

# Waymarks.

The Monthly Magazine for the dissemination of God's Truth  
to old and young, from "Providence" Strict Baptist Chapel,  
Rowley Regis.



"Set thee up waymarks."—JER. xxxi. 21.

"Blessed are ye that sow beside all waters."—ISA. xxxii. 20.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come  
again with rejoicing, bringing his sheaves with him."—PSA. cxxvi. 6.

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CHAPEL HOUSE, ROWLEY REGIS, STAFFS.

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# Waymarks.

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“SEARCH THE SCRIPTURES.”—*John V. 39.*

Prov. i. 33. Psa. xci. 1. Psa. xc. 12 and 14. Psa. xxxvii 3  
Psa xxxiii. 15, 16. Psa. cxviii. 8. James. 1, 5. Phil. iv. 6, 7.

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## Foreword.

The Committee responsible for this publication, wishes it to be clearly understood that “Waymarks ” is being issued and circulated from ‘Providence’ Rowley Regis, mainly as a local witness for God’s truth in that church and congregation, and also in the district which is rapidly growing around the chapel. Whilst naturally, a wider circulation will be appreciated, it is not being urged, for as we go to press only local readers with some of the Editor’s relatives and friends in other parts are the prospective supporters. The foregoing should therefore make it quite clear, that no unchristian spirit towards any other Editor or periodical, underlies this work which we have undertaken.

S. RUTHERFORD HUNT, *Pastor and Editor.*  
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## New Year's Address.

*To our Readers.* As the year opens and our pages lie in front of you all for the first time, we are anxious to speak a word in season while expressing our sincere wishes for your truest welfare at this stage of life's journey. In taking a general survey of past and present events, with the future before us all unknown and wisely hidden from view, an unmovable truth appears to be written across the whole scene. Behold it, centred in words which are ever in the present tense: "The Lord God omnipotent reigneth."—Rev. xix. 6.

What man is he that feareth the Lord who, under gracious leading can fail to observe matter here for reverence, sober reflection, profound humility, and yet solid encouragement and gratitude? Surely nothing is outside His reign, for He is Lord of heaven and earth; and nothing within His reign is beyond His control and purpose, seeing He is omnipotent. Hence nothing can happen by chance! A nation cannot be full of concern about its monarch, or a sparrow fall to the ground without Divine permission. Great events arguing mighty issues, together with the tiny things of life though apparently handled by men, are swayed and directed by God's decrees which cannot be moved. While the year 1928 has been drawing to a close, our eyes have constantly scanned the newspapers for the latest bulletins concerning our King's illness, and as we go to press the situation is one of continued anxiety. God bless him, and speedily grant restoring mercies if His holy will. The hand of the King of Kings is surely lifted up over the nation. Marvellous deliverances in answer to much prayer have been wrought in the Prayer Book revision being prevented in Parliament, yet surely since then God-dishonouring favour has been shown to those who are eagerly leaning towards Rome. "The Lord God Omnipotent reigneth," and will not be mocked. Oh, that He would arise for our help, and have mercy upon us. And what of our own cases? Readers, what is our personal attitude towards the King of Kings and Lord of Lords? Does He reign over us against our wills, or has He made us through grace, His willing subjects? If the former be our case we are defenceless, for while God reigns over us He is against us! Yet if the latter condition is a true picture of our state, we are being well protected and governed for time and eternity. Look at the continuity of the reign of King Jesus. He reigneth. "His kingdom is from generation to generation."—Dan. iv. 34. We recount the many mercies He has shown to some of us since He brought us into His kingdom of grace. How hard questions have been answered at His throne, as we begged at His feet! How while He has reigned over circumstances too difficult for us to manage, He has opened up that perfect way in which all has worked together for good. Our sins, failures and shortcomings have all merited His frown, but "where sin abounded grace did much more abound." And His goodness is to continue.

Some of our readers who desire King Jesus to reign over them are young. Life is before them if they are spared. Days often seem

difficult, sinners entice, the world allures, sin depresses, the way is hard. What can the future be? Sometimes it seems as if they must be overcome. Is this great and gracious King whose omnipotent grace is drawing their affections to Himself to be baffled by opposition? That would be a contradiction to the truth before us. All things are put under His feet. Difficulties past, present and to come. Behold His omnipotence! This means unbounded power. Says this King: "All power is given unto Me in heaven and in earth." Matt. xxviii, 18. Power to save to the uttermost all who come unto God by Him, seeing He ever lives to make intercession for them. Power to subdue all things unto Himself, that threaten to be too much for them. Power to make a way for them in providence. "He shall open, and none shall shut; and He shall shut, and none shall open." Isa. xxii., 22. Power belongeth unto Him to guide, and make known His will to all who desire to know and do it. Power to bring His children through the chilly flood when the time comes, and land them safe in glory. Perhaps some anxious one says: "But how will it all be done?"

Say not tried soul from whence  
Shall God relieve thy care,  
Remember that Omnipotence  
Hath servants everywhere.

Dear readers, "The Lord God omnipotent reigneth." "For He must reign, till He hath but all enemies under His feet." I Cor. xv. 25.

May none of us be put *under* His feet, but may He place us *at* His feet to hear His word, and finally gather us around the throne in glory to "Crown Him Lord of all." So wishes

Your willing servant,

THE EDITOR.

## Waymarks.

"Set thee up waymarks."—Jer xxxi, 21.

In Eastern countries they have no roads as we have, marked out by hedges and travelled over by a long succession of vehicles. Their ways, for the most part, lie over large plains, wild steppes and dreary deserts, where the track is soon lost and with difficulty recovered and this is generally pointed out by marks at various distances within sight of each other to guide the traveller.

With these sign-posts in mind, doubtless the prophet Jeremiah was inspired to write to a people who by grace are brought to start out across the track of time, in search of that city which hath foundations whose Builder and Maker is God. Well did this dear man of God, known as the weeping prophet, realize that the way heaven-bound pilgrims must take did not lie along easy roads in which a great

deal of traffic might indicate the way. He knew that, in the absence of human conveyances and help, grace alone must point out the way, and that Jesus Christ alone could be the Way. Taught thus by the Holy Spirit, Jeremiah sets up waymarks which by faith he saw for himself, and while he so bears testimony to God's eternal truth, others are led by the same Spirit to mark the footsteps that he trod. Says the prophet: "I am the man that hath seen affliction by the rod of His wrath. He hath led me, and brought me into darkness, but not into light."—Lam. iii, 1 & 2. He would never lose sight of the way God convinced him of his sin and ruin. That waymark was firmly set up. Then by faith he saw God's mercy, and another post is reached as he cries: "It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning, great is Thy faithfulness."—Lam. iii, 22 & 23. Here was a ray of hope. Then a wonderful succession of waymarks are seen by him, for as hope is strengthened he tells out: "The Lord is my portion, saith my soul; therefore will I hope in Him. The Lord is good unto them that wait for Him, to the soul that seeketh Him. It is good that a man should both hope and quietly wait for the salvation of the Lord."—Lam. iii, 24-26. And this is the prophet, who with humble gratitude sets up this waymark, having had it first implanted by God in his heart: "Yea I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." Jer. xxxi, 3. In dependence upon Jeremiah's God, with a real desire for His honour and glory and the good of immortal souls, we send forth this Magazine and call it "Waymarks." Blessed be God we have had our feet placed in the narrow way which leadeth unto life, and have found the waymarks Jeremiah set up. Hence we know they exist. They have not tumbled out of place, but are still seen in all their beauty by Zion's children who are favoured to have their names inscribed thereon, thus setting to their seal that God is true. The path to glory has not altered, the God of Israel has not changed, therefore let not our readers expect to find this little messenger the frequent bearer of new tidings in religion. It has a far nobler object in view than that. "Waymarks" is 'set up' as a banner for God's truth, to point out the old paths and affirm that the Lord is still good unto them that wait for Him and to souls that seek Him. How good He has been to some of us, and we want to speak well of Him. Bonar's lines which sum up the whole matter nicely, still live, so we give them as a final word to our introduction of "Waymarks."

Far down the ages now,  
 Much of her journey done,  
 The pilgrim Church pursues her way,  
 Until her crown be won.  
 The story of the past  
 Comes up before her view;  
 How well it seems to suit her still,  
 Old and yet ever new!

It is the oft-told tale  
 Of sin and weariness,  
 Of grace and love still flowing down,  
 To pardon and to bless.  
 No wider is the gate,  
 No broader is the way,  
 No smoother is the ancient path,  
 That leads to light and day.

God grant that as this little booklet appears month by month, it may be the means in His hand of pointing out effectually to many who shall read it, the way from earth to heaven, for His Name sake.

Amen.

## Going to Chapel.

In offering a few simple thoughts on this subject, we would point out what should be the object of such an action. It is to be feared that many attend the Sabbath services merely as a matter of form or habit, and when the matter is accomplished settle down in self complacency and feel "Thank God I have done my duty." While we would not for a moment discourage an outward regard for Lord's Day observance, yet we must in faithfulness point out that such persons are deceiving themselves in concluding that because they are pleased with their outward acts of devotion, the Lord who sees their hearts and weighs their motives is also pleased. "Going to chapel" should be the outcome of a simple desire to worship God in spirit and in truth, to praise Him for mercies received; and to seek Him for His grace and favour. To humbly confess sins and to sue for realized pardon through the atoning blood of the Lord Jesus Christ, the great and only Mediator. This is in accord with the Lord's own words: "God is a Spirit and they that worship Him must worship Him in spirit and in truth."—John iv, 24. Then also to listen to the message of the gospel of the grace of God, in the attitude of the Psalmist: "I will hear what God the Lord shall speak." He is pleased from time to time to use the preaching of the Word of His grace to console, instruct, strengthen and reprove the devout hearer. And thus true fellowship is realized, the sinner humbled and the Saviour exalted.

As dependent creatures upon our great Creator in whom we live, move and have our being, it is a solemn duty incumbent upon us to regard the house and service of God, and to honour the sabbath day according to His law. To neglect this duty is to sin against Him, and to incur His displeasure. The presumption of many in these days of pleasure seeking, is a solemn sign of the perilous times in which we live. And because the Lord is long-suffering, sinners rush blindly on, not discerning the terrible fact that they may be given up to judicial hardness, and that their consciences are becoming hard and seared as with a hot iron. May we be preserved from a disregard to the plain statements of the Word of God, by which we shall surely be judged. In conclusion let us remember that the service of the house of God is often realized by the humble, sincere worshipper to be a means of grace. Have we not sometimes realized the truth of a poet's words:

"I have been there and still would go,  
'Tis like a little heaven below," ? causing the

words of the inspired Psalmist to be our personal confession: "Lord I have loved the habitation of Thy house, and the place where Thine honour dwelleth." May those who know the liberty of the service of Christ, according to His words: "For My Yoke is easy and My burden is light," Matt. xi, 30, encourage each other to meet together in His Name, and carefully avoid anything that would tend to mar the peace and comfort of loving fellowship and communion.

December, 1928.

Walter Brooke.

## Our Children's Page.

Dear Young People,

God tells us in His Word about a young man named Timothy who knew the Scriptures from his childhood. They were blessed by the Holy Spirit to the salvation of his soul.

It is our desire in asking you to try and answer the following questions, that God will bless you in searching the Scriptures, with a saving knowledge of Jesus Christ. Then where Timothy now is, you will one day be.

Your sincere friend,

THE EDITOR.

A prophetess whose name but twice in sacred writ appears,  
A son for whom his father mourned with bitter groans and tears,  
A prophetess who sought to put a man of God in fear.  
One of two faithful friends whose love was lasting and sincere.  
One who an earnest prisoner told much learning made him mad.  
And one whose solemn death once made a joyful monarch sad.  
Forth from a doomed city, next, name one in safety led,  
And he who had his temples pierced when resting on a bed.  
Next, mention one who on a rock which bore his name, expired,  
And he who on the judgment-seat in vain a bribe desired.  
Next, one whom an apostle did unto his face withstand,  
And one who, lifted up with pride, was smitten by God's hand,  
One who to Bethlehem-judah from the land of Moab came,  
A wicked priest comes next, upon a field of battle slain.  
A mighty warlike monarch, who at Bashan did reside,  
And he who many slew in life, and yet more when he died.  
One who was in the wilderness remarkably supplied.

The initials of the names which supply answers to these questions make a short text which indicates the success another young person found in 'choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.'

Two first, and two second prizes, in the form of good books will be given to four young people who send the correct answer to this set of scripture questions, and two other sets, which we hope to give in following numbers of "Waymarks." The passages of Scripture wherein the answers occur, must be written clearly against each question, and general neatness will be taken into consideration in the Editor's decision of allotting the books promised. All young readers from the age of 8 to 18 may send answers, which must be written in ink, and this month's answers should reach Chapel House, Rowley Regis, Staffs, not later than January 15th, so that the results may be made known in our February issue

The first set of books will be given (D.V.) at the end of June next.

**Our Monthly Young People's Meeting** will be held (D.V.) on Thursday evening, January 24th, at 7-30, when Mr. E. A. Brooker (of Tunbridge Wells) will give an address upon "PRAYER."

The Pastor will preside.

All friends who feel disposed to come to this Meeting, and our usual services, will be welcome.

## "Me's Coming Jesus."

A TINY little London child of three years old or more,  
Was burned or trampled on amid the dwellings of the poor :  
Breathing ,but senseless it was laid upon a snowy bed  
In an adjacent Hospital until it should be *dead*.

There never came a conscious time, for mortal love to bless,  
Though hour by hour the nurses watched with anxious tenderness,  
They heard the breathing fainter grow, they saw that death was nigh,  
And others gathered by the cot, to see the baby die.

Up flew the little hands, at last, and open wide the eyes,  
Gazing with recognition sweet at something in the skies :  
Awe-struck and glad, the watchers heard, instead of dying groan,  
"Me's coming, Jesus," and the child was lifted to His throne.

Who taught it?—not its mother sure ; and not the squalid throng  
Of half-clothed children in the court, and not the father's song;  
Who told it it was dying *then*, and that beyond the sky,  
A home, a God was *waiting*, for the ransomed when they die?

God knows ! 'Twas evident the child both *knew* and *loved* the Lord,  
Untaught by man, and all unknown the letter of the Word,  
While those who heard that rapturous cry could very plainly see,  
It would not be a stranger, where the "many mansions" be.

They felt, too, that the Lord Himself was somewhere *very near*,  
*Beckoning* the child, no *sceptic* breathed within *that* atmosphere;  
Unaided by a human voice, th' unconscious babe was taught,  
The "blessed hope" for which some saints have all their lifetime  
sought.

M. A. CHAPLIN

## Prayer the Forerunner of Mercy.

There was once a young man who had begun to pray, and his father knew it. He said to him, "John, you know I am an enemy

to religion, and prayer is a thing that never shall be offered in my house." Still the young man continued earnest in supplication. "Well," said the father, one day, in a hot passion, "you must give up either God or me. I solemnly swear that you shall never darken the threshold of my door again unless you decide that you will give up praying. I give you till to-morrow morning to choose." The night was spent in prayer by the young disciple. He arose in the morning, sad to be cast away by his friends, but resolute in spirit, that come what might, he would serve his God. The father abruptly accosted him: "Well, what is the answer?" "Father," he said, "I cannot violate my conscience, I cannot forsake my God!" "Leave immediately," said he. And the mother stood there; the father's hard spirit had made hers hard too; and though she might have wept, she concealed her tears. "Leave immediately," said he. Stepping outside the threshold, the young man said, "I wish you would grant me one request before I go, and if you grant me that, I will never trouble you again." "Well," said the father, "you shall have anything you like; but mark me, you go after you have had that; you shall never have anything again." "It is," said the son, "that you and my mother would kneel down, and let me pray for you before I go." Well, they could hardly object to it; the young man was on his knees in a moment, and began to pray with such unction and power, with such evident love to their souls, with such true and Divine earnestness, that they both fell flat on the ground, and when the sun rose, there they were; and the father said, "You need not go, John; come and stop, come and stop," and it was not long before not only he, but each of them, began to pray, and they were united to a Christian church.

## "Resting in the Lord."

When I visited one day, as he was dying, my beloved friend Benjamin Parsons, I said, "How are you to-day, Sir?" He said, "My head is resting very sweetly on three pillows — infinite power, infinite love, and infinite wisdom." Preaching in the Canterbury Hall, in Brighton, I mentioned this some time since; and many months after I was requested to call upon a poor but gracious young woman apparently dying. She said, "I felt I must see you before I died." I heard you tell the story of Benjamin Parsons and his three pillows; and when I went through a surgical operation, and it was very cruel, I was leaning my head on pillows, and as they were taking them away I said, 'Mayn't I keep them?' The surgeon said, 'No, my dear, we must take them away.' 'But,' said I, 'you can't take away Benjamin Parsons' three pillows. I can lay my head on infinite power, infinite love, and infinite wisdom.'

P.H. 1865.





# Waymarks.

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“ Search the Scriptures.” John v. 39.

Psa. cxix. 89. ii. Tim. iii, 16, 17. John xiv. 14. John xvii, 17.  
Isa. lv. 10, 11 Matt. xxiv. 35. Psa. cxix, 18. Jer. xv, 16. Rev. xxii 18, 19

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## The Editor's Letter.

Dear Readers,

You will be glad to know that we have been cheered at the response already made to our publication of “WAYMARKS.” A demand exceeding our expectations has attended the January issue, rendering it necessary for us to instruct our Printers to publish a greater number of copies for February. We thank God and take courage, sincerely hoping that much spiritual benefit will be derived by our readers, who will then have no cause for regret at having extended to us their kind co-operation and sympathy. By the brief article entitled “ Our Sowing Fund ” you will see that we are anxious for this little “ Messenger ” to find its way into homes and Institutions where there may be hearts into which the “ Light of Life ” has never yet shone, and where the seed thus sown may by God's grace fall into good ground, and bring forth fruit, some thirty, some sixty, and some an hundredfold. May the Lord incline many of our readers not only to generously support this Fund but to pray also our efforts, thereunder, may receive the signal approbation of God. There are Institutions we visit where some of the Lord's people are spending their days through force of circumstances, in constant vexation from the “ filthy conversation of the *wicked*,” and if this little booklet were placed in *their* hands, who can tell but what it may be the means through the mercy of God of awakening them to a sense of their true condition and causing not only their tongues, but their hearts also, to utter the Publican's prayer. God hath chosen the weak things of the world to confound the things that are mighty, and what a mercy it would be if this Divine choice should rest upon our weak efforts to this end.

That it may please Him so to employ us is the prayer of

Yours to serve,

THE EDITOR.

## Our Sowing Fund.

The Committee has decided to commence a regular Fund to provide for the free distribution of "WAYMARKS" in hospitals and other institutions, also in the neighbourhood which is growing considerably around our Chapel. In fact, wherever an opportunity should present itself for sowing precious seed in this manner, according to Ecc. xi, 1-6, we want to be able to embrace it, as far as the financial position will permit. Therefore this fund is commended to our readers for their kind consideration, in hope that all who love the truth will realize the real need of placing it in the hands of those who may be still careless about their eternal welfare. Also we are sure it will give our friends pleasure to contribute, so that the Lord's poor may be cheered by the gift of this little 'monthly' each time it appears.

All donations for this Fund, however small, may be sent to the Editor, Chapel House, Rowley Regis, Staffs; who will gratefully acknowledge same from time to time in this Magazine. "Blessed are ye that sow beside all waters."—Isa. xxxii, 20.

## Small Means and Great Ends.

This country owes a great deal to God's blessing on Tracts. In times long ago, Admiral Coligny, the noble champion of the Huguenots, during a long period of convalescence after being dangerously wounded, was frequently visited by his brother who was in the habit of bringing Tracts. One of these Tracts found its way into the house of a Roman Catholic Religious Order. The Abbess, a lady of rank, read it, and it found its way to her heart. She left the house; France had become too hot for her and she fled to Germany. She came to the court of Heidelberg, and there was married to William of Orange. From that marriage proceeded in due time the great William of Orange, to whom we owe so much.—"Little Gleaner."

## God's "MUSTS."

The substance of the sermon preached at 'Providence,' Rowley Regis, on Lord's Day morning, Dec 30th, 1928, by the Pastor.

'And He must needs go through Samaria.'—John iv. 4 On a previous occasion I recollect speaking to you from these words, but this is no reason why I should apologize for bringing them before you again this morning. The Lord has given me, I trust, some further recent meditation upon this scripture, therefore may He help us now to consider it.

The first thing that strikes my mind in the text is — 'THE NECESSITY OF THIS JOURNEY BEING TAKEN. 'And He MUST NEEDS go through Samaria.' A 'MUST' from the mouth of God is always a NEEDS-BE. We are often saying, 'we must do this or that,' and frequently think it exceedingly important that we carry out our intentions. Yet do we say: "If the Lord will, we shall live, and do this or that?"—James iv. 15. There is no MUST about it if He does not permit us to act, and our 'MUSTS' are very often

contrary to His will. Whenever God says 'MUST' there is a NEEDS-BE connected with it — a purpose to be unfolded. For instance, Jesus said, in the previous chapter to Nichodemus: "Ye MUST be born again." The NEEDS-BE here is this: "Except a man be born again, he cannot see the kingdom of God . . . except a man be born born of water and of the Spirit, he cannot enter into the kingdom of God." Yet this 'MUST' is not a 'MUST' that we approve by nature. The religious part of our nature wants to retain its activity, and resents the plain truth of God 'the flesh profiteth nothing.' Hence "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye MUST be born again." There must be the change of heart and choice, a new life given by God the Holy Ghost before a sinner can either see or enter the kingdom of God. Then you remember how Paul, in confirming the souls of the disciples declared that: "We MUST through much tribulation enter into the kingdom of God."—Acts xiv 22. And where is the NEEDS-BE, say you? Friends, only children of God know it. They prove that: "Tribulation worketh patience; and patience, experience; and experience, hope." Rom. v 3, 4. Sanctified affliction constrains gracious souls to say with Hezekiah of old: "O Lord, by these things men live, and in all these things is the life of my spirit."—Isa. xxxviii 16.

Again, God says by Paul: "For we MUST all appear before the judgment seat of Christ." Why? "That everyone may receive the things done in his body, according to that he hath done, whether it be good or bad."—ii. Cor. v. 10. Perhaps you object, you would prefer to escape this summons? Sinner, you 'MUST' appear before the judgment seat of Christ. I cannot appear there for you, you cannot appear for me. You 'MUST' be there to receive your sentence, and I 'MUST' appear to receive mine. What will the final sentences be? Either: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," or, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels."—Matt. xxv, 34 and 41. What weighty things these are! Now if at the present time some of you are really concerned about this solemn matter, listen while I tell you of another 'MUST' and its NEEDS-BE. "And as Moses lifted up the serpent in the wilderness, even so MUST the Son of Man be lifted up. That whosoever believeth in Him should not perish, but have eternal life."—John iii, 14, 15. What a remedy for a condemned, perishing, trembling sinner is here! What a deliverance from the wrath to come is in a believing look upon this precious Christ! "Dying sinners, look and live."

Then there is something more on this point, which is very wonderful to experience and mention. It is, that by the grace of God wrought in the heart of a sinner, God's 'MUSTS' are made his 'MUSTS.' In a word it is: "Thy will be done." Says John: "He MUST increase, but I MUST decrease."—John, iii, 30. That is God's word in His book and in John's heart, and by grace John says 'Amen' to it. Think of it, see the power of God's will to save! A proud man who may be determined to have his own way, when Wisdom calls, is made willing in the day of God's power. In the second place I

observe : THE NECESSITY FOR THIS JOURNEY BEING TAKEN BY HIM. HE MUST NEEDS GO. No one else will do. This side of truth has a very remarkable bearing upon the cases of all God's children. There are times when He sends help to them, but there are other special times when "He MUST NEEDS" GO Himself. Your prayers for providential help may be answered by a friend being sent to supply your need, but what if you feel weary in soul, cast down in spirit, wounded and half dead by sin, and have within an aching void the world can never fill? Can anyone but Christ help then? Oh no, He MUST come HIMSELF, and blessed be His name, He will come. He makes room for Himself, and then comes bringing His own remedies and rest. "None but Jesus can do helpless sinners good." Look at the case before us : This woman at the well was convinced as she never could have been by creature power, of her state and condition before God. Who but Christ could go into her life, convince her of her sins, reveal to her the need for living water, break down her Samaritan prejudice, and so set her longing, as to bring forth this petition — "Sir, give me this water, that I thirst not, neither come hither to draw?"—John iv. 15. And HE MUST needs take this journey to instruct her as to the true and only object for worship, delivering her at the same time from her ignorance in this matter, v. 22 & 24. Then He revealed Himself — 'HE MUST NEEDS GO' to say this : "I that speak unto thee am He." v. 26. At this point the woman left her water pot to go and speak of the salvation she had found. Listen to her words : "Come, see a man, which told me all things that ever I did, is not this the Christ?" v. 29. My friends, a minister may preach, and he must if called to this solemn work proclaim God's truth, but Jesus MUST come and be in the midst of his ministry if souls are to be brought out of darkness and be fed by it. I cannot press home this point too much. He MUST come. Christ MUST be in the ministry, He MUST speak, or all will be in vain. Paul may plant, Apollos water, but God MUST give the increase. Then I want you to notice that IT WAS NECESSARY FOR HIM TO TAKE THIS JOURNEY BY WAY OF EXAMPLE. There is a word for me here. Look at it : "Jesus therefore, being wearied *with* His journey (not *of* it, for He was on an errand of love to meet a child of His) sat thus on the well."—v. 6. He did not sit down and remain inactive. No, He says : "My meat is to do the will of Him that sent Me, and to finish His work."—v. 34. I sometimes grow weary *in* the work of the ministry though not *of* it, and when there seems no fruit apparent, I feel ready to faint. Then there appears some rebuke and comfort in a word like this, as the blessed example of Christ is seen therein. It was then, when wearied in His sacred body that He preached this powerful sermon that arrested this woman, according to Divine purpose. "Let us not be weary in well doing, for in due season we shall reap if we faint not." (Gal. vi 9. Further, what an example is before us bearing out the word concerning Him; 'who went about doing good!' (Acts x, 38). He did not remain in one place and refuse to move about towards those who were in dire need and distress. How does this affect those of us who profess to fear Him? Do we go about doing good? It is not enough to talk about Christ, do we follow in His footsteps, and bring forth fruit in our

lives to His honour and glory? Brethren, "As ye have therefore received Christ Jesus the Lord so walk ye in Him."—Col. ii, 6.

Lastly : IT WAS NECESSARY THAT THIS JOURNEY SHOULD BE SUCCESSFUL. You and I may sometimes say, when we hear of a friend being in trouble : "I must go and see him, he will be at home at such and such a time, I shall surely be able to meet him then to give him help." We go, and upon arrival at the house, we knock the door and there is no answer. We knock again, still there is no answer. Our journey is unsuccessful! Such is never the case with Jesus Christ. He knew this woman would come to the well soon after His arrival there. He 'MUST NEEDS' meet her. If He had not done so, what would have happened to the 'everlasting covenant ordered in all things and sure' (ii, Sam. xxiii 5) in which this woman of Samaria was savingly interested? Says Christ : "Behold I stand at the door and knock"—Rev. iii, 20, after making a special journey 'according to His purpose,' (Rom. viii, 28) and shall He be refused, and accept lack of success? Never. Blessed be His name, He says 'MUST.' Then 'HE MUST NEEDS GO,' and in every case including this one, without a single exception, His purposes are perfectly accomplished, for "He shall not fail nor be discouraged."—Isa. xl, 4, who says : "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold my glory, which Thou hast given Me : for Thou lovest Me before the foundation of the world."—John xvii. 24.

"All is settled, and my soul approves it well." Amen.

## "For we must Needs Die."—ii. Sam. xiv, 14.

A recent reminder of this solemn fact has been given, in the removal from our midst, on Dec. 23rd, of our aged friend, Mrs. Mary Lowe of Bell End, Rowley Regis. For twenty-nine years she has been graciously sustained in Church membership, to adorn the profession she made by baptism so long since. It must be said that the departed was one of the 'quiet in the land,' who seldom spoke to others of the things that mattered most to her. She loved her Bible and hymn-book, and practically declared her love for the Lord's house and His people, seeing she never missed a service when health and circumstances permitted. The Lord gently took down her 'earthly house,' and she died at the good old age of 84 years. Our friend has left behind, both in the bosom of her family and among us as a Church and people, the fragrant memory of a peace-maker. Consequently her removal hence is a real loss, both to the bereaved relatives with whom we sincerely sympathize, and to us as a Church. May the Lord in much mercy sanctify the event to all concerned.

On Dec. 26th, the day of the funeral, just before the mourners left the house, prayer was offered by Mr. Dye. Then, after a brief service conducted in the chapel by myself, the mortal remains of Mrs. Lowe were laid to rest in our Burial Ground "Till He come."  
S.R.H.

# Our Children's Page.

Dear Young People,

It has pleased us to know that some of you have been diligently searching the Scriptures to find answers to the questions given in last month's Magazine. We hope you have been enabled to ask God's help in reading His Word. Now you shall know whose paper, conveying the right answer has been received and marked with the view to a prize; should this young friend succeed in getting two more Bible enigmas correct, as stated last month. Another paper has also been received giving the right text, from a young friend whose age is beyond 18.

Great pains have evidently been taken by these two young people, to secure the neatness and precision with which their work has been executed. Their efforts are commendable. This month you will see that there are two enigmas, one for all young readers (at Rowley Regis and elsewhere) from 6 to 13 years and one for those whose ages range from 14 to 18. May God bless you and your efforts in searching the Scriptures.

Your sincere friend,

THE EDITOR.

The answer to the Enigma in "WAYMARKS" for January is:

"HANDFULS OF PURPOSE."—Ruth ii, 16.

Huldah — ii Kings, xxii, 14.	Oreb — Judges vii, 25.
Absalom — ii Sam. xviii, 33.	Felix — Acts xxiv 25, 26.
Noadiah — Neh. vi., 14.	Peter — Gal. ii, 11.
David — i Sam. xviii, 3.	Uzziah — ii Chron. xxvi, 16-21.
Festus — Acts xxvi, 24.	Ruth — Ruth i, 22. [iv, 11.
Uzza — i Chr. xiii, 8-11.	Phinehas — i Sam. xiv, 3. i Sam.
Lot — Gen. xix, 15, 16.	Og — Deut. iii, 10, 11.
Sisera — Judges v, 26.	Samson — Judges xvi 30.
	Elijah — i Kings xix, 4-8.

This answer was sent by Joseph S. Taylor, aged 18, of Blackheath, Birmingham. The other paper received, giving the right text, was from Nellie Wyle, of Rowley Regis, aged 19.

## BIBLE ENIGMAS FOR FEBRUARY.

1) For our young friends from the age of 6 to 13 years.

*A man*, mentioned in the Old Testament who called upon the God of Israel. Give his name, and the place in scripture where it, and his prayer occurs.

*A man* who stood upon a pulpit of wood. Say who this man was, and give the chapter and verse in the Old Testament where his name and this fact are recorded.

*A man* who took up the Child Jesus. Give his name, and the passage of scripture that tells us this about him.

*A 'helper in Christ'* whom Paul said was to be saluted. Tell his name, and where in the Epistle to the Romans this exhortation is given.

*A little boy* who worshipped the Lord. Give his name, and the place in the Bible where we read of his worship.

The first of five names in one verse, by which Isaiah prophesied Jesus Christ should be called. What is it, and where shall we find it?  
*A good man who 'walked with God.'* Who was he, and where do you read this about him?

*A good man* who told Jesus that he loved him. Tell his name, and the chapter in the Bible where God tells us about him and his expressions of love to Jesus.

What good man did God send to comfort the Apostle Paul? Where in the Epistles shall I find his name, and the comfort God made him, mentioned?

The initials of the names which supply answers to the above questions, spell a very short text in the Bible that tells us of something Jesus did when He was here on earth. When you have written down correct answers to these questions, and see what this short text is, just put down where it may be found in God's Word.

2) For our young friends from 14 to 18 years.

Find as many words as you can beginning with the letter L that describe a Christian, and give texts of scripture confirming your descriptive words.

Papers will be marked according to the number of correct answers given.

NOTE: Reference Bibles may be used in searching for answers, but parents and friends are asked not to give assistance to our young people with their monthly questions. Young readers in both classes who answer three Bible enigmas correctly and neatly, are eligible for prizes. All papers must be written in ink, and this month's answers must reach Chapel House, Rowley Regis, Staffs not later than Feb. 15th.

The first set of books will be given (D.V.) at the end of June next.

**Our Monthly Young People's Meeting** will be held (D.V.) on Thursday evening, February 21st, at 7-30, when Pastor J. T. Sharples of Evington, near Leicester will give an address, his subject being "God's Witnesses." Mr. S. R. Hunt will preside. Young friends, and older ones too, will be welcome.

## **"Rich in Faith;" or, Poor John the Stone-Breaker.**

One day a wealthy English proprietor, when riding over his estate, suddenly drew up his horse, and, listening for a minute, thought he heard some one speaking. On looking over the hedge, he saw a poor man who had been long employed to break stones on the rich man's roads; hence the name by which he became generally known, "John, the stone-breaker." Looking intently at the poor man, his wealthy employer shouted from his horse, "I say, John, you fool, what are you talking to yourself about?"

"Please, Sir," said John, "I wasn't speaking to myself. I was just asking God's blessing on my dinner."

"Ha, ha, ha!" laughed the rich man. "And what have you got for your dinner, John?"

“ Well Sir,” replied John, “ I’ve only got a crust of bread and a mug of pure water from the brook ; but, Sir,” he continued, “ It’s a dainty meal with God’s blessing on it.”

“ Well, well,” responded his master, as he prepared to ride off, “ it would be a long time before I’d ask God’s blessing on a dinner like that. I wish you much good from the blessing, John. Good day.” And away he rode on his tour of inspection.

Still John relished his dinner none the less for the remarks of his wealthy employer, who, poor man, was ignorant of the wealth humble John had hid in his heart, and the enduring treasure he had laid up in heaven.

Not long after this incident, this lord of the manor was taking a short walk in the green fields adjoining his stately mansion, when in an instant he started and turned pale, exclaiming, as he stood trembling with excitement, “ What’s that I heard? ‘ *The richest man in the county shall die to-night!* ’ ” He listened, and again he thought he heard the same words repeated : “ The richest man in the county shall die to-night.”

Greatly alarmed, he began to think who really was the richest man in the county, and at length came to the conclusion that, beyond a doubt, he himself was the man.

Hurrying home, he sent post haste for the physician to his bedside, and earnestly entreated him to do all he could to preserve his life. The doctor was thunderstruck, as he saw nothing the matter with his patient, who however persisted that he was going to die that night.

But why this excitement? It was the power of an accusing conscience arraigning the culprit before its bar, and revealing to him how unprepared he was to die. Restlessly he tossed upon his bed all night. There was no sleep for him.

As the grey dawn appeared, the physician, who since his arrival had never left his bedside, persuaded him with difficulty to get up and take a walk before breakfast. He did go out, pale and trembling expecting that every step he might drop dead.

He had not gone far when he was met by a poor labouring man, who, touching his cap, respectfully said, “ Please, Sir, might I speak to you?”

“ Of course you may,” was the answer.

“ Well Sir,” responded the labourer, “ I thought I should just like to tell you that poor John, the stone-breaker was found dead in his bed this morning.”

“ What’s that?” said the rich man in tones of great surprise, and immediately afterwards exclaimed, “ *Ah! I see it now, I see it now!* I thought that I with my broad acres, my mansions, and my gold, was the richest man in the county; but poor John, the stone-breaker, with his crust of bread and mug of water, and God’s blessing was by far the richer man.”

My friend, let me ask, hast *thou* the wealth poor John the stone-breaker possessed? If thou hast, rejoice, and be exceeding glad, for, though thou mayest be as poor as John the stone-breaker, thou art an heir of God, and hast treasures far surpassing all earthly possessions in store.—*Watchword.*





# Waymarks.

“ Search the Scriptures.”—John v. 39.

Psa. cxix. 89. ii. Tim. iii, 16, 17. John xiv. 14. John xvii, 17.  
Isa. lv. 10, 11 Matt. xxiv 35. Psa. cxix, 18. Jer. xv, 16. Rev. xxii 18, 19

## The Editor's Letter.

Dear Readers,

We wish you well, and therefore do not desire to hide our conviction that this means a prayerful intention to speak to you faithfully and distinctly. “-Speaking the truth in love” was evidently the Apostle Paul's conception of wishing men well, and by the grace of God it is ours. What an unspeakable blessing the TRUTH is! What an unrivalled blessing is conferred upon all who are favoured to know the TRUTH as it is in Him who is the TRUTH! If we feelingly endorse these statements, we love the Word of God, and rightly grieve over the awful criticisms of it, together with the fearful consequences that inevitably follow in their train. Bible critics and the fruit of their present doings, call for the sound of alarm in our midst. But let us go straight to the cause which produces these criticisms.

Is it not the result of a bold attempt of carnal reason to scrutinize things which God plainly declares are beyond its grasp?—“The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him neither can he know them, because they are spiritually discerned.”—i. Cor. ii. 14. Therefore, dear readers, when reading the Book of God:

“If ought there dark appear, bewail your want of sight.”

No imperfection can be there, for all God's words are right.”

How favoured are those who are enabled to prayerfully meditate in the Scriptures as did the Psalmist who says: “Lead me in Thy Truth and teach me; for Thou art the God of my salvation; on Thee do I wait all the day.”—Psa. xxv. 5. Now it is obvious to an enlightened mind, that it is impossible to deny the Scriptures or any part of them, without denying their Author. If you believe in evolution, you reject the Scriptures and disbelieve God who plainly says: “Let us make man in our own image, after our likeness.”—Gen. 1, 26.

Animals, birds and fishes God created ‘after their kind.—Gen. i, 21-25; but man was a distinct creation “in the image of God.” To say, as we have heard boldly asserted lately, that the account of Noah and the ark ‘is generally recognised as impossible’ means not only to deny the instructions God gave to Noah concerning it, but to speak against the Lord who ‘shut him in.’—(Gen. vii. 16). Similarly we must show that the critic who gathers a following around his denial of the plain truth revealed in Scripture, that a whale swallowed Jonah, not only ignores God's Word, but speaks against Christ who said: “For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.”—Matt. xii, 40. Again, if the book of

Daniel is a myth, the children of God cannot rely on Him, who while on earth referred to it in His teaching by way of confirmation (Matt. xxiv, 15); yet they know that "He abideth faithful."—ii Tim. ii, 13. And do any of our readers deny what the Word of God plainly teaches concerning the eternal punishment of the wicked? If so, He whom they also deny will one day astonish and alarm them, if grace prevent not, by repeating to them the very words which they now discredit: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Oh Modernist, should your eyes fall upon these words (Matt. xxv 41) in "WAYMARKS" find them in God's Word, and may you by His Spirit receive warning ere it is too late, to "flee from the wrath to come." Further, we are told at the close of Luke's gospel that Jesus Christ, after His resurrection, met two disciples going to Emmaus. They were in real trouble, lest He had not risen. Soon after they started on their sad journey: "Jesus Himself drew near and went with them."—Luke xxiv 15. After some close conversation, we read that: "Beginning at Moses, and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself."—v. 27 Surely then, without a doubt, this is true:

"The Scriptures and the Lord bear one tremendous name;

The Written and th' Incarnate Word, in all things are the same."

Therefore to receive Christ who is THE TRUTH by faith, is to receive His Word in its entirety, seeing He is 'in all the Scriptures,' but it is impossible to unite even a partial denial of Divine Truth, with a saving belief on the Son of God.

Another danger we cannot refrain from mentioning, especially to those who fear God, as we dread it for ourselves, as well as for them, is that of speaking or acting in the things of God without a: "Thus saith the Lord." Ideas, or opinions, in religion that may sometimes claim our attention, cannot take the place of, or profitably augment God's Truth. A Divinely imparted knowledge of the 'Truth as it is in Jesus,' produces the convincing effect of submission to the Word of God as the only infallible guide in all matters relating to faith and practise. The Scriptures alone can be wielded as the 'sword of the Spirit' (Eph. vi. 17) and by their light alone can wrong things be effectually pointed out, condemned and forsaken. Words and deeds concerning Truth must accord with God's Truth, otherwise they cannot be the Truth or promote it. We can speak from experience and with humble confidence and gratitude, of the safety and profit a child of God finds in being made perfectly willing to be guided by His counsel, and of being enabled to take a stand upon that alone, when, and as it is revealed by the Spirit of God. Such a person has God on his side, and therefore is made willing to come to the light that 'his deeds may be made manifest that they are wrought in God.'—John iii 21. Oh for more of this experience, and that gracious nobility with which the Bereans were blessed, who 'received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so' which Paul taught. (Acts. xvii, 11). The product of such exercise will be a refusal of substitutes, and a cleaving to realities. May the Lord deliver us from all evil, cause light to shine wherever darkness dwells, and well stablish, strengthen and settle His own children in the Truth.

Yours to serve,  
THE EDITOR.

## A Vision of the Golden City.

The following precious verses give a very powerful answer to an oft-heard question: "Is there anything in religion?" That creed which comes from heaven into the soul under the gracious operation of God the Holy Ghost, was lodged in the heart and life of this poor (yet rich) widow who lived in the "mud-built cot." She had a *real* religion. There was so *much in it*, that *solid* happiness existed amid desolate surroundings and a heavenly prospect shone brightly in the absence of a natural one. Gratitude and sweet contentment reigned under circumstances that, if belonging to one destitute of real religion, would seem to be stamped with ruin and despair. Blessed be God there *still is* and *ever will be*, an antidote in *real religion* against discontent, and every form of sorrow, sin and death.

'Tis religion that can give, solid pleasures while we live;

'Tis religion can supply solid comfort when we die.'

Be this religion ours.—*Ed.*

1

Lame and old, lame and old,  
She lived alone in a mud-built cot,  
Walls and windows let in the cold,  
Desolate, desolate, seemed her lot.

3

Never a fire in her tiny grate,  
Had shone to-day with its feeble spark  
The sun was setting in pomp and state,  
Setting to leave her alone and dark.

5

Surely, for some the golden gates  
Are opened awhile ere they enter in,  
And they taste the glory which yet awaits  
The spirit ransomed from death and sin

7

"O Father in heaven, Thy love has been  
Ever around me in weal or woe,  
I thank Thee for all that mine eyes have  
seen,  
Of all Thy faithfulness here below.

9

"And day after day Thy Spirit's grace,  
Has led me on with unwearied love,  
And now I soon shall behold Thy face  
In the happy home — Thy place above.

11

She raised her head, and the westering sun  
Gleamed in bright glory upon her brow,  
Seldom, perhaps, since time had begun,  
Had sunk the sun in such glorious glow.

13

The widow slept; and while her eyes  
Were closed in slumber, a dream she  
dreamed,  
Filling her soul with sweet surprise;  
So strange and yet so true it seemed.

2

Food in winter was hard to win,  
Fuel to warm her harder still,  
She had buried her last of kith and kin,  
She was poor and lonely, old and ill.

4

But whence the light in her aged eye?  
And whence the smile on her furrowed  
brow?  
'Tis a beam from the Saviour's throne on  
high,  
A seal of His Presence with her now.

6

She knelt on the rough, uneven floor,  
And bent her cheek on the broken bed;  
And want and weakness was felt no more,  
For tears of joy were the tears she shed.

8

"I thank the Good Shepherd that followed  
me,  
And brought me home to His happy fold  
And kept me there when wilfully,  
I else had left it, oh! times untold.

10

"Father in heaven, be with me still!  
Jesus, my Saviour, oh! quickly come,  
Wash me from every stain of ill,  
And bear me speedily, safely home."

12

The glow had faded, the vision ends,  
And sleep and darkness are on the earth  
Sleep, which a sweet oblivion lends,  
Alike to the children of grief and mirth.

14

When morning dawns and the widow wakes  
"It could only have been a dream," she  
cried,  
How swift a journey the spirit takes!  
I thought at first I had surely died.

15  
Her scanty store for a scanty meal,  
She carried into a neighbour's near,  
"I should like the warmth of your fire to  
feel,  
And to eat my morsel in comfort here."

17  
"Thou hast but a scanty breakfast there,"  
"Nay, 'tis enough," she quickly cried,  
The promise fails not from day to day,  
I know my Father will still provide.

19  
"You're happy, Nancy?" "Oh yes," she  
cried,  
"And so would you be if you were me;  
There's never a sinner for whom Christ died  
Whose life on earth should unhappy be."

21  
"I thought I stood by a river side,  
And far away on the other shore,  
Was the golden city, its gates flung wide,  
But no one was there to take me o'er."

23  
"I thought I saw where the Saviour's  
throne,  
Shone in the midst of that city fair,  
And oh, how I longed to be up and gone,  
When suddenly—suddenly I was there."

16  
"Ay, ay! Come in, there is always room,  
And put thy chair in the old man's nook,  
And tell him something to chase his gloom  
Out of thy favourite holy book."

18  
"If so it be He should want me home,  
It's a token indeed that is easily read;  
Whenever He means to bid us come,  
And not before, He will stop the bread."

20  
And all last night I was dreaming too  
A happy dream, would you like to hear?  
A dream I know which is mostly true,  
I wish the end might be very near.

22  
I saw the shining ones in the street,  
I heard their harp-strings music pour,  
I saw them waiting my soul to greet,  
But nobody there to take me o'er,

24  
She ceased, and after a pause they said,  
'And what did you see in the city fair?'  
No answer—the spirit to heaven had fled,  
For suddenly—suddenly she was there!

## Taken Home.

After a short illness our dear friend and brother, Mr. Joseph Wyle, senior, of Birmingham Road, Rowley Regis, passed away to be "with Christ which is far better," on Feb. 8th, 1929, aged 68 years. He was a most humble and consistent member of the Church at Providence, Rowley Regis, and a Trustee of the Cause. In his removal hence, his widow and family have lost a good husband and parent, while the writer is very conscious of the fact that he and the Church have been bereaved of a godly, faithful friend. The Lord grant sustaining grace to all concerned, under this keen trial. As we hope to give some further particulars next month, we just add that the funeral service took place at 'Providence' Chapel on Feb. 12th, followed by the interment in our Burial Ground. Many friends gathered while we performed the last sad rites. S.R.H.

## Coming to Christ

"All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out."—John vi. 37.

*Election.*—Touching election, out of which thou fearest thou art excluded. Why, coming sinner, even the text itself affordeth thee help against this doubt, and that by a double argument. I. That coming to Christ is by virtue of the gift, promise, and drawing of the Father; but thou art coming; therefore God hath given thee, promised thee, and is drawing thee to Jesus Christ. Coming sinner, hold to this and when Satan beginneth to roar again, answer, "But I feel my heart moving after Jesus Christ," but that would not be, if it were not

given by promise, and drawing to Christ by the power of the Father II. Jesus Christ hath promised, "That him that cometh to Him, He will in no wise cast out." And if He hath said it, will He not make it good, I mean even thy salvation? For, as I have said already, not to cast out, is to receive and admit to the benefit of salvation. If then the Father hath given thee, as is manifest by thy coming; and if Christ will receive thee, thou coming soul, as it is plain He will, because he hath said, "He will in no wise cast out," then be confident, and let those conclusions, that as naturally flow from the text as light from the sun, or water from the fountain, stay thee. If Satan therefore objecteth, "But thou art not elected," answer "But I am coming, Satan, I am coming; and that I could not be, but that the Father draws me; and I am coming to such a Lord Jesus as will in no wise cast me out. Further, Satan, were I not elect, the Father would not draw me, nor would the Son so graciously open His bosom to me. I am persuaded, that no one of the non-elect shall ever be able to say, no, not in the day of judgment, I did sincerely come to Jesus Christ. Come they may, feignedly, as Judas and Simon Magus did; but that is not our question. Therefore, O thou honest-hearted coming sinner, be not afraid, but come.—*Bunyan's "Come and Welcome to Jesus Christ."*

## Talebearing.

How little regarded are the solemn words of our Lord Jesus Christ in these days of spiritual declension: "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment."—Matt. xii, 36. Among the many idle words so rife among those who profess to love the Lord and regard His words, are those comprised under the title of this little essay. And it is to be feared that the cause of this failing is due largely to a lack of the discernment of the fact that it is a sin against God's holy law: "Thou shalt not go up and down as a talebearer among thy people; neither shalt thou stand against the blood of thy neighbour: I am the Lord."—Lev. xix, 16. A breach of this commandment is therefore an offence to the Lord, and if His fear is in lively exercise in our hearts, it will also be an offence to us. The evils of detraction are clearly indicated in the Scriptures. "The words of a talebearer are as wounds, and they go down into the innermost parts of the belly."—Prov. xxvi., 22. "Where no wood is, there the fire goeth out; so where there is no talebearer, the strife ceaseth."—Prov. xxvi. 20. To attack the character of another by slander, is a cowardly action and may be likened to a robber who strikes at his victim behind his back. How many of these whisperers whose tongues move glibly enough in the absence of the attacked, would simply quail in his presence! Envy and jealousy often prove to be the motive of the detractor, and when once these evil principles predominate, every failing is exaggerated, until the truth of the matter becomes distorted out of all right proportion. "Report and we will report it," cried the defamers of the faithful prophet Jeremiah. We often feel indignant at acts of oppression, when the strong take advantage of the weak and injure the body, but are we as soon moved at the cowardly conduct of those who injure the reputation of others by false and distorted descriptions? It were well if we could more constantly act on the principle of one well-known to

the writer, who used frequently to say, "If I cannot speak good of a fellow creature, I would rather not speak at all." The following lines, once seen hanging on the wall of a bedroom are worth quoting:

Teach me to feel another's woe, And hide the faults I see,  
The mercy I to others shew, That mercy shew to me!

How sternly our Lord testifies against self love with its unrighteous partiality, 'How wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.'—Matt. vii, 4, 5. Is not this task of clearing the beam out of one's own eye so difficult, that if it be well attended to, there will be left but little time to extract the *mote* from the eye of another? Note particularly here, that when the beam is extracted, only a mote is discerned in the brother's eye. Oh for more of the grace of our Lord Jesus causing us to realize the depth and heinousness of our own sins, and to magnify that wonderful forgiveness which cost Him His own heart's blood to procure, enabling us to enter more fully into the spirit of the much forgiven Apostle, who by the spirit thus counsels his brethren, "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. iv., 32.

Feb., 1929.

WALTER BROOKE.

## Our Children's Page.

Dear Young People,

It is no easy matter now-a-days for boys and girls just leaving school to find suitable employment. Yet we must not say this without reminding you that there is a God in heaven who hears prayer, and who can make ways in providence by inclining the hearts of employers to find employment for you. Forget not, however when a way is opened, that the Lord whose goodness has made that way says: "A good name is rather to be chosen than great riches and loving favour rather than silver and gold."—Prov. xxii, 1. May our young friends for whom comfortable situations have been provided, feel thankful for them, and be enabled to work well, ever remembering that: "Honesty is the best policy." Shun the path of untruthfulness and theft, and avoid the company of all who would lead you astray. "If sinners entice thee consent thou not."—Prov. i, 10. Read carefully the interesting account given this month, concerning "Honesty," and mark there the contrast between the success of the boy, and the disgrace of the butler! It presents warning and encouragement, two things we heartily desire to be the means of giving our dear young friends in this day of evil. If we can speak for any of them to employers of labour at any time, we shall be only too pleased. The Lord protect and teach you, and may He graciously put His tender fear into your young hearts, which is: "An unctuous light to all that's right, (and) A bar to all that's wrong."

Your sincere friend,

THE EDITOR.

We have been very pleased to receive correct answers, very neatly written to the two Bible Enigmas for February, from :

Evelyn Dye, aged 14 years, and Joseph S. Taylor, aged 18; also from Lilian Dye who is 7 years of age. Each of these young people live at Blackheath, near Birmingham, and attend our services with their parents; the two young ladies being the children of the Superintendent of our Sunday School. Their answers are as follows :—

“ Words beginning with the letter L that describe a Christian ”—  
LIGHTS, Phil. ii, 15. LAMBS, John xxi, 15. LISTENERS, Luke x, 39. LABOURERS in the vineyard, Matt. xx, 1. LITTLE CHILDREN, Matt. xviii, 3. LITTLE FLOCK, Luke xii, 32. LIVELY STONES, i. Pet. ii, 5. LOOKERS, Heb. xii, 2. LEARNERS, Matt. xi, 39.

Joseph S. Taylor sends us 13 correct descriptive words. We just mention (owing to space) those not included in the above list.

LIKEMINDED, Rom. xv. 5. LONG-SUFFERING, Col. iii, 12. They LOVE one another, i John, iv. 12. LOWLY, Eph. iv, 1, 2. They LONG after Christ, Psa. lxxxiv, 2.

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Lilian Dye, aged 7, sends us the following answer to the enigma set for our young friends from 6 to 13 years.

JABEZ. 1 Chron. iv, 10.	WONDERFUL. Isa. ix, 6.
EZRA. Neh. viii, 4.	ENOCH. Gen. v, 22.
SIMEON. Luke ii, 28.	PETER. John xxi, 17.
URBANE. Rom. xvi, 9.	TITUS. ii Cor. vii, 6.
SAMUEL. 1, Sam., iii, 1.	“ Jesus wept.”—John xi, 35.

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### ENIGMAS FOR MARCH.

*Class 1.* For our young friends from 14 to 18 years. Mention as many texts as you can which tell us that the Bible is the Word of God. Papers will be marked according to the *number* of correct answers given.

*Class 2.* For our young friends from 6 to 13 years. What were the Seven Sayings Jesus uttered from the Cross?

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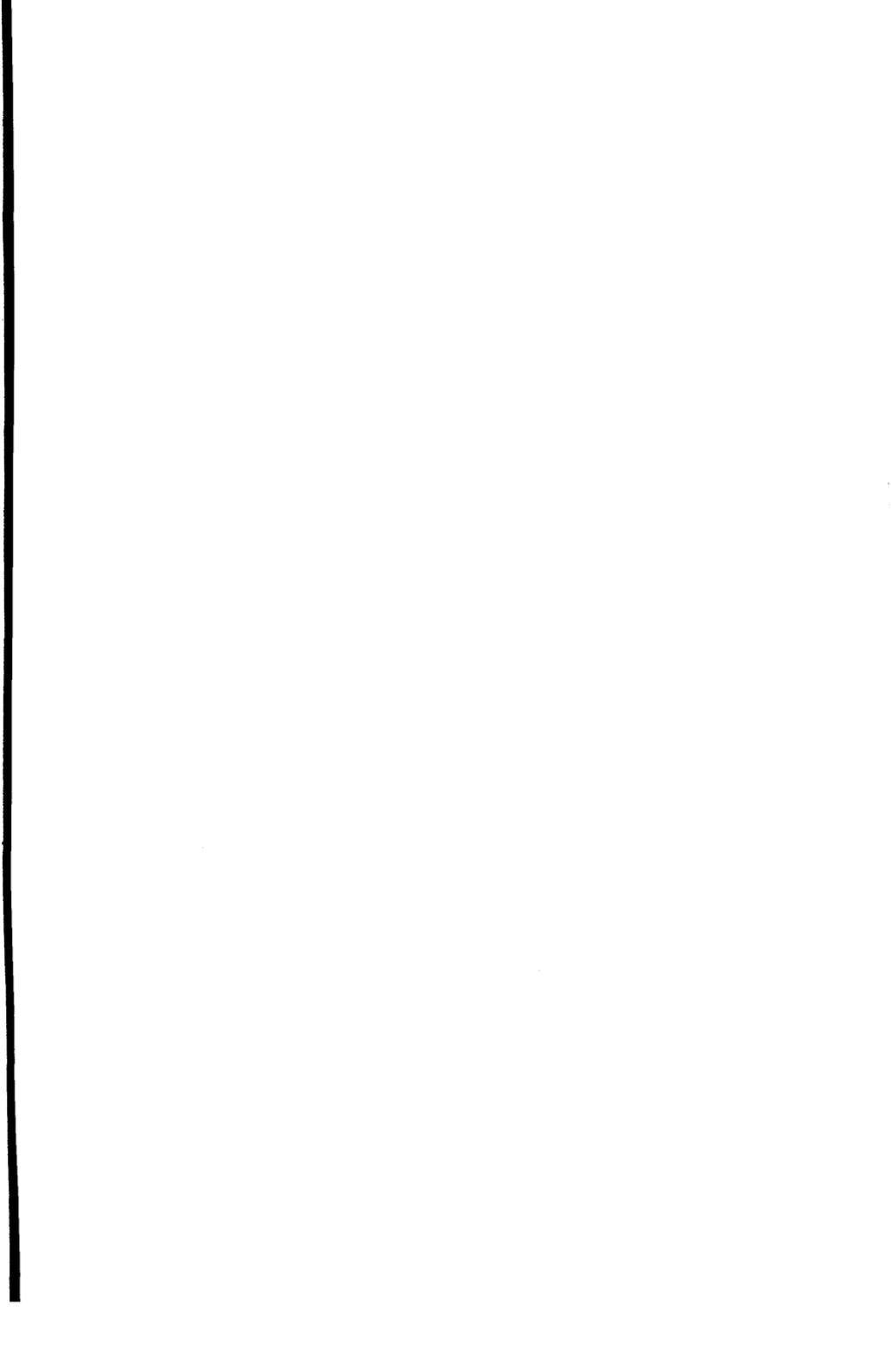
NOTE.—All papers must be written in ink, and this month's answers must reach Chapel House, Rowley Regis, Staffs., not later than March 15th. Young readers in both classes who answer three enigmas correctly and neatly, are eligible for prizes.

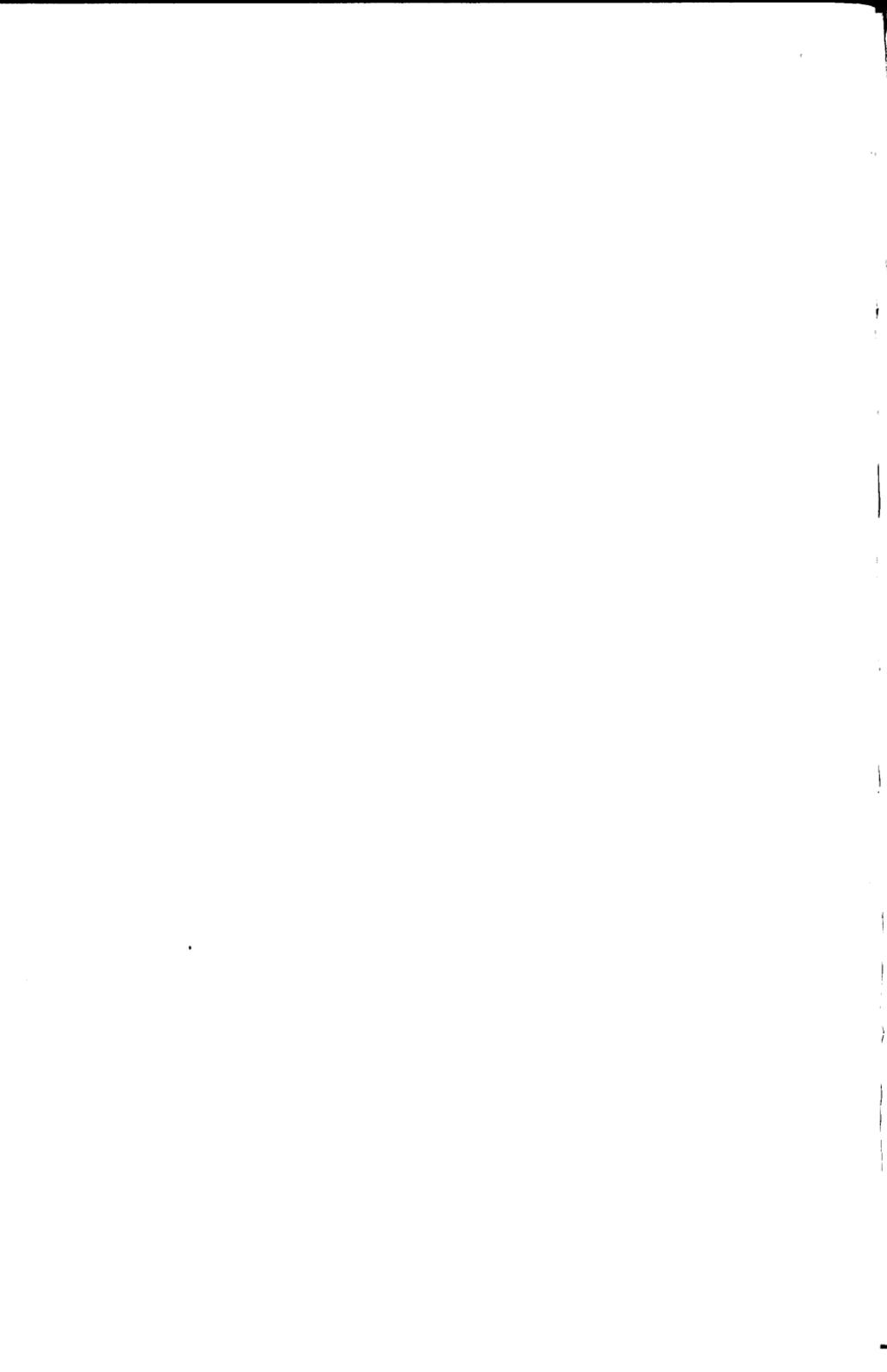
The first set of books will be given (D.V.) at the end of June next.

## Honesty The Best Policy.

One day the Duke of Buccleuch, a Scotch nobleman, bought a cow in the neighbourhood of Dalkieth, where he lived. The cow was to be sent home the next day. Early in the morning, as the duke was taking a walk in a very common dress, he saw a boy trying in vain to drive the cow to his residence. The cow was very unruly, and the poor boy could not get on with her at all. The boy, not knowing the duke, bawled out to him in broad Scotch accent, "Hie, mun, come here and gie's a hand wi' this beast!" The duke walked slowly on, not seeming to notice the boy, who still kept calling for his help. At last, finding that he could not get on with the cow, he cried out in distress, "Come here, mun, and help us, and as sure as anything, I'll gie ye half I get." The duke went and lent a helping hand. "And now," said the duke, as they trudged along after the cow, "how much do you think you will get for the job?" "I dinna ken," replied the boy, "but I'm sure o' something, for the folks at the big house are guid to a' bodies." As they came to a lane near the house the duke slipped away from the boy and entered by a different way. Calling his butler, he put a sovereign in his hand, saying, "Give that to the boy who has brought the cow." He then returned to the end of the lane where he had parted from the boy, so as to meet him on the way back. "Well, how much did you get?" asked the duke. "A shilling," replied the boy, "and there's the half of it to ye." "But surely you had more than a shilling?" said the duke. "No," said the boy, "sure that's a' I got; and d'ye no think it's plenty?" "I do not," said the duke; "there must be some mistake; and, as I am acquainted with the duke, if you return, I think I'll get you more." They went back. The duke rang the bell, and ordered all the servants to be assembled. "Now said the duke to the boy, "point me out the person who gave you the shilling." "It was that chap there with the apron," said he, pointing to the butler. The butler fell on his knees, confessed his fault, and begged to be forgiven; but the duke indignantly ordered him to give the boy the sovereign and quit his service immediately. "You have lost," said he, "your money, your situation, and your character, by your deceitfulness; learn for the future that *honesty is the best policy.*"

The boy now found out who it was that helped him to drive the cow, and the duke was so pleased with the manliness and honesty of the boy, that he sent him to school and provided for him at his own expense. *Gospel Magazine.*





# Waymarks.

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Luke vii, 2-10.    John xi, 4.    Luke vii, 21-23.    Heb. xiii, 8.  
James v. 14, 15.    Psa. xc. 12.    Rom. viii. 28.    Psa. cix. 71

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## The Editor's Letter.

Dear Readers,

This word is being written to you while we are surrounded by sickness and death. Nearly every home has one or more of its occupants confined to bed through absolute necessity, and how painfully true it is that many who have gone to bed sick, have not recovered! Surely the hand of God is upon us. Oh for grace to 'learn righteousness' under this Divine visitation! We sincerely sympathize with all who have been, or still are in the grip of affliction, and pray that the kind and good Physician will mercifully bestow complete restoration to health to them, yet not without leaving behind the sanctifying influences of His grace constraining many to say: "It is good for me that I have been afflicted." To all who have lost loved ones by death, (and alas they are not few), we say: "May God mercifully sustain and bless you in the sad hours through which you are passing." While death is claiming so many, how we need wisdom and grace to consider our latter end, and to pray:

"Prepare me gracious God to stand before Thy face,  
Thy Spirit must the work perform, for it is all of grace."

Our thoughts have travelled lately too, in the direction of our readers that live in other parts. The Lord bless them. We cannot bear the thought that they should ever have any cause to reflect upon the exhibition of a selfish spirit in us. While we issue this little magazine from 'Providence,' Rowley Regis, primarily for our own people here, it must be remembered that our many friends in the distance are not by any means forgotten. We should welcome a word from them occasionally, and if ever they, or any of our readers at home should feel disposed to lay before us any questions relating to Divine things, that occupy their minds from time to time we will, as we may be guided by the Lord, endeavour to render some assistance by way of giving answers in our magazine. Assuming the motive is sincere, and the questions are clearly stated, with a desire for mutual edification, our pages in reporting such enquiries, answered prayerfully, may, under the blessing of God, provide an additional channel of interest and usefulness. We hope our correspondents will always sign their names in writing to us, even if (at their request) only their initials are published. Feelingly we conclude with the inspired words of the Apostle Paul, and say: "Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity (margin 'with incorruption') Amen. (Eph. vi 23, 24)

Yours to serve,

THE EDITOR.

## “The Memory of the just is Blessed.”

That which is worth remembering is worth recording. Such is the memory of our late friend and brother Joseph Wyle, sen., of Rowley Regis, who entered into rest on Feb. 8th, 1929, aged 68 years. He was convinced by the Holy Spirit of his state as a sinner before God, very early in life, and for many years walked in anxiety respecting the pardon of his sins. At length it pleased the Lord graciously to hear his many cries, and to convey the longed-for blessing to his soul by a powerful application of the word: “Yea, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee.—Jer. xxxi, 3. The writer was favoured to lead him through the ordinance of baptism on Sept. 2nd, 1925, and from that time until he entered heaven he adorned the public profession thus made, by his godly consistent walk as a member of our Church. Our brother had some very special impressions in reference to my coming to ‘Providence,’ Rowley Regis, as Pastor. He has frequently said that these became more and more real to him after my settlement, which was a step attended in my own soul with much real concern and exercise before God. Therefore an outline of these impressions shall be given as one may be enabled to write with a desire for the honour and glory of God.

Joseph Wyle had a dream during the period when the Church here was without a Pastor, some six years since. His mind had been greatly troubled about the Cause, and he felt scarce able to be reconciled to the pastorless condition the Church was then in. At length, one night, our friend dreamed that he was sitting in his usual seat in the gallery at chapel, when suddenly two bright forms dressed in white came and sat near to him. He was overcome with awe, and felt that the Lord was in the place. At first he feared to turn and look to see who these forms were, but presently he glanced and caught sight of one of them. The other he felt persuaded was the Lord Himself. When he awoke, the powerful effect of this dream was such as that his previous trouble about the Cause was gone; and the words: “I will never leave thee nor forsake thee,” were powerfully spoken to him, so that he told a friend he felt sure that the Lord had not forsaken the Church at Rowley. Not long after, I came as a complete stranger to preach at ‘Providence’ for the first time. When I went up the stairs into the pulpit, our friend has more than once affirmed that he felt sure I was one of the forms he saw in his dream. It has been solemnly sweet and wonderful to me, not only to think of my first knowledge of this dream, but to recollect how he used to speak of the increasing reality of it to him since my Pastorate here, began. Joseph Wyle’s quiet walk, faithful friendship and devotion to the cause of God through the influence of Divine grace, are joined with the foregoing account in ever fragrant memory with us concerning him. In looking back, we can now see how the Lord has been preparing him for some months past for his eternal rest. Better things have absorbed his attention, and, by the goodness of God he has received special blessings in hearing the Word preached. On one Lord’s Day not long since, I had been speaking from the words: “What manner of man is this, that even the wind and the sea obey Him?”—Mark iv. 41, and in the afternoon as we were both going in to the Bible Class he gripped my hand and said: “It did

me good this morning, if that is the gospel I shall be in heaven." At another time he asked one of his sons how he had 'got on' at chapel. The question was returned: "How did you, father?" Our friend replied: "I cannot bear much more," (meaning he had been so blessed). At length came the last illness, which at first did not appear serious, but our friend was suffering from the influenza epidemic, and in his case complications set in. After being laid aside scarcely a fortnight, he peacefully passed away to be for ever with the Lord. When we laid his mortal remains in the silent tomb on Feb. 12th, it was in 'sure and certain hope of a joyful resurrection.' Our loss is great, for a real friend has been taken from us, but not his memory. That lives, and will live as an abiding testimony to the power of the grace of God.—S.R.H.

## Memorials of the Departed.

Death has visited us much of late, so that with real regret we have to record the passing away of five friends, all of whom belonged to us at 'Providence,' two of them being members of our Church, and one of these two, a deacon. Mrs. Archer of Regis Road, Blackheath Staffs, died on March 1st, 1929, aged 46 years. We visited her during her last illness which was very short, and through mercy, found a response in her to the petitions we sought to bring to the throne of grace on her behalf. "Whosoever shall call upon the name of the Lord shall be saved."—Rom. x. 13. We buried Mrs. Archer in Rowley Regis Parish Churchyard, on March 6th, after the short service which was held in the chapel.

Mrs. Brooks, also of Regis Road, Blackheath, and mother of the above, passed away on March 8th, aged 82. On March 13th we committed her mortal remains to the tomb in Rowley Regis, Parish Churchyard, after conducting the service in the chapel. The family has our special sympathy in their two-fold bereavement.

Mrs. Williams of Clement Road, Blackheath, died on March 5th, aged 80, and was buried in Blackheath Parish Churchyard on the 9th. We gather that she "Passed the river telling the triumphs of her King."

Mrs. Johnson, of Avenue Road, Blackheath, passed away on March 9th, aged 87 years. We have lost in her death, one who had a good hope through grace, which was observed in her walk and conversation among us as a Church, for many years. In visiting her during her last brief illness we were favoured to hear her dying testimony.

The question was asked: "Are you on the Rock?" and Mrs. Johnson completed the verse that concludes "On Christ the only rock I stand, all other ground is sinking sand." We then said, "Is He near you?" "He is near, very near," was the reply. Then in a low, but clear whisper, she said: "Bless the Lord O my soul, and forget not all His benefits." The question was put: "Do you want Him to take you?" To which she said: "His time is best, I leave it with Him." We further asked: "You have a bright prospect in front of you?" Yes. Thus ended after a few more sighs on earth, the life of an old saint, who with tears has said to us in days gone by: "I do want to be right. I don't mind what I suffer

so long as I am right," and to whom on one memorable occasion, to which she would often refer, the Lord spoke powerfully the words: "He blesseth the habitation of the just." Now she is in the 'House not made with hands, eternal in the heavens.' Our old friend Mrs. Johnson was laid to rest in the same grave with her late husband, after we concluded the funeral service in the Chapel on March 14th.

And now, we have been called to part with one of our deacons, Mr. Joseph Troman of Blackheath, who entered into rest, after but a few days illness, on Lord's Day evening, March 17th, aged 72 years. He was a sober Christian, one who by grace was enabled to move among us in his office as deacon in the spirit of humility, love and peace. How much we shall miss him too from his usual place, reading the hymns from the desk! Our friend said to us two days before he died: "Without Him I can do nothing, He is my Wisdom, Righteousness, my Jesus, and my All—" To which we replied: "Friend we can live and die on that," and he answered: "Yes." As we go to press, the funeral has not taken place, but is arranged (D.V.) for Thursday, March 21st, at 3-45 at the Chapel. The interment will be in our Burial Ground. Oh, for grace to know and do His will in these heavy dispensations! May the God of all grace, sanctify these bereavements to us, and especially to the bereaved relatives in each case. They have our deepest sympathy. S.R.H.

## Philip Doddridge's Dream.

Dr. Doddridge was on terms of intimate friendship with Dr. Samuel Clarke, and the two men often spent a happy hour together. One evening they conversed on the subject of death, and the departure of the soul from the body. Dr. Doddridge retired to rest with his mind full of the subject, and in the visions of the night his ideas were shaped into the following beautiful form:— He dreamed that he was at the house of a friend, when he was suddenly taken dangerously ill. By degrees he seemed to grow worse and at last to expire. In an instant he was sensible that he exchanged the prison house and sufferings of mortality for a state of liberty and happiness. Embodied in a splendid aerial form, he seemed to float in a region of pure light. Beneath him lay the earth, but city and village, mountain and valley, forest and sea; all alike were invisible. There was nought to be seen below save the group of friends, weeping around his remains.

Himself thrilled with delight, he was surprised at their tears, and attempted to inform them of his change, but, by some mysterious power, utterance was denied; and, as he anxiously leaned over the mourning circle, gazing fondly upon them, and struggling to speak, he rose silently upon the air; their forms became more and more distant, and gradually melted away from his sight. He found himself swiftly mounting the skies, with a venerable figure at his side guiding his mysterious movement, and in whose countenance he remarked youth and age blended together with an intimate harmony and majestic sweetness. They travelled through a vast region of space, until at length a glorious edifice shone in the distance and as its form rose brilliant and distinct among the shadows that flitted across their path, the guide informed him that the palace he

beheld was for the present to be his mansion of rest. Gazing upon its splendour, he replied that while on earth he had heard that eye had not seen, nor had the ear heard, nor could it enter into the heart of man to conceive the things which God had prepared for those who love Him, and that although the building to which they were then rapidly approaching was superior to anything he had ever before seen, yet its grandeur had not exceeded the conceptions he had formed. The guide made no reply. They were already at the door, and entered.

The guide introduced him into a spacious apartment, at the extremity of which stood a table covered with a snow-white cloth, a golden cup, and a cluster of grapes, and there he said he must remain, for he would receive in a short time a visit from the Lord of the mansion, meanwhile the apartment would furnish him with sufficient entertainment, and instruction. The guide vanished, and he was left alone.

He began to examine the decorations, and observed that the walls were adorned with a number of pictures. Upon nearer inspection he found, to his astonishment, that they formed a complete biography of his own life.

Here he saw upon the canvas angels, who, unseen, had ever been his familiar attendants, and, sent by God, had sometimes preserved him from immediate peril. He beheld himself first as an infant just expiring, when his life was prolonged by an angel gently breathing into his nostrils.

Most of the occurrences here delineated were perfectly familiar to his recollection, and unfolded many things which he had never before understood, and which had perplexed him with many doubts and much uneasiness. Among others he was particularly struck with a picture in which he was represented as falling from his horse, when death would have been inevitable had not an angel received him in his arms, and broken the force of his descent. These merciful interpositions of God filled him with joy and gratitude, and his heart overflowed with love as he surveyed in them all an exhibition of goodness and mercy far beyond all that he had imagined.

Suddenly his attention was arrested. The Lord of the mansion had arrived, the door opened, and he entered. So powerful and so overwhelming, and, withal, of such singular beauty was His appearance, that he sat down at his feet completely overcome by His Majestic Presence. His Lord gently raised him from the ground, and, taking his hand, led him forward to the table. He pressed with his fingers the juice of the grapes into the cup, and after having drunk Himself presented it to him, saying, "This is the new wine in My Father's Kingdom." No sooner had he partaken than all uneasy sensations vanished. Perfect love had cast out fear, and he conversed with his Saviour as an intimate friend. Like the silver rippling of the summer sea, he heard fall from His lips the grateful approbation, "Thy labours are over, thy work is approved, rich and glorious is thy reward." Thrilled with unspeakable bliss that glided into the very depths of his soul, he suddenly saw glories upon glories bursting upon his view.

The doctor awoke. Tears of rapture from his joyful interview were rolling down his cheeks. Long did the lively impressions of this dream remain upon his mind, and never could he speak of it without emotions of joy and tenderness.

## Our Children's Page.

Dear Young People,

It is a very easy thing to be led astray by bad companions who may appear to be promising you some good. Alas how many young people have been enticed and ruined by such company! God says: "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." —Prov. iv. 14, 15. Mind your friendships! A real friend is very valuable, but very rare, while evil companions are plentiful and dangerous. Remember that you are so constituted that you cannot walk with anyone constantly, without being distinctly influenced by their actions and words. "Can two walk together except they be agreed?"—Amos. iii. 3. Bear in mind too, that evil is so remote from good, that a faithful, upright friend will not want your company if you spare time for evil associates. Therefore dear young people, seek and cleave to worthy companions, who use clean language, profitable conversation, and desiring to spend their time usefully and well, aspire to lead you with them in paths of uprightness. Never walk with those who take God's Name in vain, or deny His Being and His Word, and do not cherish friendships with any who would draw you from the house of God. If you have good friends, treat them faithfully and well, for faithfulness is always bound up with real friendship. Now having given these words of loving counsel, we must remind you of the Best Friend, and ask how many of you really know Him, or desire to know Him?

One there is above all others,  
Well deserves the name of Friend;  
His is love beyond a brother's,—  
Costly, free, and knows no end;  
They who once His kindness prove,  
Find it everlasting love.

If He is your Friend you will want His friends to be yours as David did, who said: "I am a companion of all them that fear Thee, and of them that keep Thy precepts."—Psa. xxix. 63. May the Lord Jesus put His fear in your hearts, and find you a place in the company of the godly.

Your sincere friend,

THE EDITOR.

### ANSWERS TO THE ENIGMAS FOR MARCH.

We have been pleased to receive answers to the Enigma for Class 1, from Evelyn Dye, aged 14, and Joseph S. Taylor, aged 18—both of Blackheath, Staffs. Each of them have given 14 texts which tell us that the Bible is the Word of God. We give the references, and ask you all to look them up, and consider them, and may you find good in so doing. Evelyn Dye mentions: Psa. cxix, 105. i, Pet. 1, 25. Psa. cxix, 72. Psa. cxix, 142. Psa. cxix, 160. \*Psa. cxix, 172. Psa. cxix, 89. Psa. cxi, 7. Psa. c, 5. Matt. xxiv, 35. Psa. cxix, 130. ii Tim. iii, 16. John v. 39. ii Pet. 1, 21. Joseph S. Taylor mentions the following (not named above):—Rom. i, 15, 16. ii Tim. iii. 15. i, Thess. 1, 5. Jer. xxx, 1, 2. Psa. cii, 18. Luke xxiv, 44, 45. Isa. xxx, 8. Prov. xxx, 5, 6. i Pet. i. 25. Rom. xv, 4, Rev. xxii, 19. In Class 2, we have received answers from eleven children,

and it gives us pleasure to see their interest thus shown. The papers sent by: Elsie Adams, aged 12; Horace Taylor, aged 11; and Lilian Dye, aged 7, have been marked with the view to a prize, which will be given if each of these young people succeed in getting three more such marks by June next.

The seven sayings Jesus uttered from the Cross are:—

- (1) "My God, my God, why hast Thou forsaken me?"—Matt. xxvii, 46.
- (2) "Father, forgive them, for they know not what they do."—Luke xxiii, 34.
- (3) Verily I say unto thee, To-day shalt thou be with Me in Paradise."—Luke xxiii, 43.
- (4) "Woman, behold thy son!" Behold thy mother!"—John xix, 26, 27.
- (5) "I thirst."—John xix, 28.
- (6) "It is finished."—John xix, 30.
- (7) "Father, into Thy hands I commend my spirit."—Luke xxiii 46.

#### ENIGMAS FOR APRIL.

*Class 1.* For our young friends from 14 to 18 years. Write down the PRAYERS that were prayed by God's people, and which are recorded in the New Testament.

*Class 2.* For our young friends from 6 to 13 years. The initials of the answers to the following questions, arranged in order, spell a tender invitation that Jesus gives to His people, whether they are old or young:—

A man who fell at Peter's feet, and soon was told to stand,

One who bestow'd a kiss, and then returned to her own land.

A woman who by grace Divine once sat at Jesu's feet?

Then name a priest, who when he died, fell backward off his seat.

What land was that wherein there lived a patient child of God?

And who was kept alive, when thousands perished in the Flood?

Next name a child, who from his youth the Holy Scriptures knew,

Then give a king of Bashan's name that will occur to you.

Now tell what special favours, coming sinners crave,

And say what kind of life is given to those Christ died to save.

NOTE.—All papers must be written in ink, and this month's answers must reach Chapel House, Rowley Regis, Staffs., not later than April 15th. Young readers in both classes who answer three enigmas correctly and neatly, are eligible for prizes. The first set of books will be given (D.V.) at the end of June next.

### God's Witnesses.

The friends who gathered in the Schoolroom at 'Providence,' on Thursday evening Feb. 21st, heard a very profitable address delivered by our friend, Pastor J. T. Sharples of Evington, upon the above subject. We are pleased to be able to say that Mr. Sharples has since, kindly consented to write a series of short essays dealing with some of those worthies included in the 'great cloud of witnesses' mentioned in Hebrews xi. These essays will appear (D.V.) month by month for a while, in our magazine, and we sincerely hope that friends both old and young will be edified and blessed in reading them, while the voices of error are making themselves heard on every hand. As will be seen, this first essay is introductory to the series which we hope to present to our readers.—*Ed.*

God has ever had His witnesses in all ages. In the darkest days, and amidst the grossest apostasies, God has raised up faithful men to testify against the abounding errors, superstitions and sins of the age. "Ye are my witnesses, saith the Lord."—Is. xliii, 10. This was the testimony of the Lord by His prophet Isaiah, and is true of all His people in varying degrees. "We also," says Paul, "are compassed about with so great cloud of witnesses."—Heb. xii, 1. "What saith the Scripture?" always is, and ever must be the final court of appeal in all matters of faith.

What then is a witness? — One, who by faith, can give an accredited testimony as before God, concerning things he has seen and heard, known and felt. The witness, by grace, of the humblest believer, is of infinitely greater value than the most dogmatic utterances of the most learned professor destitute of grace. The former is guided by faith; the latter by reason. But is reason sufficient? Present-day observations forbid the presumption.

Now the 11th of Hebrews is a wonderful chapter; it might be called a picture gallery of God's ancient worthies; and what was the secret of all their lives?—Faith. Faith that worked by love; faith in the power of the Holy Spirit; faith that rested in God's faithfulness; faith that strengthened them in weakness, fear and trial; faith that enabled them to fight, to pray and to triumph; faith that emboldened them to do, to dare, and to die; faith that gave them the victory over sin, Satan, self and the world. O Lord, what wonders Thou hast wrought!

The opening verse of this chapter defines faith as being "the substance of things hoped for; the evidence of things not seen," and the rest of the chapter is a practical proof of the reality of the grace of faith; and throughout there is manifest the glorious power of "that God" (as David speaks) who has never failed His people in their times of need; and moreover in this chapter (v.6) the great doctrinal truth is emphasised, that "without faith it is impossible to please God," and therefore it is equally true that the smallest grain of this vital grace is pleasing to God and secures, at last, life eternal. This then is God's method,—"by faith" or "through faith" but never "for faith." Faith honours God, reveres His word, and "rejoices in Christ Jesus and has no confidence in the flesh."—Phil. III, 3.

Faith is never opposed to enlightened and right reason. Reason is a good servant but a bad master. How could we reason out the mysteries of the Trinity, the incarnation of the Son of God, or the resurrection of the dead? These amazing truths, with others, are matters of pure revelation and are so believed in by faith." Where reason fails with all its powers, There faith prevails and love adores." "By faith we understand that the worlds were framed by the word of God." What a restful truth to the believer. God reveals and faith says, "Truth Lord." And what a solemn rebuke too this word is to the modernism and the evolutionary twaddle of the day. The rationalistic teaching in vogue has unbelief and even atheism at the heart of it. Reason is paramount and poor faith is cashiered. "O my soul come not thou into their secret, and unto their assembly mine honour, be not thou united." May the reader pray with the writer —

"Let me live the life of faith;  
Let me die, Thy people's death."





# Waymarks.

"Search the Scriptures."—John v, 39.

Isa. liii, 10-12. John xix, 30. Gal. vi, 14. Phil. iii, 18, 19.  
Matt. xxviii, 5, 6. Luke xxiv, 44-48. Acts 1, 3. 1 Cor. xv, 20.

## THE EDITOR'S LETTER.

Dear Readers,

Since we last wrote to you, the Season of the year has passed which is a reminder of two grand doctrines upon which the hope of the Church of God is built:—The Doctrine of the Cross of Christ, and the Doctrine of the Resurrection. These precious doctrines appeal to sensible sinners. They are their boast, their anchorage in the stormy conflict, their meat and drink, the standing ground of their faith in life, and their solace in the hour and article of death. Christ is the glory of them, He is in their midst, without Him their life would be extinct. When on the cross, completing the work of salvation, bearing away for ever the sins of the Church, this scene of suffering love is described by John as:—"Jesus in the midst," John xix, 18. Prior to this solemn transaction, when the adorable Redeemer was about to reveal His resurrection power at the tomb of Lazarus, He said: "I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me shall never die." John xi, 25, 26. Then following upon His own resurrection "He showed Himself alive after His passion by many infallible proofs." Acts 1, 3. All that the name of Jesus is, and means in a believer's ear, is gone, apart from the abiding union with it of these two efficacious doctrines. And, blessed be God, these living themes will never be denied by true believers that worship Him who continues to say: "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. i, 18. But alas there are men, who are following still in the path of the Pharisees and Sadducees with their open insults of a risen Christ. We are faced with the awful fact that a popular preacher recently prepared a sermon which, solemn to relate, God never allowed him to deliver, containing the following fearful assertions, and we utter in the name of God, our solemn protest in no uncertain strain. Although death intervened to prevent the author of this sermon from delivering it himself, apparently unshaken by the language of it and God's uplifted hand, the Dean of Worcester dared to read it to a crowded congregation in Worcester Cathedral on the Sunday after Easter! We quote but this passage from the discourse, as it is so terribly indicative of the whole: "Life or death? That is the choice with which the Christian is faced when he takes his stand in the last ditch and faces the final doubt, and in the ultimate issue it seems to me that it is a choice—there is not and there never can be any immediate certainty about it. Not even Christ can give us immediate certainty. Historical evidence for His resurrection is as good as could be for such an event, but it

is not such evidence as could eliminate the possibility of honest doubt." Oh readers, think of the alarming affront and responsibility belonging to any person who fills the ears of men with such God-dishonouring language under the pretence of preaching the gospel! Then consider what it means to hear such a message with believing approval: "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." Matt. xv, 14. Listen again to the word of the living God, and may the Lord reveal it as a precious antidote to the poisonous words from the sermon we have just protested against:—"Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is Christ not raised. And if Christ be not raised, your faith is vain; and ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept," 1 Cor. xv, 12-20. What a Divine contradiction do these inspired words of Paul afford to the sermon we have thus brought "to the law and to the testimony!" Isa. viii, 20. No one who knows Christ, as Paul did, has any cause to say that He is unable to make clear revelations of His own truth. A believer is preserved from so dishonouring his Lord by the Divinely imparted knowledge he possesses of Him. That knowledge is received by faith, which is not a shadowy imagination, but "the substance of things hoped for, the evidence of things not seen." Heb. xi, 1. And this faith, God's own precious gift, lays her hand upon Christ on the cross, and receives a sweet hope from thence of the forgiveness of sins, then sweetly realizes that her life depends upon the truth of the same Jesus who says: "Because I live ye shall live also." John xiv, 19. And all such believers die in faith, not in doubt. A minister of the gospel in speaking of Christ to us upon his death-bed some years since, said: "He is worthy to be trusted, it is no presumption on the part of His people to trust Him." "I know that I have not followed cunningly devised fables, and if ever I am raised up from this sick bed I will preach Christ with more confidence than ever I have done." And though, after speaking thus, this dear man of God passed through the greatest bodily discomfort, he said to one of his sons shortly before the end: "I have not the shadow of a doubt." Dear readers, death is the testing time for us all. Have we the precious faith that will enable us to say when we come there: "Yea though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me?" Psalm xxiii, 4. Oh for grace to examine ourselves, whether we be in the faith! Oh for grace to resist evil and cleave to that which is good, and grace to pray for those living whose erroneous doctrines we solemnly deprecate! The Lord help us to run for protection in a crucified, yet risen and exalted Jesus.

Yours to serve,

The Editor.

## OUR MAGAZINE.

When we first went to press at the beginning of the year, it was impossible for us to attempt, for various reasons, a magazine of the present size, and even now apart from the generosity of some of our friends, it would not be possible to effect the existing alteration. We are glad however, that the monthly supply of reading in this little messenger is to be more liberal, and earnestly do we desire and pray that it may, by the blessing of God, be more and more profitable. Additional readers will be welcomed, and if our friends who now form the list of subscribers feel so disposed, we shall be thankful for their assistance in asking others to take one or more copies each month of our magazine. The price will remain the same, although the pages are more. We serve a liberal God, and we value His liberal gospel of free and sovereign grace, which so exactly suits poor sinners. Therefore we welcome the opportunity afforded for a more liberal sowing of precious seed, and look to our liberal God to supply all our needs according to His riches in glory by Christ Jesus. May He also command His blessing to rest upon the Committee responsible with us for this publication, and those who read it, that this word may be applicable to our case: "The liberal deviseth liberal things; and by liberal things shall he stand." Isa. xxxii, 8.

### SUBSTANCE OF A SERMON

By MR. W. PARKS (late of Openshaw).

"A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory."—Matt. xii, 20.

Many people think it injudicious to tell all the truth respecting Christ and His mission, Christ and His work, Christ and His redeemed. They say "If you tell men everything that might be told of Christ and His people, you will make some reckless, and others presumptuous. Better keep back a part, and then people will be more careful. Let them think that their salvation mainly depends upon themselves, and they will be far more likely to be good and do good." When this policy is reduced to first principles, it means this: "Suppress the truth; tell lies; do evil that good may come." Is it not so? Yes, there can be no doubt about it. But this must not be our policy. No! We must tell all the truth, and for more reasons than one. First we have to feed the Church of God; secondly, we have to strengthen the weak hands, and confirm the feeble knees; and, thirdly, we have to proclaim the glory of God in His Trinity of Persons.

It is with the Church of God we have especially to do; and, following out this plan, we declare with unflinching faithfulness this precious truth through the text I have just read.—**The weakest must be victorious;** and what do I mean by that? I mean if you or I have the tiniest particle of grace within us, we must be, we cannot but be, saved with an everlasting salvation.

I. Before I prove this. I would start with the question, Have we grace? Proving this or proving that proposition, you know, signifies little to any one, except as an intellectual entertainment,

if he be not interested in it. What signifies now to them who are lost, what is true or what is not true? Nothing. But supposing I have grace, it signifies a great deal to me whether it is invincible or not; for if it be invincible, the comfort of my life depends upon the fact. So that it is one of the first steps in this matter to ascertain, have we grace?

Have you a sincere desire to be rid of your sins? Is the burden of the body of sin your greatest grief? Do you desire Christ above all the world? Would you rather have Christ revealed in your heart, than occupy the most exalted position upon earth? Do you really, sincerely, and earnestly, long after righteousness and true holiness? If so, we need go no farther. We need not be able to fathom the depths or soar to the heights of the mysteries of salvation. We have grace; we have possession of that gracious principle which the Holy Ghost implants at regeneration; and though it be very imperfectly developed, it is all-sufficient to guarantee our salvation. And why? Because of what Christ has said in our text, Matt. xii, 20. But it may be objected, "Ah, but though Christ will not extinguish it, we may ourselves extinguish it, our sins may extinguish it, Satan may extinguish it. How then?" To this I reply, all these things are impossible, for Christ has the care of this very grace in His hands. It is a mistake to suppose that when God implants grace in a man's heart He leaves man to take care of it, and says, "Now see and make the best use of it you can; if you are watchful and zealous it will be all right; if you are careless and neglectful it will be all wrong."

This is the most monstrous nonsense, but it is regarded even by the intelligent as orthodox. I should be glad to be informed what it is to take care of grace in man. Is it his nature? then nature is superior to grace. For surely that which cares for and protects and keeps alive another, must be superior to that other. Is it the man's grace that takes care of itself? then there would have been no need of Christ's assurance in the text; for that which can take care of itself requires no foreign aid: then we shall make grace independent of God. Do you not see the folly of the idea that a man is given grace to make the best use he can of it, and upon that use depends his salvation? But away from this false doctrine! It is God who gives grace, and it is God who keeps it and preserves it, and will not suffer the blackest corruption to extinguish it or put it out. Oh, what comfort there is in this truth. And now let me illustrate this for you.

You remember reading in the Gospels of the poor father who came to Christ, asking Him to heal his son who was grievously tormented. "Believe," says Christ, "all things are possible to him that believeth." "Lord, I believe; help Thou mine unbelief," replies this poor staggering man, this broken reed, this smoking flax, and then Christ granted his request.

You remember reading of the nobleman of Capernaum, whose faith was so weak that he could not believe Christ could cure him unless He went to the house where his son was dying. "Come down," beseeches the father, "and heal my son." Surely that was but a flickering spark of grace that was in that man; as if Christ could not as well heal at a distance as nigh at hand. "Go

thy way," says Christ, "thy son liveth." There was a bruised reed or smoking flax, and yet Christ did not break it or stamp it out.

You remember reading of the two disciples on their journey to Emmaus after Christ's crucifixion. Surely never were men so closely verging on unbelief as these, "We trusted," said they, "that it had been He who should have redeemed Israel." What would they in all probability have added had not Christ begun to preach to them? What was in their thoughts? Surely a grave suspicion that Christ was an imposter. But did Christ break these bruised reeds, or quench the smoking flax? Nay, but took all pains with them, and expounded the Scriptures concerning Himself, opened their understandings to understand, and melted their hearts with His love.

What think ye of this, my hearers? Is not Christ as good as His word? Does He not in these instances and many more, give us practical illustrations of the precious truth I am declaring to you, **the weakest** must conquer, because of divine power in the soul?

II. Let me now prove to you that this grace is like **gold**. Let all the dross or rubbish of the earth, be flung upon the gold, its nature cannot be altered; the gold will be gold still, though buried beneath a mass of the foulest matter. Grace is like **light**; Grace is like a **precious stone**. Fling a diamond into the filthiest pit, and it will be a diamond still; so it is with grace and man's corrupt nature. The latter never can alter the character of the former. The smallest particle of grace must be grace still, though the individual in whom it is, were surrounded by legions of devils; in short, grace being a spark from the divine nature, it must live, though all creation were annihilated. But further: The love of God is engaged in keeping grace alive in those to whom it is imparted. Was it not the love of God that induced Him to send His only begotten Son to win this grace, to bestow this grace, and to keep and preserve this grace? And can God's love vary or change? Surely not. God's love is unalterable and eternal. Depend upon it, then, the smallest portion of grace must be victorious. For the power of God is engaged in preserving grace. If we were to see God raise a corpse from the dead, we should be amazed at His power; we should unhesitatingly confess that none but God could do such a thing. Now if it requires God's power to raise a body from the dead, surely it needs as much power to make a soul alive, and to preserve grace in that soul. Yes, inspiration assures us that we must be born again and that we are kept by the power of God unto salvation. But further. The wisdom of God is engaged in preserving grace in those to whom it is given. The weakest grace is the result of God's eternal counsel.—2 Tim. i, 9. Now, if we have any grace, it was first given to Christ for us, then it was given to the Spirit of God to be applied to us or infused into us. And who are we that we should be able to balk the Trinity? Oh, what wisdom must God possess. Who could foresee and pre-arrange all things in connection with this wondrous work as to guarantee its complete accomplishment? Poor soul, you who by reason of your corruptions and temptations are often fearing that you have not a spark of grace; God, before He called you, foresaw what contests and conflicts of sin and the devil would be against you; He counted all the cost and trouble He would undertake in

your behalf, and it is incompatible with His wisdom to cease working in you and for you. What is it that makes anyone give up a task they had undertaken? Either want of wisdom or of power. They either did not foresee the difficulties of the case, or were short of power to carry it out. But God is not to be frustrated in His work. So we may safely conclude, the weakest grace must be triumphant.

III. The glory of God is engaged in preserving grace in them to whom it is imparted. God's design in everything is His own glory. He wills to make us monuments of His glory to eternity; He is pledged to it. If I might be bold enough to say it, He cannot release Himself from His engagements in this matter. By oaths and promises and blood, He is bound to take all those to heaven to whom He has given grace on earth. Fear not, then, dear timid children of God, Christ Jesus—yea, the whole Trinity—is engaged to cherish bruised reeds, and to inflame smoking flax, and never to leave you till He has brought you glory. **The weaker your faith, the greater His compassion for you; the stronger your corruptions, the more pity He has for your case.** Remember His own saying, "A bruised reed will He not break, and smoking flax shall He not quench, till He send forth judgment unto victory."

I would now, in conclusion, make some practical use of all this in pointing to a singular case of what I believe to have been true and triumphant grace. Last week but one, I buried a young woman who died of consumption. She very seldom came to Church, though her parents do and they walk in the fear of the Lord. Both they and I had seen for a long while that death had marked her for his own. In my visits to the house, I used to say to her, Margaret, you are looking very poorly. My dear child I do not think you are long for this world, it is a solemn thing to die, and not know where we are going. To this she would reply in the most hardened, unbelieving, scoffing tone, that she was not going to die just yet. I do not think that in all my experience I ever met with a more daring infidel for her years. She would stop her mother's mouth at once whenever serious conversation was addressed to her. One day, however, a change came over her, and she said to her mother, "Mother, I wish to be good and I cannot; and, if I die now, I know I shall go to hell." The mother answered, that it was a good sign that she wished to be good, and yet felt her incapacity, but, not being willing to force religion on her, said no more. After some days the young woman said, "I wonder would Mr. Parks come and read and pray with me." And, as I was not within call just then, she desired that the superintendent of the Sunday-school be sent for. He read and spoke, and prayed for her. In a few days I heard that a great change had taken place in her mind, and that she was desirous of seeing me. The interview I had with her astonished me. I began to think that she had been tampered with by some Ranters. But no; no one had ever been with her, but myself and the superintendent. She sometimes spoke like an old christian; she spoke of assurance, of pardon and then losing it again. But she persisted in saying that Christ had blessed her with a sense of His pardoning love.

"By grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast."—Eph. ii, 8-9.

## PREJUDICE.

What a common weakness is pre-judgment! And how often one may be under its detrimental influence and not perceive it. A few words tending to detect and expose the evil may be seasonable. Here is a scriptural definition of it: "He that answereth a matter before he heareth it, it is a folly and a shame unto him." Prov. xviii, 13. To form a judgment before obtaining adequate knowledge, betrays a shallow and ignorant mind. What vivid examples we have of this in the character of the Pharisees! "How knoweth this man letters having never learned?" John vii, 15. Thus they scornfully endeavoured to belittle the pure teachings of the Lord Jesus. Again, how they tried to perplex and confuse the poor blind man whose sight the Lord miraculously restored, "Give God the praise, we know that this man is a sinner." John ix, 24. But real knowledge can never be shifted by prejudice and enmity. The fact remains: "One thing I know, that whereas I was blind, now I see." John Bunyan in his Holy War gives a very trenchant description of this evil influence. "And that Ear-gate especially might the better be looked to, for that was the gate at which the King's forces sought most to enter, the Lord will-be-will made one old Mr. Prejudice (an angry and ill-conditioned fellow) captain of the ward at that gate, and put under his power sixty men called deaf men, men advantageous for that service, forasmuch as they muttered no "words of the captains nor of their soldiers." Note here, that this opponent of the King of grace is "old." In other words he is grown hardened and past reform, and it may be said of him "Better is a poor and a wise child than an old and foolish king who will no more be admonished." Ecc. iv, 13. It is sufficient for him to settle down in self satisfaction concluding: "Because things have always been so they are necessarily right." Old Prejudice is also angry and ill-conditioned. He cannot brook the slightest criticism or opposition to his self conceited opinion. And he is never better pleased than when he can set his sixty deaf assistants roaring and bellowing as Demetrius did his fellow craftsmen, "Great is Diana of the Ephesians." Acts xix, 34.

The effects of prejudice are very disastrous among the true disciples of the Lord Jesus. When once a wrong judgment obtains in the mind of one to another, the great enemy, the sower of discord among brethren is ever ready to magnify any misunderstanding. And often it is to be feared, gaps and breaches are made, and union sadly marred, where the real point of difference is of the most trifling nature. Self love is at the root of partial and distorted judgment, and the most effective cure is to seek to foster a spirit of self denial, and endeavour to keep an open mind. How much we need to be endowed with that heavenly gift "The wisdom that is from above" which "is first pure, then peaceable, gentle and easy to be entreated." James iii, 17.

And this rare jewel in the understanding is to be obtained by humble prayer. "If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him." James i, 5.

## MEMORIALS OF THE DEPARTED.

Another aged friend and member of the congregation has been removed from us by death, in the person of Mrs. Wilden of Rowley Regis. She passed away after a bad attack of bronchial trouble, on March 19th, 1929, aged 68 years. We buried her in the same grave with her husband, in Rowley Regis Parish Churchyard on March 23rd, after a short service in the Chapel. It was always the pleasure of Mrs. Wilden to get to our services whenever able, and ours to visit her when she was detained from them through ill health.

We have been shown too, that youth cannot stay the hand of death, when the decree goes forth for man to die. Our friends Mr. and Mrs. Jonah Lowe of 375, Long Lane, Blackheath, have lost from their home a young man whom they had affectionately adopted, named Alfred Edward Hadley, aged 24 years. After a very short attack of pneumonia he passed from them to be no more. His funeral took place at "Providence" Rowley Regis on April 3rd, when we tried to commit all the sorrowing ones into the hands of Him who is "Too wise to err, and too good to be unkind." "So teach us to number our days, that we may apply our hearts unto wisdom." Psa. xc, 12.

S.R.H.

### GOD'S WITNESSES (ABEL).

By PASTOR J. T. SHARPLES of Evington (near Leicester).

The Gospel is described in "The Scripture of Truth," as "The Everlasting Gospel" (Rev. xiv, 6); that is, like its divine Author, "it is the same yesterday, and to-day, and for ever" (Heb. xiii, 8). It is progressively revealed in the Word, and our experienced knowledge of it is also progressive, but in itself and in all its essentials respecting grace, doctrines, promises and performances, righteousness, and the joys of His salvation, God's purposes and plan are unchangeable throughout all time. A change of purpose in things natural is either for the better or the worse; and are we to suppose that an all-wise, all-powerful God should be like one of us? For a change in His purposes would be to imply a deficiency in His wisdom, or in His power, or in both. But "I am the Lord, I change not." (Mal. iii, 6).

In the beginning of Bible history we find recorded that "Cain brought of the fruit of the ground an offering unto the Lord," but "Abel brought of the firstlings of his flock and the fat thereof." (Gen. iv, 3,4), and the apostle in this chapter (Heb. xi, 4) briefly expounds the nature, efficacy, and spiritual value of Abel's sacrifice, in that "it was more excellent than Cain's, by which he obtained witness that he was righteous, God testifying of his gifts, and he being dead yet speaketh." Cain's offering had a value but it was of a natural order. Abel's had a surpassing value on it inasmuch as it represented in type the atoning blood and justifying righteousness of the Lamb of God. Abel was a sinner in his own sight and before God, and by faith he saw and believed in the great "Him" of scripture. When our first parents had sinned, and after the first gospel promise had been given, we read that the "Lord God made coats of skins and clothed them." (Gen. iii, 21). Here the Holy Spirit sets forth in a rudimentary way, not only the death, but the

transcendent glory of Him who is "the Lord our righteousness." (Jer. xxiii, 6). In these authentic records, in the very dawn of sacred history, we have the great foundation doctrine laid, that "without shedding of blood is no remission of sin." (Heb. ix, 22). And in after times, when the Mosaic economy was instituted, Moses was thus instructed beforehand, "See that thou make all things according to the pattern shown to thee in the mount." (Heb. viii, 5). The burden of that dispensation was the sacrifice (the same in principle as Abel's) but enlarged and elaborated in order to show the manifold excellencies of the Great Sacrifice, for by one offering He hath perfected for ever them that are sanctified. (Heb. x, 14).

Now in regard to Abel's offering, the Holy Spirit thus testifies, "He being dead yet speaketh." What a remarkable testimony!—"Yet." The truth **then**, is the truth **now**, accomplished **actually** in our sinless Redeemer who is the perfect fulness and fulfilment of that distant and first-recorded offering. The same Gospel, the same Truth, the "same Jesus," the same grace, are strikingly exhibited throughout the Old Testament in type and shadowy representation, and then in the New Testament the manifest fulness of it all;—the awful and amazing reality of Gethsemane and Calvary, and at last, the mighty Victor's cry, "It is finished." "Ought not Christ to have suffered these things and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself." (Luke xxiv, 26, 27). And as the risen Christ thus preached to the two sorrowing disciples their hearts glowed with love and gladness. "Jesus Christ and Him Crucified" (I Cor. ii, 2), is the glory of the gospel:—the "glad tidings of great joy" to the poor, the guilty, the helpless, and the unworthy. "Crystal streams in deserts dreary, is the rest the cross supplies."

## WHAT THINK YE OF CHRIST?

Matt. xxii, 42.

What think you of Christ? is the test  
 To try both your state and your scheme;  
 You cannot be right in the rest,  
 Unless you think rightly of Him.  
 As Jesus appears in your view,  
 As He is beloved or not;  
 So God is disposed to you,  
 And mercy or wrath are your lot.  
 Some take Him a creature to be,  
 A man or an angel at most:  
 Sure these have not feelings like me,  
 Nor know themselves wretched and lost.  
 So guilty, so helpless am I,  
 I durst not confide in His blood,  
 Nor on His protection rely,  
 Unless I were sure He is God.  
 Some call Him a Saviour, in word,  
 But mix their own works with His plan;  
 And hope He his help will afford,  
 When they have done all that they can:

If doings prove rather too light,  
(A little, they own, they may fail),  
They purpose to make up full weight,  
By casting His name in the scale.

Some style Him the pearl of great price,  
And say He's the fountain of joys;  
Yet feed upon folly and vice,  
And cleave to the world and its toys;  
Like Judas, the Saviour they kiss,  
And while they salute Him, betray;  
Ah! what will profession like this  
Avail in that terrible day?

If ask'd what of Jesus I think?  
Though still my best thoughts are but poor,  
I say, He's my meat and my drink,  
My life, and my strength, and my store;  
My Shepherd, my Husband, my Friend,  
My Saviour from sin and from thrall;  
My hope from beginning to end,  
My Portion, my Lord, and my All.

Newton.

## OUR CHILDREN'S PAGE.

Dear Young People,

Springtime brings its prospects. It is the forerunner of summer and harvest, the earnest of brighter and warmer days. It is a time of indication in many respects. 1. Of another fulfilment of God's promise made after the Flood: "While the earth remaineth seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen: viii, 22.

Year after year since the Flood, God has given the indication and fulfilment of all that this promise contains, in spite of the way in which men are trying to prove that His Word is not reliable. If your lives are spared you will again see that this season of the year is indicating a harvest which God will give according to His promise if the earth remaineth. In watching the hand of an all-wise and faithful God, may you beware of evil men who deny Him and His Truth. 2. It is a time of indication of LIFE.

We have had a very hard winter and some of the hedges have appeared quite dead, until quite recently we have been surprised to see after all some indications of new life by the budding of green leaves in the branches.

3. It is an indication to sow seed. When the Spring comes the farmer and gardener know they must sow their seed otherwise there will be no crop later.

Time is a constant indicator of many things. 4. It is an indication of profit. Seedtime is a time of labour. The ground must be prepared, and dressed, then the seed is to be sown. All this means labour, but God says: "In all labour there is profit." Prov. xiv, 23. So when you help your parents to put the seed in, remember it is profitable employment. But dear young friends there are some spiritual lessons to be learned from Springtime.

1. When the Holy Spirit sows the seed of Divine life in the hearts of His people, there is a distinct indication of harvest, for that is the beginning of a work of grace, and the Apostle Paul speaks with confidence as to the issue when he says that: "He which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. i, 6.

The Day of Jesus Christ is the great Harvest-day, when the wheat is to be gathered into the heavenly barn. Matt. xiii, 30.

Hence, as in nature so in grace, seedtime is an indication of the fulfilment of God's promise.

2. Seedtime in the soul is the time when there is the first indication of new life. It is a passing from death into life. "And you hath He quickened who were dead in trespasses and sins." Eph. ii. There are the first budding desires after Christ, with confession of sin, slight indications (yet real ones) at the beginning, then more and more distinct do they become. "First the blade, then the ear, after that the full corn in the ear." Mark iv, 28. If you really desire to know Jesus Christ, God has given you eternal life. It is in the bud at present, but will open out in God's time in answer to your prayers, to a saving knowledge of Jesus Christ.

3. We said that Springtime is an indication to sow seed. So in spiritual things. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Ecc. xi, 6. Superintendents and teachers of our Sabbath Schools, and leaders of Bible Classes, may God enable you to heed His Word and prayerfully scatter the good seed during the Springtime of our youth when they are gathered around you in the House of God. God bless your labours. He says "His Word shall not return to Him void." Isa. lv, 11.

4. Then, in the things of God, the early days of the Divine life are an indication of profit. "I love them that love Me, and those that seek Me early shall find Me." Prov. viii, 17. There is labour in seeking, there is profit in finding. In the labour of prayer, when young seekers fear their prayers will never be heard, God's promises bind Him to send answers through Jesus Christ, in His own time. "For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matt. vii, 8. God bestows the labour and gives the profit. What profit say you? "For whoso findeth Me findeth LIFE, and shall obtain favour of the Lord." Prov. viii, 35. "Come unto Me all ye that labour and are heavy laden and I will give you REST." Matt. xi. 20. This is everlasting profit. Eternal life, Eternal rest, and "without money and without price." May God give you wisdom to seek these great blessings in the Springtime of life.

Your sincere friend,

The Editor.

## ANSWERS TO THE ENIGMAS FOR APRIL.

We are pleased to have the following correct answers to the Enigmas for April. In Class 1, the papers sent in by Evelyn Dye, aged 14, and Joseph S. Taylor, aged 18, both of Blackheath, Staffs., have again been marked (as last month's were) with the view to

a prize. We give the references, and ask you all to look them up, and consider them. You will then be reading the PRAYERS that were prayed by God's people, as recorded in the New Testament. May the Lord teach your hearts to pray, dear young friends. Evelyn Dye mentions: Luke xviii, 13. Matt. xv, 25. Acts xvi, 30. Mark ix, 24. Matt. xiv, 30. Luke xxiii, 42. Matt. xv, 22. Luke xvii, 13. Mark x, 51. John iv, 15. Matt. xvii, 15. Mark i, 40. Luke ii, 29-32. Acts ix, 6. John ix, 38. Mark iv, 38. Acts vii, 59. Acts, vii, 60. Joseph S. Taylor mentioned the following (not named above) with the others: Matt. viii, 25. Matt. ix, 27. Matt. xx, 30. Luke v, 8. Luke xvii, 5. Acts i, 24, 25. Acts iv, 24-30. Joseph Taylor gives 19 passages, and Evelyn Dye, 18.

In Class 2 we have received correct answers from five children, and are glad to see their interest shown. Will parents and friends however, kindly refrain from helping the children, (see note in our Feb. issue). Owing to slight assistance given to one child, the papers sent by the following four children are marked with the view to a prize: Hilda Wyle, Elsie Adams, and Horace Taylor each aged 12, and Lilian Dye aged 7.

The correct answer to the enigma set for these young people is:—

Cornelius. Acts x, 25.

Orpah. Ruth i, 14.

Mary. Luke x, 39.

Eli. I Sam. iv, 18.

Uz. Job i, 1.

Noah. Gen. vii, 23.

Timothy. II Tim. iii, 15.

Og. Josh. xiii, 12.

Mercy. Matt. ix, 27.

Eternal. John x, 28.

(or Everlasting)

"Come unto Me." Matt. xi, 28.

## ENIGMAS FOR MAY.

**Class 1.** For our young friends from 14 to 18. Give as many as you can of the Names, Titles and Offices of Jesus Christ, as set forth in the Word of God. For example: Emmanuel, Matt. i, 23. The Author and Finisher of our faith, Heb. xii, 2.

**Class 2.** For our young friends from 6 to 13 years. The initials of the answers to the following questions, arranged in order, spell a powerful command Jesus gave in the midst of a great storm.

What gracious man of God confessed he was of sinners chief?

Which prophet, through unlikely birds, in famine found relief?

Who was it had a little son when he was very old?

Then, who obeyed the Lord, and did the promised land behold?

Who, sent by God, relieved a widow when she was in debt?

Next name a man who in his field, a youthful seeker met?

How do God's people come, before He fills their souls with good?

Whose house was Jesus in, where one with weeping came and stood?

What is it that we need to spend with thoughtfulness and care?

Then give the name God gave to one who wrestled hard by prayer.

Whose house did Jacob dwell in for the space of twenty years?

And whose grave was it, near to which, we read, Christ shed some tears?

**NOTE.**—All papers must be written in ink, and this month's

answers must reach Chapel House, Rowley Regis, Staffs., not later than May 15th. Young readers in both Classes who answer three enigmas correctly and neatly, are eligible for prizes. The first set of books will be given (D.V.) at the end of June next.

## THE INFIDEL AND THE BOARD.

The owner of that pretty little cottage by the roadside, was an Atheist. As regards this world, he was very prosperous; a carpenter by trade, he had plenty of work, health and strength, and all he wanted; but for years he lived despising God. He had a loving, praying gracious wife, but she had a long, long time to wait before her prayers were answered, though at last they were answered, and in a wonderful way, too. One other treasure the carpenter possessed—a dear little girl—whom he loved with as fond a love as a father ever bestowed on a child; but, alas, such was his hatred of religion and contempt for the Word of God, that, notwithstanding the entreaties of his wife, he would not hear of her ever going to school, lest she should learn to read her Bible, and be taught about the Christian's God; So the little one lived untaught save by her gentle mother, who ceased not to pray that her husband's heart might be softened to receive the truth. At last God's time of converting grace came. The carpenter was taken ill; he became more and more so; his wife's fears were aroused. "O! if he should die," thought she, "what will become of his never-dying soul?" She prayed and prayed, and when she saw the strong man becoming as a weak child, she determined to go to the minister, and entreat him to visit her poor husband. That minister, ever on the watch for the souls of his people, had long striven in vain to speak words of truth to the Atheist, but he had resisted his every approach with insult and scorn. Now, like his Divine Master, this messenger of peace at once rose joyfully to go with the anxious wife; but no sooner did the sick man get a glimpse of him, than he assailed him with oaths and curses, and bade him begone and never darken his door again. The man of God, seeing it was useless to remain, mournfully left the wretched man, inwardly praying that he might be led to turn and repent. The terrified wife came in for no small share of abuse at daring to fetch the minister; meekly she bore it all, and continued lifting up her heart in prayer for her husband. Presently he exclaimed, "I'll never let that man into my room to talk to me of his God, in whom I don't believe. Bring me a board and a piece of chalk." The wife obeyed, and what were her feelings of horror when she saw his hot fevered fingers slowly write in capital letters, "God is nowhere." "Place this," said he, "at the bottom of my bed, that I may see it every time I open my eyes, and that all who enter may see my creed." The poor wife dared not expostulate, and tremblingly did as he bid her; then she went apart, still pleading for forgiveness for her hardened husband. The fever increased until delirium came on, and the life of the Atheist was in imminent danger: the ravings of the wretched man were heard, and death seemed on the threshold. Then shone forth the character of the minister; he came to the chamber of disease, his presence was unnoticed now, for reason was obscured. He at once decided to take the little girl to his own home, that she might be out of the

way of infection; he strengthened the sorrowing wife and prayed with her. The little girl was received as a sacred loan by the minister's wife, who determined to make the most of the short time she might be with her, and teach her lessons of truth. She found her an apt and willing learner; she took her to the Sunday School, when for the first time, she heard the Word of God read and explained to the assembled children. She was allowed to be present at family worship, and heard with delight her loved father prayed for that he might recover.

Ere long, God, in His infinite mercy, arrested the hand of death; the fever abated, then was subdued; the poor man was pronounced out of danger. The wife's heart overflowed with gratitude, the minister praised God in the congregation. The first request the sick man made was that his treasured little girl might be brought to him, and the doctor promised that if all went on well in a little time he might see her. Days passed and the sick man gained strength, but he showed no gratitude to God, and his eyes still fell on the words of that terrible board at the bottom of his bed, for his wife had not dared to run the risk of exciting him by removing it. At length permission was given for his little girl to see him, for only a few minutes—those few minutes were pregnant with eternal import! She was placed on the pillow near her father, and that heart which was at enmity with God, was softened with tenderest emotions toward the child.

"Well, my pet," said the carpenter, "where have you been while father has been lying ill?" "Oh!" said the little one, "I've been so happy; the minister's lady is so kind; I love her so; the minister took me away, and has been so good to me; and they have taught me to read, and given me a book full of beautiful pictures; and I can read ever so many little words." The father listened with delight to his sweet, artless prattler; then said, "You can't read much yet, I should think; could you read me the words on that board at the bottom of my bed?" "Oh, yes, father; let me try," said the little one; and she began slowly spelling and repeating each letter—GOD IS . . . She then stopped, got very red, looked again, then said, "Oh, father, I've got it—GOD is now HERE," and added, "Yes father, so He is, and He's been here all the time you've been ill."

"You must go now, darling," said the father, in a low, choking voice. The door was closed, a burst of repentant tears followed; and sounds, blessed sounds, which rejoiced the angels in heaven, came from that sick man's room—sounds of prayer, sounds of deep contrition for sin.

The requests of the loving, praying wife, long ungranted, but not forgotten, were now fulfilled; the Atheist became a penitent; Satan was taken in his own snare; the very same letters he had tempted the sinner to write, were the self-same letters employed by God for that sinner's conviction. He now called on God, the true, the living, the prayer-hearing God, for mercy; he was awakened to a sense of his transgression, he was broken-hearted before God, and he now earnestly desired to see the minister.

That messenger of love and kindness at once went to him, preached to him the way of access by Jesus, and had the joy of beholding him rise from that bed of sickness a new man in Jesus Christ. [Selected.]

## SOVEREIGN GRACE UNION.

On Good Friday evening, March 29th, Mr. Henry Atherton the Secretary of the above Union, and Pastor of "Grove" Chapel, Camberwell, paid us a visit at "Providence," Rowley Regis, and gave a very clear address upon the announced subject: "The Friends and Foes of the Cross of Christ."

The Speaker brought forward the real meaning of the cross of Christ as opposed to all superstitious worship of the wooden crucifix. Then we heard about those, who, in the present day, from the Romanist, Anglo Catholic and Modernist sides, are scripturally defined as "Enemies of the Cross of Christ." Information we received, proves only too grievously how many such we have in our midst. Mr. Atherton, after showing the lamentable side, set forth who the true friends of the Cross are. Oh that their number was greater! After the Chairman had thanked Mr. Atherton for his instructive address, a Collection was taken on behalf of the Sovereign Grace Union which amounted to £6 0s. 3d. Mr. Atherton preached at "Providence" on the following Sunday in the morning and evening, and addressed the Sunday School in the afternoon. We would just add, that the Fifteenth Annual Conference of the Sovereign Grace Union will be held (D.V.) in Grove Chapel, Camberwell Grove, London, S.E.5, from Sunday, May 5th, 1929, until the 12th, inclusive. Friends who may be visiting London at that time, and feel disposed to attend any of the meetings, should send for full particulars to Mr. Atherton, Gen. Sec., 98, Camberwell Grove, S.E.5.

### THE SECRET OF STRENGTH.

My strength is made perfect in weakness.—2 Corinthians xii, 9.

Let not thy weakness hinder thee,  
Nor fright thee from thy task away,  
Thy God hath promised strength shall be  
Proportioned to thy need and day.

He bids thee not thy strength to use,  
That were but mockery indeed;  
Oft weakest vessels He doth choose,  
And from His stores supplies their need.

If He both task and strength bestow,  
What would'st thou more? How canst thou fail?  
In thee His glory He will show,  
And by His might thou shalt prevail.

Then, without question, forward go,  
Deeming no task beyond thy strength.  
Seek but His will to know and do,  
Success shall crown thy work at length.

L.I.H.

## THE PLUMB-LINE.

It was a wonderful revelation which Amos had when he saw the Lord standing upon a wall, with a plumb-line in His hand. (Amos vii, 7).

A plumb-line is a cord with a weight used by builders as a rule to work by in putting up walls. It is a test of uprightness, and when applied to a wall built, shows whether it is perpendicular or otherwise. If its use is neglected the wall will most likely not be perfectly upright, and may be very much out. A plumb-line broken would be utterly useless, it could not be applied; and if knotted it would be an imperfect instrument to use as a test.

The Lord says: "Judgment also I lay to the line and righteousness to the plummet" (Is. xxviii, 17). He Himself applies it.

**The Line is His Word** in its Doctrines, Experience and Precepts. If our "views" do not square with its Doctrines we are in error. If our religion does not lie true with the Experience of God's people described in the Word, we are wrong. If our practice does not accord with the Precepts of the Word we are not walking straight.

By this line we may also understand the **Example** of the Lord Jesus in His Life on earth, left on record that we should "follow His steps." In doing good, in suffering, in patience, in life and in death, the Lord Jesus is our Pattern, to whom the Holy Spirit points; and after whom he leads our faltering steps. **The fear of the Lord** is also a straight, fine and true line, which perhaps operates best when most heavily weighted, producing a tender conscience, revealing and making us feel the least deviation from uprightness.

The **Use** of the plumb-line in a spiritual sense is very varied. It is said to be "set in the midst of Israel" (Amos vii, 8). Applied to **Feelings**, it shows which are spiritual and which are **fleshy**; which are of God, and which are of self. Applied to our **Walk**, it reveals all false steps, hasty steps, backward steps, side-slips and trespasses. Applied to our **Spirits**, for we are enjoined to "try the spirits," it shows what in us is of God, and what is not of God. Applied to our **Comforts**, it shows which are real and solid; and which are false and fancied. Thus, the plumb-line reveals what is straight and makes manifest what is crooked.—From "**Biblical Notes**," by the late E. CARR, Bath.

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"Having nothing, and yet possessing all things."—II Cor. vi, 10.

Condemned when in the balance weighed,  
My soul might well be sore afraid!  
But to my Substitute I flee,  
And Jesus fills the scale for me.





# Waymarks.

“ Search the Scriptures.”—John v 39.  
Psa. xxxvii, 5, 6. Psa. xxxii, 8, 9. Prov. iii, 5, 6. Isa. ix, 6.  
Isa. xxx, 20, 21. Psa. lxxiii, 24. Isa. lviii, 11. Psa. cxliii, 10.

## THE EDITOR'S LETTER.

Dear Readers,

It may be that even while these lines meet the eyes of some of you, your minds are being greatly exercised as to what is the will of God in providence concerning you. Perhaps one or more of our readers have recently found it in their hearts to pray:—“ Cause me to know the way wherein I should walk; for I lift up my soul unto Thee.”—Psa. cxliii, 8. A child of God cannot do as he likes. With Jonah, he has to prove that if he walks contrary to the will of God, God walks contrary to him; and the frown of heaven is heavy to bear whenever it is felt. That divine guidance is to be obtained by all who are brought to seek it, we have no doubt. The Word of God, and never-to-be-forgotten experience is our ground for this definite statement. How true is the word:—“ I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye!”—Psa. xxxii, 8. Now God has three ways of guiding His children. Sometimes He chooses one of these ways, and often He is pleased by way of confirmation to make known His will in two or each of them. 1. He guides with **His Mouth**. The Apostle Paul, very soon after being called by grace, asks thus for guidance:—“ Lord what wilt Thou have me to do?” And the Lord **said** unto him, “ Arise, and go into the city, and it shall be told thee what thou must do.”—Acts, ix, 6. Well can we remember on one occasion, falling upon our knees in deep concern, with the Bible before us, saying:—“ Lord if there is anything in Thy Word that will give us direction in this matter, do show it.” And to our amazement, in opening the Book, a word never noticed before, was applied with remarkable suitability and power, showing immediately what course was to be taken. This is being guided by **His Mouth**. Child of God, pray for guidance, and wait for an answer which must come sooner or later. You will find, when the Lord gives a word it will be applied with singular aptness and power. Be careful to distinguish between a word from the Lord, and the voice of the Evil One (who has more than once quoted Scripture), or your own heart's dictation. Look out for the “ still small voice ” and its humbling and penetrating effect.—1 Kings xix, 12.

Then the Lord guides, 2. With **His Eye**. It is nice to have a **word** of guidance, there seems something so settling about it, yet God's ways are not our ways, and sometimes He is pleased to use **His Eye** to lead His children into the way which they shall go:—“ I will guide thee with **Mine Eye**.” A simple metaphor may serve here by way of illustrating this point of divine truth:—A

fond mother leaves her child in the hands of a friend while she goes out. Says the parent, "You will look after the child, won't you?" and the friend replies, "I will keep my eye on her." The promise is kept. The child toddles round the room with its back to its caretaker, and for a time is untouched, but presently the little one gets near the fire, then suddenly a firm yet friendly hand catches it, and thus checks it from the flames. How this proves that there was an eye upon the child, though the child was scarcely conscious of it! Look out for checks of conscience when begging of the Lord to show you which way to take. If you are contemplating a step, and there is a distinct check upon your conscience, do not break through this hedge, or a serpent will bite you.—Ecc. x, 8. These checks are God's answers to your prayers, for He is **guiding with His Eye**. If on the other hand, in the absence of other clear direction, you feel a freedom in asking God's blessing upon a particular path, go quietly and carefully, remembering that: "The way you walk cannot be wrong if Jesus be but there."

Finally, the Lord guides **with His Hand**. What a wonderful thing it is to trace the Lord's hand in providence! "The brook dried up." This was the Lord's hand, it was a distinct indication to Elijah that another source of supply was to be sought. The **reason why** the brook dried up, reveals plainly the **hand of God**. It was "because there had been no rain in the land,"—1 Kings xvii, 7. Now in this case God gave Elijah **confirmed** guidance, for in addition to providential leading. "The **word of the Lord** came unto him saying. "Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold I have commanded a widow woman there to sustain thee."—v.9. Seek then, those of you who fear God, in all your matters to **know** and **do** His will. We need **guidance** and **submission**, because very often God's way for us is not nature's choice. "In all thy ways acknowledge Him, and He will direct thy paths."—Prov. iii, 6. May the Lord condescend to make this word useful.

Yours to serve,  
The Editor.

## COMING TO CHRIST.

What was the providence that God made use of as a means, either more remote or more near, to bring thee to Jesus Christ? Was it the removing of thy habitation, the change of thy condition, the loss of relations, estate or the like? Was it thy casting of thine eye upon some good book, thy hearing of thy neighbours talk of heavenly things, the beholding of God's judgments as executed upon others, or thine own deliverance from them, or thy being strangely cast under the ministry of some godly man? O take notice of such providence or providences! They were sent and managed by mighty power to do thee good. God himself, I say, hath joined Himself unto this chariot: yea, and so blessed it, that it failed not to accomplish the thing for which He sent it.

God blesseth not to every one His providences in this manner. How many thousands are there in this world, that pass every day under the same providences! but God is not in them, to do that

work by them as He hath done for thy poor soul, by His effectually working with them. O that Jesus Christ should meet thee in this providence, that dispensation, or the other ordinance! This is grace indeed! At this, therefore, it will be thy wisdom to admire, and for this to bless God.

Give me leave to give you a taste of some of those providences that have been effectual, through the management of God, to bring salvation to the souls of His people.

1. The first shall be that of the woman of Samaria. It must happen, that she must needs go out of the city to draw water, not before nor after, but just when Jesus Christ her Saviour was come from far, and sat to rest Him, being weary, upon the well. What a blessed providence was this! Even a providence managed by the almighty wisdom, and almighty power, to the conversion and salvation of this poor creature. For by this providence was this poor creature and her Saviour brought together, that that blessed work might be fulfilled upon the woman, according to the purpose before determined by the Father.—John iv.

2. What providence was it that there should be a tree in the way for Zacchaeus to climb, thereby to give Jesus opportunity to call that chief of the publicans home to Himself, even before he came down therefrom—Luke xix.

3. Was it not also wonderful that the thief, which you read of in the gospel, should, by the providence of God, be cast into prison, to be condemned even at that sessions that Christ Himself was to die; nay, and that it should happen, too, that they must be hanged together, that the thief might be in hearing and observing of Jesus in His last words, that he might be converted by Him before his death!—Luke xxiii.

4. What a strange providence was it, and as strangely managed by God, that Onesimus, when he was run away from his master, should be taken, and, as I think, cast into that very prison where Paul lay bound for the Word of the gospel; that he might there be by him converted, and then sent home again to his master Philemon! Behold "all things work together for good to them that love God, to them who are the called according to His purpose."—Romans viii, 28.

Nay, I have myself known some that have been made to go to hear the Word preached against their wills; others have gone not to hear, but to see and to be seen; nay, to jeer and flout others, as also to catch and carp at things. Some also to feed their adulterous eyes with the sight of beautiful objects; and yet God hath made use even of these things, and even of the wicked and sinful proposals of sinners, to bring them under the grace that might save their souls.—Bunyan's "Come and Welcome to Jesus Christ."

## “NOT ASHAMED OF THE GOSPEL.”

The substance of the Sermon preached by Mr. S. R. Hunt, at the Annual Conference of the Northern Union of Strict Baptists, held at Princes Street Baptist Chapel, Southport, on Easter Monday, April 1st, 1929.

“For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.”—Romans i, 16.

My mind has been considerably exercised about coming here to-day to accept the kind invitation given for me to preach the Conference Sermon in connection with the Northern Union of Strict Baptists. I do not wish to waste your time, and I am deeply conscious of my limitations. Then one feels this to be an occasion, when it is properly expected that many things of a vital character will be touched upon—fundamental truths upon which one believes this Union to be founded. And it is, my friends, a solemn responsibility for a man to make a public declaration of “those things which are most surely believed among us!” Oh may the Lord graciously assist, according to our need!

The first thing in the text to which I would particularly draw your attention at the outset, is:—The Character (through grace), of the man, who, inspired by God utters these words:—“For I am not ashamed of the gospel of Christ.” As we think of, and observe those who turn from the truth to the Modernism of the day, we know they cannot have started out in the things of God as the Apostle Paul did, after his call by grace. Otherwise they would bear different fruit. “By their fruits ye shall know them.”—Matt. vii, 20. It is the **beginning** of our profession we need to look to. Now there were four distinct blessings that God conferred upon the Apostle, which characterized his profession, and still mark his memory.

1. He had a **Clear Call by grace**. You remember how, as he was journeying to Damascus, with the full intent of persecuting the Church, that suddenly a light from heaven shone round about him, “And he fell to the earth, and heard a voice saying unto him, “Saul, Saul, why persecutest thou Me?” Then he replies, “Who art thou Lord?” And the Lord said, “I am Jesus whom thou persecutest, it is hard for thee to kick against the pricks.” And he, trembling and astonished said, “Lord, what wilt Thou have me to do?”—Acts ix, 4-6. How **clear** is all this!

“But,” say you, “my case has not been so clear, and I often feel tried in the matter.” Listen, when the Holy Ghost describes this clear call by grace to Ananias, but few words are used:—“Behold he prayeth!”—Acts ix, 11. It had been true, Behold he persecuteth! now through a wonderful change effected by divine grace, the word expressed by God denoting that change is:—“Behold he prayeth!” And mark, it is this very man who presently proclaims this wonderful truth in his epistle to the Romans:—“Whosoever shall call upon the name of the Lord shall be saved,”—Romans x, 13.

Think of it. Does this word take you in? Have you, have I, with Paul, been brought to our knees realising our complete spiritual ignorance and need, so as to beg for divine teaching? Then grace has taught our hearts to pray! What a mercy to clearly know our helplessness and sin, in prayer to confess it, and from thence to be shown in answer to our cries, that the gospel is the power of God unto our salvation! Paul knew himself, and he learned to know much of Christ.

Some of us have clear recollections of the way in which the Lord first taught our hearts to pray. I do not forget, on one occasion in the House of God, finding these words to be my earnest prayer:—

“Lord I address Thy heavenly throne;  
Call me a child of Thine,  
Send down the Spirit of Thy Son  
To form my heart divine.”

And the day came, after much conflict and pulling down, and great distress of soul over sin, when a clear answer was given. The words in Malachi were spoken with such sweet power, “They shall be Mine, saith the Lord of Hosts, in that day when I make up my jewels.” I knew in a moment that I belonged to Christ. Oh what a blessed season it was! My load and doubt was gone. I wept, praised, confessed, and blessed the Lord for His goodness, yea I longed to depart so that I might be out of the reach of sin. I felt sure of heaven, and could have wished for the wings of a dove that I might fly away and be at rest. Now when a man has felt this, he knows, and can humbly testify, as enabled, to the power of the gospel of Christ. Then the Apostle Paul, after having proved for himself the great value of the gospel, was given by God, in the next place:—**A clear Call to the Ministry.** He tells us himself of this in his Epistle to the Galatians:—“But” he says, “when it pleased God who separated me from my mother’s womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood.”—Gal. i, 15, 16. And you will notice that there is something very clear about his leadings into the ministry. God not only took Paul in hand, but He appeared to Ananias and told him to go and enquire for one called Saul of Tarsus, saying:—“Go thy way; for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel.”—Acts ix, 5. Bear in mind, Paul’s address was given quite clearly to Ananias, to which, after making some objections and having them clearly overcome by the Lord, he went. It was then, evidently, when the scales fell from the Apostle’s eyes, that he was baptised and “straightway preached Christ in the synagogues, that He is the Son of God.”—Acts ix, 20.

Oh how clearly this shows the power and wisdom of God in calling a man to preach, and then in making a way for him! How ill it becomes anyone to attempt to make a way for himself in the ministry! God is able to do wondrously for His servants, as we have proved, in these matters. Next, we find this chosen vessel of mercy, going forth with:—**A clear Testimony.** God gave it

to him. There was nothing doubtful about what the Apostle preached, no one was left to wonder what he believed. He condemns indistinctness of testimony when he says:—"For if the trumpet give an uncertain sound, who shall prepare himself to the battle."—1 Cor. xiv, 8. Yea, the very words of the text reveal the Apostle's contention for a distinct and definite ministry:—"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." How clear and definite are his statements: "If any man have not the Spirit of Christ he is none of His."—Rom. viii, 9. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. vi, 23. "For as many as are led by the Spirit of God, they are the sons of God."—Rom. viii, 14. "By grace are ye saved through faith; and that not of yourselves—it is the gift of God—not of works, lest any man should boast."—Eph. ii, 8, 9.

Then see how wonderfully clear and gracious are his words in the eighth of Romans, concerning his conception of the love of Christ! God grant brethren, that we may speak clearly of these great truths as they are revealed to us. Finally here, Paul had bestowed upon him, when the time came, **A clear passage to Heaven.** As he drew near his end, with the favour of God resting upon his spirit, he says to Timothy:—"For I am now ready to be offered, and the time of my departure is at hand. 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."—2 Tim. iv, 6-8.

Think of it friends; clearly called by grace, clearly called to preach, consequently enabled to bear a clear testimony, and then finally, all is honoured and crowned in a most wonderful dying testimony!

Paul had testified that he knew whom he had believed. He had spoken most blessedly of the love of Christ, and now with death in full view, and eternity ahead, he is still "not ashamed of the gospel of Christ."

Further, the text makes it very plain that this gospel which Paul preached, was not only the power of God in his salvation, but that "every one that believeth" must and will know it savingly. Therefore, the word of God declares that we must find it, in 1929, to be the power of God unto our salvation, if we are to spend eternity in heaven. There is no other gospel, and this gospel of the grace of God has not changed. Surely all this is clearly implied in the text. Hence, may not God's servants, must they not, have an experience of the gospel to-day which will enable them to adopt this language when they preach? I hope I can truly say, that "I am not ashamed of the gospel of Christ," for it has been made the power of God unto my salvation.

1. **I am not ashamed of its Author.** This morning we were hearing about what the Modernist was saying and doing with the gospel. Let me remind you of a striking question Jesus put to His disciples when He was here on earth:—"Whom do men say that

I, the Son of man, am?" And they said, "Some say that Thou art John the Baptist, some Elias, and others, Jeremias, or one of the prophets." Then, as if He would leave these men alone, so to speak, He comes to His own disciples, as He does now while men are saying so many disparaging things concerning Him, and says:—"But whom say ye that I am?" And Simon Peter answered and said, "Thou art the Christ, the Son of the living God." "And Jesus answered and said unto him. "Blessed art thou, Simon Bar-for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Matt. xvi, 15-17.

And my friends, what a mercy it is that I can say, and many of you too:—

That Christ is God, I can avouch  
And for His people cares,  
Since I have prayed to Him as such  
And He has heard my prayers.

I am not ashamed of Him. What a friend He has been, what a kind God He has been to me!

2. I am not ashamed of the **Teaching of the Gospel**. This great Author expounds it Himself when He speaks to Nichodemus: "Except a man be born again he cannot see the kingdom of God. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John iii, 3, 5. Then He says:—"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."—John iii, 16. And again, "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they which do hunger and thirst after righteousness; for they shall be filled."—Matt. v, 3, 6. Oh hungering and thirsting sinners, you **shall be filled**. It is a living gospel of certainties, and full of real encouragement. The empty professor and the worldling may and do say:—"What a sad lot of mourning people those are who believe in this gospel," but nevertheless they are a blessed people who sow in tears and reap in joy, and we are not ashamed to proclaim it.

3. I am not ashamed of the **Invitations of the Gospel**. "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."—Isa. lv, 1. There are needy characters there, invited to come and partake of the provisions of the gospel. "Whosoever will, let him take of the water of life freely."—Rev. xxi, 17. Has the Lord made you willing to come? If so, you may come, He invites you to come; and I am not ashamed to proclaim this to you. "Come unto Me, all ye that labour and are heavy laden and I will give you rest."—Matt. xi, 28, are the words of Jesus to His people.

4. I am not ashamed of the **Promises of the Gospel**. They are never broken, because made by Him who cannot lie. Says Jesus:—"All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out."—John vi, 37. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh

it shall be opened."—Matt. vii, 7, 8. These are "exceeding great and precious promises," which we are not ashamed to declare. We know them to be genuine. What a mercy that now, while the Modernist, the Christian Scientist, the Romanist and others are proclaiming wrong things—we still have this precious gospel!

5. I am not ashamed of the **Precepts of the Gospel**. "Let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching."—Heb. x, 25. Let us proclaim the precepts, as enabled, constantly.

6. I am not ashamed of the **Warnings of the Gospel**. Oh brethren, God help us to warn the wicked. What little warning there seems to be given from our pulpits to-day! Oh let us who stand up to preach, put before sinners the awful consequences of living and dying without Christ. Speak, we must, of the parable of Dives and Lazarus, a parable clearly showing that there is a heaven for the righteous and a hell for the ungodly. In what plain language God told Ezekiel to warn the wicked, showing him too the heavy responsibility which must rest upon him if he failed to give them warning.

7. I am not ashamed of the **Ministry of the Gospel**. It is owned by God still, as the means of spiritual benefit to the Church. But it must be:—(a) **Discriminating**. The servants of God must "show the difference between the holy and the profane."—Ez. xliv, 23, and "take forth the precious from the vile."—Jer. xv, 19 to be as God's mouth. (b) The Ministry of the Gospel will be **Distinct**. Paul says:—"If our gospel be hid, it is hid to them that are lost."—11 Cor. iv, 3. Let us not be ashamed of preaching the gospel distinctly. (c) The minister sent of God will preach **Honestly**. "The hidden things of dishonesty."—11 Cor. iv, 2 must, and will be renounced. There will be an honest, faithful and affectionate opening up of the whole of God's truth when a man is under the guidance of the Holy Spirit.

(d) The gospel ministry will also be a **Sufficient** one. A servant of God feels his great lacks, and his own insufficiency—yet in spite of all this, Paul says:—"Our sufficiency is of God."—11 Cor. iii, 5. There must be a declaration of both sides, darkness and light, law and gospel, sin and salvation. A knowledge of sin must be contended for, and a saving knowledge of Jesus Christ constantly set forth as being very precious and needful. (e) Then the ministry must be **Experimental**. John says:—"That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with His Son Jesus Christ."—1 John 1, 3.

8. And lastly, I am not ashamed of the **Ordinances of the Gospel**. These are left by the great Head of the Church for the believer to walk in, and for true ministers to declare and administer. The Ordinance of Believer's Baptism first, then the ordinance of the Lord's Supper.

We are Strict Baptists, let us continue to teach and practice what we know. Jesus Christ plainly says:—"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 lo, I am with you alway, even unto the end of the world." Amen—Matt. xxviii, 19, 20.

Dear friends, this gospel suits the chief of sinners. "To the Jew first." The disciples were to begin at Jerusalem. "He is able also to save them to the uttermost that came unto God by Him, seeing He ever liveth to make intercession for them."—Heb. vii, 25.

I am ashamed of my failings, sins and shortcomings. I am ashamed of my lacks in setting forth this gospel. I am ashamed of the terrible denials of it in our day. I am ashamed of the way and words of the Modernists, but I am not ashamed of the Gospel of Christ.

Should all the forms that men devise  
Assault my faith with treacherous art,  
I'd call them vanity and lies,  
And bind the gospel to my heart.—Amen.

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## "COMMIT THY WAY UNTO THE LORD."

There is an Eye that marks the ways of men  
With strict impartial, analyzing ken.  
Our motley creeds, our crude opinions, lie  
All, all unveiled to that all-seeing Eye.  
He sees the softest shades by error thrown;  
Marks where His truth is left to shine alone;  
Decides with most exact, unerring skill  
Wherein we differ from His Word and Will.  
No specious names or reasonings, to His view,  
The false can varnish, or deform the true,  
Nor vain excuses e'er avail to plead  
The right of theory for the wrong of deed.  
Before that unembarrassed, just survey,  
What heaps of refuse must be swept away!  
How must its search from every creed remove  
All but the golden grains of truth and love!  
Yet with divine compassion for our feeble powers;  
For O! His thoughts and ways are not like ours.

There is a day, in flaming terrors bright,  
When truth and error shall be brought to light.  
Who then shall rise, amid the glorious throng,  
To boast that he was right, and you were wrong?  
When each rejoicing soul shall veil his face,  
And none may triumph but in glorious grace,  
No meaner praise shall heavenly tongues employ;  
For they shall reap no less abundant joy  
Who sought His truth with simple, humble aim,  
To do His will and glorify His Name.—(Selected).

## GOD'S WITNESSES (ENOCH).

By PASTOR J. T. SHARPLES of Evington (near Leicester).

The divine records concerning Enoch are very brief, but what is said of him is vastly important and instructive to us, who are living in "the last days." We read that "Enoch walked with God."—Gen. v, 22, 24, and this testimony from the mouth of God, as it occurs twice, tends to impress, with special emphasis, the reality (in God's sight) of the life he lived. "He pleased God" says Paul.—Heb. xi, 5. He feared the Lord, and walked "by faith" humbly and dependently, and his godly life was a daily sermon before the eyes of that generation which was becoming "corrupt before the Lord." He walked with God—there is a wide difference between "walking" and "talking," "saying" and "doing." The Pharisees were severely censured by Christ, because their worship consisted mostly of mouth-honour and lip-service, while their hearts were far from Him.—Matt. xv, 8

God requires, pure desires,  
All the heart or nothing.

"They that worship Him, must worship Him in spirit and in truth.—John iv, 24. Job speaks of "the root of the matter" being in him—the root of divine life and faith, which by the nourishing and cherishing of the Holy Spirit, brings forth fruit in due season, to the praise and glory of God. The life of Enoch (as is the case of all who fear God and desire to walk with Him) was both external and internal, the former depending on the latter, and is a certain evidence of it. God searches the heart and inspects our motives, desires and purposes; we cannot deceive Him. Enoch's heart was right in the sight of God; he had that "new heart" spoken of by Ezekiel:—"A new heart also will I give you, and a new spirit will I put within you."—Ezek. xxxvi, 26. God was his Guide, Friend, Companion, Instructor and Comforter. He loved the things that God loved, and hated the things that God hated; he lived in daily dependence upon God for daily supplies of grace, wisdom and strength; he knew the "plague of his own heart."—1 Kings viii, 38, and though an eminent saint in God's sight, he was a great sinner in his own, and looked forward to the great Hope of the Church, as Job expresses it:—"I know that my Redeemer liveth."—Job xix, 25—even to Him, the divine Shiloh, to Whom "the gathering of the people shall be."—Gen. xlix, 10.

Moreover, Enoch was a prophet of the Lord, and how remarkable it is that he who lived in the earliest ages, should be so honoured of God as to declare, with infallible assurance, the second coming of the Lord:—"Behold the Lord cometh with ten thousands of His saints to execute judgment upon all the ungodly."—Jude 14. In these last days when, laxity in morals, looseness in doctrine, and destructive criticism abound, what a solemn rebuke to the present generation. "The coming of the Lord draweth nigh."—Jas. v, 8. What should be the right attitude of mind in view of this stupendous event?—Watching, waiting, praying:—

Then O my God prepare, my soul for that great day;

And wash me in Thy precious blood, and take my sins away. Enoch did not die, "he was not for God took him."—Gen. v, 24. Like Elijah, "he was translated that he should not see death." And is not this a sure and certain pledge of immortal glory to all who "walk with God?"—Grace in this life and glory hereafter. And what is the pattern? The "beloved disciple," the one, whose writings close the sacred canon, shall here testify:—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is."—1 John iii, 2. "Then, shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."—Matt. xiii, 43.

## OUR CHILDREN'S PAGE.

Dear Young Friends,

The true story concerning "The Widow and the Fish," which we are inserting in this month's magazine for you to read will, no doubt, deeply interest you. It may seem at first sight too wonderful to be true, but we have to do with a God who "alone doeth great wonders."—Psa. cxxxvi, 4.

He still provides for His people, and ever will, for He is the same as when Elijah, by His wonder-working hand was fed by the ravens—1 Kings, xvii, 7, and disciples after toiling all night without success in fishing, were given by Him in the morning, a miraculous draught of fishes.—John, xxi, 1-14.

One of His names is, "Jehovah-Jireh"—Gen. xxii, 14, i.e., "The Lord will see," "The Lord will provide." He sees the need of His people, and then, in answer to their prayers, suitably supplies it from His boundless resources.

Now read carefully in your Bibles what God says about widows and fatherless children, and you will find that He has made some particular promises concerning His providential care for them. One of these is "He relieveth the fatherless and widow."—Psa. cxlvi, 9. This word is confirmed and illustrated in His Word by the account of the widow and her two sons in Elisha's day—1 Kings iv, 1-7, as well as in the case we are recording this month for your perusal. Therefore, dear young friends, always be kind to widows and fatherless children, and may the Lord show to you His wonderful kindness in providing those blessings in providence and grace, which will cause you to recognise His hand and glorify His Name.

Your sincere friend,

The Editor.

## ANSWERS TO THE ENIGMAS FOR MAY.

We are pleased to have received the following correct answers to the Enigmas for May. In Class 1, Evelyn Dye has worked well again, by sending 47 Names, Titles and Offices of Jesus Christ. We just name twelve, from the carefully written list:—Emmanuel, Matt. i, 23; Redeemer, Psa. xix, 14; Prince of Peace, Isa. ix, 6; Wonderful Counsellor, Isa. ix, 6; Mighty God, Isa. ix, 6;

Everlasting Father, Isa. ix, 6; Bright and Morning Star, Rev. xxii, 16; Saviour, John iv, 42; Rabboni, John xx, 16; Forerunner, Heb. vi, 20; Lion of the Tribe of Judah, Rev. v, 5; Vine, John, xv, 1.

In Class 2 we have received a correct answer from one child, whose paper we have been glad to mark with that of Evelyn Dye's, with a view to a prize. This paper is from Lillian Dye, aged 7 years. The correct answer to this Enigma is:—

Paul. 1 Tim. 1, 15.	Simon. Luke vii, 38.
Elijah. 1 Kings 17, 6.	Time. Eph. v, 16. (Corrected reference)
Abraham. Gen. xxi, 2.	
Caleb. Num. xxvi, 65.	Israel. Gen. xxxii, 28.
Elisha. 2 Kings, iv, 7.	Laban. Gen. xxxi, 41.
Boaz. Ruth ii, 8.	Lazarus. John xi, 35.
Empty (or hungry). Luke 1, 53.	"Peace be still." Mark iv, 39.

### ENIGMAS FOR JUNE.

Class 1. For our young friends from 14 to 18. Name as many as you can of the places that Jesus visited while here on earth, and say what wonderful works He did at those places.

Class 2. For our young friends from 6 to 13 years. The initials of the answers to the following questions, spell a command that Jesus once gave to a man who was "sitting at the receipt of custom!"

Who was the man who once affirmed, much learning made Paul mad?

Which mount did Jesus go to when His heart was very sad?

Whose heart was opened to attend, while Paul God's truth declared?

What man was told to leave a city that he might be spared?

A man Paul speaks of as his son, read of in Philemon?

What must a child of God be made, to say, "Thy will be done?"

Next, say what kind of Saviour Jesus always is, to save?

Then tell how long God's people live in heaven, beyond the grave?

NOTE.—All papers must be written in ink, and this month's answers must reach Chapel House, Rowley Regis, Staffs., not later than June 12th. Young readers in both Classes who answer three Enigmas correctly and neatly are eligible for prizes. The first set of books will be given (D.V.) at the end of June.

### THE WIDOW AND THE FISH.

A True Story.

Near the South Sands at Tenby, and seemingly a part of Caldy Island itself, stands Giltar Point, from the summit of which a wide range of view seaward is obtained. A mile or so from Giltar is the pretty village of Penally, and in a cottage in its neighbourhood, in the early part of this century, lived a widow with:—

“ Her children small,”

whose bread-winner was laid in the silent grave; and since the day when death had taken the husband and father, the widow's hands had been busy, and her heart often very full of anxious thought and care, as to how the bread for to-day, and to-morrow, and the next day, was to be secured. Reader, this widow trusted in God, and made her requests known to Him, and, at the same time, she ceased not to labour diligently with her hands, seeking to earn an honest living for herself and children. Times were hard, work scarce, bread dear, and she, like many another, was oftentimes sorely tried in her endeavours to make two ends meet. There came at last one day, when the breakfast was scanty—more scanty than usual—the dinner still less, and the supper—oh, it was such a bit—the children needed it all, and more, could she but give it them: for herself, tears must that night content her for a meal; worse still, there was no prospect of breakfast, dinner, nor supper for to-morrow. She prayed with, and for her children, and put them to bed, and then with a heavy heart, yet committing her need to her Saviour, who had fed the five thousand with five barley loaves and two small fishes, she went to bed herself and slept—blessed sleep! how good of God to give His beloved and wearied one sleep! In the early dawn of the next morning, this poor widow awoke, hearing a voice, as she thought, calling her by name, and bidding her to get up and go down to a certain place by the sea, which she knew well, and she would find a fish, just washed up by the tide. Was this only a dream? or should she sleep on, and so again forget, for a time, the empty cupboard and the hungry, sleeping little ones?

The widow arose, thanking God for the sleep which had rested and refreshed her, and as she walked down to the spot impressed on her mind, the newly-risen sun greeted her with his glorious beams, bidding hope also rise again within her soul; the fresh morning breeze, as it fanned her cheek, reminded her that the Lord was faithful and true, and that another day was about to be given to earth's many thousand children, and that with it would come the need and call to Him for daily bread—and would not the Lord, the Maker and Upholder of all things, as in days past, give her and her children their **daily bread**, although she knew not how this was to be done? Had He not dealt mercifully with her all her life long? Had He not given His own dear Son to die on Calvary for her? and had not Christ suffered for her, and rising again from the grave, ascended into heaven, there to plead for her before His Father and her Father, and by the Holy Spirit sent these glad tidings of great joy even to her, a poor sinner, speaking peace to her sin-burdened and troubled heart, by saying, “ Daughter, be of good cheer; thy sins, which be many, are forgiven thee; go in peace?” And now the thought of the heavenly possessions—the “ many mansions,” of which she reads in her Bible, and which she sometimes hears the preachers speak about—so fills her soul, that, for a time, earth's toils and trials are lost in the song of exultant praise which swells her almost bursting heart. Tears of joy, in the thought of all this, have so filled her eyes, that, for a moment, she

does not see the fish which she came expecting to find, and which, if sold for a few pence, at one of the great houses near, will buy the bread for breakfast. Great, then, was her joy as she wiped away her tears with the corner of her checked apron, to behold, just where the receding tide was making music with its gentle splash upon the shingled shore, a noble turbot, making vain efforts by its floundering to reach again its native home, the sea. Glad prize this to any fisherman, could he but have secured such a haul from the mighty deep, for his boat would then bear a rich treasure back to the shore, and his toil meet a good reward in the shillings such a fish would bring. How much, then, of help to herself and children, for many days to come, did this poor widow see in this struggling turbot at her feet! And now she knelt upon the stones beside it, and more likely with tears than with many words, she thanked Him who made the sea and all that is therein, for this new token of His love to her and care over her and hers, in thus supplying, as He deemed best, her present need. Gladly, then, with the captive tied up in her apron, she retraced her steps to her cottage, and awaking her children, showed them the **big fish**, and telling how good the Lord was to them, bid them kneel down with her and thank and bless Him for His goodness, charging them, so long as they lived, never to forget that day, and the good God who had so cared for them and their wants. Then, with the turbot in her creel (a basket carried on the back), and her arms passed through the straps, she turned her face towards Tenby, scarcely feeling the weight of many pounds now at her back, so glad was her heart in the Lord her righteousness and strength.

Whilst the widow was making her way to the town, there to seek a market for her prize amongst the few families of distinction who then visited Tenby, there was much excitement manifest among the various fishing-boats, as they neared the bay and pulled towards land; for from the beach the enquiry was loudly sounded forth, "Boat a-hoy! Got a Turbot aboard, captain? There's a guinea down for any boat with a Turbot aboard!" And the reply went back from boat after boat, "No Turbot aboard, but lots of such and such fish," naming various kinds; but none of these would do. A gentlemen had come to the Gate-house to stay—the old Gate-house then—and he had ordered a Turbot as one of the desired dishes for a grand dinner that day, and a guinea—yes, a golden guinea—would be paid for a Turbot for this dinner. It was useless; nevertheless, more than one fisherman, as he gazed at the heap of fish he had caught, and which were now lying at the bottom of the boat, wished, in his heart, that he had the power, for once, to turn one of those red or grey Mulletts into a Turbot.

Meantime, the widow, as she neared the town with her burden in the creel, hearing the men's words, made straight for the Gate-house, and as she waited at the door, thought how the Lord had the hearts of all men under His control, and inclined them as He would; and so He had gone before her, and inclined this rich gentleman's heart to desire to have a Turbot, so that here, at once, without going a step further, was the customer she needed. Her story sounded a strange one to hearts and ears not open like her

own to the voice of the Good Shepherd; but she was known to the master of the hotel as a trustworthy woman. The fish was truly the Turbot wanted, and fresh as Turbot could be; so the dinner would be perfect in its details. The guinea was paid, and, having supplied her basket with food for herself and little ones, the widow lost no time in hastening homewards, thanking God as she went.

She lived for many years after this memorable day in her life's history; and her children rose up to call her blessed; often speaking of this, the Lord's faithfulness to them and to their widowed mother. All of them now lie in the silent grave. Her last surviving son was wont to speak of and remember this day, which his mother had charged her children never to forget. May the recital of it be a word of power to the heart of some widowed, fatherless, or tried one, bidding such to "trust in the Lord at all times," and "pour out the heart before Him."—Selected.

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### AMAZING GRACE.

How Thou canst love a wretch like me  
And be the God thou art,—  
Is darkness to my intellect,  
But sunshine to my heart!

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### THE OLD SCOTCH DISCIPLE.

Some years ago, when on a visit to Scotland with my brother, we were invited to spend a day with a relative, a minister of the Free Church of Scotland. We had a delightful walk of six miles to get to his house, which was romantically situated in a wild and lonely place amongst the mountains. The day was spent in admiring the wild beauties around our host's dwelling, and in listening to his graphic description and interesting anecdotes of Highland life and character, one of which I will now relate, as nearly as I can remember, in the very words of our hospitable informant. We had been talking of the love and faithfulness of God to His covenant people, which he exemplified in the case of one of his parishioners, a poor old woman, who had died some time before about the age of ninety, resting on the person, blood, work, and righteousness of that dear Saviour whose grace she had so blessedly proved, and spoken so simply, yet so sweetly of. A short time before her death, he had called one day at her humble cottage, and, seated by a turf fire, they were talking together of the things concerning the kingdom, of the Lord's faithfulness to His promises and goodness to His people. Mr. McD— had remarked what a mercy it was that the Lord had put His fear and love in her heart, and kept and guided her so long in the wilderness. She said, "It is just like this, sir; my Jesus has put His love round my heart down here, and tither end of the tow (cord) is in His hand up there, and He's drawin' and drawin' and drawin' the tow till it is gettin' nearer and nearer to Himsel', and I'll soon be hame; but," she added, "it wad be nae good if He hadna the end of

the tow in His ain hand, for if He didna draw I wadna follow;" thus testifying in such simple but expressive language that "salvation is of the Lord;" that He draws and we run after; that it is His own sovereign work to place the golden chain of love round the sinner's heart, and that it is equally His work to maintain and draw out that love through every state and stage of experience, until it is fully developed and everlastingly consummated with Himself at home in glory.

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

—Gospel Magazine.

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## ALL OF GRACE.

"All of grace"—from base to summit,  
Grace on every course and stone,  
Grace in planning, rearing, crowning,  
Sovereign grace, and grace alone!

"All of grace"—from Keel to topmast,  
Grace the hull and spars has wrought,  
Grace designing, building, launching,  
Grace unaided, grace unsought!

Grace primeval! grace eternal!  
Grace foreknows, and grace elects,  
Grace provides a full salvation,  
Grace the rebel heart affects.

"All of grace!"—for useless strivings,  
Perfect pardon's sweet content!  
Life and light for death and darkness!  
"All of grace" omnipotent!

Grace bids Christian quit Destruction,  
Leads him to the Crucified,  
Brings to Beulah, helps o'er Jordan,  
Welcomes on the other side!

"Grace for grace," and "grace sufficient,"  
"Grace abounding," "grace that reigns."  
Grace the guarantee of glory!  
Grace! grace! grace! How sweet the strains!

T.S.





# Waymarks.

"Search the Scriptures."—John v. 39.  
Psa. xcix, 1. Prov. viii, 14, 15. 1 Tim. ii, 1-3. 1 Pet. ii, 17.  
Rom. xiii, 1-4. Psa. lxxviii, 1-4. Psa. lxxvi, 7. Psa. xlvii, 10.

## THE EDITOR'S LETTER.

Dear Readers,

Since we last took our pen to write to you, an important event has taken place, concerning which none of us should be indifferent. We refer to the General Election. Of course, it will be readily understood that "Waymarks" is not the medium for discussing politics, but equally we remark that its pages are not to be silent concerning the affairs of our beloved country in which we, as loyal citizens, take a deep interest.

No one can properly portray the issue of events, for—  
"God holds the key of all unknown  
And we are glad,"

but we cannot fail to wonder greatly about the future as we behold the general attitude of men towards their Maker, His Word, and ways. A nation that has been so highly favoured, one wherein an open Bible has, in by-gone days, been revered, valued, obeyed and suffered-for, now alas a nation so pregnant with opposite influences, we fear must be provoking God to say, "Shall not my soul be avenged on such a nation as this?" Jer. v, 9.

Oh that our present Government would remember Him who says: "By Me kings reign and princes decree justice." Prov. viii, 15. Would that our rulers might dare, at all costs to venture on their knees in public and private to seek divine guidance before all their deliberations! Oh that justice might be decreed, laws enacted, and industrial problems solved by careful and prayerful consultation of the Word of God! What an unspeakable mercy it will be if such wonderful government is in store for us! What happy prosperous days would ensue in such a case! Dare we anticipate a revival of so great a character, is there any ground of hope? You who know the worth of prayer, seek for grace to lay our national case before Him who affirms always this great truth: "Behold, I am the Lord, the God of all flesh: is there anything too hard for Me?" Jer. xxxii, 27.

God grant us wisdom to commit our King and Queen, the royal family and all in authority with ourselves and our dear children into His hands, praying for true prosperity, protection and peace.

Yours to serve,

The Editor.

## REST.

The substance of the sermon preached by the late Mr. J. E. Hazelton to his own people at Streatley Hall, London, on Lord's Day evening, April 13th, 1924. He entered into his eternal rest on the 8th day of the following month.

**"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."**—Song of Solomon ii. 3.

This is the heart's response of the Church of God, of every individual believer, to the infinite tenderness and sympathy of the Saviour, as is expressed in the 2nd verse. There He says of the Church, and of every member of it, "As the lily among the thorns, so is My love among the daughters." The Church is the fairest and most precious of all things upon this earth. She springs from the Lord Jesus Christ; as a lily she is comely with His comeliness, and fragrant with the graces of His blessed Spirit.

We have here the key, the root of all true religion, and that is the engagement of the heart. No matter how clear may be our perceptions of divine truth, they will not take us one step forward if our hearts be not touched by the power of God's grace, and responsive to the words which by His Spirit He is pleased to speak. "When Thou saidst, Seek ye My face, my heart said unto Thee, Thy face, Lord, will I seek."

Now our blessed Saviour in the 2nd verse of this chapter, challenges heaven and earth to find a lily compared to His Church, comparable to it. "As the lily among thorns, so is My love among the daughters." Whilst our blessed Lord here thus challenges heaven and earth, the Church also challenges heaven and earth to find one equal to the Lord Jesus as a shadow and a resting-place for her wanderings, her hunger and her need. This is my desire ~~to-day~~ that I may commend unto you the Lord Jesus Christ, from a personal experience of His grace, for there is none like unto Him in the wood.

The world is a wood, a trackless wood, and there is but one Tree in the trackless wood that can yield shadow, rest and sustenance, and that Tree is our Beloved.

Consider what our Lord here compares His people to, "a lily among thorns." I am addressing not a few of the Lord's people, and this I can say, that each one of you has been brought more or less to feel that you are among thorns. The Lord by Ezekiel says that one day there shall no more be a pricking briar to the house of Israel. We shall be delivered from the thorns one day. But here is our comfort, our joy, our strength, that our Beloved in the heavenly world knows these difficulties, has His eye upon these thorns continually, the power of all the conflicts through which His poor people pass. Thorns in your family, thorns in your business, thorns in the world, yea, even thorns in the church. "As a lily among thorns." But what are these thorns, dear friends, compared with that rest which the child of God finds here under the shadow of the heavenly Tree? What are these difficulties

compared with the refreshment which we have in Him, so that as the marginal reading of our text expresses, "I delighted and sat down." You must know Christ before you can delight in Him. You must know Christ before you can sit down under His shadow.

The Apple Tree and the shadow thereof, and the fruit thereof, are none other than our precious Christ; and again would I repeat that verse of wonderful Joseph Hart, to which I am much attached:

" Oh could we but with clearer eyes,  
His excellencies trace,  
Could we His Person learn to prize,  
We more should prize His grace."

Follow on to know the Lord. We can never prize Jesus Christ until we have felt our need of Him.

Let me speak first of His shadow. "I sat down under His shadow." Perhaps there are backsliders here to-day, children of God who have fallen back. What is the word to you concerning the Apple Tree? "Return, return, ye backsliding children; return, return; take with you words, and turn unto the Lord." "But the Sun has looked upon me; I am black." Jesus Christ is the refuge for scorched souls, black sinners, black backsliders. Jesus Christ is the refuge for scorched lives. This is the mercy of the gospel in this world.—all such are welcome. I love that sermon of John Bunyan's. "Come and welcome to Jesus Christ." In Isaiah there is this word concerning those who trust in the shadow of aught else than this divine Apple Tree. "You trust in the shadow of Egypt your confusion." Every man and woman here to-day trusting in anyone, in any shadow, in any refuge, in any condition other than the Lord Jesus Christ, is trusting to their own confusion. Rebel against God, and ruin yourselves.

This I aver, that there is no shadow cast in all this world but by the Lord Jesus Christ, which can ease the pains of the soul, can bring peace and pardon, and can impart a rest the world can neither give nor take away. Come, poor conscious sinner; come, seeking one, weary with your faintings, hungering to be rid of your sin, here is the Apple Tree, here is the shadow. This I know, that an approach by faith to this Apple Tree will cause the cords that bind the burden to your back to snap and break, the burden which presses will disappear, and you will go on your way rejoicing.

The Book of the Song of Solomon is figurative, but it sets forth the Person and the love of our dear Lord, the Eternal Son incarnate, in the wood of this world. "able to save to the uttermost all that come unto God by Him." Oh that we may be enabled to say to-day, whether death be near, or whether life be somewhat prolonged, "In the shadow of His wings will I make my refuge, until these calamities be overpast."

Is death a calamity to the child of God? Quite the contrary. Now is our salvation nearer than when we first believed. The sting is gone, the grave has been robbed of its victory. In the shadow of Thy wings will I make my refuge until the Lord shall so come unto that place where I myself am. The tree of life bears twelve manner of fruits, and the leaves of the tree are for the

healing of the nations.

His shadow against the wrath of God. Flee from the wrath of God. The only shelter against the wrath of God is God Himself in our Lord Jesus Christ. He is a shadow from the curse of a fiery law. I do feel the urgent necessity of declaring the solemn claims, and spiritual searching of the law of the living God. Cursed is every man that doeth not and continueth not in the things of the law. None can do them, none can continue in them. Thy commandment is exceeding broad. Now have I a sinner here deeply concerned, through the sovereignty of God's grace, because of his sins? In the wood, exposed to the curse, with the fiery sun of the law darting down its rays upon you, where can you look? "Christ is the end of the law for righteousness to every one that believeth;" a shelter, a shadow against all challenges, and all charges, that arise from a guilty conscience, and that come from a condemning law. "Who shall lay anything to the charge of God's elect?"—of a poor sinner under the cross? No one. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again. . . . who also maketh intercession for us." There is no condemnation under the Apple Tree. Who "shall be able to separate us from the love of God, which is in Christ Jesus our Lord?" None on earth, none in hell, nor tribulation, persecution, nor distress; there is neither condemnation nor separation to a poor sinner under the cross realising the preciousness of a Saviour's love.

"Sweet the moments, rich in blessing,  
Which before the cross I spend,  
Life and health and peace possessing  
From the sinner's dying Friend."

"I sat down under His shadow **with great delight.**" Young people are here to-day and it rejoices my heart in this, the late evening of my ministry to see them. I love them, I pray for them, and there are not a few here, who I believe know and secretly love the Lord for themselves. But young people especially are exposed to snares and traps, with which some of the older ones have not from some points of view, quite so much to do. Young men and women who are tempted by the world, the flesh and Satan, tempted mentally, tempted in ways which you know of far better than I, to whom can you betake yourselves in the hour of stress and trial? To the Apple Tree, to the shelter afforded by that Tree. Come, here is the word, oh what a truth it is, "in that He Himself hath suffered being tempted, He is able to succour them that are tempted;" and no other tree of the wood can do that. The Lord has been here. He has been exposed in all points to temptation like as we, yet without sin. That is, all the devices, all the instrumentalities, all the artillery that Satan could bring to bear upon Him to cause one speck of sin to stain His holy soul, all were in vain. He suffered in a way of which we can form but little conception. And now in the wood you have a once suffering Saviour who says, "Come unto Me, all tempted souls, all scorched backsliders, all ye that feel the fiery curse of the law, and shelter and rest shall be your portion, in the heat of affliction, in the time of temptation."

But there is room under the Apple Tree? Its shadow is ample. . . Numberless find room there, yet there is room. "Who-soever will, let him come and take of the water of life freely."

Now here is a precious Christ as a shelter; the Second Person in the Holy Trinity, the Son of God eternal, who laid down His life, who took it again, who is gone up to heaven, who is sheltering and helping His people here, and who will one day come the second time without sin unto salvation.

Next look at the words, "I sat down." "I sat down under His shadow with great delight." Here is a poor sinner fleeing for refuge to the hope set before him. The blessed Saviour holds out the sceptre of His grace, and the sinner comes and touches that sceptre. "What is thy petition? and what is thy request? and it shall be granted unto thee." "Lord, my soul is agitated to its utmost depths, my conscience has been one long storm, through guilt and sin laid upon it." "My child, I will give thee composing grace;" and "I sat down." There is no excitement in connection with the things of God. I sat down under the composing of Thy grace. Let me read to you from the 4th Psalm: "There be many that say, Who will shew us any good? Lord, lift Thou up the light of Thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased, I will both lay me down in peace, and sleep: for Thou, Lord, only makest me dwell in safety." "I sat down." Grace composes, grace calms, grace falls like the gentle dew from heaven upon this poor soul.

One of our old Reformers says somewhere, "The Christ which is pointed out in Scripture can never scare a poor sinner." Conscience may scare before the blood of Christ is applied, but never, never, the Lord Jesus Christ.

Let us pass on again; "His fruit was sweet to my taste." What does this mean? The scorched and pursued soul first needs Christ as a shelter. To vary this figure,

"Rock of Ages, shelter me,  
Let me hide myself in Thee."

That poor soul has had a long, long way to travel. The shelter is found, the sinner sits down, composing grace is realised, but what else is needed? Necessities arise that have to be provided for, and that is expressed in the 6th chapter of John which we have read, as the Bread which cometh down from heaven. Oh taste and see that the Lord is gracious. There is a present relish and sweetness in all that Christ Jesus provided. His mouth is most sweet. John says, "And of His fulness have all we received, and grace for grace." All spiritual blessings have ben stored up in Him from before the foundation of the world, and He having died and put away sin, the way is open whereby these blessings may be conferred upon poor hungry, needy sinners.

His fruit is described here as an apple, but we are to remember that at the time when our version made its appearance, in the 17th century, any fruit whatever that was not encased in a shell was called an apple,—plums, oranges, pomegranates. And our

of hard nuts to crack, it is all apple.

Imputed righteousness. Oh how clear, how blessed is this provision of our God! Ripe for eating, ripe and fresh from the Tree! You can never get to heaven without imputed righteousness, but imputed righteousness is not encased in a hard shell; "Christ is the end of the law for righteousness to every one that believeth." It is a remarkable thing, that in the first Paradise, eating forbidden fruit was the cause of condemnation; in the gospel kingdom, eating of this heavenly Apple Tree means justification. Imputed righteousness, what does it mean? Christ reckoned to me. We speak of His obedience, we speak of His law-fulfilling life, glorious, heavenly heart-warming themes, but imputed righteousness in all its essentials is Christ for me, Christ reckoned unto me. If I have this imputed righteousness I must get to heaven. God says, "This is My beloved Son, in whom I am well pleased." It is Jehovah Tsidkenu, the Lord my righteousness, my treasure and my boast. Here is the fruit. But is this the only fruit? Can you number up the fruits that grow without a shell upon this heavenly Apple Tree?

Implanted grace,—that comes from the Apple Tree. Who is there here who feels his or her want of grace and ability to pluck this fruit? I know there are some of you here who feel, "Oh that I had faith, oh that I had ability to pluck of this fruit, and to eat for myself. I want Thee, Lord Jesus; I am under Thy shadow." Where can you find this grace, this ability to pluck and to eat? You have not to come <sup>over</sup> from under the shelter of this Tree. Why? Because Christ Jesus is the Author and Finisher of our faith. "O Lord, give me of that faith and spiritual ability, whereby I may reach forth my hand, the hand of faith, and receive that righteousness which makes the sinner just."

Love grows here. It is a sweet and blessed fruit. They only know the love of God who have tasted it. The word of the Holy Ghost by John which we have already quoted, "grace for grace," we are told might equally well be rendered, "love for love." My Saviour loves, I would fain love in return. Peace is here. For He hath made peace by the blood of His cross. What else grows here? "I sat down under His shadow with great delight." That means communion with God. There can be no communion with God but by the Holy Spirit, and the work of the Holy Spirit is indissolubly associated with the fruit borne by this Apple Tree. There is no limit to the sweetness of the fruits that are borne thereby. Liberty grows here. Oh that the children of God knew more of gospel liberty, which comes in and through Christ, whose truth doth make us free! The heart at liberty to love, the hands free to work! Oh blessed fruits that grow upon a living, glorious Christ!

I bring these remarks to a close with one or two questions. I have spoken to you for fifteen years, and concerning some of you I am sorely exercised. You come and you go. I ask affectionately this question: Is there no appetite on your part here to ~~work~~ for the Lord Jesus Christ? Is there no gracious aspiration to gather the fruit that grows upon Him? Here is provision for life, for the day of death and for eternity. It is not doing that can save you.

but believing. Have you seen the matchlessness of the Lord Jesus Christ, fairest and most beautiful among the trees of the wood? His excellency is beyond that of all others. His willingness to save to the uttermost is fully declared in His Holy Word, and a poor sinner gladdens His heart when he comes to make his shelter under this Apple Tree. Why? Because the Lord Jesus looks upon the travail of His soul and is satisfied. If Christ had not died and risen again for you, poor sinner, you would never be coming to sit under this divine shelter. God the Father beholds in such a sinner the outcome of His divine purpose,—“no man can come unto Me, except the Father which hath sent Me draw him.” The Holy Spirit rejoices in seeing another token of His gracious indwelling and revealing. The more bills—to change the figure—the more bills you draw upon the Lord Jesus Christ for clearing all your accounts and paying all your debts, the more will you please and glory Him.

Here are the apples that grow upon this Tree. Not a few of our older friends can declare that right through their long pilgrimage journey, these apples have afforded many a sweet provision for comfort and sustenance by the way. So sweet is the love of Jesus that we long sometimes to be in the land where all the clusters grow.

## A GREAT WONDER.

Dr. Guthrie was one evening travelling home very late, and having lost his way on a moor, laid the reins on the neck of his horse, and committed himself to the direction of a gracious God. After long travelling over ditches and fields the horse led him to a farm house which he entered, and requested that he might sit by the fire till morning which was granted.

As the mistress of the house was in dying circumstances, a Popish priest was administering extreme unction to her; Dr. Guthrie said nothing till the priest retired after which he went to the dying woman and asked her if in the prospect of death she enjoyed peace in consequence of what the priest had said and done to her; she said that she did not; on which he spoke to her of salvation by the Atoning Blood of Christ: the Lord opened her heart by His Spirit to receive the message of mercy, and gave her the faith of God's elect to believe the word of truth; and she died rejoicing in Christ as her Saviour. The next morning Dr. Guthrie mounted his horse and rode home. On his arrival he told his wife he had seen a great wonder during the night. “I went” he said, “to a farm house where I found a woman in a state of nature, I saw her in a state of grace, and I left her in a state of glory.”

Remembrancer.

## NATURE AND GRACE.

How dark the cell in which the sinner gropes!  
How bright his prospect whom the Lord will save!  
The worldling finds a grave for all his hopes;  
The Christian has a hope beyond the grave.

## MEMORIALS OF THE DEPARTED.

A very painful bereavement has befallen our friend Mr. W. J. Askill of 18, Thomas Street, Bedworth; in the removal from him by death, on May 24th, 1929, of his loved wife Agatha (née Nunn), aged 35 years.

Mrs. Askill was a member of our Church at 'Providence,' Rowley Regis, and prior to her marriage which took place only a little more than a year since, she was a teacher in our Sunday School and took a great interest in this work, wherein she gained the regard of her fellow teachers and scholars.

Her death came as a great shock to all. A little one was born a few days before the sad event took place, but at first the mother made favourable progress, with no serious intimations. It was only upon the day previous to her death that fears were first entertained as to her recovery, for not only did Mrs. Askill become very ill, but she spoke of the prospect she had of soon entering heaven.

On one occasion, not long before the end came, she asked her mother if she could hear "that beautiful singing." To her husband she said, in reference to her affliction, "His path was worse than this, wasn't it?" At about 2 a.m. on Friday, May 24th, the doctor was sent for, as the patient was evidently much worse, and an hour later she passed away. The funeral took place at Bedworth, in the afternoon of Tuesday, May 28th, the first part of the service being held at "Zion" Baptist Chapel, the Pastor, Mr. S. Adams, officiating. The mortal remains were afterwards conveyed to the cemetery for interment. Many relatives and friends, including some from Blackheath (Staffs.) assembled at the funeral to pay their last token of esteem.

The husband, with whom we deeply sympathise, sorrows not as those who have no hope, yet of course his grief is great in parting with the one whom he loved so well. Mr. Askill asks us to express, through the medium of our Magazine, his sincere thanks to all the friends at Rowley Regis and Blackheath who have sent tokens and expressions of sympathy to him in his sorrow. We pray that his little one may be spared to grow up and be a blessing, and that the aching heart of the young husband and father may be bound up and comforted by the God of all grace.

S. R. H.

### "MEN WONDERED AT."—Zech. iii, 8.

By night I sometimes wonder, and wonder oft by day,  
I wonder now and wonder shall, while on this earth I stay;  
'Twill be a pleasing wonder, when I shall safely come,  
Through ev'ry storm to Zion, my peaceful, happy home.

The angels altogether, will there in wonder be,  
Ten thousand times more wonder it will be unto me,  
That e'er one so polluted, so wounded ev'ry way,  
Should from the wars returning, be seen in bright array.

Yes, earth and heav'n will wonder, that I the conquest gain,  
After so often groaning, half-dead among the slain;

'Twill be an endless wonder, that I should safe arrive,  
Through seas of tribulation on Canaan's land alive.

The saints will greatly wonder, and shout the victor's song,  
And I, the greatest wonder, there singing in the throng,  
A wonder above wonders, to see one black as I,  
White without spot or blemish, among the host on high.

Remembrancer.

## THE HAPPY END OF AN OLD SAINT.

Mr. Romaine seemed to have a presentiment the day before he was taken ill, that his end was approaching, for going to the house of a friend whom he often called upon, and who lived in the neighbourhood, as soon as he was seated, he said, without any hesitation, "Set thine house in order, for thou shalt die and not live." When his friend asked him if he had any particular meaning in addressing him thus at this time, he answered, "No, but these words are much on my mind; and they are a call to all, especially to those in business." The day after, June 6th, when he was first taken ill, at Balham Hill, near Clapham, he said he was very sick; and at family prayer was observed to request the Lord, "that He would favour them with grace sufficient to fit them for and carry them through the trials of that day, which might be many." During the same day he spake familiarly on his approaching death, which he seemed to expect soon, and so did the family where he then was. However, he wished to return to his own house at that time, which he did, but so weak that he never appeared afterward in the public congregation. His friend above mentioned, calling a few days after to enquire how he did, said to him, "heaviness may endure for a night, but joy cometh in the morning." To which he replied, "it had been a night indeed, but he had a blessed prospect of death, and a joyful hope of eternity, full of glory and immortality." To a beloved brother in the ministry he said, "that he did not repent of one word he had preached or printed on faith in Christ Jesus, but that he now felt the blessed comforts of God's truth." He now considered his public ministry at an end, and that he was soon to enter the joy of his Lord, in which he was the more confirmed, from the extraordinary communion he had with God, and the peculiar Pisgah views of glory with which he was at that time favoured. He took little or no food or medicine; he had no desire now that his labours were over, to stay any longer here; he knew he was soon to be with the Lord for ever. For this he was now waiting; longing to depart, and to be with Christ which "was far better." Being asked one day if he should like to see some of his friends, his answer was, "he did not want better company than he now enjoyed," meaning his precious Saviour. To those about him he at one time said, "you are taking much pains to prop up this feeble old body, I thank you for it, but it will not do now." When a friend expressed a hope that he was happy in his views, he answered, "yes upon that point I have no doubt, for I have much of the presence of the Lord with me." At another time, being asked if

God was with him, he replied, "yes He is, indeed, and He is my God." To another dear friend he observed, concerning his present weakness, "it is all mercy, all mercy; and then gave her his parting benediction, sending also his blessing to her husband and only son. In all this visitation not a single murmuring word was uttered. He had the presence of Jesus and the light of His countenance, and he enjoyed a very heaven upon earth. Hence, when he was frequently asked how he felt, his general answer was, "as well as I can be this side of heaven." To his worthy curate and successor he said "It is but a poor dying life at best; however, I am in His hands who will do the best for me;" adding, with peculiar energy, "I am sure of that, I have lived to experience all I have spoken, and all I have written, and I bless God for it." To another he said, "I have the peace of God in my conscience, and the love of God in my heart, and that, you know, is sound experience;" and again, "I knew long before this, the doctrines I preached to be truths, and now I experience them to be blessings." To another he said, "I shall soon be upon the mount of Zion that is above; there I shall live for ever, and there I shall enjoy my everlasting rest." Another friend he thanked for "coming to see a saved sinner." All his complaint was of sin, which, said he, "is the source of all misery." One morning near the end of his life, he read, in the family devotion, of the sickness and death of Hezekiah; and said, "now I should have none of this weakness and languishing if I had no sin; but God be thanked for hope in death, yea, for life in death." At another time, as he sat at breakfast, he said, "as it is near sixty years ago since God opened my mouth and my heart to publish the eternal sufficiency and eternal glory of the salvation of Christ Jesus, now it has pleased God to shut my mouth, and to give me more experience in my heart of what I have said concerning it in my life." After breakfast he was helped into the next room, not being able to perform the family worship, but desired that the door might be left open whilst they were at prayer; after which the kind hostess of the family went to ask him how he did? "O thanks be to God," he replied, "for His mercy hath surely followed me all the days of my life! and blessed be His name that I have lived to see this day, that I should be blessed with a son, who is a son of God."

On the 24th July, being helped down stairs, he cried out, "O how good is God! what a good night he has favoured me with, and what a blessed prospect I see before me!" Mrs. Romaine coming in said, "I hope, my dear, you now find God your support, and His promises of life in Christ Jesus your comfort?" "Yes," he replied, "now my heart and flesh fail me, God is the strength of my heart, and my portion for ever. The Lord bless you for all kindness, and tender care, and affection. A covenant God be with you, preserve, and bless you for ever." His kind hostess, then coming in, said, "have you not a blessing for me, my friend?" "Yes! God Almighty bless you," he replied. The night following he was rather restless, and not able to come down stairs. When his friend returned from town, he went up stairs to ask him how he was, he answered, "very well, and I am very glad to see you; he then shook hands with him and said, "are you going to town

again?" He replied, "No; I am come to pray to God to bless you with the comfort of His sweet salvation, and to give you now the blessed possession and enjoyment of life everlasting." "Amen! Amen! Amen!" he cried out. Some time after, his kind host went up to him again, when his departure was expected every moment, and said, "my dear and blessed friend, I hope you now find the dear Saviour Jesus Christ, precious to your heart." "Yes, yes, precious indeed, more precious to my soul than all that can be desired, nothing is worthy to be compared unto Him, He is the tree of life in the midst of the paradise of God." His friend said, that prayer and praise was almost all that could be heard as long as his tongue could speak, or he had breath to draw. "Many a happy hour," he observed, "have I spent with him, but none equal to the last; and respecting his own soul, I believe the last hour of his life was the happiest in all his life; which he closed most triumphantly, saying, "Holy, holy, holy, Lord God Almighty, glory be to thee on high, for such peace upon earth and goodwill unto men."

So ended the earthly course of William Romaine, who entered without struggle or sigh his eternal inheritance.—Remembrancer.

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## GOD'S WITNESSES (NOAH).

By PASTOR J. T. SHARPLES, of Evington (near Leicester).

Noah is a conspicuous character in sacred history, and his life is unique, inasmuch as he lived under two distinct dispensations,—before the Flood, and after. The word "grace" is first used in the Scripture in connection with him;—"But Noah found grace in the eyes of the Lord" (Gen. vi, 8). What a word is this! There is none like it, as it embodies all the free, unmeritable and designed goodness of God in time to poor and needy sinners, and then "the eternal weight of glory" hereafter (2 Cor. iv, 17). Now Noah, like Enoch, "walked with God;" he was a "just man," and "perfect" or "upright" (see margin) "in his generation" (Gen. vi, 9). What a harmonious connection is here displayed, between grace in the heart, and grace in the outward life. "Wisdom is justified of her children" (Luke vii, 35), said Christ, in rebutting the profane reproaches of His adversaries.

But Noah was not merely a silent spectator of the awful wickedness and depravity of the world that then was; Peter informs us that he was a "preacher of righteousness" (2 Pet. ii, 5). He was God's protesting witness, there, shining as a bright light, in the midst of a world of dense darkness. We read, concerning that generation, that it was "corrupt before God." We should observe that the phrase "before God" indicates what God thought of them, and not what they thought of themselves. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isa. lv, 8). God's long-suffering was coming to an end. Because of the wickedness, corruption, and violence that prevailed, God determined to cleanse the earth of its vile inhabitants. Noah

was fully instructed, to build an ark, the size, shape, and dimensions of which, were given by God. And Noah began to build. What a laughing stock he must have been! What jeers and ridicule must have been heaped upon him! But Noah, "moved with fear" and sustained by faith, proceeded with the work, year by year, and testifying of the impending judgment; and at last, when all was finished, and Noah and "all his house" had entered the ark with the animals, birds, and other living creatures according to divine instructions, we read that "the Lord shut him in" (Gen. vii, 16). How significant and suggestive of safety only in Christ, the true ark of the covenant of grace. In the midst of a thousand deaths, we are perfectly safe when God helps us; and the strongholds of life and apparent safety are but death-traps without his preserving care. "If God be for us, who can be against us?" (Rom. viii, 31); and if God be against us, who can be for us? Then, at last, came the climax,—the Flood. This was the most awful judgment that this earth has ever known, or ever will know, until a second deluge, even of fire, shall purge this sin-scarred earth of sin and sinners; see 2 Peter, chapter iii, and Peter also adds, "What manner of persons ought we to be," in view of "the coming of the day of God" (v. 12).

After the flood, and when Noah with his household, and all living creatures, emerged from the ark, God established a covenant with him, his posterity, and "all living things," that He would no more destroy the world with a flood, and he gave, as a confirmation and assurance of it, the rainbow as a sign and certain pledge also of the same; and God's faithfulness has been verified from age to age.—"While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. viii, 22).

No scripture record has been more criticised, derided, and denied than the Flood, and yet confirmatory evidence as to its truth, in the traditions of every ancient nation, as well as in the geological and archæological discoveries in former days, and in most recent times, yield undeniable evidence that the Word is true and reliable. But we do not rest our faith on external evidence, however helpful and strengthening that may be, but solely and wholly upon the written Word; "It is written," says Christ, and therefore must be true. Now let me conclude this short paper, on so great a subject, by quoting the words of Him who is "the true and faithful Witness" (Rev. iii, 14).—"As it was in the days of Noah, so shall it be in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came, and destroyed them all" (Luke xvii, 26, 27).

**"He hath done all things well."—Mark vii. 37.**

"A great commendation, but deserved. Human excellencies are rare and individual. One man does one thing well; another does another thing well. But He does all things well. The little men do well is only comparatively well done. All He does is absolutely well done."—William Jay.

## OUR CHILDREN'S PAGE.

Find the chapter and verses of the following: (See our article on "Bible Enigmas").

"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good." Gen.

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

"O Lord, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of Thy riches." Psa.

"I love them that love Me; and those that seek Me early shall find Me." Prov.

"All our righteousnesses are as filthy rags." Isa.

"He hath covered me with the robe of righteousness." Isa.

Dear Young People,

As we write to you on our railway journey from London to Brighton, our eyes are again and again glancing upon the beautiful green mantle God has cast over creation. The trees are clothed with rich green foliage produced by the all-powerful hand of our great Creator and Preserver. What other hand could prepare such a mantle, or even copy such loveliness? And surely nothing could be added by man to improve this handiwork of God in nature. Is it not wonderful, in spite of the fact that man so shamefully disobeyed his Maker, in the beautiful garden of Eden, and thus involved in sin all his future race, that such beauties in creation are still continued for the enjoyment of mankind by the same eternal, longsuffering God? Dear young friends, whenever you have the opportunity during this summer of taking walks into the country, embrace it, for such walks afford lawful, healthy, and instructive recreation. As you look upon the beauties of nature, bear in mind that your eyes rest upon that which is **not false or artificial** but real. Avoid those **artificial** amusements which are **unhealthy and unsatisfying**, and seek every occasion possible of admiring and enjoying these good gifts of God in creation. Now we turn to a far higher theme, and want to speak of another mantle of unsurpassed beauty, yet alas it is seen by comparatively few who will admire the beauties of nature. We refer to the mantle provided for sensible sinners in the Righteousness of Jesus Christ.

Do some of you feel your need of this precious robe, which covers those who wear it by faith, more completely than the green mantle we have referred to, covers creation? If you do, go to Him and beg to be covered with that mantle which hides from God's view all manner of sin and transgression. One sweetly sings:

"And lest the shadow of a spot  
Should on my soul be found,  
He took the robe the Saviour wrought  
And cast it all around."

None ask in vain for a saving interest in this great blessing. This mantle is more beautiful than any garment man can make, it cannot fade or wear out, and it is never out-of-date.

'' 'Tis Jehovah's own providing;  
Better, wisdom can't devise;  
From His eye for ever hiding  
Sins of every name and size;  
He that wears it  
Is by God exalted high."

May this heavenly robe and exaltation attract us greatly, and be our portion now, and evermore.

Your sincere friend,

The Editor.

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## BIBLE ENIGMAS.

We are pleased to have received the following correct answers to the Enigmas for June. In Class 1, Evelyn Dye, aged 15 years, has again evidently spent much time in searching out the thirty-three right answers she has sent in, and we are glad to observe interest like this in our young people. The question asked was: "Name as many as you can, of the places that Jesus visited while here on earth, and say what wonderful works He did at those places." It will be readily understood, that owing to space we cannot print in detail all the answers Evelyn Dye has sent us, so we name a few of the Scripture references to them for you to examine. The Lord bless you in looking them up:— Matt. viii, 5-10. Matt. viii, 14, 15. Mark i, 23-25. Mark ii, 3-5. Matt. viii, 28-33. Matt. xv, 21-28. Mark i, 39-42.

In Class 2, we have correct answers from Lilian Dye, aged 7, and Horace Taylor, aged 12. The answer is:

Festus. Acts xxvi, 24.	Willing. Psa. cx, 3.
Olives. Matt. xxvi, 30.	Merciful. Ex. xxxiv, 6.
Lydia. Acts xvi, 14.	Ever and Ever. Rev. xxii, 5.
Lot. Gen. xix, 17.	"Follow Me." Matt. ix, 9.
Onesimus. Phil. xix, 17.	

Now you will all be anxious to know to whom the prizes promised at the end of June, are to be given. In our January issue, two first, and two second prizes, in the form of good books were promised to four young people who might send a correct answer to the Enigma which appeared in this first issue of "Waymarks," and two others subsequently. Since, we have made it clear that any three of the Enigmas given during these six months in both classes—answered correctly, entitled those sending such answers, to a prize. We are accordingly glad to announce the result as follows:—

The two first prizes are being given to Evelyn Dye, aged 15 years, and Lilian Dye, aged 7, who have correctly answered five enigmas. Then Joseph Taylor, aged 18 (until his recent birthday), who has

correctly answered four (and no doubt would have sent in the others but for the age limit), and his brother Horace, aged 12, who has found answers for three, will be given second prizes.

We consider this to be the fairest settlement, in view of the fact that no other young persons have managed to get **three** correct results.

The prizes will consist of four Reference Bibles which we sincerely hope these young friends will read prayerfully, and may the Author of this blessed Book write His Word read upon their hearts; yea and grant this experience to many of our dear children.

Now you will be asking why there are no enigmas for July—Well, it has been decided to omit for the time being, these particular forms of Scripture exercises, partly because we have noticed that comparatively few young people have attempted to answer them. While we in no way wish to belittle those efforts that have been successfully made, it would have been more gratifying to see a still wider interest. Perhaps however, a few boys and girls have been afraid to send in their answers to the Enigmas, or possibly the questions may have been too difficult in some cases. Whatever the reasons, dear young people, we do want to encourage you to: "Search the Scriptures" (John v, 39).

So we are going to ask you to look at the six portions from God's Word that you will find at the head of our letter to you this month, and then try to find and fill in the chapters and verses where they occur. Each month, until the end of the year, if you look at the top of our letters to you, there will be seen, six portions of Scripture to search for (D.V.).

A prize will be given at the beginning of 1930, if we are spared, to the boy or girl between the ages of 14 and 18 inclusive, who sends in by December 12th, 1929, the largest number of correct answers; and likewise a prize will be given to the boy or girl between the ages of 6 to 13 inclusive. Write down the texts, neatly, in ink, and against them put the places in the Bible where they may be found. We wish to make it quite clear that young people here at Rowley Regis and elsewhere are welcome to send us the result of their efforts, in December next. God bless you, in looking into His holy, unerring Word. [E.D.].

Note.—Will parents and friends please refrain from helping our young people in finding these scriptures.

## A STRANGE DREAM AND A SOLEMN WARNING.

I am not about to advocate dreams and visions, but I think the thoughtful reader will regard what I have to relate as being something beyond the ordinary, and that it will appear like a solemn warning of an event about to take place. Let the sequel speak for itself. I knew all the parties well.

The solemn fatality occurred in the Menai Straits, in North Wales, on Dec., 29th, the last Sunday of 1889, when four men were drowned on a drinking tour; two of them were married, one had ten children and another nine: the other two were brothers, the youngest being 23 and the other three being near of age, about 37 years.

The two brothers left their homes in their boat, just after noon, and proceeded to B. The two married men left their homes about half-past two and proceeded on foot to B. The road, for the most part, followed close to the water's edge. As those on foot drew near to B., they saw their companions in drink returning towards their home and called to them to bring the boat ashore, which they did, when the four together returned to B. and there obtained drink again, in spite of the law, taking with them bottles of spirits, with which they evidently made free, as they had emptied some on their return for their homes. Coming back to the spot where they should have put up their boat, and drawing towards the shore, they overturned the boat and were all drowned. It is the opinion that one or two of them were so intoxicated that they were not conscious while being drowned. Think of men passing out of time into eternity under such circumstances! O, the awful disclosures to souls thus passing away, hopeless! We cannot conclude otherwise.

I will now relate a dream of the younger brother just a day or two before the fatality; he was evidently struck with his dream, as he related it to his mother.

He dreamed he saw a very black cloud, which rested right over the place where they were afterwards drowned. On this black cloud were the words, "Hitherto shalt thou come, but no further!" He told his mother all this and she searched the Bible for it and found it recorded in Job xxxviii. 11.

Their friends had predicted what might in all probability happen to them. They had been warned by word and circumstances, and certain of them had previously had narrow escapes of their lives, and that very recently. One of them had been saved from drowning only a short time since and had also been stopped from driving madly over the cliff, not knowing where he was driving. Now one hears from the mouth of their friends and others the expression, "God had got tired of them," and, "They were to be drowned as a judgment on them." This expression, the time of the tide and the depth of water at the time seem to justify. Taking into consideration, too, the very spot indicated by the black cloud and the portion of Scripture portrayed thereon, as seen in the dream, does it not appear like the last warning to be given them?

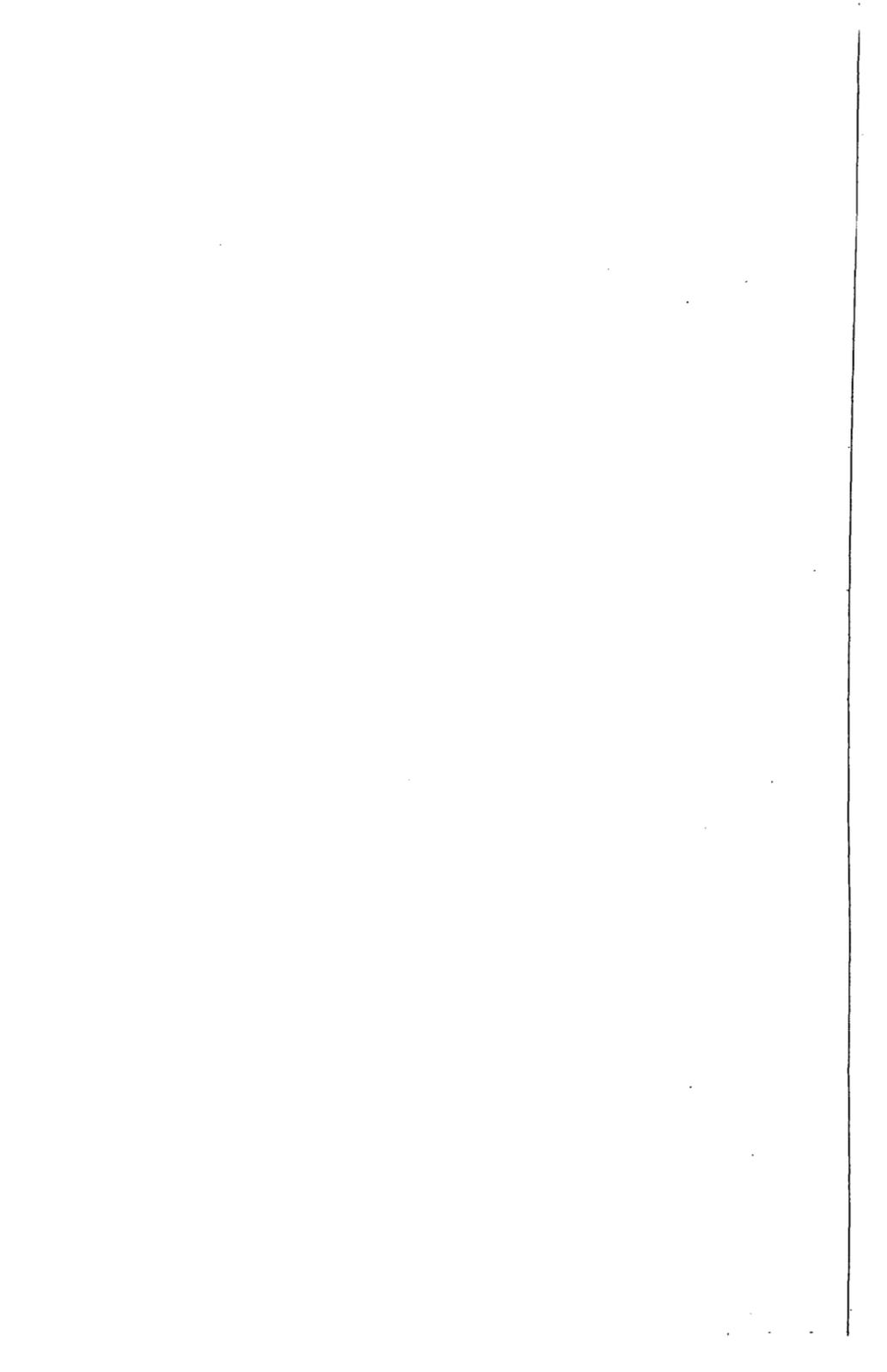
Would that this may be a warning to the living, and especially the young, to "ponder the path of their feet," and to heed the counsel given in Prov. i. 10. May it lead Christian parents to watch over and pray with their dear children; what guard, what protection can equal this? Let our children hear themselves prayed for and commended to God in family prayer and we may hope that God will hear and bless.—[Selected].

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### THINK!

Think and be careful what thou art within,  
For there is sin in the desire for sin!  
Think and be thankful in a different case,  
For there is grace in the desire for grace!





# Waymarks.

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"Search the Scriptures."—John v. 39.

Isa. liii. 1. Prov. xv. 31. Rom. x. 17. Luke viii. 18.  
Mark iv. 24. Rom. x. 17. Matt. xi. 15. James i. 22, 23.

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## THE EDITOR'S LETTER.

DEAR READERS,

We welcome this month, from the pen of our friend, Mr. F. H. Wright, of Rochdale, the first of a short series of articles, entitled; "Hearing the Word." These we affectionately commend to your careful perusal, and, as a result, we trust prayer may rise from many hearts to the Lord for the great blessings of a **hearing ear** and an **understanding heart**. What a solemn responsibility attaches to listening to the preaching of the gospel! How many things there are which will completely hinder the profitable hearing of it, if the Spirit of God prevent not! We see this in the Parable of the Sower. Two hearers may be sitting side by side in chapel, one receiving the word preached in an honest heart, as the other, while "hearing, hears not." One may be hearing with power, and the other with comparative indifference! What a mercy it is when the Lord feeds His people by "pastors after His own heart," and the wisdom is given to both speaker and hearers to prayerfully prepare in secret for those weighty exercises that await them when they reach the pulpit and pew in the house of God. Reader, how stands the case with you? How many sermons have you heard? How many have sent you home praying? Every sermon preached and heard brings us nearer to the day when our preaching and hearing days will be no more, and we shall be numbered with the dead. What then? Oh to be preserved from slighting these matters, or putting off the day for their consideration.

May there be a mighty outpouring of the Holy Spirit in our midst, so that for God's servants and their hearers there may be in store a very real and gracious reminder of the day of Pentecost. Surely, then, more true conversions would be witnessed, living souls built up in the faith and edified, and, as a precious consequence, barren hearings would be less known. "Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it" (Ps. xc. 16, 17).

So prays, yours to serve,

THE EDITOR.

# HEARING THE WORD.

BY PASTOR F. H. WRIGHT (Rochdale).

WE often hear the expression regarding certain Causes that there they have a number of good hearers, or the remark, "A good hearing time," has struck us. We do not forget that the Lord Jesus Christ has spoken many things about hearing both in regard to matter and manner. Did He not say, "Take heed **what** ye hear," and, "Take heed **how** ye hear"? He had a variety in His congregations, and many were the classes of hearers that gathered where He spoke. We are not able accurately to judge the motives of hearers, neither do we always know the effect of hearing the word, but we can examine the Scriptures, and there discover a number of hearers, the like of which may still be detected in our places of worship.

## 1. THE CARELESS HEARERS.

Some might conclude that the disciples would always hang upon the lips of their Master; that His words would be regarded as treasures, and His teaching carefully stored away in their minds. Many a servant of the Lord has been disappointed, knowing how his words have been misunderstood and his teaching overlooked. The significance of something he has endeavoured to drive home has been lost, and he learns again and again that it is only what the Holy Ghost applies that comes with real power. It is not simply your worldly hearer that is careless, but the Lord's people often are afflicted with indifference; Mark viii. 14—21 gives an idea of this. The minds of the disciples were impressed with the fact that in the stress of events they had forgotten to take bread, their meagre resources consisted of but one loaf; and the inadequacy of their means so absorbed them, that upon careless ears fell the words of the Lord Jesus, "Take heed: beware of the leaven of the Pharisees and of the leaven of Herod." They read into the words a significance of their own thorough carelessness, and the Lord Jesus marked their reasoning and rebuked them with these words, "Having eyes, see ye not; and having ears, hear ye not; and do ye not remember?" The scene is, in measure, often reproduced. Wrong constructions, careless interpretations, faulty memories, abound to-day. Beware of carelessness in hearing.

## 2. THE ENTERTAINED HEARER.

What varieties we meet with in regard to descriptions of ministers. Their manner, their quickness of speech, their slowness of expression, gestures, mannerisms, all come in for criticism or admiration, as the case may be. The solemn consideration is that so often there is no forgetting of the man with a view to his message, and the significance of his word is overlooked. Men sent of God are not entertainers, but declarers of the Divine Word, but there are those whose only concern is to be amused or entertained. We understand the expression, "A good time," but fear that on occasion it is not a testimony to the power of the Holy Ghost, but an assertion as to enjoyment and agreeable sensations in the hearing. A striking example in Mark vi. 20: "For Herod feared John, knowing that he was a just man and an holy, and

observed him; and when he heard him, he did many things, and heard him gladly." How the effect of the words of John evaporated before the appeal of a shameless dancer is set forth in the same chapter. Power in hearing is very different to entertainment. When we see the announcements concerning services, with the musical service, intellectual dissertation, and all the machinery of the popular entertainer utilised in the name of the worship of God, we are appalled; but we need also to distinguish between the gracious bedewing influences of the Holy Ghost and the tickling of the ear. Ezekiel, in his sad reflections, gives us abundant occasion for meditation: "And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not" (Ezek. xxxiii. 32).

### 3. THE UNAFFECTED HEARER.

How many servants of God have laboured on often in weariness and sadness as they have thought upon the members of their congregations, who, listening to their messages year after year, appear totally unaffected by them. They do not find fault; they do not sow discord; are never fulsome in praise or hurtful in criticism; but are as much like stones as one could conceive. Regular in attendance, often generous in support, but otherwise no evidence of their existence. The servants of God know that only the Word which is comparable to fire and a hammer can accomplish anything here, and find comfort in the fact that "His word shall not return unto Him void"; but oh! the solemnity and the sadness! "In them," said the Lord Jesus in Matt. xiii. 14, 15, "is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." The writer knew an old man, favoured with good health, regular in his attendance at his place of worship, who delighted in boasting of the number of sermons he had heard. It was a big total, and he kept careful count, but there was absolutely no sign of being affected by one of them. We have disaffected hearers, but to be unaffected! Is this the case with you? "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you" (Matt. xi. 21, 22).

### 4. THE DISQUIETED HEARER.

The disciples manifested a good many sensations in the hearing of the Lord Jesus Christ, and one of the most remarkable is the obvious disquiet they experienced as recorded in Matt. xix. 25: "When His disciples heard it they were exceedingly amazed, saying, Who then can be saved?" "What good thing shall I do that I may have eternal life?" was the enquiry of one coming to

Jesus. We know the teaching in Matt. xix., and the departure in sorrow of the young man whose weakness had been touched upon, and who manifested upon what he was relying. The disciples receive further instruction upon the particular hindrances and obstacles of the wealthy, and yet are upset by their Master's words. Does not the generation still abide? Activity in good things, beneficence for good causes, service for the poor and needy, surely, argue many, such will be saved. When the preacher standing upon the Word of God makes it clear that salvation is of grace, and not of works; that it is not for good deeds or good tempers, then there are those, smarting under discriminating preaching, who resent clear and distinctive teaching. Man's ruin and utter inability to do anything of himself, and for himself, in regard to salvation, staggers many. The portrayal of his degradation and corruption through sin, the fact that his righteousnesses, as well as his unrighteousnesses, are filthy rags, staggers some, and they are disquieted.

"Thine's, alas! a lost condition,  
Works can not work thee remission,  
Nor thy goodness do thee good.  
Death's within thee, all about thee;  
But the remedy's without thee;  
See it in the Saviour's blood."—*Hart.*

"Not by works of righteousness which we have done, but according to His mercy He saved us" (Titus iii. 5). Do you shrink from faithful preaching? Are you disturbed when the word that pulls down is preached? "And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day" (Isa. ii. 17).

*(To be continued, G.W.)*

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## THE BEST OF HUSBANDS YEARNING OVER HIS BRIDE.

The substance of the Sermon preached at "Providence," Rowley Regis, on Wednesday evening, June 26th, 1929, by the Pastor, Mr. S. R. HUNT.

"O My dove, that art in the clefts of the rock, in the secret places of the stairs, let Me see thy countenance, let Me hear thy voice; for sweet is thy voice, and thy countenance is comely."—*SONG ii. 14.*

IT will be evident to you that the Speaker here is the Lord Jesus Christ, who, as the Heavenly Bridegroom, is tenderly addressing His Bride, the Church. Various loving terms are used by Him in this Song as He speaks to His Bride, all of which are full of meaning. The love of Christ is holy and sinless, consequently we must never look at the endearing expressions He adopts as trifling. Instruction and encouragement are to be found by all true members of the mystical body of Christ, as and when the Holy Spirit leads them into those things which show why particular names are given to them by their living Head. Here, in our text,

He calls the Church **His Dove**. Let us look, first of all; as helped, at the reason why.

i. A dove is a **meeek** creature. Now, by Divine grace, the people of God who comprise this one Church are made meek, gentle, and submissive to heavenly teaching. They are made willing to submit to the truth, as it is in Jesus. They are brought to follow Him who says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am **meeek** and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" (Matt. xi. 28—30). They are given the gentle Spirit of Christ, which brings them into loving submission to what He teaches. Hence He says, "My dove." Have we this meekness?

ii. Then a dove is a **harmless** creature. Grace will not allow us to fight with the fist of wickedness. We shall not be free to act as the world does when oppressed. Says Jesus: "Be ye therefore wise as serpents, and harmless as doves" (Matt. x. 16). "The weapons of our warfare are not carnal." What a mercy to be under the restraining influences of grace!

iii. Doves, too, are **chaste**. It is understood that adultery is rarely known among doves. Their love is single; they have their mates, and stick to them, and whenever unfaithfulness is discovered the offender is punished by the others and killed. How shut up to Jesus Christ the Church is! No other name is there whereby she must be saved; no other Saviour can she find, or does she wish for, but the One who is mighty to save. There is no love like His. And the Apostle Paul, who was determined to know nothing, in his preaching, save Jesus Christ and Him crucified, was jealous with a godly jealousy over the Corinthian Church, lest they should be "corrupted from the simplicity that is in Christ," and he reminds them of how he had espoused them to one husband, that he might present them as a chaste virgin unto Christ (2 Cor. xi. 2, 3). How jealous is the heavenly Bridegroom over His Church, and through mercy the Church is made jealous of her heart towards Him, though she is so often guilty of heart departures from her best Friend.

iv. Again, **Doves feed upon pure grain**—not on dead flesh, as birds of prey do. Oh, dear friends, Christ's dove cannot feed upon dead formality in religion, or the death and corruptions of this poor world. There is no food for her in these things. And we come closer still. She cannot feed upon her inward corruptions. They are sorely felt by her, they are often looked at and mourned over; for in her heart:

"Swarms of vile thoughts their bane diffuse,  
Proud, envious, false, unclean;  
And every ransacked corner shows  
Some unsuspected sin."

But there is no life, no nourishment derived from them. Known, hated and confessed they must be—but **pure grain**, the Bread of Life, is needed by this perishing, hungry dove. "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deut. viii. 3). Oh! look

away, poor sinner, as best you can from yourself, your sins and corruption, to Jesus:

“ Pore not on thyself too long,  
Lest it sink thee lower;  
Look to Jesus, kind as strong,  
Pity joined with power.”

And you will not, cannot, look in vain. The One who gives the appetite provides the food.

v. **Doves also delight in pure water.** Unclean water does not suit their nature. Is there not something very significant here? Surely Christ's dove possesses a given longing for **pure water**. She is after the constant leading and heavenly unction of the Holy Spirit, whose work in Scripture is often spoken of under the figure of pure, clean water. No other way of entrance into God's truth will do for the Church, no head-knowledge can suffice; she craves the frequent cleansing and instructive operations of the blessed Spirit, who guides into all truth. Oh for more of this **pure water!**

vi. **Doves love to keep company together.** An old saying, familiar to us all, is very applicable to them: “ Birds of a feather flock together.” Exactly so with Christ's dove. “ We know that we have passed from death unto life, because we love the brethren ” (1 John iii. 14). How do you find it? We have to do with the world, business has to be attended to honestly, and if we have grace we shall seek to live “ soberly, righteously, and godly in this present world.” But the Church is not of the world. She cannot feel at home with it; her pleasures are so different, her aspirations so much higher. When you who fear God leave your businesses and your work, is it not with you as with the disciples of old: “ And being let go, they went to their own company ”? (Acts iv. 23) or like Ruth, do you not say of the people of God: “ Entreat me not to leave thee, or to return from following after thee ”? (Ruth i. 16.) What a mercy to be dove-like in this!

vii. We understand further, that **doves are often molested by birds of prey.** And so is the Church. How tormented she often is! Foes within and foes without frequently molest her. I heard a minister not long since ask the Lord's deliverance from those foes that are within the borders of the Church! Ah, what a solemn thing it is that there are those who from within the camp seek to molest the true children of God. Beware of them. But what is Christ's dove to do when she is molested? Can she help herself? No. In this, as we look at the nature of this bird once more, we shall perceive in her action when molested a remarkable similitude; for,

viii. The dove has **no defence but by flight.** The Church, in all her sorrows, conflicts and woes, has an eye she uses, and wings afforded to her that make the upward look possible, and she is enabled to soar above her foes from time to time. This is her experience:

“ Descend from heaven, immortal Dove,  
Stoop down and take us on Thy wings,  
And mount and bear us far above  
The reach of these inferior things.”

Oh, dear friends, these are the favours you and I need in our conflicts. God grant them to us, that by faith we may be enabled to look to Him, and ask to be carried above the many things that perplex and tease us.

ix. Lastly here: **The dove has a mournful note, especially when it has lost her mate.** Christ's dove is no stranger to mourning. If we never mourn over our sins here, we shall spend an eternity of mourning hereafter. Is this your petition, child of God—it has been mine—

“ Dear Lord, may I a mourner be  
Over my sins and after Thee,  
And when my mourning days are o'er,  
Enjoy Thy comforts evermore ” ?

If so, this belongs to you and your fellow-mourners :

“ Blest mourners, they shall shortly rise  
To endless mansions in the skies.”

The Church of the living God has much to mourn over in herself, and when her best Friend hides His face, she mourns, like the dove, after Him.

Let us now pass on to notice what Christ has to say to the Church in this verse: “ O My dove, that art in the clefts of the rock, in the secret places of the stairs.” You observe He speaks to His dove as she is “ in the clefts of the rock, (and) in the secret places of the stairs.” She has ever been in these favoured places in God's purposes, and as the outcome her voice is often heard at the throne of grace when she asks to know whether she is interested in these covenant blessings. That which is fixed by God in purpose for the Church is presently revealed, in answer to her prayers, in her experience. This applies to every individual believer.

What, then, are these “ clefts of the rock ” ? I believe they are: (1) The enclosed and eternally secured purposes of God in Christ. Like a rock, these are firm and immovable. (a) **Eternal Election.** The Church, Christ's dove, was “ chosen in Him before the foundation of the world ” (Eph. i. 4). She is in this cleft of safety from which none can pluck her. Here dwells every child of God in Divine purpose and grace, and when the time arrives for the favour to be granted, each one is brought to know their election of God (1 Thess. i. 4). (b) **Predestination.** All events—trials, blessings, crosses and providences—are, in a special way, ordered beforehand for the Church in the “ covenant ordered in all things and sure.” The places into which God's children are brought, though they may often seem to be dangerous, are safe clefts predestinated for them by “ Him who worketh all things after the counsel of His own will ” (Eph. i. 11). They are places where this dove is found when Jesus says to her: “ Let Me hear thy voice.” They are ordained for this very purpose—that from them prayer shall ascend and be made very necessary and real.

We think of **Noah in the ark.** What a cleft in the rock this was for him. There he was, shut in by the Lord, housed safely while the storms were beating without, and destroying the ungodly. An elect vessel of mercy in a place of safety fore-ordained in the

eternal mind of God. Doubtless many times the voice of prayer was heard at the throne of grace from that ark.

Then there was **Joseph in the pit**. His brethren wished at first to kill him, but Reuben interfered, and was the means of his brother being put into the pit, from whence he hoped to deliver him. Ah, surely poor Joseph's voice was frequently heard in heaven from that cleft, that stepping-stone in God's all-wise providence, towards the appointment in store for him, in which he afterwards said to his brethren: "God did send me before you to preserve life" (Gen. xlv. 5).

Look at **Jonah's case**. A child of God walking in a path of disobedience, suffering for it as he tosses about on a sea that would not be quiet while he was in the ship. Presently he was cast overboard, and then there was a calm. But Jonah did not fall anywhere or anyhow into the deep. "The Lord had prepared a great fish to swallow up Jonah" (Jonah i. 17). Here was a cleft, an eternally secured purpose of God in Christ prepared for poor Jonah, and we know that there was a response from thence to this word of constraint: "Let Me hear thy voice;" for "Jonah prayed unto the Lord his God out of the fish's belly" (Jonah ii. 1). Trial was sanctified, sin confessed, prayer heard, and presently "the Lord spake unto the fish, and it vomited up Jonah upon the dry land" (chap. ii. 9). "Salvation is of the Lord."

Consider again **the imprisonment of Paul and Silas**. How clearly, in a twofold way, we must observe the eternal purposes of God in this cleft prepared for these two good men. Here the voice of the dove was heard, for "at midnight Paul and Silas prayed, and sang praises unto God." Then came the earthquake, and their deliverance. This was so sanctified to the jailor, that the city was forced from his heart: "What must I do to be saved?" (Acts xvi. 25—34.) The outcome of all was that this man and his whole household became true believers!

Then **what a cleft is afforded for poor sinners in the wounds of Jesus**. Oh to be hidden there, to be seen in that precious sheltering place by the eye of a holy, righteous God. How sweetly one describes this refuge when he says:

"But they that in the Lord confide,  
And shelter in His wounded side,  
Shall see the danger overpast,  
Stand every storm and live at last."

The great Head of the Church speaks to His dove also, as she is "**in the secret places of the stairs**." What are these stairs? Surely Jacob viewed them experimentally when he saw in his dream the ladder that reached from heaven to earth. "And behold the Lord stood above it" (Gen. xxviii. 13). In this vision was depicted the Deity and sacred humanity of the Lord Jesus Christ, which alone can provide a way of access unto the Father, and bridge the great distance that exists between a holy God and the sinner. Every step or stair upon which a poor sinner is favoured to walk by faith to God must be in the God-Man-Mediator—Jesus Christ.

"There's not a man that's born of God,  
But readily will say,

' If ever my poor soul be saved,  
'Tis Christ must be the Way.' "

Now on these stairs are " **secret places,**" and only those who find access to God discover and prize them. (a) One of these secret places is the **Heart of Christ**. This is the " secret place of the Most High." The love that flows from the loving heart of Christ " constraineth us " to pour out our hearts in prayer to God.

" Christ bears the names of all His saints  
Deep on His heart engraved,  
Attentive to the state and wants  
Of all His love has saved."

And how able He is to get the affections of His people, and move their hearts in prayer concerning their many needs! Another secret place is **His Blood**. " When I see the blood," God says, " I will pass over you " (Ex. xii. 13). His chosen Israel is safely sheltered beneath the blood—" the precious blood of Christ " (1 Pet. i. 19). And yet another secret place is **His righteousness**. What welcome secret places these are, and who but Christ's dove can ever prize them? She needs them, searches for them, and when they are discovered to her faith she cries:

" Jesus, Thy blood and righteousness  
My beauty are, my glorious dress;  
Midst flaming worlds, in these arrayed,  
With joy shall I lift up my head."

Now look at the pressing invitation that Jesus Christ so lovingly and tenderly gives to His dove: " Let Me see thy countenance." Why does He condescend to ask her to let Him see her face? Because it is often hung down with shame, confusion and grief, on account of the many sins, failings and shortcomings of which she feels guilty. It is covered with tears of sorrow. The publican could not lift up his eyes for shame, but snote upon his breast, saying, " God be merciful to me a sinner " (Luke xviii. 13). This is just where the Church of God often is. And the Bridegroom says, " Let Me see thy countenance." He knows what those sad looks mean, He knows what those tears come from, and when He sees them, He not only sees what causes them, but He sees of the travail of His soul, and is satisfied. Oh what a tender Saviour He is! Look to Him, poor distressed believer.

And again, " **Let Me hear thy voice** "—in prayer and supplication. He is constraining His dove to pray. Let Him hear about your anxiety concerning your eternal welfare. Go to Him who says: " Let Me hear thy voice," and say:

" 'Tis a point I long to know,  
Oft it causes anxious thought,  
Do I love the Lord, or no?  
Am I His or am I not? "

He will tell thee, poor sinner. Let Him hear thy voice about thy family matters, thy business trials, thy perplexities. Go with them all, tell Him about them, beg of Him to look down upon you and help you in them. He says, " Let Me hear thy voice." Praying breath cannot be spent in vain. And how amazing it is that He

should say, "For sweet is thy voice"! What! The voice of a poor downcast one who often can only groan and sigh, can that be sweet? Yes. Why sweet? Because the Holy Spirit is helping his infirmities, and making "intercession for him with groanings which cannot be uttered" (Rom. viii. 26), and because a big stress is put by this coming sinner from his very heart upon the last sentence in his prayer: "For Jesus Christ's sake." That Name always sounds sweet in the ears of God.

"And thy countenance is comely." Comely in the comeliness of Christ. Those tears of penitential grief that spring from true mourning over sin and after Christ are seen by God the Father as the effect of the work of His dear Son Jesus Christ. The dove says, "I am black!" but, amazing truth, He replies, "Thou art comely." May the Lord bless His truth to us. Amen.

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## LOOKING TO JESUS.

CLAY in the Potter's hands,  
Oh, may Thy servant be!  
What in Thy purpose stands,  
Perform, dear Lord, in me.  
By love constrained, by peace possessed  
May I in Thee, my portion, rest.

Led in an unknown way,  
Oh, may I trust Thy care,  
And at the mercy-seat  
Pour forth my soul in prayer;  
And in Thy blest pavilion hide  
When nature sinks in trouble's tide!

In everlasting love  
May I securely rest,  
And fresh anointings prove,  
To heal my bleeding breast;  
And where affliction's surges lave,  
Sing how "the mighty God" can save!

My all is in Thy hands,  
I'd not dictate to Thee;  
What in Thy purpose stands,  
Give, do, or be to me.  
By love constrained, by peace possessed,  
May I in Thee, my portion, rest.—*Selected.*

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## GOD'S WITNESSES (ABRAHAM).

BY PASTOR J. T. SHARPLES (of Evington, near Leicester).

MUCH prominence is given to Abraham in this chapter (Heb. xi.), as he plays so important a part in the earliest records of sacred history, and his name, his faith, and obedience, are held up in after ages as a pattern by the inspired writers. Moreover, as God

made a covenant with him (Gen. xii. 2, 3)—and renewed the same to Isaac and Jacob—that He would give to him and his seed the land of Canaan (Gen. xiii. 15), and that in him all nations (Gentiles as well as Jews) should be blessed, the honour, glory and faithfulness of God are bound up in that transaction, and God is pleased everywhere in the Old Testament to solemnly affirm that “He is the God of Abraham, the God of Isaac, and the God of Jacob” (Ex. iii. 6, 15, and elsewhere). This is the Old Testament style, and thereby God declares Himself to be a covenant God of grace and truth, the reality of which, though set forth in type and shadowy representation, embodies in it all blessings for all time and eternity to all “the seed”; “for if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise” (Gal. iii. 29); “so then, they which be of faith are blessed with faithful Abraham” (v. 9), and “the same are the children of Abraham” (v. 7).

Abraham was doubly “called”; originally he was an idolatrous worshipper in Ur of the Chaldees, and God “called him by His grace,” and called him to leave that city, “and he went out, not knowing whither he went” (Heb. xi. 8). The actings of faith in his life magnify the grace and power of God in him. We read in the Word of “great faith” (Luke vii. 9; centurion; Matt. xv. 28, “O woman, great is thy faith”), and also of “little faith”: “O thou (Peter) of little faith, wherefore didst thou doubt?” (Matt. xiv. 31); but of Abraham it is written, “He was **strong** in faith, giving glory to God” (Rom. iv. 20). How was this manifested? When he was seventy-five years old God promised him a son; twenty-five years passed by, and both Abraham and Sarah were now old and “dead” in regard to any natural grounds of hope. But here is the strength and excellence of a God-given faith; Abraham was not “staggered,” but “being fully persuaded that what God had promised He was able to perform” (Rom. iv. 21). And so it came to pass, as the Lord had said. What an encouragement to drooping faith! Has God said? Then He will certainly perform. Great mercies have often long delays.

“Though cisterns be broken, and creatures all fail,  
The word He has spoken shall surely prevail.”

When Isaac was grown up, God “tempted” (tried) Abraham. He was instructed to take his “only son Isaac,” and offer him up as a sacrifice upon Mount Moriah. Abraham obeyed. This was again a marvellous instance of faith and obedience, for Abraham was “fully persuaded” that God could restore Isaac again to life. In effect, though not in fact, Isaac was offered up; the knife was raised to plunge it into the victim, when the “Angel of the Lord” intervened and interrupted the solemnity, and said, “Now I know that thou fearest God;” “in blessing I will bless thee, . . . because thou hast obeyed My voice” (Gen. xxii. 1—19). Who does not see here, typically set forth, the great sacrifice for sin—Jesus Christ the Righteous? Isaac was obedient (if necessary) even unto death; not a word of complaint, or disobedient murmur escaped his lips; “Father, . . . not My will, but Thine be done;” this was true both of type and Antitype. And may we not reasonably suppose that here, on the mount, Abraham was instructed and

enlightened in a very special way concerning Him, the great Sacrifice, in whom all the sacrifices of the old dispensation were fully realised? Christ gave special honour to Abraham when He said, "Your father Abraham rejoiced to see My day; and he saw it, and was glad" (John viii. 56). And still it is true, even in our day. "In the mount of the Lord it shall be seen" (Gen. xxii. 14).

"How oft midst the anxious pre-visions of man,  
Flashes in with a silence God's unforeseen plan."

Abraham was highly honoured of God: He was the distinguished progenitor of the Jewish race. He is also called, not by way of compliment, but in actual truth, the Friend of God (Jas. ii. 23) and "Abraham, My friend" (Isa. xli. 8); and in reading through his life, the careful reader cannot but be impressed with this outstanding truth, that wherever he sojourned, "he built an altar unto the Lord," thereby declaring whose he was, and whom he served and worshipped, and that God was indeed his Friend, his Redeemer, his Righteousness, his Portion and Inheritance for evermore. Truly we may draw this weighty inference from the life of this eminent saint, that "Faith laughs at impossibilities" (as did Sarah at the tent door), "and says IT shall be done."

## OUR CHILDREN'S PAGE.

FIND the chapter and verses of the following (see our article on "Bible Enigmas" in last month's Magazine):

"He that handleth a matter wisely shall find good: and whose trusteth in the Lord, happy is he."—Prov.

"Lord, help me."—Matt.

"Neither know we what to do: but our eyes are up unto Thee."—2 Chron.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—James

"All liars shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev.

"Hold Thou me up, and I shall be safe."—Psalm

DEAR YOUNG PEOPLE,

You cannot pass through life without having to confront **many difficulties**, but it will make a great deal of difference to the difficulties as to **how they are handled**. God help us to help you in some of them. Now, whatever ways and means may be ultimately used, it is, first of all, a great mercy to be enabled to handle difficulties of all kinds upon your knees in prayer. There are no difficulties with God, who hears and answers prayer.

One of you may say, "**I find it very difficult to understand the Scriptures**, and very often I am told that this part and that part of them cannot be relied upon." Dear young friend, no one has ever found it easy to understand the Scriptures until they have read them under the guidance of the Holy Spirit. The Lord teach you to bring this difficulty to the throne of grace, praying with the Psalmist: "Open Thou mine eyes, that I may behold won-

drous things out of Thy law" (Ps. cxix. 18). The Scriptures are not the words of man, but the Word of the living God, whose "thoughts are not your thoughts, neither are your ways My ways, saith the Lord" (Isa. lv. 9). May none of us, therefore, ever cherish the idea that because we cannot understand the Scriptures they are not reliable, but:

"If aught there dark appear,  
(May we) Bewail our want of sight.  
No imperfection can be there,  
For all God's words are right."

How wonderfully the Lord Jesus explained the difficulty that was troubling the two disciples that were walking to Emmaus. "We trusted," they said, "that it had been He which should have redeemed Israel: and beside all this, to-day is the third day since these things were done" (Luke xxiv. 21). All the circumstances seemed to indicate that Scripture was not fulfilled, and that consequently the hope of these disciples was lost. How was the problem solved? They did not solve it, God solved it for them. Soon they were speaking to that Blessed One, who, "beginning at Moses and all the prophets, . . . expounded unto them in all the Scriptures the things concerning Himself" (ver. 27). And presently "their eyes were opened, and they knew Him" (ver. 31). May this "same Jesus" give us each grace to say when we take up our Bibles:

"The Word of God is in my hand,  
But more than this I need:  
Give me a heart to understand,  
As well as eyes to read."

Then, some of our young people may be often saying: "**We find it very difficult to live soberly and honestly.**" "A business lie is quite lawful," says one. "You are laughed at if you are too particular, and object to such things." Laughed at by whom? we would ask. God says, "Fools make a mock at sin" (Prov. xiv. 9). And He also tells us that: "The lip of truth shall be established for ever; but a lying tongue is but for a moment" (Prov. xii. 19). Better be laughed at by fools than condemned by God. Ask the God of truth, as you are enabled, to make and keep you truthful, and you will surely find in the end that in the way of truth **many real difficulties are avoided**, though it will often mean persecution to remain on the side of truth.

Not long since we lost a friend who had for many years held a good position in a lawyer's office. His death was keenly felt at the chapel where he had for a long period honourably fulfilled the office of deacon, and evidently by the heads and fellow-clerks of the firm with whom he had spent so much of his life. Since he entered into rest, his aged, widowed mother, who has our deepest sympathy in the loss of her devoted son, gave us a letter to peruse, which was written to her after the son's death by one of the partners of the firm who knew him so intimately. We asked permission to copy out one clause from this letter, which you shall now read. May it encourage you, dear young friends, difficult though it may be, to walk in the paths of uprightness and sobriety, and God grant you wisdom to look to Him for strength.

Here are the telling words from the letter: "I need not say that it (his death) came as a great shock, for I had been associated with him for more than twenty years, and a more upright and industrious man I never knew. He was, I knew, a truly religious man, and carried his religion with him into his daily life."

Now we must ask you to be patient and wait until next month, when, if spared, we will seek to deal with a few more difficulties which young people have to face as they start out into the battle of life. God Almighty bless and take care of you all.

Your sincere Friend,

THE EDITOR.

## POOR JIM.

THE late Mr. Warburton, when out on a preaching tour, called on a week evening to preach in the country. After the service was over he adjourned to his lodgings, but had not been long seated before in came a labouring man without any hat, his hair on end, and an expression of deep horror on his countenance. He fell down on the floor before Mr. Warburton, and, clasping him by the knees, exclaimed, "Oh, I'm lost! I'm lost! I'm a dying man, going into eternity without any hope! Oh, can you do me any good? I've ruined my soul, and am lost and undone for ever." He hardly had time to give expression to his feelings before in came a tall, country-looking woman, and approaching Mr. Warburton, said: "Oh, bless God, Jim! This is what I have prayed for for many years. Thousands of prayers have I put up that you might be brought to this. Oh, bless God, Jim! He's done it!" This was poor Jim's wife, a truly godly woman, who believed he was one of the Lord's, and could not cease praying for him, though he had often knocked her about, was a drunken, profligate character, and persecuted her much concerning her religion. Mr. Warburton wished the poor fellow to get up, but he said, "No! if I do I shall be swallowed up." But after a time he persuaded him to get up and sit upon a chair, and tried to encourage him by speaking to him of the love and mercy of God to poor feelingly-lost sinners through Jesus Christ, who "came to seek and to save that which was lost." Some of those present questioned as to the man's sanity, but Mr. Warburton assured them he would be better by-and-by. Mr. Warburton left the next morning.

Twelve months after, he was going the same route again, and sent to say he should be glad to preach to the people on his way, if they thought well; and he wanted also to hear how poor Jim was getting on. When he arrived there he found Jim was, and had been, in, more or less, the same state as when he left him, for the whole of the twelve months, feeling deeply his sinnership, but realising no mercy to his soul. But the time had come to make him free, and the word went forth, "Loose him, and let him go." Mr. Warburton's discourse at that time was made the means of liberating his soul, and he rejoiced in the full and complete pardon of all his sins. He accompanied Mr. Warburton to his lodgings, and begged of him to sit up all night to speak to him of the goodness, mercy and love of God. He said, "You will be leaving

in the morning, and it is wasting time to go to bed. What! can't you sit up one night with me?"

Twelve months more rolled away, and the same visit was to be repeated, as he felt very anxious to hear again how poor Jim was. When he arrived, he was surprised to hear he was in heaven. "What! is he dead?" said Mr. Warburton. "Yes; he died three weeks since, and his last words were, 'Tell that dear man, John Warburton, when he comes, that I'm gone home first, but it won't be long, and we shall meet again in glory,' and, falling back upon his bed, expired."

Is not this "a brand plucked out of the fire"? to the praise and glory of God's sovereign and discriminating grace.—"The Sower."

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## A GOOD PRAYER MEETING.

PRIVATE individuals who would never have been heard of by us, but for their Christian zeal, have effected that which entitles them to honourable notice. A revival was brought about by one who well deserves the title of an "honourable woman." Religion was at so low an ebb that it was determined to give up the prayer-meetings. The evening which was wont to be set aside for prayer arrived. It was dark and tempestuous. All adhered to their eventful resolution, except an old woman, who lived at some distance from the house of prayer. She could not give up the privileged hour, but threw her cloak about her, took her lantern, and made her way to God's deserted altar. There she spent her hour alone, yet never less alone. On her way home she called on a sister in the Lord, who, in astonishment, exclaimed, "Mother, where have you been in such a stormy night as this?" "I have been at the prayer-meeting," replied the mother in Israel. "Why, I understood the meeting was given up." "No, nor shall it be," rejoined the good old woman. "But who could be there?" continued her friend. "Well, I read, and prayed, and meditated, and there was present God the Father, God the Son, and God the Holy Ghost; and we have had such a delightful meeting! It will be held again next week, and I hope the place will be then full." It was so. Her prayer was accepted. The heavenly assurance was registered. "From this time will I bless thee." "That which this woman hath done shall be spoken for a memorial of her."—"The Sower."

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"Let my sentence come forth from Thy presence."—Ps. xvii. 2.

"Men may misjudge thy aim,  
Think they have cause to blame,  
Say thou art wrong;  
Hold on thy quiet way;  
Christ is the Judge—not they;  
Fear not! Be strong."

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"If Christ is precious to you, you have saving faith; for He is precious to those who believe."—ROMAINE.

## FORGIVENESS.

### A SCHOOL SERMON IN ONE WORD.

IN visiting our day schools, from time to time, I usually make it a point of inquiring the cause, if I see one or other of the children placed aside, as a mark of disgrace; and then, upon an expression of regret and promise of amendment upon their part, ask that the offender may be forgiven and be allowed to return to the class.

But I don't know when my heart was so touched as it was this forenoon. There stood a boy in front of one of the junior classes, under punishment. As usual, I inquired the cause. It was some trifling matter—I forget what—but I asked the poor boy if he were sorry, and would promise not to repeat the offence if I requested his teacher to forgive him? He did promise; and as I beckoned to the teacher to come forward, the child—for he was but a child—burst into tears as he was led back to his seat. The incident, trifling as it was, was too much for me. As I immediately withdrew from the school, with my heart and eyes filled to overflowing, I thought, "If forgiveness affords such pleasure to a poor sinner like me, what must be the delight of Jesus to pronounce full, free, and everlasting forgiveness to poor vile, guilty, ill and hell-deserving rebels?"

Reader, our God "delighteth in mercy."

Reader, I know not how it is with you, but there is one well known to the writer that cannot pass a day, nor scarcely an hour, without the feeling necessity of crying, more or less, "Pardon mine iniquity, for it is great;" "Enter not into judgment with Thy servant, O Lord; for in Thy sight shall no man living be justified."

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"Then shall I know."—1 Cor. xiii. 12.

"Not till the loom is silent, and the shuttles cease to fly,  
Will God unroll the canvas, and explain the reason why  
The dark threads are as needful in the Weaver's skilful hand,  
As the threads of gold and silver in the pattern He has planned."

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"The marrow of heaven is Jesus; and as we shall never be surfeited with bliss, so we shall never have too much of Jesus. Christ is a Flower, but He fadeth not; He is a river, but He is never dry; He is a Sun, but He knoweth no eclipse; He is All in all, and more than all."—S.

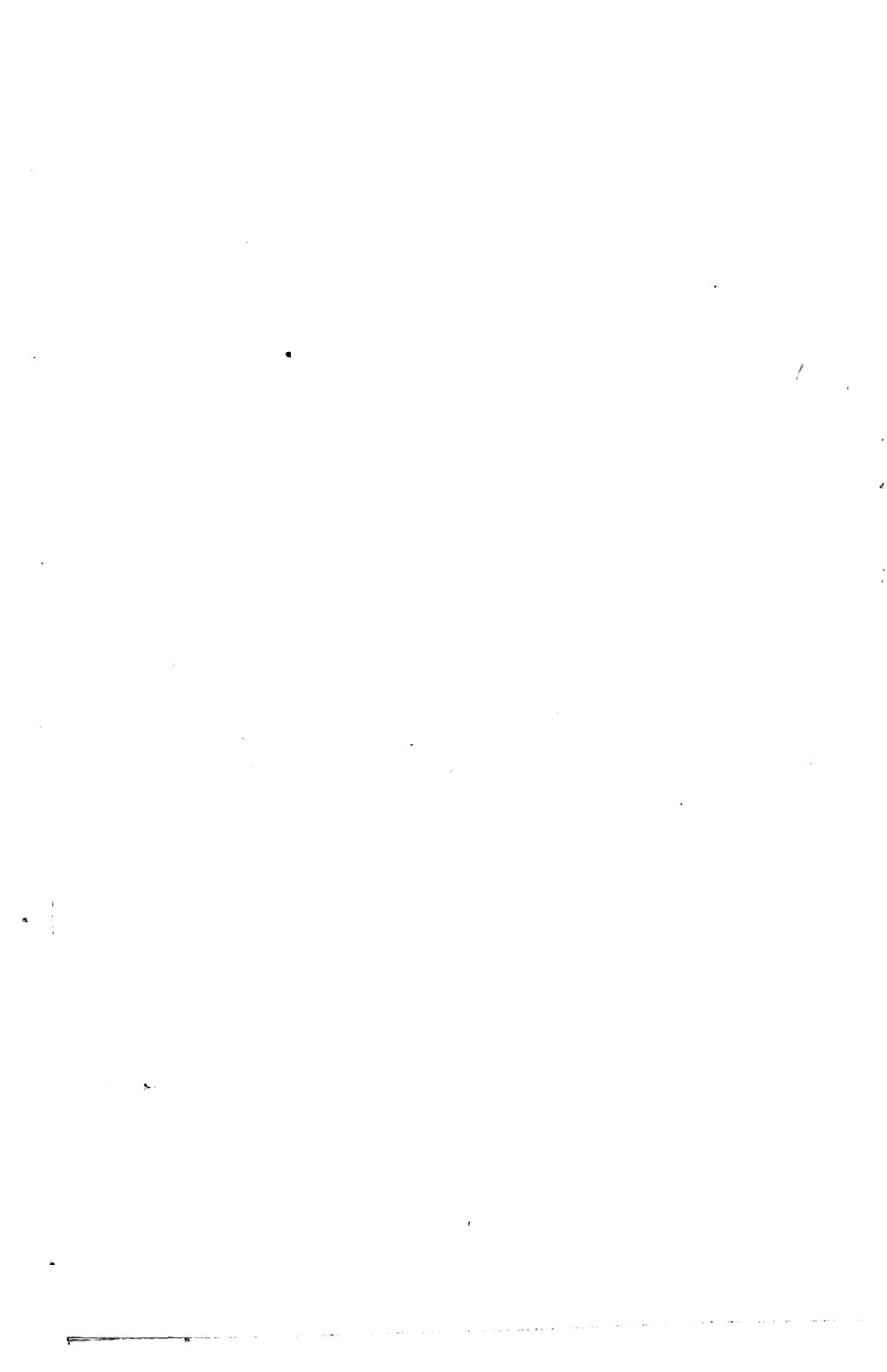
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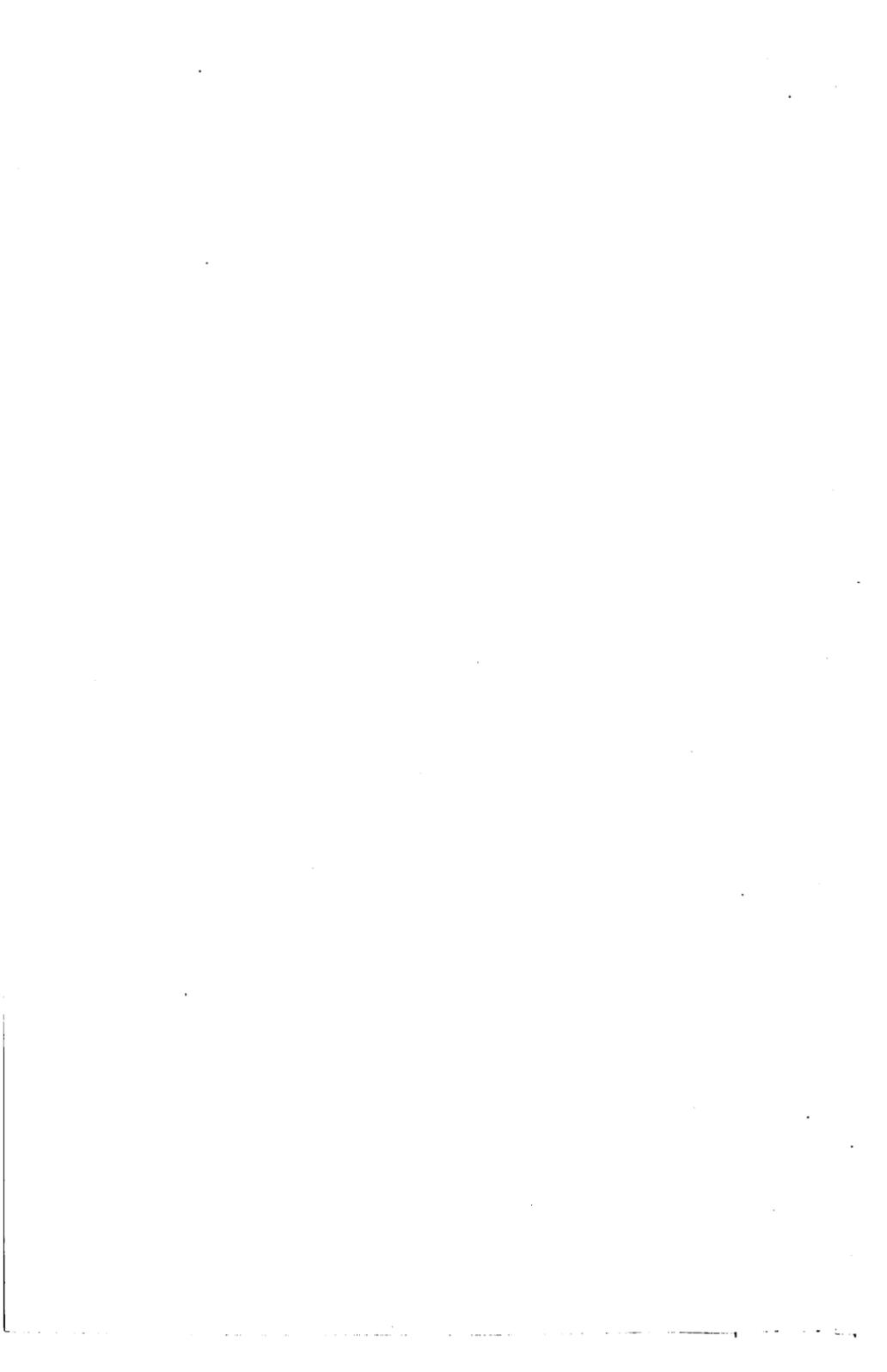
"But one thing is needful."—Luke x. 42.

"Take Him away, and all is night,  
A midnight gloom without a ray;  
'Tis worse than fancy can indite,  
'Tis night without a hope of day!"

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"If you were to perceive a trouble coming towards you, yea, were you to think it the most formidable you could possibly suffer, and did Christ meet you in it, you would wish to have it over again."—ROMAINE.





# Waymarks.

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“ Search the Scriptures.”—John v. 39.

Psa. cxi. 2. Psa. civ. 24. Mark vi. 31. Prov. iii. 5, 6.  
Psa. cxxxix. 14. James iv. 14. Matt. vi. 33. Psa. xc. 12.

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## THE EDITOR'S LETTER.

DEAR READERS,

Many of our friends at Rowley Regis, and no doubt elsewhere too, have been seeking rest and change away from their homes, since we last addressed them. We sincerely hope that this temporary break from “the daily round and common task,” though of necessity short in some cases, may have proved physically beneficial. Truly we are “fearfully and wonderfully made,” and often find that our mental and physical powers are very prone to weariness and fatigue, in the constant demand that is made upon them while we follow our lawful callings. Then again, we live in such strenuous days, when there seems scarcely time or ability to do all we desire in order to cope with the steady, and often complicated stream of business that continually presents itself for our attention. So it behoves us, at times, to rest. We leave outside our consideration of **all proper rest**, those sinful amusements that some deem essential to profitable respite from their work, to admire the goodness of God in providing such exquisite beauty-spots in this land of ours, and for putting them within reach, so that when need and favourable opportunity arises, we may resort to them for quiet relaxation. Our bodies require proper care, and it behoves us to use all lawful means, as we may be able, conducive to their recuperation, when necessary. Do not however, in minding these points, mistake the **use of means for the abuse, and do not allow the means of grace to be forgotten.** “Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you” (Matt. vi. 33). Let us ask ourselves, when choosing a seaside, or country place for rest and change:—“Is there a **place of truth** where we may attend?” Some of us, in days gone by, have overlooked this important point to our cost, and when the Lord's Day has come, we have certainly found ourselves surrounded by the most magnificent scenery, **but quite unable to find one true House of Prayer!** This condition of things sadly mars the Sabbath hours to a living child of God. Now dear readers, in bringing this letter to a close, we assemble its thoughts, and desire to remind you all of a solemn truth they point to. It is this: “For what is your life? It is even a vapour, that

appeareth for a little time, and then vanisheth away" (James iv. 14). Our life is to be properly looked after, during the "little time" that it exists, but what when it vanisheth away?

Have we been compelled, under a deep sense of spiritual need, to seek rest for our souls? Have we, by faith, entered into this gospel rest which Jesus gives, according to His gracious promise, to those who come to Him being weary and heavy laden? Then, as a precious consequence, have we attained to a well-grounded hope beyond the tomb, of entering eternal rest?

**Bodily rest is essential to good health, yet only so-far, so-good. Spiritual rest is essential to salvation, and therefore is of paramount importance.**

Dear readers, may the "little time" God gives be honourably employed by us in proper proportions of labour and rest, but may divine grace be given, to enable us to look by faith beyond the "little time" into a vast eternity, and say, with holy confidence: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. v. 1).

So may it be with you, and Yours to serve,

THE EDITOR.

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## HEARING THE WORD.

BY PASTOR F. H. WRIGHT (Rochdale)

*Continued from page 84.*

IN continuing this short description of various hearers of the Word, one cannot help being impressed by the apparent conviction that the preacher is filling his position with a view of satisfying the hearer. How varied are the tastes and demands of the hearers, only those acquainted with the ministerial office know; but it would be a sad condition if the minister should so far forget his holy calling as to be concerned only about a favourable reception at the hands of his congregation. Temptations of ministers are many, and happy is he who is enabled to fearlessly set forth the Word of God. He is not to strive about words to no profit (2 Tim. ii. 14), but to declare all the counsel of God (Acts xx. 27). The preacher should be as concerned about his spirit as that of his hearers, and not hide a spirit of bitterness behind what he may regard faithful preaching. Plain speaking has sometimes been nothing less than a deliberate attempt to wound members of the congregation, who for the time are neither able to defend themselves or rebut the argument of the minister. "Speaking the truth in love" is good counsel, and the Apostle was standing on solid ground when he could declare that he was not guilty of insincerity, "not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God" (2 Cor. iv. 2). This does not mean that every hearer will be ready to commend, but there will be still those who can be described as

### THE OFFENDED HEARERS.

The Pharisees had their standard, and every act and word of the Lord Jesus Christ was submitted to it; small wonder that they

opposed Him who so completely stripped them of their coverings and concealments. They ventured to question Him upon certain acts of the disciples, which they regarded as transgressions of the law. He simply silenced them, and described them as hypocrites, and proceeded to make clear the difference between the real and unreal. "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man." The disciples hasten to inform their Master that the Pharisees are offended, but He answered, "Every plant which My heavenly Father hath not planted shall be rooted up." A perusal of the verses in the 15th chapter of Matthew will shew the Lord's method with the offended Pharisees. A solemn position to be in, to be more concerned about externals than internals; to agitate about ceremonial, and be silent about godliness; or to strive about form and ignore the spirit. The word may strike hard at some loved habit, some acquired form; we may even be guilty of regarding interpretations of men with more favour than the Word of God itself. Beware of being offended with a faithful ministry. Hypocrisy still abounds, and the heart of man still emits those terrible things enumerated by the Lord Jesus Christ. If offended, beware of becoming the tool of the adversary; the Word in its woundings has often resulted in health and robustness never to be produced by soft condoning speeches.

#### THE DISAPPOINTED HEARER.

Expectation is not always good. We have used the language of one who said, "I was glad when they said unto me, Let us go up into the house of the Lord;" and also, "When Thou saidst, Seek ye My face, my heart said, Thy face, Lord, will I seek;" but there have been times when conscience has scared us, and fleshly religion has buoyed us up with expectation of a blessing. There are many who have felt ashamed to pray, feeling that it must be postponed or suspended until a better frame of mind arrives; others have felt, though perhaps not expressed, the persuasion that regularity in attendance, attempts at being good, and a little feeling in religion warrants them in assuming that there will be something good for them. We have been disappointed, but have learned perhaps also that,

" 'Tis not for good deeds, good tempers, nor frames;  
From grace it proceeds, and all is the Lamb's.  
No goodness, no fitness, expects He from us,  
This I can well witness, for none could be worse."

It is sad to see any expecting something at the hand of God in return for something they are or have done, and yet we have an illustration in the Scriptures: Luke xviii. 23—27 gives particulars of an interview between the Lord Jesus Christ and a certain ruler. "What shall I do to inherit eternal life?" Obviously he felt it would be difficult to point out anything more to be done than had been done. Note, his complacency and self-satisfaction is evident in his words: "All these have I kept from my youth up." Who, with any experience of the human heart, has failed to observe the expectation of the "good" people. In the great day of the Lord they anticipate a remarkable prominence given to their

good deeds, their valuation is to be accepted, and in some strange manner mercy will cover any slight defect which might be discovered in them. Oh, for the power of God resting on the Word, resulting in the language of one who sang:

“ Stripped of all their fancied meetness,  
To approach the dread I AM;  
They are led to see all fitness  
Cent’ring in the worthy Lamb.  
And adoring,  
Sing His Godhead, blood and Name.”

“ Yet lackest thou one thing,” is the summing up of the greatest of all teachers. Sad is the sequel: “ And when he heard this, he was very sorrowful; for he was very rich.” “ The expectation of the poor shall not perish ” (Ps. ix. 18). Space does not allow a detailed description of the various disappointments that hearers experience, but it is well to remember that they shall not be ashamed that wait for Him.

*(To be continued, G.w.)*

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## COMING TO CHRIST.

“ All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out.”—JOHN vi. 37.

COMERS are often afraid that Christ will not receive them. I come now to the second observation propounded to be spoken to, to wit, that they that are coming to Jesus Christ, are oft-times heartily afraid that Jesus Christ will not receive them. I told you that this observation is implied in the text, and I gather it: 1. **From the largeness and openness of the promise:** “ I will in no wise cast out.” For had there not been a proneness in us to “ fear casting out,” Christ needed not to have, as it were, waylaid our fear, as He doth by this great and strange expression, “ In no wise; ” “ And him that cometh to Me I will in no wise cast out.” There needed not, as I may say, such a promise to be invented by the wisdom of heaven, and worded at such a rate, as it were on purpose to dash in pieces at one blow all the objections of coming sinners, if they were not prone to admit of such objections, to the discouraging of their own souls. For this word, “ in no wise,” cutteth the throat of all objections; and it was dropped by the Lord Jesus for that very end; and to help the faith that is mixed with unbelief. And it is, as it were, the sum of all promises; neither can any objection be made upon the unworthiness that thou findest in thee, that this promise will not assail.

But I am a great sinner, sayest thou.

“ I will in no wise cast out,” says Christ.

But I am an old sinner, sayest thou.

“ I will in no wise cast out,” says Christ.

But I am a hard-hearted sinner, sayest thou.

“ I will in no wise cast out,” says Christ.

But I am a backsliding sinner, sayest thou.

“ I will in no wise cast out,” says Christ.

But I have served Satan all my days, sayest thou.

"I will in no wise cast out," says Christ.

But I have sinned against light, sayest thou.

"I will in no wise cast out," says Christ.

But I have sinned against mercy, sayest thou.

"I will in no wise cast out," says Christ.

But I have no good thing to bring with me, sayest thou.

"I will in no wise cast out," says Christ.

Thus I might go on to the end of things, and show you, that still this promise was provided to answer all objections, and doth answer them. But I say, what need it be, if they that are coming to Jesus Christ are not sometimes, yea, oftentimes, heartily afraid, "that Jesus Christ will cast them out?"

2. I will give you now two instances that seem to imply the truth of this observation. In the ninth of Matthew, at the 2nd verse, you read of a man that was sick of the palsy; and he was coming to Jesus Christ, being borne upon a bed by his friends; he also was coming himself, and that upon another account than any of his friends were aware of; even for the pardon of sins, and the salvation of his soul. Now, so soon as ever he was come into the presence of Christ, Christ bids him "be of good cheer." It seems then, his heart was fainting; but what was the cause of his fainting? Not his bodily infirmity, for the cure of which his friends did bring him to Christ; but the guilt and burden of his sins, for the pardon of which himself did come to Him; therefore He proceeds, "Be of good cheer, thy sins be forgiven thee." I say, Christ saw him sinking in his mind, about how it would go with his most noble part; and therefore, first, He applies Himself to him upon that account. For though his friends had faith enough as to the cure of his body, yet he himself had little enough as to the cure of his soul: therefore Christ takes him up as a man falling down, saying, "Son, be of good cheer, thy sins be forgiven thee." That about the Prodigal seems pertinent also to this matter: "When he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father." Heartily spoken; but how did he perform his promise? I think not so well as he promised to do; and my ground for my thoughts is, because his father, so soon as he was come to him, fell upon his neck and kissed him; implying, methinks, as if the prodigal by this time was dejected in his mind; and therefore his father gives him the most sudden and familiar token of reconciliation. And kisses were of old time often used to remove doubts and fears. Thus Laban and Esau kiss Jacob. Thus Joseph kissed his brethren; and thus also David kissed Absalom, Gen. xxxi. 55; xxxiii. 1-4; xlviii. 9, 10; 2 Sam. xiv. 33. It is true, as I said, at first setting out, he spake heartily; but might not he, yea, in all probability he had, between the first step he took, and the last, by which he accomplished that journey, many a thought, both this way and that; as whether his father would receive him or no? As thus: I said, "I would go to my Father." But how, if when I come at him he should ask me, where I have all this while been? What must I say then? Also, if he ask me, what is become of the

portion of goods that he gave me? What shall I say then? If he also shall ask me, what hath been my preferment in all the time of my absence from him? What shall I say then? Yea, and if he ask me, why I came home no sooner? What shall I say then?" Thus, I say, might he reason with himself; and being conscious to himself, that he could give but a bad answer to any of these interrogatories, no marvel if he stood in need first of all of a kiss from his father's lips. For had he answered the first in truth, he must say, I have been a haunter of taverns and ale-houses; and as for my portion, I spent it in riotous living; my companions were whores and drabs; as for my preferment, the highest was, that I became a hog-herd; and as for my not coming home till now, could I have made shift to have stayed abroad any longer, I had not lain at thy feet for mercy now. I say, these things considered, and considering, again, how prone poor man is to give way, when truly awakened, to despondings and heart misgivings, no marvel if he did sink in his mind, between the time of his first setting out, and that of his coming to his Father.

Bunyan's: "Come and welcome to Jesus Christ."

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## TO THE AFFLICTED.

"She that tarried at home divided the spoil."—PSALM lxxviii. 12.

IN thy chamber, suffering, lonely,  
 Art thou sometimes sad?  
 None to cheer—with Jesus only  
 Who can make thee glad?  
 For there's wealth reserved for **thee**,  
 Poor although thou feel'st to be.  
 Dost thou seem on earth to wander,  
 Outcast and unknown?  
 Nay, a moment, tried one, ponder,  
 Thou art not alone:  
 Jesus ever near **must** be,  
 With sweet thoughts of love for **thee**.  
 Art thou asking—often vainly—  
 To be really fed  
 By the hand of mercy—plainly—  
 With the "children's bread"?  
 Jesus sees thy need, and **He**  
 Will Himself thy manna be.  
 Deemest thou thy **sins** too many  
 For Him to forgive?  
 Hast thou ever known of **any**  
 He would not receive?  
 No! nor will He cast out **thee**,  
 Howsoever vile thou be.  
 Is frail **human** love more tender  
 Than Emmanuel's is?  
 Will they to "their children" render  
 More than He to His?  
 Never! **much more** will He be  
 All that's gracious unto **thee**.

Has He made thee long for union  
 With Himself indeed,  
 Simply to **refuse** communion  
 In thy direst need ?  
 Will He hope's **Derider** be ?  
 Merciful, **except to thee** ?  
 Nay, He only keeps thee waiting,  
 Faith and love to prove ;  
 Changeless He, and unabating  
 His heart's yearning love ;  
 Ne'er can He forgetful be  
 Of the price He paid for thee.  
 Had He not in mercy **called** thee,  
 Thou hadst never **come** ;  
 Altho' sin has thus enthralled thee,  
 Hear the total sum—  
**All is paid**—thy Surety, He  
 Hands the full **receipt to thee.**—*Selected.*

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## GOD'S WITNESSES (JACOB).

BY PASTOR J. T. SHARPLES (of Evington, near Leicester).

HOW wonderfully true are Paul's words in Rom. xv. 4: "**Whatsoever things** were written aforetime, were written for **our** learning, that we through patience and comfort of the Scripture might have hope." Now the life of Jacob and all its associations, take up about half the book of Genesis, and we may therefore reasonably conclude that the Holy Spirit has attached special importance to the life and history of this patriarch. What does the careful and enlightened reader then find in pondering over this portion of God's Word ? We see that Jacob was a sinner and a saint, too, and both in a most real and scriptural sense. Sin and forgiveness, trials and prayers with deliverances and rejoicings, promises given and wonderfully performed, his confessions of unworthiness and helplessness, are all interwoven by the hand of God, so that they form an illustrious example of experimental truth. Moreover, God's providential and gracious goodness, His covenant faithfulness, His protecting care and saving power, so abounded in all Jacob's varied experiences, as that the Psalmist's words are most appropriately applicable to him: "He brought me forth also into a large place; He delivered me because He delighted in me" (Ps. xviii. 19). How many tempted, tried and weary pilgrims have found refreshment, comfort and renewed hope and strength in considering, with Divine help, what God has wrought for His servant Jacob. And they also are enabled to confess, as before God, at times, "Thy people shall be my people, and thy God my God" (Ruth i. 16).

When Jacob was obliged to leave his home at Beersheba, his first halting place for the night, as he journeyed towards Haran, he called Bethel (House of God), for there the Lord appeared to him in a dream, and assured him that He would be with him and bring him again into that land, and never leave him; and how the

Lord fulfilled His own inviolable promise the inspired narrative clearly shows. But what trials, sorrows and perplexing cares and disappointments he was called to pass through. His uncle Laban dealt craftily with him in regard to his wives; harshly treated him in regard to his wages (changed ten times), his herds and flocks, for he required Jacob to make good all losses; and then, at God's command, at the end of twenty years, Jacob set forth, secretly, to return to the land of his nativity with his wives, children, flocks and herds. But now his troubles increased; Laban was pursuing behind, and Esau was advancing towards him before with four hundred men, to smite at last poor Jacob with malicious design. All things seemed to breathe destruction and death, but there was one Friend watching—the God of Bethel. First, then, God delivered him from the fury of Laban: "Take heed that thou speak not to Jacob either good or bad" (Gen. xxxi. 24). Thus his first enemy was fettered, and "Jacob went on his way"; and Esau was drawing near, and Jacob was greatly distressed, and his soul full of fear and trembling. What an agonised appeal goes up to God from the heart of Jacob (see Gen. xxxii. 6—12); it is as though he resolved, I will venture all here, and if I perish, I perish. How true it is, "Man's extremity is God's opportunity." "When I am weak, then am I strong"—but only in God's strength (2 Cor. xii. 10); and, "When I am nothing," then "Christ is all." Now we meet with one of the most wonderful mercies recorded in the Book: "Jacob was left alone, and there wrestled a man with him until the breaking of the day" (Gen. xxxii. 24—31). Who was this? None other than the Angel of the Covenant, the eternal Son of God, whose goings forth have been from the days of eternity (Mic. v. 2). And Jacob said, "I will not let Thee go, except Thou bless me;" and, "He blessed him there." "Thy name shall no more be called Jacob, but Israel"—a Prince of God; wrestling Jacob became prevailing Israel. If these lines should be read by one who is "wrestling," and maybe weeping "in the night," Jacob's case was penned as a witness, that "there is nothing too hard for the Lord." His blessing is victory, and heavenly balm, and a song of praise.

"Ill that God blesses turns to good,  
 While unblessed good is ill,  
 And all is right that seems most wrong,  
 If it be His sweet will."

"Weeping may endure for a night; but joy cometh in the morning" (Ps. xxx. 5). It was so with Jacob. "The sun rose upon him." What remarkable language!—"upon him." If one should say, "The sun rose upon me," another might, with justice, jeeringly retort, "Why, doesn't he rise upon everybody?" But in Jacob's case, the dark clouds of gloom and heaviness were speedily dispersed; inwardly by the beams of the Sun of Righteousness, and outwardly it seems as though the sun rose specially to greet Jacob. O what a radiant morn it was! What joy and peace filled his soul! But Esau was still marching forward; what mattered that now? "I have seen God face to face, and my life is preserved." Now for the sequel. When the brothers met, "Esau ran to meet him, and embraced him, and fell on his neck and

kissed him; and they wept" (Gen. xxxiii. 4). "What hath God wrought!" And as they thus embraced and kissed and wept, what a change was produced in Esau; his ferocity and hatred simply died down; and Esau wept and Jacob wept; the former by his tears, expressing his brotherly and natural affection, but Jacob's tears expressed much more. How can we analyse his? Certainly they were tears of joy and rejoicing in his God; and would not his mind flit from scene to scene, of his troubled past from Bethel to Jabbok, but especially would memory and faith linger on that last event at Jabbok, and God's present wonder-workings with Esau. Thus God verified His word, and so He will continue to do even unto the end.

"After so much mercy past,  
Canst Thou let me sink at last?"—"No, never!"

*(To be continued, G.w.)* P123

## OUR CHILDREN'S PAGE.

FIND the chapters and verses of the following (see our article on "Bible Enigmas" in our July number):

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."—Matt.

"Lord, teach us to pray."—Luke

"Men ought always to pray, and not to faint."—Luke.

"The effectual fervent prayer of a righteous man availeth much."—James.

"All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out."—John.

"Blessed is the man whom Thou choosest, and causest to approach unto Thee."—Psa.

DEAR YOUNG PEOPLE,

You will be looking for the fulfilment of our promise made last month to deal with some further **difficulties** which have to be faced in passing along through life. There is often **difficulty experienced in obtaining a suitable situation**. So many more applicants are after the vacancies that occur in business-houses than there are vacancies open, that young people are frequently discouraged as they look at the "waiting-lists," and more so when they make application with no success. What is to be done? "Is there anything too hard for the Lord?" (Gen. xviii. 14). No, He is able to incline the hearts of employers towards those whom He enables to pray. Think not that He turns a deaf ear when young people pray to Him about their difficulties in obtaining employment. You may be kept waiting awhile, but you cannot wait in vain if you are enabled to wait on the Lord who says: "In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. iii. 6).

What a long time the poor man waited for a cure, at the pool of Bethesda! Yet, although others stepped down before him, and found healing, presently Jesus passed, "saw him lie," and

graciously attended to his case after he had suffered for thirty-eight long years! (John v. 5, 6.) So try and ask the Lord to make ways for you, and see if this difficulty of finding a situation is not solved in answer to your prayers. Ask Him to move the hearts of employers to consider your names, as He sees them on the "waiting-lists." And do not forget that, if at any time we can be of some assistance in speaking for any of our young people, or by going with them to interview employers, we shall be only too pleased.

Very possibly some of you not infrequently get difficult letters to write or answer. Do you remember reading about good king Hezekiah being faced with this difficulty? He had a difficult letter to answer, but he was enabled to manage it in the best possible way. He did not just scan the letter hurriedly, this is always an unwise course to take before answering a letter. Neither did he ignore it, or send a hasty answer. What happened? After he received it, first of all he "read it," then he "went up into the house of the Lord, and spread it before the Lord" (Isa. xxxvii. 14). The result was that the Lord answered that letter for him in a very solemn, but effectual way. (See Isa. xxxvii. 21—38). God can answer a difficult letter for you, or help you to write one, by giving you suitable words to put down on paper—in answer to prayer. May you ask Him when confronted with these difficulties. We would add this advice:—Always remember that letters you find difficult to write, can be passed round and handled, wrongly construed, and kept; so when writing them, let your words be few, wise, well-weighed, and to the point. Furthermore, it is advisable to keep a copy of any important letter you may write, in case it is required for future reference. Now dear young friends, above and beyond all, may the God of all grace teach you to ask your way to Zion with your faces thitherward. May this appear to you an **all-important and difficult question**—"Am I His, or am I not"? You will then be compelled to ask the Lord Jesus to answer it—and He surely will do so to your complete satisfaction.

There are one or two more **difficulties** that we shall hope to speak about next month, but in the meantime we suggest, if any of you have any **particular difficulties** concerning which we may be able to give any assistance in one of our future letters—that you just write to us and mention them. It is always a pleasure to be able to help each other at any time, is it not?

We wish you well, and remain,

Your sincere Friend,

THE EDITOR.

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## THE HIGHLAND KITCHEN-MAID.

THERE is scarcely a single district now-a-days, Highland, Lowland, populous, desert, bare or beautiful, through which we cannot find a cheap and speedy means of transit. We have our omnibuses, passage-boats for canals; steamers for our lochs and ferries; and last, speediest, and in the end cheapest of all, the railway locomotive dashes on, shot-like, on its iron pathway, hurrying us through mountain and rock, across river and valley,

alike over moorland and meadow, through the city and the field. It was not so, however, in the days of good old Hector M'Phail, still the unforgotten pastor of Resolis. Stage-coaches, canal-boats, steamers, and railways, were alike unthought of in those latitudes and times; so that, however long and tedious the journey, however desolate and dangerous the roads, in the still comparatively lawless state of the Highland district, Mr. M'Phail's only resource was his shaggy little white steed, the close companion of his apostolic wanderings. Oh, that faithful little bearer of the remarkable man of God, what a wondrous biography must it have had! How many a weary mile had it cheerfully trudged on its master's almost endless messages of mercy and love! Where is the moor or mountain of its native Ross of which the solitudes, however lonely, have not been trodden by its trusty feet! Even the bleak Slochd-muic, from whose dark and frowning precipices the eye of my own childhood turned shudderingly away as I asked of her who sat beside me, "Is this the old world, mamma?"—even it, though buried deep in the gloomy glens of Badenoch, had echoed to the patter of its weary tread. To how many a fervent prayer, unheard by human ear, has it been called to listen! How many a dialogue, to be remembered throughout eternity, has its sagacity occasioned between its votarist master and a fellow-sinner! How many are the hours of searching self-examination, or silent study, or close communion with its master's God, that had been spent upon its back! Where was the shepherd or the cottar that knew it not, as he saw by the moonbeams' light its white form move across the moor? And how many a night has its weather-beaten rider been forced to throw the reins upon its neck, and to screen himself with his well-worn cloak against the pitiless fury of the storm, while neither pelting sleet nor drifting snow could blind the sharp eyes of his little steed, nor hinder it from bearing its saintly burden to the door of his moorland home!

Our story, however, dates far on in the month of May, a few days before the meeting of the General Assembly of the Scottish Establishment, to which Mr. M'Phail was proceeding, as a commissioner from the Presbytery of Chanonry. Travelling at the rate of from thirty to forty miles a day, his journey would occupy a full week, and would frequently oblige him to pass the night in the then by no means comfortable inns upon the Highland road. It will not surprise any of my readers to be told that it was Mr. M'Phail's invariable practice to hold family worship in these houses, and to insist upon the attendance of every individual inmate. Resting one night at a little inn amid the wild hills of Inverness-shire, he summoned, as usual, the family together for devotional purposes. When all had been seated, the Bible produced, and the group were waiting the commencement of the devotions, Mr. M'Phail looked around and asked whether every inmate of the house were present. The landlord replied in the affirmative.

"All?" again inquired the minister.

"Yes," answered the host, "we are all here; there is a little lassie in the kitchen, but we never think of asking her in, for she is so dirty that she is not fit to be seen."

"Then call in the lassie," said Mr. M'Phail, laying down the Bible, which he had opened; "we will wait till she comes."

The landlord apologized. The minister was peremptory. "The scullery-maid had a soul, and a very precious one," he said; "if she was not in the habit of being summoned to family worship, all the greater was her need of joining them now." Not one word would he utter until she came. Let her, then, be called in.

The host at length consented; the kitchen-girl was taken in to join the circle, and the evening worship proceeded.

After the devotions were concluded, Mr. M'Phail called the little girl aside, and began to question her about her soul and its eternal interests. He found her in a state of the most deplorable ignorance.

"Who made you?" asked the minister, putting the usual introductory question to a child.

The girl did not know.

"Do you know that you have a soul?"

"No; I never heard that I had one. What is a soul?"

"Do you ever pray?"

"I don't know what you mean."

"Well, I am going to Edinburgh, and I will bring you a little neckerchief if you promise to say a prayer that I will teach you; it is very short, there are only four words in it: '**Lord, show me MYSELF;**' and if you repeat this night and morning, I will not forget to bring you what I have promised."

The little kitchen-maid was delighted. A new piece of dress was a phenomenon she had rarely witnessed. The idea was pleasant; the condition was easy; the promise was given with all the energy of young expectancy; and Mr. M'Phail, after explaining, no doubt, the meaning and force of the prayer, retired to rest, and next morning resumed his journey.

My object is not to write a life, either in whole or in part, of Mr. M'Phail, otherwise it might be interesting to ascertain the precise date of his journey, so as to discover the character and proceedings of the Assembly in which he sat. Every one, however, must be aware that the visit of a Ross-shire minister to the metropolis is a sort of triennial era, even in these days of easy transport. Call this, and commission that, have to be executed; and if one be known to possess the least degree of the obliging in his character, he has his hands full. Nevertheless, Mr. M'Phail did not forget the Highland inn and its little menial; but relying upon the fulfilment of her promise, purchased the trifling present that was to make her happy.

Again, then, we accompany the devoted minister to the wild mountains of Badenoch, and at the close of a mild June evening reach the lonely Highland inn. The white pony, now sleek and shining with metropolitan fare and a whole fortnight's idleness, is safely housed, and the minister, ere he permits supper to touch his lips, summons the household to the worship of God. Again, however, the little kitchen-maid is absent, and again he inquires the cause. But it is now a different reason that withholds her.

"Indeed, sir," replied the hostess to Mr. M'Phail's inquiry, "she has been of little use since you were here; she has done

nothing but sit and cry night and day, and now she is so weak and exhausted that she cannot rise from her bed."

"Oh, my good woman, let me see the girl immediately!" exclaimed the minister, instantly divining the reason of her grief.

He was conducted to a hole beneath the stairs, where the little creature lay upon a straw bed, a picture of mental agony and spiritual distress.

"Well, my child," said the amiable man, affectionately addressing her, "here is the neckerchief I have brought you from Edinburgh; I hope you have done what you promised, and said the prayer that I taught you."

"Oh no, sir, no! I can never take your present; a dear gift it has been to me. You taught me a prayer that God has answered in an awful way. **He HAS shown me myself**; and oh, what a sight that is! Minister, minister, what shall I do?"

I need not say how rejoiced the faithful man of God was to see that the Spirit of Jehovah had been dealing with this young soul, and that, although still operating as a "spirit of bondage" in the production of a true though partial and imperfect faith, there were yet such hopeful signs that, ere long, He would exhibit Himself as "the Spirit of adoption," generating in her heart a full and perfect trust, and leading her to cry, "Abba, Father." But how reconcile such an experience with the strange opinion which denies to the Holy Ghost any **special** agency in conversion, giving to each of the human race a certain modicum of influence, to be communicated only through the medium of the Word? Whence had this child derived, in the course of little more than a fortnight, and through the use of such a prayer, this experimental acquaintance with her own heart, far deeper and more correct than the author of the "Know Thyself" ever attained? Read the Word she could not; sympathy of feeling in the careless household was out of the question; whence, then, that mysterious ray which all at once illumined the darkened chamber of the soul, and, as it shot its clear, strong light, through the once benighted understanding, exposed in all its barrenness the deformity of **SELF**? It was the **SPIRIT OF GOD** that wrought independently of the Word, and by coming into "warm contact" with her living soul in a manner altogether **special**, and hitherto unknown by herself or a carnal world. It was "the Spirit of Truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him;" but **she** knew Him, for He dwelt with her, and was in her. On no other principle can we account for the fact, that one, but a few weeks ago so totally ignorant that she had asked, "What is a soul?" should now have been able to pursue that most difficult and severe of all subjective mental processes,—the reflex inspection of self. Now, this is no fictitious case got up for the occasion; "I tell but what was told to me;" but who that reads it can deny the absolute necessity of a **special** agency and a **personal** and **immediate** indwelling of the blessed Spirit, sent forth into the soul in answer to the prayer, "Lord, show me myself"?

After some further conversation, Mr. M'Phail opened up to the distressed girl the great gospel method of salvation, and closed the interview by recommending the use of another, and

equally short and comprehensive prayer: "Lord, show me THYSELF." Next morning the minister was once again on his way to his still distant home. But he had "cast his bread upon the waters;" did he ever "find it again after many days"?

Many years had passed since the memorable journey, and the vigorous and wiry minister, who could ride forty miles a-day for a week without intermission, was now become an old and feeble man, worn out in his Master's service. One day his servant intimated that a stranger was desirous to speak with him. Permission being given, a respectable matronly woman was ushered into the study, carrying a large parcel in her hand.

"You will scarcely know me, Mr. M'Phail," said the person, with a modest and deferential air.

The minister replied that he certainly did not recognise her.

"Do you remember a little scullery-maid at — Inn, in whose soul you once took a deep interest upon your journey to Edinburgh?"

Mr. M'Phail had a perfect recollection of the events.

"I was that little girl. You taught me two short but most expressive prayers. By the first, I was brought to feel my need of a Saviour; by the second, I was led to behold that Saviour Himself, and to view Jehovah in the character of a reconciled God and Father in Christ. I am now respectably married, and comfortably settled in life; and, although the mother of a numerous family, have travelled far to see your face, and to cheer you by telling with my own lips the glorious things which, by your means, the Lord has been pleased to do for my soul."

Before parting with Mr. M'Phail, she entreated his acceptance of the parcel she carried; which contained a large web of linen of her own spinning, made long before, for the purpose of being presented to the blessed and beloved old man, should she ever be permitted to see his face in the flesh once more.

She lived for many years, not only a consistent character, but an eminently gracious Christian.

Fain would I add a few of the many reflections which this striking anecdote has occasioned me. But I am not preaching a sermon, I am writing a simple story. Yet one short question to the reader ere I close. Friend, hast thou ever seen THYSELF? Has the hideous pollution of thy **inner SELF** ever been disclosed to thee in but a tithe of its real intensity and guilt? If not, thou hast never felt thy need of a Saviour from sin, and we have yet to begin with thee at the very starting point of experience, and to teach thee the prayer; "Lord, show me MYSELF."—*Selected.*

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"Thy God Reigneth."

God must and will at all times keep in view  
His glory and His people's welfare, too;  
Bright days, dark nights, the furnace or the flood  
He overrules for Zion's real good.

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"The Word of God will not avail for salvation without the Spirit of God. The compass is of no use to a mariner unless he has a light to see it by."—TOPLADY.

# CHARACTER.

BY DR. G. S. BISHOP.

"The lip of truth shall be established for ever; but a lying tongue is but for a moment."—PROVERBS xii. 19.

MEN stand behind opinions and make opinions. There is no system which is not built on a man behind it, which is not the incarnation of a man. Find out what the man is, and you find out at once the animus of his system; even if it bewilders and mystifies you, you may know what will be its outcome. Crookedness can only come from a schemer, nonsense from an idiot, heresy from a dissembler, straightness from honesty, falsehood from one who is false, and truth from one who is true.

Character, in other words, stands back of everything, and character alone endures. Genius flashes, talent looms and shrinks, but character is of a stellar and an undiminishable greatness. Why? Because truth is the summit of all things, and justice is truth borne out in affairs, and character is this moral order in concrete and in expression. "It is the rectitude which is perpetual victory, and cannot be displaced or overthrown."

Character prevails no matter how the voice may falter, or be drowned in cries, for it is the calm privilege of truth to make itself believed.

A man of downright sincerity is credited, however he may blunder. A man of cunning is suspected even when his words are excellent and to the point. The devil quoting Scripture is a devil, and is recognised a devil, however he may look and be robed like an angel of light.

Character cannot be simulated, and it cannot be disguised. It breaks through everything. It is a light which shines through the lantern, however battered its shape or smoky the glass.

This fact is written out in individual lives. Take Abelard, at one time reckoned with Dun Scotus, and Anselm and Thomas Aquinas, among the foremost doctors of the Church. He was guilty of an immorality, and that ruined all his works. No one quotes Abelard, not because he is not masterly, profound, but simply on account of a defect of character which nothing can repair.

The same thing reappears in later instances. Over the graves, alas! of many a splendid modern career has been written the epitaph: "How art thou fallen, O Lucifer, son of the morning!"

Character stands behind everything; it is *that* that abides. It is not what a man knows, or acquires, or achieves, but what a man is that outlives the centuries. Moses and Paul and John stand on their moveless pedestals untouched by the fingers of time. What they were, they are; and what they are, they will be through the unmeasured and immeasurable ages.

The Divine Legation of Moses is and remains Mosaic; the Divine Doctrine of Paul, Pauline; the Divine Apocalypse of John, Johannean. The reason is that truth was in these men. They spoke the truth.

Not so Judas, not so Hymenæus and Philetus, not so Pelagius,

not so Servetus, not so Lælius Socinus. The words of these men, false as themselves, ate like a canker and died in corruption.

Their work, their writings, perished; their opinions only live in books which write them down. Pelagius is known from Augustine, Servetus from Calvin, Socinus from Turretin. They survive as dead flies, worthless in themselves, embalmed in precious amber. They furnish most impressive illustrations of the Scripture statement, "The lip of truth shall be established for ever; but a lying tongue is but for a moment."

Another illustration is Van Harmin—James Arminius—a man known only from those who opposed him. Arminians themselves never speak of Arminius. No one quotes him but to confute him. He lives but a target, a foil. No man, however like him, or however in harmony with his sentiments, is willing to own him. His opinions stand but as thesis to be condemned.

*Fas est ab hoste doceri.* You can learn as much from the foes of a system as you can from its friends. Foes draw attention to points which friends must defend, and in the defence truth takes its proportions and outlines, and looms up brighter and brighter. Had it not been for Arminius, there would have been no Synod of Dort, no five points of grace made distinctive, no Calvinism as a system, and no Westminster.

To this one man, then—to his life, his sentiments, his influence—we owe our Creed, just as we owe the Crucifixion to Judas.

Arminius put the same things in his day which men are putting now. He put them more shrewdly, with far greater sagacity, with finer tact, and, as he was a profounder man than any of our nineteenth century errorists, he put them less defiantly, less coarsely, and more as insinuations, subtleties, suggestions—tropes of rhetoric, differences of mere words. The course of heresy, however, is so uniformly the same that if you know Arminius, you know every man of his class. Just as having seen one serpent, you know for ever after that what is the serpentine twist.—Extract from "James Arminius, or False to his Trust," Sovereign Grace Union Publication, No. 130, by kind permission of the Hon. Secretary.

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"Wherever there is really the work of God, there the devil is always working hardest."—ROMAINE.

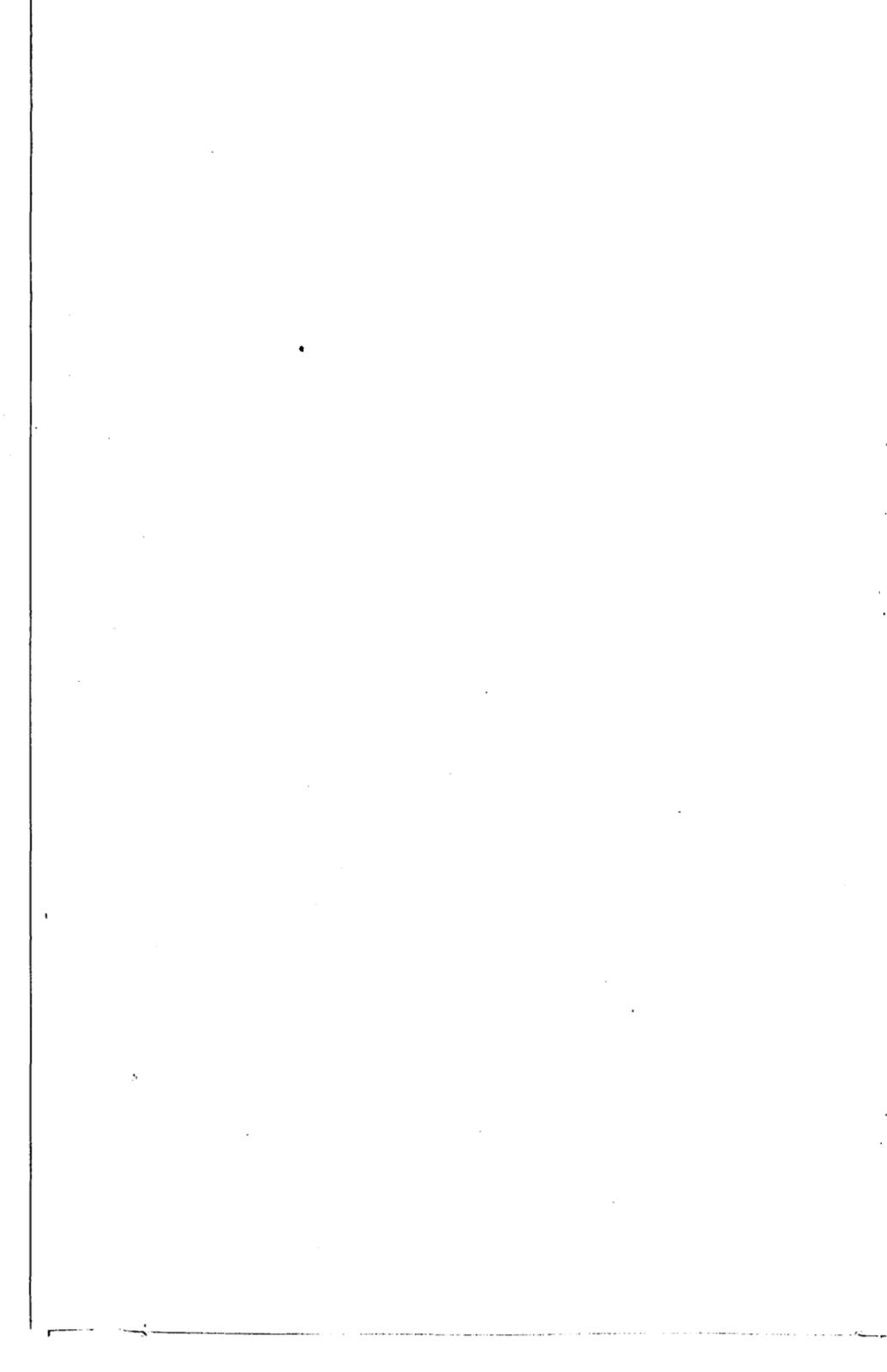
"God, who enables sinners to thirst after grace, will surely give them the grace they thirst after."—A.

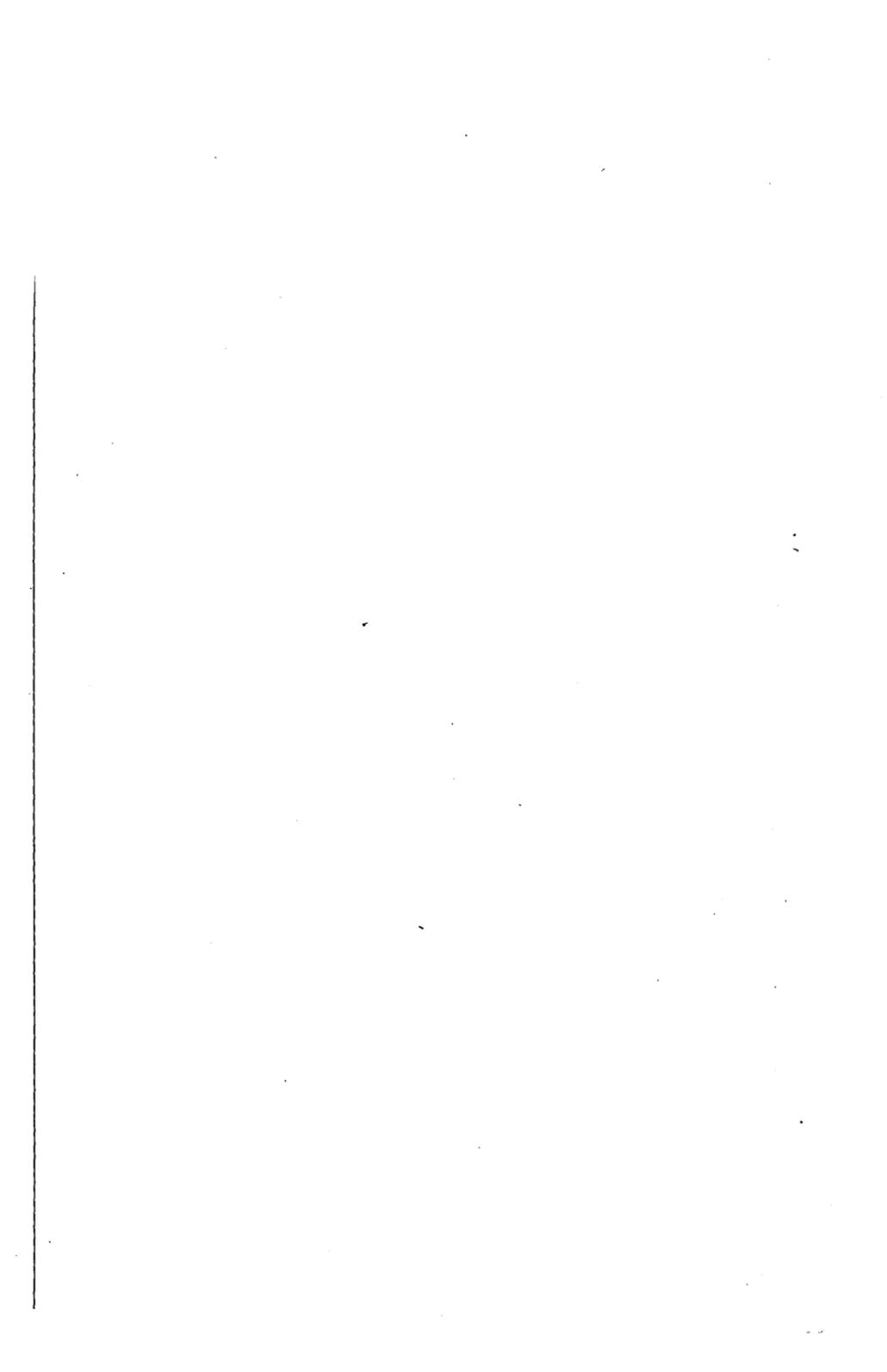
"Reason can never show itself more reasonable than in ceasing to reason about things that are above reason."—FLAVEL.

"None but God can show us what we are; and none but God can make us what He would have us to be."—BERRIDGE.

"All that have ever found grace, have known that grace found them."—J. H. EVANS.

"As the sails of a ship carry it into harbour, so prayer carries us to the throne and bosom of God; but as the sails cannot of themselves speed the progress of a vessel unless filled with a favourable breeze, so the Holy Spirit must breathe upon our hearts, or our prayers will be lifeless and cold."—TOPLADY.





# Waymarks.

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"Search the Scriptures."—John v. 39.

Isa. ix. 6. Matt. i. 21, 23. John i. 11—13. 1 John v. 13.

Psa. lxxii. 17. Matt. xii. 21. 2 Tim. iii. 19. Song i. 3.

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## THE EDITOR'S LETTER.

DEAR READERS,

There is a Name which we have very often heard, and doubtless have often mentioned in one way or another. It is a Name that has appeared in print more than any other name we can consider. It has been brought forward for generations on religious platforms, and spoken of as long from pulpits in all denominations, while other names have come to abide in favour for a time, and then pass out of mind and prominence. Why is this? **Surely this Name must be quite unique**, if what we have just said is true, and we have every reason to believe that while all our readers are confirming the foregoing statements, they are being reminded of the Name to which we refer—the Name of **Jesus**. Oh, wonderful Name! the Name that is above every name, unmatched, untarnished, unspeakable in its worth! Yet, to come to our day, how often is it mentioned by true believers whose hearts have been opened by the Holy Spirit to give it an **unqualified welcome**? Is it not far more often named by those who, without feeling their deep need of its saving efficacy, rob it of its glory, and name it indifferently, indistinctly, and with insincerity? Alas! too, how frequently, under the pretence of charity, is the Name of Jesus handled as a convenient excuse for unholy alliances, when a God-given conception of it absolutely forbids them! "What communion hath light with darkness? And what concord hath Christ with Belial?" (2 Cor. vi. 14, 15).

Dear readers, what is the real worth of this Name to us? We all know that **everything hangs upon a name**; would that we all knew by experience that everything concerning our salvation hung upon the Name of Jesus, for the experience of the saints has always proved an indisputable testimony to its worth, and will continue such till the end of time, and in eternity. "His Name shall be called Wonderful" (Isa. ix. 6). It always has been so called by God and His people, and ever will be. What a wonderful effect it has upon anxious hearts when it is whispered to them from heaven:

"It makes the wounded spirit whole,  
And calms the troubled breast;  
'Tis manna to the hungry soul,  
And to the weary, rest."

What wonders of grace and creation belong to His Name! "**Counsellor.**" How ample a testimony the Church can give here. There are many still living, as well as those gone home to glory, who can say with David: "I will bless the Lord, who hath given me counsel" (Psa. xvi. 7). His is wonderful counsel, safe counsel, counsel straight from heaven. Christian, seek it in all your perplexities, it cannot be sought in vain. "**The Mighty God.**" He walked on the sea, and said, "Peace, be still;" and the storm ceased (Mark iv. 39). "He held up heaven and earth while Mary held up Him"—the Eternal Son of God. Then He died, was buried, "rose again the third day according to the Scriptures," entered heaven, where He now is, and ever will be—"The Mighty God," "able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. vii. 25). "**The Everlasting Father.**" One who always loves His people with an infinitely greater love than any earthly parent; One who knows far better than the best of human parents what is for the real good of His children. Listen to His Word: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him" (Matt. vii. 11). "**The Prince of Peace.**" Hanging upon His Name, there ever will be "the peace of God which passeth all understanding" (Phil. iv. 7)—the only peace that God will approve. The only powerful, solid and lasting peace. Jesus speaks peace, makes peace, and keeps peace, in and for the hearts and minds of His own. He powerfully and perpetually controls this blessed peace, and so is rightly named the **Prince of Peace.** His word to His disciples before He went to the Cross was, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John xiv. 27). This peace He gives still. Reader, dost thou fear God? May He grant thee grace to hold fast to, and stand fast by, His precious Name. Venture thine all upon it. Remember His word to the Church in Philadelphia, and may its abiding consolation be thine in these apostate days, enabling thee to hold on and take courage: "Thou hast a little strength, and hast kept My word, and hast not denied My Name. Behold, I will make them of the synagogue of Satan, which say they are Jews and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee" (Rev. iii. 8, 9). May His Name, and the honour due to it, stand first in our hearts and lives, "for there is none other name under heaven given among men whereby we must be saved" (Acts iv. 12).

Yours to serve,

THE EDITOR.

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"Reading, meditation, constant prayer, diligence in business, and habitual industry, are good antidotes against the snares of the devil. Idleness is a great friend to Satan, and so is carnal company."—W. HUNTINGTON.

# HEARING THE WORD.

BY PASTOR F. H. WRIGHT (Rochdale)

*Continued from page 100.*

ONE often hears the remark, "I wish I could retain what I hear;" and certainly there are those who go to hear the word with a desire that they may have subsequent sweet reflections on that which has been spoken. We have, however, to consider:

## THE ROBBED HEARER.

Theft is very common on the Lord's day in particular, and it is not surprising that the Apostle should urge so strongly the necessity of vigilance. "Hold fast that which thou hast," is only one of many admonitions of like character. One of Satan's titles may well be the thief, and the prophet Isaiah speaks of a people robbed and spoiled (Isa. xlii. 22). Our illustration is drawn from the parable of the Sower (Matt. xiii. 19). "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside." There were those (John v. 38) who heard the word; but "Ye have not His word abiding in you" was said by Christ to them. On the other hand, John declares: "Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father" (1 John ii. 24). Of His children the Lord said, "I have given them Thy Word" (John xvii. 14). So we have those who hear, but are robbed; and those who receive the word which cannot be lost (John xvii. 6). The point for consideration is this: What have we, given us of the Lord, that is beyond the reach of the robber, the treasure laid up where thieves do not break through or steal? Well might the Psalmist cry, "Remember Thy word unto Thy servant, upon which Thou hast caused me to hope" (Ps. cxix. 49). Many feel to lose, but the Lord in His mercy gives them a glimpse of this, that their "life is hid with Christ in God." Yet the sad truth that many have heard the word, being temporarily affected by it, have gone to the length of making many resolves, and have seen a beauty in it; yet there is that eloquent phrase, "Then cometh the wicked one." Can we say, "Mine ears hast Thou opened"? for only such are proof against the robber. There is another aspect which must not be overlooked. Whilst it is true that the word once implanted by Divine power abides, there is still the question of robbing to be considered. For instance, we read the Word, hear the Word, and are immediately assailed by a multitude of matters clamouring for consideration. Somebody may engage us in a discussion, all sorts of things are infused into the mind, and the sweet remembrance is gone. The Lord's people are not always watchful, and the stealthy thief robs them almost before they are aware. Surely in this we may say, "Watch!" We should seek to retain what we hear, and to do so doors must be closed and barred. We sing, "Far from my thoughts vain world begone," in the chapel; it may be it needs to be meditated upon outside also.

## THE ASTONISHED HEARERS.

These, perhaps, are not so numerous as the former, but they exist. The ground of surprise is noted in Mark vi. 2. Many hearing Him were astonished. "From whence hath this Man these things? and what wisdom is this which is given unto Him, that even such mighty works are wrought by His hands? Is not this the carpenter?" Astonished that any without academical qualifications should presume to teach the things of God. The Pharisees had had years of training, had breathed a rigid ecclesiastical atmosphere for years, and further considered themselves as the proper authority to authorise men to preach, and the people regarded them as the lawful interpreters of religious mysteries. Even to-day the spirit rules in many places, "Who is he?" "Where was he educated?" "What are his qualifications?" None would speak disparagingly of education and ability, but strange that it should be overlooked that God Himself declared that He would raise up shepherds and pastors; and it is His prerogative to fit them for the work to which He has called them. Amazement seized many of the Lord's hearers, and strange things were beheld by them. How astonished are men when they behold the effects of the gospel, to see men walking in the fear of the Lord.

"Lions and beasts of savage name  
Put on the nature of the Lamb;  
While the vile world esteem it strange,  
Gaze and admire and hate the change."

But there is an astonishment the children of God know. A convinced sinner hears there is mercy for the miserable, cleansing for the vile, food for the hungry, clothing for the naked. As the blessed Spirit opens up the way to the Lamb of God, and pours into his ear the wonderful tidings of the gospel, speaks of the welcome at the throne of grace, the fulness of the treasure, and says, "All are yours," he is constrained to cry,

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

Astonished to hear of eternal love to sinners, such as he is brought to feel himself to be, and while he is amazed at the welcome he receives, he declares, "I am as a wonder unto many, but Thou art my strong refuge." Astonished to hear of the mystery of the Cross; it is not simply surprise, it is more than that—amazement, inability to fully comprehend, let alone express. Covenant love, covenant engagements, covenant blessings springing from the wondrous love of God. To hear of the city of God, its foundations, its structure, provision, protection and laws, fills him with delight and wonderment when the Spirit of God applies these truths with power.

"I stood amazed and wondered when  
Or why this ocean rose,  
That wafts salvation down to men—  
His traitors and His foes."

*(To be continued, G.w.)*

## THINKING UPON GOD'S THOUGHTS.

The substance of the Sermon preached at "Providence," Rowley Regis, on Wednesday evening, August 14th, 1929, by the Pastor, Mr. S. R. HUNT.

"How precious also are Thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand; when I awake, I am still with Thee."—PSALM cxxxix. 17, 18.

THE Psalmist believed in the omniscience of God. He not only realised that the eye of God rested upon creation and mankind in general, but he had a living, experimental understanding of this truth: "Thou God seest me" (Gen. xvii. 13). Such knowledge seemed too wonderful for him. To fully attain to so immense a truth he admits he cannot, yet he received it in all the simplicity of faith. And evidently the omniscience of God was a very precious consideration to David. Although he became deeply conscious, under a knowledge of this profound truth, that he could not flee from God's presence, and that his path, thoughts, ways and words, were fully manifest to the gaze of the All-seeing Eye, yet the effect produced upon his spirit gave rise to the sincere prayer which closes this psalm: "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."

What a wonderful thing it is, that the great truth of God's omniscience, while a **terror** to the hypocrite, is **precious** to a child of God! The latter does not want to be deceived, and how often it is that he cannot decide the real meaning of the exercises going on in the innermost recesses of his heart, and can only find relief in laying bare his heart to the eye of God, who

"... sees the struggles that prevail  
Between the powers of grace and sin,  
And kindly listens while he tells  
The bitter pangs he feels within."

Then, in addition to the experience, concerning which David speaks in this psalm, of the omniscience of God, there is another theme of a precious character occupying his attention. He says, "How precious also are Thy thoughts unto me, O God." If you consider for a moment, among men, the **thoughts of the heart** and the **sight of the eyes** are very intimately associated, yet in an infinitely inferior way to the **sight and thoughts of God**. When a man **sees** a thing, he **then** begins to **think** about and desire it, or otherwise. A young man **sees** a young woman to whom he feels attracted, and **then** it is that **his thoughts first move towards her** with regard to marriage. Had he never **seen** her, he would never have contemplated the possibility of her becoming his bride. Now, with God, **the thoughts of His heart and the sight of His eyes** have always **run together**, never apart from each other. Hence concerning His bride, Medley says:

"He saw her ruined in the Fall,  
Yet loved her, notwithstanding all;  
He saved her from her lost estate,  
His lovingkindness, O how great!"

Mortal man is guided in thought by what **he sees**, and his actions are based upon the changing scenes that pass before his eyes, consequently his plans are liable to change. Not so with God, else surely His thoughts could never have steadfastly remained upon sinners. The Eternal Mind in boundless love fixed itself upon the whole of the election of grace in eternal thoughts of peace, as each elect vessel of mercy was, and ever will be, viewed in a precious Christ. No influence or circumstance can be brought to bear against this. No powers on earth or in hell can effect the slightest change in those great thoughts of God towards His people. Well might David say, "How precious also are Thy thoughts unto me, O God!" Man's finite vision and wisdom may carry him into some scheme or plan, and accordingly his thoughts travel in preparing to put his ideas into execution. If it be some building he intends to erect, and he is skilled in his work, he sees in the eye of his mind the finished structure, and all his powers are concentrated towards attaining the end he has in view. The final issue **may** be up to expectation, but what if some of the materials cannot be obtained at the time required, or supposing there is some unexpected expense which cannot be met that necessitates some alteration in the plan? Many such contingencies may and do occur, with the result that eventually the man looks at the building and says: "It is not what I had in my mind at the first." Blessed be God, His thoughts and plans are not like this. He formed the plan of salvation, and is able to see that it is carried out to the smallest detail; nothing can disappoint Him or overturn one of His arrangements. What an unspeakable mercy it is, too, that God never thinks about His people apart from Christ. They are "**chosen in Him.**" He **saw** them eternally **in Him** in the covenant of grace, and ever **thought** about them **in Him**. Otherwise how could He think upon them for good? How could a holy God think about sinners and love them apart from Christ? "How precious are Thy thoughts."

Evidently the Psalmist had some precious meditation upon God's thoughts because of their **Personal** nature. They were not only fixed upon the Church as a whole, but upon **persons**—upon each individual member of the mystical body of Christ. He says, "How precious also are Thy thoughts **unto me, O God.**" **Towards me.** My friends, religion is a **very personal matter**, does God think about **us in Christ**? If so, these are His personal thoughts towards us individually: "I have loved **thee**" "I have redeemed **thee.**" "I have chosen **thee.**" **How precious** when He condescends to **express** these His thoughts into the hearts of His waiting, anxious people! And this great God **thinks about** His people individually. David says in the second verse of this psalm, "Thou understandest **my thought** afar off." I have been interested and helped to find spiritual instruction to-day, from a discovery of the fact that the Hebrew word for that which is here (in this second verse) rendered "thought," means "friend," or "companion." Now what a precious consideration it is to a child of God, as it was to David, to realise that the all-seeing eye of God, as it rests upon the heart of a poor sensible sinner, **sees** those thoughts that are lodged there towards Christ, which are the **welcome companions** of his very life! These **thinkers**

upon My Name, says the Lord by Malachi, "shall be Mine in that day when I make up My jewels." Here are the divine arrangements being carried out in detail according to plan. "How precious also are Thy thoughts unto me, O God." Then again, how often you and I are sickened with awful thoughts against God and His ways, and like unwanted companions they will insist upon walking (so to speak) by our side. We cannot get rid of them, though we wish we could. Dear friends, **God sees all this.** Tell Him all your case, go to Him and say: "Lord, Thou knowest I don't want these vile thoughts; they are unwelcome companions. Do cleanse me and save me from them." He will help and deliver, for He knows what thoughts you **desire to entertain towards Himself.**

Next, how **PREGNANT** are God's thoughts. They are full of wisdom, love, mercy, grace, truth and justice, and **thus** are they emptied out into the experiences of the saints. Whatever the Lord does for you, child of God, is **wisely** done, done in **love** and in **mercy**; all is **just**, too, in His dispensations and providences concerning you, for **no other** element can ever enter the thoughts of God. They are pregnant with goodness, to the absolute exclusion of the slightest suspicion of evil. "How precious"!

Then God's thoughts are **PLENTEOUS**. Says David: "How great is the sum of them!" How different to **our** thoughts, which, apart from being stained with sin, are so **limited**. God thinks about the **souls** of His saints and the food **they** must have, and in answer to their cries of hunger, always supplies them with what **He thinks best**. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled" (Matt. v. 6). He thinks of their **bodies**, and watches over **them** continually. He thinks of their **circumstances**, and causes all things to work together for good. Likewise their **perplexities** are thought of by Him, yet none of them perplex Him. He can and will make the crooked straight, and the rough places plain in His own time and way. Again, He thinks of His children in their **temptations** and **trials**, and knows how to sanctify these sorrows, and to bring them honourably through them all (Psa. xxxiv. 19). Oh, how these great thoughts of God make us feel the folly of our unbelief! We limit Him, we feel so pressed at times with so many cares that it seems too much to think that He can help us. But consider **how great** is the sum of His thoughts! He is **ever** thinking about **all** His people and **all** their cases. When we think of the Election of grace, comprising "a great multitude, which no man could number" (Rev. vii. 9), and then add to this all the numerous needs, trials and perplexities that have brought the saints now in glory, and are still bringing the rest of this immense family to their great God, **how little** does our faith appear! Well might the Psalmist say of the plenteousness of God's thoughts: "If I should count them, they are more in number than the sand."

Again, how **PROFOUND** are God's thoughts! In another place David says, "Thy thoughts are very deep." Yet they are precious, because deep down in the unfathomable ocean of God's mind and will are purposes of love to His children.

“ Deep in unfathomable mines  
Of never failing skill,  
He treasures up His bright designs,  
And works His sovereign will.”

These profound thoughts are expressed in the doctrines of grace which are precious to a believer, yet while he thinks upon them, he can never fathom their depths. Mysterious dispensations in providence often have engaged the thoughts of God's people, yet what a mercy that they have not been left to stumble over their deeps, but, when passing through them, to say: “ It is the Lord: let Him do what seemeth Him good.”

And God's thoughts are **PEACEFUL**. He sees His people sheltered beneath the peace-speaking blood of Christ, and thinks upon them in that blessed position with thoughts of peace. They are often in deep conflict about their souls and circumstances, but He brings peace and quietness at the time appointed. “ 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. Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you ” (Jer. xxix. 11, 12). Some of us have learned by experience that when we have been passing through some heavy exercises, which have lasted long, about certain matters concerning the things of God, when God has graciously intended to hear our cries and come to our help by expressing His **thoughts** of peace to us, in **acts** of love, concerning these very matters, we have been powerfully constrained to “ **go and pray.**” During these seasons we have felt such sweet liberty and access at a throne of grace to put our cases before the Lord, that we have been assured not only that our cries were entering His ear, but that deliverance was near. And so it has proved. At such times what sweet peace and comfort fills the mind and heart? A poor sinner thus blessed knows that his case is in the Lord's hands, and that He will work for and deliver him.

Lastly, the thoughts of God towards His own are **PERPETUAL**. Our text concludes thus: “ When I awake I am still with Thee.” You may look at those words and say to yourself, “ I cannot say that my waking thoughts are always with God.” Some people seem to have this experience, but, alas! we have to bemoan the fact that it is not always so with us. My friends, I view this part of the text particularly in connection with **God's thoughts towards His own**. If I belong to Him; when I awake and when I sleep I am **always** in His thoughts. “ Behold, He that keepeth Israel shall neither slumber nor sleep ” (Psa. cxxi. 4). Oh, how you and I forget Him! how often our thoughts are far from Him! but what a wonder of wonders that **He never forgets His people**, but **perpetually** thinks about them and His purposes concerning them. Says the prophet Isaiah: “ Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee ” (Isa. xlix. 15). God gave Solomon a most encouraging word in answer to that remarkable prayer he was enabled to offer at the consecration of the temple, when He said: “ **Mine eyes and Mine heart shall be there perpetually** ” (2. Chron. vii. 16). Blessed be His Name, there is

never a moment of time that elapses when the omniscient eye and the heart of God are absent from the saints. If there could be, surely that would be the moment for Satan to triumph; but we are again reminded of the impossibility of the devil conquering the Lord's vineyard in any such moment by the word: "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day" (Isa. xxvii. 3). May He think upon us for good, and often draw our hearts upward, away from time things, to think upon His Name. Amen.

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## "EVERLASTING KINDNESS."

ISAIAH liv.

"EVERLASTING kindness!" hark, my soul, 'tis He,  
Thy Jehovah Jesus, speaks this word to thee:  
Everlasting kindness! speak that word once more;  
O my soul! still listen, trust it, and adore.

Everlasting kindness e'en to such as I,  
On whom wrath eternal might in justice lie;  
But Jehovah Jesus speaks this word so free;  
"Everlasting kindness I have shown to thee."

Everlasting kindness! since the world began,  
God's eternal kindness through the ages ran;  
Hidden oft in shadows, dim to human sight,  
In Jehovah Jesus how it shineth bright.

Everlasting kindness brought the Son of God  
From the Father's bosom, here to shed His blood;  
Everlasting kindness all God's ways shall crown,  
When before our Saviour gladly we fall down.

Everlasting kindness never shall depart;  
Well Jehovah Jesus knew my wandering heart--  
Knew that lovingkindness, tender, true and free,  
Everlasting kindness only suited me.

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## "DYING LIKE A LAMB."

HASTENING up a narrow court which led from the main street, I stopped at the door of a small house and knocked. A woman, with her apron up to her eyes as if she were weeping, opened the door and admitted me with a low courtesy. "How is Mrs. L—?" I said; "I hope she is not worse. I was at the farther end of the parish when your messenger called, and was not able to come before. How is she?" "She is gone, sir," replied the woman through her tears. "She died about an hour ago." "I am truly grieved to hear it," I answered. "I hoped to be in time to see her once more; but it has been ordered otherwise. And how was she at the last? Did she suffer much? Did she say anything about her prospect for eternity?" "O, sir! she hardly spoke a word since you were here last night. She slept

most part of the time, and only waked once or twice for something to drink, for her mouth was dry, poor thing; and then she dozed off again, and died at the last like a lamb." "Died like a lamb!" I repeated. "You mean she suffered little at the last?" "Yes, sir; and she died, too, so easy in her mind, that a neighbour, who has seen many deaths, said that 'she went off quite like a lamb.'" "O that she may have had a good hope in her death!" I exclaimed. "She was always a good mother, sir, and never did anybody any harm, and brought up every one of us to our church," said her daughter, as if to silence a doubt which may have appeared through the wish I had just expressed. I made as fitting a reply as I could to the poor girl, and, sitting down in that chamber of death, I spent a few minutes in explaining the way of the sinner's salvation. I spoke of our need of a Saviour, and of the freeness, the fulness, the entire grace of redemption. Then, after a short prayer, I took my departure. "Died like a lamb!" I repeated to myself as I walked homeward; "died like a lamb!"

The poor woman, who after a short but severe illness had at length gone to her account, was, as her daughter had said, a quiet and respectable woman, who had a good word from all her neighbours. She came to public worship once on the Sunday, and that generally in the evening; indeed, I never remember to have seen her in the morning. Her excuse for not coming out in the morning was that Sunday was the only day when she could sit down comfortably to her dinner, and she always had "something hot" on that day. Why she could not have had the "something hot" on the Saturday, she was never quite able to explain, and her absence from divine worship evidently arose more from "the want of a will than from the want of a way." Poor Mrs. L—! I do not pronounce upon her state; but if she had no better hope of heaven than one founded on her own quietness and kindness and respectability, she was "feeding on ashes"; a "deceived heart had turned her aside." Yet, alas! thousands live and thousands die in a hope as vague and as delusive. They live in false security; they die in false peace. They go down to the grave with "a lie in their right hand." Their carnal ease is unbroken, until they have passed into the presence of God, and have found themselves beneath the all-seeing eye of Him who "will not at all acquit the wicked." Then what an awakening to the truth! What an awful termination to their security! They sleep away into eternity, and then—and then—they sleep no more for ever. "Peace, peace," they cry this moment; and the next they are made to realise the fearful reality that "there is no peace to the wicked." They die to all appearance "like a lamb," and you gaze on the calm and passive form and features of the dead; and while you gaze, the spirit that once inhabited that tenement of clay is roused from its apathy, and is in all the horror and agony of conscious existence, and unavailing remorse, and bitter despair. O reader! thoughtless indifference, whether in life or in death, is no proof that all is well with you. No; far better to be disturbed in your sins, to have your conscience alarmed, to be aroused from your false slumber, than to sleep into eternity, only to discover that the possibility of peace is gone for evermore.—  
*Selected.*

# GOD'S WITNESSES (JACOB, Part II.). FROM P 105

BY PASTOR J. T. SHARPLES (of Evington, near Leicester).

JOHN BUNYAN, that matchless delineator of character and Christian experience, has composed the following rhyming couplet:—

“The Christian man is never long at ease;  
When one trouble goes, another doth him seize.”

And was Bunyan right? Undoubtedly; that divine word of the Master has declared this to be an established fact, “In the world ye shall have tribulation” (John xvi. 33), and Jacob's life-history confirms the truth of it, and therefore for the believer's encouragement, comfort and hope, it is recorded in Psa. cxlvi. 5, 6: “Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God;” and then to distinguish Him from, and exalt Him above, all other pagan deities and so-called gods, it is further added, “Which made heaven and earth, the sea, and all that therein is: which keepeth **truth** for ever.” And unless our covenant-keeping God had supreme power and sovereign authority over all things, visible and invisible—all men (as individuals), all nations (collectively considered), all the powers of darkness, all actions (good or bad), all circumstances (the greatest as also the smallest), all trials, afflictions, sorrows and temptations (peculiar to His people)—how could it be possible for Him to “keep His truth for ever,” or to make good His promises, or to answer one single prayer of the poor and needy? But the Lord has “the government upon His shoulder” (Isa. ix. 6), and “He is **God over all**, blessed for evermore. Amen” (Rom. ix. 5).

Possibly Jacob's most bitter sorrow and trial was, when his beloved Joseph was torn from him under such cruel and harrowing circumstances, and when the father saw “the coat of many colours,” all blood-stained, his grief was exceedingly great, and he concluded that “an evil beast had devoured him,” and “he mourned for his son many days,” and “refused to be comforted” (Gen. xxxvii. 33—35). Poor Jacob felt overwhelmed, and wept much, for his grief seemed beyond endurance. But blessed be God, underneath still were “the everlasting arms.”

“From vintages of sorrow are deepest joys distilled,  
And the cup that's full of blessing is oft at Marah filled.”

But Joseph was not dead! God had something good in store for Jacob, but that time was not yet. About twenty-two years pass away, and all the while the supposed loss of Joseph remained with him as a dark, aching void in his heart, for God had determined to do a great thing for Jacob, and fill up that vacuity within with sovereign and heavenly balm, and make his joys and thanksgivings so abound as that they exceeded his former sorrows and tears. And it all came to pass in a marvellous way.

When Jacob's sons returned from Egypt the second time, they brought back the astounding news from that great country that “Joseph was yet alive, and that he was governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.” Surely, he thought, this cannot be, as he was like one in a dream. “When the Lord turned again the captivity of Zion, we were like them that dream” (see Psa. cxxvi.), and now, **at last**,

He was turning Jacob's captivity. This event was a turning point in his life, for when he heard of Joseph's message, and saw the waggons sent to take him and his into Egypt, his spirits revived, and Israel said: "It is enough; Joseph my son is yet alive; I will go and see him before I die" (Gen. xlv. 25—28). What hath God wrought! If Jacob's rational powers tended to baffle and perplex him at first, now **grace** and **faith** abound, and it is "Israel" who says, "It is enough." What an utterance—heard by his household, but spoken chiefly to God, and expressive of such joy and satisfaction, as that his cup (like David's) filled full and overflowed. We have read of Jabbok and how God "blessed him **there**," and now God blesses him **here** in a most superabounding sense. All true Israelites are brought forth (in God's good way and time) into the glorious liberty which is their present portion and future hope. Consider Jacob—his trials, his cries, his waiting, his hope, and then his deliverances. Outward circumstances and inward agitation, with a mixture of unbelief, may appear to contradict every promise, but, after all, His word stands unmoved, even when the severest and most desolating storms have swept over the soul. As a closing remark to this paper, listen to the sweet Psalmist of Israel: "He brought me forth into a large place; He delivered me because He delighted in me" (Psa. xviii. 19); and every weeping, waiting and watching Israelite shall find the spirit of Amen in his heart, endorsing his entreaties; and, holding on by faith, he shall prove the promise true, and thus it shall come to pass even as the Lord hath said. Blessed is he whose God is the Lord, even Jacob's God.

(To be continued, G.w.) P. 1140

## OUR CHILDREN'S PAGE.

FIND the chapters and verses of the following (see our article on "Bible Enigmas" in our July number):

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night."—Psalm

"Ponder the path of thy feet."—Prov.

"Wisdom is better than weapons of war: but one sinner destroyeth much good."—Eccles.

"Submit yourselves therefore to God. Resist the devil, and he will flee from you."—James

"Thy people shall be my people, and thy God my God."—Ruth

"I am a companion of all them that fear Thee, and of them that keep Thy precepts."—Psalm

DEAR YOUNG PEOPLE,

There are found in most business houses and works certain individuals who seem to take pleasure in leading others astray, and we can quite imagine that some of you are ready to remark: "It is very difficult to avoid the enticements of those with whom we have to come in constant contact." You have our

sincere sympathy, for no doubt you find that those who lay themselves out to entice are continually thinking out some fresh way of framing their enticements when they find you will not yield. God says, "If sinners entice thee, consent thou not" (Prov. i. 10), and He gives the best advice as to how to escape evil enticements. God puts a warning before us if we say about some sin: "Oh, I could never do that," when He says, "Let him that thinketh he standeth take heed lest he fall" (1 Cor. x. 12). We are never safe when we feel sure of ourselves, or when we make no attempt to move out of the way of enticing sinners. Turn, as you are enabled, a deaf ear to the entreaties of all who wish you to do evil, and God give you wisdom to add to this an unflinching look of resentment. If by prayer and supplication you are helped to take this course, eventually evil men will grow weary and leave you alone. Concerning the way of evil men: "Avoid it, pass not by it, turn from it, and pass away," (Prov. iv. 15). We have recently heard of one of our young men being followed up by constant attempts by his fellow workmen to make him use bad language like themselves; but, through grace, he has been enabled to offer firm and resolute resistance, until now they have grown tired, and have given up their efforts as hopeless. We are glad to hear these things. God grant you the like grace, dear young friends.

**Another difficulty with our young people is the finding of good companions.** We often feel grieved to see young men and women walking with those they hope eventually to marry who lead them away from the house of God. They may argue about the difficulty of finding a sufficient choice of companions among those who have been brought up with them to attend a place of truth, but we would affectionately remind them of the way in which God has forbidden an alliance with other nations. Listen to His Word: "Neither shalt thou make marriages with them; thy daughter shalt thou not give unto his son, nor his daughter shalt thou take unto thy son. **For they will turn away thy son from following Me, that they may serve other gods:** so will the anger of the Lord be kindled against you, and destroy thee suddenly" (Deut. vii. 3, 4). Now God does not say these things to bring young people into difficulties, but to **save them from trouble.** We can never be happy in walking contrary to the will of God. If you want a good companion, try and ask the Lord to give you one, and may you be led to discover that "they that seek the Lord shall not want any good thing" (Psa. xxxiv. 10). Do not let anyone lead you away from the house of God and the people of God. Where His people meet, there He has promised to be, and who can tell but that one day He may meet with you, and make you manifest as His children? You would then sincerely say, as you look at the saints:

"With them numbered may I be,  
Now, and through eternity."

God bless you, dear young friends, and with you

Your sincere Friend,

THE EDITOR.

# THE LORD WILL PROVIDE.

## A TRUE NARRATIVE.

GOD has chosen the poor of this world, rich in faith and "heirs of the kingdom."

The following sketch which is an instance of this, presents an illustration of the fulfilment of Christ's gracious words, "the hairs of your head are numbered;" and also the words of the Psalmist, "The eyes of the Lord are over the righteous, and His ears are open to their cry."

Above a century ago, in a sequestered part of Scotland, a hard-working couple were struggling through life, and frequently found it difficult to gain a bare subsistence and provide even necessaries for their young family. They lived in a thinly-peopled neighbourhood, remote from town or village, and indeed at a considerable distance from any habitation whatever.

From circumstances with which we are not acquainted, those poor people were reduced to the greatest extremity of want; all their resources having failed, their little store of provisions gradually diminished till they were exhausted. Ann had always been frugal and a good manager of her husband's earnings; but, with all her economy, she could not make her means last longer. Unlike the widow of Zarephath, she saw the barrel of meal wasted away without any prospect of its being replenished. Her children had received the last morsel she could furnish, yet she was not cast down, for Ann Young was a godly woman. She "knew whom she had believed"; and having found by experience that man's extremity is God's opportunity, therefore she did not despond. The day, however, passed over; and no prospect of succour appeared. Night came, and still no relief was vouchsafed to them. The children were crying for their supper, and because there was none to give them, their mother undressed them and put them to bed, where they soon cried themselves to sleep. Their father was much dejected, and likewise went to bed, leaving Ann in solitary possession of the room. And yet she felt not alone; many sweet hours she had spent in that little cottage, apart from the world, with her Bible and her God often had she here enjoyed communion with Him, whom her soul loved; seen by His all-seeing eye. Precious had these seasons ever been to her. The present, therefore, was not to be suffered to escape unimproved; nor the opportunity neglected of pouring out her soul to God, of spreading out her sorrows, her trials, all before Him, and giving vent to a full, and now, alas! a heavy heart.

But ere she began, that she might not afterwards be disturbed, she made up the peat fire on the hearth. She trimmed and lit the cruisy (a small iron vessel which served as a lamp), and hung it upon its accustomed place on the wall. She moved the clean oaken table near it, and taking the large family Bible from among the six or eight well read, well worn volumes on the bookshelf, deposited it upon the table. She paused, however, before opening the sacred volume to implore a blessing on its contents, when the following text involuntarily came to her mind: "For every beast of the forest is Mine, and the cattle upon a thousand hills." She knelt down and committed her case to the Hearer and Answerer

of prayer, and then tried to recall former experiences to bring to remembrance the promises of God, and those portions of Scripture which used to come home with power to her heart, but without now feeling that lively pleasure and satisfaction she was wont to find in the Word of God, the text, "For every beast," etc., etc., seemed fastened to her memory, and despite of every effort, she could not banish it from her mind. And yet, thought Ann, it is God's own Word, and she read the Psalm in which that text is contained. It was, she thought, a beautiful Psalm, but many verses appeared to her more suited to her condition than the one already quoted. Again she prayed, hoping that while presenting her supplications before a throne of grace she might have enlarged views of the sweet portion she had read, and earnest petitions that the Lord would appear on her behalf.

Early dawn found her engaged at the same employment, and at length daylight appeared through the little casement, when a loud, impatient rap was heard at the door. "Who's there?" said Ann. A voice from without answered, "A friend." "But who is a friend?" replied she; "what are you?" "I'm a drover; and quick, mistress, and open the door, and come out and help me, and if there's a man in the house, tell him also to come out with all speed, for one of my cattle has fallen down just here, and broken its leg, and it is lying near your door!" On opening the door, what was the first object that met the astonished gaze of Ann? A large drove of cattle from the Highlands of Scotland, as far as the eye could reach, in either direction, the road was black with the moving mass, which the man was driving on to a market in the south. And there lay the disabled beast, its leg broken. The poor drover standing by, looking ruefully over it; his faithful collie dog by his side, gazing up, as if in sympathy with his master, and as if he understood his dilemma, and knew also that his services could now be of no avail. The worthy couple were concerned for the poor drover, and evinced every willingness to assist him in his misfortune, had it been in their power. He, in his turn, felt at a loss to know how he should dispose of the animal, and paused to consider what course to pursue. But the more he thought over the catastrophe, the more his perplexity increased. To drive on the maimed beast was obviously impossible. To sell it there seemed equally so. At a distance from a market it would not be easy to find a purchaser, and by remaining in a place long enough to do so he must likewise detain the whole herd of cattle, which would incur more expense than the animal was worth. What was to be done? The drover drew his Highland plaid tighter round him. He shifted and replaced his bonnet from one side of his head to the other. He at length exclaimed, "I never was more completely brought to my wits' end in my life;" and then turning to Ann, he added, "'Deed, mistress, I must just make you a present of the beast, for in truth I don't know what else I can do with it; so kill it, and take care of it, for it is a principal beast. I'll answer for it, a mart like that has never come within your door." And without waiting for thanks, he whistled to his dog, and joined the herd, which was soon seen moving slowly on its weary journey.

The poor cottagers were lost in wonder at this unexpected

deliverance from famine by so signal an interposition of Providence. And after they had in some measure recovered from the surprise that such an incident was calculated to excite, the father assembled his little family around him, to unite in prayer and render thanks to the "Giver of all good" for this new proof of His condescending kindness towards them. Thus their prayer was now turned into praise. He then proceeded to follow the advice of the drover, and found his gift, as he had told them, to be "a principal beast." All was then rejoicing, preparation and gladness with the inmates of the cottage. They had meat sufficient to serve them for many months to come, and in their first joy they totally forgot they had no bread. But He who commanded the ravens to bring to the prophet bread and flesh in the morning, and bread and flesh in the evening, "did not forget it. God does not work by halves."

The narrative then proceeds to state that a sack of meal was received by the worthy couple about six o'clock the same morning, as a present from Lady Kilmarnock. Ann Young now found out the meaning of that text, "For every beast of the forest is Mine, and the cattle upon a thousand hills."—*Remembrancer*.

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## THE STRAIT GATE.

WHEN I see a narrow road and a small wicket entrance, when I see individuals, one by one, passing through the wicket gate, I learn that it is by no unnoticed admission these people come in; I see there is a marked privilege belonging to them as they go in one by one. And further, I learn what is very necessary to impress upon people, that men do not go to heaven by crowds; men do not go to heaven by classes; men do not go to heaven by sects; men do not go to heaven by families; men do not go to heaven by congregations; but each man is brought into the narrow road by the sovereign power of God the Holy Ghost. Each man is sprinkled for himself in his own heart and conscience by the blood of Jesus. Each man must believe for himself, as if he were the only believer in the world, as if the Saviour were exclusively for himself, as if heaven were a residence created for himself, as if the road marked out were for himself individually.—KRAUSE.

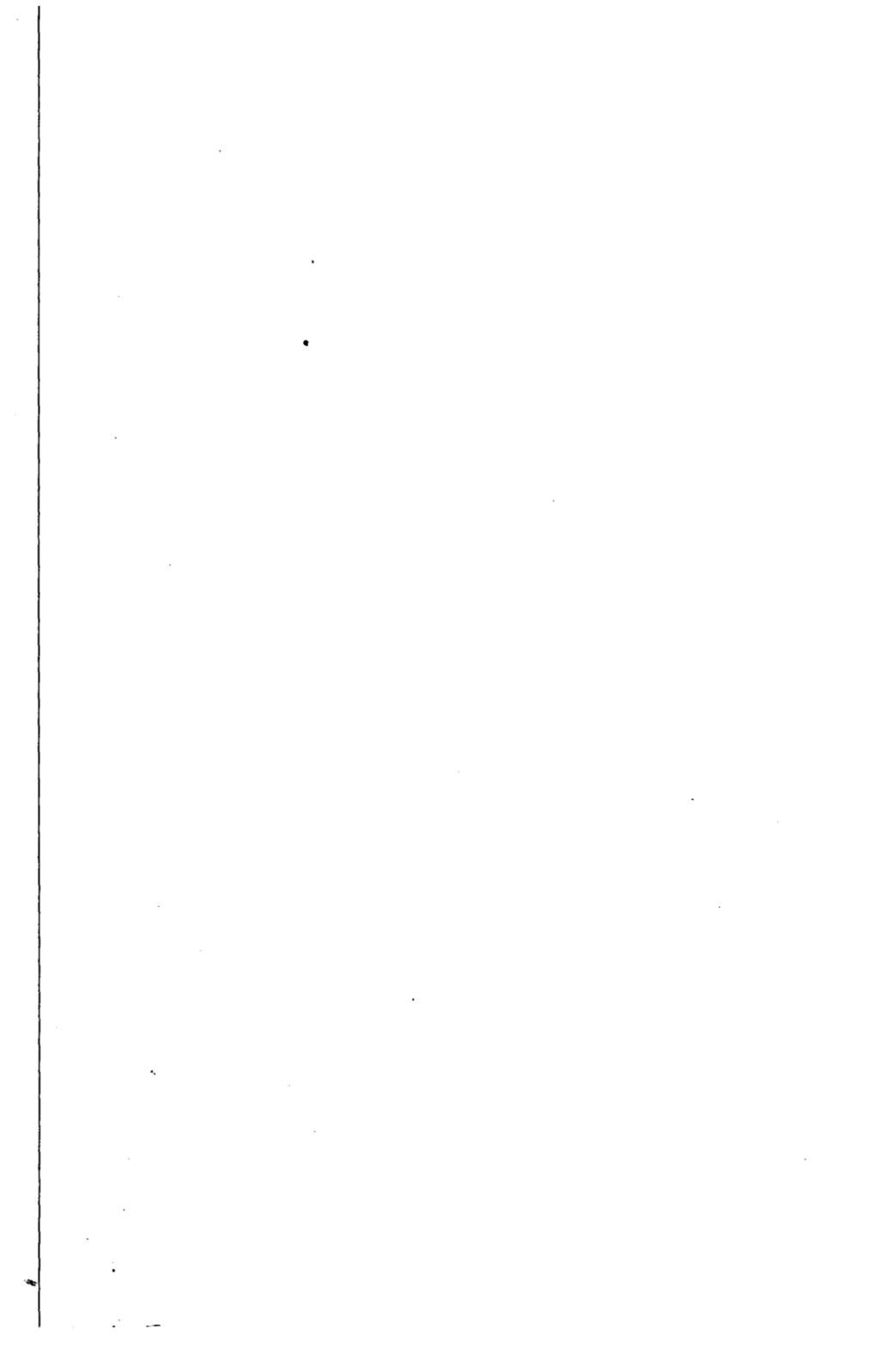
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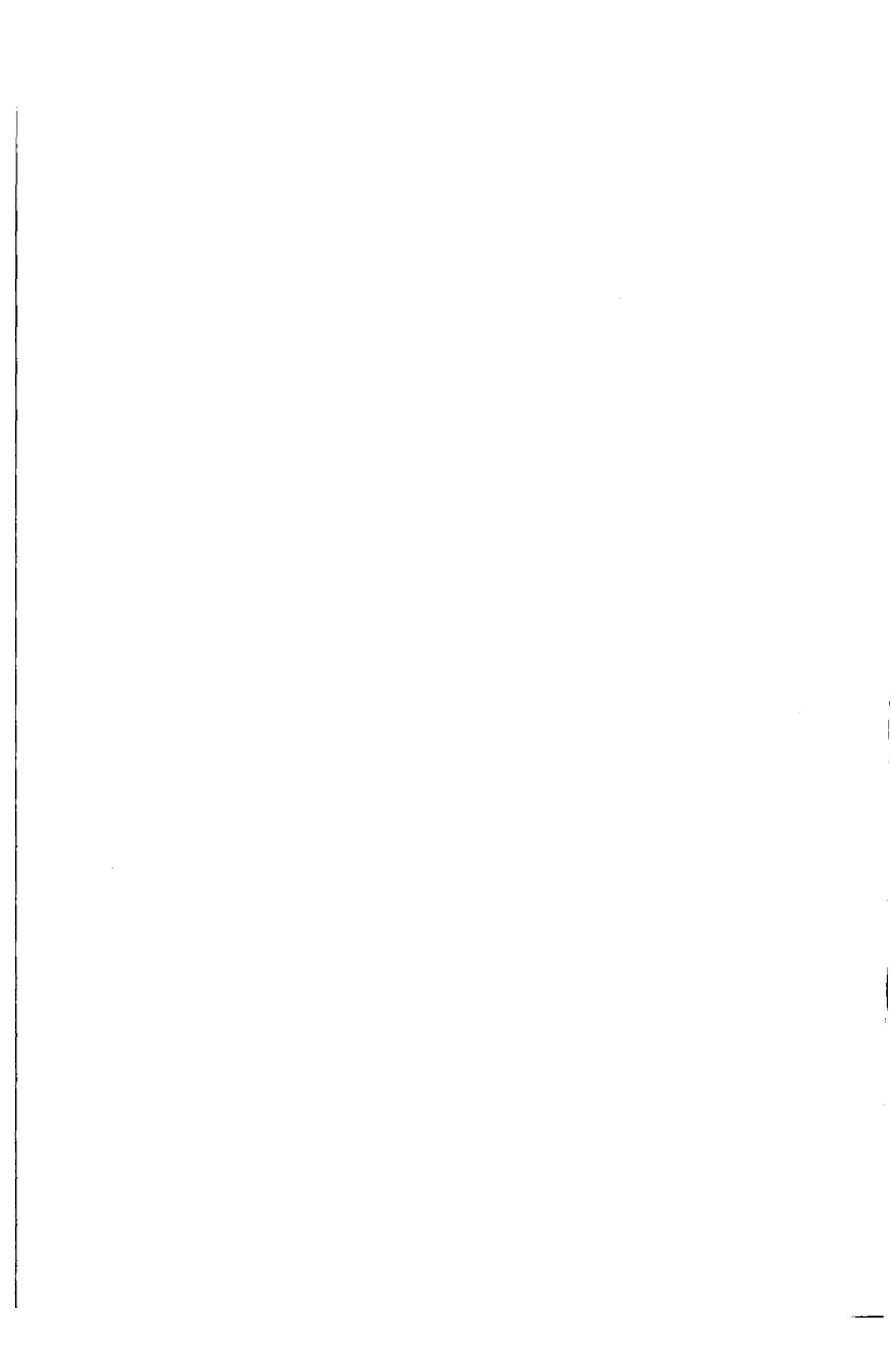
"If we have a clear idea of the evil effects of error, we ought not to make excuses for those who propagate it."—D'AUBIGNE.

"The world is a good servant, but a bad master; a very good inn, but a sad home; a comfortable luncheon, but a sad inheritance."—HUNTINGTON.

"True religion consists in a pure and heavenly mind; a purged and peaceable conscience, and gospel affections going out after the dear Redeemer."—HUNTINGTON.

"Where Christ is most precious He is most beloved, and where He is most beloved He is most valued, and where He is most valued He is most followed."—GROVE.





# Waymarks.

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"Search the Scriptures."—John v. 39.

Song i. 2. Prov. i. 33. Rom. viii. 38, 39. John xvii. 12.

Psa. cxlvi. 20. Psa. lxxii. 2. Isa. xxxii. 18. Prov. xviii. 10.

Eph. vi. 24.

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## THE EDITOR'S LETTER.

DEAR READERS,

With the chilly days and windy nights we are now having, how welcome is the **warmth and protection of our homes!** The fireside offers much attraction at the close of the day, when the duties which have claimed our attention are laid aside for a while. God is good in His kind provision of these mercies for us. Yet above and beyond all, how wonderful is that grace which is in Christ, which produces in the hearts of those who have received it, **a longing for spiritual warmth and protection!** How welcome to a poor sinner, who often finds himself driven with the fierce wind of temptation and conflict from within and without, is that God-given sense of free and ample protection from the storm, which is provided in the God-Man Christ Jesus. "A Man shall be as an Hiding-place from the wind, and a covert from the tempest" (Isa. xxxii. 2). Some of us know, do we not, that He "knoweth how to deliver the godly out of temptations" (2 Peter ii. 9), and only wish we could more frequently welcome Him to our hearts, and commend Him to others. What omnipotence and sinless experience in His sacred body of every temptation His children can know, draws forth His succour and deliverance to all who seek it in accordance with His own word: "For in that He Himself hath suffered being tempted, He is able to succour them that are tempted" (Heb. ii. 18). You who are God-fearing, tempted, yet praying readers flee, as enabled, in all your conflicts to this precious Hiding-place. **And how sweet is the warmth of His love!** The hearts of those two disciples who journeyed to Emmaus, found their sadness quickly gone when their best Friend allayed it by so graciously revealing Himself to them "in all the scriptures" (Luke xxiv. 27). After His welcome conversation, "they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the scriptures?" (ver. 32.) Oh how some of us have loved Him who first loved us, while He has warmed our hearts, and we only wish we could drink more deeply into that ocean of love that is without bottom, brim or shore. Charles Wesley must have had similar longings when he said:

"O Love Divine, how sweet thou art!  
When shall I find my willing heart  
All taken up by thee?"

I thirst, and faint, and die to prove  
The greatness of redeeming love,  
The love of Christ to me."

What a mercy to have such holy longings and heart pantings after Him! God grant to us, and each of His children, more frequent visits from our best Beloved, to cheer and hold us on through the toils of life, and presently to remove the gloom and sting of death. Then, if our hearts are thus warmed by His love-visits here, which we wish were more constant, and He protects us from the damning consequences of sin and Satan, what will it be to live for ever in His immediate presence, and eternally enjoy the warmth and protection of His sweet heaven?

"If such the sweetness of the streams,  
What must the fountain be?  
Where saints and angels draw their bliss  
Immediately from Thee."

"O Lord, bring us safely there, unworthy though we be, for Jesus Christ's sake. Amen." So prays,  
Yours to serve,

THE EDITOR.

## A DISCRIMINATING MINISTRY.

A Posthumous Sermon, by Mr. J. C. Philpot, preached at North Street Chapel, Stamford, on Lord's day afternoon, July 11th, 1869.

"If thou take forth the precious from the vile, thou shalt be as My mouth: let them return unto thee; but return not thou unto them."—JEREMIAH xv. 19.

NONE of the prophets of the Old Testament seem to have walked in so rough and thorny a path as the prophet Jeremiah. And there seems to be special reasons why it was so. First his lot was cast upon very evil days. It was just at the time when the Lord was wreaking His vengeance upon the inhabitants of Jerusalem and of Judea, through the hand of the king of Babylon. There was famine in the city, war without, and a dark, lowering cloud hung over Jerusalem, which Jeremiah knew from the word of the Lord would soon burst forth into a destruction of the city and of its inhabitants. But he was very jealous and zealous for the honour of the Lord, who showed him what was coming to pass. He instructed him in His judgments, and He enabled him to lay before the people what would be the consequence of their transgressions if they repented not. But nobody listened to him. Nothing but persecution met him, and but for the special providence of God, he would have lost his life when he was cast into the pit, where he sunk up to the very armpits in the mud and filth. But again, he seems to have been by nature a man of a rebellious turn of mind. God's people, like other people, are differently constituted. Some are more weak, placid, mild, gentle, unruffled; others are naturally more inclined to rise up in anger and rebellion. It was so with Jeremiah. He was not one of those smooth, gentle, easy, placable natures that nothing can ruffle. But, on the con-

trary, the make of his natural mind was such that a mere trifle, so to speak, would stir up in the depths of his heart rebelliousness even against God. In fact, taking a view of all the prophets, we find none of them indulging in such—if I may use the expression—daring words against the Lord Almighty, as the prophet Jeremiah. Look, for instance, at the words preceding my text: "Why is my pain perpetual"—as though he would quarrel with God because he could not get it relieved—"why is my pain perpetual, and my wound incurable, which refuseth to be healed? Why dost Thou not speak the healing word? Why suffer my wounds to fret and rankle, when there is balm in Gilead and a physician there? Why suffer my wounds thus to fester?" Then comes that speech which, to my mind, is one of the most—what shall I say?—unworthy, unbecoming speeches that man ever made to his Maker: "Wilt Thou be altogether unto me as a liar?" What if a man should call God a liar? It is an offence between man and man. Man cannot bear to be called a liar by his fellow; and many a knock-down blow has been the issue of one man calling his brother a liar. For man to be so daring as to speak to God what he would scarcely speak to his fellow man, seems almost atrocious. And yet there is a saving word. He says: "Wilt Thou be altogether unto me as a liar?" The word "as" softens it down. He did not rise up in such daring as to call God altogether a liar. "Wilt Thou be"—it assumes an interrogative form, which softens it still more—"Wilt Thou be altogether unto me as a liar?" As though he should say to the Lord, "Thou hast promised to support me: where is now that support? Thou hast promised my enemies shall not prevail against me: see how they do prevail. Where is Thy promise? Why, Lord, it is almost as though Thou wert unfaithful to Thy word; and as waters that promised to flow to relieve the city, and those waters dried up, wilt Thou be thus to Thy servant who loves Thy honour, to whom Thy word is the joy and rejoicing of his heart? Wilt Thou be all this to him, so that Thou art, as it were, like waters that fail: when I want to drink, there is no drink to relieve my fainting thirst?" Now the Lord deals very tenderly with His servant. He is a long-suffering God. He does not, as He might justly do, launch forth the lightnings of His vengeance and say, "Call Me a liar! Take thy deserts." No; He speaks very gently and yet very firmly and faithfully: "If thou return, then will I bring thee again, and thou shalt stand before Me. If thou return from this rebellious mood, from this fretful disposition, from these murmuring accusations, and come back to that better mind which becomes thy position and Me as thy Lord and Master, thou shalt stand before Me, and I will make it manifest thou hast a standing in Me and before Me that none of thy enemies can gainsay or resist." And then He adds the words of the text: "If thou take forth the precious from the vile, thou shalt be as My mouth: let them return unto thee; but return not thou unto them."

In these words I think we may see:

I. First, a condition. I use the word with some degree of reluctance; but still it conveys the idea best. First, then, a condition: "If thou take forth the precious from the vile."

II. Secondly, a promise: "Thou shalt be as My mouth."

III. Thirdly, a command: "Let them return unto thee; but return not thou unto them."

I shall have to explain, before I enter into my text, what is precious and what is vile; and how these two things are mingled together, supposing it needs the hand of the servant of God to take forth the one from the other.

What, then, may we understand by "precious"? We may understand two things by it: something exceedingly scarce and something exceedingly valuable. Now there are many things which are very valuable which are not scarce; as, for instance, the air we breathe. How it fills every place, and how we could not exist even a minute without inhaling the breath of heaven. And yet it is not rare or scarce, for it fills every nook and crevice. Again, look at the rain; how precious is the rain; how it falls from heaven and fertilises the earth and causes the crops to spring forth, clothing the fields with grass, and making the very valleys to sing. How precious the rain is in a season of drought. And yet only in exceedingly dry seasons like last year can it be said to be rare. Look, again, at water: how it flows in our rivers; how it gushes out of the hills and vales; how we have only to dig a few feet into the earth, and there we find this valuable substance, water. How precious; our bodies could not subsist without it. Yet, except in certain climates, it cannot be said to be scarce. But, on the other hand, a thing may be scarce and yet not valuable. There are certain minerals or metals, known only to chemists—if I were to tell you their names you could not take them home—but so scarce and so rare as to be only known by means of chemical analysis, and yet they are of no value. There are certain flowers that grow only in one or two spots in England, but only botanists value them. If you were wandering upon a mountain in Wales, and saw a flower which only grows there, you would put no value upon it, nor is it valuable except in the eyes of a botanist. Therefore, a thing may be rare and yet not valuable. But when it is not only scarce in quantity, but valuable in quality, then we stamp upon it the word "precious" in its true sense. Gold, for instance, silver, diamonds, pearls, rubies, sapphires, emeralds, and precious stones generally—these represent a value in themselves, not merely because they are very rarely to be found, but because they are useful in the way of commerce, as a medium of exchange, applied to various purposes in the arts, or sought after by kings and princes and nobility to decorate their persons. These are instances where a thing is precious, not only for its scarcity, but also for its intrinsic value.

Having thus explained the word "precious," I will do the same for the word "vile," because I wish you to see distinctly the meaning between the two, so as to carry the idea into spiritual things. "Vile" is something common, cheap, that nobody sets any value upon. That is one sense of the word "vile"; and another is filthy, polluted, unclean, nasty, abandoned in every way, like the dirt and dung in the streets, which is only a stench and a nuisance. We have the words "precious" and "vile" in Scripture used with respect to men and women as well as things. We read of the "precious sons and daughters of Zion," and we read of Eli's sons, "who made themselves vile, and their father forbade it not." We

read that "the vile person will work villainy and the churl will speak hypocrisy." And Job speaks of himself that he was in their eyes as one that was vile; nay, he said, as he felt in his own eyes, "I am vile" (Job xl. 4). And David could only say, when taunted with dancing before the ark, "I will yet be more vile than thus, I will be base in mine own sight" (2 Sam. vi. 22). Now do you think you have caught the idea of what is precious and what is vile?

Now I shall go on to show how these are apparently mixed with one another, and how the servant of the Lord, as God's mouth, is to take forth the precious from the vile. And you will observe that the vile is more abundant than the precious, for he is not bidden to take forth the vile from the precious; that would pollute his hands with wickedness; but he is bidden to take the precious from the vile, that he may separate that which is precious to the honour and glory of God, and leave the vile to its own vileness and villainy.

Having thus led you to the words of the text, I shall show you that there are precious characters and vile characters, precious doctrines and vile doctrines, precious experience and vile experience, precious practice and vile practice; and that the servant of Lord, who is to be the mouth for God, is to take forth the precious from the vile, that he may be as God's mouth.

I. First, then, who are precious characters? They are the sons and daughters of Zion; they are those whom God the Father loved with an everlasting love; they are those whom God the Son redeemed by His precious blood; they are those whom God the Holy Ghost makes His temple, in whose heart He plants the fear of God, and whom He is making meet for the inheritance of the saints in light. These are precious characters. In themselves they are no better than others; nay, in some respects even worse, for it seems as if God had selected some of the most crooked materials, some of the vilest and worst in themselves, to make them vessels of honour meet for the Master's use (2 Tim. ii. 21). There is, therefore, no difference in themselves. The difference is wholly of God. It is His sovereign grace, and sovereign grace alone, that makes the distinction between the precious character and the vile character. Now this precious character, being precious in the sight of God, is loved with an everlasting love; precious, as bought by the love of His dear Son, and precious, as taken possession of by the Holy Ghost, he is in the sight of God of inestimable value. It is not because there is anything in him. God looks to His dear Son; it is what he is in Christ by virtue of eternal union with the Son of God; it is because he is a member of the mystical body of the Lord Jesus Christ that in the sight of God he is precious.

And who are the vile? The vile are those whom God looks upon as refuse. The vile are those whom He leaves to fill up the measure of their iniquities. The vile are those who practise villainy, who manifest their hypocrisies, and live and die under vile influences that draw down upon them the awful displeasure of the Almighty.

Now these precious characters and these vile characters are apparently mingled together. There may be sitting in the same

seat side by side one who is precious and one who is vile. In the same family there may be a precious one and others who are vile ones. In a church, in a congregation, there may be those who are unspeakably precious, and those who are infamously vile. Now the servant of God must take forth the precious from the vile by describing, as the Lord gives him power, what are the marks that manifest him that is precious, and what are the marks that manifest him that is vile. He must show how it is the teaching of the Holy Spirit in the heart which makes one fear God's name, believe in His dear Son, hope in His mercy, love Him and cleave to Him with purpose of heart, and that by these things he is manifested as precious. On the other hand, the man who is vile is secretly working iniquity against God and His people. Therefore in that sense he is vile. Now when the servant of God begins to open up these mysteries, and traces out who are precious in the sight of God and who are vile, then he is as God's mouth.

*(To be concluded.)*

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## BELIEVERS' BAPTISM.

It is with gratitude to the God of all grace that we record His goodness in adding to our church at "Providence" two brethren, who on Wednesday evening, September 18th, put on the Lord Jesus Christ by baptism. The Pastor, before leading them through the water, preached from the words found in Proverbs xvi. 1. On Lord's day evening, October 6th, before administering the ordinance of the Lord's Supper, these friends were received into the Church, when Mr. Hunt gave them the right hand of fellowship and a welcome in the name of the Church.

In a short address which followed, Mr. Hunt spoke of the great need which the Church with himself should feel in these solemn days of departure from the truth, of **being kept sound in faith and practice**. We profess, he said, to be **Strict and Particular Baptists**; that is, "Strict" with regard to communion, and "Particular" concerning the doctrines of grace, including the doctrine of Particular Redemption. Therefore we need to be strict in regulating the approach of persons to the Lord's Table, only admitting those to commune with ourselves who are members of churches of the same faith and order. Then Mr. Hunt continued, by reminding the Church, including the two brethren just received, of **the particular weight of responsibility which rested upon men who stand as members**. They have to propose and second resolutions. What great need there is for wisdom lest they should propose things contrary to the truth laid down in God's Word! And further, concerning each member of the Church, what an obligation rested upon us, said the Pastor, to realise our **individual positions as members**. We are each, either a power for good—a strength—or a force of weakness in our positions. In pressing this point, Mr. Hunt pleaded for a united, maintained stand, by the help of God, upon His Word. "If I preach contrary to that Word," he said, "you know where I live; come to me that we may bring the matter to the law and the testimony," and if there is ever any question concerning your personal

spiritual welfare, or the welfare of this place of truth that causes any of you concern, let us seek opportunity to talk it over quietly together, but ever remember that all questions must be settled by the Word of the living God."

May the Lord graciously bless us each, with these our two brethren, and continue to add to our number such as shall be saved; for,

"With pleasure we behold  
Immanuel's offspring come;  
As sheep are gather'd to the fold,  
And left no more to roam."

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## MERCY IS FREE.

"Let Israel hope in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption."—PSALM cxxx. 7.

"IN silence of night,  
On past life I lay musing;  
And wept that 'twas all  
God's great mercy abusing;  
And I scarcely could think there was pardon for me;  
But a voice in my heart whispered, 'MERCY IS FREE.'

"I thought of my sins,  
That no angel could number;  
Their greatness and blackness  
O'erwhelmed me with wonder:  
If there be but *one* soul beyond mercy 'tis me;  
'But there's *none*,' said the voice, seeing 'MERCY IS FREE.'

"I thought of the vows  
Which in fervour I'd spoken;  
All meant to be kept,  
Yet all shamefully broken;  
Oh, baser than Judas! can grace stoop to me?  
'E'en to thee,' breathed the whisper, for 'MERCY IS FREE.'

"I thought of the talents  
With which I'd been trusted;  
Some wasted on pride,  
Some with slothfulness rusted;  
And I cried in my anguish, 'Oh, where shall I flee?'  
Said the whisper, 'To Jesus, His MERCY IS FREE.'

"I thought of the souls  
That around me were dying;  
Alas! I was dumb,  
When I should have been crying:  
How many are lost, and their blood is on me!  
'Yes, alas!' sighed the voice; 'still God's MERCY IS FREE.'

"Oh, how can such guilt  
As is mine be forgiven?  
Oh, how can a soul  
Such as I enter heaven?  
When in hell there are millions that ne'er sinned like me;  
'It is all,' said the voice, 'because MERCY IS FREE.'

" O Jesus, my Lord,  
 At Thy footstool now kneeling,  
 I ask Thee afresh  
 Both for pardon and healing ;  
 And I pray that henceforward Thou't keep me for Thee ;  
 Said the whisper, ' 'Tis granted, for MERCY IS FREE.' "

This Poem by the late J. Dickie, an honoured Minister of the Gospel, Irvine, Scotland, was composed WHILST HELPLESS and bed-ridden for eight years, under intense bodily and mental sufferings, which terminated in a triumphant entry to his eternal rest in Jesus.

## HEARING THE WORD.

BY PASTOR F. H. WRIGHT (Rochdale)

OUR congregations comprise a large variety of persons, some scarcely able to discern at all, others eager to catch at anything that could be construed into being unsound; some comparing with their favourite ministers, others listening for rebukes of those they dislike; and some few trying the words that are spoken, desirous of receiving that which shall be as God's mouth to them. The preacher is promised to be as God's mouth if he shall take the precious from the vile. May there be some who shall encourage him so to do, and wait on the Lord as the process proceeds! These few introductory sentences lead us to the consideration of

### THE CRITICAL HEARER.

What a remarkable deputation was that sent as recorded in Mark xii. 13: " And they sent unto Him certain of the Pharisees and of the Herodians to catch Him in His words " ? Isaiah xxix. 21 records the judgment coming upon all " that make a man an offender for a word ; " but what hatred and venom lay in the hearts of those who sought to entrap the Lord Jesus, finding in words they hoped to hear a basis for some cruel charge, a pretext for an endeavour to close His mouth. We hear a lot about the " critics," " higher critics," and so forth. The critic properly is a judge or a discerner. Let us examine some critics. Most hearers have had some acquaintance with the critic who, desirous of revealing his knowledge and wisdom, will question the preacher's manner of dealing with his subject, and relate how he would have opened up the text. Much is absorbed in the course of hearing which creates a kind of standard based upon phrases often repeated, and a line of things frequently advanced, so that there is a danger lest, instead of bringing the word of God to bear upon that which is submitted, the standard be our interpretation. We may fall into the snare of comparing the minister with our favourite preacher, or one dead maybe, whose style appealed to us. On the other hand, instead of listening with prayer that the Lord will guide His servant, give him a door of utterance, and us a word from Himself, we may in a dead and sometime cavilling spirit seek to catch him in his words. Every word of the minister is not to be swallowed down as if it was inspired, or with an idea that it is bound to be true because he says it; but what pain has been caused by the petty, fault-finding spirit regarding our ministers,

The dainty and sickly often find fault with the food, and simply turn it about upon their plates with ill-concealed displeasure, that is hurtful to those who prepare it. Hungering and feeding are healthy conditions, but the full soul loatheth the honeycomb. The food may be poor, badly served, but is it clean provender? That is the chief point: Beware of the spirit that finds fault and calls it good judgment. Some will say, "I can't hear that man," dislike him, and misconstrue his words. Being keen hearers and good judges, they quickly decide who is called to preach, and the number of God-sent servants is very few in their view. Yet the really critical hearer is the best friend the minister can have. The people of God whose ears have been opened to discern the word, who try everything by the unerring standard of Scripture, are not blinded by their affection for him, or careless because they feel him to be sound, but desirous of the Lord's glory, the feeding of the flock, and the manifestation of the Lord's people. These pray for him, listen keenly and perhaps sometimes by tactful enquiry and kindly appeal to the Word of God, in private become "helpers" such as Paul refers to. These are the true critics, who have their senses exercised to discern both good and evil (Heb. v. 14). Some professing to be good judges may appeal to the preacher's vanity, and by flattery ingratiate themselves into his good graces, but the discerning know how forcible are right words (Job vi. 25).

The critical hearer whose judgment is purely natural or whose purpose is simply arising from pride is to be remembered, but more sad perhaps is the case of

#### THE PRESUMPTUOUS HEARER.

A poor man, healed of a blindness he had been afflicted with from his birth, ventures to speak to the glory of the Divine Healer in the ears of those who had endeavoured to prevent the nature and honour of the cure being traced to the right source. In anger they said, "Dost thou teach us? and they cast him out" (John ix. 34). Poor, proud, and presumptuous they were, and yet considered there were none capable of speaking words in advance of the wisdom they possessed. This is a terrible snare, to conclude we have learned all there is to learn. The stamp of hearer that listens for others, hopes they are properly receiving the word, and with pride in the heart, never falls before a rebuke, hearkens to any admonition, or is concerned about any injunction. Their profession is a long one it may be, or on the other hand there has never been a need to make one. Presumption gets into the church as well as being found in the congregation. Peter describes them: "Presumptuous are they, self-willed, they are not afraid to speak evil of dignities" (2 Peter ii. 10). An assumed humility, either in gesture or any other expression, is abominable, but the Psalmist particularly prayed: "Keep back Thy servant also from presumptuous sins" (Ps. xix. 13). The Pharisee in the Temple, Simon before Peter, Uzza in the service, and the sons of Korah among others, reveal the awful sin of presumption. But in the hearing of the Word, are there those who assume condemnation of sin is nothing to them, that the wrath of God has no relation to their case; that sin—dark, horrible, and abhorrent,

is something they are strangers to? Heady, high-minded, heeding not the terrible denunciations of the Word of God, and vainly concluding that their presence in a house of prayer is in itself something to be regarded as a virtue in the eyes of God. Presuming on supposed good works, they hear but in vain. Nothing but the power of the Spirit of God can touch the presumptuous. But is there no danger of it among the Lord's people? Many have sad memories, broken bones, and chastened spirits on account of this sin. Proud, ah! how quickly pride can overcome us. Our position, our usefulness, our generosity, our willingness to serve, oh to be kept from pride and presumption! In hearing, not to pass the minister through our sieve, or weigh him in our balance, but remembering what we are, and how utterly dependent upon mercy we are. May God grant to all His children to pray: "Open Thou mine eyes, that I may behold wondrous things out of Thy law" (Ps. cxix. 18).

*(To be concluded.)*

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## SUNDAY BOXING.

WHAT shall we see in our newspapers next! On Monday morning, October 14th, the first piece of information to meet the eye, recorded in our London daily paper, was concerning a Boxing Contest which took place at West Bromwich (a few miles only from Rowley Regis), in the presence of 12,000 spectators! And so great was the enthusiasm shown, that the doors of the building which was devoted to this purpose, had to be closed fifteen minutes before the fight began, as every available space was occupied. A crowd, almost if not quite as vast as the one within, waited outside, being unable to gain admission. This was the first British championship event in any sport ever sanctioned on a Sunday! Alas! alas! all this in England, a land so long favoured by God with an open Bible, which plainly declares this truth: "Remember the Sabbath day, to keep it holy" (Exod. xx. 8); and we question whether even one of the persons in those vast crowds could honestly profess their ignorance of this Fourth Commandment. We learn that the bells were ringing for divine service in the churches while this ungodly throng was assembling, a fact which tells of the double reminder given to that great band of Sabbath-breakers of their daring sin. What will the end be of such appalling insults offered to the God who will not be mocked, in such glaring desecration of His day? Where are men drifting to, who can thus trifle with their immortal souls and the honour of Him who controls every breath they breathe? Can we hope for an immunity from divine judgments when these abominations are done in our midst against light and knowledge? "Shall I not visit for these things? saith the Lord: and shall not My soul be avenged on such a nation as this?" (Jer. v. 9.) Oh, readers, depart, depart from such iniquity, and may we be found among those who do so, with an earnest cry to the Lord of heaven and earth, that He will spare and deliver us by exercising His mighty power and mercy on our behalf. Let us raise our protest in no uncertain strain against these grievous departures from the

divine word of command: "Remember the Sabbath day, to keep it holy."

As we go to press, we observe the public announcement of a united protest which has been made since last Sunday by leaders of the Church of England and the Free Churches in Birmingham against this unprecedented ungodliness, and sincerely hope that as a result, this Sunday boxing will not be allowed in future. However, it grieves us to say that we cannot whole-heartedly acquiesce as we would with this protest. While it is a declaration opposing that which may rightly be called startling in the non-observance of the Sabbath, it cannot be considered clear, and free from compromise with God's truth. The letter of protest, signed by ministers and clergy in Birmingham, contains this clause, which gives rise to the foregoing remarks: "Few among us would wish to bring back the rigid Sabbatarianism of a generation ago, but we deplore the present-day neglect of institutional religion, and we think that the secularisation of Sunday has proceeded dangerously far." Surely this is like an attempt to stop up the main leaks in a vessel that requires repairing, while allowing the small ones to remain. We contend that it is because the so-called little departures from God's specific directions about keeping the Sabbath have been sanctioned for so long till they have gradually increased, that we are now alarmed at the extent of the evil. The truth of God is rigid, it is that "which endureth to all generations" (Psa. c. 5); therefore, this is God's standing direction for the observance of the Sabbath, with the promise of prosperity to those who are favoured with wisdom to listen to and follow it: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isa. lviii. 13, 14). Although we must expect to have our views diagnosed by many as too narrow and old-fashioned, yet we must continue to contend, by the help of God, that His Word, just as it is, is the only infallible guide in all matters that concern nations or individuals. Dare we pretend to dictate to God who cannot lie, or imagine that times and circumstances can ever warrant the slightest alteration to His Word? Nay, rather may grace be given us, dear readers, to confess our own personal sins, church sins, and national sins of omission and commission respecting the observance of the Lord's day, and may the Lord in mercy bring us back individually and nationally to a closer observance of divine truth, which in these important matters was surely far more honoured and followed in former days than the present.

How suitable is the prayer of the prophet Habakkuk to our case: "O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy" (Hab. iii. 2).

## GOD'S WITNESSES (JACOB, Part III.).

BY PASTOR J. T. SHARPLES (of Evington, near Leicester).

*Continued from page 100.* 124

THE wise man has said, "Better is the end of a thing than the beginning thereof" (Eccles. vii. 8), for by this means God justifies His ways to His people, and in the end causes "the tongue of the dumb to sing." In this respect God's last works are His best. So it was with Jacob. Call to mind Job and the glory of his last days; Hezekiah and his song of praise—"The living, the living, he shall praise Thee as I do this day" (Isa. xxxviii. 19); Simeon and his joy of heart, "Lord, now lettest Thou Thy servant depart in peace," etc. (Luke ii. 29, 30); and David, "Now bless the Lord your God" (1 Chron. xxix. 20). But it may be said (perhaps objected) that these are great and special blessings. True; and does not the greater include the lesser? And is not God the Maker and Giver of every blessing? The smallest blessing has in it the stamp and nature of His greatness.

Now if Jacob entertained any misgivings as to the rightness of the step of going down into Egypt, God's word to him was his stay: "Fear not to go down into Egypt . . . I will go with thee" (Gen. xli. 3, 4). How can one describe Jacob's thoughts and feelings as he journeyed southwards? Surely, rest and comfort, joy and satisfaction abounded, for was he not soon to see Joseph his long-lost son, face to face; and had not God in wisdom and mercy prepared the way, step by step, for this wonderful meeting? And when they did meet, what a meeting it was! "He fell upon his neck, and wept on his neck a good while;" and when Jacob could give utterance to his pent-up feelings, he spoke these astonishing words: "Now let me die since I have seen thy face, because thou art yet alive" (Gen. xli. 29, 30). What pathos and deep emotion both spiritual and natural abound. What in-flowings of God's mercy, and outflowings of joy and gratitude. Here is a mutual experience too great for words. What a scene to survey! And what a world of meaning beneath those words, "Now let me die." Is not this a very practical instance of that blessing, which years afterwards the departing Law-giver bestowed, by divine appointment, upon Naphtali? "O Naphtali, (my wrestlings—prayers) satisfied with favour, and full with the blessing of the Lord; possess thou the west and the south" (Deut. xxxiii. 23). Or take Jacob's blessing Naphtali: "Naphtali is a hind let loose; he giveth goodly words" (Gen. xlix. 21). What precious gospel treasures are here implied in these two prophetic utterances, and what grace, mercy and goodness all meet, and the double blessing of Naphtali appears to be realised, when the aged patriarch and his beloved Joseph thus embrace each other.

"After the storm, the calm; after the bruise, the balm;  
For the ill brings good in God's own time;  
And the sigh becomes a psalm."

What an encouragement to wait patiently, and prayerfully, and watchfully for the appearing of the God of Israel. "Fear not, thou worm Jacob." "The mountains shall depart, and the hills be removed, but My kindness shall not depart from thee, . . .

saith the Lord" (Isa. liv. 10). Jacob's life is an everlasting memorial of the covenant goodness and faithfulness of God that "cannot lie," and it is placed in the forefront of the Word as a lively pattern for all time of what God has done, can do, and still will do for His needy ones.

And it is worthy of observation that God has seen fit to confer this singular honour upon "the worm Jacob," in that his name (and especially his new name, Israel) is interwoven with all new covenant blessings throughout the Word. "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord" (Deut. xxxiii. 29). "Behold, an Israelite indeed," said Christ, in addressing Nathanael (John i. 47); and the Apostle Paul, in writing to the Galatians, says, "As many as walk according to this rule, peace be on them and mercy, and upon the Israel of God" (Gal. v. 16).

Jacob lived for seventeen years in Egypt, and saw the beginning of the fulfilment of the prophecy, "I will make of thee there a great nation" (Gen. xli. 3). In the ripeness of old age, "the time drew nigh that Israel must die," and then he gathered his sons around him, "and blessed them; everyone according to his blessing he blessed them." "He then gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people" (see Gen. xlix. 28-33). What a peaceful scene after all the storms that had passed over him! "Mark the perfect man, and behold the upright, for the end of that man is peace" (Psa. xxxvii. 37).

"Peace, perfect peace, in this dark world of sin;  
The blood of Jesus whispers peace within."

"Peace, perfect peace, when trav'ling days are o'er,—  
To be with Christ in glory evermore."

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## OUR CHILDREN'S PAGE.

FIND the chapters and verses of the following portions of Scripture. If you look at your July Magazine you will see that the time is drawing near (December 12th, 1929) for you to send in your lists of texts. As promised, we shall hope (D.v.) to make known in our January, 1930, number of "Waymarks" which boys or girls have succeeded in obtaining prizes.

"Moreover whom He did predestinate, them He also called."—Rom.

"Called to be saints."—1 Cor.

"Him that called you into the grace of Christ."—Gal.

"That ye would walk worthy of God, who hath called you unto His kingdom and glory."—1 Thess.

"Who hath saved us, and called us with an holy calling."—2 Tim.

"Faithful is He that calleth you, who also will do it."—1 Thess.

DEAR YOUNG PEOPLE,

May the above scriptures not only be found by you in God's Word, but through His precious grace may they become

applicable to you: We want to talk about the wonderful doctrine which is set forth in these texts, and hope you will read carefully what we have to say, and may the Lord bless you in so doing. **The doctrine is that of Effectual Calling.** Both by verbal expression and plain illustrations in the lives of God's people mentioned in the Bible, we find this great doctrine set forth as describing the only possible way whereby any man, woman or child, can ever begin to choose the ways of God. You will often hear people talk about the possibility and desirability of "deciding for Christ," by exercising the same natural powers which are used in coming to decisions concerning matters of business or pleasure. What a solemn mistake they make! The real truth is this: **"That which is born of the flesh is flesh"**—therefore it is easy comparatively to decide about natural things with the natural mind; but **"that which is born of the Spirit is spirit"** (John iii. 6). Hence a renewed and spiritual will is essential to enable us to desire and come to a true decision about heavenly things. When Jesus taught Nicodemus these distinctions between flesh and spirit, He said: **"Marvel not that I said unto thee, Ye must be born again"** (John iii. 7).

The new birth is the great event in the life of a true Christian, which marks the taking place of a real change of heart, at which time God calls him "out of darkness into His marvellous light" (1 Peter ii. 9). You have often read about young Samuel who heard this call of God, after he had retired to rest one night, "The Lord called Samuel: and he answered, Here am I" (1 Sam. iii. 4). And you will notice a little lower down this expression: "Now Samuel did not yet know the Lord" (ver. 7), showing that before this call came to him he was a stranger to a heart knowledge of Jesus Christ in his experience. This heart knowledge alone can make us long to own Him as our God and Saviour. Then what a wonderful instance of effectual calling we have revealed in the Apostle Paul's case. His natural mind and religion brought him to persecute Jesus (Acts ix. 5), not to follow Him, till the great crisis came in his life, the appointed time, ever known by God in His covenant purposes, when he was suddenly stopped in the journey he was making to persecute God's people. Saul heard God's call distinctly, in these words: "Saul, Saul, why persecutest thou Me?" (Acts ix. 4). And it was effectual. It ended his past career, and commenced an entirely new one, as you will see if you read carefully this ninth chapter of Acts. This was now true of him: "Old things are passed away; behold, all things are become new" (2 Cor. v. 17). So God first decided this matter, not Saul, who, as the result, turned his eyes heavenward in his new enquiry and longings, saying: "Who art Thou, Lord?" and, "Lord, what wilt Thou have me to do?" (Acts ix. 5, 6.) Effectual calling, if and when it reaches us, will affect our pleasures. We shall not live without pleasure after the call by grace has reached our hearts, but the pleasures we seek will be of a very much higher character than those we used to choose. The "pleasures of sin" (Heb. xi. 25) cannot satisfy or please the people of God, because they are of the world—passing, and, **"Whosoever will be the friend of the world is the enemy of God"** (James iv. 4).

"Fading is the worldling's pleasure,  
All his boasted pomp and show;  
Solid joys and lasting treasure  
None but Zion's children know."

The Fall of man brought death and alienation from God, leaving man for ever incapable of raising himself from his state, through original sin, of death in trespasses and sins (Eph. ii.). Through the atonement of Jesus alone, all that the Father gave to Him to redeem shall (when called) come to Him by God-given faith, and "him that cometh to Me (says Jesus) I will in no wise cast out" (John vi. 37).

Now, some of you may be saying, "Well, if we can do nothing of ourselves in this great matter, then if God does not call us by grace, we shall never be saved; therefore, what use is it for us even to think about the things of God?" Dear young people, God has ordained means which He blesses to the bringing about of His own purposes in calling His people. Lydia heard Paul preach, and God met with her while she listened, and opened her heart. So she was called by grace under the sound of the gospel. Likewise on the day of Pentecost, no less than three thousand souls were called by grace under that wonderful sermon which God enabled Peter to preach (Acts ii.). "It pleased God by the foolishness of preaching (not foolish preaching) to save them that believe" (1 Cor. i. 21). Therefore, may you be constant in your attendance at the house of God, the Sunday School, and the Bible Class. Come whenever you possibly can, and may the Lord meet with you. Far better be found where God finds His people than where His enemies meet together. Who can tell but that one day, while you are listening to the Word of God preached or explained in His house, you may hear His voice as young Samuel did, for "faith cometh by hearing, and hearing by the word of God" (Rom. x. 17). If you are thus met with, God's house, and the essentially sacred pleasures found there in worship, will be your choice, as in the case of David, who said: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple" (Psa. xxvii. 4). So may you find favour in His sight, with

Your sincere Friend,

THE EDITOR.

## A LITTLE HYMN SUNG BY A DYING BOY.

THE most beautiful sights of joy and peace seen in this world have their opposites in sights that pain and sadden the heart for many a day. One of the most pleasing things to me in this world is the sight of a happy and joyous child, while one of the most painful and despairing is the piercing and lonely cry of a lost and helpless child in the streets. Its cry is one of wild agony and of sad despair; and a compassionate friend is he who calms the painful wailing, and wipes away the darkening cloud with smiles of sympathy and words of cheering light. These painful sights are many and frequent in our large towns and cities, like Manchester and London, among the poor.

Some time ago, a friend of the poor and helpless came to a London garret, reached by a flight of stairs. Thinking that some poor creature or other might have crept up there, he climbed the staircase and found himself under the rafters and slates. He knocked. A feeble voice said, "Come in!" and he went in. There was no light, but as soon as his eye got adapted to the dismal light of the place, he saw, lying upon a heap of chips and shavings, a boy about ten years of age, pale, but with a sweet face.

"What are you doing here?" he asked the boy.

"Hush! hush! I am hiding."

"Where is your mother?"

"Mother's dead."

"Where is your father?"

"Hush! hush! Don't tell him: I'm hiding."

"Hiding? What for?" And he showed his white arms, covered with bruises and swollen.

"Who was it that beat you like that?"

"Don't tell him; my father beat me."

"What for?"

"Father got drunk, and beat me 'cos I wouldn't steal."

"Did you ever steal?"

"Yes, sir; I was a street thief once."

"And why won't you steal any more?"

"Because I went to the ragged-school, and they told me, 'Thou shalt not steal;' and they told me of God, of Jesus, and of heaven. I will never steal again, sir, if my father kills me."

Said the friend, "I don't know what to do with you. You mustn't stay here, my boy, or you'll die. Here is a shilling; I will see what I can do for you." He looked at it for a moment, and then said, "But please, sir, wouldn't you like to hear me sing my little hymn?" The friend thought it strange that without food, without fire, without mother, and without a friend, bruised and beaten, as he lay hiding from an infuriated father, he had a little hymn to sing.

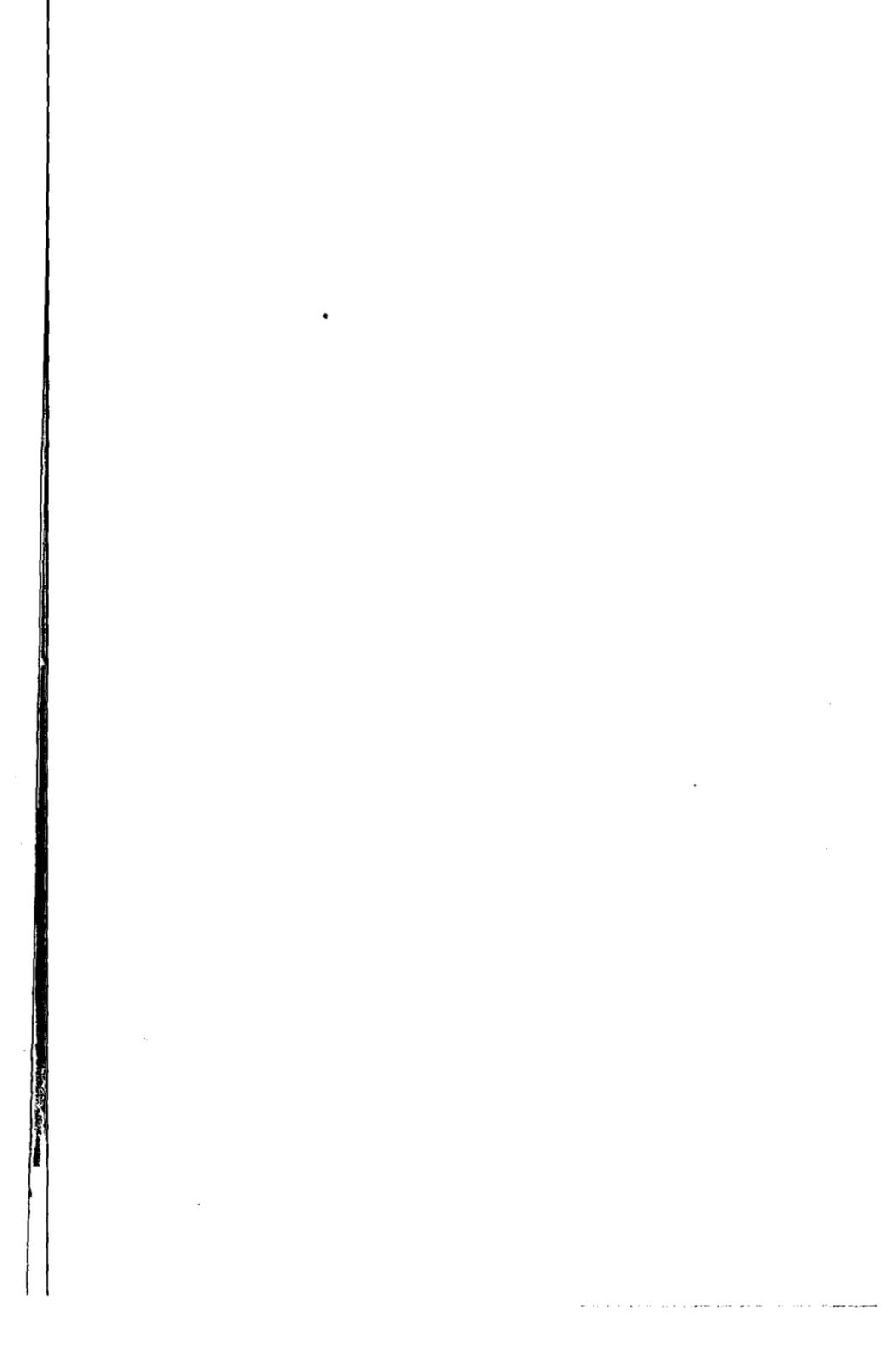
"Yes, I will hear you sing."

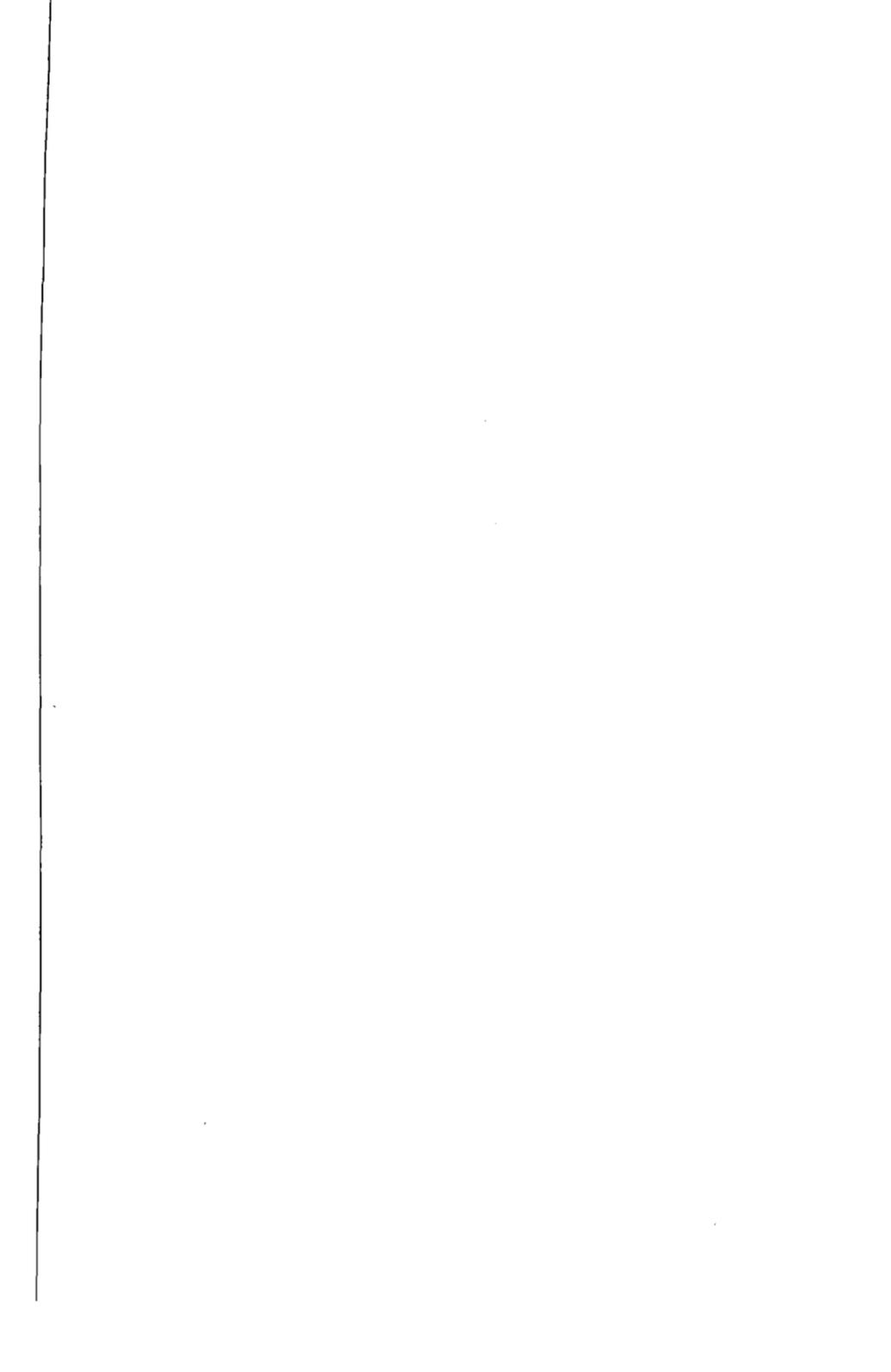
And then, in a sweet voice, he sang:

"Gentle Jesus, meek and mild,  
Look upon a little child;  
Pity my simplicity,  
Suffer me to come to Thee.

"Fain I would to Thee be brought;  
Gracious God, forbid it not:  
In the kingdom of Thy grace  
Give a little child a place."

The friend went away, and in two or three hours went up the stairs again; knocked at the door; no answer; opened it and went in. The shilling lay upon the floor. There lay the boy, with a smile of peace and heaven upon his face, his right hand by his side, his left hand tucked in his bosom underneath the little ragged shirt; he was dead. The angel reaper had visited the lonely garret and gloomy dwelling, and had carried the little one to Abraham's bosom!—*Selected.*





# Waymarks.

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"Search the Scriptures."—John v. 39.

Rev. xxi. 6. Dan. xii. 13. Psa. xxxvii. 37. 1 Pet. iv. 7.  
Jer. xxxi. 17. Rev. ii. 26. Gen. xlix. 19. 1 Cor. xv. 26.  
Matt. xix. 30.

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## THE EDITOR'S LETTER.

DEAR READERS,

There is something very suggestive about **last things**. They are not always welcome, owing to the fact that in not a few instances it means our bidding farewell to them, as cherished objects which we would fain hold a little longer, but cannot. **We often dread last things**, yet when this dread is prayerfully committed to the Lord it may be completely removed in the time of need. **Sometimes last things are the best**. Some of us can recollect seasons when we have found the **last hymn** sung at a service in the house of God, to be most precious and confirmatory to the discourse that just previously God had blessed to our souls. It is also good when we can say, after fearing a time of disappointment in the means of grace, that "**the best came last**;" for this shows us it was worth waiting for. Well, we are spared, through mercy, to see the **last month of another year**. How rapidly time passes! Soon our calendars for 1929 will be quite useless, and ere long we anticipate sending and receiving fresh ones for another New Year! We may have little or no regard for the calendars we part with, yet have there been some never-to-be-forgotten dates marked upon them which we have no desire to obliterate from our memories? Some of our readers may have had spiritual birthdays during this year, others could perhaps mention the time, during the last few months, when they were enabled to read their title clear to mansions in the skies. Some we know and love for the truth sake have particular dates during this year connected with their confession of Christ before men, in the ordinances of His house. What cause for gratitude these occasions, with all past favours, discover! Certainly there have been days of sorrow as well, yet if these have worked together for good—

"For the wonders He has wrought,  
Let us now our praises give;  
And, by sweet experience taught,  
Call upon Him while we live."

This is the last letter our readers will receive from us this year. Shall we live to write, and receive, another? God alone knows. The last letter must be written one day, and there will come the **last to be opened and read** by us, ere we "go hence, and be no more." Oh how unspeakably blessed it will be if then,

when the pen is put down for the last time, and the last letter is put back into its envelope, we find grace bestowed to—

“ Pass the river, telling the triumphs of our King.”

God alone can give this grace, may none of us die destitute of it.

**The last sermon must be preached.** God knows when that season will arrive, and what the text will be. There is something within which says: “ May that sermon be full of Christ, honouring to God, effectual in the hearts of sinners, and may it be preached under the sweet and powerful prospect of shortly being “ with Christ, which is far better.”

**There must also come the last time to go to chapel.** In all affection and faithfulness we ask: “ Is there one reader, now glancing at this letter, who has to look back for some months, perhaps years, to the time when he or she last went to chapel? ” Do the means of grace remain at all neglected by any of you? Think of the last time you went to chapel or indifferently stayed away. Then, friend, think of the last breath you will have to breathe, and may God help you to pause and consider what comes after that—**ETERNITY!**

“ Eternity, tremendous sound!

To guilty souls a dreadful wound;

But O, if Christ and heaven be mine,

How sweet the accents, how divine! ”

May we be kept constant and prayerful in our attendance upon the means of grace, and the preaching of the gospel, so that our last days are not filled with painful reminders of former omissions in these important matters.

If we are spared until Christmas Day, we shall be reminded of the miraculous Virgin Birth of the Lord Jesus Christ in Bethlehem. What a wonderful coming was the coming of Christ in His Incarnation! It would be a wonderful mercy if, we were made happy, during the approaching Christmas season, in the blest assurance that He came to Bethlehem for us. “ This same Jesus,” having passed from Bethlehem to Calvary, from thence to the tomb, and then onward to glory, will come again on the last great day to fetch His ransomed people home. Reader, shall we among them stand? This will be the last of all things here below.

May God's richest blessing rest upon you all, both now and through Christmas-tide.

Yours to serve,

THE EDITOR.

P.S.—Will all our readers kindly read carefully the “ Important Notice ” on the second page of the cover, and give the matters there dealt with, their early and practical attention?

“ Believers have a life that death can never touch.”—ROMAINE.

“ I know myself to be a child of God and an heir of glory,” said Hart on his death-bed; adding, “ Judas was lost that the Scripture might be fulfilled; but the Scripture would not be fulfilled if I should not be saved.”

## A DISCRIMINATING MINISTRY.

(Concluded from page 134.)

BUT again, there are precious doctrines and there are vile doctrines; and these precious doctrines and these vile doctrines are apparently intermixed, so that it needs the servant of God to take forth the one from the other. The doctrine of the blessed Trinity is a precious doctrine. A Trinity of Persons in the unity of Godhead, an eternal Father, an eternal Son, an eternal Spirit, and yet these Three Persons all One glorious God in the indivisible unity of the eternal Essence—this is a precious doctrine, for it spreads grace and its glory on every branch of divine truth. It sheds its beauty and glory on the electing love of God, on the redeeming blood of Jesus, on the sanctifying work of the Holy Ghost. The doctrine of Three Persons in One God, and each co-equal in Deity, casts a bright and beautiful lustre on every sacred truth of the Bible, so that without it there is no order, but all is confusion. If the blood that cleanseth from all sin is not the blood of the Son of God, of Him who is God, what value or validity is there in it to cleanse a guilty conscience? If His obedience is not the obedience of God's equal, how can that obedience be imputed to the saints of God, to be their shield and shelter, to justify them from all things from which they could not be justified by the law of Moses? If His love is not the love of the Son of God, how can that love be from everlasting to everlasting? How can it diffuse itself amongst the members of His mystical body? And again, how can He hear prayer and answer prayer, and be an Intercessor, able to save to the uttermost all that come unto God by Him, unless Deity gave validity to every act of His humanity? And so with the Holy Ghost, His divine Person in the glorious Godhead, it casts a beautiful lustre on every branch of revealed truth. The Sonship of Christ—that He is the revealed Son of the Father, to ever lie in His bosom as His own proper and real Son—is a precious doctrine; and every notion, fancy or doctrine, which opposes that is to be stamped as unutterably vile. The sovereignty of God, in choosing whom He will, in giving no account to man of these matters, but as a sovereign disposing of all men, and all events, and all circumstances, is a precious doctrine. And though there are times and seasons when that doctrine seems to militate against our thoughts and wishes, when it seems to cross our path both in providence and in grace; yet it will ever be embraced by the saints of God as a God-glorifying truth, that He, as a sovereign, has a right to do what He will with body and soul, and that all His purposes are the purposes of a sovereign who can execute what He may determine to bring to pass.

What, then, are vile doctrines? Every doctrine which denies the Trinity, whatever name it be called by, is a vile doctrine. Every doctrine which denies the eternal Sonship of our blessed Lord is a vile doctrine. Every doctrine which derogates from the honour of God, the glory of God, the majesty of God, is a vile doctrine; spring from what source it may, called by whatever name, it is a vile doctrine because opposed to the grand fundamental principles of our most holy faith. That God never chas-

tises people for sin is a vile doctrine, because it leads men to licentiousness; it hardens men's hearts in the practice of sin if God does not chastise them for their iniquities and purge them by the spirit of judgment and the spirit of burning. Self-righteousness, Pharisaic love, legal duties carried on in a legal spirit, is a vile doctrine, because derogatory to the doctrines of sovereign grace, and opposed to the teaching of the Holy Ghost and the whole Word of God from Genesis to Revelation. That men may live as they list; walk in the ways of the ungodly and have peace of conscience; do that which is evil, and live in it and love it, and yet be saved without repentance, or godly sorrow, or confession, or leaving their sins, is a vile doctrine, base Antinomianism, and has caused the way of truth to be spoken evil of, for many are Antinomians in spirit and in conduct who dare not broach it in so many words. Take it, then, as shortly as I can lay it down, that every doctrine opposed to God and godliness, be it called by what name it may, is a vile doctrine, and the servant of the Lord has to take one forth from the other, has to prove every word, and give the precious doctrines of the everlasting Gospel, and set upon them God's attesting seal. And he is to denounce and testify, and warn his hearers against those vile doctrines which harden the heart, sear the conscience, and land men in destruction and perdition.

There is precious experience and there is vile experience. A precious experience springs out of the teaching of God in the soul and the work of the Holy Ghost upon the heart. Every conviction of sin that springs from the Spirit's inward convincing operations is precious as being the handiwork of God. Every sigh, every cry, every groan, every tear, every honest, humble confession before God of what we have been and are is precious, because it is wrought by a divine power in the soul, and the issue of it is salvation. Every sweet manifestation of the Son of God to the soul; every glimpse, glance, gleam, or view of His glorious Person by faith; every shining in of the light of His countenance, application of His Word with power, whisper of His heavenly love, drawing of His divine grace, application of His precious truth to the heart is precious; it comes from God, it leads to God, it is the work of the Holy Ghost, it prepares the soul for eternity, it is a jewel of God's own gift. Even the humblings that we experience under the hand of God, the breaking down of a hard heart, the softening of an obdurate spirit, the melting of soul under the breath of the Lord, with the going forth of supplication, confession and desire unto the God of all our mercies to look upon us and bless us, is precious, because it is His gift and work. Everything which brings out of self, draws to the Lord, makes sin hateful, Jesus precious, puts the world under our feet, gives us the victory over sin, weans us from the love of self, and makes the Lord Jesus precious, should be called a precious experience.

And then there is a vile experience, which is a knowledge of sin without a knowledge of salvation. Many men can speak of their evil heart and take a glory in it. There are few, speaking comparatively, and perhaps none who sit under a gospel ministry, who cannot speak something of the evil of their hearts. "O, they are so filthy, and so base, and so vile, and so black." Well, they are all that, but, after all, it may be a vile experience—nothing

but a burning up of nature, nothing but the shining of light upon a dark and wicked heart, without any holy mourning under it, no godly sorrow, no real contrition, no repentance, no confession, no forsaking it. Men will glory in their sins, speak of their bad tempers, how they quarrel with their wives, how cross they are with their children, how they can speak to their servants, and throw these things about as though this vile experience was the effect of grace, the fruit of the teaching of the Spirit. They can even boast of the sins they have committed, talk of the way they have been entangled, the lusts they have fallen a prey to, and throw all this about as though it was grace that had wrought a knowledge of these things in them. It is nothing but a vile experience, just so much dung and dirt of their corrupt nature, without anything of the grace of God in it. It is not knowing yourselves sinners that will save your souls; it is not seeing what you are, black as the tents of Kedar, that will take you to heaven. You may like to hear ministers describe the depths of the Fall, the sins we are prone to, the temptations we are subject to, and the evils we feel. You can sit very eagerly to listen to a minister describing his evil heart, and evil temper, and what he feels of the absence of God; what a fretful, murmuring nature he has. You can suck all that down like sweet honey and feed upon it as the honeycomb. But when the servant of God begins to describe his sighs, cries, mourning and tears, his restless nights, gloomy days, and how he has been exercised on account of the sins he feels, you turn your ear away; you leave all that. You take all the dark, all the black, all the foul, all the filthy, all the vile, and you gather up all this filth and rubbish, and seek to make an experience of it. You say, "Ah, our good minister tells us how bad he is, and what a vile heart he has; why, I feel just as our good minister does, and if he is right, I am right." You take all the filth and vileness, but leave out all the good. And he will tell you perhaps he is tempted; and you say, "Yes, I am tempted." But he does not tell you he gives way to temptation if you do. He tells you Satan spreads snares for his feet, but he does not tell you he falls into them as you do. He tells you how wicked his heart is, and how easily he might be drawn aside if God permitted; and you believe all that. But you won't listen to him when he tells you how God keeps him as the apple of His eye, plants His fear deep in his heart, and turns him away from sin. You pull back your ear from all that and thus harden your hearts under a sound Gospel ministry. You feed upon ashes; a deceived heart turns you aside; you bring a lie in your right hand. Here is the vile experience.

Now the servant of God is to take forth the one from the other. He is not to keep back the evils of men's hearts, not to shun declaring the snares laid for their feet, nor the temptations into which they may fall but for God's help. He will tell you what he is and how sin works, because his heart is exercised by it. But he will not leave these things at an uncertainty, but will so take forth the precious experience and hold it up to view that it will be seen: it is precious; and then your vile experience, he will take and cast it out like filth, and set upon it his condemning seal, backed by the authority of God. And so he will take forth the precious from the vile.

And so with practice. There is precious practice and there is vile practice; and the servant of God will show you the difference. Precious practice is that which flows from the love of God, influencing the heart to every good word and work, which springs out of union with the living vine, and is produced by the sap and nutriment of grace flowing into the branches; the practice that springs out of love, not fear; grace, not the law; and the work of the Holy Ghost, and not the spawn of free-will. He will show you that precious practice is to live a consistent life, to walk in godly fear, to adorn the doctrine by the fruits of righteousness; and then he will denounce vile practice. He will thunder forth God's denunciations against all vile practice masked and robed under cover of religion. He will take one from the other and show what is precious practice wrought in the heart by the power of God, and what is vile practice as carried on in secret under the cloak of religion, and carried on in the dark chambers of imagery. And he will show, also, that all practice that does not spring out of the power of God upon the soul, that may be born of human approbation, and arise from a Pharisaic spirit, is in the sight of God vile, because not wrought in the heart by His own Almighty power.

II. Now you see what a work the servant of God has to do, and how he ought to be instructed in his own mind to see who are precious characters and who are vile characters, what are precious doctrines and what are vile doctrines, what is precious experience and what is vile experience, what is precious practice and what is vile practice; and not only have wisdom and discernment to see the difference, but boldness to declare it; not to fear man; to stand in no dread of his congregation, but to stand before them in faithfulness and honesty, as being a steward of the mysteries of God, and being responsible to God for the due execution of his office. Now this man will be as God's mouth. God will speak with authority by him to your souls. You will receive many a sweet testimony into your conscience from him, because he will not mask over matters nor cloke over doctrines, and experience, and practice, and hide them all up in confusion. But he will speak with that authority, and that power, and that unction, and that savour, that it will be at times as God's very mouth to your soul. You will see your character described, and it will come home to your bosom, and drop as a word from God into your heart. He shall trace out your experience; he shall bring to light your profession; and the Word of God will so back up what he says, that it shall come home with God's authority, power and unction, into your soul. But if a man do not take forth the precious from the vile, he never can be as God's mouth. He never can speak with authority and power; nor would his word find a place in the consciences of those who fear God's Name.

III. Now comes our last point: the precept or exhortation, "Let them return unto thee, but return not thou unto them." Now a faithful ministry will drive out and purge those who cannot bear to sit under it. There are very few that can bear a faithful ministry. So when a man begins to take forth the precious from the vile, and be as God's mouth, he must expect to drive from the sound of his voice those who cannot receive the testimony; because they are convinced in their own conscience, and they fly away

because their conscience testifies against them. Now what is he to do to them? Is he to go after them and bring them back? "No," God says, "let them return unto thee. Maintain thou thy post." "Well, Lord, but perhaps they are rich; we shall lose their support; they will withdraw their subscriptions; the cause will suffer; we shan't get on so well. Might not he soften it a little, not be quite so harsh, give it out in a more mild and gentle form, not speak about vile characters, and vile doctrines, and vile experience, and vile practice? Why can't he smooth matters over a little, and these people won't leave?" God says, "Let them return unto thee." And if they be saints of God, and the Lord has begun His work of grace upon their souls, and touched their heart with a coal from off the altar, and made their souls to burn within them, then they will gladly come back. They may go on in error and find their hearts hardened; go amongst Arminians and free-willers, and find nothing but bondage and death. Now the man of God is not to go after them, nor to smooth matters over, but still to maintain his ground in all faithfulness. "Let them return unto thee." And those in whose hearts God has planted His fear, in whose souls He has begun to work with His heavenly grace, will always come sooner or later under the sound of a faithful ministry. But others take offence, go away, leave, turn their back upon the truth and the people of God; and those often perish in their own deceiving.

Do you, dear friends, stand by the cause of God and truth? Is there anything can save your souls but truth? Can error save you, bless you, comfort you, support you, be with you on a bed of sickness, pain, languishing and death? Is there anything but the blood of Christ that can wash your guilty conscience; anything but His righteousness that can justify your needy, naked soul; anything but His love that can be a sweet balm and cordial to your bleeding spirit? Can you abide by error? abide by evil? abide by sin? abide by the world? abide by carnality and death? You can abide by truth in its power, abide by the blood of Christ revealed to your conscience, abide by the love of God shed abroad in your soul, abide by the support of His upholding hand, abide by the sweet views of His Spirit to your soul. You can die by truth as well as live by truth. Therefore, never think for a single moment of turning your back on the ways of God, for if you do, you will only walk in the ways that lead to perdition; and if you go on in them, the further you go the more you will be entangled in the maze of sin and error, and it will be a mercy if you are ever brought back. Never mind your discouragements. Keep on in the footsteps of the prophet; they will guide you right at last. Abide by the truth of God; it has saved thousands, it will save you. Therefore, whatever be the consequence, hang by the truth of God; keep close to what He has revealed by His Spirit and grace, and then you will receive the end of your faith in the salvation of your soul.

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"The smallest pore in the body is a door large enough to let death in."—FLAVEL.

"You may seek joy where you will, but if you seek it out of Christ, you will seek life only in death."—ROMAINE.

## THE PRECIOUSNESS OF CHRIST.

PRECIOUS is the Name of Jesus,  
Who can half its worth unfold ?  
Far beyond angelic praises,  
Sweetly sung to harps of gold.

Precious as the Mediator,  
By the Father rais'd on high;  
Precious when He took our nature,  
Laid His awful glory by.

Precious in His incarnation,  
Wrapp'd in swaddling bands He lies;  
Precious in His degradation,  
Sorrows trickling from His eyes.

Precious when to Calv'ry groaning,  
He sustain'd the cursed tree;  
Precious when His death atoning  
Made an end of sin for thee.

Precious when the bloody scourges  
Caused the sacred drops to roll;  
Precious when of wrath the surges  
Overwhelm'd His holy soul.

Precious in His death victorious,  
He the host of hell o'erthrows;  
In His resurrection glorious,  
Victor crown'd o'er all His foes.

Precious as my Intercessor,  
Pleading thus before the throne,  
" Father, spare the vile transgressor,  
See for him what I have done."

Precious Lord! beyond expressing  
Are Thy beauties all divine;  
Glory, honour, power and blessing,  
Be henceforth for ever Thine.

JOHN KENT.

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## THE WORD OF GOD.

WERE I to be asked, What think you of Holy Scripture ? I should answer, What has my Master thought ? How has He quoted ? What use has He made of it ? What, in His estimation, are even its details ? Speak Thyself, O eternal Wisdom ! Uncreated Word ! Judge of judges ! And while we proceed to review the declarations of Thy mouth, do Thou display to us that majesty in which Scriptures appeared before Thee ; that perfection which Thou didst acknowledge in them, and especially that unchangeableness which Thou hast assigned to their least iota, and in virtue of which they will survive the universe, when heaven and earth shall have passed away ! We do not hesitate to say that when we hear the Son of God quoting the Scriptures, the question of their divinely inspired

nature is, in our judgment, at once settled. We want no further evidence. All the declarations of the Bible unquestionably are Divine; but this example of the Christ of God at once tells us all. This proof does not require either long or learned researches; the hand of a child can grasp it as powerfully as a theologian. If any doubt assail your soul, turn to the Lord of lords, and behold His reverent attitude before the Scriptures! Follow Jesus in the days of His flesh. See with what serious and tender respect He holds the "volume of the book," to quote from its every part, and to show the import of its least details. Observe how each expression, even a word, a psalm, or an historical book, has the authority of a law. Mark with what confiding submission He receives **all the Scriptures**. Do I say that He receives them? From infancy to the tomb, from His resurrection to His disappearance in the clouds, what did He bear about Him everywhere in the desert, in the temple, and in the synagogue? What does He quote, with resurrection voice, when the heavens already are about to exclaim: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in"? It is the Bible—evermore the Bible. It is Moses, the Psalms, and the Prophets which He quotes and explains, and this even verse by verse and word by word. After such a spectacle, in what sad and fearful contrast do those men in the present day dare to judge, gainsay, test and mutilate the Scriptures! One trembles, after beholding the Son of Man commanding the elements, stilling the tempest, and despoiling the tomb; yet filled with profound reverence for the sacred volume, on hearing Him declare that He would one day return to judge, by this book, the quick and the dead—one trembles, I say, when the eye lights upon some poor, wretched, learned, accountable mortal irreverently handling the Word of God! But, after the lapse of a few years, these teachers and their pupils will be consigned to a common tomb; they will wither like the green herb; but not one particle of a letter of this Divine Book will then have passed away. And as certain as the Bible is truth, so certainly shall we see the Son of Man come in the clouds of heaven to judge by the eternal Word the secret thoughts of all men (Rom. ii. 16; John xii. 48; Matt. xxvi. 31). "All flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof falleth away: but the Word of the Lord endureth for ever. And this is the Word which by the gospel is preached unto you" (1 Pet. i. 24, 25). GAUSSEN.

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## MEMORIALS OF THE DEPARTED.

MR. DYE, the previous Pastor at "Providence," Rowley Regis, with his wife and family circle, has recently been passing through a heavy bereavement, in the departure from this life of Mrs. Parkes (née Leah Elizabeth Dye), the wife of Mr. S. F. Parkes, of Blackheath, and eldest daughter of Mr. and Mrs. Dye. Her days on earth were brought to a close on November 4th, 1929, at the comparatively early age of 53 years, after a long and painful affliction. She was interred in the Burial Ground adjoining Blackheath Parish Church, on November 9th. While extending our

sympathy to all that mourn, we desire for them each the influence of divine grace to enable them to say in this deep sorrow:

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

## HEARING THE WORD.

BY PASTOR F. H. WRIGHT (Rochdale)

MANY comparisons are drawn between the congregations of to-day and those of years ago. We are reminded of times when places of worship were filled, but we do not assume that the people were all concerned even then about the weighty matters of eternity. I remember reading the remarks of the late Mr. J. C. Philpot, who, addressing a crowded congregation, solemnly expressed the wish that he might feel they had gathered to hear the Word of God with a living desire. He certainly did not take it for granted that they were all hungering for the Word of Life. But there are still those who are anxious to hear, and this leads us to the consideration of the

### EAGER HEARERS.

“ And it came to pass that as the people pressed upon Him to hear the Word of God ” (Luke v. 1). The Lord knew then, as He knows now, what is in the hearts of men, and recognises the hearers who with eager desires humbly and prayerfully wait to hear what the Lord shall say unto them. Eagerness may arise from various causes. When the Psalmist begged, “ Say unto my soul, I am thy salvation,” he revealed an anxiety borne of a fervent desire to receive the witness that he, weak and helpless, was blessed of God. Were it not that the preacher believes there are those looking for a testimony of their interest in redeeming love, he would be more cast down than he is.

“ Forgiveness 'tis a joyful sound  
To malefactors doomed to die;”

and when the soul is bowed with a sense of sin, deserved wrath, conscious helplessness, but possessing a hope in the Lord Jesus Christ, there is an eagerness for the Word that shall bring liberty, and “ Where the Spirit of the Lord is, there is liberty ” (2 Cor. iii. 17). Such shall eventually be rewarded, for they shall not be ashamed that wait; and encouragement is couched in the words of Proverbs viii. 34: “ Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors.” The case is not rare of one who, feeling a distance from the Lord on account of backsliding, sorrow and despondency, eagerly longs for that visit from the Lord that shall revive the spirit.

“ A single smile from Jesus given  
Will lift a drooping soul to heaven.”

Direction is sought, and a sense of the divine guidance is longed after, but the Lord's countenance seems to be veiled, and there is

a fervent concern for some such word as was addressed to the disciples: "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" (John xvi. 22). Some know the keenness of appetite which is satisfied by the uplifting of a precious Redeemer. The living Word becomes living bread, and one said, "I have esteemed the words of His mouth more than my necessary food" (Job xxiii. 12). An eagerness born of love. "I have longed for Thy salvation, O Lord" (Psa. cxix. 174). May God's people be granted this spirit of desire and eagerness to hear His voice, to feel His presence, and to receive from Him that which is more precious than gold! We complain of slackness, lassitude, apathy and indifference, but may we not forget that there are still those seeking, even in the press, to touch Him?

"Like her with hopes and fears we come

To touch Thee, if we may;

O send us not despairing home,

Send none unhealed away."

It may not be amiss to conclude this survey of "hearers" with a brief consideration of those who called forth the benediction of the Lord Jesus Christ. One woman felt constrained to express her sense of the high privilege of motherhood in regard to the Lord Jesus Christ, but He immediately corrected any false notion by pointing out the advantage of retaining His Word (Luke xi. 28). The Lord Jesus did not despise or belittle the relationships of life, but both here and elsewhere the possession and retention of His Word is regarded as a pre-eminent privilege; so we close this series with a thought or two upon

#### THE RETAINING HEARER.

"Yea, rather, blessed are they that hear the Word of God, and keep it." The primary meaning of the word "keep" in this connection is to watch, or keep guard. In the same sense Timothy was exhorted thus: "Keep that which is committed to thy trust" (1 Tim. vi. 20). Again the idea is preserved in the Apostle's persuasion: "I am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Tim. i. 12). That which we receive of value we are concerned to keep and guard, as over a treasured possession. We are acquainted with those who lament a weak memory, who complain that so quickly does the word they hear with pleasure fade from their minds. Such may feel they do not keep in the sense of retaining, or keep in the way of guarding; but we may see that whilst we are to give diligence and concern in this matter, there is that which is greater than mere memory. One said, "Thy word have I hid in my heart, that I might not sin against Thee" (Psa. cxix. 11). Now those who fear God will know that oftentimes they have been enabled, by the blessed Spirit, to call to mind the Word of the Lord in combating the Tempter, in silencing their own unbelieving hearts, or in the exercise of hope of the continuous goodness of the Lord. It is the work of the Comforter and the promise of the Lord that "He shall take of Mine, and shall shew it unto you." Now it is the word that goeth forth out of His mouth that is

blessed, and whilst we are acquainted with hundreds of promises, many examples, and a variety of declarations concerning God's power, yet not one can the Lord's children take until He gives. "That Thou givest them they gather" (Psa. civ. 28). But when in special seasons of seeking, the soul weighed down, at wits' end, or at the ends of the earth, the Lord has applied His word, it has been seen that it has been kept. We knew it before, often heard it, for the Spirit ordinarily takes that which we have already heard of the Word of God, but the whole difference lies in the application. Years pass on, but there are times of recalling, "Thou shalt remember;" and the Lord's people do remember, and when hearts burn within them, and they that fear the Lord speak to one another, there is the bringing forth out of experience word after word, the blessing that has been known is described, and it becomes like a fresh admiring of precious jewels. The word has been kept. It is not simply a reminder, but often it is "the sword of the Spirit, which is the word of God" (Eph. vi. 17). Satan has been repulsed by it, friends have been encouraged, and the possessor sweetly confirmed. We may well guard these priceless tokens of Divine love; part with them we would not, they constitute the word upon which He has caused us to hope. "Blessed," then, "are they that hear the word of God, and keep it" (Luke xi. 28).

"The true believer fears the Lord,  
Obeys His precepts, keeps His Word;  
Commits his works to God alone,  
And seeks His will before his own."

## GOD'S WITNESSES (JOSEPH, Part I.).

BY PASTOR J. T. SHARPLES (of Evington, near Leicester).

*Continued from page 141.*

THE life of Joseph, as it is so minutely recorded in the Word, is full of historic and spiritual interest. The two extremes of depth and height meet in his experience—trials and deliverances, sorrows and joys, darkness and light, obscurity and splendour, debasement and great glory—and if we inquire how or why, the answer is at hand: "The Lord was with Joseph;" "The Lord made all that he did to prosper;" "The Lord blessed the Egyptian's house for Joseph's sake;" and later, when Joseph was imprisoned, owing to the vile and lying accusations of Potiphar's wife, we still read that "the Lord was with Joseph, and showed him mercy" (see Gen. xxxix. 2, 3, 5, 21; 23). Joseph's experiences at this stage were exceedingly bitter and disquieting to him, for we have this comment in the Psalms, "His feet they hurt with fetters; he was laid in iron;" and the margin there expresses his condition even more forcibly: "His soul came into iron" (Ps. cv. 18). From these circumstances, several solid inferences may be drawn: (1) "If God be for us, who can be against us?" (Rom. viii. 31). This was a frequent quotation by Calvin during the ferocious persecutions of the saints by the Romanists in his day. (2) When God has special designs of honour for His servants, He trains

them well in the school of tribulation. This aspect is notably verified in the lives of David, Mordecai, Luther, Bunyan, and a host of others, whose names though not enrolled on the scroll of fame, are written in the Book of Life. (3) In God's dealings with all His people, outward appearances and circumstances are mostly misleading; "All things work together for good to them that love God, to them who are the called according to His purpose" (Rom. viii. 28), and the apostle inserts this preface, "**We know,**"—it is always true; so whatever the world may think or say, however much reason or unbelief may torment and perplex, faith finds rest in the sure Word of God.

"Judge not the Lord by feeble sense,  
But trust Him for His grace;  
Behind a frowning providence,  
He hides a smiling face.  
Blind unbelief is sure to err  
And scan His work in vain;  
God is His own Interpreter,  
And He will make it plain."

When the Lord's time came, Joseph was "loosed" and "set free" from his degradation and miseries, and was made the actual ruler of Egypt; "only in the throne," said Pharaoh, "will I be greater than thou" (Gen xli. 40). What a marvellous transformation scene! Thus was it done to the man whom God delighted to honour; and thus God performed His promise (visionally given) and purpose, made known by dreams more than thirteen years before.

"He doomed him in the dust to lie,  
In sorrow sharp and strong,  
Then changed his mourning into joy,  
His sadness to a song."

We might pause here and say, "How wonderful this is!" But God does a greater wonder when He delivers the repenting sinner from the dungeon of guilt, misery and bondage; says to the poor sinner, "Come forth," "I have loved thee with an everlasting love" and gives him an assured hope that all his sins are blotted out, and that he shall live and reign with Christ in glory for ever and ever.

There is nothing to match the abasement and exaltation of Joseph, either in ancient or modern history. It is unique. But is there not a purpose here? May not Joseph's case typically represent the great HIM of Scripture? Do we not here trace in dim and shadowy outline, the humiliation and exaltation of the "Man of sorrows," who afterwards "ascended on high," and like a mighty Conqueror, took His seat "at the right hand of the Majesty on high," as "King of kings and Lord of lords"?

Joseph had two sons Manasseh and Ephraim, and in these names he perpetuated the goodness of God to him. How appropriate the meanings;—Manasseh signifies "forgetting," and Ephraim, "fruitful," for "God" said he, "**hath made me forget all my toil and all my father's house,**" and God hath caused me **to be fruitful** in the land of my affliction" (Gen. xli. 51, 52).

They were as living memorials, reminding the father daily of the "great things" God hath done for him. These two phrases, "made me forget" and "caused me to be fruitful" are self-evidencing truths; they show Joseph's heart-felt confession by faith. And what Gospel truth and ultimate rest they still declare to all the Lord's tried and tempted ones. How much we have to forget, to part with and leave behind for Christ's sake! How painful the process and experience at times! Hence the causative power of God therein,—“He hath **made me forget**” God's grace and goodness are in the work. “Who teaches like Him?” (Job xxxvi. 22). “Manasseh” reminds us of the stripping, sifting, separating work of God; then surely it is only a necessary and preliminary preparation for the blessing of “Ephraim,”—the filling and the fruit-bearing. God hath **caused me to be fruitful**; where? —“in the land of my affliction.” The Word and all right experience so closely agree, they are like face answering to face in the watery mirror. Paul informs us what this fruit is;—it is the work of the Spirit,—“love, joy, peace, longsuffering, goodness, gentleness, faith” (Gal. v. 22, 23). Joseph, being dead still speaks,—“Wait, wait prayerfully, wait patiently, wait hopefully;—watch, and still wait,” for “they shall not be ashamed that wait for Me” (Is. xlix. 23).

## OUR CHILDREN'S PAGE.

ACCORDING to our promise made in the July number of “Waymarks,” a prize will be given at the beginning of January, 1930, to the boy or girl between the ages of 14 and 18 inclusive, who sends in by **December 12th, 1929**, the largest number of correct answers to the Scripture questions that have been set since the month of July last inclusive, and placed at the top of our letters to you young people. A prize will also be given to the boy or girl between the ages of 6 and 13 inclusive, who sends the highest number of correct answers. So we are hoping by **December 12th** to receive a number of lists of texts, with the right chapters and verses against them, from our young friends at **Rowley Regis and elsewhere**. There have now been 36 texts in all given to find, including those below. The prizes will take the form of Reference Bibles.

- “For unto us a Child is born, unto us a Son is given.”—Isa ✓
- “His Name shall endure for ever.”—Psalm 42 ✓
- “The Lord's Christ!”—Luke ✓
- “The Dayspring from on high hath visited us.”—Luke / ✓ 478 ✓
- “Jesus Christ, the same yesterday, and to-day, and for ever.”—
- Heb. ✓ ✓
- “Thanks be unto God for His unspeakable gift.”—2 Cor. ✓ ✓

DEAR YOUNG PEOPLE,

Doubtless you are all looking forward eagerly, if spared, to some happy gatherings with your parents and others whom you love at Christmas-time; and we certainly wish for you a truly pleasant season. It would be very nice, were it possible for us to have a peep at you all in the midst of the family gatherings you

anticipate attending, but while we hope to mingle with our own dear ones, our thoughts will fly frequently towards our youthful readers at Rowley Regis and elsewhere. And we shall desire to do more than think about them, it will be our wish to pray that God will bless them. Now you know, dear young friends, what Christmas Day commemorates, do you not?—**The Birthday of the Lord Jesus Christ.** Not the day when He began to be Jesus Christ, but the day when He came down from His throne in glory to take into union with His divine nature our nature, yet without any sin. Jesus Christ always lived with His Father in heaven, always was the Eternal Son of God His Father; but how wonderful are the lines you sometimes sing:

“ Jesus, who lived above the sky,  
Came down to be a man and die;  
And in the Bible we may see  
How very good He used to be.”

And when He was born in Bethlehem, instead of the best hotel being opened to Him, God tells us “there was no room for Him in the inn” (Luke ii. 7), so Mary His mother “laid Him in a manger.” Think of the Lord Jesus Christ, the dear Friend of sinners, coming to “save His people from their sins,” being laid in a stable upon straw! You have often sung a verse at Christmas-time that throws some light upon this mystery; it is this—

“ The crowded inn, like sinners’ hearts  
(O ignorance extreme!)  
For other guests, of various sorts,  
Had room; but none for Him.”

But there were some shepherds, in the same country where Jesus was born, abiding in a field, keeping watch over their sheep by night, when the great event of His birth took place, and, “Lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the Babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men” (Luke ii. 9—14). Now these good shepherds left their flocks, and went to see this wonderful sight—the holy Child Jesus in Bethlehem’s manger. How different were their feelings to those of Herod, who pretended he wanted to go and worship Jesus, yet all the while was anxious to put Him to death! (Matt. ii.) These shepherds returned home “glorifying and praising God for all the things that they had heard and seen” (Luke ii. 20). God had given them faith to believe that the little Infant they saw was the Mighty God (Isa. ix. 6), and that made all the difference.

Then we read of another good man who saw this holy Child. His name was Simeon. God had promised him that before he died he should believingly view this heavenly sight. —And God

kept His promise, as He always does, for one day Simeon "came by the Spirit into the temple," and Jesus was brought there just at the same time. Immediately this dear man took up the Child Jesus in His arms, "and blessed God," and said, "Lord, now lettest Thou Thy servant depart in peace, according to Thy Word: for mine eyes have seen Thy Salvation" (Luke ii. 28—30). This experience afforded him so much happiness, for he was made so sure that Jesus was his Saviour, that he wanted to go straight to heaven. May Simeon's God be yours, dear young friends. You will, no doubt, be singing some Christmas carols together very soon. What better wish can we express for you than that the Holy Spirit who led Simeon into the temple to see Jesus, may bring you to feel **your** need of Him, of whose Incarnation you sing. God grant it may be so.

Your sincere Friend,

THE EDITOR.

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## THE SAILOR'S DYING MOTHER.

DURING the last illness of a godly mother, when she was near death, her only remaining child, the subject of many agonising and believing prayers, who had been roving on the sea, returned to pay his parent a visit. After a very affectionate meeting, "You are near port, Mother," said the hardy looking sailor; "and I hope you will have an abundant entrance." "Yes, my child, the fair haven is in sight, and soon, very soon, I shall be landed

"On that peaceful shore,  
Where pilgrims meet to part no more."

"You have weathered many a storm in your passage, Mother; but now God is dealing very graciously with you, by causing the winds to cease, and by giving you a calm at the end of your voyage."

"God has always dealt graciously with me, my son; but this last expression of His kindness, in permitting me to see you before I die, is so unexpected, that it is like a miracle wrought in answer to prayer."

"Oh, Mother!" replied the sailor, weeping as he spoke, "your prayers have been the means of my salvation, and I am thankful that your life has been spared till I could tell you of it."

She listened with calm composure to the account of his call by grace, and at last, taking his hand, she pressed it to her dying lips, and said, "Yes, Thou art a faithful God! and as it hath pleased Thee to bring back my long-lost child, and adopt him into Thy family, I will say, 'Now lettest Thou Thy servant depart in peace; for mine eyes have seen Thy salvation.'"—*Selected.*

Praying parents, God help us to pray on for the salvation of our dear children. "Is any thing too hard for the Lord?" (Gen. xviii. 14).—EDITOR.

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"Truth, like the sun, travels only in straight lines. The path of falsehood is a most perplexing maze, leaving the wanderer entangled in his own snare."

