

Notes of Sermons Preached by Pastor Henry Haddow at Brockham Green
on Lord's day October 23rd 1910

Morning Sermon

Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay. (Jeremiah 20:9)

Then I said – in his heart he said – *I will not make mention of him, nor speak any more in his name.* The dear man of God was very tried, sorely put to it. He knew something of the hidings of God's face; he knew something of his own weakness, and he felt poor and feeble. I am glad, as doubtless every child of God in this house of prayer is, that we have the experiences of God's prophets left on record in His blessed Word. And we are told to take the prophets who have spoken in the name of the Lord as an example of suffering, affliction, and obedience. You cannot find that any of the prophets of God escaped suffering, affliction and persecution. When God raises up a man, and puts a word in that man's mouth, he meets with opposition and persecution.

Jeremiah was indeed a prophet of the Lord. You will find that the word of the Lord came unto him. The word of the Lord came unto every one of His prophets. The word of the Lord came unto Jeremiah, saying: *Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. (ch.1:5)* God's purposes concerning Jeremiah must be fulfilled. Known unto the Lord were all his ways from the beginning. God knew all about Jeremiah before he was born. Nothing took God by surprise, though many things took the prophet by surprise. He doeth as pleaseth Him, not only among the armies of heaven, but among the inhabitants of the earth. When God spoke to Jeremiah after this manner, he was very young. I am not prepared to give you his age, but he was very young when God spoke to him. And Jeremiah began to speak to the Lord, and said: *Ah, Lord GOD! behold, I cannot speak: for I am a child. But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. They shall fight against thee; but they shall not prevail against thee; for I am with thee to deliver thee. (ch.1:6,7,19)* You see, the Lord was with Jeremiah to deliver him.

He says: *O LORD, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me. (ch.20:7)* In the margin, *deceived = enticed.* I mention this because I hope to try and trace out, as the Lord may be pleased to help me, the feelings of some poor sinner, or sinners. Perhaps you may say the text just suits your case. You say you will give it all up, and will not speak of God, nor speak any more in His name. God persuaded you to speak in His name; God dealt with you. It was the work of God, I was going to say, as much as it was the work of God in Jeremiah. The Lord persuaded Jeremiah, and he went forth as a prophet of the Lord, with God's word in his heart and mouth. And God had set him over the vineyard to root up, pull down, to throw down, to build up, and to plant.

Now you will find that Jeremiah was faithful. What God gave him to speak, that he spoke. *He that hath my word, let him speak my word faithfully. (ch.23:28)* You will not find that many people want God's servants to deal faithfully with them in these days. Jeremiah was much tried. He lived in solemn times. He had to speak to a sinful people, and he had to prophesy solemn things in the name of the Lord. But the people were ever ready to say, "Do not prophesy unto us right things." The people would hear lies, but they did not want right things, the things which God gave him to speak concerning His solemn dealings with the nation. Such were the feelings of Jeremiah at times that he wished his head were water, and that his eyes were streams, that he might weep day and night. And you find this, friends, that the people hated Jeremiah because he was a prophet of the Lord, and spake

the things which God gave him to speak. There were prophets who prophesied lies, who prophesied false things. Shall not these prophets be consumed?

Jeremiah got weary in the work; he stood alone. Elias felt that he was alone. God had reserved seven thousand men who did not bow the knee to Baal. (*Romans 11:4*) *Woe is me, my mother, that thou hast borne thee a man of strife and a man of contention to the whole earth! (ch.15:10)* And you will find, if you read the 19th chapter that Jeremiah had to go to Tophet and prophesy. And because he prophesied the things he did, you will find that on his return Pashur smote Jeremiah the prophet and put him in the stocks. This man was a terror to Jeremiah, and to the people. Some say that his name means “most noble”, others “blackness of mouth”. He was a terrible person, a false person. He was not one of God’s servants, therefore he hated Jeremiah.

Jeremiah was smitten because he preached the things God commanded him to. You will find that one poor man was smitten on the cheek, and he said, *Which way went the Spirit of the LORD from me to speak unto thee? (1 Kings 22:24)* We have it in the Word of God that the prophets were smitten, and Jeremiah was smitten. And you will find that the Lord Jesus Christ was smitten. *Answerest thou the high priest so? (John 18:22)* As the prophets of God were dealt with, so must the people of God be dealt with, down to the end of time. The servants of God will be hated. Well, Jeremiah, when this man struck him and put him into the stocks, after he came forth he said: *The LORD hath not called thy name Pashur, but Magor-missabib, that is, Fear round about. For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies. (v.3,4)* (That is) God will deal with you; you are the enemy of the Lord. *The enemies of the LORD, we read in the Word of God, shall be as the fat of lambs. (Psalm 37:20)* God will deal with them.

And here Jeremiah speaks after this manner to these men. Thus he says: *O LORD, thou hast deceived me. So, as I have already said, Thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me. For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision daily. (v.7,8)* Now he says, in the words of our text: *I will not make mention of him, nor speak any more in his name.* Solemn language! But this is the conclusion the prophet came to by reason of the things he met with and had to contend with, and he determines he will not speak any more in His name, he would prophesy no more, he would not make mention of God.

Then I said. Now friends, as I have already hinted, I am glad that we have these words kept on record in this Book of God. It has been the very language of my soul, especially on one occasion, years gone by. I came to the very spot: “I will make mention of Him no more. I will not preach again. I wish I had never spoken, never preached, never joined the church, or united with the people of God.” It is solemn when the person is brought here by reason of the things the people of God have to meet with, and have to contend with. Some have been brought here. They have said in their heart: “I will not make mention of Him, nor speak any more in His name.” In soul feeling, afar off, brought to the ends of the earth, fightings without, and fears within. And the soul comes to the conclusion, not openly it may be, but he says in his heart, “I will not make mention of Him. Others may speak in His name, speak of Him, but I will not have anything more to say concerning these things.” I say, friends, this is a solemn place to be brought into.

I appeal to some of you this morning. Have you not, some of you, been put to it: “I will not make mention of Him. I have gone too far.” And you are so sorely put to it, and perhaps some friends have spoken to you who are not the same in the things of God, and you have been brought so low in soul feeling, and said: “I will make mention of Him no more, nor speak any more in His name.” I want to speak to any in this house of prayer who are in such a place. How came you to first mention His name? How came you to speak in His name? I pause, friends. You know, when the Lord takes a sinner in hand, He does something for him. And sometimes God is dealing with that soul in a solemn way and manner, and expression is given to what they are passing through. That is of the Lord; it is

the leading of the Holy Ghost. *As many as are led by the Spirit of God, they are the sons of God. (Romans 8:14)* I believe this, friends, that many a child of God has it drawn out of him. Some friend speaks to him, and so it is drawn out. It is drawn from that soul what God has been doing secretly and effectually. And the soul speaks of the leadings and teachings of God the Holy Ghost, and makes mention of the Lord, and speaks of the name of the Lord.

Now, no man can really speak of the Lord unless he knows something of the name of the Lord. Where this is a right speaking in His name, God has done something for the soul; the Lord has made His name known to the soul. When Moses saw the bush burning, he turned aside to see the sight. He could not understand it. The Lord says: *Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. (Exodus 3:5)* The Lord made His name known to Moses as the I AM, longsuffering, abundant in mercy and truth. *They that know thy name shall put their trust in thee. (Psalm 9:10)* And so after the name of the Lord is made known, there is a mentioning of the name of the Lord. *Go home, says Jesus Christ to the poor man, to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. (Mark 5:19)* And so He speaks in His word to the hearts of the people, and puts His word in their hearts, and when He puts His word in their mouth, then they speak of these things, and the doings of the Lord. In that day shall they say: "Praise the Lord, make mention of His doings among the people."

And so then comes this, my friends, where grace is bestowed, the soul speaks of gracious leadings and teachings of God the Holy Ghost. And among these things comes in what Jeremiah says: *O LORD, thou hast persuaded me.* God so persuaded you that this was the Lord's doing. *I will allure her...and speak comfortably to her. (Hosea 2:14)* Who was it, I ask you, who persuaded you that you were the object of God's everlasting love, that grace redeemed you, and that you were being led by the blessed eternal Spirit? Who persuaded you of these things? Some professors cannot speak of these things, and because he cannot speak of these things, he persecutes the one that can speak of these things. And so you have it in the book of *Habakkuk: The just shall live by his faith. (ch.2:4)* And so you find, friends, there are persons that are lifted up in a profession. They can speak of great things that it would be impossible for many a child of God to speak of, and profess this and that and the other. But, says the child of God, it is not upright in the man. There is such a thing as stealing. Men may come to the Word of God, and take what does not belong to them, and they go forth with this lamp of profession, and spring up in a few weeks, or months, far beyond all the people of God. But the soul is not upright. This is of the flesh, and that which is born of the flesh does not rise above the flesh. That man, whatever others may think of him, is not persuaded of God. God has nothing to do with it, any more than to say, "What hast thou to do in this matter?"

But O how different – *The just shall live by his faith.* How different with the man God has persuaded! There is this poor soul, it may be, persecuted by this professor who does not know how poor he is. He is rich, but he does not know that he is poor, and naked, and needy. Which would you rather be – that poor publican in the temple, or that Pharisee that looks down on the poor publican? These are solemn things. We are living in solemn times. I increasingly feel it. Zion is in a low place. There is so little spirituality among the people of God. And for the most part, those who do fear God are very low. It is a day of small things.

Suppose the Son of Man were to come today. Would He find faith on the earth? You say you are very strong. I feel strong. And there is so much praise with the music. I believe it is hateful to God. Where there are spiritual worshippers, and rejoicings in Christ Jesus the Lord, that man does not want an instrument of music. You cannot find any warrant for it in the Word of God. Whatever kind of instrument it may be, you will not find it in the Word of God. The time is, and the hour is, that they that worship the Father must worship Him in spirit and in truth. And the man that thus worships God has been persuaded of God, and has been brought by the grace of God, to speak of the things that (we have) spoken of.

We leave the subject for this morning. May the Lord add His blessing.

Afternoon Sermon

Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay. (Jeremiah 20:9)

When we sat down this morning, we were speaking of the difference between the mere professor and the possessor. That is, one who has gone forth with a lamp of profession, makes mention of the name of the Lord, but knows nothing of the power of the Lord, and the leadings and teachings of God the Holy Ghost, and one whom God has persuaded and brought by His blessed Spirit to know something of himself, and made known His name unto him. *The name of the LORD is a strong tower: the righteous runneth into it, and is safe. (Proverbs 18:10) I will both lay me down in peace, and sleep: for thou, LORD, only makest me to dwell in safety. (Psalm 4:8)* The soul is safe that has fled for refuge to lay hold of the hope that is set before him. That soul is safe, and rests upon a good foundation, and will prove God's word to be true.

The path of the just is as the shining light, that shineth more and more unto the perfect day. (Proverbs 4:18) The righteous shall hold on his way. They shall go from strength to strength, every one of them in Zion appeareth before God. (Psalm 84:7) The Lord will bring them safely along, and –

*He'll lead them on fair Zion's road,
Though weary, weak, and faint;
For O! they ne'er shall lose their God,
Or God e'er lose a saint. (Richard Burnham)*

They will know something of the roughness of the way, opposition from without and from within. And by reason of these things they may be brought to say in the very words of my text, in the heart more particularly, for the most part it is what takes place in the heart: *I will not make mention of him, nor speak any more in his name.*

Just for the information of those that were not here this morning, we noticed that their mentioning His name, and going forth in a profession was of the Lord. And perhaps there is not a child of grace in this house of prayer but who knows something of it. Therefore, as much as you have been favoured in days that are past, you say: *I will not make mention of him any more, nor speak any more in his name.* It is through much tribulation ye shall enter the kingdom. In Christ we have peace; in the world tribulation. *(John 16:33)* If you are a child of God you will know something of persecution and tribulation. I remember once these words being very sweet to me:

*Only when the way is rough,
And the coward flesh would start –*

Do you not know something of this?

*Only when the way is rough,
And the coward flesh would start,
Let Thy promise and Thy love
Cheer and animate my heart. (John Newton)*

We want God's love to cheer us. I little thought, when God persuaded me to speak of Him, that the Lord would leave me to start. Can this be the way? Surely, none can ever have been brought into such straits and difficulties. Your thoughts are not God's thoughts, and your ways are not God's ways. *For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. (Isaiah 55:9)* He knows the thoughts He has toward you. Mark you, they are *thoughts of peace, and not of evil, to give you an expected end. (Jeremiah 29:11)* *For surely there is an end; and thine expectation shall not be cut off. (Proverbs 23:18)* *The LORD is good, a strong hold*

in the day of trouble. (Nahum 1:7) The Lord is a God nigh at hand to His people. He never leaves them, nor forsakes them, even though they may have to pass through solemn things that bring them to say in the heart: “I wish I had never said anything, never gone forth in a profession, never been baptised or joined the church, and said what God had done for my soul.” You have got a companion here. Yes, you have! It is all right, friends. I like to meet with such characters as this. I do. It is the path that God has determined, that they may know how weak they are, and what a great God He is, able to save to the very uttermost all them that come to God by Him. He ever lives to save.

For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet I will not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished. (Jeremiah 30:11) Every child of grace knows something of this, but every child of grace doesn't know something of the path as the prophet knew of as a prophet, or of what the minister is called to tread. God calls sinners by His grace, but not every sinner to the work of the ministry. Every one that God calls to the work of the ministry, He puts a word in their hearts, and a word in their mouth. And every one has to go and deliver the message which God gives him. I have more than once told you of the solemn exercises of my own soul concerning the work of the ministry. God enriches with ministerial grace, as He did the Apostle.

Now, I do not believe that, when God begins the work effectually in the heart for the work of the ministry, that they are ready for it. They have to be persuaded, just as the children of grace are persuaded by the Lord. So the man that God intends to make useful in His vineyard – there is that hanging back. *I am a child. I cannot speak.* Then the Lord speaks as He did in the case of Jeremiah. Who made man's mouth? *I will make my words in thy mouth fire. (ch.5:14)* Go into the world, and preach the gospel to every creature. And that person is persuaded by God Himself. It is the hand of God, the finger of God. And God will be with that man. He goes in the strength of the Lord, and makes mention of the righteousness of God. He goes as God bids him, and God appears for him, and he preaches Christ. I remember that being the very feeling of my soul.

*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." (John Cennick)*

But when the time came, O what a shrinking from this work, what a hanging back!

The Lord works after this manner. And He works effectually until He brings the man of grace down to His blessed feet in submission to His holy will. *Thy people shall be willing in the day of thy power. (Psalm 110:3)* And that soul goes forth with trembling of heart, and humility, to speak the word the Lord gives him. *He that hath my word, let him speak my word faithfully. (Jeremiah 23:28)* You never knew a man of God, but what he met with opposition in preaching the gospel. It is a solemn thing to preach the word. Every servant of God feels this. Sometimes He bids them go with this message, or with that message. O what a hanging back! There is a shrinking from going to preach this preaching.

You know how it was in the case of Jonah. He said, “No, I will not.” He flees from God's presence. I do not say he said it in word, but in heart. He went another way altogether – he would not go to preach at Nineveh. He pays his fare to Tarshish. But God has determined he shall go to Nineveh, and preach as God had bid him. He has a rough passage, and when he had been in the whale's belly three days and three nights, and he turned his eyes to God's holy temple, and cried unto God, **then** he was willing to go to Nineveh and preach the preaching God had given him. He knew that God was longsuffering, and He would repent of the evil that He said He would do unto them if they would not repent.

Time will not allow, but you read the book of *Jeremiah*, and you will find it was so in his case. And so he met with the opposition as all God's servants did. They met with opposition concerning what they testified. But it comes to pass at the appointed time. It comes to pass in God's own good time, way, and manner. On one occasion, it comes to mind, the word that Jeremiah had to speak was as fire. *Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them. Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say. Their quiver is as an open sepulchre, they are all mighty men. Nevertheless in those days, saith the LORD, I will not make a full end with you. (ch.5:14-16,18)* And what the prophet had to testify came to pass according to the word of the Lord. *I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with him that is full of days. (ch.6:11)* And it came to pass as the prophet had prophesied. *For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets. (ch.9:21)*

I repeat – sometimes Jeremiah had solemn messages to deliver to the people, and it came to pass even according to the word of the Lord. And by reason of what he had to say, and the persecution, he says: *I will not make mention of him.* He comes to the determination that he cannot bear it. He pleads with God, as we read in the 12th chapter. He goes on to speak of the wicked and their prosperity. O I say, it was in the case of His servant – he had to speak solemn things to the people. And so they say: *Where is this word?*

And so the servants of God find that the word they have to testify is rejected by the people. And they speak against the minister that God raises up, and sets upon the walls of Zion. And sometimes by reason of these things, the man gets weary in the work. He is brought low. God leads him this way, and if He did not lead him this way, how could he cast up the highway? And he has to taste these things to know them, and to come before the people. And sometimes he is brought to this: *Who hath believed our report? and to whom is the arm of the LORD revealed? (Isaiah 53:1)* How many times I have gone home, and said inwardly: "I will give it up." I remember once, many years since, about thirty years ago, for many months I did give it up. This is a solemn path to tread. Many a child of God knows what it is. They say: *I will not make mention of him, nor speak any more in his name.* Conscience begins to accuse; the Lord begins to work. I know what it is. We are brought to a solemn spot; we are brought to book. God deals solemnly with us, and works mightily in us by His good Spirit, to will and to do of His good pleasure.

And He comes, as He did in the case of Jeremiah, and the latter part of the text is known in our measure, and in your measure is known. *But his word was in mine heart.* That is where God puts His word. He gives them a heart of flesh. Then you say you are out of the secret; you have not a heart of flesh; you have a heart of stone.

*Of feeling all things show some sign,
But this unfeeling heart of mine. (Joseph Hart)*

I can sympathise with you. How this has been my feeling sometimes of late – a heart like stone –

*Of feeling all things show some sign,
But this unfeeling heart of mine.*

Sometimes I have had to pause and say: *Can these dry bones live?* Is there any life in me? Do I know anything of the grace of God? The Lord knows how to deal with such, friends. And let me say this to the praise of the Lord: He will deal with such. He will not leave you to sink into endless despair.

And so in the case of the minister it will be so. God will work mightily in the heart of that man. I speak it with reverence, He must. His word is true. He cannot forsake the work of His own hands. I often have to plead the promise the Lord gave me concerning the work of the ministry. Lord, Thou hast promised to enrich me with *utterance and knowledge*. (see 2 Corinthians 8:7) The Lord gave me that promise many years since. I have had to put Him in remembrance. You know, God is a God of promise. And God speaks to us concerning this. Ah, there it is in the experience of every soul. It is God that puts you in remembrance of these things, and speaks to you concerning these things. And you find a movement within. Have you not found this to be the case in your measure? And you have found, as that something has worked within, it has become painful, it has wanted vent. It is something that is burning in you, and that is love to God, and to His Word, and to His people. And you wanted to speak to some friend concerning this, and open your mind to them concerning these things. And being *weary of forbearing*, you have had to go to your friends and tell them all about it, and you have rejoiced together. Lord, Thou hast made me glad through Thy work.

And Jeremiah says: *His word was in mine heart as a burning fire shut up in my bones*. It becomes most painful. *His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay*. Solemn as the message was that Jeremiah had to preach, he must go and preach it. God's Word is as a fire – is in my heart as a fire. The wicked will know something of God's Word as a fire. It will burn. You know what Moses said just before his death: *The LORD came from Sinai, and rose up from Seir unto them: he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them*. (Deuteronomy 33:2) In the margin of your Bible it is: *a fire of law*. You know Moses said it was terrible: *I exceedingly fear and quake*. (Hebrews 12:21) I do not wonder that we have it in Hebrews: *Our God is a consuming fire*. (ch.12:29)

But his word was in mine heart as a burning fire shut up in my bones. God has a solemn message to the man to deliver. And he longs to go and give vent, and warn the wicked. The wicked shall be turned into hell with all nations that forget God. Sometimes the Word of the Lord burns as a fire in the bones, shut up there, and the soul is weary with forbearing, and longs to go and speak of the mercy and blood of Christ, and the salvation of the Lord. Sometimes the Word of God burns in the soul. It gives light. There are discoveries made, and there is love brought forth to God, and to the Word of God. *While I was musing*, says the psalmist, *the fire burned*. (Psalm 39:3) Do you not think the fire burned when the Lord spake to the two disciples? *Did not our heart burn within us, while he talked with us by the way?* (Luke 24:32)

And so perhaps it has been with you, as it has with me, in a moment the heart has burned within one, And we have been favoured in our meditation of the person and work of the Lord Jesus Christ. And we have been weary with forbearing, and have longed for the time to come to go and speak. Perhaps it has been painful for some of you to keep it back. Elihu said: *I will speak, that I may be refreshed*. (Job 32:20) And then there is the giving vent and speaking, and the word is in one as a fire. When you testified of the work of grace in you, and God's dealings with you, was it not so, and you wanted to give vent? *Come and hear, all ye that fear God, and I will declare what he hath done for my soul*. (Psalm 66:16) And you were revived. And the ministers, too, have found it so. And there has come this sweet time in your experience when you have longed to speak to the wife, or to the husband, or to some friend, and open your mind to them. And the minister has found this, and longed to go and testify of the love of God, and how these things are made known of God in the soul's experience by the Holy Ghost.

I must leave off. Just a word in prayer:-