00. Tea provided. Collection for the Cause.
SIBLE HEDINGHAM, "Rehoboth" – Special Services, Monday, 5 May. Mr. T.J. Rosier, aft. 3.00; eve. 6.15. Tea provided. Collection for Chapel Funds.
SOUTHAMPTON, "Bethesda" – Special Prayer Meeting for our Land and Nation, Saturday, 24 May. aft. 3.00.
STAPLEHURST, "Providence" – Anniversary Services, Saturday, 10 May. Mr. G.E. Hadley, aft. 3.00; eve. 6.00. Tea provided. Collection for the Gospel Standard Societies and the Gadsby Memorial Fund.
STOTFOLD, "Hope" – Chapel Anniversary Services, Monday, 26 May. Mr. G.D. Buss, aft. 3.00; eve. 6.15. Tea provided. Collection for Chapel Funds.
STUDLEY, "Little Zoar" – 200th Anniversary Service, Saturday, 31 May. Mr. T.J. Pocock, aft. 3.00 – see advert page xii.
SWAVESEY – Anniversary Services, Monday, 5 May. Mr. G.D. Buss, aft. 3.00; eve. 6.15. Tea provided. Collection for the Chapel Needy Cases Fund.
TENTERDEN, "Jireh" – Sabbath School Anniversary Service, Monday, 26 May. Mr. G.W. Hyde, aft. 3.00; Mr. J.F. Ashby, aft. 3.00; eve. 6.30. Tea provided. Collection for the CViE and Cheering Words.
UCKFIELD – Anniversary Service, Friday, 16 May. Mr. G.W. Hyde, eve. 7.00. Collection for the Cause.
UFFINGTON – Chapel Anniversary Service, Wednesday, 21 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.
email: richardboyes856@btinternet.com

COTTAGE TO LET. South Chard, Somerset. Recently renovated chapel cottage now available for long term rental. Two double bedrooms, two reception rooms, fitted kitchen, utility, ground floor bedroom/study, bathroom, cloaks, double glazed, gas central heating, Gardens. Close to South Chard chapel. Contact Nick Aston 07757 805278 for further details.

TO LET. Chapel House, Lewes Road, BLACKBOYS. 3 Bedrooms. 2 reception rooms. Off road parking. Contact: Mr. J.L. Rosier telephone – 01435 866607 or 07983 511100.
email - johnlenardrosier@aol.com

WINSLOW Keach's Meeting House. Annual meetings, Saturday 28 June 2014, God willing. Lecture on "John Cennick" 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.

DAN PEPLER and family wish to thank all friends for their prayerful messages of sympathy and kindness in their great loss of a dearly loved wife, mother and grandmother, called home on 28 February 2014.

DAVID & JEAN GREEN (Blunham Chapel) have moved house. Their new address is; 1 Engayne Avenue, Sandy, Bedfordshire, SG19 1BN. Telephone 01767 683355.

MR. & MRS. NORMAN HILLS desire to thank sincerely their dear family and all the many kind friends for the love shown to them in so many ways on the occasion of their Diamond Wedding Anniversary. Psalm 136 v. 1.

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.

HOLIDAY ACCOMMODATION

(Cost of insertion: not exceeding 4 lines £7.00)

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, sandy beaches. Village amenities. Open all year, short breaks available. Suitable for couples and families. Sleeps 8+ cot. Contact 07767 840379, 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, Mon. – Sat.

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.

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.

WESTER ROSS, SCOTLAND. Modern three bedroom house available for holiday lets in Laide, Wester Ross, Scotland. Sleeps 6 – 7. Beach, shop and F.P. Church within 1 mile. For further details please contact Mrs. C. Mackenzie – Telephone 07570 990290.

GOSPEL STANDARD BETHESDA HOMES

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**

Part Time Administrative Assistant required for Brighton & Hove Bethesda Home. General clerical duties including; book keeping, filing, typing, payroll etc. Expected twenty five hours per week, times worked can be flexible. Contact Miss Sarah Williamson for further details at Brighton and Hove Bethesda, 5 Hove Park Gardens, Old Shoreham Road, Hove, BN3 6HN. 01273 735735 Email brightonmanager@gsbf.org.uk

LITTLE ZOAR CHAPEL STUDLEY

Studley Lane, Studley, near Calne, Wiltshire, SN11 9NQ

If the Lord will,

200th Chapel Anniversary Service

Saturday 31 May 2014 at 3.00 p.m.

Preacher: Mr. T.J. Pocock

Collection for Chapel Funds

Refreshments will be available.

Enquiries: Mr. M. Wiltshire 01249 812374

Gospel Standard Trust Publications

ARTICLES OF FAITH Why and Where From?

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THE GOSPEL STANDARD TRUST

48th Annual General Meeting

If the Lord will, the Annual General Meeting of the Gospel Standard Trust will be held at Clifton Strict Baptist Chapel, Broad Street, Clifton, Nr. Shefford, Beds., SG17 5RJ on Saturday, 10 May 2014, at 2.30 p.m., after which an address will be given by Mr. T.J. Rosier on "Father, Son and Holy Ghost, One Almighty God of Love." Refreshments will be provided after the meeting. A collection will be taken for The Gospel Standard Baptist Library Fund.

THE GOSPEL STANDARD

Founded 1835

No. 2147

Vol. CLXXX

JUNE 2014

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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 FRIENDLY COMPANION	13.50	36.00	38.00	25.00
PERCEPTION	10.00	22.00	23.00	15.00
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Mr. D.J. Christian, 5 Roundwood Gardens, Harpenden, Herts. AL5 3AJ
Telephone 01582 762717. Email: ddjchristian@btinternet.com

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Mr. G. Tenbroeke, 1725 Plainwood Drive, Sheboygan, Wisconsin 53081, USA.
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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 July 2014, at 9.30 a.m.

AMENDMENTS TO LIST OF CHAPELS AND SERVICES

Sible Hedingham (Rehoboth). Will friends please note that there will not be a Service on 4 June.

Rye (Bethel). Will friends please note that, if the Lord will, the Service on 8 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; Week Eve 7.00 as announced. Mr. Stanley Burgess, 42 Hopgood Close, Devizes, Wilts., SN10 2UG Tel: 01380 721897.

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), Rear 7, 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@outlook.com

Bournemouth (Mount Zion), Wallisdown Heights Day Centre, 121 Canford Avenue. BH11 8SH – Lord's Day 10.30 & 1.30 (Sep-May): 10.30 & 2.00 (Jun-Aug) ; 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 Mtg. as annc'd. 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. Dr. G. Christie, 4 The Raven, The Street, Berden, Herts. CM23 1AT Tel: 01279 777456.
Email: garychristie1@btinternet.com

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 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.org

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; Preaching or Prayer Mtg. Thurs. 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. Thurs. 7.00 as annc'd. 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 2PF – Lord's Day 11.00 & 3.00(6.30 if eve.). 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;Preaching or monthly PM. 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. H.O. Hickman, 2 Bridgeham Way, Smallfield, Surrey, RH6 9PU Tel: 01342 843030.
Email: howard.hickman@gmail.com

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; Prayer Mtg. 7.15 as announced. 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: richardandelisabethwoodhams@hotmail.co.uk

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 as announced & 2.15 or 2.30 as announced. 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 (2.45 if aft.): P.Mtg. 10.15; Thurs. or 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.

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.co.uk

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.

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: malcolmjlee58@gmail.com

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. A.D. Main, Twyford, Lewes Road, Scaynes Hill, Haywards Heath, West Sussex, RH17 7PG Tel: 01444 831464.

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: brianhoneysett133@outlook.com

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 2PR – Lord's Day 10.45 & 6.00; Prayer Meeting Weds. 7.15 or as announced. Mr N. Aston, Cherry Cottage, Tytherleigh, Axminster, Devon. EX13 7BE Tel: 01460 220045.

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.
Email: gehadley@tiscali.co.uk

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 Lane, 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), Please contact the correspondent for venue of Services. – Lord's Day 10.30 & 6.00; Thurs. 7.00; Prayer Meeting 7.00 as announced. 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: hjempson@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 Wed 7.00 Preaching. 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, T0K 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

Ashby, Mr. J.F., "Providence", Five Oak Green Road, Five Oak Green, Tonbridge, Kent, TN12 6RF. Tel: 01892 833193. Email: johnfashby@btinternet.com Pastor: East Peckham (Providence).
Bradstock, Mr. R.J., 33 Lincoln Road, Dorking, Surrey, RH4 1TE. Tel: 01306 882774. Email: howard.hickman@gmail.com Pastor: Handcross (Zoar).
Burrows, Mr. J.F., 1 Payne Close, Chippenham, Wiltshire, SN15 3FX. Tel: 01249 443751.
Buss, Mr. G.D., "Bethany", 7 Laines Head, Chippenham, Wilts., SN15 1PH. Tel: 01249 656910. Email: gdbuss@tiscali.co.uk Pastor: Chippenham (Old Baptist).
Chapman, Mr. A., Marshfield Farm, Ashwell Rd., Hinxworth, Baldock, Herts., SG7 5HU. Tel: 01462 743482. Email: achapman.gh14@btinternet.com
Cornford, Mr. D.E., 23 Garrett Court, Vicarage Lane, Hailsham, East Sussex, BN27 1BH. Tel: 01323 844140.
Cottingham, Mr. P.J., 3 Mill Close, Heathfield, East Sussex, TN21 0XB. Tel: 01435 864147. Email: peter.cottingham@tiscali.co.uk Pastor: Staplehurst (Providence).
Field, Mr. Richard, "Handcross", 35 Hartland Way, Shirley, Croydon, Surrey, CR0 8RJ. Tel: 020 8776 1464. Email: r.field@talktalk.net
Field, Mr. Robert, 87a Marshfoot Lane, Hailsham, East Sussex, BN27 2RB. Tel: 01323 845576. Pastor: Dicker (Zoar).
Hadley, Mr. G.E., 22 Woolston Avenue, Letchworth Garden City, Hertfordshire, SG6 2ED. Tel: 01462 686803. Email: gehadley@tiscali.co.uk Pastor: Stotfold (Hope).
Hart, Mr. J.B., 4 Combe End, Crowborough, East Sussex, TN6 1NH. Tel: 01892 652431. Email: jbhart@talk21.com
Hyde, Mr. G.W., 5 Hawthorn Cottages, Appledore, Ashford, Kent, TN26 2AH. Tel: 01233 758558. Email: g.hyde@homecall.co.uk Pastor: Tenterden (Jireh).
Ince, Mr. F.A., 11 Rowena Gardens, Sedgley, Dudley, West Midlands. DY3 3QQ. Tel: 01902 675643. Email: fcince@btinternet.com
Ince, Mr. J.R., 133 Muirfield Road, Arnold, Nottingham, NG5 9QR. Tel: 0115 9208529. Email: jrince@talktalk.com Pastor: Nottingham (Hope).

Izzard, Mr. B.E., "Chiswells", 4 Westbrook Close, Hilton, Huntingdon, Cambs., PE28 9PE. Tel: 01480 830142. Email: bryan.izzard@lineone.net Pastor: Fenstanton.
Mercer, Mr. B.P., Pepperings, Coast Road, Normans Bay, Pevensey, East Sussex, BN24 6PR. Tel: 01323 460022. Pastor: Eastbourne.
Mercer, Mr. H., 8 Fairleigh Rise, Kington Langley, Chippenham, Wilts., SN15 5QF. Tel: 01249 758877.
Mercer, Mr. S., 15 Bakewell Road, Eastbourne, East Sussex, BN21 1PX. Tel: 01323 725762.
Pack, Mr. J.E., 155 Addington Road, Irthlingborough, Wellingborough, Northants., NN9 5UP. Tel: 01933 650306. Pastor: Irthlingborough (Providence).
Pickett, Mr. M.T., Box 1305, 207 10th Avenue NE, Choteau, Montana 59422, United States of America. Tel: +1 406 466 3433. Pastor: Choteau, U.S.A. (The Old Paths).
Pocock, Mr. T.J., 78 Lydalls Road, Didcot, Oxon., OX11 7DT. Tel: 01235 812964. Pastor: South Moreton.
Pont, Mr. P.B., 17 Mortimer Close, Attleborough, Norfolk, NR17 2NX. Tel: 01953 454598. Pastor: Norwich (Zoar).
Ramsbottom, Mr. B.A., 169 Tennyson Road, Luton, LU1 3RP. Tel: 01582 726042. Pastor: Luton (Bethel)
Roe, Mr. N.H., 2 Turn O' The Nook, Ossett, West Yorkshire, WF5 8HA. Tel: 01924 272645. Email: norman.roe@mypostoffice.co.uk Pastor: Ossett (Ebenezer) and Birkenhead (Providence)
Rosier, Mr. J.L., Saxonrise, 29 Downsview, Heathfield, E. Sussex. TN21 8PF. Tel: 01435 866607. Email: johnlenardrosier@aol.com Pastor: Blackboys (Hope) and Horam (Ebenezer).
Rosier, Mr. T.J., "Berachah", 64 Postley Road, Maidstone, Kent, ME15 6TR. Tel: 01622 764243. Pastor: Maidstone (Priory Chapel).
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.
Sayers, Mr. B.R., "Southland", 25 Shrivenham Road, Highworth, Wiltshire, SN6 7BZ. Tel: 01793 765162.
Seymour, Mr. G., 45 Young Street, Lara 3212, Victoria, AUSTRALIA. Tel: +61 3 5282 4805. Pastor: Melbourne, Victoria, AUSTRALIA (Zion).
Stehouwer, Mr. J.K., 1710 Richmond Street N.W., Grand Rapids, Michigan 49504, United States of America. Tel: +1 616 453 2892. Pastor: Grand Rapids, U.S.A. (Zion).
TenBroeke, Mr. G.L., 1725 Plainwood Drive, Sheboygan, Wisconsin 53081, United States of America. Tel: +1 920 457 5161. Pastor: Sheboygan, U.S.A. (Hope).
Wells, Mr. R.G., 23 Woodside Lane, Bexley, Kent, DA5 1JL. Tel: 020 83043610. Email: richard@wellsr45.fsnet.co.uk Pastor: Bexley.
Wheatley, Mr. R.K., 71 Wheatfield Way, Cranbrook, Kent, TN17 3NB. Tel: 01580 713212. Email: rowland.wheatley@gmail.com Pastor: Cranbrook.
Woodhouse, Mr. J.C., "Rosecroft", 234 Glynswood, Chard, Somerset, TA20 1BG. Tel: 01460 65370. Pastor: South Chard (Bethel).
Woodhams, Mr. P., 5 Kingscroft Road, Leatherhead, Surrey, KT22 7BU. Tel: 01372 374679. Pastor: Leatherhead (Mount Zion).

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., Bethesda, 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.
Woodhams, Mr. R.W., Brighton Bethesda Home, 5 Hove Park Gardens, Old Shoreham Road, Hove, Sussex. BN3 6HN. Tel: 01273 325471.
Owing to reduced health and strength Mr. R.W. Woodhams is unable to commit to making engagements for 2015. However if the Lord will and health and strength are given he hopes to continue in the ministry to assist the Causes if required by arrangement closer to the time.

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" – Special Service, Wednesday, 25 June. Mr. G.E. Hadley, eve. 7.00. Collection for the Trinitarian Bible Society.
CANTERBURY, "Zoar" – Anniversary Service, Thursday, 5 June. Mr. J.B. Hart, eve. 7.00. Collection for the Cause.
CHIPPENHAM, "Old Baptist" – Chapel Anniversary Service, Wednesday, 11 June. Mr. Jabez Rutt, eve. 7.00. Collection for the Chapel Poor Relief Fund.
FENSTANTON – Special Prayer Meeting, Friday, 27 June. eve. 7.15.
HORAM, "Ebenezer" – Anniversary Services, Wednesday, 4 June. Mr. J.F. Ashby, morn. 11.30, Mr. B.A. Ramsbottom, aft. 3.30; eve. 7.00. Tea provided. Collection for the Cause.
JARVIS BROOK, "Rehoboth" – Chapel Anniversary Services, Wednesday, 4 June. Mr. S.A. Hyde, aft. 3.30; eve. 6.30. Tea provided. Collection for Chapel Funds.
LUTON, "Ebenezer" – Chapel Anniversary Service, Saturday, 21 June. Mr. T.J. Pocock, aft. 3.00. Collection for the Bethesda Fund.
OAKINGTON – Chapel Anniversary Service, Wednesday, 18 June. Mr. Jabez Rutt, eve. 7.00. Collection.
ROTHERFIELD, "Providence" – Special Prayer Meeting for the Churches and our Nation, Friday, 27 June. eve. 7.15.
SIBLE HEDINGHAM, "Rehoboth" – Special Service, Thursday, 26 June. Mr. Jabez Rutt, eve. 7.30. Collection for the Gospel Standard Society.
SOUTH CHARD, "Bethel" – Special Service, Wednesday, 25 June. Mr. G.D. Buss, eve. 7.15. Collection.
SOUTHILL – Special Prayer Meeting, Friday, 6 June. eve. 7.15.
SOUTHILL – Anniversary Services, Wednesday, 25 June. Mr. T.J. Rosier, aft. 4.00; eve. 7.15. Tea provided.
TENTERDEN, "Jireh" – Chapel Anniversary Services, Wednesday, 18 June. Prayer Meeting, aft. 2.30. Mr. G.D. Buss, aft. 3.30; eve. 6.30. Tea provided. Collection for the Cause.

CHIPPENHAM, "Old Baptist" – A Prayer Meeting on the behalf of the Trinitarian Bible Society and its Wessex Auxiliary will be held, if the Lord will, on Monday, 30 June at 7.00 p.m. All friends are welcome.

CHRISTIAN VALUES IN EDUCATION

Western Regional Meeting

To be held, God willing, on

Saturday, 21st June 2014, at 2.30 p.m.
The Croft Hall, The Croft, Hungerford,
West Berkshire RG17 0HY

A Presentation entitled:

OUR PROTESTANT CONSTITUTION – ISSUES FOR TODAY

Separate meeting for children age 5 – 10 years.
All are welcome. Light refreshments after the meeting

Further details from Mr. M.D. Ridout, Tel: 01794 503300. www.cvie.org.uk/events.aspx

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

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.

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.

COTTAGE TO LET. South Chard, Somerset. Recently renovated chapel cottage now available for long term rental. Two double bedrooms, two reception rooms, fitted kitchen, utility, ground floor bedroom/study, bathroom, cloaks, double glazed, gas central heating, Gardens. Close to South Chard chapel. Contact Nick Aston 07757 805278 for further details.

TO LET: CHAPEL HOUSE, BLACKBOYS. 3 bedrooms, 2 reception rooms, kitchen/diner, bathroom, cloakroom, double glazed, off road parking. Contact: J. L. Rosier 01435 866607 or 07983 511100. johnlenardrosier@aol.com

OXFORD - ROOMS TO LET: Two Double bedrooms (in furnished, unoccupied flat), one with en-suite, access to kitchen facilities, living room etc, one parking space. Regular bus access to Oxford in 10 mins, transport to Uffington Strict Baptist Chapel available. Easy Access to Oxford and Oxford Brookes Universities. Available now or next academic year. Contact: 01865 862279, Email - philippickles@gmail.com

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HOLIDAY ACCOMMODATION

(Cost of insertion: not exceeding 4 lines £7.00)

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, sandy beaches. Village amenities. Open all year, short breaks available. Suitable for couples and families. Sleeps 8+ cot. Contact 07767 840379, 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, Mon. – Sat.

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.

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.

WESTER ROSS, SCOTLAND. Modern three bedroom house available for holiday lets in Laide, Wester Ross, Scotland. Sleeps 6 – 7. Beach, shop and F.P. Church within 1 mile. For further details please contact Mrs. C. Mackenzie – Telephone 07570 990290.

GOSPEL STANDARD BETHESDA HOMES

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**

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; £15; £15; £20; £20; £20; £20; £20; £25; £25; £25; £25; £25; £25; £25; £40; £50; £50; £50; £60; £60; £100; £100; £105; P015 £200; P016 £10; P018 £20; P020 £40; P021 £10; P022 £10; P023 £20; P024 £40; P025 £10; P029 £40; P030 £200; P031 £15; P032 £10.

Chapel Receipts:

East Peckham, Providence	P019	£340.00
Stotfold, Hope	P026	£152.00
Sible Hedingham, Rehoboth	P027	£120.00
Southampton, Bethesda	P028	£120.00
Maidstone, Priory	P033	£100.00
		£832.00

Legacy: P017 Mrs. Irene Cooper - £1,000.00

Total during March and April: £3,427.00

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 Home Manager: **Mrs. Rachel Honeysett**. 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 **Brighton** (1 single), **Harpenden** (6 single, 1 double) and **Studley** (1 single, 1 double).

FLATLETS

There are currently 5 flatlets available: **Redhill** (4 vacancies) and **Harpenden** (1 vacancy)

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

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, donations and chapel collections relating to the general work of the Trust should be sent to the Secretary: **Mr. D.J. Playfoot, Cavepits House, Marle Place Road, Brenchley, Tonbridge, Kent TN12 7HS. Tel: 01892 722184. Email: gstrust@playfoot.net.**

All subscriptions from members 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 members 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 2BZ. Tel: 01582 765448. Email: gstrust@btconnect.com. Website: www.gospelstandard.org.uk**

Charities excepted from charity registration

On page v of the February 2014 *Gospel Standard* we drew attention to the status of excepted charities. We can now advise that the March 2014 date has been extended to 31 March 2021. The Charity Commission website states that this extension "is to give the Commission and denominational bodies time to help these churches prepare for registration by, or soon after, March 2021 (when the exception will end)." More information is to be made available in due course by the Charity Commission and we shall hope to provide appropriate guidance. This does give us a further 7 years.

Gospel Standard Bethesda Fund

Bethesda maintains residential care homes and flatlets for elderly people from Gospel Standard Chapels

REGISTERED HOME MANAGER REQUIRED FOR THE HARPENDEN HOME

Applications are invited for this full time position. Although demanding, this post enjoys remuneration commensurate with the responsibilities of the position (Negotiable circa £30,000).

With the support of the General Manager and home's staff, the successful applicant 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.
- Either currently holding a QCF Level 5 in Leadership in Health and Social Care (or the equivalent), or be able to demonstrate the ability to achieve this qualification within twelve - eighteen months of appointment.
- A background in the care industry is desirable.

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.
The position is open to both men and women.

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

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

Holland:
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: +1 406 466 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.

CLOTH BOUND VOLUMES OF THE 2013 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:

Gospel Standard: 1997, £11.00; 1998, £11.00; 2002, £13.00; 2003, £13.00; 2004, £13.00; 2005, £13.00; 2006, £13.00; 2007, £13.00; 2008, £13.00; 2009, £13.00, 2010, £13.00, 2011, £13.00; 2012 £13.00.

Friendly Companion: 1992**,** £5.00; 1995, £5.00; 1998, £7.00; 2002, £9.00; 2003, £10.00; 2004, £10.00; 2005, £10.00; 2007, £10.00; 2008, £10.00, 2009, £11.00, 2010, £11.00; 2011, £11.00; 2012, £11.00.

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

THE NAZARENE'S SONGS

By William Gadsby

Gadsby's has been well-known and loved as the hymnbook of the Gospel Standard Particular Baptists for over 175 years. Less well-known is the fact that William Gadsby abridged many of his own hymns to provide space in the *Hymnbook* for other hymnwriters, and about 100 of his hymns were not included at all. In 1824 he published *The Nazarene's Songs,* which comprised, unabridged, virtually all the hymns he had composed. In the present publication are added the few other hymns composed by him which do not appear in the *Songs*.

320 pages Hardback £15.00 + £2.80 postage

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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.

168 pages Hardback £9.00 + £2.80 postage

SUKEY HARLEY

by Jane Gilpin

This Christian classic has been reproduced in an attractive format. Known to modern readers through the book "More than Notion", Sukey was a wild, frolicsome character affected by the sober, gracious witness of two of her neighbours. Brought to know the Lord Jesus for herself, her simple, transparently honest testimony has been appreciated by many of the Lord's people since it was first published 150 years ago.

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Tel: 01582 765448 Fax: 01582 469148 www.gospelstandard.org.uk

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, and 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 bi-annual newsletter on items of value or interest is available on the website and also a list of Church Records, either deposited by, or held at the Library.

The Library is open most mornings from 9.30-12.30, except Sunday, 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

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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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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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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 July 2014, at 9.30 a.m.

AMENDMENTS TO LIST OF MINISTERS, CHAPELS AND SERVICES

Fenstanton: Will friends please note that the pastor and correspondent of Fenstanton, Mr. B.E. Izzard has a new email address: b.izzard211@btinternet.com

Rye (Bethel). Will friends please note that, if the Lord will, the Service on 20 July will be held at Stone-in-Oxney.

Ripley(Ebenezer): The chapel correspondent is now Mrs. V. Stephenson. Her address is 51 Linden Way, Woking, Surrey. GU23 6LW. Telephone 01483 225016.

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; Week Eve 7.00 as announced. **Jul** J.F. Burrows 6; G.D. Buss 20(a); 28(Mon). **Aug** G.D. Buss 17(a); 31(a); T.J. Rosier 24(a); H. Mercer 4(Mon).

Ampthill (Zoar), Oliver Street, Beds. MK45 2SA – Lord's Day 2.30. **Aug** F.A. Ince 17; J.B. Hart 24; J.E. Pack 31.

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 20(a, 2.15); A. Chapman 27; Prayer Meeting 1, B.R. Sayers 8, No Service 15, 22, 29. **Aug** A. Chapman 10; F.A. Ince 24(a); No Service 5, 12, 19, 26.

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** Reading Services 20; J.L. Rosier 27; Prayer Meeting 2(Wed), 25(Fri), Robert Field 9(Wed), B.R. Sayers 16(Wed), J.E. Pack 30(Wed). **Aug** H. Mercer 17; Prayer Meeting 6(Wed), 15(Fri), T.J. Pocock 29(Fri).

Barton-le-Clay (Hope), Rear 7, Hexton Road, Beds. – Lord's Day 10.30 & 6.00; Thurs. 7.00. **Jul** B.E. Izzard 6(e); 13(e); 27(e); T.J. Pocock 10. **Aug** B.E. Izzard 3(e); 31(e); P. Woodhams 10; T.J. Pocock 7.

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 13, 17, 20(e). P.J. Cottingham 20(e); Prayer Meeting 2, 9, 30. **Aug** R.G. Wells during month except for 14, 19. P. Mtg. 7(Thu), 27, P.J. Cottingham 19(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 8(Tue), P.B. Pont 17(Thu), T.J. Pocock 24(Thu). **Aug** F.A. Ince 17; Richard Field 31; Prayer Meeting 2, T.J. Rosier 7(Thu), P.B. Pont 21(Thu), B.E. Izzard 27(Wed).

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 13; N.H. Roe 20; 2, 9, 16, 23, 30, Prayer Meeting 7(Mon). **Aug** N.H. Roe 3; 6, 17; 20, 24; 27, F.A. Ince 10; Prayer Meeting 4(Mon), J.R. Ince 12(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 6; 9, 13; 20; Robert Field 23. **Aug** J.L. Rosier 3; 24; 31; 5(Tue), Prayer Meeting 10(m); 6, 17(m); R.K. Wheatley 17(a); Jabez Rutt 20.

Blunsdon Hill, Nr. Swindon, Wiltshire. SN26 8BY – Lord's Day 10.00 & 2.30; Tues. 7.00 Preaching or Prayer Mtg. **Jul** H. Mercer 6(a); 15, 29, B.R. Sayers 13(a); 27(a); Prayer Meeting 1, 8, T.J. Pocock 22. **Aug** B.R. Sayers 3; H. Mercer 10(a); 31; 12, G.W. Hyde 17(a); G.D. Buss 24(a); Prayer Meeting 5, 26.

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** Prayer Meeting 25. **Aug** R.K. Wheatley 1, D.E. Cornford 8, P.J. Cottingham 15, J.F. Ashby 22, Prayer Meeting 29.

Bournemouth (Mount Zion), Wallisdown Heights Day Centre, 121 Canford Avenue. BH11 8SH – Lord's Day 10.30 & 1.30 (Sep-May): 10.30 & 2.00 (Jun-Aug) ; 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. as annc'd. **Jul** R.K. Wheatley 6(a); T.J. Rosier 13(a); B.P. Mercer 20; J.F. Ashby 8. **Aug** R.K. Wheatley 3(a); G.W. Hyde 12, 26.

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 6(e); J.B. Hart 13; A. Chapman 20(a); Prayer Meeting 16. **Aug** A. Chapman 3; Reading Services 10; G.E. Hadley 17(e); B.E. Izzard 24(e); Robert Field 13, Prayer Meeting 27.

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 6(e); Robert Field 13(e); 20(e); D.E. Cornford 9. **Aug** Robert Field 3(e); 24; P.J. Cottingham 10(e); 17(e); 31(e); T.J. Rosier 8(Fri), P.B. Pont 15(Fri), G.W. Hyde 29(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.). **Aug** Richard Field 13.

Broughton Gifford, The Common, Melksham, Wiltshire. SN12 8LY – Lord's Day 2.30; Week Eve. 7.00 as ann'cd. **Jul** G.D. Buss 13; 10(Thu).

Canterbury (Zoar), Burgate Lane, (Nr. Bus Station), Kent – Lord's Day 6.30; Thurs. 7.00 as announced. **Jul** G.W. Hyde 6; 3, 13; Reading Service 20. **Aug** G.W. Hyde 3; 7, Reading Service 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. **Jul** Services 13(m & a); Joseph Rutt 10. **Aug** Richard Field 24; G.W. Hyde 28.

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 6; 2, 13; 17(Thu), 20; 27; 30, Prayer Meeting 9, 23. **Aug** J.B. Hart 3; Reading Service 10(m); Richard Field 10(e, 6.30); G.D. Buss 17; 24; 27, 31; Prayer Meeting 6, 20, B.R. Sayers 13.

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 13(e, 6.30); B.E. Izzard 20(e, 6.30); A. Chapman 10, G.E. Hadley 17. **Aug** B.E. Izzard 10(e, 6.30); J.E. Pack 13(Wed), Prayer Meeting 21(e, see advt Aug G.S.), F.A. Ince 28.

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 8(Tue), Robert Field 16(Wed), A. Chapman 30(Wed). **Aug** A. Chapman 20(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. **Jul** Prayer Meeting 21. **Aug** Prayer Meeting 4, 18.

Cranbrook, St. David's Bridge, Kent, TN17 3HN – Lord's Day 11.00 & 6.30; Thurs. 7.00. **Jul** R.K. Wheatley during month. **Aug** R.K. Wheatley during month except for 14. P.J. Cottingham 14, United Prayer Meeting 18(e, see advt Aug 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. **Jul** United Prayer Meeting 7(e, see advt), Prayer Meeting 9, 23. **Aug** A. Chapman 24; Prayer Meeting 6, 20.

Croydon, Tamworth Road, Surrey. CR0 1XW – Lord's Day 10.30 & 6.30; Preaching or Prayer Mtg. Thurs. 7.15. **Jul** Prayer Meeting 3, 17, 31, P.J. Cottingham 10. **Aug** Prayer Meeting 7, 21, Joseph Rutt 28.

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 J.L. Rosier 10. **Aug** Robert Field during month except for 10.

East Peckham (Providence), 13 The Freehold, Nr. Tonbridge, Kent TN12 5AA – Lord's Day 10.30 & 2.00; Thurs. 7.00; Prayer Mtg. Thurs. 7.00 as annc'd. **Jul** J.F. Ashby during month except for 17. Prayer Meeting 3, P.J. Cottingham 17. **Aug** J.F. Ashby during month except for R.W. Woodhams 7, No Prayer Meeting 7, Prayer Meeting 14.

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 20. D.E. Cornford 20; Prayer Meeting 25(e, see advt). **Aug** B.P. Mercer during month except for 6, 10, 13, 20. S. Mercer 10; 6, 13.

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 24. P.B. Pont 24. **Aug** B.E. Izzard during month except for 14, 17, 19. B.R. Sayers 17; J.E. Pack 19(Tue).

Gravesend (Providence), Milton Road, Opposite Park Place Flats, Kent, DA12 2PF – Lord's Day 11.00 & 3.00(6.30 if eve.). **Jul** R.G. Wells 6(a); 27(a); P.J. Cottingham 13(e); J.B. Hart 20(e). **Aug** T.J. Rosier 10(a); 31(a); R.G. Wells 17(a); A. Chapman 24(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 13(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 3, 25(Fri), B.R. Sayers 10, 17, 29(Tue). **Aug** Richard Field 10; 8(Fri), H. Mercer 14, G.D. Buss 28.

Guildford (Bethel), The Bars (off Haydon Place), Surrey GU1 4LP – Lord's Day 11.00 & 6.00; P.Mtg. 10.00; Weds. 7.00;Preaching or monthly PM. **Jul** R.K. Wheatley 2, Prayer Meeting 9. **Aug** Prayer Meeting 6, Joseph Rutt 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. **Jul** R.J. Bradstock during month except for 2, 6, 9, 13, 16, 20(a), 23, 27(a). D.E. Cornford 6; T.J. Rosier 27(a); 2, J.B. Hart 9, B.E. Izzard 16, J.L. Rosier 23. **Aug** R.J. Bradstock during month except for 3(a), 6, 13, 20, 24, 27, 31(a). T.J. Rosier 3(a); R.W. Woodhams 24; Joseph Rutt 6, R.G. Wells 20, Richard Field 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; Prayer Mtg. 7.15 as announced. **Jul** Richard Field 20(e); 9, Joseph Rutt 23. **Aug** Richard Field 3; Jabez Rutt 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. **Jul** J.B. Hart 6; A. Chapman 2, Chapel Anniversary Service, 23(e, see advt). **Aug** J.E. Pack 6, Special Service, 13(e, see advt Aug G.S.), B.R. Sayers 27.

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 24, Prayer Meeting 25(Fri). **Aug** Prayer Meeting 29(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** Richard Field 6; 10, D.E. Cornford 13; 17, 24, 27(m); 31, B.P. Mercer 27(a); Prayer Meeting 3. **Aug** D.E. Cornford 3; 21, 28, J.B. Hart 10; Prayer Meeting 7, P.B. Pont 14.

Horam (Ebenezer), Gun Lane, Pick Hill, East Sussex. TN21 0JP – Lord's Day 6.30; Alt. Weds. 7.00. **Jul** J.L. Rosier 6; 2, 13; 16, 20; R.W. Woodhams 27; No Service 30. **Aug** J.L. Rosier 3; 24; 27, 31; R.W. Woodhams 10; 17; D.E. Cornford 13.

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 6; 10, 13; 20; Prayer Meeting 3, 17, 24, 31. **Aug** J.E. Pack 3; 17; 21, 24; 31(m); A. Chapman 7, Prayer Meeting 14, 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 as announced & 2.15 or 2.30 as announced. **Jul** Reading Service 6(2.15); 13(2.15); 20(2.15). **Aug** Reading Service 3(2.15); 10(2.15); 17(2.15); 24(2.15); 31(2.15).

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 16. **Aug** T.J. Rosier 6.

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 except for 10, 13, 17. G.D. Buss 4(a & e, see advt), G.W. Hyde 10, J.B. Hart 17, No Service 31. **Aug** Jabez Rutt during month.No P. Mtg. 26(Tue).

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. Prayer Meeting 2, 16, 30. **Aug** P. Woodhams during month except for 10. D.E. Cornford 10; Prayer Meeting 13, 27, G.D. Buss 25(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 6(a). **Aug** N.H. Roe 10(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. or Mon. 7.15. **Jul** Prayer Meeting 14(Mon), B.E. Izzard 28(Mon). **Aug** J.R. Ince 3(e); J.E. Pack 7, Prayer Meeting 11(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 17(Thu), T.J. Rosier 25. **Aug** 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. **Jul** B.A. Ramsbottom during month. **Aug** B.A. Ramsbottom during month except for 10, 17. Richard Field 17.

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** J.B. Hart 6(e); H. Mercer 20; F.A. Ince 27(e); T.J. Pocock 1, P.B. Pont 15, Prayer Meeting 18(Fri), P.J. Cottingham 22, R.K. Wheatley 29. **Aug** A. Chapman 10(e); 19, T.J. Pocock 17(e); J.B. Hart 24; F.A. Ince 31; P.B. Pont 5, R.K. Wheatley 12, Prayer Meeting 22(Fri), J.E. Pack 26.

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 8, 22. H. Mercer 8. **Aug** T.J. Rosier during month except for 24, 26.

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 6; T.J. Pocock 13; 14(Mon), Richard Field 27. **Aug** J.E. Pack 10; A. Chapman 21(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. **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 15, 29. **Aug** Prayer Meeting 12, 26, J.B. Hart 19.

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 13; G.W. Hyde 8, Prayer Meeting 22. **Aug** Prayer Meeting 5, P.B. Pont 19, Thanksgiving Services, 25(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 17(Thu, 7.00). **Aug** F.A. Ince 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. **Jul** P.B. Pont during month. Chapel Anniversary Services, 2(a & e, see advt), Prayer Meeting 9, 23. **Aug** P.B. Pont during month except for 5. B.E. Izzard 5(Tue), 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. **Jul** J.R. Ince during month and 6(m & a) except for 13(m & a). Prayer Meeting 2. **Aug** J.R. Ince during month and 3(m & a), 17(m & a) except for 5. F.A. Ince 5(Tue), Prayer Meeting 13.

Oakington, High Street, Cambridge. CB24 3AG – Lord's Day 10.30 & 6.00; Weds. 7.00; Prayer Mtg. 1st Weds. 7.00. **Jul** Reading Services 13; Prayer Meeting 2, G.E. Hadley 9, G.D. Buss 16, A. Chapman 23, B.E. Izzard 30. **Aug** P.B. Pont 6, Prayer Meeting 13, Richard Field 20.

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 1, 20, 29. **Aug** N.H. Roe during month except for 3, 12, 17(m), 24. Reading Service 17(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 6; 20; H. Mercer 13(e); 27(e); B.R. Sayers 1, 22, Reading Service 8, 15, 29. **Aug** Reading Services 3; 17; T.J. Pocock 10(e); 31(e); H. Mercer 24(e); Prayer Meeting 5, Reading Service 12, B.R. Sayers 19, 26.

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.

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 6; 20; A. Chapman 13(e); T.J. Pocock 27(e); 18(e, see advt), Reading Service 11, 25. **Aug** Reading Services 3; 10; 17; 24; 31; Reading Service 1, 29, P. Woodhams 8, 22, No Service 15.

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, 5(a & e, see advt), Jabez Rutt 23(Wed), P.J. Cottingham 31. **Aug** R.K. Wheatley 10(a); J.F. Ashby 7, Richard Field 14, Joseph Rutt 21, A. Chapman 28.

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** Services 6(m & a); Service 20(e); A. Chapman 27(e); P.B. Pont 18. **Aug** Services 3(m & a); 31(m & a); Service 15.

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 6; 16, Prayer Meeting 9, 23, T.J. Rosier 30. **Aug** R.W. Woodhams 3; 10; 17; 27, R.K. Wheatley 31(a); Prayer Meeting 6, 20, J.B. Hart 13.

Rye (Bethel), 13 Military Road, East Sussex. TN31 7NX – Lord's Day 6.30; Tues. 7.00 as announced. **Jul** R.W. Woodhams 6; 22, P.J. Cottingham 27. **Aug** R.W. Woodhams 3; 5(a & e, see advt Aug G.S.), G.W. Hyde 10; 31; A. Chapman 17; J.F. Ashby 26.

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** Reading Services 13; 27; T.J. Rosier 20(a); 14(Mon), 22, Prayer Meeting 1, 29, J.L. Rosier 8. **Aug** Reading Services 10; T.J. Rosier 17(a); B.P. Mercer 31(a); Prayer Meeting 5, 12, 26, G.W. Hyde 19.

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 6(e); Reading Service 6(m); F.A. Ince 13; 20; Prayer Meeting 2, G.D. Buss 8(Tue), B.R. Sayers 23, G.E. Hadley 31(Thu). **Aug** F.A. Ince 3; 20, J.R. Ince 17(e); 26(Tue), Reading Service 17(m); P.rayer Meeting 6, A. Chapman 13.

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 4(Fri, 6.30), J.E. Pack 16(Wed, 6.30), B.E. Izzard 23(Wed, 6.30). **Aug** H. Mercer 17(a); A. Chapman 31(m & a); G.D. Buss 19(Tue), G.E. Hadley 28(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. **Jul** Robert Field 6(e); 27(e); R.W. Woodhams 13; 10, Reading Service 27(m). **Aug** D.E. Cornford 17; Reading Service 24(m); P.J. Cottingham 24(e); Prayer Meeting 7.

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** No Service 3, P.B. Pont 10, Prayer Meeting 16(Wed), 23(Wed), 30(Wed). **Aug** R.G. Wells 28.

South Chard (Bethel), School Lane, Nr. Chard, Somerset, TA20 2PR – Lord's Day 10.45 & 6.00; Prayer Meeting Weds. 7.15 or as announced. **Jul** J.C. Woodhouse during month except for 6, 13, 20. R.G. Wells 20. **Aug** J.C. Woodhouse during month and 13(e, see advt Aug G.S.) except for 3, 24.

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 13. H. Mercer 13; Prayer Meeting 2, 16, 30. **Aug** T.J. Pocock during month except for 20. Prayer Meeting 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. **Jul** G.E. Hadley 13; Prayer Meeting 29(Tue). **Aug** No Prayer Meeting 6.

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** G.E. Hadley 27(e); Prayer Meeting 8. **Aug** A. Chapman 3(e); Robert Field 10(a); 12, G.E. Hadley 24(e); 31(e); R.K. Wheatley 6(Wed), T.J. Pocock 26.

Southill, High Street, Nr. Biggleswade, Beds. SG18 9HU – Lord's Day 10.30 & 2.15; Tues. 7.15. **Jul** F.A. Ince 27; J.E. Pack 1, Prayer Meeting 8, 29, P.B. Pont 22. **Aug** Richard Field 5, Prayer Meeting 12, 26, J.R. Ince 19.

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 20. Richard Field 20; Prayer Meeting 30. **Aug** P.J. Cottingham during month. Prayer Meeting 27.

Stone-in-Oxney, Appledore Road, Nr. Tenterden, Kent – Lord's Day 6.30 as announced (Mar-Oct). **Jul** B.P. Mercer 20. **Aug** G.W. Hyde 24.

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 6; 2, 16, 20; 23, 27; 30, Richard Field 13; J.E. Pack 9. **Aug** G.E. Hadley 3; 17; 20, 24; 31; Reading Services 10; A. Chapman 6, T.J. Rosier 13, Special Service, 27(e, see advt Aug G.S.).

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** Jabez Rutt 1, T.J. Pocock 8, G.D. Buss 15(e, see advt), Prayer Meeting 22, 29. **Aug** T.J. Pocock 3(e); G.W. Hyde 17; T.J. Rosier 24; No Service 4(Mon), Prayer Meeting 5, 12, 19, H. Mercer 26.

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** A. Chapman 20; J.E. Pack 27; F.A. Ince 1, Prayer Meeting 7(e, see advt), B.E. Izzard 8, T.J. Pocock 15, T.J. Rosier 23, J.L. Rosier 29. **Aug** Robert Field 10; F.A. Ince 24; J.B. Hart 31; R.K. Wheatley 5, Prayer Meeting 11, T.J. Pocock 12, 25(a & e, see advt Aug G.S.), G.E. Hadley 19.

Swindon (Rehoboth), Please contact the correspondent for venue of Services. – Lord's Day 10.30 & 6.00; Thurs. 7.00; Prayer Meeting 7.00 as announced. **Jul** H. Mercer 6; 17, B.R. Sayers 3, 31, Prayer Meeting 7(Mon), G.D. Buss 24. **Aug** H. Mercer 3; 7, 24(m & a); Prayer Meeting 11(Mon), B.R. Sayers 21, 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. **Jul** G.W. Hyde during month except for 20, 23, 27, 30. J.B. Hart 20; Reading Service 27(m); R.K. Wheatley 27(a); 23, Prayer Meeting 7(Mon), J.F. Ashby 30. **Aug** G.W. Hyde during month except for 17. A. Chapman 17; Prayer Meeting 11(Mon), No Service 13.

Thurlstone (Providence), Ingbirchworth Road, Nr. Penistone, S.Yorks. – Lord's Day 10.30 & 2.30; Weds. 2.30. **Jul** F.A. Ince 6; N.H. Roe 13(a); J.R. Ince 20(a); 27(a). **Aug** J.R. Ince 10(e); 24(a); 31(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 6(e); 3, 20(e); Prayer Meeting 10, 15, 31, G.D. Buss 22. **Aug** H. Mercer 3(a); 7, 15, 31(e); G.D. Buss 18, Prayer Meeting 28.

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 25(a, see advt Aug G.S.), Jabez Rutt 25(e, see advt Aug G.S.), No Service 28.

Uckfield, Foresters Hall, Harcourt Road, East Sussex. TN22 5DS – Lord's Day 6.30; Prayer Mtg. 1st Fri. 7.00. **Jul** No Service 13; R.W. Woodhams 20; D.E. Cornford 27; Prayer Meeting 4. **Aug** P.J. Cottingham 3; J.B. Hart 10; No Service 17; 24; 31; Prayer Meeting 1.

Uffington, Chapel Lane, Nr. Faringdon, Oxon. SN7 7RY – Lord's Day 10.30 & 6.00; Weds. 7.00. **Jul** B.R. Sayers 6; 13; 20; 24(Thu), 27; 15(Tue), H. Mercer 2, 9, 28(Mon). **Aug** B.R. Sayers 3(e); 6, 20, 24; 31; H. Mercer 10; 28(Thu), J.B. Hart 17; Prayer Meeting 13.

West Row (Barn Chapel), The Green, Nr. Mildenhall, Suffolk. IP28 8QH – Lord's Day 10.30 & 2.30; Tues or Wed 7.00 Preaching. P.Mtg as announced. **Jul** P.J. Cottingham 20; G.D. Buss 1(Tue, 6.30), Prayer Meeting 11(Fri), G.E. Hadley 15(Tue). **Aug** Prayer Meeting 1(Fri), P.B. Pont 12(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.

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:

CROYDON, "Providence" – United Prayer Meeting for Church and Nation, Monday, 7 July. eve. 7.15.

EASTBOURNE (Grove Road) – Special Prayer Meeting for the Nation and Churches, Friday, 25 July. eve. 7.15.

HAYNES, "Ebenezer" – Chapel Anniversary Service, Wednesday, 23 July. eve. 7.00.. Collection for Church Funds.

LAMBERHURST – Anniversary Services, Friday, 4 July. Mr. G.D. Buss, aft. 3.30; eve. 6.30. Tea provided. Collection for the Pastor.

NORWICH, "Zoar" – Chapel Anniversary Services, Wednesday, 2 July. Mr. P.S. Hare, aft. 3.00; eve. 6.00. Tea provided. Collection for the Pastor.

RICHMOND, "Ebenezer" – Anniversary Service, Friday, 18 July. Mr. T.J. Pocock, eve. 7.00. Collection for the Cause.

RIPLEY, "Ebenezer" – Chapel Anniversary Services, Saturday, 5 July. Mr. P. Hayden, aft. 2.30; eve. 5.30. Tea provided. Collection for the Cause.

STUDLEY, "Little Zoar" – Special Service, Tuesday, 15 July. Mr. G.D. Buss, eve. 7.00. Collection for the Leonora Pilgrim Home, Chippenham.

SWAVESEY – Special Prayer Meeting for the Nation, Monday, 7 July. eve. 7.00.

ADVERTISEMENTS AND NOTICES

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JIM and MARY BROOKS wish to thank the many kind friends for their greetings and kind wishes for their 60th Wedding Anniversary on 26 May. They also thank the Lord for His manifold mercies through the years. Lamentations 3 v. 22.

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All correspondence and enquiries, donations and chapel collections relating to the general work of the Trust should be sent to the Secretary: **Mr. D.J. Playfoot, Cavepits House, Marle Place Road, Brenchley, Tonbridge, Kent TN12 7HS. Tel: 01892 722184. Email: gstrust@playfoot.net.**

All subscriptions from members 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 members 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 2BZ. Tel: 01582 765448. Email: gstrust@btconnect.com. Website: www.gospelstandard.org.uk**

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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.

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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 Home Manager: **Mrs. Rachel Honeysett**. 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

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THE GOSPEL STANDARD

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2014

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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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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.

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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.

AMENDMENTS TO LIST OF MINISTERS, CHAPELS AND SERVICES

Rye - Bethel: Will friends please note that, if the Lord will, the service on 24 August will be held at Stone-in-Oxney.

Uckfield: Will friends please note that, if the Lord will, there will be a service on 17 August.

Mr. J.R. Ince: Will friends please note that Mr. Ince's email is jrince@talktalk.net

Staplehurst (Providence): Will friends kindly note that the correspondent for this chapel is now Mr. Mark Seymour, 66 Iden Crescent, Staplehurst, Kent TN12 0NU. Telephone 01580 892174. email: mark.seymour5@btinternet.com

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:

ALLINGTON, "Bethel" – Anniversary Service, Monday, 25 August. Mr. J.W.D. Buss, eve. 6.30. Collection for the Cause.
CLIFTON – Special Prayer Meeting, Thursday, 21 August. eve. 7.00. Address by Mr. G.E. Hadley.
CRANBROOK – United Prayer Meeting for our Churches, Monday, 18 August. eve. 7.30.
HAYNES, "Ebenezer" – Special Service, Wednesday, 13 August. eve. 7.00. Collection for the Trinitarian Bible Society.
LEATHERHEAD, "Mount Zion" – Pastor's Anniversary Services, Monday, 25 August. Mr. G.D. Buss, aft. 3.00; eve. 6.00. Tea provided. Collection for the Pastor's House Maintenance Fund.
MOUNT BURES, "Hope" – Thanksgiving Services, Monday, 25 August. Mr. P.S. Hare, aft. 2.45; eve. 6.00. Tea provided. Collection for the Cause.
RYE, "Bethel" – Thanksgiving Services, Tuesday, 5 August. Mr. G.W. Hyde, aft. 3.30; Mr. S. Mercer, eve. 6.30. Tea provided. Collection for the Cause.
SOUTH CHARD, "Bethel" – Special Service, Wednesday, 13 August. Dr. I.A. Sadler, eve. 7.15. Collection for the Trinitarian Bible Society.
STOTFOLD, "Hope" – Special Service, Wednesday, 27 August. eve. 7.15. Collection for the Trinitarian Bible Society.
SWAVESEY – Special Services, Monday, 25 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, 25 August. Mr. D.E. Cornford, aft. 2.30; Mr. Jabez Rutt, eve. 5.30. Tea provided. Collection for Oak Tree Homes Trust.

SHEBOYGAN, GRAND RAPIDS, CHOTEAU (USA), If the Lord will Mr. A.T. Pickett will preach in USA on the following dates: Sheboygan (Hope) – Friday 8 August 4.00 p.m. and 7.30 p.m., Lord's Day 10 August 9.30 a.m. and 6.00 p.m., Tuesday 12 August 7.30 p.m.; Grand Rapids (Zion) – Friday 15 August 4.00 p.m. and 7.30 p.m., Lord's Day 17 August 9.30 a.m. and 6.00 p.m., Monday 18 August 7.30 p.m.; Choteau (Old Paths) - Wednesday 20 August 7.30 p.m., Lord's Day 24 August 10.00 a.m. and 3.00 p.m., Wednesday 27 August 7.30 p.m.

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**

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 Home Manager: **Mrs. Rachel Honeysett**. 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.

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.
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OLD BOOKS. Due to the closure of Redhill Chapel, a good number of old books, to suit both old & young, are available. Please contact R. Field on 020 87761464 or email r.field@talktalk.net for an electronic list of titles, all books free of charge, but postage will be charged if necessary.

TO LET: CHAPEL HOUSE, BLACKBOYS. 3 bedrooms, 2 reception rooms, kitchen/diner, bathroom, cloakroom, double glazed, off road parking. Contact: J. L. Rosier 01435 866607 or 07983 511100. johnlenardrosier@aol.com

JAMES BOURNE SOCIETY. If the Lord will, the Third Annual Lecture of the Society will be held at 2.30 p.m. on Saturday, 6 September 2014, at Clifton Strict Baptist Chapel, Bedfordshire, SG17 5RJ. The title of the lecture will be "The revival of religion in Northamptonshire and the neighbouring counties under the ministry of Richard Davis (1658 - 1714)". All friends welcome. Bookstall and light refreshments provided. Telephone 01489 786260 for further information.

JOHN M'KENZIE'S SERMONS. The Huntingtonian Press are currently preparing a volume of John M'Kenzie's sermons for publication. M'Kenzie was an editor of the Gospel Standard. We are trying to locate a copy of his sermon on Col. 2:12, entitled "The Mystery of Believer's Baptism" which appeared in the Zoar Chapel Pulpit (sermon 24), in 1843. Please can we encourage you to search your bookcases for it. If you locate a copy, please contact Matthew Hyde on 01622 298 657 or matthew.hyde02@imperial.ac.uk.

LANCE MORLEY desires to acknowledge with thankfulness the Lord's goodness and undertaking regarding his recent pacemaker operation. Also to the friends at Oakington Chapel for their prayers, support and kindness. "The Lord hath been mindful of us" Psalm 115 v. 12. Also hymn 420.

HOLLAND - Books from the Gospel Standard Trust can be ordered, from w.w.w.theologieportaal.nl. Also available translated sermons and meditations from Mr. B.A. Ramsbottom at no charge. Telephone: 0031 (0) 594 643202.

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. Open all year, short breaks available. Suitable for couples and families. Sleeps 8+ cot. Contact 07767 840379, email: anse alladh@btinternet.com www.anse alladh.com

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Gospel Standard Bethesda Fund

HARPENDEN BETHESDA HOME
OPEN AFTERNOON

An Open Afternoon will be held, if the Lord will, on
Saturday, 6 September 2014 from 3.00 to 5.30 p.m.

Cream teas will be served outside on the lawn weather permitting, otherwise in the Home.

All friends are warmly invited, children especially welcome.
Please come and join us if possible.

Harpenden Bethesda Home
201 Luton Road
Harpenden
AL5 3DD
(Entrance in Roundwood Lane. Sat Nav LU1 3BZ.)

It would be helpful (although not essential) if you could let us know if you hope to be present. Please ring the Home on 01582 761359 or email Mrs. Anna Scott at thws@btinternet.com

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, donations and chapel collections relating to the general work of the Trust should be sent to the Secretary: **Mr. D.J. Playfoot, Cavepits House, Marle Place Road, Brenchley, Tonbridge, Kent TN12 7HS. Tel: 01892 722184. Email: gstrust@playfoot.net.**

All subscriptions from members 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 members 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 2BZ. Tel: 01582 765448. Email: gstrust@btconnect.com. Website: www.gospelstandard.org.uk.**

Gospel Standard Trust Publications

EXPOSITIONS OF HOLY SCRIPTURE

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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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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.

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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 + £1.17 postage

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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 + £2.80 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.

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Gospel Standard Trust Publications

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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.

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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.

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Gospel Standard Trust Publications

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Tel No: 01582 765448 www.gospelstandard.org.uk

Trinitarian Bible Society

REGISTERED CHARITY NUMBER: 233082 (ENGLAND) SC038379 (SCOTLAND)

The 183rd Annual General Meeting

will be held, God willing, commencing at

11.00 a.m. on Saturday, 20th September 2014

at the Metropolitan Tabernacle, Elephant and Castle, London, SE1 6SD

including information on the Society's continuing work and an update on recent publications and ongoing projects.

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 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, and 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 bi-annual newsletter on items of value or interest is available on the website and also a list of Church Records, either deposited by, or held at the Library.

The Library is open most mornings from 9.30-12.30, except Sunday, 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

Gospel Standard Bethesda Fund

BETHESDA HOMES

At the time of placing this advertisement there are vacancies for residents in the Bethesda Homes at **Brighton** (1 single), **Harpenden** (6 single, 1 double) and **Studley** (1 single, 1 double).

FLATLETS

There are currently 5 flatlets available: **Redhill** (4 vacancies) and **Harpenden** (1 vacancy)

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

THE GOSPEL STANDARD

Founded 1835

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SEPTEMBER
2014

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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
PERCEPTION	10.00	22.00	23.00	15.00
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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.

If the Lord will, a meeting of the Gospel Standard Committee will be held on Friday, 10 October 2014, at 9.30 a.m.

AMENDMENTS TO LIST OF MINISTERS, CHAPELS AND SERVICES

Brabourne Lees (Zion): Would correspondents kindly note that all future communications should be directed to Mrs. E.M. Beadle, Jonaline, Canterbury Road, Brabourne Lees, Ashford Kent, TN25 6QP.

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; Week Eve 7.00 as announced. **Sep** J.F. Burrows 7; T.J. Pocock 21(a); G.D. Buss 28(a); 8(Mon). **Oct** J.F. Burrows 5; 19; G.D. Buss 12(a); A. Chapman 26(a); T.J. Pocock 25(a, see advt Oct G.S.).

Ampthill (Zoar), Oliver Street, Beds. MK45 2SA – Lord's Day 2.30. **Oct** Chapel Anniversary Service, 11(a, see advt Oct G.S.).

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 2, No Service 9, T.J. Rosier 16, J.E. Pack 30. **Oct** A. Chapman 5; H. Mercer 12(2.15); J.R. Ince 19; Richard Field 7, Prayer Meeting 14, T.J. Pocock 22(a & e, see advt Oct G.S.), No Service 28.

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** Prayer Meeting 3(Wed), 19(Fri), Robert Field 12(Fri), N.H. Roe 25(Thu). **Oct** J.L. Rosier 19; B.A. Ramsbottom 11(a & e, see advt Oct G.S.), G.E. Hadley 17(Fri), Prayer Meeting 24(Fri), 31(Fri).

Barton-le-Clay (Hope), Rear 7, Hexton Road, Beds. – Lord's Day 10.30 & 6.00; Thurs. 7.00. **Sep** B.E. Izzard 7(e); T.J. Pocock 14(e). **Oct** B.E. Izzard 5(e); 9, T.J. Pocock 16.

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 21. Prayer Meeting 3, 17, 24. **Oct** R.G. Wells during month except for 9. Prayer Meeting 1, 15, 30(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** Prayer Meeting 6, P.B. Pont 18(e, see advt), B.E. Izzard 24(Wed). **Oct** B.R. Sayers 26(m & a, 2.30); Prayer Meeting 4, Richard Field 8(Wed), P.B. Pont 16(Thu), B.E. Izzard 21(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** N.H. Roe 21; 3, 10, 17, 24, Prayer Meeting 8(Mon). **Oct** N.H. Roe 5; 1, 8, 15, 19; 29, F.A. Ince 12; 26; Prayer Meeting 6(Mon), G.W. Hyde 20(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 7; 14; 28; No Prayer Meeting 2(Tue), No Service 3, P.B. Pont 24(a & e, see advt). **Oct** J.L. Rosier 5; 1, 12; 15, 26; 29, Jabez Rutt 19.

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 7; 21; H. Mercer 14; 30, Robert Field 28; J.E. Pack 2(e, see advt), B.E. Izzard 9, Prayer Meeting 16, T.J. Rosier 23. **Oct** H. Mercer 5; 19(a); 14, B.R. Sayers 12(a); 21, Prayer Meeting 7, 28.

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** R.K. Wheatley 12, Prayer Meeting 26. **Oct** Richard Field 26; R.K. Wheatley 3, D.E. Cornford 17, Prayer Meeting 31.

Bournemouth (Mount Zion), Wallisdown Heights Day Centre, 121 Canford Avenue. BH11 8SH – Lord's Day 10.30 & 1.30 (Sep-May): 10.30 & 2.00 (Jun-Aug) ; 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. as annc'd. **Sep** J.B. Hart 14(a); T.J. Rosier 21(a); Jabez Rutt 3(Wed), B.P. Mercer 18(e, see advt), R.K. Wheatley 30. **Oct** J.B. Hart 5; T.J. Rosier 26(a).

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 Service 21; P.B. Pont 2(Tue), Prayer Meeting 24. **Oct** B.E. Izzard 19(e); R.G. Wells 2(Thu), Prayer Meeting 22.

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** Robert Field 7(e); 14(e); R.W. Woodhams 21; G.W. Hyde 28(e); D.E. Cornford 3, A. Chapman 10, Jabez Rutt 17. **Oct** Robert Field 5(e); 12(e); B.A. Ramsbottom 26; G.W. Hyde 3(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 28; Thanksgiving Service, 6(a, see advt). **Oct** Jabez Rutt 29.

Broughton Gifford, The Common, Melksham, Wiltshire. SN12 8LY – Lord's Day 2.30; Week Eve. 7.00 as ann'cd. **Sep** G.D. Buss 21; 23(Tue).

Canterbury (Zoar), Burgate Lane, (Nr. Bus Station), Kent – Lord's Day 6.30; Thurs. 7.00 as announced. **Sep** G.W. Hyde 7; 14; 21; T.J. Rosier 11(e, see advt). **Oct** Reading Service 5; 26; G.W. Hyde 9.

Carshalton (Salem), 9 Windborough Road, Surrey SM5 4QJ – Lord's Day 11.00 & 6.00: P.Mtg. as annc'd; Thurs. 7.00; P.Mtg. Tues. 7.30. **Sep** Reading Service 14(m); 21(m); Service 14(a); B.P. Mercer 11, P. Woodhams 18, G.W. Hyde 25. **Oct** Services 19(m & a).

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 7; 11(Thu), 14; 21; 25(Thu), Prayer Meeting 4(Thu), 18(Thu).

Chippenham (cont'd) **Oct** G.D. Buss 5; 12; Richard Field 19; Reading Service 26(m); Robert Field 1(e, see advt), Prayer Meeting 8, 15, 29.

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 14(e); T.J. Pocock 11, Thanksgiving Service, 18(e, see advt), T.J. Rosier 25. **Oct** A. Chapman 5(e); G.E. Hadley 12(e); Richard Field 2, J.F. Ashby 9, F.A. Ince 16, P.B. Pont 23.

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(Wed), Richard Field 30(Tue). **Oct** J.F. Ashby 28(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** Service 21(m & a); Prayer Meeting 1, 15, 29, T.J. Rosier 8. **Oct** Prayer Meeting 13, 27, Chapel Anniversary Services, 21(m & a, see advt Oct G.S.).

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 9, 26(e). Robert Field 26(e); B.P. Mercer 9, P.B. Pont 30(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 3, 17. **Oct** Prayer Meeting 1, 15, R.G. Wells 29.

Croydon, Tamworth Road, Surrey. CR0 1XW – Lord's Day 10.30 & 6.30; Preaching or Prayer Mtg. Thurs. 7.15. **Sep** Prayer Meeting 4, 18. **Oct** Prayer Meeting 2, 16, 30(e, see advt Oct G.S.), Thanksgiving Service, 9(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 11, 18, 21, 28. D.E. Cornford 28; A. Chapman 11, J.B. Hart 18, B.A. Ramsbottom 25(a & e, see advt). **Oct** Robert Field during month except for 19(a). R.K. Wheatley 19(a).

East Peckham (Providence), 13 The Freehold, Nr. Tonbridge, Kent TN12 5AA – Lord's Day 10.30 & 2.00; Thurs. 7.00; Prayer Mtg. Thurs. 7.00 as annc'd. **Sep** J.F. Ashby during month except for 25, 28. J.B. Hart 28; Prayer Meeting 4, J.L. Rosier 25. **Oct** J.F. Ashby during month except for 2, 26. Joseph Rutt 2, T.J. Rosier 8(a, see advt Oct G.S.), D.E. Cornford 8(e, see advt Oct G.S.), Prayer Meeting 16.

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. **Sep** B.P. Mercer during month except for 17, 28 (m). G.D. Buss 10(a & e, see advt), S. Mercer 17. **Oct** B.P. Mercer during month except for 8, 19, 22. Robert Field 8, S. Mercer 22, Prayer Meeting 31(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 Meeting 3rd Thurs. 7.15. **Sep** B.E. Izzard during month except for 18, 28. P.B. Pont 28; H. Mercer 18. **Oct** B.E. Izzard during month except for 26. J.E. Pack 7(e, see advt Oct G.S.), No Service 9.

Gravesend (Providence), Milton Road, Opposite Park Place Flats, Kent, DA12 2PF – Lord's Day 11.00 & 3.00(6.30 if eve.). **Sep** T.J. Rosier 7(a); J.F. Ashby 21(e). **Oct** T.J. Rosier 12(a); J.B. Hart 19(e); 26(m & a, 2.45).

Great Yeldham (Hope), Toppesfield Road, Halstead, Essex. CO9 4HD – Lord's Day 10.30 & 2.15(6.30 if eve.). **Sep** F.A. Ince 7(a); B.E. Izzard 14(e). **Oct** G.E. Hadley 5(e); T.J. Rosier 19(a); J.R. Ince 19(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 7; 21; B.R. Sayers 14; T.J. Pocock 4, Richard Field 25. **Oct** Richard Field 12; A. Chapman 19; B.R. Sayers 2, 16, T.J. Pocock 9, 30.

Guildford (Bethel), The Bars (off Haydon Place), Surrey GU1 4LP – Lord's Day 11.00 & 6.00; P.Mtg. 10.00; Weds. 7.00;Preaching or monthly PM. **Sep** Harvest Thanksgiving Service, 6(e, see advt), Prayer Meeting 17. **Oct** Prayer Meeting 1, R.K. Wheatley 15, Special Service, 22(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 3, 7, 10, 17, 21. Richard Field 7; Robert Field 21; T.J. Rosier 3, B.E. Izzard 10, J.L. Rosier 17, A. Chapman 27(a & e, see advt). **Oct** R.J. Bradstock during month except for 1, 5, 12, 15, 22, 26, 29. D.E. Cornford 26; J.B. Hart 1, Robert Field 15, T.J. Rosier 29.

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; Prayer Mtg. 7.15 as announced. **Sep** Richard Field 14; 10. **Oct** Richard Field 26(e); Thanksgiving Services, 3(a & e, see advt Oct G.S.), R.K. Wheatley 8, J.B. Hart 15.

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** Thanksgiving Service, 8(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 26(Fri). **Oct** T.J. Rosier 2(e, see advt Oct G.S.), Prayer Meeting 31(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 7; 11, 23(Tue), R.K. Wheatley 21(a); Prayer Meeting 4. **Oct** D.E. Cornford 5; 16, 23, 30, B.P. Mercer 19; B.E. Izzard 26.

Horam (Ebenezer), Gun Lane, Pick Hill, East Sussex. TN21 0JP – Lord's Day 6.30; Alt. Weds. 7.00. **Sep** J.L. Rosier 7; 10, 14; 28; G.D. Buss 3(a & e, see advt), No Service 24. **Oct** J.L. Rosier 5; 8, 12; 26; B.P. Mercer 19; J.F. Ashby 22.

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 7; 14; 21; 28; Prayer Meeting 4, 25, Robert Field 11, G.E. Hadley 18. **Oct** J.E. Pack 5; 12; 19; 23, 26; G.D. Buss 2, Prayer Meeting 9, 16, 30.

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** Thanksgiving Service, 24(a, see advt).

Kirkland, Longmoor Lane, Nateby, Nr. Garstang, Lancs. PR3 0JH – Lord's Day 10.30 as announced & 2.15 or 2.30 as announced. **Sep** Reading Service 7(2.15); 14(2.15); 21(2.15); Chapel Anniversary Services, 28(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.

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 14, 25, 28. Richard Field 28; No Prayer Meeting 2(Tue), Thanksgiving Services, 19(a & e, see advt). **Oct** Jabez Rutt during month except for 19. D.E. Cornford 19; No Service 2, 30, No Prayer Meeting 21(Tue).

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 21. Prayer Meeting 10, 24. **Oct** P. Woodhams during month and 15(e, see advt Oct G.S.) except for 12(e). T.J. Pocock 12(e, 6.30); Prayer Meeting 8, 22.

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 7.

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. or Mon. 7.15. **Sep** B.E. Izzard 1(Mon), Prayer Meeting 8(Mon). **Oct** G.D. Buss 6(Mon), Prayer Meeting 13(Mon), F.A. Ince 27(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 12, J.E. Pack 23(Tue). **Oct** J.E. Pack 28(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 12, 26. Joseph Rutt 26.

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 7(e); 9, Jabez Rutt 16(e, see advt), Prayer Meeting 19(Fri), B.E. Izzard 23, G.E. Hadley 30. **Oct** H. Mercer 12; 28, F.A. Ince 19(e); 7, J.B. Hart 26(e, 6.15); G.W. Hyde 14, Prayer Meeting 17(Fri), Jabez Rutt 21.

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 9, 14, 16, 30. J.B. Hart 14; Richard Field 9, No Service 23, G.D. Buss 26(e, see advt). **Oct** T.J. Rosier during month except for 14, T.J. Pocock 14, G.W. Hyde 28.

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 21; T.J. Pocock 1(Mon), B.E. Izzard 18(Thu). **Oct** A. Chapman 12; G.W. Hyde 26; T.J. Rosier 9(Thu), G.E. Hadley 21(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 9, 14, 16. D.E. Cornford 14; J.F. Ashby 9, Richard Field 16. **Oct** Joseph Rutt during month except for 26. B.A. Ramsbottom 21(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 16, 30. **Oct** Thanksgiving Service, 7(e, see advt Oct G.S.), R.G. Wells 14, Prayer Meeting 21.

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 7; G.E. Hadley 28(e, 6.00); P.B. Pont 9, Prayer Meeting 23. **Oct** P. Woodhams 12; Prayer Meeting 7, A. Chapman 14.

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 14; J.E. Pack 3. **Oct** N.H. Roe 9(Thu, 7.00), J.R. Ince 28(Tue, 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. **Sep** P.B. Pont during month except for 28. B.E. Izzard 28; Prayer Meeting 10, 23(Tue). **Oct** P.B. Pont during month except for 8. B.E. Izzard 8, J.F. Ashby 15(a & e, see advt Oct G.S.), Prayer Meeting 22.

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 except for 7(m & a), 11, 30. J.B. Hart 7(m & a); Prayer Meeting 3, N.H. Roe 11(Thu), F.A. Ince 30(Tue). **Oct** J.R. Ince during month except for 19; Prayer Meeting 8.

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 14; Prayer Meeting 3, J.R. Ince 10, G.D. Buss 17(e, see advt). **Oct** Prayer Meeting 1, A. Chapman 8, J.E. Pack 15, F.A. Ince 29.

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 9, 21, 23. F.A. Ince 9. **Oct** N.H. Roe during month except for 5, 19, 21.

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 7(e); 9, Reading Services 14; 21; 28; Reading Service 2, 16, T.J. Pocock 23. **Oct** H. Mercer 5(e); 21, Reading Services 12; T.J. Pocock 19(e); 26(e); 7(e, see advt Oct G.S.), Reading Service 14, 28.

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.

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 7; 14; 21; 28; T.J. Pocock 5, A. Chapman 12, Reading Service 19, 26. **Oct** T.J. Pocock 5(e); 3, 10(e, see advt Oct G.S.), Reading Services 12; 19; 26; P. Woodhams 24, Reading Service 31.

Ripley (Ebenezer), Newark Lane, Surrey GU23 6BS – Lord's Day 10.45 & 2.30 (6.30 if eve.); Thurs. 7.15. **Sep** R.G. Wells 4, B.E. Izzard 17(Wed). **Oct** F.A. Ince 19; T.J. Pocock 2(e, see advt Oct G.S.), J.R. Ince 16, Richard Field 23, G.W. Hyde 30.

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 7(e, 6.30); R.K. Wheatley 14; 28; P.B. Pont 5. **Oct** T.J. Rosier 5; Services 12(m & a); Service 19(e); 26(e); G.D. Buss 3.

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 7; 28; B.P. Mercer 14(a); J.F. Ashby 3, T.J. Pocock 12(a & e, see advt), P. Mtg. 17, 26(e, see advt), Joseph Rutt 24. **Oct** R.W. Woodhams 5; 26; R.K. Wheatley 12(a); 22, J.B. Hart 19; P. Mtg. 1, 15, 29.

Rye (Bethel), 13 Military Road, East Sussex. TN31 7NX – Lord's Day 6.30; Tues. 7.00 as announced. **Sep** Reading Service 14; A. Chapman 21; R.W. Woodhams 28. **Oct** G.W. Hyde 5; 19; J.F. Ashby 7.

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** Reading Services 14; A. Chapman 21; P. Woodhams 2(a & e, see advt), Prayer Meeting 9, 23, 30, G.W. Hyde 16. **Oct** Reading Services 19; B.P. Mercer 26(a); J.L. Rosier 7, T.J. Rosier 13(Mon), P. Mtg. 21, 28.

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 14; F.A. Ince 21; 24, 28; Prayer Meeting 3, G.D. Buss 6(a, see advt), T.J. Pocock 18(Thu). **Oct** F.A. Ince 5; G.E. Hadley 19; Reading Service 26; Prayer Meeting 1, B.R. Sayers 7(Tue), J.R. Ince 14(Tue), T.J. Rosier 20(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** G.D. Buss 2(Tue), J.E. Pack 10(Wed, 6.30), B.R. Sayers 24(Wed, 6.30). **Oct** J.B. Hart 12(m & a); B.E. Izzard 1(Wed, 6.30), G.E. Hadley 16(Thu, 6.30), T.J. Pocock 23(Thu, 6.30), A. Chapman 29(Wed, 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 14(e); 28(m); Thanksgiving Service, 11(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 21(m,a & e); Prayer Meeting 10(Wed), 17(Wed), J.R. Ince 18(e, see advt), No Service 3, 24(Wed). **Oct** R.K. Wheatley 1(Wed), Prayer Meeting 8(Wed), T.J. Rosier 16, G.E. Hadley 25(a, see advt Oct G.S.), B.E. Izzard 29(Wed).

South Chard (Bethel), School Lane, Nr. Chard, Somerset, TA20 2PR – Lord's Day 10.45 & 6.00; Prayer Meeting Weds. 7.15 or as announced. **Sep** G.D. Buss 24, Jabez Rutt 27(a & e, see advt).

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 21, 24. P. Woodhams 21; Prayer Meeting 10, T.J. Rosier 17(a & e, see advt). **Oct** T.J. Pocock during month except for 22. Prayer Meeting 1, 15, J.L. Rosier 22.

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 21; G.W. Hyde 28(m & a, 10.30, 2.30); 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. **Sep** A. Chapman 14(e); 28(a); B.E. Izzard 21(e); Robert Field 9, G.E. Hadley 16. **Oct** Richard Field 5; Prayer Meeting 7, T.J. Pocock 21.

Southill, High Street, Nr. Biggleswade, Beds. SG18 9HU – Lord's Day 10.30 & 2.15; Tues. 7.15. **Sep** Prayer Meeting 5(e, see advt), 16, 30, B.P. Mercer 9(e, see advt), G.E. Hadley 23. **Oct** R.W. Woodhams 19; J.E. Pack 14, Prayer Mtg. 21, T.J. Rosier 28.

Staplehurst (Providence), Chapel Lane, Kent. TN12 0AJ – Lord's Day 10.45 & 2.00; Weds. 7.30; Prayer Mtg. last Weds. 7.30. **Sep** R.G. Wells 7(a, 2.15); B.P. Mercer 28; Joseph Rutt 3. **Oct** R.K. Wheatley 5(a); J.L. Rosier 12(a); S. Mercer 19(m); J.F. Ashby 26; No Service 1, A. Chapman 4(a & e, see advt Oct G.S.), Joseph Rutt 8, J.B. Hart 22, P. Meeting 29.

Stone-in-Oxney, Appledore Road, Nr. Tenterden, Kent – Lord's Day 6.30 as announced (Mar-Oct). **Sep** Robert Field 24(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 7; 3, 10, 14; 17, 28; T.J. Pocock 24(e, see advt). **Oct** G.E. Hadley 5; 1, 8, 12; 15, 26; 29, Richard Field 21(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 7(e); 21; 28(e); 16, Prayer Meeting 2, 23, G.D. Buss 9, 30. **Oct** A. Chapman 26; G.W. Hyde 7, T.J. Rosier 14(e, see advt Oct G.S.), P. Mtg. 21, T.J. Pocock 28.

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 7; Jabez Rutt 14; Richard Field 21; A. Chapman 28; 5, Prayer Meeting 8, Robert Field 10, P.B. Pont 16, 30, G.W. Hyde 23. **Oct** B.E. Izzard 12(e); Robert Field 19; 18(a & e, see advt Oct G.S.), Prayer Mtg. 6, J.E. Pack 21, G.E. Hadley 28.

Swindon (Rehoboth), Services currently held at St. Mary's Church, Commonweal Road, SN1 4LB. – Lord's Day 10.45 & 6.00; Thurs. 7.00; Prayer Meeting 7.00 as announced. **Sep** H. Mercer 14(e); B.R. Sayers 4, Prayer Meeting 8(Mon), T.J. Pocock 25. **Oct** B.R. Sayers 5; 23, H. Mercer 19; 16, 26; Prayer Meeting 9, Richard Field 30.

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 28. Reading Service 28(m); T.J. Rosier 28(a); Prayer Meeting 1(Mon), No Service 24. **Oct** G.W. Hyde during month except for 22, 26. Reading Service 26(m); R.K. Wheatley 26(a); Prayer Meeting 6(Mon), 15(a, see advt Oct G.S.), Jabez Rutt 15(a & e, see advt Oct G.S.), Joseph Rutt 22.

Thurlstone (Providence), Ingbirchworth Road, Nr. Penistone, S.Yorks. – Lord's Day 10.30 & 2.30; Weds. 2.30. **Sep** N.H. Roe 7(a); 28(a). **Oct** N.H. Roe 12(a); J.R. Ince 26(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 28; Prayer Meeting 4, 11, 25, G.W. Hyde 18, Robert Field 30. **Oct** B.R. Sayers 19; 30, G.D. Buss 9, Prayer Meeting 16, 23.

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** D.E. Cornford 21; Richard Field 18, J.B. Hart 25. **Oct** P. Woodhams 2(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 7; No Service 21; J.B. Hart 28; Prayer Meeting 5, B.P. Mercer 19(e, see advt). **Oct** J.B. Hart 5; G.W. Hyde 12; B.E. Izzard 26; Prayer Meeting 3.

Uffington, Chapel Lane, Nr. Faringdon, Oxon. SN7 7RY – Lord's Day 10.30 & 6.00; Weds. 7.00. **Sep** B.R. Sayers 7(e); 14(e); 21(e); 28; G.D. Buss 1(Mon), 22(e, see advt), H. Mercer 10, G.W. Hyde 19(Fri). **Oct** B.R. Sayers 5(a); 1, 8, 12; 22, 29, A. Chapman 19(e); T.J. Pocock 13(Mon).

West Row (Barn Chapel), The Green, Nr. Mildenhall, Suffolk. IP28 8QH – Lord's Day 10.30 & 2.30; Tues or Wed 7.00 Preaching. P.Mtg as announced. **Sep** A. Chapman 14; 24(Wed), G.E. Hadley 2(Tue), T.J. Rosier 9(e, see advt), Prayer Meeting 19(Fri). **Oct** Prayer Meeting 3(Fri), B.E. Izzard 14(Tue), T.J. Rosier 22(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 21, 24, 28. **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 21; 24, 28.

Nobleford, Alberta, CANADA (Zion's Hope), – Services as announced.

Chilliwack, CANADA (Hope), British Columbia – Lord's Day 1.30 & 7.00; Thurs. 7.30. **Oct** G.D. Buss 19; 16, 24, 26; 28.

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. **Oct** M.T. Pickett during month except for 22. G.D. Buss 22.

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. **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. **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:

BIGGLESWADE, "Providence" – Thanksgiving Service, Thursday, 18 September. Mr. P.B. Pont, eve. 7.00. Collection for the Gadsby Memorial Fund.
BLACKBOYS, "Hope" – Thanksgiving Services, Wednesday, 24 September. Mr. P.B. Pont, aft. 3.30; eve. 7.00. Tea provided. Collection for the Gospel Standard Society, Gospel Standard Trust and the Gospel Standard Bethesda Fund.
BLUNSDON HILL – Thanksgiving Service, Tuesday, 2 September. Mr. J.E. Pack, eve. 7.00. Collection for the Gadsby Memorial Fund.
BRABOURNE LEES, "Zion" – Thanksgiving Service, Thursday, 18 September. Mr. B.P. Mercer, eve. 7.00. Collection for the Cause.
BROMLEY, "Rehoboth" – Thanksgiving Service, Saturday, 6 September. Mr. S.A. Hyde, aft. 3.00. Tea provided. Collection for the Cause.

CANTERBURY, "Zoar" – Thanksgiving Service, Thursday, 11 September. Mr. T.J. Rosier, eve. 7.00. Collection for the Cause.
CHIPPENHAM, "Old Baptist" – Thanksgiving Service, Wednesday, 1 October. Mr. Robert Field, eve. 7.00. Collection for the Gadsby Memorial Fund.
CLIFTON – Thanksgiving Service, Thursday, 18 September. Mr. D.J. Field, eve. 7.00. Collection for the Cause.
DICKER, "Zoar" – Thanksgiving Services, Thursday, 25 September. Mr. B.A. Ramsbottom, aft. 3.30; eve. 7.00. Tea provided. Collection for the Pastor.
EASTBOURNE – 149th Anniversary Services of the Formation of the Church, Wednesday, 10 September. Mr. G.D. Buss, aft. 3.00; eve. 6.00. Tea provided. Collection.
GUILDFORD, "Bethel" – Harvest Thanksgiving Service, Saturday, 6 September. eve. 6.30. Collection for the Bethesda Fund.
HANDCROSS, "Zoar" – Thanksgiving Services, Saturday, 27 September. Mr. A. Chapman, aft. 3.00; eve. 6.00. Tea provided.
HORAM, "Ebenezer" – Thanksgiving Services, Wednesday, 3 September. Mr. G.D. Buss, aft. 3.30; eve. 7.00. Tea provided. Collection for the Cause.
JARVIS BROOK, "Rehoboth" – Thanksgiving Service, Wednesday, 24 September. aft. 3.30.
KIRKLAND – Chapel Anniversary Services, Lord's Day, 28 September. morn. 10.30; aft. 2.15. Prayer Meeting after afternoon Service. Collection for Chapel Expenses.
LAMBERHURST – Thanksgiving Services, Friday, 19 September. Dr. I.A. Sadler, aft. 3.30; eve. 6.30. Tea provided. Collection for the Christian Institute.
LUTON, "Ebenezer" – Thanksgiving Service, Tuesday, 16 September. Mr. Jabez Rutt, eve. 7.00. Collection for the Gadsby Memorial Fund.
MAIDSTONE, "Priory Chapel" – Thanksgiving Service, Friday, 26 September. Mr. G.D. Buss, eve. 7.00. Collection for the Gospel Standard Society.
OAKINGTON – Thanksgiving Service, Wednesday, 17 September. Mr. G.D. Buss, eve. 7.00. Collection.
ROTHERFIELD, "Providence" – Thanksgiving Services, Friday, 12 September. Mr. T.J. Pocock, aft. 3.30; eve. 6.30. Tea provided. Collection for the Bethesda Fund.
ROTHERFIELD, "Providence" – Special Prayer Meeting, Friday, 26 September. eve. 7.15.
SCAYNES HILL – Thanksgiving Services, Tuesday, 2 September. Mr. P. Woodhams, aft. 3.30; eve. 6.30. Tea provided. Collection for the Bethesda Fund.
SEDGLEY, "Hope" – Chapel Anniversary Service, Saturday, 6 September. Mr. G.D. Buss, aft. 2.45. Tea provided. Collection for Chapel Funds.
SHOREHAM-BY-SEA, "Providence" – Thanksgiving Service, Thursday, 11 September. eve. 7.00. Collection for Chapel Funds.
SIBLE HEDINGHAM, "Rehoboth" – Thanksgiving Service, Thursday, 18 September. Mr. J.R. Ince, eve. 7.00. Collection for the Gadsby Memorial Fund.
SOUTH CHARD, "Bethel" – Pastor's Anniversary Services, Saturday, 27 September. Mr. Jabez Rutt, aft. 2.30; eve. 5.30. Tea provided. Collection for the Pastor.
SOUTH MORETON – Thanksgiving Services, Wednesday, 17 September. Mr. T.J. Rosier, aft. 3.00; eve. 6.00. Tea provided. Collection for the Bethesda Fund.
SOUTHILL – Special Prayer Meeting, Friday, 5 September. eve. 7.15.
SOUTHILL – Thanksgiving Service, Tuesday, 9 September. Mr. B.P. Mercer, eve. 7.15.
STAPLEHURST, "Providence" – Thanksgiving Services, Saturday, 4 October. Mr. A. Chapman, aft. 2.30; eve. 5.30. Tea provided. Collection.
STONE-IN-OXNEY – Thanksgiving Services, Wednesday, 24 September. Mr. Robert Field, aft. 3.30; eve. 6.30. Tea provided. Collection for the Cause.
STOTFOLD, "Hope" – Thanksgiving Service, Wednesday, 24 September. Mr. T.J. Pocock, eve. 7.15. Collection for the Gadsby Memorial Fund.
UCKFIELD – Thanksgiving Service, Friday, 19 September. Mr. B.P. Mercer, eve. 7.00. Collection for the Cause.
UFFINGTON – Thanksgiving Service, Monday, 22 September. Mr. G.D. Buss, eve. 7.00.
WEST ROW, "Barn Chapel" – Thanksgiving Service, Tuesday, 9 September. Mr. T.J. Rosier, eve. 7.00.

If the Lord will Mr. Peter Dekker of Chilliwack, Canada is engaged to preach at the following Chapels; Old Baptist Chapel, Chippenham - Lord's Day 28 September; Zoar Chapel, Dicker - Thursday 2 October and Lord's Day 5 October; Ebenezer Chapel, Horam - Wednesday 8 October; Lamberhurst Chapel - Thursday 9 October and Lord's Day 12 October.

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

JAMES BOURNE SOCIETY. If the Lord will, the Third Annual Lecture of the Society will be held at 2.30 p.m. on Saturday, 6 September 2014, at Clifton Strict Baptist Chapel, Bedfordshire, SG17 5RJ. The title of the lecture will be "The revival of religion in Northamptonshire and the neighbouring counties under the ministry of Richard Davis (1658 - 1714)". All friends welcome. Bookstall and light refreshments provided. Telephone 01489 786260 for further information.

FREDA SHILES. Will friends please note that, if the Lord will, from 19 August, Mrs. Shiles' address will be 3 Clift House, Langley Road, Chippenham. SN15 1DS. Telephone number remains the same - 01249 659928

STOTFOLD YOUNG PEOPLE'S MEETING: It is confirmed that, if the Lord will, the meeting scheduled for Saturday, 4 October is now brought forward to Saturday, 27 September at 7.00 p.m.

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.

STAPLEHURST, The church and congregation at Providence, Staplehurst wish to acknowledge the many kind messages and loving support shown by so many in the loss of a much loved Pastor. "The LORD gave, and the LORD hath taken away; blessed be the name of the LORD" Job 1 v. 21.

PETER COTTINGHAM a dearly loved Husband, Father, Grandfather and Pastor passed away peacefully on 2 July 2014. Jo and all the family would like to thank the many kind friends for their prayers, loving support and sympathy shown in this time of great loss. "My times are in thy hand" Psalm 31 v. 15.

FREE GRACE EVANGELISTIC ASSOCIATION - An Open Meeting will be held (D.V.) on the work of F.G.E.A. in Africa and India on Saturday 4 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.

TO LET: CHAPEL HOUSE, BLACKBOYS. 3 bedrooms, 2 reception rooms, kitchen/diner, bathroom, cloakroom, double glazed, off road parking. Contact: J. L. Rosier 01435 866607 or 07983 511100. johnlenardrosier@aol.com

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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. Open all year, short breaks available. Suitable for couples and families. Sleeps 8+ cot. Contact 07767 840379, 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, Mon. – Sat.

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 HOMES

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. Email: generaloffice@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; £20; £25; £30; £50; £50; £50; £60; P036 £300; P039 £10; P041 £5; P042 £50.

Chapel Receipts:

Biggleswade, Providence	P034	£359.50
Braintree, Salem	P035	£183.50
Haywards Heath, Jireh	P037	£62.00
Brabourne Lees, Zion	P038	£205.00
Grove	P040	£300.00
Mount Bures	P043	£200.00
Redhill, Hope	P044	£778.75 – Short-stay fund
Forest Hill, Providence	P045	£524.00
Norwich, Zoar	P046	£110.00
Luton, Ebenezer	P047	£208.00
Tenterden, Jireh	P048	£111.50
		£3,042.25

Total during May, June and July: £3,887.25

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 Home Manager: **Mrs. Rachel Honeysett**. 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. J. Hickman.**

Gospel Standard Bethesda Fund

BETHESDA HOMES

At the time of placing this advertisement there are vacancies for residents in the Bethesda Homes at **Brighton** no vacancies, **Harpenden** (6 single, 1 double) and **Studley** (2 single, 1 double).

FLATLETS

There are currently 5 flatlets available: **Redhill** (4 vacancies) and **Harpenden** (1 vacancy)

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

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, donations and chapel collections relating to the general work of the Trust should be sent to the Secretary: **Mr. D.J. Playfoot, Cavepits House, Marle Place Road, Brenchley, Tonbridge, Kent TN12 7HS. Tel: 01892 722184. Email: gstrust@playfoot.net.**

All subscriptions from members 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 members 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 2BZ. Tel: 01582 765448. Email: gstrust@btconnect.com. Website: www.gospelstandard.org.uk**

CHRISTIAN VALUES IN EDUCATION

SOUTH EAST REGIONAL MEETING

Saturday 27 September 2014 G.W.
At 3.00 p.m. in
St. Mark's Hall, Alma Road,
Reigate. RH2 0BD
A Presentation entitled:

Relating to Others – Challenges for Today

Separate activity for younger children

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

BROUGHT UNTO THE KING

The Diary and Writings of Rhoda A. Gosden

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.

166 pages Paperback £6.50 + £1.17 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

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

Holland:
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: +1 406 466 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.

CLOTH BOUND VOLUMES OF THE 2013 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:

Gospel Standard: 1997, £11.00; 1998, £11.00; 2002, £13.00; 2003, £13.00; 2004, £13.00; 2005, £13.00; 2006, £13.00; 2007, £13.00; 2008, £13.00; 2009, £13.00, 2010, £13.00, 2011, £13.00; 2012 £13.00.

Friendly Companion: 1992**,** £5.00; 1995, £5.00; 1998, £7.00; 2002, £9.00; 2003, £10.00; 2004, £10.00; 2005, £10.00; 2007, £10.00; 2008, £10.00, 2009, £11.00, 2010, £11.00; 2011, £11.00; 2012, £11.00.

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

SOME WELSH MINISTERS

by J. R. Broome

The 18th century witnessed a great outpouring of the Holy Spirit in Wales which completely transformed the ethos of the principality. The Lord raised up able, fearless and faithful preachers to proclaim the gospel. This book gives concise and interesting accounts of the lives of six of the best known of these — Howell Harris, Daniel Rowland, William Williams, Thomas Charles, Christmas Evans and John Elias.

Paperback 105 pages £5.00 + £1.17 Postage

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, Kobi 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.

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 + £1.17 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.

Price £30.00 + £1.17 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

Trinitarian Bible Society

REGISTERED CHARITY NUMBER: 233082 (ENGLAND) SC038379 (SCOTLAND)

The 183rd Annual General Meeting

will be held, God willing, commencing at

11.00 a.m. on Saturday, 20th September 2014

at the Metropolitan Tabernacle, Elephant and Castle, London, SE1 6SD

including information on the Society's continuing work and an update on recent publications and ongoing projects.

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

HARPENDEN BETHESDA HOME OPEN AFTERNOON

An Open Afternoon will be held, if the Lord will, on Saturday, 6 September 2014 from 3.00 to 5.30 p.m.

Cream teas will be served outside on the lawn weather permitting, otherwise in the Home.

All friends are warmly invited, children especially welcome. Please come and join us if possible.

Harpenden Bethesda Home
201 Luton Road, Harpenden. AL5 3DD
(Entrance in Roundwood Lane. Please use Sat Nav postcode AL5 3BZ, not as stated in August advertisement.)

It would be helpful (although not essential) if you could let us know if you hope to be present. Please ring the Home on 01582 761359 or email Mrs. Anna Scott at thws@btinternet.com

NOTICE FOR FRIENDS IN THE USA and CANADA

Mr. G.D. Buss, Pastor, Chippenham

is engaged to preach, if the Lord will, at the following churches in the USA and Canada.

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THE GOSPEL STANDARD

Founded 1835

No. 2151

Vol. CLXXX

OCTOBER
2014

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LITERARY MATERIALS

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EDITOR:

Mr. B.A. Ramsbottom, 169 Tennyson Road, Luton. LU1 3RP.

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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.

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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, 10 October 2014, at 9.30 a.m.

AMENDMENTS TO LIST OF MINISTERS, CHAPELS AND SERVICES

Coppice: Will friends please note that the Chapel Anniversary Services are being held on 21 September and NOT 21 October as in the September bi-monthly listing.

Brabourne Lees (Zion): Will friends please note that the telephone number of the correspondent, Mrs. E. Beadle, is 01303 814709.

Braintree (Salem): Will friends please note that, if the Lord will, the Prayer Meeting arranged for 22 October has been moved to 8 October.

Broughton Gifford: Would friends take note that sadly, services at Broughton Gifford Chapel, near Melksham, Wiltshire, are being discontinued for the present time.

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:

ALLINGTON, "Bethel" – Thanksgiving Service, Saturday, 25 October. Mr. T.J. Pocock, aft. 3.00. Collection for the Cause.

AMPTHILL, "Zoar" – 110th Chapel Anniversary and Thanksgiving Service, Saturday, 11 October. Mr. A.T. Pickett, aft. 3.00. Collection for the Cause.

ASHWELL, "Zoar" – Thanksgiving Services, Wednesday, 22 October. Mr. T.J. Pocock, aft. 3.30; eve. 7.00. Tea provided. Collection for the Cause.

ATTLEBOROUGH, "Jireh" – Chapel Anniversary Services, Saturday, 11 October. Mr. B.A. Ramsbottom, aft. 3.00; eve. 6.00. Tea provided. Collection for the Mary Ann Evans Hospice.

BEXLEY – 168 Church Anniversary and Pastor's 7th Anniversary Service, Saturday, 11 October. Mr. H. Sant, aft. 3.00. Tea provided. Collection for the Cause.

CHIPPENHAM, "Old Baptist" – Thanksgiving Service, Wednesday, 1 October. Mr. Robert Field, eve. 7.00. Collection for the Gadsby Memorial Fund.

CRANBROOK – Thanksgiving Services, Thursday, 30 October. Mr. P.B. Pont, aft. 3.30; eve. 6.30. Tea provided. Collection for Bibles for Schools.

CROYDON (Tamworth Road) – Thanksgiving Service, Thursday, 9 October. eve. 7.00. Collection for Blythswood.

CROYDON (Tamworth Road) – United Prayer Meeting for the Churches and Nation, Thursday, 30 October. eve. 7.15.

CROYDON, "Providence" – Annual Meeting: Croydon & Bromley Auxiliary of the Trinitarian Bible Society. Providence, West Street Croydon. Wednesday, 8 October. eve. 7.15. Address by Dr. I.A. Sadler.

EAST PECKHAM, "Providence" – Thanksgiving Services, Wednesday, 8 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 for the Nation and Churches, Friday, 31 October. eve. 7.15.

FENSTANTON – Thanksgiving Service, Tuesday, 7 October. Mr. J.E. Pack, eve. 7.15. Collection for the Gospel Standard Society.

GUILDFORD, "Bethel" – Special Service, Wednesday, 22 October. eve. 7.00. Collection for the Trinitarian Bible Society.

HASTINGS (ST. LEONARDS), "Ebenezer" – Thanksgiving Services, Friday, 3 October. aft. 3.15; eve. 6.30. Tea provided. Collection for Chapel Funds.

HAYNES, "Ebenezer" – Thanksgiving Service, Wednesday, 8 October. Mr. H. Sant, eve. 7.00. Collection for Blythswood Trust.

HAYWARDS HEATH, "Jireh" – Thanksgiving Service, Thursday, 2 October. Mr. T.J. Rosier, eve. 7.00. Collection for the Trinitarian Bible Society.

HEATHFIELD, "Ebenezer" – Thanksgiving Services, Wednesday, 1 October. Mr. A. Chapman, aft. 3.30; eve. 6.30. Tea provided. Collection for the Bethesda Fund.
LEATHERHEAD, "Mount Zion" – Thanksgiving Service, Wednesday, 15 October. Mr. P. Woodhams, eve. 7.15. Collection for the Bethesda Fund.
MATFIELD, "Ebenezer" – Pastor's 25th Anniversary Services. See advert page vi.
MAYFIELD – Thanksgiving Service, Tuesday, 7 October. eve. 7.00. Collection for Bethesda Fund.
NORWICH, "Zoar" – Thanksgiving Services, Wednesday, 15 October. Mr. J.F. Ashby, aft. 3.00; eve. 6.00. Tea provided. Collection for the Cause.
READING, "Zoar" – Thanksgiving Service, Tuesday, 7 October. Mr. T.J. Pocock, eve. 7.00. Collection for the Cause.
REDHILL, "Hope" – Thanksgiving Services, Friday, 31 October. Mr. B.A. Ramsbottom, aft. 3.30; eve. 6.30. Tea provided. Collection for the Distribution Fund.
RICHMOND, "Ebenezer" – Thanksgiving Service, Friday, 10 October. Mr. T.J. Pocock, eve. 7.00. Collection for the Bethesda Fund and Gadsby Memorial Fund.
RIPLEY, "Ebenezer" – Thanksgiving Service, Thursday, 2 October. Mr. T.J. Pocock, eve. 7.15. Collection for the Cause.
SIBLE HEDINGHAM, "Rehoboth" – 150th Chapel Anniversary Service, Saturday, 25 October. Mr. G.E. Hadley, aft. 3.00. Tea provided. Collection for Chapel Funds.
STAPLEHURST, "Providence" – Thanksgiving Services, Saturday, 4 October. Mr. A. Chapman, aft. 2.30; eve. 5.30. Tea provided. Collection.
STUDLEY, "Little Zoar" – Thanksgiving Service, Tuesday, 14 October. Mr. T.J. Rosier, eve. 7.00. Collection for the Free Grace Evangelistic Association.
SWAVESEY – Harvest Thanksgiving Services, Saturday, 18 October. Mr. Robert Field, aft. 3.00; eve. 6.15. Tea provided. Collection for the Oakington Chapel Building Repair Fund.
TENTERDEN, "Jireh" – Thanksgiving Services, Wednesday, 15 October. Mr. Jabez Rutt, aft. 3.30; eve. 6.30; Prayer Meeting, aft. 2.30. Tea provided. Collection for the Pastor.
TUNBRIDGE WELLS, "Hanover" – Thanksgiving Service, Thursday, 2 October. Mr. P. Woodhams, eve. 7.00. Collection for the Roundwood Trust.

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**

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 Home Manager: **Mrs. Rachel Honeysett**. 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. J. Hickman.**

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FREE GRACE EVANGELISTIC ASSOCIATION - An Open Meeting will be held (D.V.) on the work of F.G.E.A. in Africa and India on Saturday 4 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.

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.

MR. and MRS. P.C. TYLER. Will friends please note that Mr. & Mrs. P.C. Tyler have now moved to 6 Meadow Close, Hailsham, East Sussex. BN27 1TJ. Their telephone number remains the same: 01323 847493. Psalm 103 v. 1 & 2.

A HYMN SINGING EVENING will be held God willing at Cranbrook Vestry Hall, TN17 3HA on Saturday, 11 October 2014 at 7.00 p.m. All are welcome to this public meeting which replaces our Cranbrook Young Peoples Meeting for October. Light refreshments will be provided after the meeting and a collection taken for the Kent, Surrey and Sussex Air Ambulance. Enquiries to Pastor R. K. Wheatley on 01580 713212.

MRS. GRACE HAZEL HARWOOD died 23 August 2014 aged 92. The family thank the kind friends for their support.

FARM WORKER REQUIRED. Experienced and enthusiastic worker needed for apple and arable operations on a mixed farm in Kent. Mechanical and spraying skills desirable. Keenness and self-motivation essential. Enquires to: r.buggs@qmul.ac.uk

WILLIAM TIPTAFT. If the Lord will, at 3.00 p.m. on Saturday 1 November an address to mark the 150th Anniversary of the death of William Tiptaft will be given at Hedge End Strict Baptist Chapel, Upper Northam Road, SO30 4EB. All friends are welcome. Bookstall and light refreshments provided. For further information contact Mr. Henry Sant, Tel. 01489 786260.

PETER DAWSON: A much loved Husband, Father, Grandfather and Uncle, and an esteemed Preacher of the Gospel for many years passed to his eternal rest on 5 August 2014. Everal and the family deeply appreciate the prayerful love and sympathy shown by so many during his illness and since his passing away. A faithful servant of Jesus Christ.

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All correspondence and enquiries, donations and chapel collections relating to the general work of the Trust should be sent to the Secretary: **Mr. D.J. Playfoot, Cavepits House, Marle Place Road, Brenchley, Tonbridge, Kent TN12 7HS. Tel: 01892 722184. Email: gstrust@playfoot.net.**

All subscriptions from members 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 members 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. Email: gstrust@btconnect.com. Website: www.gospelstandard.org.uk.**

EBENEZER, MATFIELD

Pastor's 25th Anniversary Services

will be held, if the Lord will, on
Tuesday, 21st October 2014
3.30 p.m. and 6.30 p.m.
Minister: Mr. B.A. Ramsbottom

Tea provided. Collection for the Pastor.

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.

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Edited by J.R. Broome

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142 pages Paperback £3.50 + £1.17 postage

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by J.R. Broome

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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 …"

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by J.H. Gosden

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The Library has an excellent collection of books, some of which are quite rare. It has a range of literature for old and young, and 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 bi-annual newsletter on items of value or interest is available on the website and also a list of Church Records, either deposited by, or held at the Library.
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Gospel Standard Trust Publications

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Over many years we have accumulated a number of books of which we have just one or a very small number of copies. Some of these are our own publications of which we have just the odd copy left, others have been bought in. None of the books are second-hand, though some, having been on our shelves for many years, are significantly shop-soiled. We have compiled a list of these books and are pleased to offer them for sale at quite low prices. The list can be seen on our website under Downloads, we can email it to you, or a printed copy can be obtained from the Publications office.

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Gospel Standard Trust Publications

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REMEMBERED MERCIES RECORDED

by George Rose
With additional material

This very interesting and readable autobiography, by the faithful and highly esteemed minister, George Rose, was originally published in 1952, when he was 79 years old. This book is a reprint of the original with a new chapter kindly written by Graham Chewter covering the remaining 13 years of Mr. Rose's life, a selection of his sermons and addresses, and some photographs.

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No. 2152

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NOVEMBER 2014

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Mr. H.J. Flitton, 33 Vermont Avenue, Corio, Victoria 3214, Australia.
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Acknowledgement of Donations. Received with sincere thanks: Allington, Bexley, Birkenhead, Blackboys, Braintree, Canterbury, Carshalton, Chippenham, Cranbrook, Dicker, East Peckham, Gravesend, Grove, Handcross, Horam, Irthlingborough, Leatherhead, Little Downham Fen, Luton (Bethel), Luton (Ebenezer), Manchester, Matfield, Mayfield, Mount Bures, Norwich, Nottingham, Oakington, Ossett, Reading, Richmond, Ripley, Scaynes Hill, Sedgley (Hope), Sedgley (Moden Hill), Shoreham-by-Sea, Sible Hedingham, Southampton, Southery, South Chard, Staplehurst, Stone-in-Oxney, Stotfold, Tenterden, Trowbridge, Tunbridge Wells, Uckfield, Uffington, JFA, GDB, RDGF, GEH, JBH, JEP, PBP, JLR, PW.
Total for period 1, January to 9, October 2014: £1,882.00.

AMENDMENTS TO LIST OF MINISTERS, CHAPELS AND SERVICES

Staplehurst (Providence): Will friends kindly note that the times of the services on Lord's Days are amended to 10.30 a.m. and 2.15 p.m. with immediate effect.

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; Week Eve 7.00 as announced. **Nov** J.F. Burrows 2; 9; G.D. Buss 16(a); 23(a); 30(a). **Dec** H. Mercer 7(a); 21(a); G.D. Buss 28(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 9(a); Prayer Meeting 4, P.B. Pont 11, A. Chapman 18. **Dec** Prayer Meeting 2, G.E. Hadley 9, A. Chapman 16, No Service 23, 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. **Nov** B.E. Izzard 7(Fri), Prayer Meeting 12(Wed), 28(Fri), G.E. Hadley 21(Fri). **Dec** B.A. Ramsbottom 14; G.W. Hyde 21; 19(Fri), J.E. Pack 3(Wed), Prayer Meeting 10(Wed), 23(Tue), 31(Wed).

Barton-le-Clay (Hope), Rear 7, Hexton Road, Beds. – Lord's Day 10.30 & 6.00; Thurs. 7.00. **Nov** B.E. Izzard 9(e); 30(e); T.J. Pocock 6. **Dec** T.J. Pocock 7(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 12, 26. Richard Field 12, Prayer Meeting 19, J.F. Ashby 26. **Dec** R.G. Wells during month and 25(m, see advt Dec G.S.). Prayer Meeting 10, 31.

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 9; Prayer Meeting 1, P.B. Pont 6(Thu), B.E. Izzard 12(Wed), G.W. Hyde 18(Tue), J.E. Pack 25(Tue). **Dec** B.E. Izzard 21(e, 6.15); 17(Wed), Prayer Meeting 6, T.J. Pocock 11(Thu), P.B. Pont 23(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. **Nov** N.H. Roe 9; 5, 12, 19, 23; 26, 30; Prayer Meeting 3(Mon). **Dec** N.H. Roe 7; 3, 10, 17, 21; 24, 28; 31, Prayer Meeting 8(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 2; 12, 16; 23; 30; Robert Field 9; D.E. Cornford 26. **Dec** J.L. Rosier 7; 10, 14; 21; 25(Thu, m, 10.00), 28; No Prayer Meeting 9(Tue), No Service 24.

Blunsdon Hill, Nr. Swindon, Wiltshire. SN26 8BY – Lord's Day 10.00 & 2.30; Tues. 7.00 Preaching or Prayer Mtg. **Nov** H. Mercer 2; 16; 30; B.R. Sayers 9; 18, Prayer Meeting 4, 25, G.D. Buss 11. **Dec** B.R. Sayers 7(a); 14; 21(a); 28; T.J. Pocock 2, Prayer Meeting 9, 30, H. Mercer 16, 25(Thu, m).

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 16; Prayer Meeting 28. **Dec** R.K. Wheatley 5, No Service 26.

Bournemouth (Mount Zion), Wallisdown Heights Day Centre, 121 Canford Avenue. BH11 8SH – Lord's Day 10.30 & 1.30 (Sep-May): 10.30 & 2.00 (Jun-Aug) ; 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. as annc'd. **Nov** Joseph Rutt 5(Wed), R.K. Wheatley 18. **Dec** J.B. Hart 21; T.J. Rosier 3(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 2; Reading Services 16; G.E. Hadley 30(e); Prayer Meeting 5, G.D. Buss 18(Tue, 6.30), T.J. Rosier 26. **Dec** G.E. Hadley 28(e); Prayer Meeting 10.

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 2; T.J. Pocock 9(e); J.F. Ashby 12, G.W. Hyde 21(Fri). **Dec** J.B. Hart 7; J.F. Ashby 3, 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.).

Broughton Gifford, The Common, Melksham, Wiltshire. SN12 8LY – Lord's Day 2.30; Week Eve. 7.00 as ann'cd. **Dec** G.D. Buss 21.

Canterbury (Zoar), Burgate Lane, (Nr. Bus Station), Kent – Lord's Day 6.30; Thurs. 7.00 as announced. **Nov** G.W. Hyde 2; 9; 16; 30. **Dec** G.W. Hyde 7; 14; 28; J.B. Hart 21.

Carshalton (Salem), 9 Windborough Road, Surrey SM5 4QJ – Lord's Day 11.00 & 6.00: P.Mtg. as annc'd; Thurs. 7.00; P.Mtg. Tues. 7.30. **Nov** B.P. Mercer 16(m & a); G.W. Hyde 13. **Dec** Service 25(m, 10.00).

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 2; 5, 16; 19, 23; 30; Prayer Meeting 12, 26. **Dec** G.D. Buss 7; 3, 17, 21(10.00, 6.00); 25(Thu, m, 10.00), 28; H. Mercer 14(10.00, 6.00); P. Mtg. 10, 31(e, see advt Dec G.S.).

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 16(e, 6.30); G.D. Buss 6, Prayer Meeting 20(e, see advt). **Dec** G.E. Hadley 14(e); 18, 21(e); B.E. Izzard 28(e, 6.30); Richard Field 4, Robert Field 11, No Service 25.

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 4(Tue), B.A. Ramsbottom 11(Tue), G.E. Hadley 18(Tue), G.D. Buss 25(Tue). **Dec** G.W. Hyde 2(Tue), No Service 23(Tue), Richard Field 30(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 9; T.J. Rosier 3, Prayer Meeting 10, 24. **Dec** G.D. Buss 1, Prayer Meeting 8, Special Service, 13(a, see advt Dec G.S.), Service 25(Thu, m, 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 27. G.W. Hyde 27. **Dec** R.K. Wheatley during month and 25(m, see advt Dec 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. **Nov** Richard Field 23; Prayer Meeting 5, 19. **Dec** Prayer Meeting 3, 17, Service 20(e, see advt Dec G.S.), 25(m, see advt Dec G.S.), No Service 24, 31.

Croydon, Tamworth Road, Surrey. CR0 1XW – Lord's Day 10.30 & 6.30; Preaching or Prayer Mtg. Thurs. 7.15. **Nov** Prayer Meeting 6, 20, Richard Field 27. **Dec** Prayer Meeting 4, 18, Service 25(m, 10.00).

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 9(a). R.K. Wheatley 9(a). **Dec** Robert Field during month and 25(m, see advt Dec G.S.) except for 11, 21. Joseph Rutt 11.

East Peckham (Providence), 13 The Freehold, Nr. Tonbridge, Kent TN12 5AA – Lord's Day 10.30 & 2.00; Thurs. 7.00; Prayer Mtg. Thurs. 7.00 as annc'd. **Nov** J.F. Ashby during month except for 9. Prayer Meeting 6. **Dec** J.F. Ashby during month and 25(m, 9.30) except for 21. 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; Wed. 7.15, P.M. Mon. 7.15. **Nov** B.P. Mercer during month except for 16, 26. Jabez Rutt 16; J.L. Rosier 26. **Dec** B.P. Mercer during month except for 28(m). No Service 24.

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 except for 16(a). T.J. Rosier 16(a). **Dec** B.E. Izzard during month and 25(m, see advt Dec G.S.) except for 14.

Gravesend (Providence), Milton Road, Opposite Park Place Flats, Kent, DA12 2PF – Lord's Day 11.00 & 3.00(6.30 if eve.). **Nov** J.B. Hart 9(e); 23(e); R.K. Wheatley 16(a, 2.30); 30(a, 2.30). **Dec** T.J. Rosier 14(a).

Great Yeldham (Hope), Toppesfield Road, Halstead, Essex. CO9 4HD – Lord's Day 10.30 & 2.15(6.30 if eve.). **Nov** J.B. Hart 2(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 9; 21(Fri), B.R. Sayers 16; 13, 23; 27. **Dec** J.B. Hart 14; H. Mercer 28; G.D. Buss 2(Tue), No Service 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 Preaching or monthly PM. **Nov** Prayer Meeting 12. **Dec** R.K. Wheatley 10, Prayer Meeting 31.

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 2(a), 5, 12, 16, 19, 23, 30. T.J. Rosier 2(a); Joseph Rutt 16; Richard Field 5, J.B. Hart 12, Jabez Rutt 19. **Dec** R.J. Bradstock during month and 25(Thu) except for 7(a), 10, 14, 17, 21(a), 28(a), 31. J.B. Hart 7(a); 10; T.J. Rosier 28(a); Prayer Meeting 3, Richard Field 17, No Service 24.

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; Prayer Mtg. 7.15 as announced. **Nov** R.K. Wheatley 5, Richard Field 19. **Dec** Richard Field 14; 3.

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 5, J.E. Pack 12, B.E. Izzard 19. **Dec** G.E. Hadley 14; No Service 24.

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** D.E. Cornford 30; B.P. Mercer 20, Prayer Meeting 28(Fri). **Dec** Richard Field 11, Prayer Meeting 19(Fri), No Service 25.

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 2; 9; 27, Prayer Meeting 6, B.P. Mercer 13, Joseph Rutt 20. **Dec** D.E. Cornford 7; 11, 14; 18, 25(m), Richard Field 21; Prayer Meeting 4.

Horam (Ebenezer), Gun Lane, Pick Hill, East Sussex. TN21 0JP – Lord's Day 6.30; Alt. Weds. 7.00. **Nov** J.L. Rosier 2; 5, 16; 19, 23; 30; Robert Field 9. **Dec** J.L. Rosier 7; 3, 14; 17, 21; 28; 31.

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 2; 9; 16; 23; 30; Prayer Meeting 6, 13, 20, 27. **Dec** J.E. Pack 7; 14; 21; 25(m, 10.45), 28; Prayer Meeting 4, 11, 18.

Jarvis Brook (Rehoboth), Walshes Road, Nr. Crowborough, East Sussex TN6 3RE – Lord's Day 11.00 & 2.00; Week eve. Preaching or Prayer Mtg. 7.00 as announced.

Kirkland, Longmoor Lane, Nateby, Nr. Garstang, Lancs. PR3 0JH – Lord's Day 10.30 as announced & 2.15 or 2.30 as announced. **Nov** Reading Service 2(2.15); 9(2.15); 30(2.15). **Dec** Reading Service 7(2.15).

Lakenheath, 27 Mill Road, Suffolk, IP27 9DU – Lord's Day 10.30 & 6.30; Week Eve. 7.00; Prayer Mtg. Fri. 7.00. **Dec** Special Service, 25(m, 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 16. Prayer Meeting 5, 19. **Dec** P. Woodhams during month. Prayer Meeting 3, 17, 25(Thu, 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 2(a); F.A. Ince 23. **Dec** F.A. Ince 21.

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. or Mon. 7.15. **Nov** Prayer Meeting 10(Mon), G.D. Buss 15(a, see advt), J.E. Pack 17(Mon). **Dec** J.R. Ince 7(e); F.A. Ince 14(m & a); G.W. Hyde 21(a); 18, Prayer Meeting 8(Mon), 31(Wed).

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 14. **Dec** T.J. Rosier 12.

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 except for 14. G.D. Buss 14.

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 2; A. Chapman 9(e); B.E. Izzard 23(e, 6.15); Richard Field 11, T.J. Pocock 18, Prayer Meeting 21(Fri), P.B. Pont 25. **Dec** A. Chapman 7; 21; 9, 30, Prayer Meeting 19(Fri), No Service 23.

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 16. **Dec** T.J. Rosier during month and 25(Thu, m, 10.30). No Service 23.

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 9. **Dec** T.J. Rosier 4(Thu).

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 except for 16. **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 4, 25, B.P. Mercer 11, D.E. Cornford 18. **Dec** Prayer Meeting 9, 23, 30, Service 25(Thu, m, 10.30).

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 9; J.B. Hart 23; Richard Field 30; P.B. Pont 4, Prayer Meeting 18. **Dec** G.E. Hadley 2.

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 23(e); J.R. Ince 11(Tue, 7.30). **Dec** J.E. Pack 10.

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 9. G.E. Hadley 9; Prayer Meeting 5, 19. **Dec** P.B. Pont during month and 25(Thu, m, 9.30). Prayer Meeting 3, 17, 31.

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 except for 9(m & a). Services 9(m & a); Prayer Meeting 5. **Dec** J.R. Ince during month and 25(Thu, m, 10.45) except for 21. Reading Service 21(m); F.A. Ince 21(e); Prayer Meeting 3.

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 2(e); 26, Prayer Meeting 5. **Dec** Prayer Meeting 3, Special Service, 13(e, see advt Dec G.S.), No Service 24.

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 4, 9, 23, 30. **Dec** N.H. Roe during month except for 2, 7, 21, 28.

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 2; 9; 16; 30; T.J. Pocock 23(e); 11, Reading Service 4, 18, B.R. Sayers 25. **Dec** Reading Services 14; 21; H. Mercer 28(e); Reading Service 9, 23, 30, T.J. Pocock 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.

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 2(e); 28, Reading Services 9; 16; 23; 30; A. Chapman 14, P. Woodhams 21. **Dec** Reading Services 7; 14; 21; 28; P. Woodhams 5, Reading Service 12, 23(Tue), T.J. Pocock 19.

Ripley (Ebenezer), Newark Lane, Surrey GU23 6BS – Lord's Day 10.45 & 2.30 (6.30 if eve.); Thurs. 7.15. **Nov** T.J. Pocock 13, R.G. Wells 20, R.K. Wheatley 27. **Dec** Richard Field 7; Jabez Rutt 3(Wed), J.R. Ince 11, A. Chapman 18, No Service 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 unless stated otherwise (6.00 if eve.); Fri. 7.00 as announced. **Nov** R.K. Wheatley 2; T.J. Rosier 9; 23; 30; T.J. Pocock 16(e); R.G. Wells 14. **Dec** Service 14(e); 21(e); R.K. Wheatley 21(a); 28.

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** J.B. Hart 9; T.J. Rosier 5, Prayer Meeting 12, 26. **Dec**, D.E. Cornford 21; J.B. Hart 28; 17, Prayer Meeting 10, No Service 31.

Rye (Bethel), 13 Military Road, East Sussex. TN31 7NX – Lord's Day 6.30; Tues. 7.00 as announced. **Nov** Reading Service 23; 30.

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 9; P. Woodhams 16; 18, Reading Services 23; B.P. Mercer 30(a); Prayer Meeting 4, 25. **Dec** T.J. Rosier 7(a); 21(a); Reading Services 14; D.E. Cornford 28; Prayer Meeting 2, 9, 16, 30, Service 25(Thu, m, 10.30).

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 9; F.A. Ince 16; 12, 26, A. Chapman 23; T.J. Pocock 30; Prayer Meeting 5, B.R. Sayers 19. **Dec** F.A. Ince 7; 17, 25(m, see advt Dec G.S.), 28; J.R. Ince 14(e); 21; 30(Tue), Reading Service 14(m); Prayer Meeting 3, G.D. Buss 9(Tue), G.W. Hyde 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. **Nov** H. Mercer 23(m & a); 12(Wed, 6.30), B.R. Sayers 30(m & a); G.D. Buss 27(Thu). **Dec** G.W. Hyde 22(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 13. **Dec** Reading Service 14(m); 28(m); Robert Field 28(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** J.B. Hart 30; Prayer Meeting 5(Wed), 19(Wed), Special Service, 13(e, see advt), G.E. Hadley 27. **Dec** Prayer Meeting 3(Wed), 10(Wed), T.J. Rosier 18, No Service 24(Wed).

South Chard (Bethel), School Lane, Nr. Chard, Somerset, TA20 2PR – Lord's Day 10.45 & 6.00; Prayer Meeting Weds. 7.15 or as announced.

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 9. Prayer Meeting 5, 19. **Dec** T.J. Pocock during month and 25(Thu, m, 10.00) except for 14. Prayer Meeting 3, 17, 31.

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** Special Prayer Meeting 1(e, see advt). **Dec** T.J. Pocock 14(m & a, 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 2(e); A. Chapman 16(m & a); Robert Field 4, G.E. Hadley 25. **Dec** B.E. Izzard 7(e); A. Chapman 14(m & a); 28(a); Robert Field 10(Wed).

Southill, High Street, Nr. Biggleswade, Beds. SG18 9HU – Lord's Day 10.30 & 2.15; Tues. 7.15. **Nov** Prayer Meeting 4, 18, A. Chapman 11. **Dec** Prayer Meeting 5(see advt Dec G.S.), 16, 30, B.E. Izzard 9.

Staplehurst (Providence), Chapel Lane, Kent. TN12 0AJ – Lord's Day 10.30 & 2.15; Weds. 7.30; Prayer Mtg. last Weds. 7.30. **Nov** Robert Field 2(m); R.K. Wheatley 9(a); G.W. Hyde 30; Joseph Rutt 12, Prayer Meeting 26. **Dec** R.K. Wheatley 7(a); 14(a); B.P. Mercer 28; Joseph Rutt 3, No Service 24, Service 25(Thu, m, 10.30), Prayer Meeting 31.

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 2; 5, 12, 16; 19, 23; 30. **Dec** G.E. Hadley 7; 3, 10, 17, 21; 25(Thu, m, 10.00), 28; 31.

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 2(e); 11, Prayer Meeting 9(e); 18, G.D. Buss 4, T.J. Pocock 25. **Dec** H. Mercer 21; T.J. Pocock 9, Jabez Rutt 16, P. Mtg. 23, 30, Service 25(Thu, m, 10.30).

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 2; J.L. Rosier 9; Prayer Meeting 9(m, 9.00); 3, T.J. Rosier 16; T.J. Pocock 4, G.E. Hadley 11(e, see advt), G.W. Hyde 25. **Dec** B.E. Izzard 14; 2, Robert Field 21; 9, A. Chapman 28; Prayer Mtg. 8, T.J. Rosier 17, J.E. Pack 23, Jabez Rutt 30.

Swindon (Rehoboth), Please contact the correspondent for venue of Services. – Lord's Day 10.30 & 6.00; Thurs. 7.00; Prayer Meeting 7.00 as announced. **Nov** B.R. Sayers 2; Richard Field 9; H. Mercer 6, Prayer Meeting 13, G.D. Buss 20, T.J. Pocock 27. **Dec** G.D. Buss 4, 18, Prayer Meeting 11.

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 3(Mon). **Dec** G.W. Hyde during month and 25(Thu, m, 10.00) except for 21. J.F. Ashby 21; Prayer Meeting 1(Mon).

Thurlstone (Providence), Ingbirchworth Road, Nr. Penistone, S.Yorks. – Lord's Day 10.30 & 2.30; Weds. 2.30. **Nov** J.R. Ince 16; F.A. Ince 30. **Dec** N.H. Roe 14(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. **Nov** B.E. Izzard 16; T.J. Pocock 30(e); Prayer Meeting 6, 27, H. Mercer 20. **Dec** H. Mercer 7; 14(a); G.D. Buss 11, 23, Prayer Meeting 18, 30.

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 9; D.E. Cornford 23; G.W. Hyde 20. **Dec** Service 25(m).

Uckfield, Foresters Hall, Harcourt Road, East Sussex. TN22 5DS – Lord's Day 6.30; Prayer Mtg. 1st Fri. 7.00. **Nov** No Service 2; 30; G.W. Hyde 23; Prayer Meeting 7. **Dec** Prayer Meeting 5.

Uffington, Chapel Lane, Nr. Faringdon, Oxon. SN7 7RY – Lord's Day 10.30 & 6.00; Weds. 7.00. **Nov** J.B. Hart 16; A. Chapman 30; Prayer Meeting 5, G.D. Buss 10(Mon), H. Mercer 19, B.R. Sayers 26. **Dec** B.R. Sayers 7; 10, 21; 25(Thu, m, 10.30), T.J. Pocock 14(e); G.D. Buss 1(Mon), 16(Tue).

West Row (Barn Chapel), The Green, Nr. Mildenhall, Suffolk. IP28 8QH – Lord's Day 10.30 & 2.30; Tues or Wed 7.00 Preaching. P.Mtg as announced. **Nov** Richard Field 16; G.E. Hadley 4(Tue), Prayer Meeting 14(Fri), P.B. Pont 18(Tue). **Dec** A. Chapman 3(Wed), P.B. Pont 9(Tue), Prayer Meeting 19(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:

CLIFTON – Special Prayer Meeting, Thursday, 20 November. eve. 7.00. Address by Mr. A.W. Chapman.

LEICESTER, "Zion" – Anniversary Service, Saturday, 15 November. Mr. G.D. Buss, aft. 3.00. Tea provided. Collection for the Cause.

SIBLE HEDINGHAM, "Rehoboth" – Special Service, Thursday, 13 November. eve. 7.30. Collection for the Trinitarian Bible Society.

SOUTHAMPTON, "Bethesda" – Special Prayer Meeting for our Land and Nation, Saturday, 1 November. aft 3.00.

SWAVESEY – Special Service, Tuesday, 11 November. Mr. G.E. Hadley, eve. 7.00. Collection for the Trinitarian Bible Society.

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

J. K. POPHAM. Continuing the publication of Mr. Popham's sermons, Volume 5 containing 30 sermons on texts from John to 1 Corinthians is now available (originally circulated as typescripts, but otherwise unpublished). Cloth bound, 348pp, £19.95 plus £2.80 p&p, from Mr. J. Crowter, Haystacks, Green Lane, Potter Heigham, NR29 5LP.

MR. and MRS. RAYMOND WOODHAMS wish to thank all the dear friends who sent cards and good wishes on the occasion of their Diamond Wedding. Psalm 107 v 1.

WILLIAM TIPTAFT. If the Lord will, at 3.00 p.m. on Saturday 1 November an address to mark the 150th Anniversary of the death of William Tiptaft will be given at Hedge End Strict Baptist Chapel, Upper Northam Road, SO30 4EB. All friends are welcome. Bookstall and light refreshments provided. For further information contact Mr. Henry Sant, Tel. 01489 786260.

SHOP ASSISTANT WANTED. Part or full time position in a family run garden centre and nursery in Halland, East Sussex. Please call Matt Cottingham on 01825 880623 or email matt@stavertonnursery.co.uk

DICKER "ZOAR" CHRISTMAS HYMN SINGING if the Lord will, on Saturday 6 December at 3.00 p.m. Address by the Pastor. Collection for the Christian Institute. There will be a Gospel Standard Publications book stall.

HOLLAND - Books from the Gospel Standard Trust can be ordered, from w.w.w.theologieportaal.nl. Also available translated sermons and meditations from Mr. B.A. Ramsbottom at no charge. Telephone: 0031 (0) 594 643202.

GOSPEL STANDARD BETHESDA HOMES

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.**
Email: generaloffice@gsbf.org.uk

GOSPEL STANDARD BETHESDA HOMES

Brighton & Hove: 5 Hove Park Gardens, Old Shoreham Road, Hove, Sussex BN3 6HN. **Tel**: **01273 735735**. Residents: 01273 738918 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 Home Manager: **Mrs. Rachel Honeysett**. 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. J. Hickman.** Tel: 01342 712800. E: jon-jenny@tiscali.co.uk

HOLIDAY ACCOMMODATION

(Cost of insertion: not exceeding 4 lines £7.00)

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, Mon. – Sat.

Gospel Standard Bethesda Fund

BETHESDA HOMES

At the time of placing this advertisement there are vacancies for residents in the Bethesda Homes at **Brighton** (1 single), **Harpenden** (6 single, 3 double) and **Studley** (4 single, 1 double).

FLATLETS

There are currently 5 flatlets available: **Redhill** (4 vacancies) and **Harpenden** (1 vacancy)

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

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, donations and chapel collections relating to the general work of the Trust should be sent to the Secretary: **Mr. D.J. Playfoot, Cavepits House, Marle Place Road, Brenchley, Tonbridge, Kent TN12 7HS. Tel: 01892 722184. Email: gstrust@playfoot.net.**

All subscriptions from members 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 members 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 2BZ. Tel: 01582 765448. Email: gstrust@btconnect.com. Website: www.gospelstandard.org.uk**

COMPANION TUNE BOOK

Black or Maroon £12.00 add **£2.80** 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 **£3.80** 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.

CHRISTIAN VALUES IN EDUCATION

EASTERN REGIONAL MEETING

Saturday 22 November 2014 G.W.
At 3.00 p.m. in
St. George's Church Hall, Common View,
Letchworth. SG6 1DA
A Presentation entitled:

Strict Baptists in the First World War

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 Magazine Fund

MAGAZINE PRICES FOR 2015

The prices for the magazines for UK have been maintained but overseas prices have been raised to reflect the exchange rates and increased postage costs.

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	£9.00
Holland:			
	Gospel Standard	€32.00	
	Friendly Companion	€26.00	
	Both Magazines	€42.00	
	Perception	€16.00	
U.S.A. and Canada:		Air mail	Surface mail
	Gospel Standard	$49.00	$43.00
	Friendly Companion	$39.00	$36.00
	Both Magazines	$65.00	$60.00
	Perception	$23.00	
Australia		Air mail	
	Gospel Standard	$50.00	
	Friendly Companion	$40.00	
	Both Magazines	$65.00	
	Perception	$25.00	

Scripture text (KJAV) Greeting Cards

CHRISTMAS, NEW YEAR, BIRTHDAY & SPECIAL OCCASION CARDS

Also Text Labels, Colouring Books, Diaries, Calendars
Please send for illustrated list

Teviot Press – Woodchurch Road, Tenterden, Kent. TN30 7AL
01580 763604 Email: michaelgbailey@btopenworld.com

THE GOSPEL STANDARD

Founded 1835

No. 2153

Vol. CLXXX

DECEMBER
2014

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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	49.00	50.00	32.00
THE FRIENDLY COMPANION	13.50	39.00	40.00	26.00
PERCEPTION	10.00	23.00	25.00	16.00
ONE G.S. AND ONE F.C.	29.00	65.00	65.00	42.00

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.

Acknowledgement of Donations. Received with sincere thanks: Ashwell, Attleborough, Barton-le-Clay, Biggleswade, Bodle Street, Brighton, Bromley, Croydon (Providence), Croydon (Tamworth Road), Eastbourne, Fenstanton, Great Yeldham, Heathfield, Jarvis Brook, Lamberhurst, Leicester (Zion), Maidstone, Northampton, Redhill (Hope), Rotherfield, Rye, Southill, South Moreton, Swindon, Thurlstone, West Row, BEI, TJP, TJR, BRS.
Total for period 10 October to 6 November 2014: £759.00.

AMENDMENTS TO LIST OF MINISTERS, CHAPELS AND SERVICES

Chippenham – Old Baptist Chapel: Will friends please note that due to parking difficulties the morning services, if the Lord will, on 14 and 21 December will commence at 10.00 a.m.
Redhill – Hope: Will friends please note that from 1 December the Lord's Day evening service at Hope Chapel, Shaws Corner, Redhill will now commence at 6.00 p.m.

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:

CHIPPENHAM, "Old Baptist" – Special Prayer Meeting, Wednesday, 31 December. eve. 7.15.
COPPICE – Special Service, Saturday, 13 December. Mr. D.J. Field, aft. 3.30. Tea provided.
CROYDON, "Providence" – Special Service, Saturday, 20 December. eve. 6.30. See advert page v.
OAKINGTON – Special Service, Saturday, 13 December. eve. 6.15. Refreshments. Collection for the Cheering Words Magazine.
SOUTHILL – Special Prayer Meeting, Friday, 5 December. eve. 7.15.

Thursday 25 December

BEXLEY – Special Service, Thursday, 25 December. Mr. R.G. Wells, morn. 10.00.
CRANBROOK – Special Service, Thursday, 25 December. Mr. R.K. Wheatley, morn. 9.30.
CROYDON, "Providence" – Special Service, Thursday, 25 December. morn. 10.30.
DICKER, "Zoar" – Special Service, Thursday, 25 December. Mr. Robert Field, morn. 10.00.
FENSTANTON – Special Service, Thursday, 25 December. Mr. B.E. Izzard, morn. 9.30.
LAKENHEATH – Special Service, Thursday, 25 December. morn. 10.30.
LAMBERHURST – Special Service, Thursday, 25 December. Mr. Jabez Rutt, morn. 9.30. Collection for the Hospice in the Weald.
MATFIELD, "Ebenezer" – Special Service, Thursday, 25 December. Mr. Joseph Rutt, morn. 9.30. Collection.
SEDGLEY, "Hope" – Special Service, Thursday, 25 December. Mr. F.A. Ince, morn. 10.15.
STAPLEHURST, "Providence" – Special Service, Thursday, 25 December. morn. 10.30.

January 2015

BRIGHTON, "Galeed" – Special Prayer Meeting, Thursday, 1 January. morn. 10.30.
BROMLEY, "Rehoboth" – Special Prayer Meeting for the Church and Nation, Thursday, 1 January. morn. 10.00.
HEATHFIELD, "Ebenezer" – Special Prayer Meeting, Thursday, 1 January. eve. 7.00.
MAIDSTONE, "Priory Chapel" – New Year Prayer Meeting, Thursday, 1 January. morn. 10.30. Address by Mr. G.W. Hyde.
OAKINGTON – Special Prayer Meeting, Thursday, 1 January. morn. 10.30. Collection for Chapel Building Funds.
ROTHERFIELD, "Providence" – New Year Prayer Meeting, Thursday, 1 January. morn. 10.30. Address by Mr. J.B. Hart. Collection for the Roundwood Trust.

SCAYNES HILL – Special New Year Prayer Meeting, Saturday, 3 January. aft. 2.30. Address by Mr. T.J. Rosier.
SHOREHAM-BY-SEA, "Providence" – New Year Service, Thursday, 1 January. Mr. R.G. Wells, eve. 6.00. Collection for the Bethesda Fund.
SIBLE HEDINGHAM, "Rehoboth" – New Year Prayer Meeting, Thursday, 1 January. morn. 10.30.
SOUTHILL – New Year Service, Thursday, 1 January. Mr. B.A. Ramsbottom, aft. 3.00. Collection for the Sunday School.
STOTFOLD, "Hope" – Special Prayer Meeting, Thursday, 1 January. morn. 10.00
TENTERDEN, "Jireh" – New Year Services, Thursday, 1 January. Mr. G.W. Hyde, aft. 3.00; Mr. B.P. Mercer, aft. 3.00; eve. 6.00. Tea provided. Collection for the Sabbath School.

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**

GOSPEL STANDARD BETHESDA HOMES

Brighton & Hove: 5 Hove Park Gardens, Old Shoreham Road, Hove, Sussex BN3 6HN. **Tel**: **01273 735735**. Residents: 01273 738918 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. Home Manager: **Mrs. Debbie Scott**. 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 Home Manager: **Mrs. Rachel Honeysett**. 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. J. Hickman.** E: redhillflatlets@gsbf.org.uk Tel: 01342 712800

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; £12; £15; £15; £15; £15; £20; £20; £20; £20; £20; £50; £50; £60; £100; £100; P054 £900; P063 £75.

Chapel Receipts:

Guildford, Bethel	P053	£75.00	
Scaynes Hill	P056	£210.00	
Rotherfield, Providence	P057	£379.00	
South Moreton	P058	£700.00	
Blackboys, Hope	P059	£100.00	
Norwich, Zoar	P060	£81.00	
Ripley, Ebenezer	P061	£80.00	
Fenstanton	P062	£215.00	
Richmond, Ebenezer	P064	£275.00	
Southill	P065	£160.00	– Short-stay fund
Heathfield, Ebenezer	P066	£331.00	
		£2,606.00	

Total during August, September and October: £4,173.00

ADVERTISEMENTS AND NOTICES

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SERVICE OF CHRISTMAS HYMNS AND READINGS: Providence, West Street Croydon, Saturday 20 December 2014 at 6.30 p.m., if the Lord will. Collection for the Mombasa Mission. Light refreshments will be available after the meeting.

DICKER "ZOAR" CHRISTMAS HYMN SINGING, if the Lord will, on Saturday 6 December at 3.00 p.m. Address by the Pastor. Collection for the Christian Institute. There will be a Gospel Standard Publications book stall.

SHOP ASSISTANT WANTED. Part or full time position in a family run garden centre and nursery in Halland, East Sussex. Please call Matt Cottingham on 01825 880623 or email matt@stavertonnursery.co.uk

MR. and MRS. SETH MERCER regret that due to increasing years they are longer able to communicate with friends both at home and abroad. Psalm 134 v. 3.

JIM and MARY BROOKS. Regretfully, due to increasing years are no longer able to communicate with all kind enquiring friends.

MARY STEVENS passed away peacefully on 27 October 2014 after a short illness. Her hope was built on the blood and righteousness of her dear Redeemer. John and family would like to thank all friends for their messages of sympathy and support.

TRINITARIAN BIBLE SOCIETY

Wessex Auxiliary

The 4th Annual Meeting of the Auxiliary
will be held, God willing, on
Saturday, 10 January 2015 at 3.00 p.m. at
The Lansdowne Hall, Petty Lane, Derry Hill, Calne,
Wiltshire. SN11 9QY

Preacher: Mr. J.R. Rutt
(Pastor, Lamberhurst Strict Baptist Chapel, Kent)

All friends 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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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, donations and chapel collections relating to the general work of the Trust should be sent to the Secretary: **Mr. D.J. Playfoot, Cavepits House, Marle Place Road, Brenchley, Tonbridge, Kent TN12 7HS. Tel: 01892 722184. Email: gstrust@playfoot.net.**

All subscriptions from members 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 members should send to **Mr. M.G. Bailey, Teviot, Woodchurch Road, Tenterden, Kent, TN30 7AL. Tel: 01580 763604.** The minimum subscription is £1 (US $2).

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SERVICES IN CORNWALL - 2015

The Trustees have once again given their permission for services to be held at the Chapel at Kerley Downs (near Baldhu) in 2015. If the Lord will, they will be held on the following dates:

Lord's Day	9 August	Mr. B.R. Sayers
Lord's Day	16 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 this year. These amounted to a total of £550. The money donated represents the principal 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

Gospel Standard Bethesda Fund

BETHESDA HOMES

At the time of placing this advertisement there are vacancies for residents in the Bethesda Homes at **Brighton** (1 single), **Harpenden** (6 single) and **Studley** (2 single, 1 double).

FLATLETS

There are currently 5 flatlets available: **Redhill** (4 vacancies) and **Harpenden** (1 vacancy)

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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 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, and 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 bi-annual newsletter on items of value or interest is available on the website and also a list of Church Records, either deposited by, or held at the Library.

The Library is open most mornings from 9.30-12.30, except Sunday, 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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Gospel Standard Trust Publications

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