

Waymarks.

A Magazine established in the interests of all Strict Baptists who seek humbly and faithfully to abide by the Word of God, as their final appeal in all matters relating to faith and practice



"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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OPEN AND CLOSED DOORS.

An Exposition for the New Year, by the Editor, to all who read "Waymarks."

"I am the Door: by Me, if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John x. 9).

"He that openeth, and no man shutteth; and shutteth and no man openeth" (Rev. iii. 7).

"And the Lord shut him in" (Gen. vii. 16).

"And the door was shut" (Matt. xxv. 10).

THE opening of a New Year, and the closing of the old one, seems to suggest the subject of "*Open and closed Doors.*" The God in whom all our times are, has closed the door for ever upon the year 1936, while in His sparing mercy we have been permitted to enter upon the year 1937. Whether our lives will close before the New Year ends, none of us can tell. God holds the key of all unknown, and it is our mercy that He never

entrusts that key to man. Are we prepared for the unknown future? Being assured that:

“All our times shall ever be
Ordered by His wise decree;”

we earnestly desire to commend ourselves, our loved ones, and all our readers into the ever-wise and gracious hands of our faithful Creator and Friend. May true happiness, in the tender embrace of His love, light up the remainder of our days. May His grace which is all-sufficient, abound towards us, that we “always having all-sufficiency in all things, may abound to every good work” (2 Cor. ix. 8). As our days, so may our strength be. God Almighty bless, preserve, and keep us. Snares and dangers may and will beset, but happy is the man who lives to prove that Jesus Christ is the only way of escape from harm, as He is the only Door into eternal safety. To have this Door closed against us, is an experience which we do well to dread. Many other doors opened in our favour, may blind our eyes for a time, to the seriousness of having this Door shut, but the day must come when the most attractive opening in life must close for ever. Then, how awful to be out of Christ! We may go in and out of a comfortable home, and have everything heart could wish, but what is all that the world calls good or great, if we are excluded from going “in and out” of Jesus Christ for salvation, and to “find pasture”? “Jesus only” is the sum and substance of all real good.

Jesus Christ is the ever-open Door into a *good hope through grace*. Who can carry on without natural hope? A life with nothing to look forward to, an existence without ambition or prospect, is really a living death. Yet how many are there who realise the awful hopelessness of having “no hope,” and being “without God in the world”? (Eph. ii. 12.) To have Christ in us “the hope of glory,” means the salvation of the soul, for we are “saved by hope.” It also means salvation from despair in circumstances, when all around seems covered with a cloud.

“A hope so much divine
Will trials well endure.”

“Jesus only” is the *Door of Mercy*. Here is the only way of hope when a man is brought in guilty before God. Who can expect to be acquitted by a divine sentence, apart from Jesus Christ, since “all have sinned and come short of the glory of God”? “By the deeds of the law, (which as sinners we have all broken) shall no flesh be justified in His sight” (Rom. iii. 20, 23). God’s mercy to helpless, undone sinners, is seen by faith in the Person of His dear Son Jesus Christ, who is “the

end of the law for righteousness to everyone that believeth" (Rom. x. 4).

"The Door of Thy mercy stands open all day,
To the poor and the needy, who knock by the way.
No sinner shall ever be empty sent back,
Who comes seeking mercy for Jesus's sake."

Here is light in darkness for the guilty, who with confession, weeping, and supplication, are welcome to "enter in," and "go in and out," of this ever-open Door, and "find pasture." Precious blood tracks all the path, the blood of Jesus Christ, God's Son, which cleanseth us from all sin (1 John i. 7). Tried ones, when "every door is shut but one, and that is mercy's Door," no one can prove your case to be hopeless. The name of Jesus, who says, "I am the Door," is at stake, if you find no deliverance. And as that dear Name "I AM" signifies immutability, eternal victory is in store for all who run into it for safety.

Jesus is the *Door of Grace*. Only by grace can salvation be ours, for by grace are we saved through faith; and that not of ourselves; it is the gift of God: not of works, lest any man should boast (Eph. ii. 8, 9). "Come hither, soul, I am the Way," is indeed an attractive invitation to all helpless ones who look to Christ for grace. How sweetly such a word of welcome draws such to "His fulness"! Listen, seeker: "I am the Door:" by Me, if any man enter into this "fulness," he "shall be saved, and shall go in and out and find pasture." How many of us have entered thus into His boundless stores of grace, to prove the Word true which says: "And of His fulness have all we received, and grace for grace"? (John i. 16.) Entering thus into grace, experimentally places us in the long cloud of witnesses, who with John, bear an ever-living testimony to the truth of the Eternal Sonship of Jesus Christ. The only way God has of making Himself savingly known is revealed by this Door, for: "No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John i. 18). Precious truth! precious Jesus Christ! May none of us be excluded from so vital a revelation.

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

To "go in and out and find pasture" here, is to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter iii. 18). Burdens are lightened as "more grace" is given. Earth recedes, Christ is more esteemed, and heaven appears more sure and attractive to the eye of faith, when "He giveth more grace." "Grace be with all them that love our Lord Jesus Christ in sincerity. Amen" (Eph. vi. 24).

Of Noah, who "found grace in the eyes of the Lord," Scripture declares: "*The Lord shut him in*" (Gen. vii. 16). With him, *all his household were included*. May we not forget the wonderfully inclusive invitation that God gave to Noah, before He shut him in. May it speak to us: "*Come thou and all thy house into the ark*" (Gen. vii. 1). This is not the only instance left on record of the salvation of a whole household. The nobleman who came to Jesus, saying: "Sir, come down ere my child die"—"*himself believed, and his whole house*" (John iv. 49—53). Cornelius was "a devout man, and one that feared God *with all his house*" (Acts x. 2). The Philippian jailor *believed in God with all his house* (Acts xvi. 34). What a wonderful exhibition of divine grace is made, when parents and children, one and all, are brought by the Holy Spirit through the Door into the sheepfold, thus to receive everlasting salvation! Are we who fear God, sufficiently concerned about the salvation of our precious children? As we write, our heart is moved at the remembrance of the words given to one of our beloved parents concerning their children. O that such words might be given to the head of each household into which "Waymarks" comes!—What a promise!—"Even so, it is not the will of your Father which is in heaven, that one of these little ones should perish" (Matt. xviii. 14). Since these words were given, this godly mother has seen manifestations of their fulfilment in four of her nine children. Think of her prayerful watchfulness concerning the rest. This dear saint lives a life of faith and prayer, for herself and her family, who "rise up and call her blessed."

What security is found in Christ and His "exceeding great and precious promises"! "*The Lord shut him in.*" How *safe* Noah must have felt. How *safe* he *was!*

"The waters then might swell their tides,
The billows rage and roar;
They could not stave the assaulted sides,
Nor burst the batten'd door."

What a humbling experience also must have belonged to this "preacher of righteousness"! While beholding the devastating progress of the flood, must not his thoughts have been much like those of Dr. Watts, who said:

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

O why, Noah must have thought, should I and my household have found grace in Thine eyes? Why, O Lord, such love to me and mine? Blessed haven of rest, is the Ark of Grace! Blessed retreat for prayerful meditation, and humility before God!

“Pause, my soul! adore and wonder!

Ask, ‘O why such love to me?’

Grace has put me in the number

Of the Saviour’s family;

Hallelujah!

Thanks, Eternal Love, to Thee!”

To be thus led by the Holy Spirit in musing upon the Ark of grace, produces a melting time at Jesus’ feet while faith holds fast the wonderful truth of God’s election. Its sovereignty and security, who can tell?

“On its glories, let my soul for ever dwell.”

At this point we do well to consider a *closed door*, mentioned in the Holy Scriptures. How solemnly is the kingdom of heaven described by the Lord Jesus Christ in His Parable of the Wise and Foolish Virgins! All of these virgins had lamps of profession in their hands, but only five of the ten had the oil of grace in their hearts, behind their profession. Think of the hopelessness of those who, hearing the cry: “Behold, the Bridegroom cometh; go ye out to meet Him,”—went in vain “to buy oil,” and who, on returning, found that the wise virgins who “were ready,” had gone in with the Bridegroom to the marriage: “*And the door was shut!*” (Matt. xxv. 1—13). No admittance! Who can describe the awfulness of such exclusion? Think of the *two sides* of that door. One side would solemnly bespeak *DESPAIR*, the other side *PEACE*. Was not that door closed *against* the graceless, and *for* the everlasting peace of the wise virgins who had “found grace in the eyes of the Lord”? “Nought that defileth” could be admitted within those portals of bliss. How defiled, how unprepared, is a professor with the wrong kind of light! He may walk in the light of his fire, and in the sparks he has kindled (Isa. l. 11), making a fair show in the flesh while life lasts, but what then? If his fire be “strange,” such as the Lord commanded not (Lev. x. 1), be it ever so bright in his own esteem, it must be despised in the Day of Judgment, because it has always despised Him who is the Light of Life, and His matchless grace. Those who honour Him, He will honour, amid those beams of glory, which, proceeding from His throne, must crown the work of grace. Those who despise Him with their miserable light, shall be “lightly esteemed,” as the door everlastingly closed upon them, must show. Often is the phrase used, and very true it is, that “heaven is a prepared place for a prepared people.” Yet we wonder how much it is *really believed*. Heaven would suit the aspirations of many, if they could have just a little to do with these preparations of glory. If the door were a little bit wider, to admit those who have “never done any one any harm,” it

would appeal to a vast number, who at heart really despise the "narrow way." What a mercy it is that this Door is the provision of God, and not man! Its dimensions and beauty are according to divine plan. No charge is made for admission, since—

"Grace is free, and all's the Lamb's."

Neither will thousands of gold and silver be accepted in place of the oil of grace, when the lamp of profession is examined by Omniscience, and found wanting. Are we "rich and increased with goods, having need of nothing," or are we poor in spirit, yet possessing an interest in the "unsearchable riches of Christ"? At what door are we found knocking, day by day? The door of His mercy, or the door of this poor dying world, which can never give solid satisfaction? Have we got among the sheep and lambs with an empty profession, having "climbed up some other way," or have we entered by the Door? These are not "foolish and unlearned questions" which Paul says should be avoided. They are pointed ones, which wise men must have answered for their eternal peace and satisfaction. The good Lord prepare us to live, prepare us to die, and to stand before Him. May He lead us out of self, the world, and *all* that falls short of vital godliness, and open the way for us and our dear children, through the bleeding side of a precious Christ.

Our lot is cast in truly solemn times. The most daring insults are being offered to the Almighty by professors and profane. Men seem to be casting off all restraint. Evils of every sort and kind are being winked at by the multitude, while the few who are shocked, have to walk alone. The godly amongst them have, in addition to their righteous concern about the aboundings of iniquity in the world, a more or less constant burden to carry in connection with themselves and the low estate of the churches. Pastors are being taken home, others who have been most useful are laid aside by affliction, and "hunger and thirst after righteousness" certainly does not abound in our assemblies. Many there are who go to the House of God *once* on the Lord's Day, and scarcely ever attend a week-night service. Numbers, we fear, are more interested in the style and manner of the minister, than in what he says. Discernment seems to be grievously lacking, and alas! indifferent preaching satisfies many who ought to be contending for the declaration of "all the counsel of God." The Spirit of God is grieved, Jesus Christ is not lifted up as He should be; consequently conversions are few, baptisms seldom take place, and the prospect truly seems dark. Yet Jesus still lives. To all who are alive to the grievous situation, and mourn on account of it, we commend Berridge's gracious advice:

“Though much dismay’d, take courage still,
And knock at mercy’s Door;
A loving Saviour surely will
Relieve His praying poor.”

And what will they pray for? Surely nothing short of a heavenly revival. Sin must, and will be confessed, and mourned over, while this suitable cry goes up to the great Head of the church: “Wilt Thou not revive us again: that Thy people may rejoice in Thee?” (Psa. lxxxv. 6.) *Faith* needs reviving, *hope* needs reviving, and so does *love*. The inevitable result of this will be, a revival in prayer and praise. Who but the Holy Spirit who first quickens into life, can effect such a revival? Faith, hope, and love are His graces. He is pleased to bring them into exercise, and to strengthen them by the faithful ministry of the Word. It is “power from on high” that is needed, brethren. Without such power, no effort of man to alter the low state of Zion can prosper. We are fully persuaded too, that the Holy Spirit will not prosper any ministry that fails to recognise *the absolute necessity of His unction*. He will not afford a gracious increase to any teaching that in any way belittles the Person and work of Jesus Christ, whom He glorifies. Neither will He stablish, strengthen and settle men, upon anything short of divine truth. Anecdotes in sermons may fill up time, but they will never fill up the vast desires of hungry souls. They may be discreetly used at times to *illustrate* divine truth, but never must they be put *in the place of truth*. A description of frames and feelings may please those who are slothful in prayer, and a pressing after the *Cause* of all *God-given feeling* in religion, but where, in all such descriptions, does true spiritual prosperity come in? The *Cause* is always the goal of well-exercised, praying souls, and when that goal is reached, and Jesus Christ is made precious, the *effect* is most sweetly and healthily enjoyed. O wonderful Door, never knocked by seekers and mourners in Zion in vain, discover the sweet openings of Thy love and mercy to meet these great needs, we beseech Thee. May a gracious return with weeping and godly sorrow, mark each one of us that fears Thy Name, in the darkness of present days and circumstances. Help us to crave light and life, remembering that Thou hast promised to give good things to those who ask; and may an unselfish zeal for a powerful manifestation of Thine honour and glory in the midst of the churches, richly possess our souls. May love and harmony abide amongst all who love Thee in sincerity. “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” (Psa. xc. 16, 17).

SEASONABLE PETITIONS.

THOU, who didst for Peter's faith,
Kindly condescend to pray;
Thou, whose lovingkindness hath
Kept me to the present day;
Kind Conductor,
Still direct my devious way!

When a tempting world in view
Gains upon my yielding heart,
When its pleasure I pursue,
Then one look of pity dart;
Teach me pleasures
Which the world can ne'er impart.

When I listen to Thy Word,
In Thy temple cold and dead;
When I cannot see Thee, Lord,
All faith's little daylight fled,—
Sun of glory,
Beam again around my head.

When Thy statutes I forsake,
When my graces dimly shine;
When *my* covenant I break,
Jesus, then remember *Thine*,—
Check my wand'rings,
By a look of love divine.

When Thy heav'nly dew distils,
And my views, O Lord, are clear,
Clear and bright from Zion's hills,—
Temper joy with holy fear,—
Keep me watchful,
Safe alone when Thou art near.

When afflictions cloud my sky,
When the tide of sorrow flows,
When Thy rod is lifted high,
Let me on Thy love repose,—
Stay the rough wind,
When Thy chilling east wind blows.

When the vale of death appears,—
Faint and cold this mortal clay,—
Kind Forerunner, soothe my fears,
Light me through the darksome way,—
Break the shadows,
Usher in eternal day.

J. TAYLOR.

(From "Hymns for the Church on Earth.")

THE ABDICATION OF KING EDWARD VIII.

THE fearful suddenness with which the abdication of King Edward VIII. took place on December 10th, 1936, has brought a shock upon us of as rare a character as the event itself. In all the circumstances of this momentous crisis in our national history, it is not to be wondered at, that God-fearing men who are called upon to put pen to paper respecting these recent happenings, should feel at a loss to know how to express themselves wisely. One thing which controls all other things, may be confidently asserted by all true believers with unfeigned gratitude, and that is: "The Lord God omnipotent reigneth" (Rev. xix. 6). This Almighty King will never abdicate. "He sits on no precarious throne, nor borrows leave to be." Here is rest for faith in troublous times. Yet was there ever a king who has been more dishonoured and sinned against than the King of kings, and Lord of lords? Did ever a monarch occupy a throne who has exercised more longsuffering in spite of evil requitals, than the everlasting King? Think of the floods of iniquity that run down our streets. What Sabbath desecration has long prevailed! What looseness in morals, how alarmingly too is the Name and truth of God being set at nought and blasphemed! Where is the believer who, in spite of these things, fails to wonder that Omnipotence is not more solemnly manifested in heavier judgments, upon so ungodly a nation? Instead of greater punishments being sent from heaven, we marvel at the evident display of Omnipotence in averting what might have been a far greater trouble than that which the nation has been called upon to face. Surely the wisdom and firm adherence to righteous principles, together with the undaunted courage in conversing with King Edward, shown by our Prime Minister, can only be regarded by right thinking people as a most merciful display of the restraints of Omnipotence on our behalf. Had the Cabinet been lacking in its whole-hearted support of Mr. Baldwin, and the Dominions had been divided in opinion, or if the slightest compromise regarding the late King's anticipated marriage with Mrs. Simpson had been made, we know that national disaster must have followed. Righteous laws and principles can never be departed from by nations or individuals, with impunity.

In regard to the young Monarch who has relinquished the throne, many things may be said and thought, apart from prayer. These things must necessarily lack much. Surely if any man on earth needs the prayers of God's people to-day, it is he who now is known as "The Duke of Windsor." Should any of our readers consider prayer to be an irrelevant exercise in this case, we would seriously ask them if they really know *their own personal need* of being "kept by the power of God"? (1 Pet.

i. 5.) All who pray to be divinely kept will dread the thought of our late King being left to go his own way, without a God to go to. God Almighty save, teach, and deliver him. His future, and ours, is in the hands of Omnipotence. Our new King and Queen, Queen Mary the Queen Mother, each member of our Royal Family, and all in authority, are under the same supreme control. O that this fact may be more definitely and widely recognised! Would to God that this tremendous shaking of things might have a similar effect in our Royal House and outside it, to that which invincible grace produced in the case of the Philippian jailor, when an earthquake shook the prison, wherein Paul and Silas lay under his charge. Loyalty to the King of kings, mingled with national repentance, would strengthen the best sense of loyalty to our English throne, and bid fair to brighter days. Only by the ascent of prayer, and the merciful descent of Omnipotence for our national provision and protection, may we hopefully anticipate the true success which we long for, in the present reign.

God bless our King and Queen, and the young Princesses. May they be made manifest as children of King Jesus, whose reign over His people is one of love, while "of the increase of His government and peace there shall be no end" (Isa. ix. 7).
S. R. H.

THE PRECEPTS OF THE GOSPEL. (No. 14.)

BY PASTOR W. J. WILTSHIRE (of Guildford).

WHAT a clear sign that we are in the perilous times of the last days foretold in 2 Tim. iii. 1—5, is the solemn fact that the fifth commandment is so generally disregarded! And as a solemn result the great sin of "disobedience to parents" abounds. God said, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Exod. xx. 12). In writing to the Ephesians, the Apostle Paul reminds the children of believing parents in that church, that this obedience is right, and also that it is the first commandment with promise. Well would it be for children of godly parents to-day to ponder well over this solemn and gracious word. May God bless our children and young people that they may give heed to this commandment, and may He teach them to pray for strength and help to walk in this precept of His most holy Word. He has put a great honour upon us if He has blessed us with a godly father and mother, and a solemn responsibility too. And surely it should be our delight to honour them, love, cherish, and obey them; and avoid causing them any unnecessary grief and sorrow. May our young friends

watch against *speaking* disrespectfully to their parents. This sin often leads to *acting* dishonourably towards them, and to increasing disobedience. We would direct them to a careful study of the Book of Proverbs, especially the first ten chapters; that they may see it is of the first importance to avoid bad companions, in order to be kept from bringing reproach upon their dear ones, and guilt upon their own consciences. In honouring our parents, according to this precept, we honour God, who has given the command, and He has said: "Them that honour Me, I will honour." But on the other hand, if we wilfully neglect God's Word, even in that which is plainly a natural duty, and should be a delight, we despise Him as well as His good gifts, and we shall be lightly esteemed. If God is pleased to spare our parents to a good old age, what sight could be more comely than their children walking lovingly according to this word, "Hearken unto thy father that begat thee, and despise not thy mother when she is old"? But what more sad than to see unruly children bringing down the grey hairs of their parents with sorrow to the grave? "A foolish son is a grief to his father, and bitterness to her that bare him." The honour that the Lord puts upon obedience to the precept is revealed in the promise, "That it may be well with thee, and thou mayest live long on the earth." How blessedly David and Solomon speak on this subject! "Come, ye children, hearken unto me: I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good: seek peace, and pursue it" (Psa. xxxiv. 11—14). "My son, forget not My law; but let thine heart keep My commandments: for length of days, and long life, and peace, shall they add to thee. . . . So shalt thou find favour and good understanding in the sight of God and man" (Prov. iii. 1—4). "Hear, O My son, and receive My sayings; and the years of thy life shall be many" (Prov. iv. 10).

Many more scriptures might be added, but these must suffice for the present. The Lord give our dear children and young people His holy fear in their youthful days, then they will be found walking in these delightful ways of wisdom, and will find that "length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace." May the Lord also give to those of us who are parents, grace to bring up our children in the nurture and admonition of the Lord. Thus may we seek to promote a desire in them to honour us according to the precept, that God may be glorified, and they with ourselves profited. So shall we walk in manifest separation from the spirit of this ungodly age in which our lot is cast.

GLEANINGS FROM THE PSALMS. (No. 62.)

BY PASTOR E. A. BROOKER (Tunbridge Wells).

PSALM x. 18.—“To judge the fatherless.” The previous verse declares that the Lord will prepare the heart of the humble, and that He will cause His ear to hear; and this verse gives the blessed assurance that the humble will never prove such gracious preparation of their heart to be a negative exercise, and also that something more than divine “courtesy” is implied when it is stated that the Lord will cause His ear to hear. We may sometimes receive a *respectful* hearing before an earthly tribunal; an earthly monarch may occasionally be moved to give a *sympathetic* hearing to an aggrieved subject; but in both instances circumstances of self-interest or of political prejudice may be too strong to allow a proper dispensation of justice to be made. It is the mercy of all the humble and the fatherless to be able to lay their cases before Him who once said, “*My judgment is just*” (John v. 30). That heart must indeed be hard, and that nature must indeed be callous, that would take a mean advantage of the fatherless, or that would take an unholy pleasure in persecuting the orphan; but, alas! sin is a principle that knows no mercy when the gratification of its passions is at stake. We all, through the Fall, inherit this awful principle, and if, in any of us, its merciless proclivities do not break out into open excesses, we owe a tremendous debt to *restraining* grace. We sometimes shudder at the details of the revolting crimes wherewith the columns of the daily press abound, and the smug superiority of the Pharisee may infect us as we read them; yet a moment’s sober reflection will convince us that but for the restraining grace of God, there is nothing to prevent us from sinking to, or even lower than these degrading levels.

“ Whilst they are sinners dead to God,
Ye highly favoured few
Are washed from sin by Jesu’s blood;
For ‘such were some of you!’
As ye are chosen from the rest,
To grace the praise is due;
Be sovereign love for ever blest,
For ‘such were some of you!’ ”

It has pleased the Holy Spirit in this scripture, and in many others, to describe the godly as “the fatherless.” It is blessedly true that they have a heavenly Father; but to human eyes they often appear to be “minished and brought low through oppression, affliction, and sorrow” (Psa. cvii. 39), and to have none maintain their cause; and every evidence they manifest of their heavenly birth excites the open hatred of Antichrist. Having

seduced our first parents from the paths of virtue, obedience, and loyalty to God, Satan's kingdom grew apace in the heart of man, and that kingdom, having its foundations in iniquity, speedily manifested its true nature in an attempt to destroy the visible fruits of righteousness. Righteous Abel was the first victim of a regime of persecution that will not terminate until the coming of the King; and the verdict of Scripture upon that murderous outrage is given in this scathing language: ". . . Cain, *who was of that wicked one*, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous" (1 John iii. 12). Let none who are persecuted for righteousness' sake despair of a full recompense being given them. He who will "cause His ear to hear" the cries He has Himself prepared in their heart, will surely judge the fatherless. The "fatherless" will never plead *sinless* innocence; and they will sometimes interpret the persecutions they endure as a Father's chastening for their own sins, and in the real penitence which ever accompanies such an exercise as this, they will be moved to "pray for them which despitefully use them, and persecute them" (Matt. v. 44), and the great Day alone will reveal how many despiteful persecutors have been forgiven their evil works as an issue of such prayers. We need much grace to regard persecutors as objects of pity and prayer, rather than as objects of hatred. The Lord grant us this grace.

"And the oppressed." The godly are often far more conscious of, and far more often groan under inward oppression than outward oppression. It is too often their sad experience to writhe under the lustings of the flesh against the Spirit, than to be fortified with the Spirit's lustings against the flesh. The principle of Antichrist in all of us will relentlessly contest every inch of the ground covered by the inward conflict, and will as relentlessly attempt to stifle every breath of prayer, and panting after holiness. It is sadly true that "a man's enemies are the men of his own house" (Micah vii. 6); and it is even more sadly true that a spirit of weariness and of fleshliness sometimes attempts a compromise with these ever present foes. Blessed be God, that there are times, however, when their existence is felt and confessed to be a terrible oppression, and a strong cry is made unto God for deliverance; perhaps in the substance of such words as these:

"Thou Friend of friendless sinners, hear,
And magnify Thy grace divine;
Pardon a worm that would draw near,
That would his heart to Thee resign;
A worm, *by self and sin oppress*,
That pants to reach Thy promised rest.

Bid the tempestuous rage of sin,
With every furious passion die;
Let the Redeemer dwell within,
And turn my sorrows into joy.
O may my heart, by Thee possess'd,
Know Thee to be my promised rest;"

and it may please God to "judge" such an oppressed one by the application of such a promise as that which was given to the oppressed Apostle: "My grace is sufficient for thee: for My strength is made perfect in weakness" (2 Cor. xii. 9). It is still the lot of some, however, to suffer from outward oppression; and because they do not, and *cannot*, retaliate in a carnal manner (because the weapons of their warfare are not carnal, 2 Cor. x. 4), the oppressor, finding no resistance to his cruelty, proceeds in his merciless course with impunity. Let any who may now be treading this painful pathway appeal alone to Him who once expressed His righteous indignation respecting His oppressed people in such language as this: "I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians" (Exod. iii. 7, 8); and they will surely find that there is still a God in Israel who will "judge the oppressed": for if there is no immediate deliverance, they will be enabled to "endure, as seeing Him who is invisible" (Heb. xi. 27), and they will ultimately be witnesses of this solemn spectacle, "Only with thine eyes shalt thou behold and see the reward of the wicked" (Psa. xci. 8).

"That the man of the earth may no more oppress." A gracious contemplation of the omnipotence of God, which in this Psalm David is favoured to enjoy, will reveal the might and arrogance of the oppressor in a very poor light. What can be more truly insignificant than "a man of the earth," whose natural origin and issue is described in such humbling words as these: "Dust thou art, and unto dust shalt thou return" (Gen. iii. 19). Zion is further comforted by the ringing challenge of Jehovah in Isaiah li. 12, 13: "I, even I, am He that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?" One has well observed that He that protects us is the Lord of heaven; he that persecutes us is but a man of the earth. Huntington was not the only one who has seen the "naked bow of God." Whenever the

sovereign will of God sees fit, the oppressed shall so see the oppressor dealt with, "that the man of the earth may no more oppress;" but even when that sovereign will ordains otherwise, the days of Satan's kingdom are numbered, and all who have been his willing agents, and have died in his service, will find that the Father of the fatherless and of the oppressed will summon them before that dread tribunal, the appointment of which, and its awful issue being described in Mal. iv. 1: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

"Lord, help us on Thy grace to stand,
And every trial firm endure;
Preserved by Thy sovereign hand,
And by Thy oath and covenant sure."

THE RICHES OF GRACE.

DEAR Sir,—I am glad to find I was not mistaken in thinking your fears and complaints would terminate better than your apprehensions. Satan seldom transforms himself more in the resemblance of an angel of light than when he would impress us with a counterfeit humility, and persuade us that it would be presumption in such great sinners as we are to believe the promises of God. I apprehend that every person who is truly convinced of sin thinks he has reason to deem himself the chief of sinners, because he knows more of the nature, number and aggravations of the evils of his own heart and life than he can possibly know, or has any just right to suspect of his fellow-sinners. But in what part of the Bible do we find a distinction made between few or many, great or small sins, in the article of forgiveness? Could we suppose a person who had committed but one sin, he would need faith in the blood of the Saviour to cleanse him from that one; for the Scripture tells us of no other name by which the sinner can be saved. And if all the sins committed in Yorkshire, or in London, were chargeable upon a single person, if that person was wrought upon by the Holy Spirit sincerely to seek salvation in God's appointed way, the blood of Jesus Christ is able to cleanse him from them all.

This humbling doctrine which appoints one and the same way, and but one way of salvation, for all sorts and sizes of sinners, is very offensive to our natural pride and self-righteousness, but it is a source of consolation and encouragement to all who are acquainted with the plague of their own hearts. When the brazen serpent was erected in the wilderness to cure those

who must otherwise have died, the benefit was not restrained to those who had been bitten by the fiery serpent but once or a few times. The worst case amongst the people was relieved as soon and as certainly as the very slightest. The remedy was universally proclaimed to every person. The application was easy; it was only look and live. But if a man had spent all his time in measuring or counting his wounds, instead of looking to the ordinance of God, he might have died, though the means of life were within his view. The sense of the evil of sin is given to quicken our application to Christ, and not to discourage our approach. The Scripture has concluded all under sin, and as such we are all condemned already. But the gospel proclaims a free pardon to everyone who, with the eye of his mind, looks for life to Him who hung upon the cross. When we burden ourselves with our many sins, we are apt to overlook the very greatest of them—unbelief! for what can be a greater proof of stubbornness and pride than to dare to contradict the express Word of God, to say that He will not pardon, when He declares that He will; to persist in it that He will make differences when He has assured us that He will make none?

We read that Noah being warned of God, prepared an ark. The Lord condescended to give very particular directions for building it. When it was finished and the deluge approaching, Noah entered, and the Lord shut him in. Now suppose it possible that history had terminated something in this way: "And it came to pass after these things, that the ark was dashed to pieces upon the mountains of Ararat, and Noah and his family all perished;" how would this event have astonished us? What! did the Lord appoint the ark, command Noah to go into it, and shut him carefully in, and Noah perished at last? Did not the Lord mean to save him? or did He not know how to save him? Our doubts and unbelief are founded upon a supposition no less absurd and impossible than that I have mentioned. Did Jesus die for sinners? Did He say to my heart, at a time when I thought not of Him, "Seek ye My face, and live"? Did He incline and constrain my heart to answer, "Thy face, Lord, will I seek"? And will He, can He disappoint the desires which only He could raise? Did He open the door of His mercy and invite me to draw near, only to shut it against me when I came? Impossible. Neither you nor I, who am evil, could treat a beggar so; if we were not disposed to relieve him, we should not take the pains to persuade him that we would. Yet this is the horrid charge which unbelief would fix upon the God of mercy and truth. If He had been pleased to kill us, He would not have shown us such things as these.

Would He have given me eyes to see
My danger and my remedy,

Reveal His name, and bid me pray,
Had He resolved to say me nay?

No; the Lord does not despise the day of small things, nor should we. The kingdom of heaven is like a grain of mustard seed, like the dawn of day. The beginnings are small, but the latter end shall greatly increase. The seed is grace, or the tree which springs from it would not be gracious. Yea, the desire of grace is actual grace; for sin is our natural element, and nature can no more desire grace than a fish could long live on dry land.

I shall be glad to hear from you; and may the Lord bless you with increase of strength in body and mind, is the desire of

Your affectionate friend and brother,

JOHN NEWTON.

THE GOSPEL IN FOREIGN LANDS.

By Mr. DAVID MILLS, (Strict Baptist Missionary in North Brazil).

In the November account I mentioned the story of a native who found a copy of one of the gospels, and whose interest was awakened. Here is one of the various ways in which the Word gets distributed.

One day a middle-aged man came to our house and asked to see me. After the usual salutations, he said, "Can I have twenty-five gospels all the same?" Thinking it strange to ask for twenty-five all the same, I replied, "What do you require them for?" "Well," he answered, "I am a schoolmaster, and have twenty-five scholars, and I want the gospels for them to practise reading." "Oh," I said, "I shall be only too pleased to let you have them, and will give you some Scripture text-cards also for them." I then packed up that number of gospels, and a packet of text-cards published and given to us for free distribution by the Trinitarian Bible Society, and he took them over fifty miles to his little school.

Another schoolmaster from another district also sends in to us from time to time for gospel portions, and uses them in his school.

Can we over-estimate the possibilities of such use of the Word? We do pray that even there in those schools His Word may not return unto Him void, but accomplish that whereto He sent it.

Now in our congregation at this time, we had several leather workers. Leather working, the making of saddles, harnessings, shoes and sandals, is a very common occupation here in Balsas, possibly not only because there is a good demand for these, but also because hides and skins form a large part of local trade,

and are plentiful. However, the art of curing the skins is rare. Out in the wilds they use the bark of certain trees—strong in tannin—for the purpose. The transport of this bark, the quantities required, the consequent cost and time required, prevents the adoption of this method except near the forest where the bark is found. Just before our coming to Balsas, a native, Pedro Fernandes, having learnt further downstream how to cure hides chemically, had come to Balsas and begun to do some tanning. He and his family soon came to the meetings after we had come to know him; but there was one member of his family, his eldest boy, Eliseu, a cripple. He could not walk, not even with crutches. In his spare time, he could work with his hands, and usually helped his father; he had learnt to read, and so, unable to attend the meetings, he gave himself to reading the portions of the Word I gave him. His father and the others would return from the meetings and tell of the singing and preaching; and it made him fret because he could not go. So one day he said, "Can you hold a meeting outside our house, so that I can attend?" and we did. Oh! how he thanked us and expressed his satisfaction. Then we often went there to hold a meeting. But one day, when visiting the home, I noticed the younger brother with an old soap-box and other scraps of wood, a few nails and a hammer, and the following day his father was helping him to cut out some circular blocks which I realised were for wheels. My curiosity was fully awakened, and I asked the purpose of it all. They told me it was to put Eliseu in, to take him to the meetings! Only a day or two later, just before our evening service, we heard a commotion outside, the rumbling of wheels on our pavement, and going out into the dark discovered that Eliseu had arrived in his home-made, self-contrived push-cart. What he had undergone in the course of the journey I couldn't imagine, but the rough, springless nature of the "cart," combined with the rough character of the roads, full of pot-holes, and ups-and-downs traversed in the dark, could hardly minister to his comfort. He became a constant attender, coming in his soap-box, so you will hardly be surprised after hearing of such perseverance to hear the Word and join in worship, to hear that he after a while asked for baptism.

Some years ago, two brothers, Severo and Silvero, were very near the kingdom of God, but soon were away back in the world through business associations, and they settled respectively in Carolina, some 150 miles away, and in Balsas. It happened about this time that the latter had to go to the coast on business, and so invited the former to come to carry on his affairs. Past convictions were awakened, and he became a constant attender at the meetings, a frequent visitor of our house, and an earnest enquirer. I formed the opinion that the Lord had

really begun the work in him years ago, and he had backslidden, as his testimony shewed he had not had peace all those years. When the Lord delivered him again his testimony was wonderful. At first he feared to ask for baptism, as during his backsliding he had married a staunch Catholic, who now threatened to leave him if he became a believer. For a while their was a hard struggle in Severo's breast, but finally he saw the path of obedience was the only right one, and he could leave the consequences with his Master. He was baptised, and his wife became reconciled to it. Eliseu and Severo were baptised together with two other young men, Dugal and Luiz.

Dugal, a son of Mr. Smith, the missionary of Barra-dorda, lived with us for over a year, and we had seen deep convictions in him. Several times with tears he had asked for our prayers. So we had watched the Lord's working and his struggling. Luiz, a believing widow's son, was a prefect of our school, and had also lived with us, and so been watched over and nurtured by us.

The occasion of their baptism was unique. Eliseu came in his soap-box to the river-edge, and was carried on to a raft tied at the river-side, whence I took him in my arms and immersed him. Severo asked permission to give his testimony publicly at his baptism. There was a large crowd and many of his business acquaintances present. Another young man had applied for baptism, but his testimony was unsatisfactory.

THE EXCELLENCY OF PRAYER.

BY WILLIAM HUNTINGTON, S.S.

I. PRIVATE PRAYER is the Christian's court-visit to his God, the life and breath of his soul; it is the *ascent* of the heart to the Almighty, and its returns are the *descent* of Christ to the soul's help. Prayer is the assuasion of grief, the easement of a burdened heart, and the vent of a joyful one. It is the rich savour of mystical incense, the overflowing of a living fountain—an all-prevailing sacrifice and the delight of the Almighty. Moreover it is the greatest, best, most blessed and most glorious privilege, with which perishing sinners ever were favoured.

II. PRAYER is a defence against the spirit of this world: a bar to the inroads of vanity; a maul upon the head of the old man; and a lash of scorpions for the devil. It is a bridle in the jaws of a persecutor; a spell to a voracious enemy; a dagger at the heart of a heretic; a key to parables and dark sayings, and a battering-ram on the walls of salvation; for "the kingdom of Heaven suffereth violence, and the violent take it by force" (Matt. xi. 12).

III. PRAYER from the lips of a blind beggar compelled the Sun of righteousness to stand still, and give light to one who till then

had been in darkness. Luke xviii. 35—43. It brought the Ancient of Days to dwell in a bush (Exod. iii. 4), and even a worm by this simple means has "held the King of kings in the galleries" (Cant. vii. 5); yea, Omnipotence itself, held by its fervent power, has been constrained to say, "Let me go for the day breaketh," but dust and ashes replied, "I WILL NOT LET THEE GO except Thou bless me;" and God blessed him there, and allowed that Himself had been conquered, and honoured his antagonist by styling him "A PREVAILER WITH GOD" (Gen. xxxii. 24—29). Thus was Judah's Lion overcome, and the lame man gained the Victory.

IV. PRAYER uncloses the bountiful hand of God; opens the door of mercy; retains Christ on the throne of the affections; and covers every rival and usurper with shame and confusion of face. It is the believer's Royal Exchange, where he may take his cares, burdens, snares and troubles; his vexations, temptations, doubts and fears; his misgivings of heart, sorrows of mind, hardness of heart and ingratitude; together with his faintness, unbelief, spiritual jealousy and rebellion; also all his disorders—the leprosy of sin, the evil within, the plague of his heart, or the plague of his head; with deaf ears, blind eyes, feeble knees, languid hands, halting feet and a stiff neck. He may there take all his oppositions, persecutions, false charges, slanderous accusations, vile reproaches, and there get rid of, and leave them all. Our Saviour compared His followers to "exchangers," (Matt. xxv. 27); and such they are, for in return for these troubles they receive from their heavenly Banker, numberless deliverances, blessings and mercies; many refreshings, renewals, revivals and restorations; large returns of comfort, peace, love and joy; together with fresh discoveries, love-tokens, wholesome truths, profound mysteries, glorious glimpses, bright prospects, terrestrial views, undoubted evidences, infallible proofs, heavenly lessons, confirming visits, conspicuous deliverances, earnestness, pledges and foretastes; reviving cordials, valuable banknotes in "exceeding great and precious promises," payable *this very day and every day through life*, and even to millions of ages after date, signed, sealed, and delivered by Jehovah Himself, the "God that cannot lie" (Titus i. 2).

V. PRAYER has often scattered the confederate enemies of the soul, marred the schemes of opponents (Neh. vi. 14); frustrated the token of liars, and made diviners mad. It counteracts the designs of Satan and his emissaries; it hath made the minister of truth to be an enemy to the world, the successful rival of impostors in the pulpit, the envy of hypocrites, an eye-sore to the devil, the admiration of perishing sinners, a spectacle to the world and a wonder to himself. He prays to his "Father in secret, and his Father who seeth in secret has engaged to reward him openly" (Matt. vi. 6). By prayer the poor come up from the dust, and the beggar from the dung-hill, sit among the princes of God's people, and inherit the throne of glory. Prayer in faith has brought in countless provi-

dential mercies, as well as spiritual blessings; God could have granted them all without asking, but has condescended to honour this exercise by saying, "For all these things I will be enquired of by the house of Israel that I may do it for them" (Ezek. xxxvi. 37).

VI. PRAYER hath brought the souls of some, when departed, back into their bodies again (1 Kings xvii. 17—24; 2 Kings iv. 32—37). It engages the Almighty on the side of the suppliant and establishes an alliance with God. It has stopped the bottles of heaven for three years and six months, and opened them again at the expiration of that term (James v. 17, 18). Yea, it hath brought a miraculous plenty into the house of a poor widow, while destruction and famine were reigning all around in universal triumph (1 Kings xvii. 8—16). "All things are possible to him that believeth" (Mark ix. 23). And "all things whatsoever ye shall ask in prayer believing ye shall receive" (Matt. xxi. 22). Prayer hath brought health to the sick, hearing to the deaf, speech to the dumb, eyes to the blind, life to the dead, salvation to the lost; and hath even driven the devil himself from the hearts of many, and brought the God of Heaven to dwell in his room.

VII. PRAYER is pouring out the soul unto God, and showing before Him our troubles (Psa. cxlii. 2); it is "casting our cares upon Him who careth for us" (1 Peter v. 7); and our burdens upon Him, in whom we are to say "we have righteousness and strength." It is opening the heart, the mind, and the mouth to Him who hath said, "Call upon Me in the day of trouble, I will deliver thee, and thou shalt glorify Me" (Psa. l. 15). It is opening to Him who is the well-beloved of His people, and who has said, "Let Me hear thy voice, for sweet is thy voice, and thy countenance is comely" (Cant. ii. 14). It is besieging the everlasting kingdom, moving the throne of grace and knocking importunately at the door of mercy—encouraged by the promise, "Knock, and it shall be opened unto you" (Matt. vii. 7).

VIII. In PRAYER we must take no denial. If we have but a feeling sense of our wants, a scripture warrant to go upon, or *one* promise to plead, we must sue, argue, reason, plead, supplicate, intercede, confess, acknowledge, thank, bless, praise, adore, repeat, importune, observe, take hold of, and turn to advantage whatever may be of use to the soul. Sinners, sensible of their lost estate by nature, who feel their need and poverty, have many invitations, encouragements, precedents and promises. They have, under the teachings of the Holy Spirit, the covenant of Jehovah, the oath of God, the merits of Christ—and all His covenant engagements, undertakings and performances; the covenant characters He sustains, His incarnation and near relationship to them—together with all the glorious train of Divine perfections found in the proclamation of the Name of God to Moses (Exod. xxxiv. 6, 7) to plead, and rely upon; for these all sweetly harmonize, and brightly shine in Christ crucified, who has *never once yet disap-*

pointed the hope of a penitent sinner, but has graciously said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28). His promises like Himself are unchangeable, and this is one of them: "Him that cometh unto Me, I will in no wise cast out" (John vi. 37).

A WORD OF THANKS.

WE cannot let another year's labours pass, without warmly thanking each of our friends, ministerial and otherwise, who have so kindly helped us with the pages of "Waymarks," by sending such Articles as have been gladly inserted therein, from month to month. God bless them, and their written words. May much prayer be given and kept alive in us, and all our praying readers, that in the constant labour and exercise of writing, and assembling suitable matter for our Magazine, our eye may be single to the honour of God, and the spiritual good of all whose eyes run through that which is written. The Lord help all who shall help us during the year upon which we have been spared to enter. May we be "workers together with Him," and so prove that our "labour is not in vain in the Lord" (1 Cor. vi. 1; 1 Cor. xv. 58). S. R. H.

OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,

Will all of you please accept my heartfelt wishes for a truly happy New Year? Happiness is, as Toplady says, a "lovely name," but alas! it is so often sought in the wrong place. Dear Mr. Sharples, who used to take such an interest in "Waymarks," and whose writings we all prized, would frequently quote these lines, which reveal the secret of all true happiness:

"Happiness, thou lovely name,
Where's thy seat, O tell me, where?
Learning, pleasure, wealth, and fame,
All cry out, "It is not here."

Not the wisdom of the wise
Can inform me where it lies;
Not the grandeur of the great
Can the bliss I seek create.

Object of my first desire,
Jesus, crucified for me,
All to happiness aspire,
Only to be found in Thee."

The Lord teach you all to seek enduring happiness in Him, and Him alone.

Now a New Year presents a fitting opportunity for a talk upon *NEW THINGS*. Be very careful about making *New Friends*. Solomon gives good advice to children of gracious parents, when he says: "Thine own friend, and thy father's friend forsake not" (Prov. xxvii. 10). The friends of our godly fathers are not *new*, they have been proved awhile. If they have been faithful friends to those who have spent their love and care on us since our birth, we do well to ask the Lord to make our father's friends beneficial in their good counsel to us. "Meddle not with them that are given to change" (Prov. xxiv. 21). A very painful, and unprofitable trait in the character of anyone who would have friends, is that of instability. Seek reliable, upright friends, and stick to them.

New Ideas usually attract young people, but mind those ideas are straightforward, and likely to be of real benefit to you as you pursue them. An *old plan*, or an *old course*, may be far more prudent for you than a new idea; on the other hand, if it can be proved on the ground of truth, that a new idea which is suggested to you, is better than the old way, do not be foolish in ignoring the wise improvement. *Always*, however, avoid *new ideas* concerning the Bible. Therein you find the truth of the everlasting God, which bears the indelible stamp of everlastingness. Yet though old, it is ever new. May you each savingly know its beauties and worth, by the teaching of the Holy Spirit.

Be very guarded in your handling of *New Books*. New books to-day are much like the new films which please the multitude, as they are thrown on the screen. A new book may wear out your character, long before its cover is shabby! Leave "cunningly devised fables," and all unclean literature severely alone, and may the Book of books be your guide and constant companion. Other good books are sufficiently plentiful, to exclude everything of an inferior character from your choice.

New Prospects may be yours, during this year. God may kindly open up situations for you, that present excellent opportunities, as you do your best to give satisfaction. Be thankful, when these prospects cheer, and let your thankfulness be made known unto your faithful Creator. May you not suffer with what is often called a "swelled head," when pleasing prospects are enjoyed. No surer display of ignorance can be made, than by a proud and haughty walk. Don't forget that God says: "Pride goeth before destruction, and an haughty spirit before a fall" (Prov. xvi. 18).

New Clothes usually fascinate young people. Mind they are paid for when you have them, and always try to remember what a true index to character your garments will be. No wise young

man or woman who loves refinement, will ever dress so as to be conspicuous. Always avoid the bad taste of attracting attention by extreme dress.

New Difficulties are bound to arise in your lives. I can assure you there is no better course for any of us, when these come our way, than that of prayer. There is no such thing as a difficulty with God. He can and does make "crooked things straight." "With God all things are possible" (Matt. xix. 26). Often He permits difficulties to occur, so that the throne of grace shall become needful. Out of many difficulties the Lord has delivered me. I trust one day you may each be able to say the same.

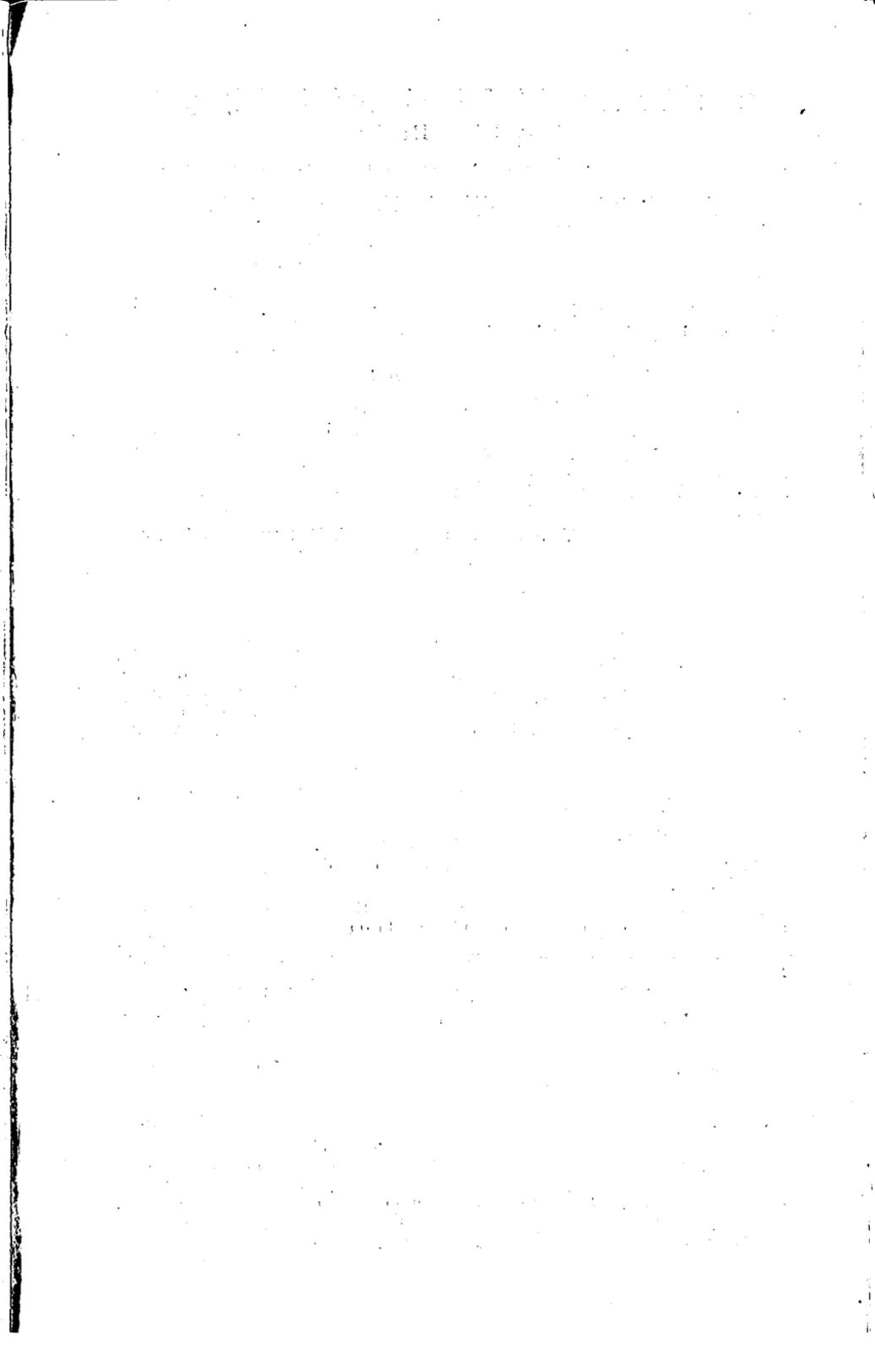
Just one more word. The Apostle Paul says: "If any man be in Christ, he is a *New Creature*: old things are passed away; behold, all things are become new" (2 Cor. v. 17). When that change takes place, the grace of God that effects it, brings new desires, new pursuits, new pleasures, and new companions into the life. I wonder how many of you know what I mean by this? Some of you do, I quite believe. If many more of you should experience the passing away of old things, and the entrance into your lives of that which is *divinely new*, before this year rolls away,—more wonders of grace will be made known, and there will be joy in the presence of the angels of God over other repenting sinners. The Lord grant it may be so, for His Name's sake.

Your affectionate friend,

THE EDITOR.

FOR THE LITTLE ONES.

A LITTLE boy, not yet five, wanted to cross the street, and then turn the corner to rejoin his little playmates, who were together in a clearing nearby. It was not a busy street, but for him there was the fear of meeting with a rude boy, or a cat, or dog. His father promised he would stand in the doorway until he was round the corner. Very cautiously he ventured forth, every now and then looking back to be sure that his father was still "seeing him over." When nearly at the corner, and not yet with the others in sight, he called back: "Keep looking at me, Daddy!" This taught the father a sweet lesson. Thought he, how much do God's children want the consciousness of His love and care through life, and more, how assured of it they are by His word: "I will guide thee with Mine eye" (Psa. xxxii. 8). May all our dear little ones with their fathers and mothers be enabled, under the gracious teaching of the Holy Spirit, to come to this ever loving, and ever living Father who is in heaven, for salvation, protection, provision, and care.



Providence Street Baptist Chapel,
ROWLEY REGIS.

MONTHLY NOTES—February, 1937.

THE PASTOR'S LETTER.

Chapel House, Rowley Regis, Staffs.

MY DEAR FRIENDS,—My letter to you this month is written in the surroundings of much sickness. Numbers are stricken down with the prevailing epidemic, while death is claiming many, both old and young. Solemn reminders these! How many of us are really ready for the summons?

“Eternity, tremendous sound!
To guilty souls a dreadful wound;
But O, if Christ and heaven be mine,
How sweet the accents, how divine!”

May the Lord preserve our bodies, but above all, may we each be shown our deep need of the only Hiding Place, which will also prove a sure antidote in death—“Jesus Christ the same yesterday, and to-day, and for ever” (Heb. xiii. 8).

Your sincere Pastor, S. RUTHERFORD HUNT.

MEMORIALS OF THE DEPARTED.

On January 8th, 1937, Mrs. ELIZA DARBY passed away in hospital, after much affliction, at the age of 64 years. She had been a member of the congregation at “Providence” for many years, and those who knew her most intimately, believe that she possessed a saving knowledge of the truth. The funeral took place at “Providence” on January 13th. Sympathy already expressed, is hereby confirmed, to those who more immediately mourn this loss.

S. R. H.

SCRIPTURE EXERCISES (*for our Young People at Rowley Regis*).

(See January “Waymarks.”)

The texts this month are concerning WONDERS.

1. “And I will stretch out My hand, and smite Egypt with all My wonders.” Exodus.
 2. “Remember His marvellous works that He hath done, His wonders, and the judgments of His mouth.” 1 Chron.
 3. “I am a wonder unto many; but Thou art my strong Refuge.” Psa.
 4. “He worketh signs and wonders in heaven and in earth.” Dan.
 5. “And I will show wonders in the heavens and in the earth.” Joel.
 6. “Many wonders and signs were done by the Apostles.” Acts.
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SERVICES AND MEETINGS DURING FEBRUARY (D.V.).

The PASTOR will preach on the 1st, 2nd, and 3rd Lord's Days in February, and on each Wednesday evening in the month. Also at Willenhall on Thursday evening, February 4th; Walsall on Thursday evening, February 11th, and Wolverhampton on Thursday evening, February 18th. Mr. C. BARNES, of Birmingham, is expected to preach at “Providence” on Lord's Day, February 28th.

Waymarks.

“SEARCH THE SCRIPTURES” (John v. 39)

for Instruction concerning

BURDENS.

1. “The Lord laid this burden upon him” (2 Kings ix. 25).

2. “For mine iniquities are gone over mine head; as an heavy burden they are too heavy for me” (Psa. xxxviii. 4).

3. “Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?” (Isa. lviii. 6).

4. “For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life” (2 Cor. v. 4).

5. “Bear ye one another’s burdens, and so fulfil the law of Christ” (Gal. vi. 2).

6. “MY BURDEN IS LIGHT” (Matt. xi. 30).

EDITORIAL COMMENTS.

Burdens Carried, and Burdens Cast.—The man who was “moved by the Holy Ghost” to say: “Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved” (Psa. lv. 22); was a man after God’s own heart. To the “household of faith” he gives a most wonderful opening up of the great heart of God, in so instructing and comforting a scripture. Faith is the secret of obedience in casting our burdens upon the Lord, and by faith the promises which follow are richly enjoyed. It is feared that the prevalence of unbelief, to which we too often pay such sinful heed, is the secret of so much of our lying down with the burden, objecting that we have no strength to cast it upon the Lord. Truly without Him we can do nothing towards keeping the precepts of His Word, but the obedience of faith will not be lacking, when by wrestling prayer unbelief is resisted, and the soul ventures its all upon God. Wonderful things, impossible to flesh and blood, have been accomplished by faith, which is of the operation of God the Holy Ghost. Abraham could offer up Isaac thus, although

the command would seem, to reason, to contradict the promise. Faith triumphed over unbelief, and was blessedly honoured by its dear Author. Moses could and did, by faith, choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. "Women received their dead raised to life again." Others "subdued kingdoms," and "quenched the violence of fire" (Heb. xi.). In all these exploits, faith pointed out the road. Hast thou faith? Then God speaks to thee, while Omnipotence ensures success.

"Dost thou bow beneath the burden
Of a crushing care?
Bring it to the feet of Jesus,—
Lay it there."

The Psalm, however, from which we glean this heavenly counsel pertaining to casting burdens upon the Lord, seems to show how David was not only *a man after God's own heart*, but *a man of like passions with us*. Though he possessed the faith of God's elect, like the rest of the "household of faith," he evidently gave way at times to the folly of *carrying* his burden, instead of *casting* it upon the Lord. Who yet has found rest in the former course? It would seem, for instance, that:—

i. *David complained and made a noise, at times, about his burdens* (Psa. lv. 2). Truly he "mourned" in his complaint, for what child of God has ever found comfort in complaining? Do we complain about our burdens? They lose no weight that way. Far better confess sin, consider Berridge's reproof, and seek to fall under it. He says:

"Poor angry bosom, hush,
Nor discontented grow;
But at thy own sad folly blush,
Which breedeth all thy woe."

Instead of complaining at the woe, as if it was unfair that the burden should be so heavy, how much better for us to bemoan our lack of love and trust, as did Cowper when he made this confession:

"Lord, it is *my chief complaint*,
That my love is cold and faint;
Yet I'd love Thee and adore;
O for grace to love Thee more."

How impossible it is, dear people of God, for a God of love to err or be unkind, in laying upon us more than He will give us strength to bear! Therefore:

"Why should we complain of want or distress,
Temptation or pain? He told us no less;

The heirs of salvation, we know by His Word;
Thro' much tribulation must follow their Lord."

Then it appears that the Psalmist had occasions of giving way to: ii. *The temptation of giving everything up in despair*. These are his words: "My heart is sore pained within me: and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and horror hath overwhelmed me" (vers. 4, 5). Are there not times when faith seems to have gone almost spark out, and the burden *carried* for so long, seems to be crushing us, that we are sorely tempted to give up, and call no more on Jesu's Name? No sign of relief appears, the clouds are dark, and like Jacob of old we sorrowfully cry out: "All these things are against me" (Gen. xlii. 36). Ah, but faith discovers a better way than giving everything up. Again and again it has laid hold upon words like these: "Hope thou in God: for I shall yet praise Him" (Psa. xlii. 11).

Another thing David did apparently, which we fear some of us have done more than once when *carrying* instead of *casting* our burdens: iii. *He wanted to run away from them altogether*. It is good when, in the enjoyment of the assurance of faith, the believer wishes he had the wings of a dove, so as to fly away and be at rest *from sin*, where in the complete happiness of heaven, eternal rest is found. But when he says: "I would *hasten* my escape from the windy storm and tempest" (ver. 8), may he not be wanting, like a coward, to run away from trouble to find premature ease? Where would we run to, when we seek to run away from our burdens? Jonah hurried to Tarshish, but the Lord hindered his progress. He must have regretted having run away, when he found himself in the fish's belly. When the burden is *carried*, we are *restless*; when it is *cast*, the experience of *resting in the Lord* is enjoyed; and faith under sanctified trial expresses the ease thus:

"More the *treacherous* calm I dread,
Than tempests bursting o'er my head."

The conclusion may also be drawn from this Psalm that: iv. *David spent some moments at least in looking upon a mortal man as the sole cause of his present burden*. Says he: "It was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him. But it was thou, a man mine equal, my guide, and mine acquaintance. We ~~took~~ sweet counsel together, and walked to the House of God in company" (vers. 12-14). Was not some very gracious teaching in the text being overlooked while this reasoning was going on? The marginal rendering of the word "burden" here is "gift." Then where were the Psalmist's eyes? Instead of beholding the over-ruling Hand that permitted the trial for

some wise purpose, far too much notice was being taken of Ahithophel. Relief came, not as David looked at the things that were seen, but when he looked above them, and cried: "O Lord, I pray Thee, turn the counsel of Ahithophel into foolishness" (2 Sam. xv. 31). The burden was then rolled upon the dear Burden-Bearer, and deliverance follows in His time. All this means instruction for true believers. How do God's servants get the texts they preach from? Does not history repeat itself? Here is this dear man of God, moved by the Holy Ghost to proclaim this precept, followed by two precious promises, as the result of seeing the hand of his Lord and Master, outstretched for his aid at a time when he was ready to faint beneath the weight of a burden which had become heavier and heavier in the carrying. The interpretation of so real a scripture lay deeply imbedded in his heart. He believed, therefore did he speak. Thus it is with all God's servants. That which they have seen and heard in the path of trial, declare they unto others. *Only so*, can they be God's witnesses.

As therefore, "in the mouth of two or three witnesses every word may be established" (Matt. xviii. 16)—may the Lord help us to add our humble testimony, while further considering the precept and promises which shine in the word before us.

"Cast thy burden upon the Lord." Reference has just been made to the marginal rendering of this word "Burden." It is "Gift." Bearing that in mind, let us think about (a) *Those burdens which are God's gifts*; and then, (b) *His gifts which are burdens*.

i. *A sense of sin* is a heavy burden, which is God's gift to His people. "All have sinned," but all do not know the *burden* of sin. It is the work of the Holy Spirit to *convince* of sin, and under conviction of sin, what a burden sin becomes! Who can continue to *carry* that burden which gets heavier and heavier, without relief? The gospel brings sweet relief, the only relief. Faith lays hold, while the Holy Ghost applies it. Newton explains the matter well in this verse:

"When a sense of sin and thrall
Forced me to the sinner's Friend,
He engaged to manage all
By the way, and to the end."

There is no direction here, poor sinner, for thee to *lift* that weight which burdens thee. "*Cast*" it. *Roll* it on Him. And when thou seest it laid upon a guiltless Saviour, thou wilt say by precious faith:

"My soul looks back to see
The burdens Thou didst bear,

When hanging on the accursed tree,
And hopes her guilt was there."

Not the smallest part of that burden has thy God been responsible for. "A God of truth and without iniquity; just and right is He" (Deut. xxxii. 4); but blessed be His Name, He has laid the *sense* of that guilt and sin upon thee, which otherwise would not have been mourned over and confessed, to bring thee to Christ for relief. Never, therefore, canst thou bear that burden and punishment through eternity, which by faith has been cast upon Him, according to His everlasting purpose of love towards thee.

"Payment God cannot twice demand,
First at thy bleeding Surety's hand,
And then again at thine."

Burdened one, waiting for this deliverance, bless God that He has not left you in ignorance of your sins.

"Yield not then to unbelief,
Courage, soul, there yet is room,
Thought of sinners thou art chief;
Come, thou burdened sinner, come!"

Rest is in store, because promised.

ii. *Temptation is another burden which is God's gift to His own.* God never entices men to sin. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man" (James i. 13). But, "The Lord *trieth* the righteous" (Ps. xi. 5). So, "It came to pass . . . that God did tempt Abraham" (Gen. xxii. 1). He tried him. What a burden this trial must have been! Can we begin to conceive how Abraham's heart must have been wrung with pain and grief at the thought of offering up Isaac? Yet the time came when he praised God for *the gift* of this tremendous test of faith. Casting his burden upon the Lord, Abraham "rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him" (Gen. xxii. 3). Sustaining grace held him up, and held him on his way, until divine provision shone before his eyes, and warmed his heart on Mount Moriah. There he rejoiced to see the day of Christ, and was glad. Instead of Isaac, a substitute was found, and in good time, which was God's time. Dear Jesus, may we see Thee our precious Burden-Bearer, lovingly testing Thine own gift of faith, sitting as a Refiner and Purifier of silver, that our dross may never be mistaken or substituted by us for the real thing.

iii. *Afflictions, sent in love, are esteemed as God's gifts.* Many and varied are the afflictions of the righteous, who, like the rest of mankind, are slow to profit by suffering, apart from

the exercise of faith. It is only as faith is mixed with the affliction, that the needs-be of its weight is seen. Then as grace is given to cast the burden, the afflicted one proves that:

“Trials make the promise sweet;
Trials give new life to prayer;
Trials bring him to His feet,
Lay him low and keep him there.”

The outcome presently produces a similar testimony to that of Hezekiah, who said: “O Lord, by these things men live, and in all these things is the life of my spirit: so wilt Thou recover me, and make me to live” (Isa. xxxviii. 16). Where would some of us have landed, had not the heavy ballast of affliction been kindly poised by Omnipotent grace, to keep us steady, and depending constantly upon Him?

Often has it been proved that: *Gifts graciously bestowed, become burdens to be cast upon the Lord* And good it is that such should be the case. There is:

i. *The Burden of the Word of the Lord.* Invaluable is God’s Word, but who knows it to be a burden, save those who are exercised thereby? How can we possess a *weighty* experience, if we are strangers to “the burden of the Word of the Lord”? How solemn to be left to trifle with easy things in religion! A *word of warning*, sent home with divine power, will be a burden. God intends it should weigh upon the spirit. That is His way of bringing one to *heed* the warning, and cast the concern regarding it upon the kind Giver, praying it may have a salutary effect. A *promise* that remains unfulfilled for years, though given, becomes a burden, a real exercise. The question occurs and recurs to the mind: “Did the Lord give the promise? Am I deceived?” Cast the precious burden at His feet, troubled one, and remember that:

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

Every God-sent minister finds the Word which he is given to preach, a burden. Sometimes the tidings given are of a peculiarly heavy character, as when Samuel heard the voice of God during the silent watches of the night, and told Eli “every whit” (1 Sam. iii.). Heavy is this burden, when, like John, the minister weeps “because no man was found worthy to open and to read the Book, neither to look thereon” (Rev. v. 4). O what need for the prevailing power of the Lion of the Tribe of Juda! The burden of the Word is felt in the exercise attending the spirit of its delivery, and as to the success which only our Burden-Bearer can give. Truly our help must come from the Lord, who made heaven and earth. From thence it *has*

come, *does* come, and we believe *will* come, blessed be His Name. God bless every weighted, exercised servant of His, and draw us each with our burden to the Source from whence it comes. Blessing must then follow, in pulpit and pew.

ii. *A Family is undoubtedly His gift; though a burden of a special kind to the godly, which they are bidden to cast upon their God.* Well will it be for us, if we find a place among the comparatively few to-day who believe this scripture, and value its teaching: "Lo, children are an heritage of the Lord: and the fruit of the womb is His reward" (Psa. cxxvii. 3). The burden of responsibility, in bringing up children in the nurture and admonition of the Lord is no light one, but it may be cast upon Him. His grace is all-sufficient for the need. The concern about the never-dying souls of our dear children is a part of the burden; but here again, may our errands to the throne of grace about their eternal safety be increased. God bless our precious children, and make them a blessing.

iii. *That situation which was provided in answer to prayer, though a gift, may be a burden.* How to give satisfaction and walk uprightly; how to cope with the increasing keen competition in business, honourably, is an exercise that makes a splendid situation a burden to a child of God. Cast the gift-burden, where wisdom resides, for He "giveth to all men liberally, and upbraideth not" (James i. 5). We might enlarge, but must refrain:

The Promise joined to this Precept is two-fold. i. "He will sustain thee." The same word is used here by the Psalmist, as that which the Lord used when He said to the prophet Elijah in the time of famine: "Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to *sustain* thee" (1 Kings xvii. 9). Thus was Elijah to be *fed*. The *promise* of sustenance is food in itself in times of trial, when the eye of faith beholds the infallible quality of the provision. Daily fulfilment, in grace sufficient, to keep us hanging upon and pleading the promise, is food convenient too. "Jesus in the midst," the dear "He" who has promised to sustain, is the Bread of Life. How can the provision fail when He says: "I am the Bread of Life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst" ? (John vi. 35.)

The word "sustain," also implies the provision of *strength*. Has He not said: "As thy days, so shall thy strength be?" (Deut. xxxiii. 25). Reserves are not promised. Stock in hand does not appear consistent with dependence. As the burden, so shall be the strength to cast it. As the *test* for faith, so shall be the measure of heavenly food to nourish it.

ii. "He shall never suffer the righteous to be moved." They

are building upon the only *right* Foundation, which is Jesus Christ. Here is the Rock of Ages.

“On the Rock of Ages founded,
What can shake our sure repose?”

Shaken on it, by trials, fears, and storms, we may and shall be; but “He shall never suffer the righteous to be moved” *from* it. The names of the righteous are written in the Lamb’s Book of Life. What can erase them? Never shall they be moved from that precious Register. Heaven is in store for these favoured people. While Jesus lives, how utterly impossible it is for them to be moved from their interest in His will, which assures their eternal inheritance. Here is the text of it; ponder it on your knees, burdened one, nor fear with His righteousness on, your person and offering to bring. Jesus 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 lovedst Me before the foundation of the world” (John xvii. 24).

May this invaluable precept, “Cast thy burden upon the Lord,” be ours to obey; the infallible promises which follow, ours to enjoy; and may the impregnable position of the righteous be ours to rest upon, for time and eternity.

NOTICE OF A BOOK.

THE TEMPTATION. By the late Pastor F. H. Wright, Rochdale.

Price, in cloth boards, gilt lettering, 2s., by post 2s. 3d.; in stiff art paper cover, post free, 1s. 8d.—C. J. Farncombe and Sons, Ltd., 30 Imperial Buildings, Ludgate Circus, London, E.C.4. Copies may be obtained from Mrs. Wright, 231 Edenfield Road, Rochdale, Lancs.

We are glad to commend this little book to our readers, many of whom, we feel sure, will feelingly welcome its fifteen chapters of deeply instructive and experimental truth, concerning so profound a subject. The tried and tempted family of God find sweet relief wherever their suffering, and now risen, Saviour, leads them in times of trial, into teaching which confirms this precious truth:

“Touch’d with a sympathy within,
He knows our feeble frame;
He knows what sore temptations mean,
For He has felt the same.
But spotless, innocent, and pure,
The great Redeemer stood,
While Satan’s fiery darts He bore,
And did resist to blood.”

May many find real profit and strength to hold on in the conflict, as the Holy Spirit shall bless the prayerful perusal of this little work. Our young men and women will do well to read its pages carefully, comparing the able exposition of the subject with the Word of God,—a course which the wise in heart will wish to follow, whenever they listen to, or read about, the things that matter most. The Preface to "The Temptation" is written by Pastor J. K. Popham, of Brighton.

We may further add that, apart from our readers receiving intrinsic value for money in the book itself, their purchases will be a source of encouragement to Mrs. Wright. We all deeply sympathise with her in this sore bereavement. The Lord help us to show that sympathy, by way of sending her as many orders as possible.

S. R. H.

THE PRECEPTS OF THE GOSPEL. (No. 15.)

BY PASTOR W. J. WILTSHIRE (of Guildford).

God's solemn Word declares by the sixth commandment given to Moses on Mount Sinai: "Thou shalt not kill" (Exod. xx. 13). We are glad that the sin of wilful murder is still punished in our beloved land as it deserves to be, according to the Scriptures, but there is a tendency to belittle this dreadful crime, and to attempt to abolish capital punishment, as some other nations have done. May the Lord prevent this "ancient landmark" from being removed from our Statute Book, which puts a decided check upon the evil passions of men. One must also raise an alarm in relation to the above precept, as we view the increasing sin of self-murder. This crime seems, alas! to be quite a common occurrence. For the veriest trifles sometimes, men, women, and even children at school, will destroy themselves, or attempt to do so. No doubt the curse of the cinema, which arouses the evil passions of those who frequent these places to see films displaying crime and tragedy, is largely responsible. May our dear children and young people be preserved from entering these dens of iniquity. The sins of anger, malice, and hatred are allied to that of murder. The Lord Jesus made this very clear in His wonderful Sermon on the Mount. "Ye have heard that it was said by (to) them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment (which God pronounces on that crime). But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." The beloved John also declares by the inspiration of the Holy Ghost, "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (1 John iii. 15). There is a righteous anger which is not murderous: "Be

ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil" (Eph. iv. 26, 27). The Lord make us of quick understanding in the fear of the Lord, that we may discern between these things that differ, and preserve us from the works of the flesh. Slaughter in warfare is not classed with the sin of murder, although it is a terrible evil, and God's sore judgment upon nations because of sin. Oh for the promised time, when "they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. ii. 4).

Voluntary euthanasia and contraception are other forms of murder which are being advocated by some in our guilty land, and will eventually bring down God's judgments upon us, if legalised and practised with impunity. Murder is murder in God's sight, whatever term man may use to describe it. In these days, when the ten commandments have been removed from many of the Established Churches, it behoves the Lord's servants to prominently bring them forward in their preaching and writing, and protest against the evil of setting God's precepts aside for the "science, falsely so called," of sinful man. When God says, "Thou shalt not kill," He plainly forbids man to take upon himself what belongs to the Almighty alone. Listen to His solemn declaration: "See now that I, even I am He, and there is no god with Me: *I kill*, and I make alive; . . . neither is there any that can deliver out of My hand" (Deut. xxxii. 39). Oh! that men were brought to tremble at the words of the God of Israel, and to "fear Him who after He hath killed hath power to cast into hell" (Luke xii. 5). "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. xxi. 8).

PROFITABLE and UNPROFITABLE HEARING.

So, in hearing a minister (I do not say that you are to go as some who are watching to make a man an offender for a word; God is utterly against that), this is what you should do; you should ask, "Is it to my profit? What feeling, what impressions, does it leave upon my spirit? When I go from chapel, can I plunge into the first carnal conversation which comes across my path? Can I go home and be as carnal and as worldly as I was before? Or, is there some solid, solemn, spiritual impression left on my heart? Does it lead me to prayer? Does it make God's Word valued? Do I go home and spend the day more or less in divine things? Do I feel

my heart drawn more from earth to heaven? Am I shown more and more of my own sinfulness and misery, and more of the beauty, blessedness, and suitability of the Lord Jesus Christ? Do I feel a solid, abiding, spiritual impression left upon my soul, so that the things of God lie with weight and power upon my mind? When I lie awake upon my bed on the Lord's Day evening, is my mind more drawn up to the Lord than it was before? On the Monday, when I go about my business, do I still carry with me what I heard on the Lord's Day? Does it separate me from the persons with whom I have to work, and the business I have to do? And am I from time to time during the day lifting up my heart to God, and asking Him to visit and bless my soul? Can I trace these things to what I heard on the Lord's Day before? And do I feel that what I heard was made really profitable to my soul?"

Now, this is how we are to weigh sermons and ministers—whether they are made profitable to us. By this we know what is the teaching of God.

J. C. PHILPOT.

THE GOSPEL IN FOREIGN LANDS.

A Letter received from Mr. and Mrs. DAVID MILLS, written on their way back to the scene of their labours.

Off the coast of Brazil.

November 26th, 1836.

You will be glad to know that we are all well and happy. Davina is enjoying the voyage, has played considerably with her toys, and made friends with all on board, both passengers and crew. The boat is comfortable, and everything as homely and easy as possible. We have all eaten well. You may be surprised to know that I was not at all sea-sick, and have not missed one meal since coming on board. This is the first voyage in which I have been able to say so. David is just as well as when leaving England.

The pain, which sometimes appears with sudden pangs, of having left you all for so long, and with such an uncertain future, is eased and overcome with the joy of being once more near the land of our labours where God's blessing has so often cheered our way and crowned our work with success. May the same joy help you to commit us without reservation to the watchful care of our Heavenly Father, and in so doing may you feel the pain taken away, and in its place a heavenly peace.

We are now approaching the mouth of the great river Amazon, and can imagine we smell the very scent of the land of our prayers and desires. We certainly feel its heat. In another two hours we hope to take aboard the pilot, who will guide the boat into port. We should arrive in Para about

6 a.m. We may have to change there into another boat for the port of our disembarkation, Maranhao (S. Luiz). Our boat has crossed the Atlantic with little cargo, and so her movement is considerable even with little cause. She rolls from side to side, and is never really steady. For the first few days the sea was majestic, having a big swell caused by the gales. Our vessel rose and dipped with every wave, rolling or pitching as required. The North Sea voyage was very cold and not too calm, though, taking the voyage as a whole we were greatly favoured. We heard of gales in front of us and gales to our rear, but we ourselves never actually ran into one: we were thankful. We saw Dover all alight, dancing on the edge of the water. The Calais—Dover boat crossed just behind us, and we watched her being tossed about until safely landed in Dover harbour. It was night, and a lovely sight. The next day was interesting in the extreme. We saw a French submarine, and then a French warship passed quite close to us. We saw the Channel Islands and the lighthouses along the French coast. The heavy swell continued until we passed the Bay of Biscay. On Sunday evening, as we saw the end of the Bay, we saw the end of the swell. This steadily disappeared, and we entered the calm and peaceful ocean. Since leaving the Bay we have not seen any sign of land nor any other ship. The ocean seems to be ours and ours alone as we look all round for days and days and see nothing but flying fish hurrying out of our way in numerous shoals. As they fly they glisten in the sunshine and dive in again to their wonderful dark blue home. The moon is almost full, and Venus in all her glory makes the evening scene very cheerful. We have seen nothing of the sharks and whales which abound. Very likely some of the shoals of flying fish are hurrying away from the huge mouths of these hungry sea monsters. I hear flying fish are good and tasty. A poor young swallow followed us; I mean, accompanied us for a while. Very likely the poor thing was hungry and tired, and not being able to keep pace with the rest of the flock, had taken refuge on the boat. As we reached the nearest point of Spain it disappeared.

One of our fellow-passengers is very interesting. He is, or was, very clever in his profession, but having been "smashed up," as he calls it, in the last great war, he has not been able to return to his profession until nine months ago. Several times in a conversation with him this evening he said how happy he would be if he were as we are—rejoicing in the eternal life which is through Christ Jesus our Lord. How we longed that he might have his eyes opened! He seems to be seeking peace, but is very much in the dark. He seeks the living among the dead. His last remark as he left us was, "I wish I were like you, doing your work." He tells of religious and praying

parents and sister. Who knows but what we were sent to this boat for such a time as this. We have both had talks with various members of the crew and the two other passengers, one a Spaniard and the other a Chinaman. They do not understand English, and we do not understand their languages; however, we managed to make them understand a little of the truth which we wished to convey to them through the medium of Portuguese, of which they had an inkling. May God bless the seed sown to His glory, and may we be more faithful in our witness for Him.

(Later.) We have reached port. The heat is almost unbearable as the boat is alongside the quay, and headaches are common. Even Davina suffered headache this afternoon, and was not amused with anything. She was very weary, having slept little last night; due to the heat and the noise of the labourers shipping and unloading cargo. We have to wait here for two or three days more, so must have patience with our surroundings. You will be glad to hear that we have news of Joao, the Christian young man who rendered us such useful service before we returned to England. During our absence he was falsely accused of wrong-doing and imprisoned. Now we are very happy to know that he has been released. The case was re-tried, and as there was abundant evidence that it was a "put up" affair, he was counselled to prosecute his accuser for wrongful imprisonment and calumny. However, he let it drop, and started work as a hairdresser in the interior of Para state. He is too far away for us to visit him. We have been able to cash our English cheques here in this capital city. Although David had over £1 to pay for stamp duty and so on, actually he received £5 more than if we had brought English notes.

Sao Luiz, December 5th, 1936.

We are now in S. Luiz, and have just packed up ready for setting off into the interior. All the luggage has gone to the station, and David is seeing it despatched on the train which leaves at 4 a.m. on Monday. We are staying at the house of a hospitable friend, who has made us very welcome and has shown Christian kindness and hospitality. All our goods passed through the Customs without expense, and very thankful we were to get them out the same day. Sometimes there are long, trying delays. We reached this port at 10 a.m., and received our trunks about 4.30 p.m. We shall have to travel for about a day by train into the interior, and then by lorry to Pedreiras. The rainy season has not yet set in strongly, and the roads are still good. We were hoping to attend a special conference at Picos, but we are several days later than we expected, so this is impossible. However, there are two or three other conferences which have been arranged, and these we hope to attend. They conclude about December 27th.

PROVE ALL THINGS (1 Thess. v. 21).

By MR. F. YARWOOD (of Lymm, Cheshire).

"It is written, . . . it is written again."—MATT. iv. 6, 7.

THE Apostle, in writing to the Thessalonians, gives this excellent advice: "Prove all things" (1 Thess. v. 21). Heresies have troubled and perplexed the Christian church from its formation in apostolic days down to the present time. It is not always easy to discern errors, especially when they appear to be founded upon truth, and most doctrinal perversions have some semblance of truth intermingled with them; this makes the danger greater to the unobservant mind. We are not to receive theories advanced by "unreasonable men," because they are plausible, and appear to be sustained by some measure of truth; hence the necessary and helpful warning, "Prove all things." It may be asked: "How are we to prove all things, if those things that give some evidence of being built upon a scriptural foundation are not always to be trusted?" The Apostle in giving his charge to the elders of Ephesus says: "For I have not shunned to declare unto you *all the counsel of God*" (Acts xx. 27). It was this full and unfettered declaration of truth that gave the Apostle that spirit of holy boldness when he declared in all faithfulness: "Wherefore I take you to record this day, that I am pure from the blood of all men" (Acts xx. 26). It was not a gospel of "cunningly devised fables" that Paul set before the people, nor yet a gospel that withheld fundamental truth, but that full and complete declaration of the gospel which is "the power of God unto salvation to every one that believeth." It is the analogy of Scripture, not isolated portions removed from their contexts, by which we are to prove the things that differ. The noble Bereans received the Word with all readiness of mind, and searched the Scriptures daily whether these things were so. They examined the words of the Apostle by the written Word of God, to prove whether the things proclaimed by him were according to the mind of the Spirit, as they were made known and recorded by the prophets in the Old Testament scriptures. We are told that in the last days, "Evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. iii. 13). How necessary therefore to "prove all things" by the written Word of God!

It was a mighty combat when Satan stood upon the testimony of the written Word of God to tempt Christ. It matters little to him whether he casts an aspersion upon the truth of the words of God, as he did in the ears of our first parents when he said, "Yea, hath God said?" or whether he testifies to the truth of the written Word as when he affirmed, "It is written," if by any means he can gain his purpose. His desire in all cases is to deceive and ensnare the persons he assails, to

draw them aside and beguile them by subtlety from the paths of rectitude and truth, that they may believe a lie. What strategy he used when he set his snare to entangle our Lord! In this malicious act he did not even shrink from taking hold of the written Word by which to assail our Lord. The object of Satan in this temptation of Christ appears to be to engross the mind of our Lord with the certainty that His eternal Father would so preserve Him from all evil, that nothing could harm the holy body which His eternal Father had prepared for Him. Yea, he reminds the Lord that the elect angels had been given a charge concerning Him, that they should bear Him up in their hands, lest He should dash His foot against a stone. Satan's endeavour in all this was undoubtedly to divert the mind of our Lord from obedience to His Father's will, to seek His own personal interest apart from His Father's will; Satan could not understand this, for the Lord's object was to do His Father's will in all things. "I came not to do Mine own will, but the will of Him that sent Me." Satan would by these means lead Him into the spirit of presumption; that is, to presume upon the mercies of God. This subtle and malicious act brought forth from the lips of our Lord that righteous rebuke: "It is written again, Thou shalt not tempt the Lord thy God." It was unnecessary for Christ to cast Himself down to satisfy the curiosity of devils; in this sense, whatsoever is unnecessary is sin; this Satan knew full well. It was a truth that the elect angels had received a charge concerning Him; they sang their anthem of praise at His incarnation. Yea, all the sons of God shouted for joy at the promise of His advent into this lower world to remove the sin of our mortal race, and bring in everlasting righteousness. The angels were in attendance upon Him in the wilderness, and ministered unto Him after this victory over Satan; they ministered unto Him in the garden, at the sepulchre, and afterwards at His ascension into glory. They will minister unto Him when He comes again with ten thousand of His saints descending from heaven with a shout, with the voice of the archangel, and the trump of God. As we seek instruction from the Word of God, it is essential to come to its holy pages with a teachable spirit and in meekness and lowliness of heart; "For God resisteth the proud, but giveth grace unto the humble." Satan hates the truth, and seeks by every possible means to deface and dishonour whatever is according to the mind and will of God. In attesting the truth by saying, "It is written," he sought to misconstrue and cast a false gloss upon the letter of the Word of God. This he did by attempting to make the Word speak what was not intended; hence our Lord's rebuke, "It is written again;" that is, there are other scriptures to be considered and brought to bear upon the matter, to counteract such a false gloss or interpretation defiantly put

upon the Word. Our Lord did not attempt to take a more formidable weapon than the Word of God, with which to withstand Satan, and to prove the sincerity of that Word. Christ therefore demonstrated to Satan the necessity of adhering to the spirit of the Word, and not presumptuously acting upon the mere letter of truth, without consulting the analogy of Scripture which testifies the mind and will of God. We are here taught not to presume upon the mercies of God, nor claim His promises for base and selfish motives.

(To be continued.)

“TURN THEE UNTO ME, AND HAVE
MERCY UPON ME.” (Psalm xxv. 16.)

TURN unto me; the clouds are gath'ring fast;
Shelter me, Lord, from threatening storm and blast.
The night grows dark; Thy mercy bring to view;
My troubles swell; O bring me safely through!

Thou hast been my defence, my help, and stay;
I proved Thee such e'en early in the way;
'Twas Thy kind hand in mercy held me up,
When sore distresses mingled in my cup.

The day of trouble came, when seas did meet
Upon my helpless bark, with tempests fleet;
I stood alone, no friend on earth to cheer;
The lion roared, "Where is thy God? O where?"

My foes exulted, and my fears ran high;
But, in my trouble, Lord, Thou drewest nigh;
I found in Thee a Friend, a Friend indeed,
Able to save, and kind to meet my need.

I heard Thy voice above the furious sea,
Say, "In the day of trouble call on Me;"
"This is the day," I cried, "this is the day;
Thou bidst me call; O do not say me nay!"

Thou heardst my cry, and made Thy promise good;
Thy mercy wrought a pathway through the flood;
Thy holy arm for me deliv'rance won;
Yea, Thou didst wondrously, and I looked on.

And though so froward and perverse since then,
Off in my trouble Thou hast turned again,
Heal'd my backslidings, and my soul restored
With Thy sweet smile, my dying, loving Lord.

Yet as the dark'ning cloud spreads o'er my sky;
I'm restless if I do not find Thee nigh;

Thoughts of past mercies and Thy faithful Word
Are sweet; but let me have Thy presence, Lord.

The path I tread lies through a desert vast,
Subject to burning heat and wintry blast;
Foes, cares, and griefs abound on every side,
And bonds and sore afflictions me abide.

As from this waste I journey to Thy rest,
I find no sweet repose but on Thy breast;
No covert have I but Thy name and blood;
Thou art my all, Thou dearest Lamb of God.

Turn unto me; the clouds are gath'ring fast;
Abide with me, life's day will soon be past;
Befriend me now, and when the end is nigh,
Lord, smile as oft Thou hast, and let me die.

T. HULL.

GLEANINGS FROM THE PSALMS. (No. 63.)

BY PASTOR E. A. BROOKER (Tunbridge Wells).

PSALM xi. 1.—As we begin to glean in this Psalm, we find that the experience recorded therein is a continuation of the bitter conflict between the man of God and Antichrist, of which the introduction is given in Psalm ii. That Psalm describes the nature and practice of the *enmity* of the seed of the serpent against the seed of the woman, and the intervening Psalms between that and the one we are now attempting to consider, relate the experience of one beloved of the Father, redeemed by the Son, and quickened by the Spirit, as he encounters the force and venom of that enmity, in his endeavours to walk in the fear of the Lord. The weighty warning of the Man of Sorrows in His last discourse to His beloved disciples, "In the world ye shall have tribulation" (John xvi. 33), and subsequently repeated by the Apostle Paul when confirming the souls of the saints at Lystra, Iconium, and Antioch, "We must through much tribulation enter into the kingdom of God" (Acts xiv. 22), did not exclusively apply to the sufferings which would accompany the Gospel dispensation, but had a very definite retrospective reality; inasmuch as the pathway of bitterness can be traced back to the Garden of Eden. David, in common with all who love our Lord Jesus Christ in sincerity, inherited the gloomy birthright of all men, inasmuch as he personally found that "man is *born* unto trouble as the sparks fly upward" (Job v. 7); yet David, again in common with all who truly fear God, also inherited the birthright of all who are born again of the Spirit, inasmuch as he proved the fulness of the gracious promise: "I will be with him in trouble" (Psa. xci. 15); and

in partaking of this double inheritance, his experience was that described by a saint of a much later age, who says:

“My hopes and fears alternate rise,
And comforts mingle with my sighs.”

We have gleaned from Psalms iii.—x. that the man of God possessed two natures, and that, consequently, he had two sides to his religion. He manifests the weaknesses and fears of the flesh, yet he triumphs through the might of the Spirit. He is often sorely beset by sin, yet proves the overcoming power of grace. He is sometimes shaken by the blasts of unbelief, yet withal proves that faith is an abiding grace of the Spirit. This is evidenced in the first verse of this Psalm, which reads:

“In the Lord put I my trust.” It is presumed by many that this Psalm was written by David when he was persecuted by Saul, and was advised by his friends to flee for safety. Our blessed Lord, in His last discourse to His beloved disciples, quotes the prophetic utterances of David in Psalm xxxv. 19 and Psalm lxxix. 4 as being fulfilled in His own precious life upon earth, “They hated Me without a cause” (John xv. 25), and in this instance David anticipated the example of his Lord and Master in this pathetic circumstance, for it is written, “Who, when He was reviled, reviled not again; when He suffered, He threatened not; *but committed Himself to Him that judgeth righteously*” (1 Peter ii. 23). Saul had no real cause for his hatred of David, and a causeless hatred is one of the most devouring flames of the pit. David did not protest his innocence of any charge Saul might bring against him; he did not appeal to the law of the land; he did not plead outraged justice; he did not attempt to support his cause by force of arms, nor did he contrive any carnal method to secure his safety. The saint of God who suffers wrongfully has no need to retaliate; and he does well to renounce all mundane methods of defence and justification, and to leave his cause in the hands of “a just God, and a Saviour” (Isa. xlv. 21). Well-meaning friends may be left to suggest to us all manner of carnal resources in times of difficulty and distress, and if we are left to adopt them, it is no surprise that the case becomes worse rather than better. It is one’s mercy, further, to be prevented from the graceless expedient of relying upon the arm of Omnipotence as a mere adjunct to mortal manœuvres. Past experience had completely convinced David that “there is none like unto the God of Jeshurun” (Deut. xxxiii. 26), and he neither sought nor desired any other interposition. We do not find that the Psalmist ever regretted this act of faith, nor that any subsequent circumstance ever induced him to remove his trust from the Lord. May all who have a case they cannot manage, be enabled to commit that case into the hands of God, and, having done so, never attempt to take it out of His hands.

"How say ye to my soul, Flee as a bird to your mountain." This exclamation of indignation gives added emphasis to the gracious confession wherewith this verse begins. The advice tendered might be exceedingly well meant, and those who proffered it might fully conclude that it was the only prudent course to follow; but to David it savoured of a temptation to distrust God, and he regarded it not so much as an appeal to his senses as an affront to his soul and a reflection upon his God. That man who has been graciously enabled to make the Lord his trust, will be very tender where the honour of his God is impugned, and he will resent any temptation to renounce that trust. Gracious people do not always give gracious counsel. Many are always ready to give advice on any and every subject, and are particularly fertile in suggestions when one is in trouble or distress, whereby the faith of the feeble is sadly disturbed, and whereby one's natural unbelief receives an impetus. Carnal strongholds may suit carnal purposes, but they do not come into the reckoning of the man whose trust is in the Lord. This exercise of faith will never make a man a Stoic, neither will it induce him to forsake common prudence; that would be presumption. He will always seek to make proper use of the rational faculties wherewith his beneficent Creator has furnished him, but he will not make them his trust. It is to be observed that this calm resting in the faithfulness of God did not issue in the immediate termination of David's persecution at the hands of Saul. Many weary months of trial lay before him from that particular source, during which we find his faith faltered, for did he not say on one occasion: "I shall now perish one day by the hand of Saul"? (1 Sam. xxvii. 1). There is no evidence in Scripture, neither does personal experience provide any, that a gracious trust in the Lord will never be tried. Many a weary follower of the Lamb has trodden this pathway:

"He'll cause thee to bring thy griefs to His throne,
But answers of peace to thee shall send none;
Then sorrow and sadness thy heart shall divide,
Because He's determin'd His grace shall be tried."

But it is the mercy of all such that the Lord in whom they trust sees the end from the beginning, and it will be their ultimate joy to realise that "better is the end of a thing than the beginning thereof" (Eccles. vii. 8), and to blessedly discover at the end of the journey:

"As gold from the flame, He'll bring thee at last,
To praise Him for all through which thou hast past;
Then love everlasting thy griefs shall repay,
And God from thy eyes wipe all sorrows away."

OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,

You will, I believe, read with interest the wonderful account given this month, concerning Caleb the Collier. It gives a very striking display of the subject which I would like now to bring before you, even: *God's Providence*. How often people talk about luck, chance, and fortune! Such things should never be named by those who fear God. They have nothing to do with truth, or the providential dealings of Him "who worketh all things after the counsel of His own will" (Eph. i. 11). This little verse expresses the God-given thoughts of every true believer:

"The fictious power of chance
And fortune I defy;
My life's minutest circumstance
Is subject to His eye."

Divine providence is very wonderful. Things not only do not happen by chance, but God's children prove that "all things work together for good" to them (Rom. viii. 28). Many things may and do go contrary to our expectations and wishes, but never do they contradict the permissive will of God.

"Not a single shaft can hit
Till the God of love sees fit."

All who believe in, and love to watch God's providence, are taught to observe with special interest the smallest details of their lives, and to pray about them quite as much as about the bigger things, since

"All our times are in His hand,
All events at His command."

i. *The Minuteness of Providence* is wonderfully opened up in the Scriptures. The Lord Jesus told His disciples that the very hairs of their head were all numbered. That a sparrow could not fall to the ground without the notice of their Father in heaven. The same Jesus, though the Almighty God, did not refuse to take five loaves and two small fishes into His hands, to feed five thousand people. Though only a lad brought them, and the provision was so small, He used the loaves and fishes, and miraculously made them amply sufficient for so large a multitude. God's providence also arranged for a little captive maid to wait on Naaman's wife, so that she might be the means of giving, through her mistress, information to Naaman (who was a leper) about the prophet Elisha. Such were the means used, whereby a remarkable cure for the leprosy was effected, when, after some disputing, the prophet's instructions were followed (2 Kings v. 1—14). May you be helped to pray about the *little* things in every-day life, which have so much to do with *greater*

things. And may remarkable answers to prayer, about the *little* and *big things*, be granted to you. Already a *lad* and a *little maid* have been mentioned, who were used in the order of God's providence. How much we wish that you, dear boys and girls, may be used by Him providentially and spiritually, and be blessed likewise!

ii. Providence is often *Mysterious*. That is because:

"God moves in a mysterious way
His wonders to perform."

Many things here below you will not be able to understand, while much that seems mysterious for a while, is presently explained. Do not rush to conclusions, which may be quite wrong, while mystery seems to enshroud matters of interest to you. The Lord give you grace to wait upon Him, and for Him, at the throne of grace, since in providence and grace:

"God is His own Interpreter,
And He will make it plain."

Abraham found the wonderful secret of God's providence in the path of obedience. The very spot where he made preparation for sacrificing Isaac, was made to him the place of God's special provision. There he was shown a substitute for Isaac, in the ram caught in the thicket. This pointed to Jesus Christ, who being the eternal Son of God, is heaven's Provision for all true believers. Jesus bore their punishment instead. When He died on the cross, He paid their debt, and suffered in their place. Abraham therefore most suitably called the name of that never-to-be-forgotten spot, *Jehovah-Jireh*, which means: *The Lord will see, the Lord will provide* (Gen. xxii. 1—14). He sees all the spiritual and temporal needs of His children, and provides for them, supplying *all* their *needs*, but not all their *wants*. At last He takes them to the Home above which He provided for them before the world began.

May you each have the unspeakable joy of watching and receiving His kind provisions. Songs of gratitude will then rise from your hearts and lips, while you praise God from whom all blessings flow. Your affectionate friend, THE EDITOR.

CALEB, THE COLLIER

An Extraordinary Instance of Divine Interposition.

THE following remarkable narrative was inserted in Dr. Rippon's "Baptist Register" for 1802. Dr. Samuel Stennett, on whose authority it was related, had it from his father, Dr. Joseph Stennett:—

Dr. Joseph Stennett married a lady in Wales, in consequence of which he resided there several years, and preached with great acceptance to the Baptist congregation in Abergavenny. There was a poor man in that congregation generally known by the name of Caleb. He was a collier, and lived among the hills between Abergavenny and Hereford. He had a wife and several little children, and walked seven or eight miles every Lord's Day to hear the doctor, the weather seldom preventing him. He was a very godly man, and his knowledge and understanding were remarkable, considering the disadvantages of his situation and circumstances. The doctor was very partial to him, and pleased with his conversation. One winter there was a severe frost, which lasted many weeks, and not only blocked up Caleb's way to meeting, so that he could not possibly pass without danger, but prevented him from working for the support of himself and family. The doctor and many others were much concerned lest they should perish from want. However, as soon as the frost had broken up, Caleb appeared again. The doctor saw him from the pulpit, and, as soon as the service was ended, went to him, and said, "Oh, Caleb, how glad I am to see you! How have you done during the severity of the weather?" He cheerfully answered, "Never better in my life. I not only had necessaries, but lived upon dainties during the whole time, and have some still remaining, which will serve us for some time to come." The doctor expressed his surprise, and wished to be informed of the particulars.

Caleb told him that one night, soon after the commencement of the frost, they had eaten up all their stock, and had not one morsel left for the morning, nor had any human probability of getting a new supply; but he found his mind quite calm and composed, relying on a gracious God, who neither wanted power nor means to supply his wants. He went to prayer with his family, and then to rest, and slept soundly till morning. Before he was up, he heard a knock at his door, and on going to see who was there, saw a man standing with a horse, loaded, who asked if his name was Caleb. He answered in the affirmative, and the man immediately desired him to help to take down the load. Caleb asked what it was. He said, "Provision." On his inquiring who sent it, the man said he believed God had sent it; and no other answer could he obtain. When he came to examine the contents, he was struck with amazement at the quantity and variety of the articles. There were bread, flour, oatmeal, butter, cheese, salt meat and fresh, neat's tongue, etc., which served them throughout the frost, and some remained to that present time. The doctor was much affected with the account, and mentioned it in all companies where he went, in hope of finding out the benevolent donor. His attempts, however, were all in vain, till he went, about two

years afterwards, to visit Dr. Talbot, a noted physician in the city of Hereford. Dr. Talbot was a man of good moral character, and of a very generous disposition, but an infidel in principle. His wife was a godly woman, and a member of the Baptist Church at Abergavenny, but could not attend very often on account of the distance. Dr. Stennett used to go and visit her now and then, and Dr. Talbot, though a man of no religion himself, always received Dr. Stennett with great politeness: While they were conversing one evening, Dr. Stennett, with the view of introducing something entertaining and profitable, spoke of the great efficacy of prayer, and instanced the case of poor Caleb. As he was relating the affair, Dr. Talbot smiled, and said, "Caleb! I shall never forget him as long as I live." "What! did you know him?" said Dr. Stennett. "I have but very little knowledge of him," said Dr. Talbot; "but, by your description, I know he must be the same man you mean." Dr. Stennett was now very anxious to know what account Dr. Talbot had to give of him, upon which Dr. Talbot freely related the following circumstances:—

During the summer previous to the hard winter above mentioned, he was riding on horseback for the benefit of the air, as was his usual custom when he had a leisure hour, and he generally chose to ride among the hills, it being more pleasant, rural, and romantic. A few farmhouses were dispersed here and there, and a few little cots. As he was riding along he observed a number of people assembled in a barn, and his curiosity led him to ride up to the barn door, to learn the cause of their assembling. He found, to his great surprise, that there was a man preaching to a vast number of people, and he stopped till the service was ended. He observed that the people were very attentive to what the preacher said, and one poor man in particular attracted his notice. He had a little Bible in his hand, and turned to every passage of Scripture the minister quoted. Dr. Talbot wondered to see how ready he was, for a man of his appearance, in turning to the places, and likewise noticed that his Bible was full of dog's-ears—that is, the corners of the leaves were turned down very thickly. When the service was over, he walked his horse gently along, in order to observe the people, and the poor man whom he so particularly noticed happened to walk by his side. The doctor entered into conversation with him, asked him many questions, and found the poor man to be more intelligent than he could have expected. He inquired also about himself, his employment, his family, and his name, which he said was Caleb. After the doctor had satisfied his curiosity he rode off, and thought no more about Caleb till the great frost came on the following winter. He was one night in bed, but could not tell for certain whether he was asleep or awake, when he thought he heard a

voice say, "Send provision to Caleb." He was a little startled at first, but, concluding it to be a dream, endeavoured to compose himself to sleep. It was not long before he imagined he heard the same words repeated, but louder and stronger. He then awoke his wife, who was in a sound sleep, and told her what he had heard; but she persuaded him that it could be no other than a dream, and she soon fell asleep again. The doctor's mind, however, was so much impressed that he could not sleep. He turned and tossed himself about for some time, till at last he heard the voice so powerfully, saying, "Get up, and send provision to Caleb!" that he could resist no longer. He got up, called his man, and bade him bring the horse. He then went to the larder, and stuffed a pair of panniers as full as he possibly could with whatever he could find, and, having assisted the man to load the horse, bade him take that provision to Caleb. "Caleb!" said the man; "what Caleb, sir?" "I know very little of him," said the doctor, "but his name is Caleb. He is a collier, and lives among the hills. Let the horse go, and you will be sure to find him." The man seemed to be under the same influence as his master, which accounts for his telling Caleb, "God sent it, I believe."

Thus faithfully does the blessed Redeemer keep His Word, that those who make His glory their chief aim shall not lack earthly things. "Seek ye first," He has said, "the kingdom of God and His righteousness, and all these things"—food, drink, and clothing—"shall be added unto you." The most godly may be reduced sometimes to straits. The Apostle Paul says he was "instructed both to abound and to suffer need;" but in the very chapter in which he records this he states also that his need had been supplied, and assures those who had ministered to his necessities, "My God shall stupply all your need, according to His riches in glory by Christ Jesus." "Trust in the Lord, and do good: and verily thou shalt be fed."

FOR THE LITTLE ONES.

A LITTLE maiden stood trembling, weeping, timidly knocking at the door of a minister's study. "Come in," said a cheerful voice. The door handle slowly turned, and there she stood, sobbing with emotion. "What is the matter, my dear child?" said the sympathising pastor. "*Oh, sir,*" was the reply, "*I have lived seven years without Jesus!*" She had just been celebrating her seventh birthday. Dear little ones, are any of you living without Jesus? If so, may you too be troubled like this precious child, and be taught to seek Him early. Jesus says: "Those that seek Me early shall find Me" (Prov. viii. 17).

Waymarks.

“SEARCH THE SCRIPTURES” (John v. 39)

for Instruction concerning

DIVINE WORSHIP.

1. “Give unto the Lord the glory due unto His Name: bring an offering, and come before Him: worship the Lord in the beauty of holiness” (1 Chron. xvi. 29).

2. “O come, let us worship and bow down: let us kneel before the Lord our Maker” (Psa. xcv. 6).

3. “Exalt the Lord our God, and worship at His holy hill; for the Lord our God is holy” (Psa. xcix. 9).

4. “God is a Spirit: and they that worship Him, must worship Him in spirit and in truth” (John iv. 24).

5. “And they came and held Him by the feet, and worshipped Him” (Matt. xxviii. 9).

“WORSHIP GOD” (Rev. xxii. 9).

EDITORIAL COMMENTS.

The Season and Subject for our Annual Meetings at Rowley Regis.—Our friends will observe that the season chosen for our Annual Rowley Regis Conference this year, is still a little later than hitherto, the date being Thursday, April 8th, 1937 (D.v.). There is a reason for the later date, although had it been possible, that reason would have been more apparent in its effect upon our plans, than it now can be. Last year we were favoured to meet with more friends from a distance than ever before, at our Midland Conference, and many had to return to their homes after the evening service. We made an attempt to fix the date of this Conference for the present year, so that these friends would find the benefit of “Summer Time,” which begins on April 18th, 1937, but other matters affecting the arrangements have rendered this out of the question. Let us, however, hope and pray that by the time we meet in April,

the bleak March winds will have gone, and that the certain amount of extra daylight also, may be conducive to a still larger gathering of friends from a distance to meet with us.

It has been our desire from the inception of these Meetings, that they should be the means of gathering the people of God together from all parts, for united prayerful consideration of those great and glorious truths which they all love, as well as for Christian fellowship and edification. May we ask for increased practical encouragement in this desire, which we believe to be in accord with that word: "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice" (Psa. l. 5). Printed matter, giving all details of the Meetings, has been posted to many of our churches, with the friendly request that our ministerial brethren and deacons will do their best to come to us on this occasion, bringing their friends with them.

It will be observed that the programmes this year include the hymns to be sung, which have been specially chosen to suit the subject for the Conference. Friends who usually assist in leading the singing in our chapels, will be welcome to help in this direction at our forthcoming Meetings. The combined Programme and Hymn Sheet (which includes the names of tunes to be sung) will gladly be sent with any other desired particulars, to all who make application for same, to the Editor, Chapel House, Rowley Regis, Staffs.

The Lord help us to besiege the throne of grace for the provision of spiritual food and instruction, when we meet. A large gathering, and no spiritual food, would mean great disappointment to hungry souls, and dishonour to Him in whose Name we desire to assemble. May our friend, Mr. Griffiths-Vaughan, who is expected to preach in the afternoon, and each speaker at the evening Meeting, be endued with power from on high, and may faith be mixed with what is heard.

"Thus, Lord, Thy waiting people bless,
And crown Thy gospel with success."

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A word as to the important subject chosen for consideration, which is: **Divine Worship.**

Brethren, "We are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. iii. 3). If we believe this, we shall earnestly desire that the Holy One of Israel may be greatly exalted in our midst, whenever we gather in the means of grace, as well as in our private exercises in worship. In *all* things, He *must* have the pre-eminence (Col. i. 18). We do not worship *men* or *systems*. We love God's servants, but we only *worship*

the Written and the Incarnate Word, which in all things are the same. Though to have idols smashed is a *painful* experience, it has ever proved to be a *profitable* one; so if some Dagon should be dethroned and broken at Rowley Regis on April 8th, Jesus will be exalted, and the idolaters humbled. Sincerely may we each pray this prayer:

“The dearest idol I have known,
Whate’er that idol be,
Help me to tear it from Thy throne,
And worship only Thee.”

Do we sufficiently realise the tremendous difference that so often exists between merely *meeting* in the House of God, and *worshipping* there? Samuel “worshipped the Lord there” (1 Sam. i. 28). Do we? Do we worship a precious Christ while we sing His praises, while His Word is read, when the minister goes to prayer, and while he preaches the Word? Sad beyond description is the idolatry so much indulged *openly* in our loved land. God Almighty save us and our dear children from it; but may we prayerfully beware of *secret idolatry* in all its insidious forms. We want no vestments, ornate buildings, and services, if the grace of God has made us spiritual worshippers. We crave more love to the dear and only Object of true worship—a Triune Jehovah, who is to be adored through the Person of the dear Redeemer. Love to Him, His people, and His ways, will move us in the exercise of faith, to love each other in Him, while we worship at His footstool, each true worshipper making John’s confession: “He must increase, I must decrease.” May *such* increase ever mark our Conferences at Rowley Regis and Tunbridge Wells. Then:

“While the benefit is ours,
The glory, Lord, be Thine.”

The Influenza Epidemic.—Very much sickness has surrounded us during the past weeks, and few homes have been immune from the influenza epidemic. Truly distressing have been the circumstances of many, where this weakening malady has spread till it has affected each member of the family. Doctors have been abnormally busy, and we fear that in many cases their patients, through having to look after each other, and also on account of insufficient convalescence, have not made the progress to recovery that could be desired. May the kind and good Physician, whose touch has still its ancient power, kindly heal completely those who are still suffering from the after-effects of this epidemic, and favour us with a goodly measure of genial sunshine which is so wonderfully conducive

to bodily health. Death, alas! has claimed many. Ministers have been busy visiting the sick, and in not a few instances, homes of mourning. We wonder in how many cases where sickness has proved fatal, the dying ones have clasped Jesus in the arms of faith, as the Antidote of death? With such, what a happy release from *all* sickness, pain and woe! Yet, what an unspeakably solemn thing to launch into worlds unknown without Him! We wonder also, how many who have been sick, having recovered from their sickness, can truly say: "This sickness has not been unto death, but for the glory of God, that the Son of God might be glorified thereby"? (John xi. 4.) What precious marks of divine love have been left behind in these cases! Surely such restored ones have been kissed with the kisses of His mouth, to prove that His love is better than wine (Song i. 2).

THE BREASTPLATE.

A Sermon preached by Mr. JOHN E. HAZELTON at Streatley Hall, London.

"And thou shalt put in the breastplate of judgment the Urim and the Thummim."—EXODUS xxviii. 30.

THE breastplate that formed so prominent and beautiful an object in the dress of the High Priest of Israel, was designated the breastplate of judgment because, as this verse affirms, God directed that the Urim and Thummim—"lights and perfections"—should be placed in it. The breastplate was fastened to the blue robe of the ephod; a bag was at the back of the breastplate, and in this bag what is designated Urim and Thummim were placed. The marginal reading has it "lights and perfections." By Urim and Thummim the High Priest of Israel consulted the Lord in seasons of embarrassment and perplexity; and by Urim and Thummim the mind and the will of the Lord were made known again and yet again to those who thus enquired.

Many speculations have been made as to what Urim and Thummim were. Moses is nowhere directed to *make* these objects, but is ordered to put them in the bag. Some have said they were two beautiful gems. This would seem to be the more likely, engraven with the sacred names of the covenant God of Israel; but what God has not been pleased to reveal, let us not speculate upon. This is certain, that they set forth a hearing and answering God in the midst of His people. Urim and Thummim set forth that the perfection of judgment is with the Lord Jesus Christ as God's holy One, so that the essence of the meaning is expressed in the verse,

"In Him a holiness complete,
Light and perfection shine,
And wisdom, grace and glory meet—
A Saviour all Divine."

Just as Aaron and his successors received special communications and answers from God through Urim and Thummim, so all judgment and counsel have been committed to God's own dear Son, our great High Priest, the Lord Jesus Christ.

You will notice that the breastplate was never to be separated from the ephod; the ephod, reaching down to the feet of the High Priest, was to have perpetually fastened on it the breastplate, and God has said that "the breastplate be not loosed from the ephod," the ephod designating the High Priestly office of our Lord and Saviour Jesus Christ. From that High Priestly office, the names, the position and the circumstances of His people will never, never be loosed. He appears within the veil on behalf of His people, bearing upon His heart the names of those for whom He died. What we need is the fulfilment of that prayer of the bride in the Song of Solomon, "Set me as a seal upon Thy heart, as a seal upon Thine arm;" in other words, "Bear testimony to my own soul that my name is inscribed upon Thy heart of love, is inscribed upon Thine arm of omnipotent and loving power." Whilst on the one hand the twelve stones in the breastplate contained the names of the Israelites, so the onyx stones on the shoulders contained the same names arranged in a different order, significant of this, that all the Lord's people are equally interested in His everlasting love, and in the exercise of His mighty, gracious, glorious power. One is *not* before another, one is *not* loved more than another; our great High Priest bears upon His blessed shoulders the names of all for whom He died; He bears upon His heart of love all signified by the stones in the breastplate. All the stones were different; each stone as the light from the candlestick and shekinah cloud shone upon it, displaying its own lustre, but all reflecting the glory of Jehovah, the covenant-keeping God of Israel. Now the names of the Lord's people are inscribed upon His heart. Here in this time state the breastplate, that is the Church of God in its heavenly lustre, is covered by the garment of badger skins, but when Christ shall come to be glorified in His saints, the whole Church of God will shine forth in the heavenly glory, and be presented faultless before the presence of that glory with exceeding joy.

Here, then, is the breastplate and the names indelibly engraved upon these precious stones shining out in beauty and glory before Jehovah, and so our Lord

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

In Him my weary soul has rest,
Though I am weak and vile;
I read my name upon His breast,
And see the Father smile."

And this always comes to pass when the Lord shows you that He has set you as a seal upon His heart and arm.

Let us speak first of the office of our High Priest within the veil as demonstrated by the breastplate with the Urim and Thummim enshrined therein; secondly, of THOSE FOR WHOM HE APPEARS—those whose names He wears; and lastly, the great and blessed RESULTS that flow therefrom.

The Lord in His love and mercy took infinite pains to describe minutely the various parts of the Tabernacle, and the various parts of the dress of the High Priest. God was pleased to take these infinite pains because He designed that the person of Aaron, and the dress of Aaron, and the breastplate that Aaron wore, should be indicative officially of His own blessed Person and glorious work and everlasting love. When Aaron was garbed in that raiment of glory and beauty, with the breastplate upon his bosom, what a wonderful sight was presented! But Aaron passed away, and his successors. The garments of glory and beauty in that respect are not now to be seen, but He who is God's great Anti-type is the "same yesterday, and to-day, and for ever." If the sight of Aaron, a poor sinful man called by God to be the High Priest of Israel, was thus glorious, what must the blessed Person, the glorious office, the everlasting love, of our Lord and Saviour Jesus Christ be! He is the great High Priest of His dear Church and people, and upon His heart God's law is written by His life. By His life it has been blessedly fulfilled, and it is His delight to do the will of His God.

Now, with regard to our dear heavenly Aaron, it is declared that "we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." The typical Aaron's body has returned to dust, but the Person of our heavenly Aaron, with His Aaronic and Melchisedec priesthood combined, is now within the veil.

What is the veil? It is that which conceals. It conceals heaven from earth; it conceals the spirits of the just made perfect from us who still are dwelling in these bodies of sin and death here. It conceals from our view that which our mortal

eyes are not fitted to gaze upon. What is the veil? There is the veil of the aerial heavens, or the atmosphere by which this earth is surrounded; no unassisted human eye can gaze through that atmosphere to its utmost extent. Next there is the veil of the stellar or starry heavens, the place where the spheres which God has created perform their appointed circuits. And then there is what God's Word designates as the "third heavens," that place which is beyond this atmosphere, beyond the starry heavens, where the body of our blessed Lord Jesus is; where He guides and carries out His divine office as our High Priest above.

How far away is heaven? I suppose it must be a very vast way off, but distance is as nothing between the Lord and His dear people. Though the distance of heaven, as a place, may be expressed perhaps by millions and millions of miles, yet, on the other hand, it is so near, it is just on the other side of the veil, and when I die, when you die, oh that it may be said of us, "Absent from the body, present with the Lord"!

Now into the upper regions, into the place which is called the "third heavens," the body assumed by the Son of God has passed, and in the third heavens our great Redeemer dwells. If we could see Him to-day, we should see those very hands that were nailed to the cross; we should behold those very feet that trod the stormy sea of Galilee; we should see those loving eyes that looked with such love upon poor backsliding Peter that they melted him into repentance. Our great High Priest is not a phantom Christ, but God manifest in the flesh. He is a living, loving, breathing Man. The person of Aaron, viewed as God's High Priest, is typical and significant of the Person of our most blessed Lord. As Aaron was habited from head to foot first with the garment of snowy whiteness, typical of the spotless humanity of our dear Lord, so upon those garments were placed the robes of glory and of beauty, typical of the covenant offices which the Lord Jesus Christ has been pleased to assume and carry out on behalf of poor lost and ruined sinners.

Was that breastplate heavy? I should imagine it was, but see the Divine provision that was made to keep it in its place. There were the twined chains of gold which held it to the onyx stones on the shoulders. There were the other fastenings attaching it to the ephod itself: The ephod and breastplate were never to be parted; the breastplate was never shifted. Are not those wreathen chains of gold which fastened the breastplate to the shoulder pieces of Aaron indicative of the everlasting love of our Triune God, fastening the heavenly breastplate to the shoulder pieces of our great Lord, and the breastplate on the heart of Jesus? The breastplate on the bosom of incarnate

Love is fixed there by the wreathen work of the love of Father, Son and Holy Ghost.

Here, then, is our dear Lord in the heavens. We are not to think of Him as literally wearing a breastplate. That was an object lesson given to us, but what God represented by gems and by gold and fastenings, is gloriously real in the Person of the Christ of God above. Just as Aaron bore that breastplate upon his bosom in his earthly ministry in the tabernacle, so Christ Jesus the Lord, in the third heavens to-day, bears upon His heart of love your persons, your cases, your circumstances, your troubles, your difficulties, and all that affects you. But you may say, "How mighty that burden must be! My burdens and circumstances are such that at times they seem about to crush me, and if my Saviour in the third heavens bears not only that which is such a burden to me, but the burdens of all for whom He died, surely it must be a load indeed." But He is God manifest in the flesh, and just as there was provision made that the breastplate should not be shifted from its place, so it is the love of Father, Son and Holy Ghost that has written your name upon the divine affections and upon the heart of incarnate love, upon the imperishable tablets of the memory of our Triune God, and so His love is attentive

"To the state and wants
Of all His love has saved."

So our mercy is that our heavenly Aaron has to do with all our concerns, and just as Aaron waited before Jehovah, and returned to those on whose behalf he appeared, with Jehovah's answers given by Urim and Thummim, so our blessed Lord appears in the glory. "There is one Mediator between God and man, the Man Christ Jesus." There is not one thing, not the tiniest circumstance affecting your life and career or mine, that has not been committed into the hands of Him who bears that breastplate, and who wears that great and glorious kingly and priestly crown.

But you say, "You are unable to tell us what Urim and Thummim consisted of." Yes, but they stand for the words, "light and perfection," and I can tell you, without hesitation, what they mean in relation to the Lord Jesus Christ. "In Him"—in His heart—"In Him is the fulness of grace and truth—Urim and Thummim." "The law was given by Moses, but grace and truth came by Jesus Christ." Who here can say, "Of that fulness" of grace and truth "have we received, even grace upon the top of grace"? Urim and Thummim were two very precious stones, they say. They may have been, but in my Head all the treasures of wisdom and knowledge are found, and they are hid in Him for His dear people. He wears the

blue robe of the ephod for all who were given to Him by His heavenly Father, and He will wear that robe of the ephod until the last elect vessel of mercy has been translated into the glory. In the meantime He is thinking of you, and is

“Attentive to the state and wants
Of all He came to save.”

Do you know what it is to enquire by Urim and Thummim? David enquired, and so have many, many others, but do *you*? In other words, do you know what it is to go to God by Christ, and to ask for fresh supplies of that grace and truth which are God's heavenly treasures, and which are stored up in Him?

“Come, ye humble sinner train,
Souls for whom the Lamb was slain.”

Come, ye who want Jesus Christ, ye who feel your need of Him, ye who long for those treasures of wisdom and knowledge which are thus stored up in Him. God's own dear Son came to die in fulfilment of His covenant engagements. He absolutely fulfilled the Law in spirit and in letter. He wrought an obedience or righteousness which “is unto all and upon all them that believe.” He came to redeem, and He has redeemed with an eternal redemption.

And what else did He come for? He came as God, to become personally acquainted with the feelings, the wants, the miseries, the necessities of the whole Israel of God. As Jehovah the Son, as God in Himself, His omniscient eye saw them all, His omniscient mind comprehended them all, but He came to have a *personal experience* because He loved us so. I cannot explain it; it is too wonderful and deep. God came here in the Person of His Son personally to acquaint Himself with the feelings, miseries, necessities and temptations of the whole Israel of God, for “He was tempted in all points like as we are, yet without sin.” And now He has gone! Yes, for a little while; but what a mercy it is we do not have to say of Him as of our friends, He has gone, passed away! He has not gone in that sense of the word, but He has gone from this planet as to His bodily presence. What has He taken with Him? The results of His precious blood, and He carries upon His heart most feelingly the experience which He, as the Man Christ Jesus, acquired here. This is the inner signification of the breastplate teaching; no tribe of Israel omitted; all occupy an equal place upon the heart and bosom of Aaron. This signifies that every member of the family of faith has his name inscribed upon that heart of love, and that the Lord Jesus Christ has the most intimate knowledge of all that transpires. He lived here; He came into personal contact with His patients. He was not like

one who prescribes at a distance. He came here into personal contact with His patients. There was not a single ward in this hospital of sin and misery into which our blessed Lord did not come. With His own hand He felt the fevered pulse of His people, and gazed with His own eyes upon their sufferings and tears. He entered into the subtlest and tenderest sensibilities of our frames, and though He has now changed His outward estate, no longer is He the pilgrim Redeemer, but the exalted Head in glory, still He bears our judgment upon His heart.

Again, what is the breastplate of judgment? Oh, is He not well able to judge? What is His Name? "Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace." Just as Aaron stood before the divine shekinah cloud and consulted God on behalf of His people by Urim and Thummim, so in an infinitely intimate, indescribable relationship the Son stands to the Father, the Mediator stands to Jehovah, and represents and describes the cases of those who have been committed into His hand. As Man He knows all the feelings of a man. As God He possesses all divine prerogatives. As God and Man in one glorious Christ He is eminently suitable to every poor sinner here this morning—God and Man in one Christ. There in the Christ you have the blue robe of the ephod setting forth His divine power and glory as the great High Priest of His people. There is a poor Israelite telling Aaron of his difficulties and perplexities, and the High Priest is to consult God in relation thereto. What did the answer depend on? I do not suppose there was often much flow of language, there is not as a rule when the heart's deepest feelings are stirred; there are groanings that cannot be uttered; but Aaron in his measure would understand, as a man, what this one who desired to approach God wished to convey. But he could only partially do so. What was the ground of the answer given? The tribe to which the man belonged was inscribed on Aaron's breastplate, and Aaron went before the Lord with blood and incense. There was the reason for the answer. And so, poor sinner, repentance is a blessed thing, tears and prayers are blessed things, but the answer does not depend upon your tears, prayers, or repentance; it all depends upon Christ, upon the everlasting love of God, upon the precious blood that flowed through Immanuel's veins, and which fills all heaven with fragrance. Bless God if He has taught you to pray, but our mercy is that these are just the "things that accompany salvation." Christ is All and in all, and as long as Jesus lives He will receive and bless and give counsel and judgment to those who thus come before Him.

"Judgment"—the word refers to the varied cases of all the Lord's people: soul distress, spiritual necessity, legal doubts,

heart conflicts, gloomy fears, wintry circumstances, summer heats, all are known to Him. Your case with all its ins and outs is a part of what the Lord Jesus bears upon His heart. "Lord, set me in my own feelings and experience 'as a seal upon Thine heart'; Lord, decide the doubtful case," one and another is led to say this morning.

Aaron often misunderstood, but in his high priestly office the Lord dealt with that which he brought before Him on the ground of His covenant engagements. Eli looks at Hannah, and says, "You have had more wine than is good for you, or you would not move your lips in this way." Oh how we misunderstand, and wretchedly misapprehend one another! But remember this, our heavenly Aaron's judgment is always right. It is said of Him that the Father has made Him "of quick understanding in the fear of the Lord." In a moan, by the twitter of the soul, He knows what you want, He knows what you mean. I have tried to look up in Bunyan what I have already told you. A Christian lady said to me the other day, "When the Gospel comes home with power to my heart, it makes my soul twitter, as Bunyan says." I cannot find the passage; if any of you know where it is, perhaps you will tell me; it is not in the "Pilgrim's Progress," but in one of his other books. Our dear Lord knows where you are, and what you are, and that breastplate is never shifted from His heart of love. God said it should not be, in connection with the type, and so the Lord's people are never shifted from the heart of our heavenly Aaron.

How comprehensive it all is! The entire management of all relating to the children of Israel was thus in the hands of God, and His will was made known to His people through Urim and Thummim. So our God orders and provides, and governs all worlds, and rather than one of His children should be destroyed, He reverses the whole order of nature itself. More dear to Him is the least and the feeblest of His people than the apple of our eye is to us.

Every stone had its socket; each was fitted into a socket of gold. Ephod, breastplate, onyx stones upon the shoulders, wreathen chains of gold, they all formed one complete portion of the garments. So all our interests are interwoven with our names, and all are interwoven with the everlasting love of God. What a saying that is, "If you do not look after your own interests, no one else will"! I know that in relation to business and to earthly things we need to seek that the Lord would give to us prudence, so that we may rightly judge and weigh and estimate things, but that is quite another matter from that miserable selfishness that puts No. 1 first. If you look after God's business, He will look after you; and so we have, in relation to our subject to-day, that which declares that the Lord

Jesus Christ is continually looking upon the interests of His dear people.

"But," someone says, "I should like many things altered in my lot." Who would not? I should. If I had an hour of freedom, I often feel I should like to turn things upside down and make very great alterations. O to have our wills brought into conformity with His, and to realise that He who died to save us lives to appear in heaven for us!

You will notice the tribes on the onyx stones were in the order of their birth; the names of the breastplate were in the order of their march, setting forth that which I have been attempting to convey. Just as Aaron represented every true Israelite, so our blessed Lord represents every sinner saved by grace; on His heart of love are the names of all the members of that Church redeemed by His precious blood. What are the names known by there? Not by any sectarian name; they are known as members of that Church which consists of the elect of God, those who have been redeemed by the precious blood of Christ. What is the pedigree of an Israelite? "Born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Who are the true circumcision? Those who worship God in the Spirit, have no confidence in the flesh, and rejoice in Christ Jesus.

"A guilty, weak, and helpless worm,
On Thy kind arms I fall;
Be Thou my strength and righteousness,
My Jesus and my *All*."

I feel I cannot draw near and worship without the sweet power of God the Holy Spirit in my soul. Then you know what it is to worship God in spirit and in truth. And as to Christ, my great sorrow is, that I do not love Him as I would, or know Him as I desire; and I feel I am the worst sinner. But you rejoice in Christ Jesus, you are a true Israelite, and a son of Abraham, and the Lord bears your name on His heart of love.

There were transactions in the consultation of Jehovah with regard to the matters brought before Him through Urim and Thummin. The Israelite brought the case; Aaron stated the case; Aaron consulted God's will in connection with it, and God was pleased to communicate His mind and will concerning that which was brought before Him. "If ye shall ask anything in My Name I will do it." "But we often pray and do not get what we ask, although we ask in the Name of Jesus," says someone. Is that so? To ask in the Name of the Lord Jesus Christ is to ask under the sweet compulsions of that Name. When I truly go to God in His Name, I go with the desire

that whatever my God may give, it will be that which I shall be grateful to receive, and God has never sent away one yet who has gone in that spirit.

The only begotten Son which is in the bosom of the Father He hath declared the Father's love to His dear Church and people. Brethren, we are not orphans; we often feel alone. Our Father is our God. His dear Son is our ever-living High Priest, and His blessed Spirit is the abiding Guide and Comforter. The Lord bless His Word for His Name's sake. Amen.

THE PRECEPTS OF THE GOSPEL. (No. 16.)

BY PASTOR W. J. WILTSHIRE (of Guildford).

WE come now to consider the precept of the Word given us in the seventh commandment, "Thou shalt not commit adultery" (Exod. xx. 14). How sad it is that this solemn precept should be so much ignored to-day! The setting aside of solemn marriage vows, and the great increase of divorce, often on the smallest pretext, no doubt is largely responsible for the increase of the crime of adultery. To show how hateful this sin is in the eyes of a holy God, those guilty of it under the old dispensation were condemned to death. "And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death" (Lev. xx. 10). Job speaks of it thus: "For this is an heinous crime; yea, it is an iniquity to be punished by the judges" (Job xxxi. 9—12). Let us hear also what the Lord Jesus says of this sin in His sermon on the mount: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." The Lord help us to watch and pray against heart sins. There is the root of the trouble, as He tells us in another place, it is out of the heart that adulteries proceed, as well as all other evils. Then again He declares: "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery" (Matt. v. 31, 32). The Lord repeats this important teaching on another occasion when the Pharisees came and tempted Him with the question, "Is it lawful for a man to put away his wife for every cause?" They also further asked, "Why did Moses then command to give a writing of divorcement, and to put her

away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery." What could be plainer than this, or easier to be understood? And yet many who call themselves Christians pay no regard to these solemn words of Him who spake as never man spake.

We were glad that the Primate was able to speak out clearly in the recent national crisis through which we have been brought. It would have been terribly sad if the sin of adultery had been connived at in our Royal House. We trust the Throne may still be established in righteousness. We were glad also that the National Church does not allow divorced persons to be married according to her rites.

Spiritual adultery is also denounced in the Scriptures in no mistakable terms. Departing from the truth to false teaching, and to idolatry, is spoken of as adultery. The sin of Israel and Judah is thus denounced by the Lord, through the prophet Jeremiah: "And it came to pass, through the lightness of whoredom, that she defiled the land, and committed adultery with stones and with stocks" (Jer. iii. 9). What an infinite mercy that the Lord calls these backsliding children to repentance in the same chapter (see vers. 21, 22). When the Scribes and Pharisees came to Jesus asking for a sign from heaven, He said to them: "An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it" (Matt. xii. 39). The Lord preserve us in His fear from all error both of the flesh and spirit. We drew the attention of our young people recently to the early chapters of Proverbs, and the warnings given by Solomon against bad companions. We would mention again that solemn warnings are given against the sin of adultery in chapters v., vi. and vii. The Lord bless the perusal of these to our dear young friends, that they may be early made wise unto salvation. We conclude with the Apostle's testimony to the Hebrews: "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Heb. xiii. 14).

"I pray to God that the nearer I get to His kingdom, the more I may feel of the grace of the kingdom upon my soul."—*Rowland Hill.*

"God preserves His own work by His Spirit—first, He moves us to do, and then He preserves us in doing, and arms us against the impediments."—*Sibbes.*

HEART WANDERING CONFESSED.

“Thou tellest my wanderings.”—PSALM lvi. 8.

O for a spirit stayed on God,
And bound for things above;
Sweetly composed in pard'ning blood,
And all dissolved in love!

But how my foolish, wavering mind
Roves from Immanuel's breast;
Leaves a bright heaven and God behind,
Yet vainly seeks for rest!

Sometimes it moves and sweetly soars,
And mounts the hills of light;
The realms of blessedness explores,
And feels a pure delight.

Again 'tis healed of every smart,
And beats for things divine;
Lord, take this strange, mysterious heart,
And sink it deep in Thine.

There may it lie, entombed in love,
Absorbed in conquering grace;
From Thy dear bosom never rove,
But dwell in Thy embrace. R. BURNHAM.

SERVING THE LORD.

By PASTOR L. W. FALKNER (Blackheath, Staffs.).

A REGENERATED man becomes a changed character. Being born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God, he possesses a new life. All things are become new. This life cannot be hid, but will make itself manifest in the walk, conversation and actions.

The mere professor of religion who may be able to converse freely on the doctrines of grace, speak voluminously of experience, and yet bears no fruit of practical account in accordance with his profession, is a lie unto himself. True religion reveals its Source by the practical effects resulting from the subject of it being made a partaker of the divine nature. The Apostle Paul describes all such partakers thus: “Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life” (Rom. vi. 22).

Paul, in his several epistles, constantly refers to the term of

"servants," and it is our intention to attempt to write in this and later articles about this term, and to shew from scriptural references how the fact of service to God must of necessity be evidenced in all our relationships, undertakings and proceedings, in the church, home, business, and every-day life, if we in reality love the Master.

We would first enquire as to *what constitutes a good servant.* *Undivided devotion* is an essential qualification. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. vi. 24). His heart, then, must be right in the sight of God, and his eye single. He is one whom grace has separated from the dominating power of every other natural influence and attraction. Love being the compelling power, he is constrained to consecrate his life to the Master's use. Are we prepared to leave all, and follow Him? Would we be willing to lay down all our natural aspirations, ambitions and earthly comforts, for His sake? Grace will enable us so to do, if we are brought to realise that we are not our-own, but bought with a price, even His precious blood. As one sings:

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all!"

Obedience is required from a servant. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. vi. 16.) Obedience must also be of the heart, not simply of a superficial character. "Ye have obeyed from the heart." Where there is love, there is a keeping of His commandments. Not my way or will, but Thine, will be the desire of the heart; neither will such a servant be simply a hearer of the Word, but a doer of it. There will be conformity to the will of God. The pattern will be shewn, and he will follow after. "My sheep hear My voice, and I know them, and they follow Me" (John x. 27). This is their delight, to hearken to His voice, and reduce to practice what is heard.

Faithfulness is another feature of a good servant. He will be true to his Master, without any attempt at deception. Under all circumstances, difficulties, trials, persecutions, temptations and calumnies, he will abide faithful. If he cannot grasp or understand the reason of his Master's dealings and ways, he will seek to carry out His wishes, desiring only to please Him. If He has bestowed upon him certain talents, or abilities, he will seek to use them solely to the glory and honour of his

Master. He will and must be tested and proved in many and divers ways, but he will present "his body a living sacrifice, holy, acceptable unto God, which is his reasonable service, proving what is that good, and acceptable, and perfect will of God" (Rom. xii. 1, 2).

Willingness will be another characteristic. He will delight to answer to the call of his Master, to occupy any place, position or office, that He may see fit to place him in.

May we be favoured by His grace to reveal these marks of a servant, which were so manifest in the life of Christ.

GLEANINGS FROM THE PSALMS. (No. 64.)

BY PASTOR E. A. BROOKER (Tunbridge Wells).

PSALM xi. 2.—"For, lo, the wicked bend their bow." The whole of this verse is devoted to the expression of the additional reasons given to David by his friends when they urged him, saying: "Flee as a bird to your mountain" (ver. 1). They manifested a symptom peculiar to many in Zion in every age, namely, they did not look high enough. Their warnings had to do with matters that were very real to finite eyes and hearts, but they left God out of their reckoning—the God of infinite resources. Human appearances are often terrifying to human eyes, but the person in the happy possession of a God-given faith is favoured to perceive beyond the most untoward appearances the outstretched arm of Omnipotence made bare on his behalf. In this instance it is evident that David was, as it were, within bow-shot of his enemies, and so sure were his foes that nothing could now thwart their designs upon his life, they were bending their bow preparatory to despatching the fatal shaft. That fatal shaft, however, was never delivered. The history of David given to us in the First Book of Samuel plainly indicates that he did not think lightly of his ever-present danger from Saul's causeless hatred of him; for we find that on one occasion he said to Jonathan, "There is but a step between me and death" (1 Sam. xx. 3). That *step*, however, could not be taken until "the God of love saw fit." The wicked might bend their bow, and Saul might hunt him "as a partridge in the mountain" (1 Sam. xxvi. 20);

"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."

There is no evidence to indicate that David regarded his anointing by Samuel as an impregnable defence to him under his

persecution at the hands of Saul. He simply states in ver. 1, "In the Lord put I my trust," and doubtless that trust was as unconditional as was Job's, when he said: "Though He slay me, yet will I trust in Him" (Job xiii. 15). It is not given to all to understand the quiet confidence of saving faith, and by some it is sometimes misunderstood, and interpreted as presumption. David's circumstances were peculiarly personal—it was *his* life that was being sought—and his circumstances led him to seek definite dealings with God, and the issue of those dealings was known to David alone. His serenity indicates that God had had definite dealings with him, and that he was assured that God had undertaken his case. David's friends were strangers to such definite dealings; or, if they had been favoured to have experienced them in the past, they had forgotten them, and they were now all for carnal prudence.

"They make ready their arrow upon the string." Indicative that the case was becoming more desperate, and indicative that the opportunity sought had all but arrived. The designs had been deliberately planned, and were apparently so near to realisation, that not only had the bow been bent, but aim was being carefully taken; and meanwhile the Lord had not seen fit to interpose. It may be that neither divine nor human hands being raised for David's defence accounted for the urgency of his friends' entreaties, yet still they persisted in not looking high enough. It is written of Moses that in his day he did not fear the wrath of the king, "for he endured, as seeing Him who is invisible" (Heb. xi. 27), and it is written that the source of his penetrating vision was *faith*. We may be well assured that as David was moved to look *up* to his God, his God was certainly looking *down* upon His servant; and "with earth and heaven at His command," there was no cause for despair. We faint-hearted creatures may well pray:

"O that I had a stronger faith,
To look within the veil;
To credit what my Saviour saith,
Whose words can never fail;"

and to remember this word also:

"When all created streams are dried,
Thy fulness is the same;
May I with this be satisfied,
And glory in Thy Name."

"That they may privily shoot at the upright in heart" (margin: shoot *in darkness*). Satan has never been renowned for undaunted courage; he has always accomplished his triumphs through cowardice or subterfuge. Those of our fellow-creatures who own allegiance to him, and who are actively engaged in

the extension of his kingdom, seldom adopt the methods of manliness in their pursuits, but seek secretly to accomplish their ends. It is as though David's friends said to him, "You do not know the extent of your danger. You are not being pursued by a foe that will meet you face to face, but one who, under cover of darkness, or by some underhand method, will take your life; therefore flee as a bird to your mountain." Here is a strong temptation to forget God, and to lean to one's own understanding, for judged by appearances and probabilities it was fatal to remain inactive. Happy is the man who, in such a predicament, is graciously enabled to "look not at the things which are seen, but at the things which are not seen" (2 Cor. iv. 18), and who, in the strength of what he sees, waits for the arm of the Lord to be revealed.

If such be the malicious and cowardly nature of outward enemies, what must be said respecting the disposition of inward enemies! Through the merciful dispensations of God, there are but few in Zion who are threatened by outward enemies, but every man that knows the plague of his own heart is well aware of the treachery within. He may attempt by self-help to outwit that treachery, but if left to do so, his ultimate confession will surely be:

"No help in self I find,
And yet have sought it well;
The native treasure of my mind
Is sin, and death, and hell;"

and his ultimate fervent prayer will as surely be:

"In every time of need,
My helpless soul defend,
And save me from all evil deed,
And save me to the end."

PROVE ALL THINGS (1 Thess. v. 21).

By MR. F. YARWOOD (of Lymm, Cheshire).

"It is written, . . . it is written again."—MATT. iv. 6, 7.

(Continued from page 40.)

WHAT a sad disposition exists in the minds of those men who insidiously cull certain portions of the Word of God to suit their own peculiar tenets; they stress such portions of Scripture as, "Who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. ii. 4). Here they appear heedless of the fact that, "It is written again;" "And the Lord

added to the church daily such as should be saved" (Acts ii. 47). Again, "No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day" (John vi. 44, 45). "Ye believe not because ye are not of My sheep, as I said unto you" (John x. 26—29). "And all thy children shall be taught of the Lord" (Isa. liv. 13). Here our Lord explains this word *all*. "Every man therefore that hath heard, and hath learned of the Father, cometh unto Me" (John vi. 45). Such verses prove conclusively the immutability of God's counsel and will, in the disposing of all things according to His own purposes of grace and mercy through Christ Jesus.

It is through a mind unwilling to embrace the truth of God in its fulness, that the sinless perfectionist builds his creed upon such portions of Scripture as: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God (1 John iii. 9). In this he appears heedless of that solemn word in the same epistle: "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John i. 8). At the same time, he casts aside those pathetic ejaculations of the Apostle Paul as inapplicable to a Christian: "For the good that I would, I do not; but the evil which I would not, that I do. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Rom. vii. 19—23). The Jews, through the blindness of their hearts and in their vain conceit, told our Lord that they were Abraham's children, and were never in bondage to any man: "We have one Father, even God;" ignoring that solemn scripture written in their law: "I will be gracious to whom I will be gracious, and I will shew mercy on whom I will show mercy" (Exod. xxxiii. 19; and again, "The just shall live by his faith" (Hab. ii. 4). That is not by his natural descent from Abraham.

Certain portions of Scripture may seem to favour certain theories of men, until by searching the Scriptures we find that "It is written again." This, if rightly considered, will bring us to pray with the Psalmist: "Open Thou mine eyes, that I may behold wondrous things out of Thy law." There are those who presume to call themselves saved persons, and who affirm that their names are written in the Book of life. Living as they list, and doing as they will, they claim to be eternally safe, for nothing can erase their names from the Book of life (2 Cor. ii. 17). Here they forget the solemn warning: "If any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of life, and out of the holy city, and from the things which are written in this Book" (Rev. xxii. 19). "Every branch in Me that beareth not fruit

He taketh away" (John xv. 2). How reasonable are such portions of Scripture as the Apostle gives to the Gentile church: "Be not highminded, but fear; for if God spared not the natural branches, take heed lest He also spare not thee" (Rom. xi. 20, 21). We may not take one portion of Scripture to the exclusion of another. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (2 Tim. iii. 16, 17).

Our Lord frequently refers His disciples to *another scripture*, such as: "Again I say unto you" (Matt. xviii. 19). "And as He was wont, He taught them again" (Mark x. 1; John xxi. 16, 17); as though He would have them invulnerable against the attacks of the enemy, whom He knew would assault them after His departure. "We trusted that it had been He which should have redeemed Israel." To this mournful ejaculation our Lord brings them again to the scripture: "And beginning at Moses and *all* the prophets, He expounded unto them in *all the Scriptures* the things concerning Himself" (Luke xxiv. 21—27). Not only were His disciples subjected to His instructive teaching, but the Pharisees also, had they but had a teachable spirit, might have learned many useful lessons. "Have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is One greater than the temple" (Matt. xii. 5, 6). Our Lord often brought the crooked conceptions of men to the straight rule of the Word of God. "Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep" (John x. 7). We may not trifle with God or His holy Word, but as we compare spiritual things with spiritual, the Word of God by the Word of God, may He teach us humbly to pray with the Psalmist: "Keep back Thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright; and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my Strength and my Redeemer" (Psa. xix. 13, 14).

THE GOSPEL IN FOREIGN LANDS.

THE following extracts from the correspondence of Mr. and Mrs. Mills describe interesting happenings in the ministry of the Gospel during the spring and early summer of 1932. At this time Gospel work was being carried on at Imperatriz on the great River Tocantins. The account is penned by Mrs. Mills.

April, 1932. You will be glad to hear good news of the girl I have helping me in the house. We have been much occupied in prayer concerning her. She first heard the Gospel when David and a companion made their first journey with the motor boat and called at her house on their return. From the beginning the girl has been extremely interested in the Meetings and she has used every spare minute for reading her Bible. Now she says she loves her Bible because it speaks of salvation in Jesus Christ who she believes is her Saviour. There certainly seems to have been a real and definite change in the girl during the last few days, probably deepened by the fact that a young man has asked her mother for her. (She is 18 years of age, almost 19). Her mother is keen on the match, but the girl is very quiet and thoughtful. The young man does not live here but has sent for a reply. He is in a town some distance down stream. The girl's name is Deusinha, which means Little Goddess; she seems to have come to the parting of the ways. I certainly incline to think that she has begun to love the Lord Jesus. To refuse to marry the young man will probably mean trouble, especially as her father and mother, who are Roman Catholics, are afraid of her turning Protestant. As soon as she heard of the proposed match she told me, and I asked her what she intended to do. She said that she intended to give no reply until he arrived in the village and then, if he was a believer, she would consent. Otherwise she intends to deny herself of a home, husband, and parents in order to follow the Lord. She seems very earnest and says she wishes to show all whom she desires to serve by being baptised. She has little to say, and when we ask her reasons for this and the other she does not seem to know why, except that she desires to serve the Lord, and is resting in Him alone for salvation.

(Later.) Deusinha has just given us a very clear and gracious testimony. She says she was particularly helped by the preaching recently on the incident of the man who went down from Jerusalem to Jericho and fell among thieves—left half dead, despised by the priest, and saved by the Good Samaritan. This just met her case. The Roman Catholic priest did not help her, but the Lord Jesus came where she was. She is quite upset on account of her father's threat to thrash her if she is baptised. She can be thrashed by her father at his pleasure. Such happenings are not at all uncommon in this part of the world, even where the children are grown up. On the other hand the mother is not uninterested in the Gospel, and would probably not object to her baptism. The father is a man full of guile, deceitful, and absolutely untrustworthy. Whether we baptise her or not, she is sure to suffer much persecution at his hands if once he gets the opportunity. For the present she is to continue working in our house.

Lately our daily readings of the Scriptures in the home have

been, without any conscious arrangement of them by us, most appropriate for Deusinha and she seems to have understood the lessons. Our reading in Genesis 16 about Hagar spoke clearly on the day when Deusinha suggested that to marry the young man, even if not a believer, would free her from her father's power. The evening reading on the same day was from Matthew 5 about the blessing on those who suffer persecution for Christ's sake. The morning reading on Abraham's test in Genesis 22 was also specially appropriate and showed her the necessity of seeking the Lord more than anything on this earth, even as Abraham obeyed God when it meant the giving up of his only son. The evening reading then brought the message, "Seek ye first the kingdom of God and His righteousness . . ." (Matthew 6). The girl seems to want to know more of the truth, and shows much love to the Word. Again she was particularly helped when we read Matthew 10 about Christ sending out His disciples and warning them about the forthcoming persecution, reminding them that in that hour it should be given them what they should say and that the very hairs of their head were all numbered. The whole chapter spoke as fittingly to her as if it had been written solely for her sake. "He that loveth father or mother more than Me is not worthy of Me." "Whoso taketh not up his cross (or her cross) and followeth Me is not worthy of Me."

OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,

You often hear from me; now I am going to give you an illustration of the pleasure I sometimes have when hearing from my young readers. While writing now, my thoughts are far away, towards a dear young man whom I love, and above all, whom I know Jesus loves. This youthful Christian has been called from his native land to enter upon a new situation in life in South Africa. It has meant a great deal to him to leave his godly home, but his parents' prayers follow him, as do the prayerful wishes of his friends. I wish him well, and earnestly desire that he may find in his new sphere and surroundings, the guidance and blessing of his best Friend, whose direction I know he has sought, and whose goodness has passed before him in the way, while others have looked on and rejoiced with him. A part of our young friend's letter, written mid ocean, and posted from Capetown, is as follows:

"My dear Mr. Hunt,

I am now a long way from home. We have just reached the Tropics. When we left England, it was rather rough, but now it is just like a 'duck pond' and very warm. I enjoy my

own company the best on this ship. Everyone seems to be attracted by anything but God. Eternity is out of the question of affairs, and their hearts seem to be so hard, that better things, or even the question of their own souls, is not to be mentioned.

I have often thought of the sudden change, if the boat started to 'go down.' Sunday is the same as any other day. R. C. priests play deck games, etc., in their long robes—you never saw such mockery. Truly God is very long-suffering to us all, "His mercy *ENDURETH* for ever." I have often reflected on the . . . service—the last one in England which you so kindly conducted for us at P. It is one which, I think, it will be impossible to forget. You did remember 'E.' and me so nicely, *so lovingly*, and yet not in a way out of place.

I cannot realise how *good* God has really been, to think that after all the trial of three-and-a-half years, He should appear just in time before I left those shores.

We all thought that the service could not have had a better 'setting.' . . . It seems as though it is something to look back upon with real joy, and something to 'spur' me on, helping me to look forward, knowing 'He is able.' You remember the words you so kindly put in the 'Daily Light' you gave me. I really could not take them in at that time, but now, when I just look back upon them, how true and real they are! . . . Well, I could just write for hours, but it is now lunch time, so must hurriedly close. . . . I hope each of you are keeping very well. Remember me to little P. and J. and all. Christian love, F."

It is good to trace the tender fear of God in the foregoing expressions. May each of you be blessed with this living principle, which is always, "an unctuous light to all that's right, and a bar to all that's wrong."

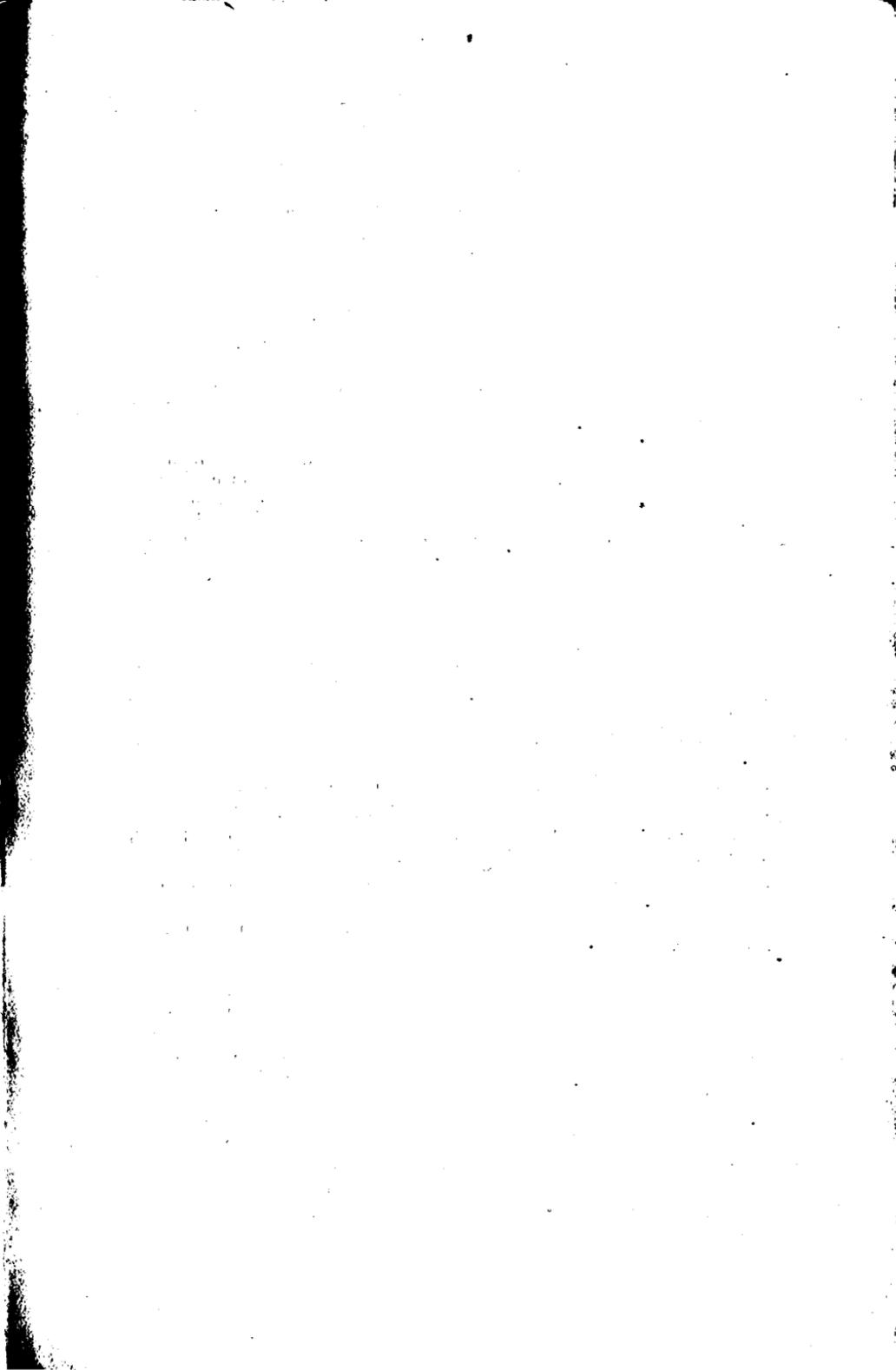
If the reproduction of this dear young friend's letter should be the means in the Lord's hands, of prayer being kindled in your hearts for him and for yourselves, He alone shall have all the praise.

Your affectionate friend, THE EDITOR.

FOR THE LITTLE ONES.

How very sweet and simple is this little prayer, used by a child when saying grace at meal-time:

"Thy blessing, Lord, bestow,
Whilst we this food partake,
And make our hearts as white as snow,
We ask for Jesu's sake."



Providence Strict Baptist Chapel, ROWLEY REGIS.

MONTHLY NOTES—April, 1937.

THE PASTOR'S LETTER.

Chapel House, Rowley Regis, Staffs.

MY DEAR FRIENDS,—The time is very near, once more, for our Annual "Waymarks" Meetings at Rowley. I very much hope that on the day appointed for them to take place, Thursday, April 8th, 1937, you will all rally round, and help me to welcome the many friends we expect to meet from various parts, that it may be seen, as in the past, what an interest you have in the little Magazine which was first of all sent forth from our midst, nine years ago. God has wonderfully blessed its circulation, and I sincerely hope and pray that He will bless our Meetings, so that we may all find some real, lasting good in gathering together in His House on this Annual occasion. God bless our friends who speak, and those who hear, and He shall have all the praise.

Your sincere Pastor, S. RUTHERFORD HUNT.

SCRIPTURE EXERCISES (*for our Young People at Rowley Regis*).

(See January "Waymarks.")

The texts this month are concerning THOUGHTS.

1. "For the divisions of Reuben there were great thoughts of heart." Judges.
2. "I hate vain thoughts: but Thy law do I love." Psa.
3. "The thoughts of the righteous are right." Prov.
4. "For I know the thoughts that I think toward you, saith the Lord." Jer.
5. "Which of you by taking thought can add one cubit unto his stature?" Matt.
6. "The Lord knoweth the thoughts of the wise, that they are vain." 1 Cor.

SERVICES AND MEETINGS DURING APRIL (D.V.).

THE PASTOR will preach on the 1st, 2nd, and 4th Lord's Days in April, and on each Wednesday evening in the month; also at Walsall on Thursday evening, April 1st, and Willenhall on Thursday evening, April 22nd.

Mr. E. TAYLOR, of Derby, is expected to preach at "Providence" on Lord's Day, April 18th.

The Annual Meetings in connection with "Waymarks" are arranged to take place at "Providence," Rowley Regis, on Thursday, April 8th (for particulars, see Cover).

Waymarks.

“SEARCH THE SCRIPTURES” (John v. 39)

for Instruction concerning

THE IMPORTANCE OF STEDFASTNESS.

1. “Unstable as water, thou shalt not excel” (Gen. xlix. 4).

2. “Remove not the ancient landmark, which thy fathers have set” (Prov. xxii. 28).

3. “And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers” (Acts ii. 42).

4. “Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor. xv. 58).

5. “For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end” (Heb. iii. 14).

6. “Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness” (2 Peter iii. 17).

EDITORIAL COMMENTS.

A Word of Welcome.—On Thursday, April 8th, 1937, if the Lord will, we anticipate meeting many who love our Lord Jesus Christ in sincerity, at the Annual “Waymarks” Meetings at “Providence” Chapel, Rowley Regis. In our March number, we entered somewhat into detail, respecting these gatherings, adding a hearty invitation to our many friends to meet with us on this Conference day. It now remains for us just to confirm that hearty invitation, by giving a final word of welcome. As the late John Newton, of honoured memory, has put words together, so beautifully expressing our own feelings in welcoming our friends from all parts on this particular occasion, we do not hesitate to give them a place in these Comments. What a sweet versified welcome this is:

"Kindred in Christ, for His dear sake,
 A hearty welcome here receive:
 May we together then partake
 The joys which only He can give.
 To you and us by grace 'tis given
 To know the Saviour's precious Name:
 And shortly we shall meet in heaven—
 Our hope, our way, our end, the same.
 May He, by whose kind care we meet,
 Send His good Spirit from above:
 Make our communications sweet,
 And cause our hearts to burn with love.
 Forgotten be each worldly theme,
 When Christians see each other thus,
 We only wish to speak of Him
 Who lived, and died, and reigns for us.
 We'll talk of all He did and said,
 And suffered for us here below,
 The path He marked for us to tread,
 And what He's doing for us now.
 Thus, as the moments pass away,
 We'll love, and wonder, and adore;
 And hasten on the glorious day,
 When we shall meet to part no more."

O how little do we know of looking forward to that wonderful meeting-time in heaven, where in worship purer, and sweeter than can be known here, all the chosen seed shall adore their Sovereign Lord and King, without the painful interruptions of sin! We gaze intently on our troubles, we make far too much of earth and its things, we profess to be strangers and pilgrims here below, and yet how "at home" we often try to make ourselves! Business becomes more and more difficult, the social element is accounted necessary by many in order to success, so that we fear there is but little known of the eagerness and separation of the disciples of old, as expressed in these words: "And being let go, they went to their own company" (Acts iv. 23). Brethren, we shall be "let go" one day from this present life, by Him who brings that release so often at a most unexpected time. May He give us more grace to *look* for a city which hath foundations, whose Builder and Maker is God (Heb. xi. 10). In *looking* with the sweet anticipation of faith, may we look more and more to Him who is the glory of that city, then there will be less glitter in time things, for we shall "look not at the things which are seen, but at the things which are not seen." Affliction will then appear "light," and "but for a moment" (2 Cor. iv. 17, 18). Worship will be more real.

Seeking first the kingdom of God and His righteousness, will be more in evidence, and the privilege of gathering with those in whose company we hope to spend eternity, will be sought with more ardour and love.

May the God of Bethel make the way for His ransomed ones to gather from all quarters at the coming Conference, so that by a sweet and holy sense of His presence, both speakers and hearers may feel constrained to say while together in His earthly courts: "This is none other but the House of God, and this is the gate of heaven" (Gen. xxviii. 17). A never-to-be-forgotten day will then be spent.

Please do not forget to ask us for all needed particulars as to the journey to Rowley Regis, and accommodation, which, as usual, we shall be pleased to provide.

A BAPTISMAL SERMON

Preached by Pastor E. A. BROOKER, at "Rehoboth" Strict Baptist Chapel, Tunbridge Wells, on Wednesday, December 18th, 1935, before baptising two friends.

"What mean ye by this service?"—EXODUS xii. 26.

It is significant that, when Jehovah instituted divine worship amongst His chosen people, they were put under obligation to observe certain specified ordinances. With respect to those ordinances God gave them no option; the command was this, "Thou shalt;" "Thou shalt." And we make this further observation: to no people but the Lord's chosen people were such ordinances given. Others were left to their own devices; they were left to their own conclusions; to their own ideas as to who and what to worship; but the chosen of God—the spiritual Israel—were directed from heaven by the mighty God as to how they were to worship, and whom they were to worship. Not only so, they were taught by symbol and by type the cardinal truths of the everlasting covenant.

The words of the text apply primarily to the Passover. Just a word upon this before we pass on. Look at the weight of all the Passover implies. No people but Israel were brought under the blood. That is perfectly true to-day. Some affirm that Christ died for everybody. This is a lie. He did not die for everybody. Israel literally set forth the redeemed of God in all ages. Israel alone passed under the symbol of the shed blood. They were a blood-sprinkled and a blood-sanctified people, and to them God gave the ordinances that honour Him, which teach those who observe them the inner truths, the profound secret of redeeming love in Christ.

For four thousand years before the coming of Christ, the

Church observed types, symbols, ceremonies and ordinances, and in the observance of these things God honoured them; but the Passover—the blood of sprinkling, the paschal lamb, the unleavened bread—set forth in sweet but dim outline, the coming of the Just One, He who should, by His blood, redeem His people; and in due time the incarnate Lord appeared on earth, in fulfilment of every gracious promise.

His advent, His incarnation, ushered in a new era, a new outlook, a new theme, a new power, and a new prospect. The coming of the King in His humiliation, poverty, and lowliness, heralded unto the end of time a Gospel dispensation. Hitherto there had been types and ceremonies, but now the Cross radiates to the end of the world a message, and that message is this: "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 the radiance of that Gospel message will penetrate earth's darkest corners and illumine, as divinely applied, the mind most benighted by sin.

Now that era was also marked by the imposition of ordinances. The Redeemer left instructions with His disciples to observe two distinct ordinances. Some say there is one. I cannot agree. I am convinced there are two. There are two specific ordinances. One follows the other; one supplements the other; one is dovetailed into the other. Before His sufferings there was a table spread in the upper room, and around that table there were only found those who had been *called*. Don't forget that. Some in their wisdom throw the Lord's table open. It is a dangerous practice. A word here upon that matter, in all affection. Churches are custodians of the Lord's Table, and, as such, it becomes them to be careful whom they admit to that table. It is the King's table, and to it we forbid scorers of His name to ever present themselves. We feel moved, and we believe rightly moved, to circumscribe the table to all except those who are *called*. And as the mystery was unfolded by the words, the love, and the actions of Incarnate pity, these words crystallised divine love into an ordinance: "This do in remembrance of Me." That is an ordinance; it is enjoined upon the Church in all ages.

But to-night it is my purpose, as God may kindly help, to deal more particularly with baptism as an ordinance enjoined by Christ upon His followers, and, we again say, an ordinance admitting no option. It is not optional. As though God would bend His will to meet the whims, or the thoughts, or the convictions even of the men He has made! He does not do that sort of thing. God has the right to dictate, and none dare resist that right. Here we find, in the chapter we read just now, the commission that ordained and inaugurated the Gospel ministry: "Go ye into all the world, and preach the Gospel to

every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned." Matthew records it thus: "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." Did He mean what He said? Did He give a *suggestion* that they might act upon, or a *command*? Friends, Jesus never wasted a word; Jesus never said what He did not mean. He spoke; and the words to this hour retain their full authority.

But the question is, "What mean ye by this service?" We are so material by nature that God condescends to our weakness, and instructs us in holy things by material elements. We have water here; literal, material water. There is a pool here; a literal, material pool. We can see them. We know what they mean. They convey to us, at least in some measure, what they are and what they do. Now Jesus instituted this ordinance, and saw fit to ordain that it should be practised and followed by simple and obvious elements. "What mean ye by this service?" We mean two things, and the first is this: We mean by this service that we worship, we adore, we love, we follow Jesus, who was dead, buried, and who rose again. And why? Because that fact is the nail in a sure place upon which God hung the destiny of millions of souls. We must, we do, we shall, we will enforce the fact of a Jesus dead, a Jesus buried, and a Jesus resurrected as the core, the centre, the hope, the prospect, the Rock, the passport, in time, in death, and to eternity.

The water signifies the grave. Shortly the Lord's two dear ones who to-night are to walk through the watery way will stand one on that side and one on this side of the pool, indicating in the symbol we are now trying to outline, the fact that Jesus willingly died. Our friends are not dragged here to-night. They come willingly. I can say more, they come gladly. So did Christ. He came gladly and stood and awaited the arresting hand of vengeance. He was buried. He was shut out from sight. The stone was placed upon the grave. He passed through death. Passing through the water, they will be *immersed*. They will not be sprinkled. They will be immersed beneath the water, signifying a total burial. They will emerge from the water, signifying the resurrection unto life eternal. We mean by this service that we hang our hopes for heaven upon the death of the Lord Jesus. Our hopes of immortality upon His burial, and our hopes of subsequent resurrection upon His resurrection. We mean by this service, then, three important facts.

But why, it may be asked, should they be practised in the Church of God? Cannot the Church be taught them apart from ordinances? Cannot she be instructed apart from sym-

bols? Yes; absolutely, yes. But listen. We sang this word just now. It is true of some here; it may be true of all:

“Prone to wander, Lord, I feel it;
Prone to leave the God I love.”

Is that true? Is it true? You know it is, some of you. Now, then, God designs obvious means, and a visible ordinance that sets forth what He has done, suffered, and accomplished, and from time to time it is administered in an assembly like this. To-night wanderers may be brought back as they see the solemn scene. May those who have trodden this pathway, and those who would love to tread it, be deeply moved at what they witness. For years, in my own earlier days, there was no service which so profoundly moved me as a baptismal service. I cannot describe my soul's sensations as I have witnessed this solemn ordinance, and to-day it moves me, if anything, more deeply. We mean by this service, then, a faith in Jesus dead, a faith in Jesus buried, and a faith in Jesus resurrected.

But what does it mean to a Church? We have tried to show what it means in its absolute bearing; but what does it mean to a Church? It means this to a Church: There ever has been, since the apostolic age, divergence of opinion as to what constitutes true gospel order. It exists to-day. I suppose it will exist while human nature retains its natural crookedness; but some of the Lord's people are shown so clearly and so definitely the authority of the Lord's command in this matter, that they obey that authority; and in this Church it is a rallying point for obedience. In our Strict Baptist Churches we practise baptism. I am a Baptist. I was saved by a Baptist. A Baptist died for me, and by His blood I hope, by and by, to see Him as He is. We are Baptists at “Rehoboth,” and the ordinance is the rallying point for Church honour, Church integrity, Church stedfastness, and Church fellowship.

We mean by this service that we recognise the right of God to ordain the means, the practice, the object, and the truth around which we may rally in unison. Into this Church none are admitted except they be baptised. Some say, “You are wrong.” I shall not debate the point, but I would say this soberly and deliberately, I have been shown baptism by the Holy Ghost. Does He show people indifferent things? Nay. My dear friends, we mean by this service, then, that to-night, by its administration and observance, two more ransomed souls shall be added to the Church by the means of the ordinance, and under the system inaugurated by the Lord Himself.

We mean by this service one more thing with respect to this Church, and that is this, any and all who may be moved by the Holy Ghost to walk in this way are welcome into the Church here;

We are sometimes taunted, us ministers, with neglecting to preach these ordinances. I admit the charge in part. But there are times when we cannot help preaching them, and lest any here may doubt what our principles are, I affirm them. We are Strict and Particular Baptists at "Rehoboth," but let not that information harden any heart here. I do not think (and I would speak soberly), I do not think we are a mournful Church at "Rehoboth"—a self-centred Church. I do not think so. I may be wrong; I don't think we are. Friends, the point is this: in the true Church of God, the joy of Christ, in some measure, will radiate from the Church into the congregation. I hope it does that here. At any rate, baptism as a solemn rite, and as a solemn ordinance, does not make us stereotyped. Oh, no! And strict communion does not make us hard-hearted. No, it does not, my dear friends. Baptism, to me, opens a vista of hope for the perishing. To that vista I hope God, by my ministry, will draw many yet. To the table we cannot come with hard and circumscribed hearts. Oh! at the table I have sometimes felt that yearning for all men, that all might be saved, if God would! Therefore, although we insist upon the authority of these ordinances, that does not make us stereotyped or hard-hearted.

And now a personal note, and that is this: "What mean ye by this service?" What does it mean to our two dear friends to-night? You must admit, you unbaptised people here, there must be something in the ordinance to attract any to openly submit to its rule and authority. What is it in the ordinance that attracts, that moves, that dominates the conscience, the mind, the spirit, the soul of individuals? May I, for a few moments, be the mouthpiece of our two dear friends here now? I would explain, if God will help me to explain, what they mean by this service. I have said what we mean; now what do they mean by it? They mean several things. First this: They mean by this service they have seen the Lord. Is that a wrong charge, my friends? Is that an extravagant claim? I do not think so. They mean they have seen the Lord, and they have seen Him thus. It may be "through a glass, darkly." It is. They have seen Him dead. They have seen Him buried. They have seen Him rise again. For many years, through God's rich mercy, they have been kept under the sound of the Gospel. I believe, in each case, from childhood they have been accustomed to hear the truth preached. That is no small mercy, but a godly upbringing does not bring grace with it, not by a long, long way. However, from earliest remembrance, they have heard the truth preached; at first unremoved, by and by with a passing interest. Later still with real interest, and lastly with prayerful concern and growing concern; and in that concern, with their eyes and their ears and their hearts, they

saw things new, they heard things new, they understood things new. They have witnessed in this sanctuary the ordinance of baptism. It has affected them. It has made them think. It has made them pray. It has made them willing.

What do they mean by this service, then? They mean this: having seen Jesus dead, Jesus buried, and Jesus rise again, although "through a glass, darkly," they mean by this service to cast themselves at His dear feet as the only hope for life, death, and eternity.

But they mean something else. "What mean ye by this service?" My dear brother and sister, now here before God, what do you mean by this service? Say you, in heart at least: "We mean this: We intend, by God's grace, to embrace hereafter the motto of a true Israelite by adoption." The Moabitess Ruth saw in Naomi a type, an example, a life that taught things. We have seen something similar, and we say in effect and in practice: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."

Now we say this to them: If you are to be amongst "our" people you must come our way. We do not urge you to. We leave that with you. But if you are to be "our" people you must come our way. We have told them our way, and they mean by this service to honour that way, and to testify by that act that they acknowledge its divine origin. I believe they have both been baptised with the Holy Ghost. The hymns we have sung at their request to-night denote their souls' inner feeling. I have no doubt that they have been baptised by the Holy Ghost. Yet that, for them, is not enough; there is something further they seek. They contemplate the path of obedience. They mean by this service, then, that they seek communion, and spiritual communion, with that part of the Church of Christ that thinks much of His death, burial, and resurrection.

And now a final thought, again of a personal kind, relative to our two dear friends here. What mean they by this service? They mean this, and they mean it very definitely, friends. From to-night they are determined, by divine help, to walk closer to God in the way the Lord Himself has laid down. They renounce all former opinions, all former thoughts or ideas of divine worship; they admit, and they are subjected to, the ordinance willingly, definitely, absolutely, and without reserve. To-night they mean by this service what our dear friend's hymn signified just now: They

"Could from all things parted be,
But never, never, Lord, from Thee."

I am accustomed, at such times as this, to tell candidates that they have the option to choose a hymn if they wish, and when our friend and brother chose No. 1105, I said, "We are brothers; that very hymn I suggested for my own baptism, now eighteen years since." I was so wrought upon by its truth, I chose it when I was baptised. Now they mean by this service the former part of that verse too:

"Jesus, engrave it on my heart,
That Thou the one thing needful art."

And it means something else: it means they have found Him whom their souls love, and, having found Him, they bow to His authority, they submit to His ordinance, they honour His majesty, and they acclaim His kingship. They mean that by this service.

And now, my dear friends, you have not trod this way heretofore; it is a new pathway for you to-night, to place your trembling steps in. But since mid-day to-day, my mind has ruminated upon the myriads who have followed Christ in the watery way. Ah, and can we not say, in all humility, about this matter, myriads of believers have found an amazing peace in walking in God's ordinances. And now, a final word. To-night you pass this way in full view of this congregation. In a few minutes you will both be baptised believers. Hitherto you have been believers, but not baptised believers. These people will know it. The world will know it. The Devil will know it, and so will the Trinity. This Church and this congregation sympathises with you, and welcomes you as baptised believers. The world is looking on; but the Trinity—the Father, the Son, and the Holy Ghost—will from this night cover your pathway with special protection. God is no man's debtor. From to-night you will not lose your sin. You will not lose your infirmities. You will not lose your weaknesses. You will still be sinners after this evening's ordinance, but you will be baptised, believing sinners; and they have a claim upon the Crucified. I would speak with the deepest reverence, they have a claim upon the Crucified.

And now, bear with me, my dear friends, in making one final observation, before I leave the pulpit. I thought that all the family were here to-night. I see the little girl is not here. At any rate, my dear friends, your two boys will to-night witness your immersion—your baptism in the name of the Father, and of the Son, and of the Holy Ghost. May you take from these baptismal waters a sanctified atmosphere into your home, and from that atmosphere may your dear boys and that dear girl breathe in and absorb the truth as it honours the cross; and may you, my dear friends, ere long have the holy joy of seeing your family linked in with the

embrace of Jesus, walking in His honoured ordinances, and living to His honour and glory.

I leave it. The Lord bless these few thoughts, for His Name's sake.

Through pressure of work, our friend Mr. Brooker is unable to send us "Gleanings from the Psalms" this month; so by his kind permission we are glad to pass on to our readers the foregoing sermon, instead. May the blessing of the Lord attend its perusal.—S. R. H.

THE PRECEPTS OF THE GOSPEL. (No. 17.)

BY PASTOR W. J. WILTSHIRE (of Guildford).

WHAT a different state of things would prevail in our beloved land, if the people generally believed that the eighth commandment is as binding upon us to-day as it was upon the Israelites when Moses gave them the precepts of God's holy Law! This precept contains only four words, but how important it is! "Thou shalt not steal" (Exod. xx. 15). There was a time in the history of this country when men were put to death for sheep stealing as well as for murder. The Israelites were put to death for man stealing: "And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death" (Exod. xxi. 16). The Israelites were obliged to restore four sheep for every sheep stolen, and five oxen for an ox, and if the thief had nothing wherewith to repay, he was to be sold himself for his theft. If the thief was smitten and died, when caught in the act of stealing, the one who smote him was not reckoned a murderer if it happened at night, but if in the day he was guilty of murder, because he should have caused the thief to make restitution for his crime, and not have killed him (Exod. xxii. 1—5). This crime of stealing was very pronounced in the character of Judas Iscariot, who betrayed the Lord Jesus Christ for the paltry sum of thirty pieces of silver. When Mary anointed the feet of Jesus with costly ointment of spikenard, he objected to it, saying, "Why was not this ointment sold for three hundred pence, and given to the poor?" This hypocrisy is unveiled in the next verse, "This he said, *not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein*" (John xii. 5, 6). The Apostle Paul's testimony to the Ephesians concerning this sin is expressed in the very important precept: "Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth" (Eph. iv. 28). Again we have the Apostle Peter's testimony: "But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters" (1 Peter iv. 15). It is very pathetic

when one falls into the temptation to steal in order to satisfy hunger, as in the case of William Huntington, when, as a lad, one day, ravenous with hunger, he "committed his only highway robbery"; that is to say, he stood up to, and stole part of a loaf from, a little French boy, servant to some French officers who were prisoners of war at Sissinghurst Castle. (See "Life of William Huntington," by Thomas Wright, page 3.) May we be enabled to pray against such trouble as this, in the words of Agur: "Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me; lest I be full, and deny Thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain" (Prov. xxx. 8, 9). It is evident from this prayer, that the sin of stealing is closely allied with taking God's name in vain. We have already pointed out in a former article the solemnity of the Scripture in James ii. 10: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Thieving often commences in childhood, and it is surprising how this awfully evil habit grows on young people. No doubt many of the crimes we read of in the daily press under the revolting title of "Robbery with violence," began with petty thieving by the guilty parties when they were children at school. The Lord preserve our dear children and young people, and put into their hearts the spirit of honesty and uprightness. Then again, how cautious we should be, lest we be found guilty of spiritual theft. How many a gracious child of God has been afraid that certain promises in the Word did not belong to him, because they were not "given" with power, or applied to his heart! Dare he take them to himself? No, he cannot, like the Arminian, "steal" with impunity those sacred words which belong only to the Lord's family. His cry is, "Say unto my soul, I am thy salvation." He does not doubt that God said it to David, but that cannot satisfy him. How true is this word in the experience of the true believer, both in providence and grace: "That Thou givest them they gather." The Lord keep us humbly dependent upon Him.

MARTIN LUTHER'S DEPRESSION.

GREAT souled Martin Luther could believe and doubt against any man of his time; in believing he could excel the angels, and in horrible thoughts of doubting he could almost match the devils. Great-hearted men are subject to horrible fits of faintness and despair, unknown to minds of smaller calibre. One day he fell so low in spirit that his friends were frightened at what he might say or do. Things were going ill with the great cause, and the Reformer might in his dreadful condition have

upset everything. So his friends got him out of the way, saying to themselves, "The man must be alone, his brain is over-worked, he must be quiet." He rested a bit, and came back, looking as sour and gloomy as ever. Rest and seclusion had not stilled the winds nor lulled the waves. Luther was still in a storm, and judged that the good cause was ship-wrecked. I will now give you my own version of the method adopted for the great man's cure. He went home, but when he came to the door nobody welcomed him. He entered their best room, and there sat Catherine his wife, all dressed in black, weeping as from a death in the house. By her side lay a mourning cloak, such as ladies wear at funerals. "Ah," says he, "Kate, what matters now, is the child dead?" She shook her head, and said the little ones were alive, but something much worse than that had happened. Luther cried, "Oh, what has befallen us? Tell me, quick! I am sad enough as it is. Tell me, quick!" "Good man," said she, "have you not heard? Is it possible that the terrible news has not reached you?" This made the Reformer the more inquisitive and ardent, and he pressed to be immediately told of the cause of sorrow. "Why," said Kate, "have you not been told that our heavenly Father is dead, and His cause in the world is therefore overturned?" Martin stood and looked at her, and at last burst into such a laugh that he could not possibly contain himself, but cried, "Kate, I read thy riddle; what a fool I am! God is not dead, He ever lives, but I have acted as if He were. Thou hast taught me a good lesson." It is only by realising the everlasting, abiding love of God that they that trust in the Lord shall come to feel steadfast as Mount Zion, which shall never be removed. The man of God may know that he is safe, and yet there may be such a rush and tumult in his experience that he may not be able to understand himself, or realise his true position. This may happen even to more advanced believers; but as we grow in grace the tendency is to reach a more even and equable condition.—*[Selected.]*

"COME."

By MR. F. YARWOOD (of Lymm, Cheshire).

"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 meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."—MATTHEW xi. 28—30.

This invitation has never been excelled for beauty of language or simplicity of speech; truly "His mouth is most sweet." It commences with one of the sweetest words in the vocabulary of

our tongue. "Come" breathes an atmosphere of peace, fellowship, and love; it animates the mind and soul of the recipient with a sweet spirit of compulsion like the compass needle to the pole; it removes pre-supposed restraint and barriers that have previously hindered the soul from that mutual fellowship or communion with the One who gives the invitation. No sweeter message has ever fallen upon the ears of the wearied and heavy laden, or penetrated the heart of the oppressed. By its impelling power obstacles vanish, pre-conceived suspicions are removed, and the stumbling-blocks taken out of the way of the disconsolate. Especially is it so when this message of peace comes to the troubled heart from Him whose tenderness, love, and compassion excel all that the powers of speech or language can convey. It reveals to the soul the true sympathy of His nature, with a persuasion that He is touched with the feeling of our infirmities, and whose compassion to the lost sheep of the house of Israel welled up in His heart, venting itself in utterances of strong cries and tears on their behalf. There is an atmosphere of rest in the very bosom of the message, which gives freedom and rest from the bondage and oppression of the law. To the soul kept under the law, shut up unto the faith which should afterwards be revealed, it breathes life, light, and liberty. Such in their measure enter into the joy which filled the heart of John, the herald of our Lord, when he cried: "We beheld His glory, the glory as of the Only begotten of the Father, full of grace and truth" (John i. 14). This sweet invitation to the weary and heavy laden was given to those around our blessed Lord after the utterance of some of the most solemn indictments that ever fell from His lips. Shortly before this expression of love and tenderness to His exercised and wearied followers, He had been commanding His twelve disciples to go to the lost sheep of the house of Israel. He sent them forth as sheep in the midst of wolves, commanding them to be wise as serpents and harmless as doves. He warned them that they should be hated of all men for His Name's sake, but that "he that endureth to the end shall be saved." It is possible that this last admonition had special reference to Judas, who was one of the twelve sent forth to preach the gospel of Christ's kingdom, and who by transgression fell from that apostleship. Our Lord further warned them against men, His doctrine being of such a separating nature that it would set a sword between father and son, mother and daughter, daughter-in-law and mother-in-law. "A man's foes shall be they of his own household." In the miracles they were to perform, healing the sick, cleansing lepers, raising the dead, casting out devils, they must expect no better treatment than He Himself had received at their hands. "If they shall call the master of the house Beelzebub, how much more shall they call them of his household?" For the comfort

of His disciples our Lord told them not to fear them which kill the body, but are not able to kill the soul. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows" (Matt. x. 29—31).

It must not be overlooked that when our Lord pronounced His solemn indictment upon Chorazin, Bethsaida and Capernaum, it was because of the heinous nature of the sin they had committed in their rejection of His mighty works which were wrought amongst them. These mighty works they attributed to Beelzebub, the prince of the devils. After this false impeachment against our Lord by the Pharisees, the sin being so heinous in its nature (Matt. xii. 31), our Lord seldom, if ever, spoke to them again except by parables, that the words of Isaiah might be fulfilled when he said: "Make the heart of this people fat, and make their ears heavy, and shut their eyes lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed" (Isaiah vi. 10—12).

Turning His eyes from this desolating vision of impending judgment, and from this implacable multitude of irreclaimable religionists, our Lord turns His attention to His broken-hearted followers, and lifting up His eyes to heaven, thanks His heavenly Father because He had hid these things from the wise and prudent, and had revealed them unto babes. "Even so, Father, for so it seemed good in Thy sight." Our Lord next reveals the nature and importance of His work and the glory and majesty of His office as the administrator of His Father's will. "All things are delivered unto Me of My Father, and no man knoweth the Son but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him."

It was one part of these mighty works committed unto Him, for Christ to reveal the eternal Father to sinners such as now stood before Him, and to whom He communicated those heavenly life-giving words, "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 meek and lowly in heart: and ye shall find rest for your souls. For My yoke is easy, and My burden is light." Could any message allay the fears or heal the distresses of these heavy-laden followers of Christ, more than this message of love and tenderness which was spoken by our Lord? Not even the snow waters that flowed from Lebanon, or the cooling draught taken from the well of Bethlehem, could refresh and invigorate those who partook of it, as this life-giving stream of living water which flowed from the Saviour's lips. It imparted life to these pining, hungry and thirsty souls, allaying their fears and assuaging their thirst. It

sweetened the bitterness of life's sorrows, and brought relief from the malady of sin with all its baneful influences upon their hearts and lives.

Not only did our Lord give this loving welcome to those around Him, but there were occasions when He must journey far and wide to seek the lost sheep whom He had come to save. There was a time when "He must needs go through Samaria." It was while seated upon Jacob's well that He met a woman whom He had come to seek and to save. She had come to draw water. "Jesus saith unto her, Give Me to drink." Had she realised His merciful errand and the weariness of His body in journeying so far to convey to her benighted mind the glories and immortal blessings He came to bestow upon the lost, she would not so peevishly have retorted to His request for a drink from the well unto which she had come to draw water. Instead she reminds Him of a national feud. There was, however, a deeper and more stubborn enmity within her breast than ever lay between the Jew and the Samaritan, but in His tenderness towards her He did not probe for the moment this deep seated enmity which from the beginning lay between the Seed of the woman and the seed of the serpent. "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee the living water." Our Lord patiently explains to her the superiority of the water of life over all earthly springs; He speaks of its eternal nature: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Here the woman's apprehension of so great a subject is confused; she cannot lift her thoughts of living water higher than earthly streams or fountains, and her request to drink of this living water was but to relieve her of the burden of coming to the well and carrying her full pitcher to the city. The important subject was now to be probed, and none knew more effectually how to pierce the heart, than Christ Himself. "Go, call thy husband, and come hither." Here the woman is brought face to face with her sin, and in the revelation that Jesus now makes to her, her whole life is opened up to her view. She now perceives that she is speaking to a prophet, and asks Him concerning the proper place or mode of worship. Here our Lord reveals to her the futility of all outward worship if the heart is not endued with the graces of the Spirit. "Ye worship ye know not what." The hay, wood, and stubble are brought to the fire and consumed. What a searching declaration! He removes at one stroke all her former devotion while living in her sin and shame. "God is a Spirit: and they that worship Him, must worship Him in spirit and in truth." The woman now realises her need of a teacher, and looks forward to the

coming of the Messias, that He may teach her and her people. "Jesus saith unto her, I that speak unto thee am He." Our Lord seldom made Himself known to anyone as the Christ of God in such definite terms as He did to this Samaritan woman. At this saying the woman's heart was full. Grace is not selfish in its nature, and so while Jesus talked with His disciples, she stole away to convey to her companions the glorious message she had so sweetly received. It was not now a question with her if the Person she had been conversing with was "Greater than our father Jacob which gave us the well, and drank thereof himself and his children and his cattle." He had told her all that ever she did. A flood of light had entered into her heart and discovered the darkness. She beheld Him as the Light of life. It was not a matter with her simply to tell her companions to go and spy upon this Person who told her all that ever she had done, but rather, "Come, see a Man which told me all things that ever I did; is not this the Christ?" She was willing to go with them so that she might receive a second benefit. She was willing to come into the posture of the bride to herald forth a welcome to sinners, to taste of those living streams that make glad the city of God. It is in the very nature of grace to possess a bountiful spirit and to re-echo our Saviour's sweet word, "Come": "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come, and whosoever will, let him take the water of life freely." He which testifieth these things saith, "Surely I come quickly. Amen." What response do our hearts breathe to this loving message of our coming Lord? do our hearts reciprocate His loving greeting? Can we join with the Church in her eager expectation and loving response, "Even so, come, Lord Jesus"? The Lord grant it for His Name's sake. Amen. "Even so, come, Lord Jesus."

SERVING THE LORD. (No. 2)

By PASTOR L. W. FALKNER (Blackheath, Staffs.).

WHEN Andrew and Philip came to Jesus on one occasion to make a request of Him, He in reply informed them as to what service really meant, in the following words: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will My Father honour." Therefore to serve Him in an acceptable way, such as is pleasing to Him, means that we must follow Him by having our hearts set after Him, our minds fixed upon Him, our eyes single, our feet being found in His way. How we need grace then to pray in sin-

cerity, and in godly fear, that He would possess us with His truth and life, that we may so honour Him:

“O crucify this self, that I
No more, but Christ in me may live;
Bid all my vile affections die,
Nor let one hateful lust survive.
In all things nothing may I see;
Nothing desire, or seek, but Thee.
Lord, draw my heart from earth away,
And make it only know Thy call;
Speak to my inmost soul, and say,
‘I am thy Saviour, God, thy All!’
O dwell in me, fill all my soul,
And all my powers by Thine control.”

Serving the Lord should be one of the highest delights of His people on earth, since it is to be their blessed and eternal enjoyment in heaven, for “His servants shall serve Him: and they shall see His face.”

When we are enabled by faith to consider Him in what He suffered and accomplished on our behalf, service becomes perfect freedom and sweetest rest; for do we not realize that we have been saved from the dominion of sin, Satan, and self? At such seasons we feel a great desire in our hearts to serve Him better, and in consequence we may propose to ourselves many unwise projects, such as to seek to serve Him in some remarkable and outstanding ways. How foolish are such proposals. Instead of planning ourselves as to what we will do, would it not be greater wisdom on our part, if we were to seek to know His will in the matter, as to how we may serve Him? If we desired to please a friend, we should consider what our friend would most like us to do, otherwise the object we had in mind might not meet with the wishes of our friend, and thus cause displeasure instead of bringing pleasure. Therefore, we as His servants would not put our own wills to the front, but would know His will. May He work in us to will and to do of His good pleasure.

We would serve Him by having our ears opened to hear the Word He has to speak unto us, and by not being hearers only, but doers of it. How at times we are apt to go astray by being dull of hearing, through leaning to our own understanding, and mistaking zeal and emotion for the effect of light and truth. If we hear His voice, He will bring light and understanding, and remove from us the darkness of self-seeking and self-honour. Even as we write upon paper the message we would make known to others, so would we have His message written upon our hearts, that by His living and powerful Word inscribed there we might be enabled to tread it out, and thus be

His servants. May our lives be a testimony to the power of the truth which we profess to have been the recipients of.

In this day of speed, when everything seemingly has to be attended to in an atmosphere of rush and tear, we fear lest one of its results is that little time is allotted to the study and reading of the Scriptures, and that the throne of grace is much neglected. Is it to be wondered at, then, that such lukewarmness, coldness and apathy, is manifested in the churches? What a loss do we sustain by such negligence! Can we wonder that the power of the Holy Spirit seems to be withdrawn, and that there is a holding back of His presence and blessing? In consequence, what a dearth of real, vital service is to be seen! Any topic is suitable for conversation, things of a questionable nature are permitted under the disguise of false charity, while the scriptural themes, directions, and admonitions, are disregarded. How solemn is the state of things to-day, in comparison with the divine order revealed in His holy and immutable Word! Unless there is repentance granted to us, we feel that we shall be solemnly visited by Him for these things. The darkness and scepticism of our time does but call for a clearer testimony and witness by us, as His servants, to the truth.

Are we guilty? We feel that many of us must own our unfaithfulness and unprofitableness before the heart-searching God. May He in His mercy cause us once again to hear His voice with divine power, declaring, "If any man serve Me, let him follow Me."

THE GOSPEL IN FOREIGN LANDS.

A continuation of the Account given by Mrs. Mills, which was commenced last month.

YESTERDAY morning the father of Deusinha came, and with slippery lies tried to cover his anger. He has threatened to take her from us, nominally to gather rice, but really because she wishes to follow the Lord. We knew his anger, and therefore have not pressed her at all. Her desire to be baptised is absolutely voluntary, and as baptism means so much here—far more than you can understand over in England—we could not deny her. It is a subject too sacred to meddle with, and rests between God and her soul. Last Lord's Day evening, just before retiring for the night, she mentioned the subject again to David, and he told her just what she would have to expect—persecutions, loss of former friends, scorn from all around, perhaps a thrashing from her father, who will not say a word against her baptism to David, who has put the subject before him, but he threatens to thrash her when he can get hold of her. We learn this from neighbours to whom he has made

known his real desires and intentions. After the matter had been placed before her thus, she said she was willing to suffer for, but not to disobey, her Lord. I have marvelled at such a young believer being so desirous of following and obeying her Lord, and feel so ashamed of myself for coming so far short in serving Him, to whom, and to whose grace, I owe my all. May He forgive my poor example, and stir me up to walk more faithfully before Him. I have learned a lesson from Deusinha. Now we learn further from one of the native believers, that if she is baptised her father will not have her in the home again, and she will cease to be his child. The girl sobbed when she heard this, and later, remembering last night's portion, "Whoso loveth father or mother more than Me is not worthy of Me," she said, "But I must follow my Lord." To be quite sure about the law of the land in the matter, David went privately to see the judge of the village, who is the responsible official on all these matters. He said that the father could not interfere in a religious matter, and therefore legally she can be baptised. As regards her coming to the knowledge of salvation, two texts, she said, were specially helpful to her: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" and, "The blood of Jesus Christ His Son cleanseth us from all sin."

I ought to have explained that the judge's decision which I have just mentioned, hinged upon the fact that the parents of Deusinha have never been through the civil ceremony of marriage, but only apparently through the religious ceremony. The law of Brazil requires the first ceremony of its citizens, and the Roman Church demands the second. Owing to the absence of the civil ceremony, the girl's birth was not registered, and therefore her age could not be proved. As the girl is servant to us, the father must give a month's notice to us if he wishes to take her from us.

May 6th, 1932.—We have just had further difficulty with the father of Deusinha. He came to the house shortly after day-break last Saturday, and after expressing his desire to take his daughter away by force if necessary, he flew into a temper, got hold of the girl to drag her away, and had to be told by David to be careful what he was doing in our house. He then said that he had no objections to her being a believer, nor to her baptism. We knew that he had. If he had been reasonable we should not have kept the girl, but it was quite clear to us that it would be very rash on our part to deliver her to his will. The same morning our reading was from Genesis xxxii., and it was good to us to read how Jacob prevailed with God and was blessed. At noon we read Psalm xxi. In the evening the father returned in a calmer mood. He asked that the girl might be allowed to go to see her mother on the Lord's Day (the next

day) at noon. We promised to let her go. Soon afterwards we, and other friends with us, felt led to have special prayer about the matter, and we rose from our knees with the confidence that, "As thou goest, step by step I will open up the way before thee" (the literal translation from our Portuguese Bibles of the well-known text), would be proved true in our case. Especially were we desirous to know the mind of the Lord regarding the baptism, which we had hoped would take place on the Lord's Day afternoon, and also about the visit of Deusinha to her father's house, for this we knew would mean suffering.

(To be continued.)

NOTICE OF A BOOK.

"THAT BETTER PART." Being the Early Experience, Diary and Letters of Mary Tanner. Printed by Butler and Tanner, Frome and London. Price, in green cloth boards, 2s. 6d.; stiff art paper covers, 2s., post free. Copies may be obtained from Miss M. H. Wakeley, 37 Beaconsfield Villas, Brighton; and from the Sovereign Grace Union, 31 Imperial Buildings, Ludgate Circus, London, E.C.4.

THE wise man says: "Of making many books there is no end" (Eccles. xii. 12). This statement is so obviously true to-day, that it becomes quite natural to give but a passing glance oftentimes, at the announcement of a new book.

Many books that are published, even of a religious character, are worthy of little notice, but among the number of volumes that leave the printers' hands for perusal, are some of rare beauty and worth. Such is the little work before us for review at the moment. We do hope our readers will not hesitate to procure "That Better Part;" for in so doing, they will secure what is well worth reading.

It is painful to the living in Jerusalem, to prove the present appalling lack of vital godliness which so marks our day, and plaintively relevant is their cry: "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men" (Psa. xii. 1). How refreshing to such mourners in Zion, will this beautiful little book be, as the God of Mrs. Tanner blesses its contents to them! Both sides of real religion are so clearly depicted in the experience of this favoured Christian. Not only a sense of sin and thrall which forced her to the sinner's Friend, is made known in her own words, but the godly sorrow felt on account of sin, and the sweet sense of pardoning love and blood revealed, makes news of a rare and welcome description for those who are now on the way to the celestial city. It is most helpful also, to consider the admiration of Mary Tanner for the gracious dealings of her God in providence.

Our young people will do well to read her own account of sweet and wonderful answers to prayer, which she received, and highly prized.

May this saintly lady's God, be their God. What a good thing too, it would be, if there were more such letters posted now-a-days, as those which Mary Tanner wrote to her friends, some of which are included in this little volume! They are marked proofs of the truth contained in these comforting lines:

"There is a spot where spirits blend,
And friend holds fellowship with friend;
Though sundered far by faith they meet
Around one common mercy-seat."

It is our ardent wish that our friend Miss Wakeley, and any who have kindly helped her prepare this precious collection of reading matter, may be amply rewarded for their labour of love, by being favoured to hear of much spiritual good resulting from the prayerful inspection of its pages in many cases. How desirous will they then be, with us, for a Triune Jehovah to have all the praise!

The Foreword is written by Mr. J. K. Popham, of Brighton.

S. R. H.

OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,

Snow has fallen in many parts during the last few weeks. Have you ever considered what God has to say in the Scriptures about those feathery flakes that fall from the sky in cold weather? Snow, like rain, is used as an emblem of the efficiency of God's Word. Here is a striking example: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall My Word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. lv. 10, 11). Observe then:

i. *The Snow falls by God's direction.* "For He saith to the snow, Be thou on the earth" (Job xxxvii. 6). So shall it be, so has it ever been with His Word. It falls into the hearts of men, by God's direction. Thus, it does not return unto Him void, but always accomplishes that which He pleases, and prospers in the things whereto He sends it.

The *Sovereignty of God* is seen here. Snow has not fallen *everywhere* during the last few weeks. It has come just where God intended it should come. So the word prospers *in the thing whereto He sends it*. The hearts of some are opened to receive it,

while others remain closed to its precious teaching. May yours and ours be opened, that we may gladly receive His Word.

ii. *Snow is sent as God's protection.* "He giveth snow like wool" (Psa. cxlviii. 16). A white mantle is thus formed to protect the earth from the bleak wind and frosts in winter. "So," says the Lord, "shall My Word be." It protects from the bleak wind of temptation; and preserves the soul from coldness and indifference to the most important matters of all.

iii. *Snow often impedes progress.* When journeying with a friend, not long since, over the Yorkshire Moors, we were shown a spot where cars had been stuck fast in great snow drifts, so that their owners were forced to take shelter for a day or two in neighbouring hotels, until it was possible to dig a way for them to proceed.

How good God is in blocking the way of His people by His Word, when they are walking contrary to His holy mind and will! In Isa. xxx. 21, He says, "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left."

iv. *Snow gets into weak spots, finding out every crack and crevice.* So does God's Word search men. When we "Search the Scriptures," do they search us? Do they find out the weak spots, and show us our *unsuspected* sins? May each of us be given grace to pray with the Psalmist: "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting" (Psa. cxxxix. 23, 24).

v. *Snow is gathered by children into heaps.* We have seen some such heaps of late, in the open country. Do not God's children, under His special direction, follow this word: "Set thee up waymarks, *make thee high heaps*"? (Jer. xxxi. 21).

Promises, warnings, invitations, words of direction and counsel as given by God to His children from the Scriptures, are to be gathered together and erected by faith, as memorials to the faithfulness of Him who cannot lie—whose Word can never fail.

vi. *Snow is very beautiful and is worthy of the closest inspection.* Place a flake or two of snow under a magnifying glass, and you will be reminded of this question which the Lord put to Job: "Hast thou entered into the treasures of the snow?" (Job xxxviii. 22). What beautiful forms and shapes are made visible in the snow by close inspection! Much more, what wondrous things men behold out of God's law, when their eyes are divinely opened to see them!

vii. *Snow is exceedingly white.* Put a spotlessly white handkerchief against a mass of snow, and the excelling whiteness of the snow is at once apparent. Then remember this prayer, which shows how wonderfully the Word purifies the heart of a praying soul, whose language this is: "Wash me, and I shall be whiter

than snow" (Psa. li. 7). Jesus said to His dear disciples: "Now ye are clean through the Word which I have spoken unto you" (John xv. 3). David who knew, and highly valued its purity said, "Thy Word is *very pure*: therefore Thy servant loveth it" (Psa. cxix. 140).

Think on these things, which we pray God may bless to your real good.

Your affectionate friend, THE EDITOR.

A SCEPTIC KINDLY SILENCED.

WHEN the Lord Jesus Christ was upon earth, He was beset by cavillers who manifested the enmity of their carnal hearts to the truth by asking Him questions intended to catch Him in His talk. But He knew everything that was in their hearts, and therefore He was not at a loss for a suitable answer to give to them. It was not always His aim, however, to *convince* them, but He sought to *silence* them by making them feel in their consciences that He was right and that they were wrong. The Lord can work on the conscience without renewing the heart. Thus for instance, when they thought to ensnare Him by bringing before Him a woman who had committed sin, He did not pander to their self-righteousness by approving their zeal in the matter, nor did He deal harshly with the woman; but He effectually silenced the accusing persons with wondrous skill and wisdom, and dealt with the accused with the power of gentleness and mercy.

The Lord Jesus is the great Example of His servants, and those who seek to follow Him closely, and desire great grace to walk in His footsteps in all things, find it far sweeter to be enabled to show much of His spirit than to fall into their own spirits, and thus wound their consciences, however gifted they may be. Paul wisely exhorts Timothy: "And the servant of the Lord must not strive; *but be gentle unto all men*, apt to teach, patient (or forbearing), in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth." It is well when the servant of God is enabled to walk in the spirit of this exhortation; but it is a real grief to him when he is left to fall into a harshness of spirit.

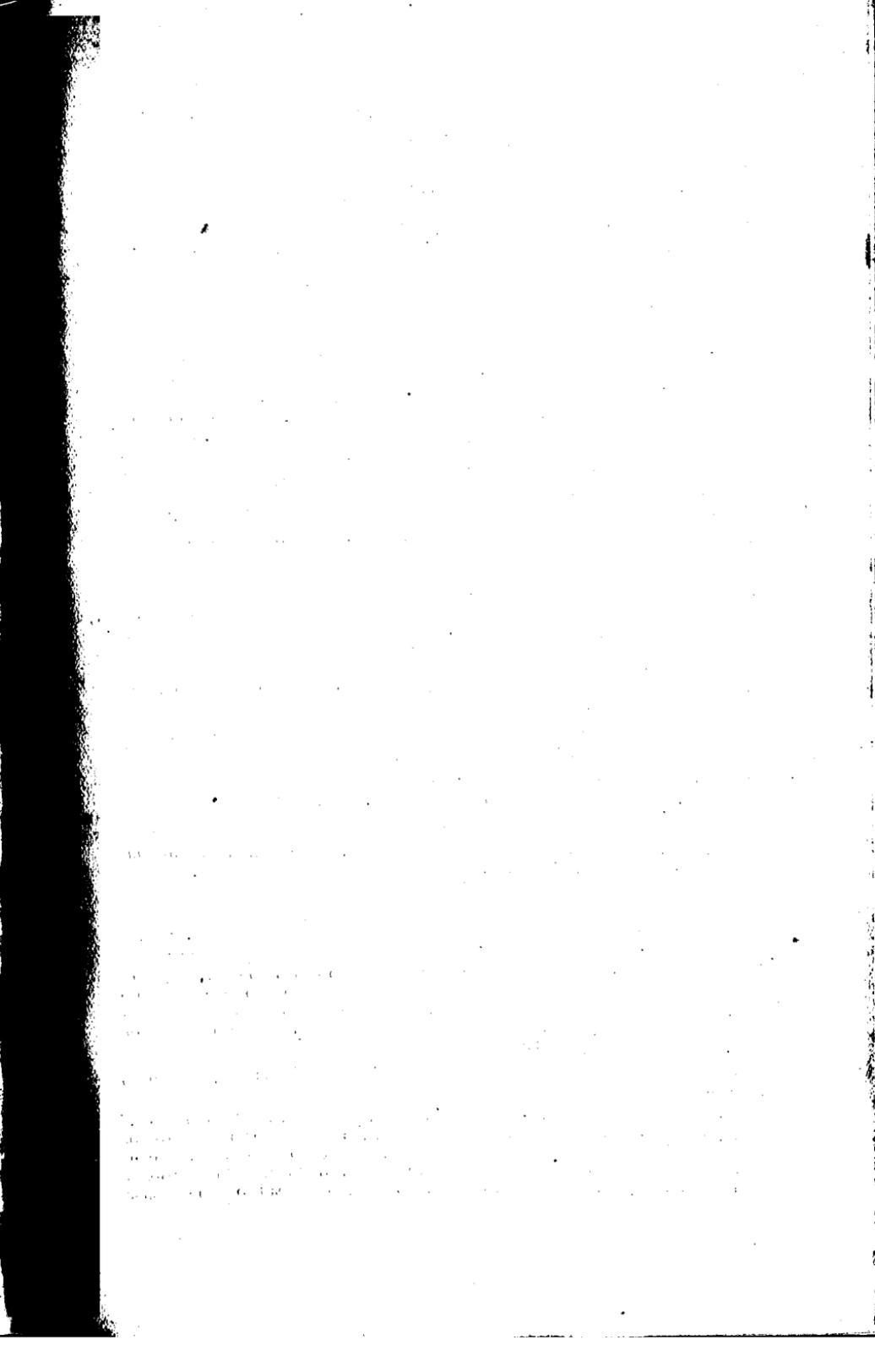
A young man, then living in Derby, was once surrounded by a number of sceptics, who so plied him with Bible difficulties that he was bewildered and almost confused. Escape was impossible; for he was literally held in a corner, and could not by any means release himself. His heart went up to God for wisdom to teach him how to act under such trying circumstances; and wisdom is promised to those who lack it and ask God for it.

After considerable questioning and answering, one of the men

asked for an explanation of what is recorded in Jude respecting Michael the archangel disputing with the devil about the body of Moses. The others pressed eagerly, more closely than before upon the young man, with a most unpleasant expression upon their faces, indicative of the enmity that was raging within. However, wisdom was given just when it was needed. "Friends," said he, "will you frankly confess to me that you do *not* understand the matter you inquire about?" "Yes, freely." "Now can you honestly say that there are things in the Bible that you *do* understand?" "Yes;" said one, "I am not such a fool as not to understand a great deal of what I have read in that Book." "Well, then, friend, let me tell you that when you shall stand before the judgment-seat of Christ, He will not condemn you because you do not understand a difficult passage, which I confess is just as difficult to me as it is to you. But if the Word of God contains anything which you profess you do understand, and yet you scorn, and revile, and reject both it and its Author, do you not think that will be a sufficient ground for a righteous sentence of condemnation from the lips of the great Judge?" This remark was followed by a ringing cheer from bystanders; but the sceptic and his companions were completely silenced, and they appeared to be as willing to release the young man as he was to be released from the unpleasant position in which he had been imprisoned for nearly an hour.—*Selected.*

FOR THE LITTLE ONES.

A LITTLE boy, belonging to a Sabbath School in London, having occasion every Sunday to go through a certain court, observed a shop always open for the sale of goods. Having been taught the duty of remembering the Sabbath day to keep it holy, he was grieved at its profanation, and for some time seriously considered if it was possible for him to do anything to prevent it. At length he determined on leaving a tract, entitled, "On the Lord's Day," as he passed by. On the next Sabbath, coming the same way, he observed that the shop was shut up. He stopped, and pondered whether this could be the effect of the tract he had left. He ventured to knock gently at the door; when a woman within, thinking it was a customer, answered aloud, "You cannot have anything; we don't sell on the Sunday." The little boy still begged for admittance, encouraged by what he had heard, when the woman recollecting his voice, opened the door, and said: "Come in, my dear little fellow, it was you who left the tract here last Sabbath against Sabbath-breaking, and it frightened me so, that I dare not keep my shop open any longer; and I am determined never to do so again while I live." [Selected.]



Providence Strict Baptist Chapel, ROWLEY REGIS.

MONTHLY NOTES—May, 1937.

THE PASTOR'S LETTER.

Chapel House, Rowley Regis, Staffs.

MY DEAR FRIENDS,—Very soon we shall have our Sunday School Anniversary Day here again. If we are spared to meet, you will observe that I hope to be with you this year. That, however, will be a matter of little importance, if the Lord's presence is not realised. May He bless us, and the dear children who gather. Let us not forget that wonderful word, spoken by the Lord Jesus while here on earth: "Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God" (Luke xviii. 16). May all spiritual and material needs be met on this Anniversary Day; then it will be a good day in every sense, and the Lord shall have all the praise.

Your sincere Pastor, S. RUTHERFORD HUNT.

SCRIPTURE EXERCISES (*for our Young People at Rowley Regis*). (See January "Waymarks.")

The texts this month are concerning KINGDOMS.

1. "Thou art the God, even Thou alone, of all the kingdoms of the earth." 2 Kings.
2. "For the God of heaven hath given thee a kingdom, power, and strength, and glory." Dan.
3. "Thy kingdom come." Matt.
4. "A kingdom which cannot be moved." Heb.
5. "Heirs of the kingdom." James.
6. "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ." Rev.

SERVICES AND MEETINGS DURING MAY (D.V.).

THE PASTOR will preach on the 1st, 4th, and 5th Lord's Days in May, on the 3rd and 4th Wednesday evenings in the month, and on Monday evening, May 3rd. There will also be a Special Service at "Providence," Rowley Regis, in connection with the Coronation on Tuesday evening, May 11th.

Mr. HUNT is expected to preach at Walsall on Thursday evening, May 13th.

Our Sunday School Anniversary Services will be held at "Providence," Rowley Regis, on Lord's Day, May 23rd, when three sermons will be preached by the Pastor, Mr. S. R. HUNT. Time of Services: Morning at 10.45; Afternoon at 2.45; Evening at 6 o'clock. The children will sing their hymns. Collections will be taken in aid of the Cause.

Waymarks.

"SEARCH THE SCRIPTURES" (John v. 39)

for Instruction concerning

CROWNS.

1. "The holy crown" (Exod. xxix. 6).
 2. "The crown of the anointing oil of his God" (Lev. xxi. 12).
 3. "The crown royal" (Esther i. 11).
 4. "A corruptible crown" (1 Cor. ix. 25).
 5. "A crown of righteousness" (2 Tim. iv. 8).
 6. "A crown of glory" (1 Peter v. 4).
 7. "A crown of life" (Rev. ii. 10).
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EDITORIAL COMMENTS.

What constitutes a Prosperous Reign?

What constitutes a Prosperous Revival?

Our minds and thoughts are much occupied at the moment with the great event of the Coronation, which is planned to take place (D.v.) on May 12th, 1937. Vast preparations have been made for this auspicious occasion, which, upon its arrival, will afford a magnificent spectacle for the eyes of many to behold, as well as a deeply interesting and important service for many thousands more to hear. Who, among such a number of deeply interested and loyal people, will be wisely considering the position which the Word of God should occupy in all the pageantry of so impressive a ceremony? The God of the Word alone knows. One thing is certain. It has been proved in time past that true Protestantism and adherence to God's Word, has meant national prosperity, while the reverse has always brought in its wake the solemn opposite. This scripture abides: "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. xiv. 34). It need scarcely be said that the most loyal subjects of our King and Queen, those who really wish them well, having their best interests and those of this nation most tenderly at heart, are true lovers of the Word of God. Men whose fears run high as to the possibility of that Holy Book being belittled in any degree, amid these royal arrangements,

will be such as by the grace of God, constitute the very backbone, and not the hindrance, of our beloved country. The prayers of such are invaluable. They avail much. The Lord teach such living people how to join heartfelt confession and earnest supplication, with thanksgiving, at the Throne of Grace, during this memorable period of our national life.

The Book of books answers both the important questions which introduce these "Comments" to our readers. When we ask: 1. *What constitutes a prosperous reign?*—it is helpful to consider the sacred records, which show how king Josiah prospered in his day. Like our own beloved King, he was young, very much younger, yet youth did not militate against his success. The Lord was with him, as He was with Joseph. Hence he prospered. "He did that which was right in the sight of the Lord, and walked in the way of David his father, and turned not aside to the right hand or to the left" (2 Kings xxii. 2). David proved God's Word to be "a lamp to his feet, and a light to his path" (Psa. cxix. 105). So with Josiah. Picture him, young as he was, standing by a pillar in the house of God, making, with the people, "a covenant before the Lord to walk after the Lord, and to keep His commandments and His testimonies and His statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant" (2 Kings xxiii. 3). Consider him reminding the people of the great wrath of the Lord being kindled against them, because their fathers had not hearkened unto the words of God (2 Kings xxii. 13). Watch him putting down the idolatrous priests! (2 Kings xxiii. 5.) See him "put away" workers with familiar spirits, and wizards, . . . with *all* the abominations that were spied in the land of Judah and Jerusalem, "that he might perform the words of the law" (2 Kings xxiii. 24). Then follows his testimony, that he pleased God: "And like unto him there was no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to the law of Moses; neither after him arose there any like him" (2 Kings xxiii. 25). History repeats itself, because "God is faithful." What a bright prospect for England would open up, if we could see our beloved King and Queen walking, with those in authority, in the ways of king Josiah! O that the God of Josiah would reveal to them in His Word, the need for the purging of spiritual wickedness in this land, and the setting up of that which is right in place of what is wrong! Have we not much priestcraft in our midst? Are not "workers with familiar spirits" doing untold harm, apparently unchecked by law? God save the King; God save us from condoning with these evils.

It is matter for grave concern that the Archbishop of Canterbury has commended for use in parish churches on Coronation day, a form of service which omits all reference to the Coronation Oath itself. Can this be considered a good sign? The attention of the Prime Minister has quite properly been called to this matter. What concern, the protest made to such an omission, has caused him, remains to be seen. Why too has the phraseology of the Coronation Oath been meddled with? It may well be asked, What has Rome to do with all this? How earnestly would we pray that our leaders might be shown the serious evil of the least compromise with Rome, and that they and we may hear God's voice in mercy, saying: "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. xviii. 4).

Much has been said in high places concerning a "*Revival in Religion*," and a "*Coming back to the Word of God*." What is meant, however, by a Revival? Where, too, are those who are advised to "*come back*" to the Word of God? Surely a revival indicates the *existence* of life which is drooping; consequently if we speak of a *spiritual* revival, we imply the revival of that new life in the godly which *only* the godly possess, by grace alone. Therefore, *only* the godly can know what a truly prosperous spiritual revival means. While in a languishing state, as made conscious of it by the powerful operations of the Holy Spirit, they pray for such a revival in words like these: "Wilt Thou not revive *us* again: that *Thy people* may rejoice in Thee?" "*Coming back to the Word of God*," would also seem a solemn contradiction to possessing a *hope built upon it*, which can never be overthrown. We would solemnly ask those who advocate "*coming back to the Word*," if they have ever *come to it* on their knees, being *brought* by the gracious leading of the Holy Spirit? The Psalmist, as the result of such gracious leadings, could say: "Thy Word have I hid in mine heart, that I might not sin against Thee" (Psa. cxix. 11). The Word *divinely deposited there*, is never *removed*, though often covered over with sins, doubts and fears. How unhappy is a living soul in that state, until cleansing takes place! When Jesus said to His Father concerning His disciples: "I have given them Thy Word" (John xvii. 14), He spake of a sacred gift made to them, which was as safe in its *deposit*, as in its *teaching*. Disciples may, and alas! do wander in spirit and practice from the Written and the Incarnate Word, to their sorrow; but that Word, once given to them can never be removed: "For the gifts and calling of God are without repentance" (Rom. xi. 29). The prodigal is *brought back*, and the *bringing back* means revival and repentance. He is hungry,

and the Word alone can feed him. The Bread of Life alone can sustain and restore him. An experience of this draws forth the language of the Psalmist, from his very heart: "He restoreth my soul: He leadeth me in the paths of righteousness for His Name's sake" (Psa. xxiii. 3). These are matters which Christians must have clearly defined. Power belongeth unto God alone. He only can give life; He only can revive it. A *natural* reader of the Scriptures who has found therein *moral* instruction, which has guided his daily life, may close that precious Book in search for other guidance. He may, or may not, "*come back*" to what he has left, since it has never been "*hid in his heart.*" True, he will never find better counsel anywhere, but where is his anchorage, if his mind, unrenewed by the Holy Spirit, remains unenlightened?

"*Coming back*" to the Bible, and "*Revival in Religion,*" are two expressions which we fear are more often *used* than *understood*. If the God of all grace would show many who use them ignorantly, "a more excellent way," and would mercifully make use of His servants to point out that way in love, for their spiritual edification, what showers of blessing would fall! Oh that it may be so! If the *moral good* of this beloved nation and mankind in general is intended by "*coming back*" to the dear, yet neglected, Scriptures,—we welcome the prospect. For God would be honoured as the *Creator and Preserver* of men, in the vast improvement in morals, business, family, and national life, that would ensue, as the result of further inspection and heeding of the Sacred Page. For surely God's Word endorses every honest action, every truthful word, every just law, and all upright deliberations. It is the very strength of them, and may be quoted fearlessly in their defence.

If by a Revival, is meant a revival of a proper *natural* recognition of God as the Creator and Preserver of all mankind, the One in whom we all live, move, and have our being,—we rejoice at the least likelihood of such a revival; providing it is accompanied by National repentance. The Bible is the strength behind such a revival. The people of Nineveh "believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." The king also, "arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything; let them neither feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God

will turn and repent, and turn away from His fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that He had said that He would do unto them; and He did it not" (Jonah iii. 5—10). All this was done, as the result of God's blessing upon the warnings given by His servant Jonah. Would it not be wonderful to see England on her knees like this?

Coming yet more closely to the question of revival, *a revival of true spiritual life*, we ask our second question again: "What constitutes a prosperous Revival? How wonderful it would be to hear some real gospel sermons on the wireless, upon this great subject,—sermons pointing out man's utter ruin by the fall, and his consequent entire helplessness and natural lack of inclination to turn to God, unfeignedly repent, and believe His holy Gospel. What hope we might then entertain of sinners being *quicken*ed into life, which must of necessity precede all *spiritual revival*, if the malady of sin, and the all-sufficient Remedy provided in a precious Christ, were clearly and definitely proclaimed by men who knew both! And that under the gracious leading of the Holy Spirit, men of God might proclaim, in and beyond our places of worship, the wonderful tidings contained in words like these: "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). How very different a way of putting things is this, to a calling upon men to *revive* what they do not possess! God grant such an awakening! Hopefully, under faithful testimony, might we look for what is sorely needed: *A Revival in Zion*. May we whose solemn business it is to preach, be more in earnest about this. Such a prosperous revival would mean that life would touch life, more than it does at present. As on the day of Pentecost, "all that believed were together" (Acts ii. 44), so would it be again if there was more real spiritual life. The arm of the Lord is not shortened, neither has the power of the Holy Spirit diminished in the very least. We have grieved, and are grieving the Spirit of God, by our sloth, slumber and sleep. God Almighty save us! Is there not a great need for more concern among the Lord's servants regarding the conversion of sinners? Are we fully alive to this great end in preaching the gospel? Some of us feel to come very short here. O for a mighty outpouring of the Holy Spirit, to effect such a revival. What prosperity would ensue! There would be a clean coming out from error, and touching the unclean thing would be more earnestly regarded as an abhorrent practice. Holding fast that which is good, as the result of the Lord *giving* that which is good, would

show that our land was yielding her increase (Psa. lxxxv. 12). This is the spiritual revival which the living long for, and which only the living can know. Who can tell how far reaching the effects would be of such a revival in our loved land?

With more *real life* in our Churches, our pulpits, and our services, who knows what the God of all grace would accomplish among the ungodly by means of such a living witness? Who can estimate what a purging might be graciously effected, of wrong worship, and teaching? Strong light always banishes darkness, and discovers at the same time what the darkness had hidden. Can we say, through rich mercy: "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ"? (2 Cor. iv. 6.) If so, may our light so shine before men that they may see our good works, and glorify our Father which is in heaven. May that glorious light which has dispersed our darkness, shine brightly into the hearts of our beloved King and Queen, and the little Princesses, with all who hold responsible positions in the land. May very many also of our King's subjects, who at present choose darkness rather than light, and death than life, be brought, through the instrumentality of graciously revived disciples of Jesus, to know that blessed One who says: "I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life" (John viii. 12). Such a work must be *all of grace*, but blessed be God, grace is sufficient to do it all, if the Lord will.

God save the King!
God save the Queen!
God save their children!
God save England!

Our Annual Meetings at Rowley Regis.—With gratitude to our God, we desire to make record of the proceedings of another "Waymarks" Conference in the Midlands, that will not soon be forgotten. We were favoured with fine weather, and a very good gathering of friends who had come from many different places to meet together, and listen to the glorious gospel of the grace of God. If we may be allowed to speak for these friends, their ears and hearts were not agitated by words from the speakers which would produce a sense of discord, but a clear testimony rang true, by the goodness of God, throughout the day. Our friend Mr. T. Cole, of Blackheath, commenced the afternoon service by asking the Lord's blessing upon the Conference; Mr. G. W. Salmon, of Cheltenham, a member of "Waymarks" Committee, announced the hymns, and our friend Mr. W. B. Griffiths Vaughan, of Shipley, Yorks,

was graciously helped to preach from Psa. xcv. 6, and part of verse 7.

As many as could be accommodated at one sitting gathered for tea after the service, and the well-attended evening Meeting, which commenced at 7 o'clock, was called to consider the important theme of Divine Worship. The Editor of "Waymarks" who presided, felt thankful to be supported on the platform by several ministerial friends, and brethren on the Committee, who took part. Reference was made to the recent passing away to eternal rest, of an aged Pastor from the district, who had been present at each previous Conference at Rowley Regis,—Mr. Paul Robbins, of Spring Meadow Strict Baptist Chapel, Old Hill. Words of sympathy for the bereaved church and family were feelingly included. After the singing of the first hymn, "Great God, how infinite art Thou," Mr. Rootham, of Kettering, a member of "Waymarks" Committee, was asked to read the Scriptures. The passage selected was Gen. xxviii., verse 10 to the end. Pastor S. F. Burns, of Billingham, Lincs., also a member of the Committee, engaged in prayer. The subject chosen for the Conference was then profitably dealt with, in its various branches, as previously advertised, by our friends: Messrs. S. Champion (Leicester), W. B. Griffiths Vaughan (Shipley), E. A. Brooker (Tunbridge Wells), and L. W. Falkner (Blackheath). We are glad to inform our readers that the afternoon Sermon, and Addresses at the evening Meeting, will appear (D.v.) in a special Conference Number for June next. Mr. E. Smith (Tunbridge Wells), another member of our Committee, recorded a vote of thanks, before the Meeting ended. He emphasized, very feelingly, our great indebtedness to the God of heaven from whom all our blessings flow.

The collections for the day amounted to £27 10s. 6d., for which we are most thankful.* The singing of the Doxology, and the pronouncing of the Benediction, brought the Meetings to a close.

As previously expressed, we warmly thank *all* who in any way rendered loving assistance at these memorable gatherings. May God bless one and all who met with us.

* This sum has since been augmented by the generous gift of £3 10s. from two kind friends who had hoped to be present, but at last found themselves unable. So that the total amount now stands at £31 0s. 6d.

"O Saviour, Thy sinner is laden with the burden of his iniquities; lade Thou me yet more with true penitent sorrow for my sins; and enable me then to come unto Thee by a lively faith: take Thou the praise of Thine own work: give me the grace to come, and give me rest in coming."—*Bishop Hall*.

A CORONATION HYMN.

MIGHTY Jesus, King of glory,
Bow Thine ear to men below,
Who would honour and adore Thee
While Thy praises they would show.
Let Thy reign of peace and power
Reach to earth's remotest bounds,
And Thy choicest blessings shower
Where Thy Name with sweetness sounds.

All men live by Thy permission,
Draw their breath, derive their strength,
Prosecute their daily mission,
Till they pass away at length.
Yet Thy sway:—how much 'tis slighted!
How Thy Word is set at nought!
Light shines there, but how benighted
Many are, in deed and thought!

While around, the gloom increases,
Come and lift the shades of night;
Till this dispensation ceases,
Turn our darkness into light.
Give the nations true repentance,
Stay Thy wrath, in mercy spare,
Speak from heaven a saving sentence,
Take us all beneath Thy care.

So may truth and heavenly favour,
Earthward, from Thee, find its way,
Give our nation wise behaviour
On the Coronation day.
Bless our King, and Queen, and leaders,
In their high and honour'd place;
While they lead us, make them pleaders
At Thy holy Throne of Grace.

S. R. HUNT.

THE CORONATION.

BY PASTOR E. A. BROOKER (Tunbridge Wells).

It has pleased God, in His Holy Word, to give unto all mankind explicit directions as to their appropriate conduct in the various circumstances of life, and also as to the manner in which they should discharge their obligations in times of national importance.

We are now upon the threshold of a new era in British history, inasmuch as the 12th day of this month will witness

(D.v.) the Coronation of King George VI. and Queen Elizabeth, which will constitute the King the accredited monarch over the world-wide dominions owing allegiance to the British crown.

Such an event must deeply move all in whose hearts the principle of loyalty exists; and all who reverence the Bible will strive, in the fear of God, to faithfully observe the precept enjoined upon all whose lot is cast under a monarchy, and which is given to us in 1 Peter ii. 17: "Honour the king." The observance of this precept involves the following considerations:

1. *The system.* The monarchy is a divine institution. A lawless community is the embodiment of chaos. Law and order are requisite for national well-being and prosperity. There is a majesty and an authority in the administration of law and order which finds its truest expression in the monarchy. The crown is the symbol of sovereignty, justice, and benevolence. Notwithstanding the fact that many who have worn the crown have shamefully abused their privileges, and degraded their office, its symbolical significance is unchallenged thereby; and this is evidenced by the fact that all who have honourably observed the obligations of the crown have been a blessing to their subjects. Nations need a leader with properly defined duties, and specified obligations, to whom all classes in the community may look to maintain and to defend their privileges, and to whom to appeal in all cases of wrong and oppression; and the status of such a leader necessitates an environment appropriate to its dignity, and this environment is provided in the majesty that surrounds the throne.

The progress of civilisation, permitted by the benign dispensations of Providence, has witnessed the total abolition of an absolute monarchy; and we, in this highly favoured realm, have long enjoyed the benefits of the constitutional system; and the privileges attaching to British citizenship are unparalleled the world over. Such a system, most mercifully provided by God for us, is worthy of all honour, inasmuch as it gives a stability to the whole Empire, and commands the respect of other nations; but let it be honoured not as a merely human institution, but as a means ordained by God for our common weal; and may no movement, sponsored either by an individual, or by any disorderly faction, ever gain sufficient strength within our national borders to overthrow the constitution as at present defined.

2. *The Monarch.* It is impossible to over-estimate the responsibilities of the throne, a summary of which is embodied in the Oath required of the monarch at his Coronation. By the laws of the realm he is vested with the supreme authority in the state, and the administration of that authority is defined in the terms of the Oath he is required to take. A *faithful*

sovereign therefore occupies a position of unusual honour, and it is becoming on the part of all his subjects to accordingly honour him.

Our present monarch, King George VI., ascended the throne under circumstances unparalleled in our national history, and under circumstances which have excited unusual sympathy with him from all quarters. It would be no exaggeration to say that no monarch ever ascended the throne of this nation in times of greater difficulty. The world is turned upside down, and the utter bankruptcy of human resources to steady a tottering world is pathetically demonstrated by the existing situation on every hand. Where is the man who would clutch at the crown at such a time; yet necessity demands that somebody must assume that dignity, and King George VI. has been found willing to undertake this awful burden out of love to his country, and in humble reliance upon God to sustain him under it. At his side, to cheer and to sympathise with him in his difficulties and responsibilities, he will have the presence and support of Queen Elizabeth. *God bless them both.*

Our lamented Monarch, King George V., left the throne of the realm with a greatly enhanced prestige; and this fact, in itself, does not lessen the responsibilities of the new King. May the Lord very mercifully enable him to follow his father's example, and, if it be His sovereign will, make him an even better king than his father.

The fact that the King and Queen habitually attend divine service on the Lord's Day is a matter that gladdens the heart of many of their subjects, and we pray that this observance may be an outstanding characteristic of their reign. At the least, this is evidence that the King acknowledges his subjection to that God by whom "kings reign, and princes decree justice;" and in thus honouring God, God will honour him, according to His Word.

Both before and since his accession to the throne, King George VI. has manifested in many ways his sympathy with all classes of his subjects; and all who, without prejudice, recognise in that sympathy a determination, by the help of God, to be faithful to his sacred trust, will "Honour the King."

It is the mercy of King George VI. that many of his subjects know the *power* of prayer, and those subjects will not be lacking in obedience to the divine exhortation that, "First of all, supplications, prayers, intercessions, and giving of thanks, be made for all men. *For kings*, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. ii. 1, 2), and may the issue of that obedience be an abundant confirmation of such lines as these:

“The force of their united cries
No power can long withstand.”

May the marked approbation of God be witnessed upon the deep solemnities associated with the Coronation; may He richly bless the King and Queen, and make them a real blessing to their subjects throughout a long and prosperous reign; may He maintain their throne in peace, and ever preserve its Protestant character; and may He mercifully forgive all that may be unseemly in the celebrations that will attend this momentous event.

Finally, may God ever grant to the British race a spirit and a loyal determination to “Honour the King.”

GOD SAVE THE KING!

THE “KING OF KINGS.”

By MR. W. B. GRIFFITHS VAUGHAN (of Shipley, Yorks.).

The above exalted title is recorded in God’s Word as being given to a glorious Person whose name is “Faithful and True, The Word of God.” The apostle John, who was favoured to have this revelation and to record it, writes in the gospel bearing his name, that this Word of God was none other than God’s co-equal and eternal Son, who was made flesh and dwelt among us, full of grace and truth. John declares, “We beheld His glory, as the Only-begotten of the Father.”

It was asked on the occasion of His triumphal entry into Jerusalem, “Who is this?” and the answer of the multitude was, “This is Jesus of Nazareth of Galilee.” That was all they could say of Him, yet had they searched the Scriptures with an understanding heart, the answer would have been more full, complete, more glorious.

What saith the Scriptures? The Psalmist David, with a heart overflowing with his glorious subject, and whose tongue was as the pen of a ready writer, spake things touching the King. “Fairer than the children of men, grace poured into His lips, blessed for evermore,” was his testimony. He speaks of the unending continuance of His throne, and of His reign; one of righteousness and joy. Solomon, by divine wisdom, was moved by the Holy Ghost to write the testimony of Him who, greater than Solomon, was typified faintly in Solomon’s riches, wisdom and glory.

In that wonderful eighth chapter of Proverbs, we have the King’s own testimony as to His character, credentials and power. “By Me kings reign, and princes decree justice.” This is the word of the King of kings. “Counsel is Mine, and sound wisdom: I am understanding; I have strength.” “Riches and honour are with Me; yea, durable riches.”

The prophet Isaiah also saw Him: "I saw the Lord sitting upon a throne, high and lifted up; and His train filled the temple." He saw the seraphims, and heard them cry one to another, "Holy, holy, holy is the Lord of Hosts; the whole earth is full of His glory." What effect had this on the prophet? "Then said I, Woe is me; for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts."

Daniel was favoured to see in a vision, "One like unto the Son of Man, came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him, and there was given unto Him dominion and glory and a kingdom, that all people, nations, and languages should serve Him: His dominion is an everlasting dominion which shall not pass away, and His kingdom shall not be destroyed" (Daniel vii. 14).

His glorious Person was foreshadowed in the mysterious Melchizedek—King and Priest, King of Peace. He is declared to be the Son of God with power. As God had at sundry times and in divers manners spoken in times past unto the fathers by the prophets, so He hath "in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory and the express Image of His Person, and upholding all things by the Word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." And so, as you read the first chapter in Hebrews, you will see He is higher than the angels: "Let all the angels of God worship Him." To the Son He saith: "Thy throne, O God, is for ever and ever. A sceptre of righteousness is the sceptre of Thy kingdom" (Heb. i. 8; Psa. xlv. 6). "Thou, Lord, hast laid the foundations of the earth, and the heavens are the work of Thy hands: they shall perish, but Thou remainest; and they all shall wax old as a garment; and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail" (Heb. i. 10—12).

Now if we have a king, we must have a kingdom; a dominion of a king where his reign is experienced, his prerogative exercised, his laws promulgated. The eternal Son of God, as God, co-equal with the Father, rules over *all*: "His kingdom ruleth over all." "The Lord is good to all, and His tender mercies are over all His works." With God the Father and God the Holy Ghost—a Triune Jehovah, yet one God—He rules over *all*. As head of all principality and power, what honour and obedience is due unto Him! How sad to reflect that, owing to the awful nature of the Fall of man, the proud heart rebelliously presumes to refuse to let *this Man* reign over

it. It is not reconciled to God; not reconciled to His Word, laws, or ways. This awful rebellion is *sin*, and arises from the terribly depraved and debased character of mankind by nature. Pride is sceptical of His character, power, or existence. It questions His authority, disbelieves His Word, and criticises His actions.

So complete is man's Fall, that he is incapable of recognising, let alone acknowledging, His character as Lord of all. The winds and the sea obey Him; all His works praise Him; but only His saints *bless* Him. Who are they? They are a people made to feel sensibly that they are guilty, unworthy sinners, delivered by His sovereign love, grace, mercy and power, from a loathsome state on a dunghill, awaiting a rightful judgment on their sins, yet raised to a good hope through His grace; for to these poor the gospel is preached.

This brings us to consider that very special, precious, and intimate reign of love and mercy, where He rules a peculiar people, zealous of good works (i.e., works of God, who alone is good). He is declared to be the King of saints, or separated people—separated for gracious purposes in redeeming love. They were chosen of God in Him before time began to be a people redeemed by Him from all sin, for whom He should come and take part of their nature, in fashion as a man, in a body prepared for Him, so that He might be their perfect Surety to pay the demanded price of their redemption—His sufferings, cross, and death. "Greater love hath no man than this." This people are formed for His praise, and He is justified and acknowledged by them as their glorious Head and Lord, blessed for evermore! A dispensation for Him so to do, was given Him of His Father, and to have authority in their midst. "I have set My King upon My holy hill of Zion."

"Jesus the Lord is King,
And be His Name adored;
Let Zion with sweet pleasure sing
The honours of her God.

On Zion's hill He reigns,
And still displays His love;
Bids saints remember all His pains,
And lift their hearts above."

Ancient prophets foretold His coming as the great Deliverer and Anointed of God for this blessed purpose. When He came, wise men worshipped Him, who was born a King; no other among men had so glorious a birth. Yet why was He not acknowledged? Blind eyes, deaf ears, stony hearts, rejected and despised Him. Such is the Fall; but He declares, "My kingdom is not of this world."

The kingdom of His grace is a spiritual kingdom; it cometh not by observation. The reign of Zion's King is known by His favoured subjects as a reign of glory, peace, and joy in the Holy Ghost. This blessed Spirit has quickened them into newness of life, wherein they see their own unworthiness of His favour and His great worthiness of their poor praise. By divers sovereign means (all in love), they have been humbled to a loving subjection to His rule, and love to feel a gracious obedience to His loving commands. They are saved by grace, taught by grace, and thus sometimes sing they would lie passive in His hands, and know no will but His. He instructs them by His Spirit through the ordinances of His house, and in sanctifying them in the various trials and temptations of their path of tribulation in this present evil world. To this end He has raised up His ministering servants to preach His gospel with the Holy Ghost sent down from heaven. How many times does one of His subjects rejoice in His law, precepts, statutes, testimonies, as related in *Psa. cxix.* ?

He thus rules by applying His Word to the heart and conscience; by bringing them as suppliants to His throne of grace, and in gathering them together to receive in His house, food, instruction, reproof, or other signs and tokens of this blessed fact, they are not their own, they are His! Their experience of His loving rule in their heart results in this testimony:

“His institutions would I prize;
Take up my cross, the shame despise;
Dare to defend His noble cause,
And yield obedience to His laws.”

For their good He is their sovereign Protector, the Captain of their salvation, the glorious Victor, who has obtained a complete victory over all their enemies, including the last, Death itself. For them He has met all the righteous demands of God's holy law, so that there is now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. The Judge of all the earth is their Saviour, Redeemer, Bridegroom, Friend. Nothing can separate them from the love of God which is in Christ Jesus their Lord.

These favoured subjects of this glorious King look not for their full happiness and bliss here below; their rest is above, in that place He has gone to prepare for them. At His Father's right hand, as their Advocate, High Priest and King, He ever liveth to make intercession for them who come to God by Him. Such is their love to Him, even in this vale of tears, that they desire to crown Him *Lord of all*.

Much might be said and much more written of this blessed King, but we feel enough has been briefly set forth to show how He is endeared to His dear people, the objects of His choice.

THE PRECEPTS OF THE GOSPEL. (No. 18).

BY PASTOR W. J. WILTSHIRE (of Guildford).

THE ninth commandment in the Decalogue forbids the sin of lying: "Thou shalt not bear *false witness* against thy neighbour" (Exod. xx. 16). Solomon declared in the Proverbs, that one of the seven abominations which the Lord hates is: "A false witness that speaketh lies" (Prov. vi. 19). Again: "He that speaketh truth sheweth forth righteousness; but a false witness, deceit" (Prov. xii. 17). And again: "A faithful witness will not lie; but a false witness will utter lies" (Prov. xiv. 5). It is plain from these scriptures (and many more might be given if necessary), that in God's sight all false witness is lying. It only requires a very casual observance of the state of things in the world to-day, to bring one to the sad conclusion that lying abounds everywhere. The religious leaders of the day are in no better case than those of whom the Lord speaks to Jeremiah: "The prophets prophesy lies in My name; I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart" (Jer. xiv. 14). How greatly the Lord Jesus Christ suffered in His mock trial because of false witnesses! We read that "the chief priests, and elders, and all the council, sought false witness against Jesus, to put Him to death; but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days" (Matt. xxvi. 59—61). Mark tells us that their witness agreed not together. Luke says, "And many other things blasphemously spake they against Him." John explains that Jesus "spake of the temple of His body" (John ii. 18—22). When Paul speaks of the certainty of the resurrection of Christ, and His people, he uses many powerful arguments: "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" (1 Cor. xv. 14, 15). What a solemn thing to be found a false witness of God, and we fear there are many such who profess to be the ministers of the gospel, but who run with a lie in their right hand. Paul tells us he was "in perils among false brethren" (2 Cor. xi. 26). The Lord preserve us from such perils; and give us so to live that if any evil thing is said of us, it may be said "falsely," for Christ's sake. Then we shall come under the blessing pronounced by Christ in His sermon on the mount (Matt. v. 11, 12). The Lord Jesus Christ is spoken of in the Revelation as "the faithful Witness," as distinct from all false witnesses, and

also "the faithful and true Witness" (Rev. i. 5; iii. 14). May we ever give good heed to the testimony of Jesus in His Holy Word, which is the spirit of prophecy. Paul says: "Yea, let God be true, but every man a liar" (Rom. iii. 4)—that is, if he speaks contrary to the Scriptures. The Lord speaks by the prophet Isaiah thus: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. viii. 20). In giving Moses the holy law for the children of Israel, God enlarges upon the matter concerning slander and false witness in Exod. xxiii. 1—3: "Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness. Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment: neither shalt thou countenance a poor man in his cause." "Keep thee far from a false matter" (ver. 7). Solomon tells us, "a true witness delivereth souls"—and how true this is with respect to the Lord Jesus—"but a deceitful witness speaketh lies" (Prov. xiv. 25). Twice in one chapter the Holy Ghost says by Solomon: "A false witness shall not be unpunished" (Prov. xix. 5, 9). In the fifth verse he adds, "And he that speaketh lies shall not escape;" whilst in the ninth verse is added, "And he that speaketh lies shall perish." Again in chapter xxi., verse 28: "A false witness shall perish." How solemnly also the Word of God declares that "all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. xxi. 8).

A RIGHTEOUS REIGN.

By MR. F. YARWOOD (of Lymm, Cheshire).

"Behold, a king shall reign in righteousness, and princes shall rule in judgment."—ISAIAH xxxii. 1.

THE coronation of kings is a ceremony of great antiquity. It is usually attended by a large concourse of loyal subjects, amidst scenes of great pomp and splendour. There are some distinguished and noble kings, as David and Solomon, who have been crowned under disquieting circumstances; enemies have sought to thwart their right to the throne. Others who, like Saul, have proved unworthy of the authority entrusted to them, have been acclaimed amidst great rejoicing without any serious dissension being raised against them.

When kingdoms are established in righteousness, and kings rule with equity and justice, such nations are accounted a happy people. All true lovers of peace, tranquillity and justice, will pray that righteousness and truth may be meted out by those who are appointed to dispense justice to, and maintain order

and discipline amongst, the peoples under their charge. The Apostle Paul, writing to Timothy, instructs him to exhort the people that: "First of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. ii. 1, 2). This the Apostle affirms, "is good and acceptable in the sight of God our Saviour." The Apostle also in writing to the church at Rome says: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." It is evident, therefore, that rulers are an ordinance of God, and are ministers of God, appointed by Him for the good of mankind. It is well when kingdoms are favoured with a king who seeks to walk in statutes and precepts ordained by God. "For the nation and kingdom that will not serve Thee shall perish: yea, those nations shall be utterly wasted" (Isa. lx. 12). Earthly thrones are a symbol of the throne of God. It is from His eternal throne that God dispenses His righteous government over all His creatures, both in heaven and earth. Kings and nations that honour Him He will honour, but they that despise Him shall be lightly esteemed. Rulers are raised up and appointed by God, either for the peace and goodwill of nations over which they are placed, or for their punishment. When Israel merited God's displeasure, it is written: "I gave thee a king in Mine anger, and took him away in My wrath" (Hosea xiii. 11). Yet even such rulers, according to the exhortation of the Apostle, are to be honoured as ministers of God to do them good (Rom. xiii. 4). Paul was at this time writing to those who were living under the tyrannical rule of the emperor Nero, under whose hands he suffered persecution, and finally martyrdom. It is evident that the Apostle desired to stimulate the hearts and minds of those early Christians at Rome, to pray for those who bare rule over them, and as loyal citizens to seek the good of the city in which they dwelt, even though there was a cruel perversion of justice, and much brutality and tyranny maintained.

Our Lord Jesus Christ, in mockery, was crowned with thorns. He willingly submitted to this ignominious coronation by His enemies. His submission to such an indignity was a token of His special love to His people, on whose behalf He suffered, bled, and died. The virtue derived by His sufferings procured their peace. Such an indignity was never enacted upon an earthly potentate, for so great was the ignominy cast upon Him, that even nature itself cast a veil over the beauties of God's fair creation. "Now from the sixth hour there was darkness over all the land unto the ninth hour" (Matt. xxvii. 45). The crowning of our Lord with thorns, was but a prelude

to that everlasting crown that He shall wear: "When He shall come to be glorified in His saints, and to be admired in all them that believe . . . in that day" (2 Thess. i. 10). "On His head were many crowns." He shall be crowned as the King of creation, the King of redemption, the King of saints. The saints who are kings and priests unto God, will also cast their crowns before Him, saying: "Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created" (Rev. iv. 11).

The time is fast hastening when the glory and splendour of all earthly kings will fade away. It will give place to Him, of whom it is written: "Whose right it is: and I will give it Him" (Ezek. xxi. 27). "He shall reign for ever and ever." What a contrast to all earthly glory awaits those who look for the coming of Christ! "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Daniel further saw: "One like the Son of Man who came with the clouds of heaven, and there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed" (Dan. vii. 9-14).

When the Lord Jesus shall be revealed from heaven with His mighty angels, to be admired in all them that believe, infidels will then no more scorn His Person, nor scoff at the promise of His coming. Neither will the upholders of continuity, the belief that God never interferes with the age-long round of nature, say: "For since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Peter iii. 4). Amidst all attempts to undermine the Word of God, there are still those who affirm with the Apostle: "Nevertheless, we according to His promise look for new heavens and a new earth, wherein dwelleth righteousness." It is these who will rejoice and triumphantly acclaim: "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen" (1 Tim. i. 17).

"Oh to be willing to hear what the Lord is speaking to us, speak what He will, how He will, when He will, and by whom He will!"—*J. Harrington Evans*.

THE GOSPEL IN FOREIGN LANDS.

A continuation of the Account given by Mrs. Mills, which was commenced in the March issue.

ON the following day, as the meeting held in the morning was about to end, the father appeared on the scene, and inclined to be very provocative. He seemed almost ready to strike his daughter. Providentially just at this moment the girl's cousin was passing, and hearing a loud, angry voice, he paused to ascertain the cause. When he found what was the matter, he told Deusinha that he was determined to help her all he could. He is her next and only relative here, apart from her parents and younger brothers, and is about 21. He promised to go with her to visit her father, as arranged, and to bring her safely back, defending her, if need be, from violence. And so we praised God that as we went along He was opening up the way step by step. At the appointed time the cousin returned, and ere the two left we read Psalm xxii., our next mid-day portion in order, which was specially appropriate, being about the sufferings of the Lord.

At about three o'clock the two cousins arrived back. The visit had been a distressing one, and only with great difficulty had Deusinha returned. Her cousin had had to prevent her father from dragging her into the interior of the house to thrash her. We now felt that, once she had followed the Lord in baptism, the father would give up thoughts of prevention. There and then we went to the river, and in a quiet spot surrounded by the Lord's people, she passed through the waters. Her cousin would not leave her, but remained with her until the evening service. After this service the father was outside the room waiting for his daughter. He had a stick, and before anyone knew he grabbed at her. But her cousin and another were just behind, and so the father with his companion and their sticks had to go home again without her.

On the following Tuesday came one of the "sisters" (a Roman Catholic order below the nuns) to talk to the girl. The priest has been a frequent visitor to the father's house, and has done his best to persuade him to get the girl back. I asked the sister in, and she spoke to Deusinha, intreating her to return. The girl said that she was a believer, and could not possibly give up her Lord for the sake of her earthly father. I am glad she spoke so clearly. We had only set the Way of life before her, and she now was in that Way. We have told her parents that they can come here to talk to her if they wish. They will not come, but have again sent a message for her to go to see them. On Sunday night we heard that a dance had been arranged in their house, and that as soon as her father brought her home they were going to give her a good thrashing.

and force her to take part in the dance. The village is profiting by the testimony. The meetings are well attended, and the courage of the girl is talked about everywhere. We pray that others may be brought to know the Lord through this.

(To be continued.)

NOTES from SUNDAY SCHOOL ADDRESSES

BY MR. B. WALSHAW (OF BRIGHOUSE, YORKS).

DEAR Young Readers,—I have been asked to write down a few notes on addresses I have given to scholars in our Sunday School, and I am thus reminded that a good scribe bringeth forth out of his treasures things new and old. In thinking upon this I feel I must try to address the very youngest among you, and here let me say,

“ You cannot be too young to love
HIM whom God’s servants preach.”

I suppose most of you boys and girls have seen a *magnet*. Usually it is in the shape of a horse-shoe, and very often, apart from the two ends, it is painted red (really the shape and colour are simply conventional). Now what can a magnet teach us? Well, first of all, a magnet has a peculiar property, which is a power to attract certain things, and not to attract certain other things.

Let us, then, pause and think for a moment about: “A power to attract.” You and I have to do with powers which attract or draw us. Some of these are powers for evil, some are powers for good. But none of us can escape from the influence of them. Satan can be a tremendous attraction. He sometimes draws our feet into wrong paths, and sometimes he draws our minds and our thoughts into wrong channels, and there is power in the attraction. Do you remember the story Jesus told, “When a strong man armed keepeth his palace his goods are in peace”? What a power Satan exercises upon men; how he draws them into his net! And remember that his armoury can look very tempting, his palace can be a very alluring place, and himself be very flattering, and he is sometimes transformed into an angel of light. One of his first attractions is to cause doubt in our hearts concerning God. He will say: “Hath God said,” “How doth God know?” “Can God see?” “Does God care?” My dear young friends, there is great truth in the lines of that hymn,

“ The way to ruin thus begins,
Down, down, like easy stairs,
If conscience suffers little sins,
Soon larger ones it bears.”

There are so many attractions in the days in which we live.

We do well to ask ourselves, "What is the power behind the attraction?" Now I hope that you and I have been so instructed, that we cannot think of the word POWER, without thinking upon God. David said: "God hath spoken once, twice have I heard this, that power belongeth unto God." And what an attractive power it is! The Bible speaks of it as a *drawing power*. Do you remember what Jesus said to the Jews, that complained at His doctrine? "Murmur not among yourselves. No man can come to Me except the Father which hath sent Me DRAW him." So we learn from this that God the Father draws men to His dear Son, Jesus Christ. O what a power of attraction Jesus is! As we read the Gospels we find that all manner of men and women, yes, and children too, were drawn by His irresistible power. "And they brought young children to Him that He should touch them." We read too that not only did He touch them, but "He took them up in His arms, put His hands upon them and blessed them."

This is just the desire of your Sunday School teachers, that while you are young in years, you may be drawn away from the attractions of the evil one, and from evil things, and that you may be drawn by, and to, the Lord Jesus to hear His voice, like little Samuel of old, and say with him: "Speak; for Thy servant heareth."

" 'Speak, Lord,' he early learned to say,
 'Thy servant hears Thee, day by day;
 And make me still more swift to hear
 Thy voice so sweet, Thy words so dear.'
 And sweeter still those accents grew
 Of love for Him, whose love he knew;
 With joyful steps the path he trod
 Marked out by his all-gracious God.
 Thus all around him saw a child
 Gentle to others, meek and mild;
 Because the Spirit from above
 Had sweetly taught him God was love."

Now I must close my letter to you and perhaps some other time we may try to find out more lessons from our little magnet.

Your well-wisher,

B. W.

OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,

While your attention is naturally much taken up with the Coronation, I hope you will find time to read what is mentioned in the "Comments" this month, concerning godly young

King Josiah, and also to think about a few things I would like to remind you of, in regard to King Solomon.

i. *Solomon loved the Lord*, 1 Kings iii. 3. It is a wonderful thing to know that a king, with so much pomp and prosperity about him, and very much of a worldly character to occupy his attention, should regard and seek the wonderful love of Christ. And yet, what could help, comfort and cheer a king in all his responsibilities, more than divine love? Can we wonder that Solomon says such beautiful things about the love of Christ? He says: "My Beloved is mine, and I am His" (Song ii. 16). He tells us too, that: "Many waters cannot quench love" (Song viii. 6, 7). No man in Scripture has spoken more beautifully about the love of Christ, than Solomon. In the Book of Proverbs which he wrote, under divine inspiration, we hear the God he loved, speaking this wonderful sentence concerning His love: "I love them that love Me; and those that seek Me early shall find Me" (Prov. viii. 17). O that it may be said of many of our dear young readers, that they love the Lord Jesus whom Solomon loved. For if that be so, the Lord Jesus loves them.

ii. *Solomon sought Divine wisdom*. In the early part of his reign, he had a dream, and God spoke to him in that dream, saying: "Ask what I shall give thee." Solomon, feeling his great need of understanding, in the responsible position which he held, said to the Lord: "Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad: for who is able to judge this so great a people?" (1 Kings iii. 5, 9). How we wish such heavenly wisdom for our beloved King, that was given to Solomon in response to his wise request! The Lord said to Solomon: "Because thou hast asked this thing, and hast not asked for thyself long life; neither hast thou asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; Behold, I have done according to thy words; lo, I have given thee a wise and an understanding heart: so that there was none like thee before thee, neither after thee shall any arise like unto thee" (v. 11, 12). Solomon's wisdom is proverbial. God's Word has been verified in him. In the Book of Proverbs, this wise King tells us that "wisdom is the principal thing" (Prov. iv. 7). And indeed it is. Wisdom is *the right use of knowledge*. If you and I possess heavenly wisdom we shall know something of the wonderful love of Christ, and that knowledge will make us thirst to know more. Hence in using aright that knowledge, we shall seek for further manifestations of His love. You cannot really *love* anyone, till you *know* something of them. The right use of such heavenly knowledge, too, will constrain us to seek to know and do the Lord's will. Solomon gives wise advice when he says: "Trust in the Lord with all thine heart: and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. iii. 5, 6).

May we be given wisdom to follow such excellent counsel. Time is short, eternity is long. Be this our prayer also: "So teach us to number our days, that we may apply our hearts unto wisdom" (Psa. xc. 12).

iii. *Solomon had a wonderful Throne.* Here is the description of it in the Scriptures: "Moreover the king made a great throne of ivory, and overlaid it with pure gold. And there were six steps to the throne, with a footstool of gold, which were fastened to the throne, and stays on each side of the sitting-place, and two lions standing by the stays: and twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom" (2 Chron. ix. 17—19). Now that throne is a wonderful reminder of the throne of grace, where Jesus, a greater than Solomon, sits, waiting to answer prayer. The Queen of Sheba brought some hard questions to Solomon who sat on that throne, and was amazed at the wonderful reception, and answers he gave her. You will have many hard questions to face in life, and may wonder whoever to go to with them. May you be helped to go straight to Jesus. He is Wisdom itself (Prov. viii.). He says to all who come to Him: "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. vii. 7, 8). The biggest, and most important of all questions are: "What must I do to be saved?" and:

"Do I love the Lord or no,
Am I His, or am I not?"

Are these hard questions, pressing questions with you, dear young people? Go to Jesus with them, and without a doubt, in His own time and way, He will give you wonderful answers, which will abundantly satisfy you. God bless you all, and help you to pray that King Solomon's God will bless our King and Queen, and the little Princesses, with the best of blessings. May we all be loyal subjects of King George, in the best sense, by being made the humble and happy subjects of King Jesus.

Your affectionate friend, THE EDITOR.

LAYING ASIDE A CROWN.

AT the Coronation of His Majesty King George III., after the anointing was over in the Abbey, and the Crown put upon his head with great shouting, the two Archbishops came to hand him down from the throne to receive the Lord's Supper. His Majesty told them he would not partake of that solemn ordinance, with the crown upon his head: for he looked upon himself, when appearing before the King of kings, in no other character than in that of a humble Christian. The bishops

replied, that although there was no precedent for this, it should be complied with. Immediately he put off his crown, and laid it aside: he then desired that the same should be done with respect to the Queen. It was answered, that her crown was pinned on her head, that it could not be easily taken off; to which the King replied, "Well, let it be reckoned a part of her dress, and in no other light." "When I saw and heard this," says the narrator, "it warmed my heart towards him; and I could not help thinking, that there would be something good found about him towards the Lord God of Israel."

It has also been stated, by those who had opportunities of acquiring correct information, that of the few books which King George III. read, the Bible was constantly on the table in his closet. A godly female servant, whose office it was to arrange the library room, was often heard to say, "I love to follow my master in his reading of the Scriptures, and to observe the passages he turns down. I wish everybody made the Bible as much their daily study as my good master does." What a wonderful testimony. God bless our beloved King and Queen with a saving love for the Holy Scriptures.

A KING'S PRAYER.

GUSTAVUS Adolphus was a wonderful general. He was King of Sweden about four hundred years ago. Every day when Gustavus Adolphus was on campaigns he went into his tent and stayed for some hours. No one knew what he did then, until one day, one of his officers, having some important business to do, ventured to lift the curtain of the door to see if he might go in. He saw the king kneeling and praying fervently, and was just about to go away again, when the king called him back, and said this: "You are surprised to find *me* in this position, when it may be that thousands of my subjects are kneeling praying for me. Well, be assured that no man in the world needs to pray for himself so much as the one who is answerable to God alone. He is more exposed than anyone to the snares of the devil."

FOR THE LITTLE ONES.

A LITTLE girl was asked in Sunday School to repeat the first verse of Psalm 23. Instead of giving it just as it appears in the Bible, she said: "The Lord is my Shepherd; *that's all I want.*" Dear child; may each of our little ones be taught by the Holy Spirit to say the same, while they are yet young and tender.

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MONTHLY NOTES—June, 1937.

THE PASTOR'S LETTER.

Chapel House, Rowley Regis, Staffs.

MY DEAR FRIENDS,—How very interested we have all been in the Coronation of our beloved King and Queen! There were some parts of the Service in Westminster Abbey that specially appealed to some of us. To your Pastor, the Name of Jesus was sweet, as at the Communion Service, our King and Queen had their crowns removed for the time being. Oh precious thought, if they and we are taught to bow to that precious King of kings, whose dear head, once crowned with thorns, is now crowned with glory! Sweet were those moments to me, during this part of the Coronation Service, CONSIDERING HIM. May He condescend to consider each of us in love, as He considers all who are brought to bow to His sovereign sway, in the kingdom of His grace. God bless our King and Queen, and bless you all.

Your sincere Pastor, S. RUTHERFORD HUNT.

MEMORIALS OF THE DEPARTED.

A dear little boy, ARTHUR MALCOLM, the two-year old son of Mr. and Mrs. TAYLOR, of Littleton Avenue, Blackheath, passed away in hospital after serious illness, on April 24th, 1937, and was interred by the Pastor in our Burial Ground at "Providence," on April 30th. The sorrowing parents and family, have our tender sympathy in this their keen sorrow. God Almighty comfort them.

After a long season of much bodily discomfort and weakness, which he was enabled to bear with remarkable patience, our friend Mr. JOHN HENRY HADEN, of Long Lane, Blackheath, entered into rest on May 10th, 1937, at the age of 61 years.

Although he had been connected with "Providence" for so many years, and had a good name within his family circle, and among his friends, his hope for eternity was "built on nothing less, than Jesus' blood and righteousness." Many who had known our friend so well, and for so long, were present at the funeral which took place at Bell End, Rowley Regis, on May 13th.

His passing has been, and will be, keenly felt by many. God bless the sorrowing widow and family, with whom we deeply sympathize.

SCRIPTURE EXERCISES (for our Young People at Rowley Regis).

(See January "Waymarks.")

The texts this month are concerning WAYS.

1. "Ye shall walk in all the ways which the Lord your God hath commanded you." Deut.
2. "Her (wisdom's) ways are ways of pleasantness, and all her paths are peace." Prov.
3. "Amend your ways and your doings." Jer.
4. "Let us search and try our ways." Lam.
5. "Consider your ways." Haggai.
6. "His ways are everlasting." Hab.

SERVICES AND MEETINGS DURING JUNE (D.V.).

THE PASTOR will preach on the 1st, 2nd, and last Lord's Days in June, and on the 1st, 2nd, 3rd, and last Wednesday evenings in the month.

Mr. E. A. BROOKER, of Tunbridge Wells, is expected to preach at "Providence" on Lord's Day, June 20th, and Mr. T. COLE, on Wednesday evening, June 23rd.

Mr. HUNT is engaged to preach at Willenhall on Tuesday evening, June 1st, and at Walsall on Thursday evening, June 10th.

Waymarks.

“WORSHIP GOD” (Rev. xxii. 9).

“God is a Spirit: and they that worship Him must worship Him in spirit and in truth.”—JOHN IV. 24.

IN presenting to our many friends this Midland Conference Number of “Waymarks,” we pray that grace, mercy and peace from God our Father, and from the Lord Jesus Christ, may be with them all. For each one who desires to fear His Name, here is our heartfelt wish: “The Lord bless thee, and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: The Lord lift up His countenance upon thee, and give thee peace” (Num. vi. 24—26).

CHAIRMAN'S REMARKS.

The Editor, Pastor S. R. HUNT, of Rowley Regis, who presided at the Evening Meeting of the Annual Midland Conference, addressed the Assembly as follows:

My dear friends,—It is a pleasure to be occupying this position to-night. Of course you all know it is not correct for a chairman to take up much time. I have certainly no desire to make an exception to this rule. Just let me make one or two remarks, relating to certain relevant things.

In the first place I want to say that “Waymarks” is published from month to month for the purpose of setting forth the truths of the everlasting gospel; and we desire as a Committee to cleave to the Word of God in its entirety. We contend that the Sacred Scriptures are the only infallible guide in all matters relating to faith and practice, and by the help of God we refuse to take up, or accept, anything that differs in any way from His holy Truth. The Bible is the only perfect book. We love it, and we desire to hold fast to it, by God's help.

I do trust that the unity which exists in the Committee will be continued by the blessing and goodness of God, for “How good and how pleasant it is for brethren to dwell together in

unity" (Psa. cxxxiii. 1). May the Lord richly bless each one who is in close co-operation with me in this labour of love.

We should certainly express our thanks to God for His goodness to us through another year, in maintaining us, and for kindly prospering the circulation of "Waymarks," for the blessing that we believe attends it, has not only been realised in this country, but also in far off lands. I was interested to hear quite recently of a missionary who, landing in Brazil, found in the first home there to which she went, a copy of "Waymarks." It was, in fact, the first book she saw there! May the blessing of the Lord that maketh rich, still attend the sending forth of this little magazine, wherever it goes.

We have a very important subject to deal with this evening, and only God can help us to deal with it profitably. We pray that the Holy Spirit will now open up the subject of Divine Worship, and graciously seal home upon our hearts the remarks made by Mr. Vaughan upon it this afternoon. God bless him, and that message which He helped him to deliver.

We believe that true worshippers are set apart by God for this solemn work. "God is a Spirit: and they that worship Him must worship Him in spirit and in truth" (John iv. 24). "The Lord hath set apart him that is godly for Himself" (Psa. iv. 3). While we think of this, and believe that God sets apart—separately—every true worshipper for Himself, let us not forget that such worshippers are exhorted to shine, by His grace, as lights in the world. I was recently in one of our Cathedrals, and there I observed something that impressed me. There was a short service, but scarcely anyone could hear what was going on. How forgotten was the exhortation given to ministers: "Cry aloud." When the service was over I noticed someone go to the candles that were lighted upon the so-called altar, and with a snuffer, put them out. This thought followed: "Is that like true worshippers who should shine as lights in the world? Their light will surely not be put out." The Lord give us grace to be witnesses in this dark and cloudy day, and when we meet with those who differ from us, may we seek to set before them the truth that we love, in love, and pray that God will mercifully lighten their darkness.

I hope if there are some friends here this evening who have not yet been regular readers of "Waymarks," they may be constrained to take it monthly, in future. Our friend Mr. Dyke will gladly receive their names as they leave the chapel presently. We hope that those of you who are interested in this good work, will kindly do your best to help us circulate "Waymarks" in these evil days. Pass a copy of it on, wherever you can, and may the seed sown produce, in His hands, copious fruit.

My final word is in relation to one of the Lord's servants

who is not with us to-night. I refer to the late Mr. Robbins, who was the Pastor for many years at Spring Meadow Strict Baptist Chapel, Old Hill. He has been present on each previous occasion when these gatherings have been held. I have been glad to talk with him from time to time, and to hear him speak at meetings in the name of the Lord. It has always been evident to me that he has been behind what he has said. His words have obviously come from a full heart. Such a testimony draws the people of God together. We have been drawn to each other. Now his voice is silent, and we shall meet him on earth no more. Yet our loss is his gain. He is "with Christ which is far better." How is his present happy state connected with the subject we are dealing with to-night? Does not Kelly give us a wonderful answer, in this his description of worship in heaven?—

"There, in worship purer, sweeter,
All Thy people shall adore;
Tasting of enjoyment greater
Than they could conceive before;
Full enjoyment,
Full, unmixed, and evermore."

God grant that by His grace we may all be brought to worship Him, a Triune Jehovah, here, not only in public but also in private, so that when we come to the end, we may join that happy, blood-bought throng who will praise Him through the countless ages of eternity. We deeply sympathise with the bereaved family and church. Doubtless, my expression of sympathy, voices the feeling of this meeting.

The funeral of our late friend takes place at Spring Meadow, Old Hill, on Saturday afternoon next, at 3 o'clock. As I have not complete particulars as to those who shall take part in the service, I refrain from saying anything on that point at the moment; but feel sure that as many of us as can, will be present on the sad occasion, as a token of respect for one whom we loved for Christ's sake, and the gospel's. God help and bless the bereaved church. I will not stand between you, and our friends who are to speak to us, any longer.

We are very grateful for the valuable help kindly given by our friends, Messrs. F. Jeavons, and S. Caddick, in reporting and transcribing so efficiently the Sermon and Addresses delivered at our Rowley Regis Conference.

"The God who planned salvation for the sinner, must produce it in the sinner."—*Krause*.

THE PROVISION OF DIVINE WORSHIP.

The Address given by Pastor S. CHAMPION, of Leicester, at the Evening Meeting.

DEAR Mr. Chairman, Brethren in the ministry, and Christian Friends,—The portion of the subject allotted to me is: "The Provision of Divine Worship." Worship! what is it? Concisely expressed, it is adoration paid to an object. The Object of divine worship is the Triune Jehovah, existing in the Trinity of Persons—the Holy Father, the Holy Son, and the Holy Spirit, and in the unity of essence—the Three-One God, the Lord Jehovah. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one" (1 John v. 7).

Worship is binding upon all people. As creatures it becomes mankind to worship the Creator. The lesser should worship the Greater, the dependent the Independent, the mortal, the Self-existing One. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. ii. 7). The creature, man, issuing from the forming hand of his Maker, God, is thus indebted to Him for his actual being. And further, it is a certain fact that man is also dependent upon the Lord God for the continuance of his being: "For in Him we live, and move, and have our being" (Acts xvii. 28). And still further, it is the Lord Himself who "daily loadeth us with benefits" (Psa. lxxviii. 19). All benefits of whatsoever nature and kind, whether spiritual or temporal, are His free gifts. Now surely it is incumbent upon man who is a three-fold debtor to the Lord God—a debtor for life in possession, life in continuance, and life crowned with benefits—to worship, pay due homage, and render acts of adoration to his beneficent Giver who "sits on no precarious throne, nor borrows leave to be."

The fact that a very large number of mankind renders no worship to God, does not by any means release them from their dues of creature obligation. And the lamentable fact that none can render to God acts of spiritual and acceptable worship in their own native strength, does not give to any person a just excuse for neglecting to do so. Man's inability to worship God acceptably is self-procured. "God hath made man upright" (Eccles. vii. 29). In his created uprightness man was perfectly fitted to all that God required of him. As man came forth from the hand of his Maker, there was no bias in his thoughts, no prejudice in his heart, no guile in his spirit, and no deflection in his will. Man fell from his created holy state, and in his terrible fall he procured to himself, and to all future posterity, an innate inability to acts of acceptable worship. Inability is

no just excuse for the neglect of worship. Says Charnock: "Is it a folly to deny or doubt of the being of God? It is folly also not to worship God when we acknowledge His existence. It is our wisdom to worship Him. As it is not indifferent whether we believe there is a God or no, so it is not indifferent whether we will give honour to that God or no. A worship is His right as He is the Author of our being, and fountain of our happiness. By this only we acknowledge His Deity. Though we profess His being, yet we deny that profession in neglects of worship. To deny Him a worship is as great a folly as to deny His being. He that renounceth all homage to his Creator envies Him the being of which he cannot deprive Him." And further, Charnock adds, "It is made the black mark of an ungodly man or an atheist, that 'God is not in all his thoughts' (Psa. x. 4). What comfort can be had in the being of God, without thinking of Him with reverence and delight. A God forgotten, is as good as no God to us."

All religious worship is not approved of, and acceptable to God. Says Christ: "In vain do they worship Me" (Matt. xv. 9). There is a "will-worship" as well as a true spiritual worship. The Lord Jesus Christ testifies of genuine worship such as meets with God's approval and consequently acceptance, when He said to the woman at the well: "God is a Spirit: and they that worship Him must worship Him in spirit and in truth" (John iv. 24). Paul was of the circumcision who "worship God in the spirit" (Phil. iii. 3). Sad though it is, yet it is a distinct truth, that in and of ourselves we cannot attain to acts of spiritual worship owing to the axiomatic fact that we are sinners originally and actually. We are sinners by birth, for "I was shapen in iniquity; and in sin did my mother conceive me," says David (Psa. li. 5); by thought, for "The thought of foolishness is sin," says Solomon (Pro. xxiv. 9), and, says Paul, "Whatsoever is not of faith is sin" (Rom. xiv. 23); by deed, for "All we like sheep have gone astray; we have turned every one to his own way" (Isa. liii. 6); and says "the Preacher," "For there is not a just man upon earth, that doeth good, and sinneth not" (Eccles. vii. 20). As fallen sinners with a desperately wicked heart (Jer. xvii. 9), a mind filled with vain thoughts (Jer. iv. 14), a guileful spirit (Psa. xxxii. 2), with throats comparable to an open sepulchre, tongues stained with deceit, lips covering the poison of asps, mouths full of cursing and bitterness, feet swift to shed blood, with no fear of God before our eyes (Rom. iii. 13-17); with persons covered with "filthy rags" (Isa. lxiv. 6), with such Scripturally expressed and personally felt heinousness, we are utterly unfit to approach so holy a Being as the Triune God. His holiness makes us afraid, His majesty causes us to tremble; and were it not for His own provision we could never worship Him with

acceptance. God in His omniscience, His full, perfect and complete knowledge, had foreseen our malady; and in His clemency, His profound mercy has provided His remedy. Amazing grace to sinners! The Lord God's provision for acts of acceptable worship of which He is truly worthy to receive, is two-fold—the gift of the incarnate Son, who is an acceptable Mediator, Advocate, and Great High Priest; and the gift of the Lord and Giver of life, the Holy Spirit. Oh the ineffable wonder of the perfect work of the Lord Jesus Christ for His people, and the equally perfect work of the Holy Spirit in them!

Spiritual worship may be given to the Lord by virtue of the gift of Jesus Christ. His sinless life, for "He knew no sin" (2 Cor. v. 21); His spotless death, for He "offered Himself without spot to God" (Heb. ix. 14); His hell-conquering resurrection, for His soul was not left in hell neither did God's Holy One see corruption (Psa. xvi. 10), provides a way for the vilest of sinners to approach, and draw near in acts of worship. God's unspeakable Gift, Jesus Christ, has opened up "a new and living way" (Heb. x. 20) whereby sinners may worship the Lord Jehovah. The Man Christ Jesus—the Lord's own Provision and Gift—has triumphantly surmounted, completely obliterated, and perfectly removed all obstacles in the way of the sinner's acceptable worship, by "blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross. And having spoiled principalities and powers, He made a show of them openly, triumphing over them in it" (Col. ii. 14, 15). The profound mercy of God is still further seen in the gift of the Holy Ghost. He comes in His conquering and gracious power into the hearts of all for whom the Lord Jesus Christ is provided. He works in the sinner "both to will and to do of His good pleasure" (Phil. ii. 13), with the result that true spiritual heart-worship ascends to the Most High. Under His powerful operation in the soul there is no "partial service," no professed worshipping of God coupled with any adoration of the creature, but a fountain-like ascending of spiritual worship alone to "the Majesty in the heavens" (Heb. viii. 1).

How sacred, savoury, sweet and satisfying are those seasons when the soul is bedewed with "the unction of the Holy One" (1 John ii. 20); and with the softened feeling of the blood upon the conscience purging him from dead works (Heb. ix. 14), he draws near to God in adoring worship. Joseph Irons has well spoken of this sweet experience in these words:

"O the happiness arising
From the life of grace within,
When the soul is realising
Conquests over hell and sin!

Happy moments!
Heavenly joys on earth begin."

Such, in brief, is the act of acceptable worship "in spirit and in truth" (John iv. 24). And this act is rendered possible in the heart of fallen sinners, by the Lord's own provision of the work of His eternally and only begotten Son for us, and the work of His holy and ever-blessed Spirit in us. And all sinners who are favoured at times to "worship the Lord in the beauty of holiness" (Psa. xevi. 9) wondrously exclaim, not merely "Glory to God," but, "Glory to God alone."

THE PLACES OF DIVINE WORSHIP.

The Address given at the Evening Meeting by Mr. W. B. GRIFFITHS VAUGHAN, of Shipley, Yorks.

DEAR Mr. Hunt and Christian Friends,—It is always, I think, a difficult matter to speak on an allotted subject, and I dare not ask what was in the mind of the Committee when this subject was decided upon. Probably there was an element of pride in this, lest we should display our own ignorance. However, we hope that what may be said may be such as to commend itself as being in accordance with the title of the subject given to us—the places of Divine Worship.

Are they geographical? If so, we certainly have had one important place brought before us to-night in the reading of the Word. Let us look at one or two places where we believe there was divine worship.

We find that in the days of the Patriarchs, there were those who were led to build an altar and to sacrifice unto God. We read of these sacrifices, such as Abel's, that they were acceptable unto God. There was a victim, there was death, and there was blood shed. In that we have the heart of the subject of divine worship. Now I want to mention Abraham. I have for a long time been solemnly impressed with that statement we read with regard to Abraham and Isaac, that son of promise. The time came when Abraham, who had hoped against hope, had to go forth at the command of the Lord: "Take now thy son, thine only son Isaac whom thou lovest," and he had to go forth with his son to a place that God would show him. We have been touched at the question the lad asked, "Behold, the fire and the wood, but where is the lamb for a burnt offering?" This lad had some conception of what was signified by divine worship. Abraham answered, "God will provide Himself a

lamb for a burnt offering;" and to his servant whom he bade remain at the foot of the mountain he said, "I and the lad will go yonder to worship, and will come again to you." Now I wonder if that worship is what *we* mean by worship, because couched in that wonderful narrative there is divine worship. Abraham rejoiced to see Christ's day, "he saw it, and was glad." That was on Mount Moriah, and it was a place of worship. We all know the significance of that spot, because we find in days to come that God's servant David, when he had offended in numbering the people, and after he had had the matter brought very forcibly before him by God, sought to worship there. There also was the threshing floor of the Jebusite, there were those oxen which he would pay for, for he said, "I will not offer burnt offerings unto the Lord my God of that which doth cost me nothing." That was the same locality, the same situation, but that is not of importance as compared with the shedding of blood. Later on, as you will read in the book of the Chronicles, we find that Solomon proceeded to carry out that which his father desired to do, had he been permitted, in erecting a magnificent temple; it was erected on the same site. But we find in the book of Deuteronomy, chapter 12, that there are God's chosen places of worship. "In the place that the Lord God shall chose to put His name there." Now we have had read to us another instance to which our mind was led in regard to Jacob, and there at Bethel he learned to associate with his God, the God of Bethel, and it was a place of worship. God let down His ladder. The Lord Jesus Christ, speaking of Himself illustrated the subject with regard to this ladder. "Surely this is none other than the House of God." Someone has said, and I believe it is a secular writer, yet I think he had some conception of the subject, that a place of worship is a place where God lets down His ladder. That may not be quite to our liking, but at all events it is approaching the truth.

This afternoon we read about His footstool. He spake to His people from the blood-stained mercy seat. Time would fail, as the apostle says, to deal with the subject as regards the places relating to the worship of God. Then there was Moses and that burning bush. "I will turn aside and see this great sight"—the bush was burning, but not consumed. And God said, "Take off the shoes from off thy feet, for the place whereon thou standest is holy ground." God met with him and God spake to him, and so we might go on.

But the place of worship, surely, without any further preamble, is in the heart. God speaks of where He dwells, with the humble and contrite souls, to revive the spirit of the humble, and where the Lord is pleased to give sweet intima-

tions of His mercy and love. The hearts of His people then are the places of worship.

“He likes the tents of Jacob well,
But still in Zion loves to dwell.”

He has places of public worship, where there is fellowship and communion with each other and the Lord.

We may still go further, but I do not want to dwell too much on the historical instances. What shall we say for example as regards Elijah at Carmel? Was not that a place of worship? “The God that answers by fire, let Him be God.” It was acceptable worship, for the fire came down from heaven and consumed the sacrifice, and licked up the water out of the trenches. What a contrast to the false worship of Baal. “Per-adventure he sleeps, or is on a journey.”

Then what a number of places we have in the 107th Psalm. There in those various situations and conditions the soul was sanctified amidst those distressing things. There is in this a recognition of divine worship: “And He delivered them out of their distresses.” “Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord.” Ezeekiah with his face to the wall learned a little more about himself, and was given time to think of the things by which men live, and was led to acknowledge that, which was the very life of his spirit. The active recognition of the place of worship.

Some of us can speak of spots on a field of battle which for us have been places of worship, such worship we think sometimes that we never had before or since. It does not depend on an anniversary, it does not depend on the hymns or the congregation, but the place where God lets down the ladder is the place of worship. Certainly the hymn-writer says:—

“But makes a more delightful stay,
Where churches meet for praise and pray.”

God forbid that we should not attend to public worship. We read of wise men who came to worship the Child, we read of one who said he wanted to worship, but he did not—that was Herod. We read of lepers who came to worship Him, we read of those who saw Him after He had risen from the dead, and what a word to describe: “When they saw Him they worshipped Him”—when they recognised He was the risen Lord, they worshipped Him, and so will you. That is the fruit of faith, and so we might go on to speak of the publican in the parable, or the prodigal. We have referred largely to the geographical situations but,

“He within no walls confined,
Inhabitests the humble mind.”

The heart of the soul quickened into divine life is the place where the Lord reveals Himself.

“Unworthy dwelling, glorious Guest,
Favour astonishing, divine!”

and if we are favoured to meet any such characters, and feel that unity with them, then we can say as we have heard “How good and pleasant” it will be if we are of one heart in the matter of divine worship.

THE PLEASURES OF DIVINE WORSHIP.

The Address given at the Evening Meeting by Pastor E. A. BROOKER, of Tunbridge Wells.

DEAR Mr. Chairman and Christian Friends,—My part of this important subject is clearly indicated by the fact that there are so many within these walls to-night. Unless there were pleasures in divine worship, we should not expect to see such a gathering assembled to contemplate the various factors that constitute divine worship.

It is alleged by the ungodly against those that fear the Lord, that they are “kill-joys.” That is not true. What is natural pleasure? Upon that point there has always been a diversity of thought. It depends upon one’s spirit, one’s nature, and one’s tastes. It depends upon one’s cravings. What is natural pleasure? Briefly this. It is the gratification of the inclination, and the satisfying of the craving. When we refer to worship, one factor becomes perfectly obvious: The spiritual pleasures there alluded to, are the pleasures found in the things that honour God only; in the things which made the Lord Jesus Christ willing to be crucified for sinners, and in the things whereof the Holy Spirit’s power is known and enjoyed. Worship is something far more than merely a natural exercise. There is much natural worship of God, but He is not honoured thereby, neither are the worshippers profited, but when life divine has been put in a sinner’s heart, that sinner has a spiritual nature, and in that nature, and with that nature as sustained by the Holy Ghost, God is sought after, adored, worshipped, and loved.

Now I want for a few minutes to tell you what pleasures I have found in worship, for in such matters as these we do not want to speculate. One believes this, that if one is a child of God, and has been brought to know for himself the love of God, the things now spoken to you regarding the pleasures of divine worship will find a response in many of your hearts.

Firstly, I find in divine worship this important element: *The proclamation of the gospel*. That it is God's good news to a perishing world. When I find by that gospel my sins discovered, my state described, God's remedy set forth, and atonement made, I prove it to be a sacred pleasure to hear about that which God has designed to put away my sin, to cancel my guilt, to remove the curse from my life, and to grant me an inheritance in glory. I find this, friends: That gospel and its proclamation touches a chord in my heart, and from the vibration of that chord I find a craving to know the Christ of God for myself, to realise personally what His blood hath accomplished and secured; and not only so, but to realise as the Holy Ghost may be pleased to show me, exactly what salvation *is*, and *does*. Further, I find another pleasure: As I am led to absorb the facts of salvation, and perceive the love of Christ, there is holy pleasure in talking to Him like this:

"Here's my heart, Lord, take and seal it;
Seal it from Thy courts above."

I find pleasure in laying my guilty heart at His feet *in that way*. Not as the Arminian does—No! It is not in my power, as a fallen sinner, to give my heart to the Lord. The work is all of grace. When *He shows me* His loveliness, and I perceive His beauty, and esteem His worth as dying for me, then can I feelingly use the words I have just quoted:

"Here's my heart, Lord, take and seal it;
Seal it from Thy courts above."

Again: In worship, either public or private, there is a *pouring out of one's spirit before God*. I have found, and still find in that experience, a sweet and a gracious pleasure. In this exercise, it is real worship to come before God with a heart full of care, groaning under a consciousness of guilt, and beset by the subtleties of hell, bringing it thus before God's mercy, while graciously enabled to pour it out in its fulness before the Lord. To pour out one's cares at His feet is a pleasure, and also one finds sweet pleasure in appealing to Him who alone can help. It matters not how you are burdened, neither does it matter where you are. Does not one say, and I know it is true:

"What a privilege to carry
Everything to God in prayer?"

Still I find three more important things in divine worship, that sustain, enlarge and support. Faith, hope and love are three abiding graces. They are subjected to serious and difficult tests under God's discipline. Faith sometimes falters, hope is

sometimes dim, and love receives a chill. But in divine worship, rightly understood and observed, there are means whereby faith recovers its balance, hope receives a fresh impetus, and love waxes warm towards the Son of God.

There is one ordinance particularly—yea, two—which we as a body observe, and which we joyfully practise; both of which are specific acts of worship. Baptism is more than an ordinance, it is an act of devotion to God. The Lord's Supper is more than an ordinance, it is a memorial service for a loved One, and in these two ordinances enjoined by Christ upon His Church, those who in them seek to worship God, find a sweet and ever-growing pleasure.

To us who try to preach the gospel of God's grace, it is a sacred pleasure to find that willingness to bend and bow to God's ordinances, and walk in His ways.

When assembled around the symbols of the dear Lord's sufferings and death, with a feeling heart,—what a pleasure! I love to call the first Sunday in the month, "Communion Sunday." I always do at home. And when the Holy Ghost in His mercy makes it a Communion Sunday, the seasons so spent, are spent on the fringe of glory. To partake of the symbols of the love, the blood, the death, the sympathy, and the mercy of the dear Redeemer is a hallowed privilege for which we bless His name; for it is truly a sacred pleasure to shew forth His death.

One might say much more upon the pleasures of divine worship in public, but time forbids. A few final thoughts upon them, and I close. This verse commends itself to me, having proved its truth:

"Jesus, where'er Thy people meet,
There they behold Thy mercy seat,
Where'er they seek Thee Thou art found,
And every place is hallowed ground."

Long have I loved the grace of God. I am a lover of Zion, but feel thankful that God can be worshipped, and receive worship wherever His people are. Indeed the strength of a man's religion, *depends upon the depth of his private devotions*. In public he receives strength, illumination and a measure of help, but his truest strength lies in the blessing of God upon his private devotions. He goes before God in secret, in his home, upon his bed, and in those dark places where affliction of body and of mind are allowed to drive him. Are we such worshippers of God? One word from a feeling heart will bring God nigh in a moment. As the Spirit draws you God-ward, you will want to be alone, and you will find union and nearness to Him whom you love. This is a pleasure you cannot explain, even to God.

The pleasures of divine worship are very real and wonderful. Divine worship begins on earth, and it will never end. What an amazing mercy! O friends, the things that we love most on earth we shall enjoy undimmed, unsullied, and undefiled in the kingdom of His glory. The best is yet to be. If now on earth we find a hallowed joy in divine worship, what will it be when we get yonder? I can only add this:—

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

THE PROHIBITIONS OF DIVINE WORSHIP.

The Address given at the Evening Meeting, by Pastor L. W. FALKNER, of Blackheath, Staffs.

MR. Chairman, Brethren in the ministry, and Christian Friends,—I was sitting at the back of the chapel this afternoon, and was exercised in my mind. Exercised because I was aware that I was engaged in what is termed worship, and yet what my heart desired to realise was the *meaning* of Divine Worship. For a certain length of time during the service I felt cold, dark, and dead, but our brother here, while preaching, gave vent to a Name that I love, namely the Lamb, and when that Name was mentioned, the reality of the blood was so real to my soul, that I experienced divine worship.

When I come to search through God's Word, I find that there can be no divine worship unless it is upon the ground of the Atonement of the Lord Jesus Christ. When I look to that which God ordered even in the garden of Eden, I see blood shed, and I come to the book of Revelation to find that blood is the theme of heaven. All worship, apart from the blood of Christ, is prohibited.

I then notice this, that *without faith* it is impossible to please God. “He that cometh to God, must believe that He is, and that He is a Rewarder of them that diligently seek Him.” Then I find that I may have a faith which may not necessarily lead me to a conscious understanding of God, inasmuch as “faith without works is dead.” “Even as the body without the spirit is dead.” Therefore, if it is simply hearing, if it is simply assembling together, if it is simply a receiving of certain truths, then it is not divine worship. It is prohibited, and I want to prove it.

Then I notice that *formalism* is prohibited by a holy God,

That which simply consists in routine or a round of service, and the assembling together in the House of the Lord, is not that which means life and liberty in divine worship. "Thou shalt have no other god beside Me." "Thou shalt not make any graven image," or any semblance of any creature, or beast, or fowls of the air, and "Thou shalt not take the Name of the Lord thy God in vain." Prohibition. We may say that we do not form some image. No; we may not do so with our hands, but this may be done with the powers of intellect. We may make an image too, with our imaginations. We may also seek to conceal within our minds that which we can grasp. That is prohibited. The God that I would worship, is a God that I cannot grasp. Our God of necessity is One whom we cannot grasp with our natural powers, therefore, they that worship God "must worship Him in spirit and in truth." So, there we have formalism prohibited, and dead works that arise from the flesh.

Another thing that is prohibited is *idolatry*. Every form, every semblance of this evil that would come in the place of God, is prohibited. Idolatry is in effect that which you love to such an extent that it becomes your life, so much so, that God is not in all your thoughts. "Thou shalt have no other god before Me," is His sacred word of reproof to idolatry.

Then I notice that *hypocrisy* is prohibited in divine worship. The Pharisees and scribes came to the Master with their questions. He answers them, and with a solemn pronouncement says: "This people honoureth Me with their lips, but their heart is far from Me." And in the next verse you have this: "In vain do they worship Me, teaching for doctrines the commandments of men." Then I go to the book of Ezekiel and find the same truth there. A people are mentioned about whom the Lord says to the prophet, "They come and sit before thee as My people, and they hear My words, but will not do them, for with their mouth they show much love, but their heart goeth after covetousness." Such things are prohibited.

Further, I find that *polluted bread is prohibited* in divine worship. What is polluted bread? Consider it this way: We may seek to worship God in the reading of His Word. We say we would know God, but from what angle do we preach the Word of God? Is it simply reading our own ideas, or thoughts, and expressions, in the Word we read? You may be so trained in certain doctrines and truths, that they may be a part of you, for in every part of truth you may develop the very expression of your own mind.

But what is it to worship? When we turn to the other side of the picture, we see it is for one to seek not one's own mind in the matter, but to pray the prayer the Lord has given to us: "Thy will be done, Thy kingdom come." May the will,

the mind, and the purpose of the Holy Spirit be so esteemed by us, even until truth enlightens our souls, so that we may be enabled to see it by the effect it has within our soul. All worship then without this, is in vain.

Then I find that *worldliness is prohibited in divine worship*. Worldliness? Yes! "Ye cannot serve God and mammon." You cannot go before God with a double heart. Oh the solemnity of these things! I think, if we are honest in our hearts we shall lay our hands upon them and say that verily we are guilty of these things, for we are conscious of that spirit of worldliness that interferes with, and often pervades, even divine worship. By way of illustration: I go into the house of God, some little thing occurs, and my mind is instantly upon it. It may be something I have not noticed before, and my mind is taken up with it. And so with many things I find myself considerably under the dominion of worldliness. I believe that God has prohibited this.

Another prohibition in divine worship is irreverence. If I know God and am shown what I am, and have a consciousness within my soul of what He is in His divine nature, there will be only one effect. There will be a fear of God before my eyes—there will be reverence, and as we heard this afternoon, we shall "bow down before the Lord our Maker." But where irreverence is found, or lightness of spirit is manifest, where frivolity is pronounced, God is displeased, for He prohibits these things.

Shall I mention one other thing? It is this: *Robbery* is divinely prohibited. "Wherein have we robbed God?" The answer is: "In tithes and offerings." I would show you how we rob God. We rob God when we are not mindful of the fact that God has declared, concerning worship: "Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy soul." And the Lord Jesus Christ, when the tempter came to Him and said, "All these things will I give Thee if Thou wilt fall down and worship me," replied, as He pointed to His Father, "And Him only shalt thou serve." Oh that the Holy Ghost might come within our hearts, and shed abroad the love of Christ in all its fulness, and sufficiency, and in all that it means to a poor needy sinner. Everything that falls short of divine reality in worship is prohibited. I must end with this—it is my daily language, and sometimes I wonder whether the people at Blackheath get tired of hearing me quote it:

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

God save us from those things which He prohibits in divine worship. Amen.

THE CALL TO WORSHIP.

The Annual Conference Sermon, preached by Mr. W. B. GRIFFITHS VAUGHAN, of Shipley, Yorks, at "Providence" Strict Baptist Chapel, Rowley Regis, on Thursday, April 8th, 1937.

"O come, let us worship and bow down: let us kneel before the Lord our Maker. For He is our God; and we are the people of His pasture, and the sheep of His hand."—PSALM xciv. 6, 7.

THESE words, so well known, may seem at first sight to call for no particular comment; but to pass over them quickly, is surely belittling the Scriptures. We have here an exhortation by a character who calls upon others to join with him in a certain matter, which is termed "worship." He speaks of a people, who are referred to under the figure of a flock of sheep, and evidently the language is that of one of the sheep to the others. "O come," he says, "let us worship and bow down, let us kneel before the Lord our Maker." We are met to-day from many quarters to consider, as the Lord enables us, this very vital and precious privilege of Divine Worship, and we know that there is much profession even yet with regard to this matter. There are many buildings—more or less elaborate—which have been erected at great expense, professedly for divine worship, as indicated by the boards outside, therefore this must be a subject which such characters as are described in the text must be concerned about, they want to know whether they worship God aright. Now we desire that the Lord may hear the many prayers which have been offered, for a blessing to rest upon not only this service, but the service of this evening, and upon those who speak and hear, that there may be evidence—"waymarks" if you like—"Ebenezers"—which shall give some indication that will be without contradiction, that we are enabled to worship in a way that is acceptable unto God. There are "waymarks" in the text. We would observe them. We have already mentioned one of them, and that is the exhortation to worship. "O come, let us worship." Another waymark which seems to show itself in the text, is *the attitude of worship*. "*Bow down, let us kneel before the Lord our Maker.*" Again, there seems to be another waymark, and that has to do with the *blessings and privileges* which are known and felt by the characters described in the text; the things which they enjoy at the hands of their God; "for," it is said, "we are the people of His pasture, and the sheep of His hand."

First of all then, *The opening exhortation*: "O come, let us worship and bow down." There is evidently in the heart of

this man that which longs to give expression to the worthiness of God to his soul. Worship has been defined—and I think it is a good definition—as the active recognition of worthiness. Active recognition. Here the Psalmist uses language which tells us of his desire to actively recognise the value, the worthiness, of his God. And he calls upon others of the flock, who are in the same flock with the same Shepherd, in whom they live, move, and have their being, who has made their cause His own, to whom they owe all. He says to such, "Let us," "let us worship and bow down." This man, as he indicates his opinion, not a shallow opinion, but an opinion which is the result of experience of the Lord's dealings with him, says, "The Lord is my Shepherd, I shall not want." He knows something of the security of the sheep under the Shepherd's care. He knows something also from his own experience of his own heart, of the unworthiness of the character who has received such benefits and bounties at the hand of the Shepherd; undeserved, all of them, and so here he is with a full heart, saying: "O come, let us worship and bow down."

The attitude is one of prostration of self. But when we are speaking of these spiritual verities, we are referring surely to the things concerning the Spirit. The flesh profiteth nothing, bodily exercise profiteth little, and yet in this time state there is in the worship of God, the posture of bowing; but that which is essential, is the humbling of the soul before God,—bowing in spirit. The outward form without the spiritual exercise, is terrible. It is nothing but the worst type of mockery. This question causes the Lord's people much concern. They are anxious that there may be something more than mere bodily attitude, with regard to the question of their worship. The Lord Jesus Christ, the Shepherd of His sheep, spoke these wonderful words concerning worship: "God is a Spirit, and they that worship Him must worship Him in spirit and in truth. For the Father seeketh such to worship Him." That sentence gives us an undoubted indication that the matter of divine worship has its origin with God. It is not natural to fallen man. O so many times we see in the Press, and elsewhere, statements which make man appear to be possessed of some inherent desire to worship God. Worship a god, yes; but not *the* God of our text. "The Father *seeketh such,*" who truly worship. They are a sought out people, a gathered people, sought out to worship Him.

Now as we regard these words for a few minutes, let us just consider a few things whereby the soul is humbled before God. We are dealing with spiritual worship. The pride of man's heart is such, that he will not bow down to his Maker. He will not have this Man to reign over him. But the Spirit of God, as He is pleased to work sovereignly in one who is

ordained to eternal life, will move in such a way and manner, that those evil imaginations will be cast down, and every high thing that exalts itself against a knowledge of God. So in due time, and in the appointed way and manner, every thought will be brought into obedient subjection; captivated to the obedience of Jesus Christ, and focussed on the obedience of Jesus Christ. It would be evidence to us that the Lord is reviving His work in the midst of the years, if we felt more disturbed concerning this matter of our standing in the sight of a just and holy God. We sit so very complacently, we are so very placid on this matter, that it looks as though we are taking a tremendous amount for granted. But when the Lord takes us in hand, humbles us and makes us see our state and condition as sinners, true it is that in this sense, "the sinner is a sacred thing, the Holy Ghost has made him so." There is wrought that sense of absolute unworthiness; there is that knowledge of sin, which is by the law, and there is that wrought in the heart whereby the soul knows that this is a fair verdict, a just verdict: "The soul that sinneth it shall die." If there were more evidences of the justifying of God in this matter, we should say they showed signs of a true revival. Such are clear indications of the Lord's blessing resting upon the truth. But this teaching always humbles. Pride must be brought down, not just once in a life time; no, God's people know that they are such wayward, foolish sheep, erring and straying from His ways, that there may be countless times—many times perhaps in a day—when pride must be brought down. Is this an attractive subject? The gospel will never be attractive in a personal way and manner, unless we have known something of this point which we have reached so far, in our discourse. Humbled under the mighty hand of God, to be exalted in due season. The children of Israel were to remember all the way that the Lord had led them those forty years in the wilderness. He humbled them for the purpose of showing them what was in their heart. So there is this sense of unworthiness wrought in the soul. The Lord's people, when in a healthy state, would feel more of that unworthiness. It is a thing quite opposite to human nature. We want something to vindicate our honour; we want to get our own back. Pride says you have some claim on this, that, and the other. You have been wrongly dealt with. But in a healthy condition, there is only a deep consciousness that we have sinned. Now this people then, who are called upon to worship God, are bidden to actively recognise His worth to them. Bear in mind, too, there were the patriarchal altars. There was that one elaborate ritual which was but a shadow and pattern given to Moses in the mount, and which in a shadowy form set forth the essentials of divine worship, until the veil of the Temple was rent from top to

bottom. The patriarchal altar, and the elaborate form of the ceremonial law, were things which, by faith, speak not only of the unworthiness of the character favoured by covenant love, but also of the worthiness of the Lamb. The worthiness of God shines here, who was pleased to make known the blessed fact that forgiveness of sins and of the blotting out of transgressions, and of the fountain being opened for sin and uncleanness, and of that which speaks of justifying righteousness. Now then we can see how these characters are going to experience an appetite. How often we read of those who hunger, and pant, and thirst. And it is not for head knowledge. It is not to be walking encyclopædias of doctrine; it is not to split hairs on matters of purely technical interest, it is that they might know more of Him, their Lord and their Shepherd. The gospel preached to them, tells them of One who has Himself satisfied the demands of divine justice. They are the flock of slaughter; He, as the Lamb of God, is their Shepherd. With regard to all their spiritual welfare for time and for eternity there is this glorious figure of this good Shepherd. O the experience they have of owing all that they have to their best, their only Friend. And so this sense of unworthiness produces the sense of prostration. The hymn-writer pens it thus:

“Jesus, my Lord, my Life, my All,
Prostrate before Thy throne I fall.”

This is not nervous prostration, it is not sentimental prostration, it is entirely of the Spirit of God. Whether you come into private worship or into public worship, it is the desire of every child of God to be favoured with such a healthy attitude of soul, for then it is helpful indeed, and real benefit is found in the means of grace. We want for a moment to speak of this matter of worship, and the active recognition of the worship of Christ. When our congregations contain a majority of those who are favoured to worship God in sincerity, as those that know something of private worship, we feel then there will be very much hope of a gracious revival in true spiritual worship in the public means of grace. With the church in the wilderness there was that worship. There are many things which the Holy Ghost speaks of as carnal ordinances, outward washings, and so forth. We know that as time went on these things were regarded as an end in themselves, and it became a mechanical procedure, and so became abused. When the outward, material, or mere form of worship becomes mechanical, then the body of worshippers must become more death-like. “Let us kneel before the Lord our Maker.” Here you see he is calling upon those who are created by the same Lord—“our Maker.” “We are His people, the sheep of His pasture. He

is our God." We owe all to Him. We read this afternoon a testimony: "He hath made us and not we ourselves." We are entirely unworthy of the least of His mercies. What a high standard of spiritual experience is seen in a God-given sense of our unworthiness! It is a high standard if we know the deceitfulness of our own hearts aright, so as to have no confidence in the flesh. Pride will rear its ugly head in many quarters, and when there is a subduing of iniquity, what a favour we have had from God!

We want to come to the testimony that the sheep give, of the blessings and privileges that they have enjoyed at the hands of their Shepherd. It says: "We are the sheep of His pasture." I am convinced it is not the language of presumption. I believe it is the language of experience. Not the experience of somebody else that has been appropriated for our own purposes, or copied, or learned off by heart, no; but that which is wrought in the heart, written by the Spirit of the living God, not in ink, but engraved there. We are the people of His pasture, fed from the same spot or from the same supply. They all eat the same spiritual meat, and drink the same spiritual drink. They drink of that Rock. We are the people of His pasture. Then if that be so, they must indeed know something of what the Lord has provided, and how beneficial it has been to them. Take the Psalmist, speaking of this people in another Psalm. We have there another figure of the same truth: "He is thy Lord; and worship thou Him" (Psa. xlv. 11). Then in the Song of Solomon, there is one place in particular where this people are not seen enjoying that close intimacy and communion which they had previously enjoyed with their Lord. As one, they are enabled to give such a description of Him, which when heard by the daughters of Jerusalem, they say: "Whither is thy Beloved gone that we may seek Him with thee?" There was that which commended itself—"that we may seek Him with thee." Now it is a wonderful thing indeed when there are those who are constrained to desire to seek these so nourishing truths, in those places where God's sheep are fed. They feed in the ways, in the ordinances of His house, in those spots and places where He gives them tokens of His love. "We are the people of His pasture." How then do we regard the Word of God? We know how many others regard it. Is it the Word of God, or is it only Mr.-So-and-So's message? Is it that which is spirit and life to the soul? Not simply the letter, but that which is to the hungering one the Word of divine life to the soul. Is there that hungering, and satisfying? The Psalmist says, "Come," you who have been delighted and satisfied in your soul with the pasture which the Lord has provided for His sheep. "Come, let us worship." We have got something in common. We have all things in

common of a spiritual character. We are the people of His pasture, and you want to know it. Then such do not feel that they have come to a place of truth simply because they have been brought up there. They want to feel that the Lord has wrought in their heart these things. It is a personal matter that is being brought home to them, that they are sinners, unworthy sinners, and that God is a merciful God, and that these things which speak of everlasting and unchangeable life, are very real to them, so unworthy. The Psalmist says: "Let us come." And note his abasement of spirit, confessing that in and of ourselves we are nothing, but dear to God and the Lamb. "We are the people of His pasture, and the sheep of His hand." There is some practical religion. We always love to emphasise what we believe, that these verities which are stated in the gospel, make it the very power of God unto salvation to everyone that believeth. These things are practical. Without the Spirit of God we can do nothing. He takes of the things of Christ, and shows them to us. He shows us that leading hand, that guiding hand, that supporting hand, that delivering hand, that sheltering hand. "We are the sheep of *His hand*." Why, what a close relationship then between the sheep! They know they have been in some very queer spots. Some of them could speak of the pit, and the miry clay; they can speak of being lifted out of it, and having their feet put upon a rock, and their goings established, and a new song put into their mouth, to the praise of the Lord. Some can sing thus:

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

Such are the sheep of His hand. Others can speak of some very strange spots and places, but He delivered them. He delivered them out of the paw of the lion, and the bear. They see in the experience of His former dealings, the reality of the preciousness of His grace, it is so real that they can walk in the strength of it. Look at Goliath, and then look at David who comes forth in the name of the Lord of hosts. The sheep of His hand, the chastening hand, for "whom the Lord loveth He chasteneth." "Thy rod and Thy staff they comfort me," "Thou restorest my soul." Yea, one gets into by-path meadows, and another gets into a place where they contract foot and mouth disease. In a natural sense there seems to be no hope with this disease but burning the cattle, but with the sheep of His hand no plague shall come nigh their dwelling.

We are met together to consider, by the Lord's help, the subject of divine worship. How far can we go with this man?

Do we feel at home in true worship? There is far more in it than what we have attempted to speak of to you. We have only looked at it on the surface. "The sheep of His hand." What an active hand, what a tender hand,—that hand that has bound up the wounds; that hand that has delivered; that hand that has guided and led; that powerful hand. "The sheep of His hand." Yes, this very practical experience with regard to the Lord's dealings is wonderful. And mind you, when we speak of the Lord's dealings, we speak of a Triune Jehovah. Regard then the text once more. We hoped we might have been enabled to consider a little of what it means to serve God in divine worship; of what it is thus to recognise His worthiness. Some act independently, they will not have Him, they live without Him from the cradle to the grave. It is a terrible thing to live and die in that condition. What a mercy to know savingly, through God the Holy Spirit working in our heart, the truth of these lines:

"Other refuge have I none,
Hangs my helpless soul on Thee."

Then, knowing something of the waywardness and the depravity of fallen nature, and of these things which are written for our learning, how solemn are those words which are often repeated by the Holy Ghost in the Epistle to the Hebrews: "To-day if ye hear His voice, harden not your hearts as in the day of provocation." We may easily harden our hearts—God alone can soften. Prejudice, hatred, jealousy, pride, harden. God alone can soften the heart. And He has been speaking of all that Christ means to this people. So then, those that worship Him according to our text, in its simple language, are those who are bound to come, by a common experience, to utter unworthiness of self; and by the common experience of a desire to worship God in adoration, acknowledgment, lifting up of voice and heart, unto Him in praise, for His mercy and truth's sake. "O come let us worship and bow down." It is something more than a form. What a tremendous amount of form there is, and what a variety of means men have invented. "Well," you say, "how do we know that our form of worship is real?" My reply is, what benefits have you derived from it? If you have derived soul benefit from it, you will know that the Lord has regarded it. We know that our best is stained and dyed with sin, but there is divine cleansing. We do ask Him to show us that our petitions are so mixed with much incense from the golden altar, that He will hear them; and to know that it is He instead of us is seen,—the Shepherd, the Advocate.

And so, by taking these simple words, we have in some

measure outlined, perhaps in an elementary way, matters which are concerned with divine worship. May the Lord so emphasise the very marrow of the truth, that our hearts may ever be concerned more and more that our worship should be in spirit. When the material and the ritual gets hold, then we expect coldness, deadness and barrenness, and the glory of the Lord departs. The Lord favour us with the privilege of worshipping at His footstool, forgive all that has been sinful, and blot out all that has been unprofitable in our meditation this afternoon. Amen.

“SPEAK, LORD; FOR THY SERVANT
HEARETH.”—(1 Sam. iii. 9).

MASTER, speak! Thy servant heareth,
Waiting for Thy gracious Word,
Longing for Thy voice that cheereth;
Master, let it now be heard.
I am listening, Lord, for Thee;
What hast Thou to say to me?

Speak to me by name, O Master,
Let me know it is to me;
Speak that I may follow faster,
With a step more firm and free,
Where the Shepherd leads the flock
In the shadow of the Rock.

Master, speak! Though least and lowest,
Let me not unheard depart;
Master, speak! For O Thou knowest
All the yearning of my heart,
Knowest all its truest need;
Speak, and make me blest indeed.

Master, speak: and make me ready,
When Thy voice is truly heard,
With obedience glad and steady
Still to follow every word.
I am listening, Lord, for Thee;
Master, speak! O speak to me!

F. R. HAVERGAL.

THE GOSPEL IN FOREIGN LANDS.

A LETTER FROM Mr. DAVID MILLS.

Picos, Maranhao,
Brazil.

April 19th, 1937.

My dear Mr. Hunt and Readers of "Waymarks,"—"Great is the Lord, and greatly to be praised in the congregation of the righteous." How swiftly time flies! Oh to redeem the time, for the days are evil! It seems but yesterday that we were with you all in England, and yet five months have now passed since we left you, and much has happened since.

Arriving in Brazil, we lost no time in preparations for travelling inland, firstly by rail, then by motor-lorry, and finally by mule-back. We were thus able to minister to a few of the Lord's people at the annual meetings in S. Dominges and Olhes d'Agua. A united waiting in prayer before the Lord for direction as to our future sphere of work led us to Picos. Here we arrived in a time of famine, but thanks to our gracious Lord, who moved loved ones in England to contribute to our work, we were able to buy all necessities, although at almost unheard-of prices, as also to relieve the needs of many poor. The Lord provided a house, and then, as our family increased by the coming of boarders to study with us—young women and young men—the house became too small, we were offered another house close by, free of charge, for sleeping accommodation for the young men. We have seven young men and five girls, and are expecting further additions. The attendance of day scholars is somewhat limited, as the people are rather fanatic. The other Lord's Day, when I went to preach in the public square, we were pelted with stones, the police having to intervene to prevent further disturbance. The priest who had ordered the people to stone us had a heated discussion with the Police Lieutenant, and almost came to blows when the latter went to him personally about the affair. Happily, beyond two or three persons bruised, no further damage was done. In this town there are a few families who, I trust, fear the Lord, but in the immediate vicinity, at distances of one to fifteen miles, live a considerable number who have professed His Name. They all gather here on the Lord's Day for at least part of the day.

The postal service here is very irregular and untrustworthy. Recently we passed over a month without letters. Some things are an improvement on where we have previously worked. For instance, we can get from time to time bread of a sort. We are also considerably nearer the coast, being some four days'

journey from the railway that connects the interior with the capital. On the other hand, our water supply is inferior, being only river water, although while the rains last we can also gather rain water from the roof. We desire fellowship in prayer as to our permanency here, for as soon as we feel it the Lord's will to settle in this or in any other house He may provide, we shall sink a well. The river water we have to boil for drinking purposes. We praise the Lord that He moved the heart of the same person who offered the extra house to also send his lad daily to bring us water. It is carried from the river in small barrels slung on a donkey's back.

Our day is full. Waking at 5.30 a.m., we wait before the Lord until 6 o'clock, then start the daily routine. The girls sweep out, the boys pound the rice or go for the meat, etc., and we have our first meal of coffee (without milk) and bread and butter or corn-flour steamed rolls at 6.30 a.m. Then preparation for school that begins at 7.30 a.m. Eva carries on until 9.30 a.m., then we have refreshment of coffee or cocoa. I take the classes from 9.45 until 11 a.m., when we have lunch. From 12 o'clock to 1.30 p.m. we rest, if possible. Then 1.45 p.m. we have coffee, and at 2 p.m. I take a further class till 3 o'clock. From 3 to 5 p.m. Eva teaches again and I do my visiting. 5.30 p.m. to 6 o'clock we have dinner, and in the evening twice a week I have a class, twice a week Eva has classes, and the other evenings I have meetings.

We were glad to get "Waymarks" this last post—February number. It was helpful to read "Burdens Carried and Burdens Cast," as also "Caleb." How encouraging!

These young people with us are contributing to their maintenance with beans, farinha, fruits, and now rice from their farms, and, of course, do all the work of the house. We have no servants, but our rule is, "Serve one another." All the same, the burdens are not few! Oh to cast them on broader shoulders than ours! "The government shall be on *His* shoulder."

Well, I must close; but may I first thank all who have and are contributing to this work, and beseech a still larger place in your prayers? We do value the prayers of those who know their God.

Christian love from us each.

Your unworthy labourer in the cause of the Gospel,

D. W. MILLS.

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

NOTES from SUNDAY SCHOOL ADDRESSES

BY MR. B. WALSHAW (OF BRIGHOUSE, YORKS).

DEAR Young Readers,—Let us now look more closely at our little magnet. Each end has what is called a polarity; one is called the "north" pole and the other the "south," and these ends obey a certain law which says, "Like poles repel, unlike poles attract." If, therefore, we had two magnets of equal strength, and we placed the two *north* poles together, they would repel each other, or try to push away from each other; while if we put a *north* pole and a *south* pole together, they would attract each other. Now what lessons have we here? Why just this: Whilst by nature we are so opposite to God, and are as much unlike Him as the poles are apart, yet there is an attraction of unlike poles. Let us again turn to the teaching of Jesus. He says: "I came not to call the righteous, but sinners to repentance." The Pharisees were so *self-righteous*, they thought they had no need of the righteousness of another. It was indeed like putting two like poles together, and the result was, instead of being, and feeling, drawn to Jesus, there was a repelling power. What a sad, yet terrible thing is pride! What a solemn warning we have of some who will say, "Lord, Lord, open unto us; we have eaten and drunk in Thy presence, and Thou hast taught in our streets"; but He shall say, "I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity." There was a time when Saul of Tarsus thought he was doing God's service, yet actually he was going about seeking to establish *his own* righteousness. It was repellent to God, just as two like poles of the magnet.

Now let us look at the other side; and here we see the wonders of grace which to God belong. The Bible shows us that though a sinner is black, he may be comely; though he may feel at the ends of the earth, or, as we say, poles apart, he may be brought nigh, and prove a felt attraction. Peter said, "Depart from me, O Lord, for I am a sinful man"; but such was the attraction to him, that afterwards he said, "To whom can we go? Thou hast the words of eternal life." May we never forget this great truth, that though we are so unlike God, yet He can draw us to Himself through the Lord Jesus Christ.

Now let us notice another point about our little magnet. If we place a steel pin on it, and let the pin hang down, we can pick up a second pin on the end of our first pin. What we have really done is to make our first pin into a little magnet of its own, so long as it is in contact with the big magnet. What a sweet lesson we may have here! You and I may become little magnets, whereby others may be drawn. What do we read? "Andrew found his brother Simon," while "Philip found Nathanael." The wise man said, "Whoso winneth souls is wise"; while the Master says, "Let your light so shine before men, that they may see your good works, and glorify

your Father which is in heaven." But remember that only as we have contact with the Lord Jesus, can we be of any drawing power to others. Everything depends on how near we are to Him, as to how near we can be the means of bringing others. What a great thing it would be if you and I were made channels through which God's goodness and mercy ran! If we were empty vessels into which were poured some of God's blessings, that others may taste and see how gracious the Lord is!

First, then, we desire that you should feel this attraction, this power, drawing you away from forbidden things and drawing you to things that are right; in fact, drawing you nearer to the only Saviour, who said, "No man cometh to the Father *but by Me*"; and "Him that cometh to Me, I will in no wise cast out."

Secondly, we desire that *others may take knowledge of you* that you have been with Jesus and are following Him. We read of some Christians who were commended because they first gave themselves to the Lord, and then gave themselves to be of service to others.

Lastly, let us notice that everything is not attracted by a magnet. Our magnet will not draw a piece of wood or a stone. It will not pick up a brass pin. The pin may look like a real pin, the same size, and the same colour, but the magnet makes no mistakes. If it is steel, it will pick it up; if it is not, no matter how big the magnet, it will lie there unmoved, unattracted. We see here the great lesson: "Who hath made you differ?" Who has given you a nature that is capable of being attracted?

The Bible is a great "discerner of the thoughts and intents of the heart." It makes no mistakes. Clearly, it shows whether or not we are right. "He who reads the heart can tell," we sometimes sing.

That many of you who read these notes may be enabled to say, "*Draw me*; we will run after THEE," is the desire of

Your well wisher,

B. W.

Our dear Young People will pardon me for not writing to them this month, partly because much of our space is devoted to Conference matter, and also because I have been very full of work. It is a pleasure to be able to print the foregoing beautiful letter from our friend Mr. Walshaw. May the Lord, who helped him to write it, make it a real blessing to many.—EDITOR.

"O Thou loving One! O Thou blessed One! Thou deservest to have me! Thou hast bought me: Thou deservest to have me *all*: Thou hast paid for me ten thousand times more than I am worth!"—*John Bunyan*.

A SABBATH-KEEPING MILL OWNER.

AT a large meeting held at Manchester, many years ago, to petition the legislature on the better observance of the Sabbath, a leading spinner came forward and said that there was nothing more common than to hear from his brother spinners and master manufacturers, this assertion: "If you stop the mill altogether on Sunday, you must frequently stop it on Monday also; because, if the engine gets out of order, or any other necessary repair be required, it must be done on the Sunday, or the mill cannot proceed on the Monday." "Now, all this seems mighty plausible," said the good man, "but I can prove it to be false; for in my mill I never suffer a stroke to be struck on the Sabbath; and on one occasion, my boiler had suffered an injury on a Saturday, and I feared the mill must stop on the Monday, but determined to try what could be done. I sent for a leading engineer, and said to him: 'Can you have the mill ready to work on Monday morning?'" "Yes, certainly I can." "But then," said I, "you mean to work on Sunday of course, Sir."

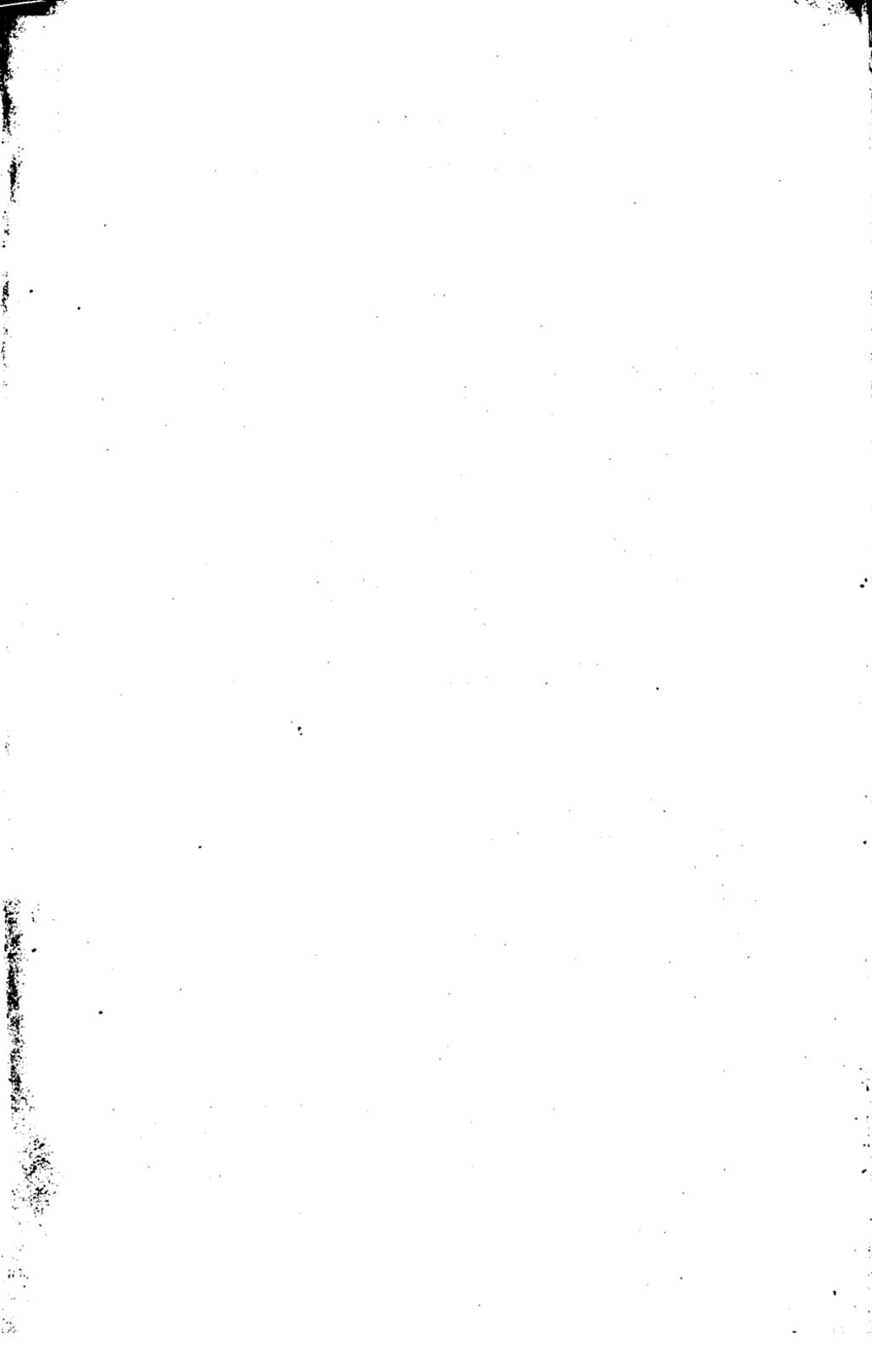
"But," said I, "you shall not do it in my mill." "But I cannot mend the boiler, if I don't," said he. I said, "I do not care, you shall not work in my mill on Sunday. I would rather that my mill stood the whole of Monday, than that the Sabbath should be violated in it!" The man said, "You are different from all other masters." I said, "My Bible, not the conduct of others, is my rule; and you must do it without working on Sunday, or I will try to get somebody else."

This had the desired effect: they set to work, and worked till twelve o'clock on the Saturday night, and began again at twelve o'clock on the Sunday night; and the repairs were finished, and the mill was in full work, at the usual hour on Monday morning.

"REMEMBER THE SABBATH DAY, TO KEEP IT HOLY"
(Ex. xx. 8).—*Selected.*

FOR THE LITTLE ONES.

A LOVING Father was nursing his little child who was blind. Presently the father put him into the arms of someone else, and said to the child, "You do not know who has hold of you; don't you feel frightened?" The child replied, "I don't know, but you do, and I am not a bit frightened." This was childlike trust, prompted by love. May this be made, by the Holy Spirit, a reminder to you dear little ones of the way God's children trust in Him. Be such loving trust in Jesus—*yours*, if His holy will.



Providence Strict Baptist Chapel, ROWLEY REGIS.

MONTHLY NOTES—July, 1937.

THE PASTOR'S LETTER.

Chapel House, Rowley Regis, Staffs.

MY DEAR FRIENDS,—We have all read, and heard preached, many times, the teaching of God's Word concerning SIN. Presumably we should all mentally assent to the statement that: "Sin is the cause of all the woes, the world has ever felt or seen." The Apostle Paul's plain language is: "The wages of sin is death," and probably few who read this letter would dispute that fact in *their judgment*. But the solemn question that arises from these remarks, to me, is this: "How many of us *feel* sin, *confess* sin, and experience *godly sorrow* on account of sin? How many of us need the precious blood of Jesus Christ which cleanses from all sin? SIN with NO SORROW, means SIN with NO SALVATION. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 8, 9). The Lord grant that this may be the heartfelt prayer of each one of us:

"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."

Your sincere Pastor, S. RUTHERFORD HUNT.

SCRIPTURE EXERCISES (*for our Young People at Rowley Regis*). (See January "Waymarks.")

The texts this month are concerning WORDS.

1. "And the Lord put a word in Balaam's mouth." Num.
2. "By the word of Thy lips I have kept me from the paths of the destroyer." Psa.
3. "The simple believeth every word." Prov.
4. "A word in season to him that is weary." Isa.
5. "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt.
6. "All the words of this life." Acts.

SERVICES AND MEETINGS DURING JULY (D.V.).

THE PASTOR will preach on the 1st, 2nd, and 3rd Lord's Days in July, and on the 1st and 3rd Wednesday evenings in the month; also at Willenhall on Thursday evening, July 22nd.

Mr. SOLOMON HADLEY is expected to preach at "Providence" on Lord's Day, July 25th; Mr. T. COLE on Wednesday evening, July 14th, and Mr. SOLOMON HADLEY on Wednesday evening, July 28th.

Waymarks.

"SEARCH THE SCRIPTURES" (John v. 39) for Instruction concerning GODLINESS.

1. "But know that the Lord hath set apart him that is godly for Himself" (Psa. iv. 8).

2. "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men" (Psa. xii. 1).

3. "For this (forgiveness) shall every one that is godly pray unto Thee in a time when Thou mayest be found" (Psa. xxxii. 6).

4. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12).

5. "The Lord knoweth how to deliver the godly out of temptations" (2 Peter ii. 9).

6. "And without controversy great is the mystery of godliness" (1 Tim. iii. 16).

EDITORIAL COMMENTS.

Our Annual Southern Conference at Tunbridge Wells.—

This is a word of welcome to our friends in the South, to our forthcoming Meetings at "Rehoboth" Strict Baptist Chapel, Tunbridge Wells, on Wednesday, July 28th, 1937 (D.v.). A real, loving welcome always becomes a welcome experience to loving people. The people of God are a *loved* people, loved with an everlasting love. At all times, and under all circumstances, are they "welcome to the throne of grace, the Saviour's blood to plead." Such a welcome, as enjoyed in the presence of the dear Redeemer, will enlarge the heart towards Himself, and all who are near and dear to Him. How glad are they to come forth from secret communion with Him, to welcome all who desire so precious a favour, that they may together seek a bestowal of it in the public means of grace! Divine love, shed abroad in the heart by the Holy Ghost, is surely the main and essential principle that prompts the welcome which the godly extend to each other, at times like these.

Other matters may and do strengthen this welcome. For instance, what reception do our readers give to the weighty subject chosen for the prospective Gatherings at Tunbridge Wells? Does the thought of considering such a theme, stimulate the welcome given? Is there not something very attractive about godliness to all who love our Lord Jesus Christ in sin-

cerity? True, they blush to think how little they know of it, yet faith aspires to instruction in this sacred direction. Faith detects the solemn possibility of a person, destitute of godliness, possessing a sound creed, with a cold heart, and a careless walk. A living man alone can detect death. Living faith inhabits the few to-day, not the many. Thank God for the few. May their number be greatly increased. In the meantime, very apt is the cry: "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men" (Psa. xii. 1). The godly require not the cloak which a form of religion throws around such as find satisfaction in lip service about sin and corruption, without godly sorrow on account of it. Often to-day do tender walkers look upon the empty form of godliness, and in bewilderment say to themselves: "We have not so learned Christ." What sweet employment do the godly find in telling *the wonders of His love!* Yet those ready to listen to such soul-elevating, Christ exalting conversation, alas! are not found in the majority in our congregations now-a-days.

We contend that the *doctrine* of divine love is dearly loved by the godly, but the reason for this is *its constraining and restraining* effect upon their daily life. The conveners of these anticipated Meetings, share a firm conviction that the subject chosen for this Southern Conference, is one which demands very much prayerful consideration at the present time. The unerring Word of God will be the sole standard to which the speakers will desire to direct attention, when showing the difference between the form and the power of vital godliness. How many will welcome the addresses delivered, remains to be proved. If, as we prayerfully desire, their number shall fill the place, and the glory of the Lord shall also fill the House of God, how unspeakably favoured shall we be! Most sincerely is it also wished, that some who now may be satisfied with a form of godliness which denies the power thereof, may be moved to come and meet with us on July 28th. We wish them well, in hoping they may be stripped of their delusive profession, and be made partakers with us of *real godliness*, which "is profitable unto all things, having promise of the life which now is, and of that which is to come" (1 Tim. iv. 8).

O Holy Spirit, we beseech Thee to indite much fervent prayer in our hearts for such preparation for these Meetings, as shall be followed by a time of purging, instruction, and refreshment in those who speak and hear. May godly sorrow for sin, and profound gratitude for the provisions of the gospel, richly possess the souls of a company whom we pray Thou wilt gather together on this anticipated occasion. And may our Asseembly prove to be a sweet earnest of the final gathering of the godly in the Paradise above. A Triune Jehovah shall then have all the praise.

The Late Mr. J. K. POPHAM,

*Pastor of the Church, meeting for Divine Worship
at "Galeed," Strict Baptist Chapel, Brighton.*

HAVING already gone to Press, before the bereaving news reached us of the passing of the late Mr. J. K. POPHAM, on June 17th, 1937, at the advanced age of 89 years; together with the fact that the funeral has not taken place as we write, it will be obvious to our friends that anything beyond a brief word in relation to the sad, yet blessed event, is out of the question.

It was under the ministry of this servant of the Lord, that we were brought into concern about eternal realities. In those early days, his searching teaching, and wonderful descriptions of the character who seeks after Jesus' love, together with the way in which he exalted a precious Christ, were made a great blessing to us. Often have we gone quietly home after hearing his voice, or rather the Lord speaking through him, praying earnestly that we might have an interest in the things which we had heard. Many, doubtless, will be able by God's goodness, to speak in a similar way. No intervening trials or tests have ever obliterated these facts, which we make known to the honour and glory of Him who knows our hearts, and controls all events.

The Church at "Galeed," Brighton, have lost a Pastor who was spared to go in and out among them for over fifty years, during which period many have been called by grace and fed under his ministry.

As an Editor and Minister, Mr. Popham has been long favoured with health and strength to continue his numerous activities, which, as is well known, extended over a large field. For all that the God of all grace did in him and by him, the living in Jerusalem desire to render unfeigned gratitude at the throne of grace. And now that the labourer's task is o'er, we can only pray that a sober meditation upon the rest which he now enjoys, may occupy our minds as we consider so long a life, spent in so high and holy a calling.

Deepest sympathy is hereby expressed, in which we feel sure the Committee shares, to the bereaved family and to the Church and congregation at "Galeed," Brighton.

S. R. HUNT.

SERMONS FOR TO-DAY.

By MR. W. B. GRIFFITHS VAUGHAN (of Shipley, Yorks).

The discourses, the substance of which is about to appear in these pages, were all preached after considerable exercise respecting the condition of things as existing in the world, and menacing the prosperity and peace of the people of God in the day in which we live. It is hoped that, in the recording of these meditations, the Lord may be pleased to make the words live again, so that they are not a mere collection of dry bones, but may be made of use to a wider public, to His honour and glory.

DANGER WITHOUT VISION.

“Where there is no vision, the people perish.”—Prov. xxix. 18.

WHAT a blessing it is to have the faculty of vision! If vision be defective, and we have to resort to artificial aids, we are at once handicapped, for we draw wrong conclusions from what we see or read. If we are blind, and see not at all, we are dependent upon the help of others, dependent on their vision, sympathy and guidance. We realise then the preciousness of sight, by which our brain collects information concerning the world around us, its inhabitants, its beauties, and its activities. We have read in that solemn chapter of Romans i., that there is something to be seen in the created world which the ancients missed, and which mankind at large does not see. Paul tells us that in the created world there are invisible things of God which are clearly seen, being understood by the things that are made, even His Eternal power and Godhead; but man worshipped the creature more than the Creator, so that natural sight could not discern the Eternal God, or acknowledge His handiwork. The awful result was, that left to their own evil imaginations, they were led into all manner of obscenity and depravity, and thus perished!

The glory that was of Egypt, Babylon, Nineveh, Tyre, Greece, Persia, and Rome is gone. It has perished. Our text tells us it was because of lack of vision. Apart from physical sight there is a vision observed by the mind. We may picture a certain person, certain circumstances grouped together, certain results of schemes propounded, certain plans made, the success of which will produce certain results.

There have been people of great ability in foreseeing benefits which would result from certain policies. In material things, an Alexander seeks to conquer a world. He visualises such a possibility. He all but succeeds, and fails. A Napoleon seeks to control Europe. The vision seems possible, but fails.

I work in a village built by a merchant prince for his work-people. He visualised a self-contained community around his factory—a model village, healthy amenities and recreations for employees, so that when the scheme has actually come into being, people come from far and near to see the result. Generations pass, and the vision fades out. His successors have not his vision. He cannot extend his life to support his policy. This is a missing link. Our country has been blessed with men of vision, who were instrumental in commencing reforms to befriend the orphan, to protect child life from those who would exploit it; others to improve our trade, or strengthen the hand of peace between nations. So far their views have, when put into operation, seemed possible, but something happened to throw sand into the machinery, progress was checked, and they probably died broken-hearted. Something was imperfect in the vision.

So vivid was the mental vision of Milton that, though blind, he could dictate his great poem of "Paradise Lost"; so deaf was Beethoven that, whilst he could conceive the most wonderful combination of sounds gathered in his compositions, he could not hear a note. No one else had their vision; it died with them. Men might imagine what they saw or heard, but it was not for any other to see with them. Empire builders have foreseen possibilities and, as permitted, have carried them out, but only amidst many disappointments and oppositions. Those who have followed them have not had their vision.

In all these estimable assets to a nation and mankind there is a weakness which casts a shadow over all human effort. That weakness is *sin*! We have heard it said that it is a dark and cloudy day, to-day. We say we lack men of vision. Present-day admirers of the far-seeing men of days past may envy them their position, opportunities and influence. The peculiar advantages of our day, with extended education, an extended franchise, and many other social amenities, have not been relatively conspicuous for men of vision. We are still said to "muddle through" somehow. Vast advance seems to have been made in scientific, mechanical or great engineering achievements beyond even the imagination of our fathers, but we have to lament rather a halt in many social reforms, and certainly a decline in active concern regarding the weighty matters of the soul. There is a tendency to shirk responsibilities or to leave grave issues to others. As in the world, so in the professing church. In the true church the vision is not lacking; it may tarry, but it has not faded out.

We have sketched a faint picture of the unreliable and defective vision of mankind. Whatever true success has attended the foresight and vision of those whose name still lingers among the truly great of our land, it must be because of certain

righteous principles, based upon the truths of the Word of God, which influenced their life and action. We believe that all schemes for alleviating sufferings, relieving the poor and needy, the reclamation of the defaulter, the matters concerned with removing of harmful things, so far as they can be removed—all such schemes are somewhere connected with a belief in, and some conformity to, the Word of God.

Let us now come to a subject where we can speak with more certainty and optimism. "Where there is *no* vision, the people perish." If it is true that some adherence to the Word of God and its teaching has proved of value, under His blessing, to a people nationally or socially, the neglect of the Word, which seems to become more widespread, must surely lead to national decline and degeneration in morals, principles and integrity. It was a wise and great Queen who acknowledged the Bible as the secret of England's greatness. Romans i. points plainly to the issue, when the only vision is that which seeks policies for the gratification of the lusts of the flesh, of the eye, and the pride of life. Has the desecration of the Sabbath, the neglect of God's Word, the slackening of right discipline in school and home, and the present tendency to allow a freer development of personality,—has any one of these, or have all combined, produced more sobriety, more turning to God, more concern about sin, death and eternity?

As a result of these departures from the Word of Truth, has there been any healing of the terrible wounds in national life made by the disruptive influences of the late war? Has the destructive criticism of the doctrines of grace, of Bible inspiration, and the Sovereignty of God to the election of grace and to the wicked—has this departure resulted in an increased spirituality? Has it resulted in more conversions in the true sense of that term? Has the modern attitude to religion produced anything better than, or equal to, the hopes of men and women cradled in the sterner and severer days of Puritan thought and practice? Education, whether in its more formal departments, or in those informal and indirect, as of the press, the stage, or the film, has failed to impress the minds with better things, purer aspirations, and loftier ideals. These substitutes for divine teaching lack a "Thus saith the Lord."

We read that when God communed with men of old, He spoke to them in a vision. The word of the Lord "*came*" to them. A heavenly messenger appeared to them, and the message, verbal or typical, meant to these very definite things. Sometimes the message was to the Lord's servant concerning the people. Sometimes it concerned the Lord's purpose to individuals. Sometimes it was a view of the church glorified, as to John in Patmos, or of the church militant in Ezekiel. Many warnings were given against the teachings of mere

visionaries, who imagined things and spoke of them as truth. The only saving Word, the helpful Word, the directing Word, was the Word of God! The book of Ecclesiastes shows the folly of trusting to the vanities of things "beneath the sun," to the neglect of the Word from above. Solomon's Song reveals the blessedness of communion with the living Word from heaven.

Let us come to the pattern as regards a covenant people. The results of God's communing with the patriarchs, and how this wrought in them, we have plainly set before us in Hebrews xi. He spake in times past to the fathers by the prophets, yet in these last days He hath spoken to us by His Son. The spiritual faculties of the new creature in Christ Jesus, enlivened by the Spirit of God, i.e., the ear of faith, the touch of faith, the eye of faith, the walk of faith,—all these contribute an experience, gained by direct evidence of the Substance, the Author and the Finisher, so that kingdoms were subdued, righteousness was wrought, lions had their mouths stopped, the fire lost its violence, promises were received, the edge of the sword was escaped, men waxed valiant in fight, armies were put to flight. These pursued a course to a desired haven, a better country, and the accomplishments mentioned were enjoyed en route. At times the communion was withheld, or seemed to tarry as to its results.

So it was in the days of Eli; there was no open vision. Samuel was the seer, not Eli. The administration of the ordinances and the prophesying with a "Thus saith the Lord," was almost in abeyance, yet at times the Lord raised up witnesses, those who knew what they had seen and heard. Preaching is glad tidings to the conscious sinner. There is only one definition of preaching which we accept, that is, a message pregnant with Life by the Holy Ghost sent down from heaven. There is only one definition of a conscious sinner, that is, one made so by the Holy Ghost. Where preaching ceases there must be a decline of direction, instruction, and enlightenment. "The entrance of Thy words giveth light: it giveth understanding to the simple." Remove the Gospel, then people perish through lack of knowledge. Only if God thrust out preachers—men raised up, separated to the work, like Paul and Barnabas, and sent by Him—will there be vision to discern the Way of Life. Then, and only then, will the people that sit in darkness see a great Light. It hath pleased God by the foolishness of preaching to save them that believe. Without it, nothing is known of Christ, of pardon of sin, of true peace, and of righteousness. Where the law is slacked, where conscience ceases to function, where there is no understanding of God's eternal decrees, licentiousness follows, depravity has full sway, and the people perish! We have lived long enough to

see that the decline in the preaching of the Cross, the leaning to smoother things which pander to man's natural conceptions, has resulted in the lowering of the standard of morality, the decline in the regarding of the Lord's Day, and the increased scepticism regarding the contents of Holy Writ. Standards of moral right, accepted as wise in a former generation, do not seem to be accepted as such to-day. Those who do endeavour, by example or precept, to inculcate a right and sober outlook, know how disappointing their labour often is. Smiles, if not open scorn, are often the only response. In ancient days, it was written, that when prophet and priest were profane, the people loved to have it so. Some cry, "Let us get back to the Bible!" What an admission! If they have to get back to it, where are they? Some may regard the letter of the Word, but where is the concern about divine power accompanying it? Sadder is it to contemplate the solemn position of those who have heard the Word, who know where it is preached, who have knowledge where the ordinances of God's Word are attended to in His holy fear, and yet do not see their state, their vital needs, their awful position. Nothing but the sovereign, free, electing love of God, preached with the Holy Ghost sent down from heaven, can give a tender, softened heart capable of receiving such impressions, that it will seek the Lord while He may be found, and call upon Him while He is near. Then will the wicked forsake his way, and the unrighteous man his thoughts, and return unto the Lord, who will have mercy and abundantly pardon. To such a dinner of herbs where love is, is better than the good things of life laid up for sensual enjoyment. Whereas once they were blind, now they see; but where there is no vision, the people perish! To those, now obedient to the heavenly vision, there will be the joy of drinking from living streams, of bearing fruit to His honour in their season, seeing the prospering of their soul, by His grace. To them their soul shall be as a fruitful bough by a well, and drawing from the fulness in a precious Christ, grow up in Him, who is their Wisdom, by whom they shall exceed the wisdom of the wise of this world, and be received into these heavenly habitations, which, by faith, they have seen afar off, to which their steps have been directed, and the way to which their tongues have enquired. These shall *never* perish, but have *everlasting life!*

But "Where there is *no* vision, the people *perish!*" "Open Thou mine eyes, that I may behold wondrous things out of Thy law."

"This my incessant cry shall be,
Jesus, reveal Thyself to me."

THE UNJUST JUDGE (Luke xviii.).

By MR. F. YARWOOD (of Lymm, Cheshire).

IN this parable we have a most encouraging invitation to pray without ceasing, and unreservedly to let our requests be made known to God. If we pursue the subject carefully, we shall see a sweet unity of purpose underlying this pathetic incident. The subject reveals the tenderness of the heart of God which graciously goes out on behalf of His elect, in their afflictive circumstances, whereby He relieves their distresses, comforts their hearts, and gives a sweet cordial to refresh their weariness, and cause them still to hope in Himself for His promised deliverances. This importunate widow had a distressing case to her own apprehension; it was an urgent case, and required speedy attention. There was an adversary far too strong for her, whose oppression she could not endure. She was a widow, and had no one to whom she might appeal to intervene on her behalf before the judge, she must therefore plead her own cause, for stern necessity demanded her doing so. The judge was an indolent man; he appears to resemble Gallio, "who cared for none of those things." Justice did not matter if only he might remain undisturbed; but this widow's continual coming and beseeching him to avenge her of her adversary, was wearying him. If he was to get rid of her intrusions and not be subjected to her continual annoyances, he must remedy her grievances and relieve her distress. The cause she sought was a righteous cause; it was within his jurisdiction to relieve her distress. Therefore, although he feared not God, nor regarded man, yet because of her continual coming, he arose to rid her from the tyrannical austerity of her adversary.

This parable is given as an incentive for men to pray with importunity, to present their petitions before the Lord with a holy determination to accept no denial. "For the kingdom of God suffereth violence, and the violent take it by force." The parable reminds the people of God that God is faithful to His own word of promise, although He may appear to delay in granting their requests. They are to urge their case before the Lord in meekness and humbleness of heart. They are to pray without ceasing, and in everything by prayer and supplication, with thanksgiving, to make their requests known to God, remembering that God cannot deny Himself. "Which God that cannot lie promised before the world began" (Titus i. 2). Our Lord therefore asks this important question: "And shall not God avenge His own elect which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily" (Luke xviii. 7, 8).

Here our Lord would infer that if an indolent, unjust judge, who regarded neither God nor man, could be moved by the

importunate pleading of a widow for redress against her adversary, how much more freely will God avenge His own elect that pray with the same importunity, and give Him no rest until He establishes their cause and reveals His goodness to them! We may here find a difficulty as to how God answers speedily, and yet bears long with those who importunately plead with Him. The Psalmist tells us: "Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord" (Psa. cvii. 43). Isaiah also tells us that "it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear" (Isa. lxxv. 24). The Psalmist again says: "The eyes of the Lord are upon the righteous, and His ears are open unto their cry. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles" (Psa. xxxiv. 15-17). We are therefore taught that the Lord is not slack concerning His promise, but is long-suffering towards us; and although we may sometimes muse upon circumstances and feel ready to say with the wise man, "So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter" (Ecc. iv. 1); yet God has declared, "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him" (Psa. xii. 5). From the Scriptures it is certain that God not only hears, but oftentimes answers our petitions without our apprehension of the fact: "I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them" (Hosea xi. 3). So unobservant are we of the Lord's ways, and the wisdom by which He performs His gracious promises of His leadings also and His deliverances, that it is not until afterwards that we realise that the trial or difficulties through which we are passing will ultimately yield the peaceable fruit of righteousness if and when we are graciously exercised thereby.

(To be continued.)

THE PRECEPTS OF THE GOSPEL. (No. 19).

BY PASTOR W. J. WILTSHIRE (of Guildford).

THE tenth and last commandment in the Decalogue forbids the sin of covetousness, which is idolatry (see Eph. v. 5). It also is very comprehensive. The Roman Catholic Church divides this commandment into two, to make up the ten, having first cut out the second commandment which forbids the making of images. This false Church tells us that the tenth commandment in the

Authorised Version of the Scriptures is confusing, as it condemns adultery, which really belongs to the seventh commandment, and should be so classified, and not mixed up with coveting our neighbour's goods. However, we prefer to abide by our beloved Authorised Version, and leave the Douay Version to the Pope and his followers. Our version of the tenth commandment is as follows: "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's" (Exod. xx. 17). For our part no confusion is here, and throughout the precept the sin of covetousness is condemned, whether that sin refers to another man's wife, or his other possessions. Neither is there any vain repetition of the seventh commandment here; for whereas the seventh condemns a person *having* carnal relations with another married person, so the tenth condemns a person for even *desiring* such a thing.

Now who can say he is guiltless before God of breaking this tenth commandment? What a precept it is! Who amongst us at some time or other has not been tempted to wish we had such a nice house as so-and-so possesses, or such a model wife as some friend or neighbour of our acquaintance, or that we had such a useful man or maid-servant, or if we only had the cattle of this farmer-friend, what could we not do to make progress in business, or home comforts? What are these evil desires but the sin of covetousness? and therefore are we in this respect idolaters before God? Indeed we are of a truth. "Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?" (James iv. 5.) Paul tells us that he "had not known lust, except the law had said, Thou shalt not covet" (Romans vii. 7). If this tenth commandment found the man guilty, who tells the Philippians that "touching the righteousness which is in the law," he was "blameless," much more shall not we escape its solemn condemnation! How needful the prayer for us in the hymn of Dr. Watts:

"From vanity turn off my eyes;
Let no corrupt design,
Nor covetous desires, arise
Within this soul of mine." (Gadsby's, 1003.)

This terrible sin of covetousness is rooted in our very fallen nature, and therefore the necessity of this last, but not least, important precept in the moral law is very apparent. The Lord give us grace to fly from this sin and never indulge it in any shape or form.

Before closing this paper, we might add a few words on a kind of covetousness which is not only permissible but even commended in the Scriptures. We refer to "the best gifts,"

which we are exhorted to "*covet earnestly*" (1 Cor. xii. 31). Oh to see our dear young friends fleeing from idolatry, which is the spirit of covetousness, and following hard after charity, the best of all gifts!

"Gracious Spirit, Holy Ghost,
Taught by Thee, we covet most
Of Thy gifts at Pentecost,
Holy, heavenly love.
From the overshadowing
Of Thy gold and silver wing,
Shed on us who to Thee sing,
Holy, heavenly love."

GLEANINGS FROM THE PSALMS. (No. 65.)

BY PASTOR E. A. BROOKER (Tunbridge Wells).

PSALM xi. 3.—"If the foundations be destroyed." In this verse David's loyal and affectionate friends adduce one more reason why he should flee from his bitter persecutors; and in it they once more manifest their proneness (a proneness, which, alas! most of the people of God too often exhibit) of "judging the Lord by feeble sense." Saul's senseless fury against the man after God's own heart had swept away the common foundations of society, viz., the existence of law and justice within the borders of his kingdom, and their functions were suspended in order that he might bend the whole of his energies to the accomplishment of the base purpose of taking David's life. It was useless for David to protest his innocence of any charge that Saul might lay against him, or to attempt to support his innocence by recounting his past exploits on Saul's behalf. In this instance, not only were the foundations of human law and justice destroyed, but also the foundations of common gratitude and mercy; thereby leaving David without any standing before his relentless and cruel foe; and had his safety depended upon the stability of human institutions or moral virtues, his case was absolutely hopeless. Without the restraining and steadying power of the grace of God, there is nothing more fickle than human nature; and all foundations laid upon such shifting sand are but fleeting preludes to the utter destruction of all that may be built thereupon. Civil and religious liberty are twin foundations vitally necessary to support the fabric and to maintain the true well-being of civilised society, and their destruction inevitably leads to utter lawlessness and anarchy. God, however, will never leave the destiny of the weakest believer in His holy Name to the caprice of the human mind, and although He may permit every social and moral foundation

to be swept from that believer's feet, there is still the "unseen hand" and "secret prop" which will never yield to all the combined powers of Antichrist. David, with Paul, "knew whom he had believed, and was persuaded that He was able to keep that which he had committed unto Him against that day" (2 Tim. i. 12), and in the conscious strength of that persuasion was unmoved by the renewed entreaties and gloomy forebodings of his friends. The foundation that eternally secures the salvation of the least in Israel is not constructed from the brittle and perishing material of human resources, but from the unalterable will and covenant faithfulness of the living God; and although the convulsions of human hatred may, at times, also destroy the believer's mortal existence, his eternal safety can never be imperilled thereby, inasmuch as it is founded upon a Rock. The writer recalls, at this juncture, an address he once listened to from a text embodying these two scriptures: "If the foundations be destroyed, what can the righteous do?" "Nevertheless, the foundation of God standeth sure." The substance of the address has long been forgotten, but the weight, the authority, and the power that attended the reading of the text has left an indelible impression upon the memory.

Those who perceive the signs of the times will not fail to notice that the popular clamour for "freedom" (?) and "progress" (?) is followed by the destruction of one foundation after another that has hitherto been regarded as necessary to uphold the fabric of society, and to maintain its moral integrity. The laws of God are no longer revered in the councils of the nations, and the laws of man must be framed in harmony with the degenerating trend of the popular mind. The righteous man thus beholds with sorrow both God-honoured and time-honoured foundations being destroyed; and it would be a mercy if this progressive destruction moved all who truly fear God to unite in the gracious resolve to "be watchful, and strengthen the things which remain, that are ready to die" (Rev. iii. 2). The bulk of our religious leaders appear to regard the removal of God-honoured foundations from the State as an opportune moment to carnalise the church, and to thereby degrade the "city of our solemnities" (Isa. xxxiii. 20) into a fourth-rate "Vanity Fair." If the "church" cannot attract the public within her walls for *worship*, they must be brought in by the charms of *amusement*, whereby the institution which should stand as a foundation of national piety, degenerates into a base competitor with the buyers and sellers of worldliness and frivolity. And these are the men who sponsor the movement of "Back to religion"! It is a mercy indeed that it is written that the gates of hell shall not prevail against the foundation of God (Matt. xvi. 18).

"What can the righteous do?" With a conscience cir-

circumscribed by the fear of God, there are many things that the righteous *cannot* do. He knows that the "weapons of his warfare are not carnal" (2 Cor. x. 4), and that he cannot counter the destructive elements of Antichrist by either brute force or duplicity; and he dare not attempt to steady the (apparently) tottering Ark of God by an unsanctified hand (2 Sam. vi. 6). But the righteous *can and does pray*, and in this effectual exercise he is enabled to "endure as seeing Him who is invisible" (Heb. xi. 27). Thus, although all the social and moral pillars of the earth give way, and leave him no standing amongst men, he finds that

"On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou may'st smile at all thy foes."

THE GOSPEL IN FOREIGN LANDS.

*Our reply to the Letter published last month, from
Mr. David Mills.*

Chapel House,
Rowley Regis, Staffs.

June 15th, 1937.

Our dear Friends, Mr. and Mrs. Mills,—As the Editor of "Waymarks," I feel sure our readers would desire that I should answer in this manner, the kind and interesting letter which you wrote to us all, that appeared in our pages last month. The Psalmist says: "Praise waiteth for Thee, O God, in Sion" (Psa. lxxv. 1). We are glad to learn by your opening remarks, that, in spite of the many hardships and discouragements which must be yours, His praise is called forth from your hearts. Truly, He is worthy to be praised. Would that we did not so often, and so sinfully, "let His mercies lie forgotten in unthankfulness, and without praises die." You have a good Gospel to make known, one that has ever proved to be "the power of God unto salvation to every one that believeth" (Rom. i. 16). The Holy Spirit has been, and is, your Teacher, so that in teaching others, you are well assured that He alone can quicken into divine life, convince of sin, and seal home the Word with saving power. Who dare limit that power? O for a mighty outpouring of the Holy Spirit, as on the day of Pentecost! What wonders should we then behold at home and abroad! I am sure that you both have many praying friends who earnestly desire for you much spiritual prosperity in your work of faith and labour of love. May you have many tokens for good

that the Lord is working with you, and confirming the Word by signs following (Mark xvi. 20). Very much grace and strength you need, but how marvellously has your good and gracious God proved to you both, the deep meaning of these words: "My grace is sufficient for thee" (2 Cor. xii. 9); and, "As thy days, so shall thy strength be" (Deut. xxxiii. 25).

You know that it has been, and still is, a pleasure to consider your labours through the medium of "Waymarks," and that pleasure will be increased if we are able to record in future, greater evidences of prayerful and practical interest in the scriptural undertaking to which God has called you. God bless you both abundantly, and your little girl.

With Christian love from Mrs. Hunt and myself, and from many who, as they read, will, I feel sure, be warmly endorsing these expressions,

Yours in the Gospel,

S. RUTHERFORD HUNT.

PREACHING AMONG THE HEATHEN.

"For His Name's sake they went forth."—3 JOHN 7.

Who are those that go with gladness,
Far from friends and native land?
By the world 'tis counted madness,
But they do not understand:
God is with them,
And they go at His command.

These are citizens of Zion,
Once they lov'd the world alone;
Now His promise they rely on,
Who has claim'd them as His own;
And He bids them
Go, and make His mercy known.

Theirs are toils and theirs are dangers,
While they traverse land and sea;
Far from home, midst foes and strangers,
Is their lot ordain'd to be,
While they publish
Grace to sinners, rich and free.

Grace be with them, truth and mercy,
In the work they have to do;
Theirs an awful controversy,
Awful and yet glorious too!
Grace be with them
To whatever clime they go.

Blessings from the Saviour speed them,
And make ev'ry burden light;
May the hand of mercy lead them
Safe to yon celestial height,
Where for ever
All is pure and all is bright.

THOMAS KELLY.

*A continuation of the Account given by Mrs. Mills, which
was commenced in the March issue.*

Perhaps you would like me to describe Deusinha. She is a short, fat, almost black-skinned girl. Her hair is nigger-like. She has short, tight, woolly curls all over her head. She is quite African in appearance, and is no doubt descended from the African slaves, of whom there were very many in this country at one time.

May 20th, 1932.—Deusinha is now my companion in the visiting of the women in their homes. Last Monday we went to see Maria Corte, a very bright old lady who cannot read, and so one of us often goes and reads to her. I read the Parable of the Sower, and then thought it would be nice to read an Old Testament story that she had never heard, so I read the Book of Ruth. Almost half-way through it, Deusinha interrupted with, "I want to be called Ruth. I want you to call me Ruth from to-day." She found her life and experience so much like the story of Ruth who left her people and her idol worship to live with another of a strange land, and to find shelter under the wings of the Almighty, and she could truly say that the God of Ruth was her God and Saviour. I do not know whether I told you that we had mentioned to her at the time of her baptism that no one should have "Goddess" for a name, and that especially now she was a believer it would be advisable to change it. Nothing more was said to her. One evening David had spoken of the story of Ruth in the meeting, and she had then seen a similarity of experience, but without a desire to change her name. And so we continued in prayer, seeking the will of the Lord in regard to this change. She smiles happily when we call her Ruth, and if by mistake we call her by her old name, she tells us that she is no longer Deusinha, but Ruth.

Her parents have been more quiet lately, and Ruth wishes to visit them again. She has them very much at heart, and is praying that God will bless her visit to their home to-morrow. I have made a small tea-cake, and am intending to send them a small tin of lemon cheese that I have made lately. She is intending giving them some money that she has earned while working here. I am glad that she has them at heart, because

it confirms the truth of a work of grace in her soul. She still loves and prays for her father and mother. She has four brothers, too, the eldest being about her own age and the youngest only two. She loves the little black boys very dearly, and often talks about them.

June 2nd, 1932.—Our dear young believer is again suffering very much. Her courage and strength in the Lord are wonderful. She has had to return to her father's house. The reason is this. Since I wrote last the father and mother of Ruth have been through the necessary marriage ceremonies sufficient to satisfy the civil law. Following this, the father made a fresh appeal to the judge about his daughter. The judge said he would deal with the matter in two days. As usual, Ruth went to visit them on Sunday afternoon. She took a little gift, as always (the week before she gave them a whole month's wages, together with other gifts). The grandmother, uncle, and various other relatives, besides her four brothers, were all there, instigated by the priests and nuns to do what they could to get hold of her. On Sunday they held her, and refused to let her return. Her father had been drinking the local spirit—very strong, like whisky—and said he was determined to keep her. That afternoon the Catholics arranged a procession, unknown to us, and her father called to several young girls, neighbours, to take her by force into the procession. Ruth clung to a friend who had accompanied her on the visit, and the multitude of sneering relatives and neighbours filled the house, garden, and street. This continued from one o'clock until four in the afternoon, when we decided something must be done. We had heard there was trouble, from an old woman who came specially to tell us. She is a witch, and lives with another witch. (There are such persons in these parts.) Two or three friends assisted, and it was decided to send a message to the judge to inform him about the difficult situation. This was done, and he sent the delegate to deliver the girl into our hands for protection. Thus she was returned to us, very weary, and said she could not go and visit her people again.

The day arrived when the question placed by Ruth's father by the judge must be decided. He appeared before the judge a meek and mild little man, promising not to hurt the girl in any way, and not to prevent her from following her own religion. Under such conditions the judge said that he could take her, and although she pleaded to be left where she was, stating the injuries she had received only the previous day, all was in vain, and she had to go. She took my Bible, hymn book, and several Gospels. That evening she came to the meeting, sad and weeping, but happy to have been able to come. The next night she was not allowed to come, and on the following day she was sent to the farm some distance out of the town to gather

rice for her uncle. This uncle listened to her story, as she told him how she came to know the Saviour. She told him how precious He was to her, and how she loved the Lord's people, their lives being so different from those of others. He listened and became interested, saying that what he heard of the story from others was quite different. He told her he would take her to the meeting at night, and so, that evening, with a face beaming with joy, she came, bringing her uncle and young brother. I exhorted her again to seek grace to be faithful to her Saviour, and if called on to suffer for His sake, to rejoice in Him. Our house being just opposite the meeting room, I prepared a pot of china tea and handed them each a cup after the meeting, taking care not to invite them into the house, as that would offend the father. They sat on the footpath and drank it. After a few minutes we said, "Goodnight." Ruth threw her arms round me, and we little knew that that would be the last time we should see her. On Thursday we heard nothing of her till evening. We did not expect her to the evening meeting, as she had told us she thought it unwise to ask permission to come to every meeting. After the prayer meeting, as one of the friends was going home, she heard screams from near Ruth's home. She found they were thrashing the girl unmercifully. They took her books and burned them before her eyes. She clung to her Bible, saying that if they wanted to burn that, they would have to burn her too. The noise continued till about midnight, when we received word that the girl was still groaning. A youth who passed by overheard her parents telling her that she could not go to any more meetings.

(To be continued.)

NOTES from SUNDAY SCHOOL ADDRESSES

BY MR. B. WALSHAW (OF BRIGHOUSE, YORKS).

DEAR Young Readers,—I wonder if you have ever seen (or heard) a tuning fork, or pitch fork, as it is sometimes called? It is not used as frequently as it used to be, and I am afraid it is among the many things that are termed "out of date." I remember when I went to school, the headmaster used to carry a tuning fork in his waistcoat pocket. After morning prayers he would sometimes take out his tuning fork and from the note given, the whole school would commence to sing. Have you ever tried to strike the right note without any form of instrument to help or guide you? I wonder if you could strike the middle "C," without any aid from a piano or organ? Here then we have a little instrument, that in music can do what a great many of its big brothers and sisters cannot. Our piano, violin, and organ, all need tuning, but not so our tuning fork. It never varies. It will give the same note, how-

ever many times it is struck, wherever or whenever it is struck, or however hard it is struck, and by whomsoever it is struck.

Here then is our first lesson in which we may learn *constancy* and *consistency*. The tuning fork never changes, never varies. The Apostle Paul, writing to Timothy said, "Be instant in season, out of season." I suppose this may be rendered, "making no delay, be constant, be consistent." Now we are taught in the Word of God, that constancy and consistency are among the attributes of God. "I am the Lord, I *change* not," and Job said of God: "He is of one mind, and who can *turn* Him?" While the Apostle James goes a step further and says: "With whom there is no variableness, neither shadow of turning." We are also told that Jesus Christ is "the same yesterday, and to-day, and for ever." Not only so, but on the contrary we are taught that, inconstancy and inconsistency are among the things which the Lord condemns. "Let your yea be yea; and your nay, nay," says the Word; and again James says: "A double-minded man is *unstable* in all his ways." Do you remember the question which Jesus put to some of His accusers: "The baptism of John, was it from heaven, or of men?" and they were afraid to answer Him. You see they were *unstable*, and therefore inconsistent. We are also reminded of those who said "These are hard sayings," and walked no more with Him. Now God has made certain provisions for all those who trust in Him, which are given so that we may be more stable, more constant, more consistent. "*Be instant in prayer.*" Satan may tempt us very much about prayer. How often he may tempt us to leave off praying! How often he may suggest that, because our prayers seem to be unanswered, they are the prayers of the hypocrite, and therefore not sincere. Constancy in prayer is a great blessing. Then there is the wonderful provision God has made in *His Word*. How many of our young readers are constant in reading the Word of God? Yet here is the Book which can make us truly wise, and is indeed the guide for youth; the sure support of age." Then again there are the '*means of Grace.*' Many have proved that scripture true, "I being in the way the Lord led me to the house of my Master's brethren." Constancy in attending the services of God's House, is a great favour. Many there are to-day, who forsake the assembling of themselves together, but may we take heed, and be "instant in season, out of season."

The second point our tuning fork teaches us is *sympathy*. If our tuning fork strikes the note "C," we know that the two steel prongs vibrate 522 times per second. One prong does not vibrate more than, or quicker than, the other; in other words there is perfect sympathy, because there is perfect agreement one with the other. What a beautiful gift is the gift of sympathy! Just think for a moment of Adam. God placed him in a beautiful world; he was holy, and could therefore enjoy to the full the meaning of liberty, and yet there was no one with whom he could enjoy perfect

sympathy, because we read: "But for Adam there was not found an help meet for him." Then God brought forth Eve, and here we find there was real sympathy. "This is now bone of my bones, and flesh of my flesh," said Adam. Which in effect was this: Here is one who can understand, who can be in agreement, who can sympathise. We think too of the Lord Jesus Christ, what sympathy He showed in His words, and in His actions. "Never man spake like this man," said His enemies. He, "went about doing good," said His apostle. If we would follow in the steps of Jesus, we too should practice sympathy.

"To do to others as I would that they should do to me,
Will make me honest, kind and good as children ought to be."

There are so many ways in which we can express sympathy with those around us, a kindly act, word, look, touch, and sometimes a falling tear. What is the opposite to all this? Well you remember the parable of the prodigal son, how that the elder brother was angry, and would not go in to the prepared feast. There was very little sympathy there. "Be kindly affectioned one to another," is a good word to keep near our hearts.

The third point we might draw from our tuning fork is *harmony*. If we were to check the vibration of one prong, and not the other we should find that instead of it giving us a clear note or tone, there would be a jarring note, there would be discord. You see the vibrations would be out of balance, and there cannot be a clear tone when there is not that perfect balance of vibrations. What a pleasant thing it is to see harmony in the home between big brothers and little sisters, and little sisters and big brothers! When there are no jarring notes, no discord! The same thing might be enlarged upon concerning friends, acquaintances, Sunday schools, chapels, country, and nations, how easily things are put out of balance! We need indeed to be on our guard. May we be helped to seek constantly that aid from Jesus, who can alone keep our feet in the ways of peace.

Lastly, we noticed that other big instruments can be set to our little instrument. Do you remember what the prophet Isaiah said, "And a little child shall lead them"? We who try to teach you, desire and pray that you may be like the tuning fork, a little instrument in God's hand, striking a true note.

Your well wisher,

B. W.

OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,—

Solomon tells us in the Book of Proverbs about "four things which are little upon the earth, but they are exceeding wise" (Prov. xxx. 24—28).

Then these little things, one by one, are mentioned: i. *The Ants*. ii. *The Conies*. iii. *The Locusts*. iv. *The Spider*. We purpose, by the Lord's help, confining our remarks in this letter to the first of these little things, but hope, if spared, to consider the other three, later on. So let us talk about:

i. *These Ants*. They are among the "immensely small," yet wonderful works of our Great Creator. May what shall be said about them, be the means of helping you to: Remember now your Creator in the days of your youth" (Ecc. xii. i). The ant is a marvellous little creature. We learn by its formation and example, that *strength is not necessary to industry*. Ants are "not strong, yet they prepare their meat in the summer." God's Word finds no way of excuse for *idleness*, which is an evil, and the very opposite to *industry*, a thing commended to young and old, by the ant as an example. Probably you know, as we do, some very industrious people who cannot move from their rooms through physical weakness, yet they are most industrious; while others who are strong and fit, lead a lazy, indifferent life. God says to such lazy people: "Go to the ant thou sluggard; consider her ways, and be wise" (Prov. vi. 6).

"Satan finds some mischief still, for idle hands to do."

Our great Creator has given these tiny little insects wisdom to know that summer days, when the sun shines, are a given opportunity for providing food for the winter. There are, we are sorry to say, people who try to make others believe that God's Word is not true in what it says about the ant providing food for the winter. They argue that ants lie dormant during the winter, and do not therefore require to lay up a store in the summer. This may be true of many species of ants, but in warm regions like Tiberias, and the valley of Jordan, these little insects do not lie dormant in the cold weather as they do in our northern latitudes. Consequently they have need of food, so that this forethought in providing it in summer, is very accurately described in Proverbs vi. verses 5 to 8.

The writer of a book entitled: "Paléstiné Exploré," gives a very interesting account of what he actually saw, which proves the truth of God's Word concerning the little ant. You shall have the story just as it is, in the writer's own words. He says: "I was one day walking in the immediate neighbourhood of our tents, when I noticed a long line of those black ants, some three eighths of an inch in length, that I had noticed in other parts of the country. These insects were marching to their nest which was hidden amongst the wild growth around. Another party passed them on their return. Those who were making for their nest, were each laden with a grain of barley, longer and larger than themselves. They managed to drag the grain with singular rapidity, and having every appearance of having been engaged for a length of time. The work proceeded in an orderly way, like a moving mass of barley-corns.

Curious to find where they drew their supplies, I traced the line of ants back, till I found it reached a spot where the corn that was to form the food for our horses, had been carelessly tossed about, and lay scattered on the ground. What was going on under my eyes was not the mere supply of the daily needs of the community, but it was the harvesting of food against the needs of winter.

No one who had witnessed it, could doubt this any more than if he had seen the field mice laying up their store of beech nuts against winter, and yet, as if for the pleasure of carping at Scripture that notices the prudence of the ant, exception is taken to the text, without considering the fact that in cold latitudes this instinct is dormant which is so ingeniously displayed in warm climates, and by the text the circumstances connected with the locality of the Book are confirmed, while the instincts that belong to the tribe, are faithfully portrayed in Scripture."

This is all very wonderful, but we must not overlook the special teaching about the *principal thing* set before us in this Scripture concerning the little ant.

Solomon says: "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding" (Prov. iv. 7). Many people *know* good things, but not every one who *knows*, puts that knowledge into practice. Wisdom is *the right use of knowledge*. A *saving* knowledge of divine truth is always accompanied by fruit. It always *does* something for those who possess it, in whom the Holy Spirit works an earnest desire to will and to do of God's good pleasure (Phil. ii. 13). The little ant knows that winter is coming on, so instead of remaining indifferent about it, she provides her meat in the summer, in order to be prepared for the time to come. What wisdom! And all this, with "no guide, overseer, or ruler." Dear young people, how many people there are who, in spite of the infallible guidance given in God's Word concerning the time to come, in spite of the solemn warning about ETERNITY and being unprepared, are determined to go on pursuing their own sinful course, till at length they die as they lived:—without hope, and without God! They knew the truth in the letter, about these solemn things, but had *no wisdom*, else they would have prayed for preparation, as did the hymn-writer when he penned these words:

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

Heavenly wisdom is God's special gift to His people. These hear and obey the voice of Jesus when He says, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also" (Matt. vi,

19—21). Love always accompanies heavenly wisdom. The heart of a child of God is always in his labour to enter into rest. The teaching of Jesus he loves, and to walk in wisdom's ways is his earnest desire. "The Lord giveth wisdom" (Prov. ii. 6). May He grant it to each of you. Then, although you may feel "little upon earth," great possessions are yours, and heaven is in store to crown them all. Your affectionate friend, THE EDITOR.

A SHORT FIRESIDE STORY ABOUT HONESTY.

ONE evening a poor man and his son, a little boy, sat by the way-side, near the gate of an old town in Germany. The father took a loaf of bread, which he had bought in the town, and broke it, and gave the half to his boy. "Not so, father," said the boy, "I shall not eat until after you. You have been working hard all day, for small wages, to support me; and must be very hungry. I shall wait till you are done." "You speak kindly, my son," replied the pleased father; "your love to me does me more good than my food; and those eyes of yours remind me of your dear mother who has left us, and who told you to love me as she used to do; and indeed, my boy, you have been a great strength and comfort to me; but now that I have eaten the first morsel to please you, it is your turn now to eat." "Thank you, father; but break this piece in two, and take you a little more; for you see the loaf is not large, and you require much more than I do." "I shall divide the loaf for you, my boy; but eat it I shall not; I have abundance; and let us thank God for His great goodness in giving us food, and in giving us what is better still, cheerful and contented hearts. He who gave us the living Bread from heaven, to nourish our immortal souls, how shall He not give us all other food which is necessary to support our mortal bodies!"

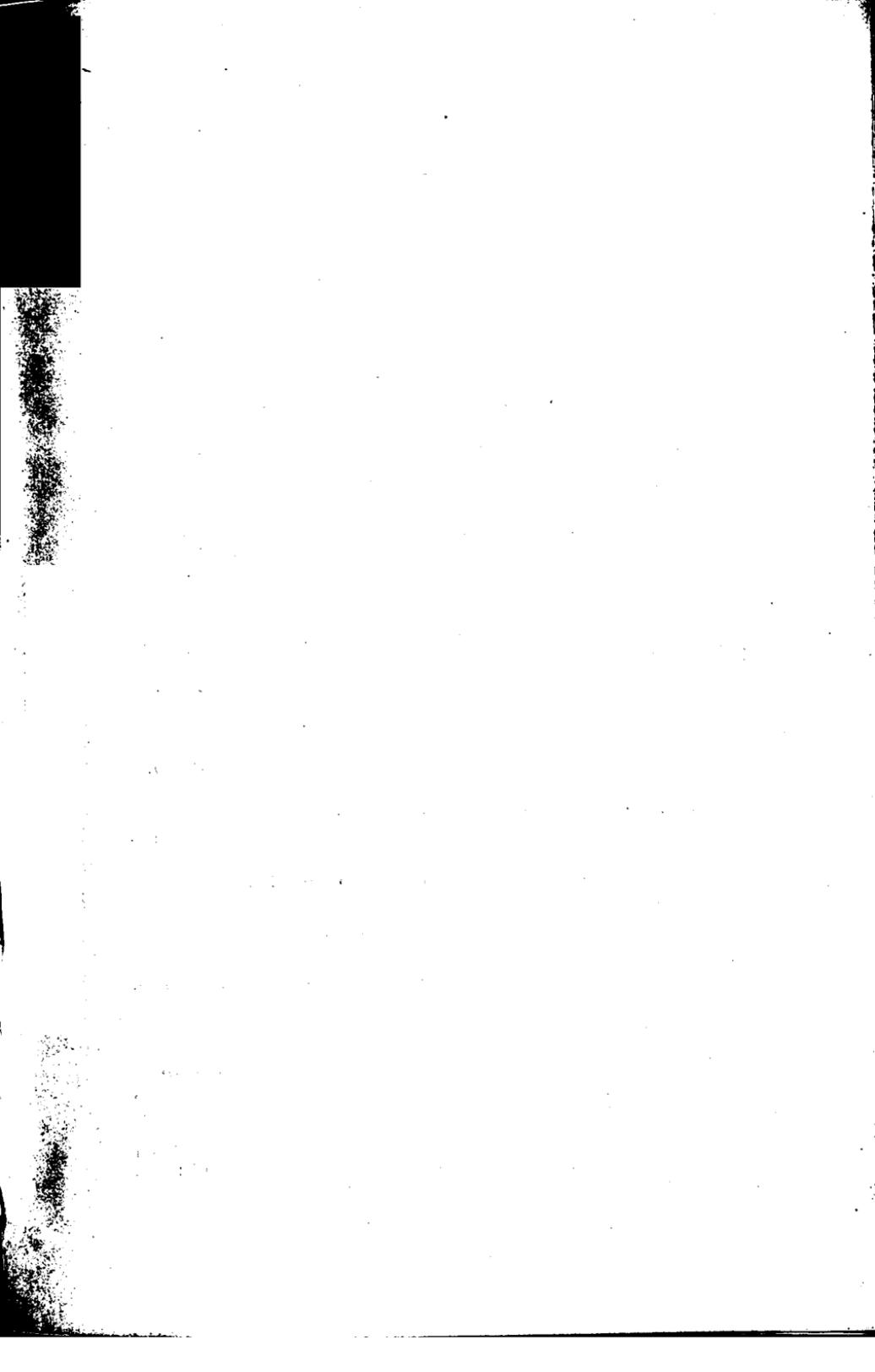
The father and son thanked God, and then began to cut the loaf in pieces, to begin together their frugal meal. But as they cut one portion of the loaf there fell out several pieces of gold. The little boy gave a shout of joy, and was springing forward to grasp the unexpected treasure, when he was pulled back by his father. "My son, my son!" he cried, "do not touch that money; it is not ours." "But whose is it, father, if it is not ours?" "I know not as yet to whom it belongs; but probably it was put there by the baker, through some mistake. We must inquire." "But, father," interrupted the boy, "you are poor and needy, and you have bought the loaf, and then the baker may tell a lie and"—"I will not listen to you, my boy; I bought the loaf but I did not buy the gold in it. If the baker sold it to me in ignorance, I shall not be so dishonest as to take advantage of him. Remember Him who

told us to do to others as we would have others do to us. The baker may possibly cheat us; but that is no reason why we should try and cheat him. I am poor, indeed; but that is no sin. We may never be rich, but we may always be honest. We may die of starvation, but God's will be done should we die in doing it! Yes, my boy, may you be taught to *trust God, and walk in His ways, and you shall never be put to shame.* Now, run to the baker, and bring him here; and I shall watch the gold until he comes." So the boy ran for the baker.

"Brother workman," said the old man, "you have made some mistake, and almost lost your money;" and he showed the baker the gold, and told him how it had been found. "Is it thine?" asked the father; "if it is take it away." "My father, baker is very poor, and"—"Silence, my child; put me not to shame by thy complaints. I am glad we have saved this man from losing his money." The baker had been gazing alternately upon the honest father and his eager boy, and upon the gold which lay glittering upon the green turf. "Thou art, indeed, an honest fellow," said the baker, "and my neighbour, David, spoke but the truth when he said, thou wert the most honourable man in our town. Now I shall tell thee about the gold: A stranger came to my shop three days ago, and gave me that loaf, and told me to sell it cheaply, or give it away to the most honourable poor man I knew in the city. I told David to send thee to me, as a customer, this morning; and as thou wouldst not take the loaf for nothing, I sold it to thee, as thou knowest, for the last pence in thy purse; and the loaf, with all its treasure is thine; and God grant thee a blessing with it!" The poor father bent his head to the ground, while the tears fell from his eyes. His boy ran and put his hands about his father's neck, and said, "I shall always like you, my father, seek to trust God, and do what is right; for I am sure it will never put us to shame.—*Selected.*"

FOR THE LITTLE ONES.

As a preacher was going home from service one Sunday afternoon, a man stopped him and asked: "Did you meet a boy driving a cart as you came along?" "I think I did," answered the minister, "a boy with a short memory, wasn't he?" "What made you think he had a short memory, sir?" asked the man, looking much surprised. "I think he had, and I think he must belong to a family who have short memories!" "What makes you think so?" the man asked, greatly puzzled. "Because God has proclaimed, 'Remember the Sabbath Day, to keep it holy,' and that boy has forgotten all about it!" "May it be that none of us have short memories in this respect, and that Sunday is kept as the Lord's Day.—*Selected.*"



Providence Strict Baptist Chapel,
ROWLEY REGIS.

MONTHLY NOTES—August, 1937.

THE PASTOR'S LETTER.

Chapel House, Rowley Regis, Staffs.

MY DEAR FRIENDS,—Our tired minds and bodies need rest, and our kind Creator and Preserver bids us use the means which He has provided for the recuperation of our physical and mental powers. We may ask His blessing, therefore, upon the right use of these means, and so will wish for each other much good as we leave our homes for a brief period, to enjoy a change of air and scene.

Let us not seek that change by leaving, or returning to, our homes, on the Lord's day, for none can ask His blessing upon anything that involves a breach of that abiding command: "Remember the Sabbath day, to keep it holy" (Ex. xx. 8). And may a supreme desire for *spiritual rest and refreshment* possess our souls, while amid the beauties of creation, quiet rest is sought for our bodies. How suitable is this word of Christ in these circumstances, to all who have ears to hear: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. vi. 33). God bless us with all needed good, and in all our movements to and from our homes, may we be helped to plead an interest in that precious promise: "The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."

Your sincere Pastor, S. RUTHERFORD HUNT.

SCRIPTURE EXERCISES (for our Young People at Rowley Regis).

(See January "Waymarks.")

The texts this month are concerning READING.

1. "And he took the book of the Covenant, and read in the audience of the people." Ex.
 2. "And he shall read therein all the days of his life." Deut.
 3. "Have ye not read?" Matt.
 4. "Which, when they had read, they rejoiced." Acts.
 5. "And when this epistle is read among you." Col.
 6. "Give attendance to reading, to exhortation, to doctrine." 1 Tim.
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SERVICES AND MEETINGS DURING AUGUST (D.V.).

THE PASTOR will preach on the 1st, 2nd, 3rd, and 4th Lord's Days in August, and on the 2nd, and 4th Wednesday evenings in the month; also at Willenhall on Thursday evening, August 12th.

Mr ENOS HADLEY is expected to preach at "Providence" on Wednesday evening, August 4th, and on Lord's Day, August 29th; and Mr. T. COLE on Wednesday evening, August 18th.

Waymarks.

“SEARCH THE SCRIPTURES” (John v. 39)
for Instruction concerning

The Second Coming of Christ.

1. “The Lord whom ye seek, shall suddenly come to His temple” (Mal. iii. 1).
 2. “And at midnight there was a cry made, Behold, the Bridegroom cometh; go ye out to meet Him” (Matt. xxv. 6).
 3. “Watch therefore: for ye know not what hour your Lord doth come” (Matt. xxiv. 42).
 4. “The day of the Lord so cometh as a thief in the night” (1 Thess. v. 2).
 5. “And unto them that look for Him shall He appear the second time without sin unto salvation” (Heb. ix. 28).
 6. “Surely I come quickly. Amen” (Rev. xxii. 20).
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EDITORIAL COMMENTS.

“Behold, I come as a thief” (Rev. xvi. 15).—Here is a very clear statement concerning a very solemn and certain truth which is clearly and frequently revealed in the Scriptures. The Coming One is the Speaker. How near we are to the final fulfilment of these words, God alone knows. It behoves us to ask ourselves the solemn question: How shall we stand, and where, when the King of kings gathers men together into that “place called in the Hebrew tongue, Armageddon”? What a battle this last battle will be, in which the Church of God will be engaged? Are we not heading for that solemn and decisive conflict? Will it not be fought against the Lamb, by those who “have one mind,” and who “shall give their power and strength unto the beast”? (Revelation xvii. 13.) The issue of this awful war is settled. “These,” who are against the Lamb of God, against His atoning sacrifice, against His Person, Word, and laws,—“these shall make war with the Lamb, and the Lamb shall overcome them.” O to be found among those “that are with Him,” who are “called, and chosen, and faithful”! (Rev. xvii. 14.) Antichrist is truly an awful word, but much more awful it is to consider that its full meaning includes *all who are against Christ!* Shall we be found among the *overcomers*, or among the *overcome*? Do we need the precious blood of Christ? Do we “Behold the Lamb

of God, which taketh away the sin of the world"? (John i. 29.) As helpless, lost, needy, guilty sinners, do we find Jesus Christ to be a real necessity? By His sweet, resistless grace, are we constrained to flee from wrath and misery to Him, saying:

"Lo, glad I come, and Thou blest Lamb
Wilt take me to Thee, as I am"?

If such be the case, searching as the text must be, all who are "on the Lord's side"—

"Shall see the danger overpast,
Stand every storm, and live at last."

Woe to those who deny the Atonement, and thus are against the Lamb of God. "Without shedding of blood is no remission" (Heb. ix. 22). Men may deny the blood, but at their awful cost. Is not the prevalent denial of the Atonement in the present day, a most solemn reminder of the coming "war against the Lamb"? There are but *two* sides. What is our answer, in view of His coming as a thief, to this pointed, scriptural question: "Who is on the Lord's side?" (Exod. xxxii. 26.)

The coming of the Lord Jesus Christ as a thief calls for prayerful investigation. All who "behold" this warning with the eye of faith will desire to search into its meaning. A thief comes to carry out an evil purpose. The figure used here, however, certainly does not teach that the holy, harmless, sinless Lamb of God will come "with power and great glory" to take what does not belong to Him. Perfect righteousness will accompany both His coming and the victory which is, and will be His, as He goes forth conquering and to conquer. "Behold, I come as a thief." What then does this word teach?

i. *Does not a thief come when all are asleep?* Brethren, are we not slumbering and sleeping while much is taking place that indicates the near approach of the Lord Jesus? Does it not behove all who profess to have been wakened from the sleep of death, to watch this solemn Scripture: "And the seventh angel poured out his vial into the air"? The vast destruction now rendered possible by war in the air was *unthought of* when we were at school, but it is being *prepared for* to-day! To be hidden then in underground shelters should such calamities come, would be the aim of all. But how many hiding in man-made shelters would be found sheltered beneath the blood of Jesus? "Awake, thou that sleepest," and may God teach thee to cry, yea, teach us all to cry:

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

How many have "a form of godliness, but denying the power

thereof" (2 Tim. iii. 5). Are we awake to this? The foolish virgins had the form; the empty lamp which they carried in their folly is a vivid warning against an empty profession. Have we *oil* in our vessels *with* our lamps? (Matt. xxv. 1-13.) Is the Holy Spirit our Teacher? Is the grace of the Lord Jesus Christ alone sufficient to save, and keep us? It is not simply going to chapel, preaching or listening to sermons, or having our names on the church book, that will suffice us, if we are led by the Spirit of God. We shall want the dear Coming One to come to us, again and again, to reveal Himself to the eye of faith, before His great Second Coming. "O visit me with Thy salvation" (Psa. cvi. 4), will be our individual cry, as we attend the means of grace, and as we move about, attending to our daily callings. There is room for much enlargement here, but space bids us refrain.

"Behold, I come as a thief." ii. *A thief comes when the attention of people is taken up with other things.* Many a thief has done his work in a shop, while the buyer has been busy buying, and the seller has been busy selling. While "the coming of the Lord draweth nigh," how particularly engrossed in business are the godly, as well as the ungodly! The things of God, and the House of God, seem to be secondary considerations, because of the *seeming* necessity for such incessant concentration in business, during these strenuous and difficult days. We are certainly not lacking in sympathy, but God forbid that we should lack the courage thus to speak, while sounding the warning note: "Prepare to meet thy God, O Israel" (Amos iv. 12). The Lord save us from inordinate business care, and make us each "fervent in spirit" serving Him (Rom. xii. 11).

"Behold!"—iii. *A thief comes when all is still.* In the dead of night, while everything is quiet and peaceful, his appearance is made. God says: "When they shall say, 'Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape'" (1 Thess. v. 3). Has not this been the cry for long now, both in the world and in the church? What success has followed? We leave this question for thoughtful consideration. True peace and safety are alone to be found in the God of peace. Are we at peace with Him, through the blood of Christ? In view of the tremendous issues ahead, will the wise in heart desire peace at any price? Will they ask the Lord's servants to cry, Peace, peace, where there is no peace? Yet, are loving, faithful, God-given warnings often heard from our pulpits to-day? "Peace and safety" preaching, that omits warnings to the ungodly, is

dangerously unprofitable, wherever it may be exercised. The Lord save us from it, whether preachers or hearers, make us watchful and anxious to be right for time and eternity, and ready to meet the Lord Jesus whenever He shall come.

“Behold, I come as a thief.” iv. *The coming of a thief means parting with treasures.* What a parting-day, the day of His Second Coming will be! The pleasures of sin which last for a season, will have to go for ever. This mortal life, with all its comforts, will be no more. What then? Is the Coming One our Life, our Treasure? Can we honestly say, from time to time, while weighing matters up:

“To us He is more precious far,
Than life and all its comforts are”?

If so, parting with time things will mean the welcome exchange of eternal joys. But what an unspeakable loss to all who shall be called upon to part with all earthly possessions, having no treasure in heaven!

“Behold, I come as a thief!” v. *The coming of a thief means the opening up, and opening out, of secret drawers.* When the Lord Jesus comes, there will be a great and righteous judging of the secrets of men (Rom. ii. 16). Every heart will be opened up, and opened out. What a revelation day that will be! Will secret desires, secret God-given possession of His Word, and longings for Him, then be made manifest in our hearts, or will He come to reveal secret opposition in us, to His works and ways? While He tarries, many may be satisfied to know that “man looketh on the outward appearance,” but the children of God want their hearts searched by Him who knows all. This cry suits them well: “Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting” (Psa. cxxxix. 23, 24).

“Behold, I come as a thief!” vi. *The coming of a thief means shock and surprise.* Think of the shocks and surprises that will attend the Second Coming of Christ. How awful, beyond expression, will it be for those who, having no shelter, are so shocked at His appearing, as to run to the rocks to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb” (Rev. vi. 15, 16). Many have been shocked and surprised at the coming of a thief, but no shock or surprise can be compared to what will be experienced when all are gathered before the Great White Throne. What surprises! Many on the left hand who had been looked upon as

sheep, and many on the right hand whose names, during time, had been cast out as evil.

John Newton said there would be three surprises in heaven. The first would be that of seeing many whom we did not expect to see. The second would mean the absence of many we had expected to see; but the greatest surprise of all, said he, would be to find himself there. What an unspeakable mercy to belong to that redeemed company of whom the Apostle says: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober" (1 Thess. v. 4-6). "Behold, I come as a thief."

SERMONS FOR TO-DAY. (No. 2).

By MR. W. B. GRIFFITHS VAUGHAN (of Shipley, Yorks).

OBEDIENCE TO THE HEAVENLY VISION.

"Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision."—Acts xxvi. 19.

In a previous* discourse, our aim and desire was to show that all knowledge of heavenly things proceeding from the grace of our God in the salvation of the elect, and the bringing of them to everlasting habitations, was acquired only by impressions received by the exercised spiritual faculties of a living faith, itself the gift of God. "Where there is no vision, the people perish." The other side of the picture revealed the futile endeavours of a people enlightened only by the light of reason, sparks of their own kindling, their own vain imagination.

This evening we venture to show (G.w.) the very practical issues of the doctrine of our former subject, in the case of one brought out of the false light, to glory in the true light of the revelation of Jesus Christ by the only guide into all truth, God the Holy Ghost. To take the case of the Apostle Paul may be to some to take an extreme case, but I feel that a needy sinner regards his case as an extreme one, and needs the same revelation, the same blood, the same righteousness and justification, as the Apostle. The pedigree, nationality, and education of Saul of Tarsus were in themselves a hindrance to what was to be his life's work. "What things were gain to me, I counted *loss* for Christ." They impressed his mind with false ideals, which worked out in commendable zeal, but totally misdirected.

Before he can be fitted for the purpose of the Lord's secret will concerning him, there must be removed mountains of false

* See "Waymarks," July issue.

prejudice, false fire, and preconceived notions of the flesh and a purely intellectual outlook on the traditions of his fathers. These things exalted themselves against a knowledge of God. Every thought must now be brought into captivity to the obedience of Jesus Christ. The encounter with the past and its obsolete traditions was not to be a mere change of a carnal policy, but a fight of faith. How came he to change his views, to believe and manifest a life of faith? Intellectual pride and self-sufficiency must be felled like an ugly factory chimney which obscures a beautiful landscape. Despots and fanatics are made of the stuff that moved Saul of Tarsus to breathe out threatenings and slaughter against the poor afflicted and scattered saints of the early church.

The one hundred and fifty miles to Damascus took three days, and we might think of him as he contemplated working havoc among those he regards as heretics, as the zealous agent of the high priest. He reckoned without the God he imagined he served. Much had he to learn, and many hard things had he to experience, before we hear him say, "Whose I am, and whom I serve." His journey nearly over, Damascus the beautiful lay on the horizon. His long cherished dreams were almost realised, when at mid-day, under the glare of the Eastern sun, a light, *above the brightness of the sun*, shone round about him! Falling to the ground, a voice was heard. A voice, and in Hebrew; a personal call which called forth an enquiry, but it was an enquiry that embodied a prayer—a prayer of faith. "Who art Thou, Lord?" He was about to receive a commission, but before honour is humility. He was to preach the faith which, by nature, it had been his ambition to destroy.

This educated, Greek-speaking, Jewish, but Roman citizen, recently so devout, so zealous in the interests of pharisaic Judaism, must now go forth to be made the off-scouring of the world, determined to know nothing amongst men but Jesus Christ and Him crucified. Trembling and astonished, he sought the Lord's will concerning himself, and was led to Damascus, to be without sight for three days, and to fast. Such a notorious character cannot be received by the saints without a revelation, and so godly Ananias is shown in a vision what has happened, and is directed to a praying sinner. The words of this gracious man were heard to profit. Paul, his eyes opened, is constrained to follow Jesus in the way, is baptised, and journeys to the Arabian desert, there, as Moses before him, to commune with God. Conferring not with flesh and blood, he came forth to Jerusalem to spend a fortnight with Peter and James. What follows we learn from the diary of his fellow-traveller, Luke, and his public and private letters, written as moved by the Holy Ghost and set forth for our learning in the Acts of the Apostles and the various Epistles.

In all these there is the life of the Spirit, pressing from his heart these glorious records of gracious doctrine and spiritual experience which have been, and will be, blessed instruction and comfort to the living family of God while time shall last. Devoid of this revelation, men might be great and clever thinkers, nations might become empires, but they worshipped the creature more than the Creator. They may, as individuals, or collectively as great peoples, have risen to fame, but it is only the pomp of yesterday, like Nineveh and Tyre. They have had their day and ceased to be—without vision, they perish.

But in our text we have the energy of divine light. Self is buried in the shadows of an underworld. "God, who commanded the light to shine out of darkness, hath shined in our hearts," writes Paul, "to give the light of the knowledge of the glory of God in the face of Jesus Christ." The star led the Wise Men to Jesus. Divine light satisfied aged Simeon: "For mine eyes have seen Thy Salvation;" and he was ready to depart to that rest which remained for him. The pillar of cloud and of fire led the children of Israel through the wilderness. Looking into the perfect law of liberty, saints become doers of the Word; their faith exercised to action, manifested its presence and character in crying for Jesus. "Men and brethren, what must we do?" "Lord, what wouldst Thou have me to do?" It manifests itself in a gracious acknowledgment of indebtedness to the grace of God, as beheld in the face of Jesus Christ. Philip preached Jesus from Isaiah liii., and the eunuch, who on his own confession had not understood what he read, now asks, "What doth hinder me to be baptised? for here is water." These were obedient to the heavenly vision. The obedience of faith is that mind that was in Christ Jesus. He was obedient to His Father's will. He experienced in His awful sufferings what perfect obedience means, and thus illustrated it. *His* was obedience unto Death! "For by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous."

Returning to the context, what said the Lord unto Paul? "I will make thee a witness and a minister; I will deliver thee from the people; their eyes shall be opened; they shall be turned from darkness to light, from the power of Satan unto God, that they may receive forgiveness of sins; and receive an inheritance among all them that are sanctified."

Now that the barriers of self were cast down, every thought of the Apostle was brought into captivity to the *obedience* of Jesus Christ. "I was *not* disobedient to the heavenly vision." Previous glories were now but dross; previous visions of the flesh were seen to be delusions. Outwardly all forces seemed to conspire to oppose and hinder. Peter, the orthodox, would not have received Paul, had he not had a vision concerning the

Lord's purpose of grace to Cornelius. Philip, the deacon, could tell of the eunuch. Barnabas could speak of his own instructions concerning Paul. Obedient to the heavenly vision, Paul is soon to go forth to preach and to suffer. To the Jew first he must go, and then to the Gentiles—Greek, Roman, Ephesian, Corinthian, Thessalonian, Philippian and Galatian. Insurmountable difficulties, with their attendant exercises, are by God's help overcome. Europe must be entered, not Bithynia, and so on the old road to Troy he is given the vision of the man of Macedonia praying him to come over and help them. He is not disobedient to the heavenly vision. There is over there, unknown to him, Lydia, whose heart is to be opened. Imprisonment and stripes are to be a prelude to a gaoler's conversion; the fanaticism of Ephesian Diana worshippers and allied trades would be faced later on his return, but everywhere stripes and imprisonments awaited him, rough voyages and hard journeys, stonings, deaths oft. Yet, *not* disobedient to the vision, necessity laid upon him; woe to him if he preached not the Gospel!
(*To be continued.*)

THE PRECEPTS OF THE GOSPEL. (No. 20).

By PASTOR W. J. WILTSHIRE (of Guildford).

HAVING looked at the Decalogue as a whole, let us now turn to our Lord's summary of it. When a lawyer put the question to him, tempting him, "Master, which is the *great commandment* in the law?" "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the *first and great commandment*" (Matt. xxii. 34—38). When the Lord forbids us having any other gods before Him in the first commandment, does He not imply that we should love Him with all our heart, soul, and mind? And in the second, forbidding graven images, He says He shows mercy unto thousands of them that love Him and keep His commandments. This is enlarged in Deut. vi. 4, 5: "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might," etc. Is it not of this great commandment that the Psalmist says: "Thy commandment is exceeding broad"? The Lord teaches His people that of themselves they have no power, or will, to perform this divine precept since the Fall; but He also teaches them that by regeneration He bestows upon them a new heart and a right spirit, and with this "mind" they "serve the law of God," whilst it is their constant grief that the flesh serves the law of sin. Joseph Hart tells us how he stood in relation to this great commandment in one of his hymns:

“When Jesus, with His mighty love,
Visits my troubled breast,
My doubts subside, my fears remove,
And I’m completely blest;

*I love the Lord with mind and heart,
His people and His ways;
Envy, and pride, and lust depart,
And all His works I praise.”* (Gadsby’s, 251.)

Now we know that this commandment was only kept in its perfect sense by our Lord Himself, who was sinless, and kept the law for His Church and people. He it is who says in David: “I delight to do Thy will, O my God; yea, thy law is within my heart” (Psa. xl. 8). But we must not forget that the new man of grace can also join with Paul, and say, “I delight in the law of God after the inward man” (Rom. vii. 22).

Then our Lord adds: “And the second is like unto it, Thou shalt love thy neighbour as thyself. On these *two* commandments hang *all* the law and the prophets” (Matt. xxii. 39, 40). Do we ask with the lawyer, “And who is my neighbour?” Then may we read and meditate upon the answer Jesus gave him in the parable of the Good Samaritan (Luke x. 30—37). Let us put the testimony of Paul alongside this second commandment: “Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law” (Romans xiii. 8—10). “For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself” (Gal. v. 14). James also, in the second chapter of his Epistle and eighth verse, says, “If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well;” and immediately goes on in his practical way to tell us what this love is and how it acts. Those who listened to the Coronation Service may have noticed the words of the exhortation in the Communion, “Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, . . . draw near with faith,” etc. We have known, to our grief and sorrow, professed believers in the same church, of our own faith and order, who presumed to come to the Lord’s Table together, and yet were not even on speaking terms with each other. Remember our Lord said, “By this shall all men know that ye are My disciples, if ye have love one to another” (John xiii. 35).

"GO FORWARD."

"Speak unto the children of Israel, that they go forward."—EXODUS xiv. 15.

FORWARD let the people go,
Israel's God will have it so;
Though the path be through the sea,
Israel, what is that to thee?
He, who bids thee pass the waters,
Will be with His sons and daughters.

Deep and wide the sea appears,
Israel wonders, Israel fears;
Yet the word is "forward," still,
Israel, 'tis thy Master's will;
Though no way thou canst discover,
Not one plank to float thee over.

Israel, art thou sorely tried?
Art thou press'd on every side?
Does it seem as if no power
Could relieve thee in this hour?
Wherefore art thou thus dishearten'd?
Is the arm that saves thee shorten'd?

Stand thou still this day, and see
Wonders wrought, and wrought for thee;
Safe thyself on yonder shore,
Thou shalt see thy foes no more;
Thine to see the Saviour's glory,
Thine to tell the wondrous story.

Yea, thy God shall yet be known,
Far and wide, as God alone;
At His Word shall idols fall,
For thy God is Lord of all:
Strength is His, and His salvation;
He shall reign in every nation.

THOMAS KELLY.

THE UNJUST JUDGE (Luke xviii.).

By MR. F. YARWOOD (of Lymm, Cheshire).

(Concluded from page 158.)

THERE are given to us in the Scriptures some beautiful illustrations as to how God may be said to answer speedily, and yet bear long with His elect in their entreaties for redress. We have a sweet figure given to us in the prodigal son. Having

spent all his substance he came to himself. Remembering his father's house, and pining with hunger, he said, "I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven and before Thee, and am no more worthy to be called Thy son." No sooner did he arise to go to his Father than we read, "When he was yet a great way off, his Father saw him, and had compassion, and ran, and fell on his neck, and kissed him." Here we find the Father's haste to welcome his returning son was such that he *ran to meet him*. There were, however, many intervening providences between his Father's kiss and the famishing son sitting down to eat the bread he had longed for at his Father's table. The rags in which he had fed the swine must be removed; they were not suitable apparel for the king's table. The best robe must be brought and put upon him, a ring must be placed upon his hand, the fatted calf must be brought forth, killed, and made ready; musicians must be called, and instruments of music brought forth to make merry and rejoice. There was much to be done before this famishing son sat down to take his fill of those royal dainties provided so abundantly for him by his father. To apply this to spiritual things, we learn that it would be wrong to judge that because the Lord appears to delay the application regarding our need, He is unobservant of that need. "In your patience possess ye your souls."

In the history of the Jewish nation we have another remarkable instance of how God answers speedily, and yet many intervening days come between the answer being despatched and the promised blessing being fully made known. The prophet Daniel understood by the writings of Jeremiah the duration of Israel's captivity; he therefore set his heart to seek the Lord by prayer, confession of sin, and supplications, that God would grant according to His promise the restoration of the Jews and the rebuilding of the temple. In answer to his prayer we are told that the angel Gabriel was sent to convey the Lord's message to Daniel. In his address to Daniel he says, "O Daniel, a man greatly beloved." "Then said he unto me, Fear not, Daniel, for *from the first day* that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia" (Dan. x. 11-13). Here we have an immediate answer to Daniel's prayer, for as soon as Daniel began to plead with God in prayer for the deliverance of Israel according to the promise of God, the angel Gabriel was caused to fly swiftly to comfort Daniel concerning Israel's release from captivity. There was, however, in the all-wise providence of God a hindrance to Gabriel's flight; he

must remain for twenty-one days with the princes of Persia. During this time it is evident that an angelic conflict was waged in the heart of Cyrus between the elect angels, Michael and Gabriel, and the powers of darkness. It is evident also that Satan and his angels were determined to persuade Cyrus not to release Israel, that by doing so they might overthrow, if possible, the purposes of God in the rebuilding of the temple and the re-establishment of the true worship of God at Jerusalem. Also they designed to frustrate the Lord's words by Haggai in which he describes the future glorious advent of Christ, the Messiah, to that temple, so that "the glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts" (Haggai ii. 9). We see, therefore, by this incident that, although Daniel's prayer was heard immediately, yet the time which elapsed between the answer and the making known to Daniel was twenty-one days. We have also in the account of Nehemiah an immediate answer to his prayer, and the Lord's gracious favour to him in inclining the heart of the king to send him immediately to repair the breaches of the walls of Jerusalem, to establish law and order in the land, to rebuild the temple, and set up the true worship of God before the people. There were, however, many vicissitudes between the time he received commandment from the king and the accomplishment of his purpose. Great preparations had to be made for the journey; much rubbish had to be removed before the builders could begin to lay the foundations; many enemies had to be encountered; separation had to be made from those who were false to God and His truth. In the many anxious waitings upon God for His gracious interposition on their behalf, importunate ejaculations were constantly coming from the lips of this godly man as day by day difficulties confronted him. "Remember me, O my God, for good." "My God, think Thou upon Tobiah and Sanballat according to these their works, . . . that would have put me in fear" (Neh. vi. 14). Such difficulties kept the prophet in much exercise during those precarious years in which he sought the honour and glory of God in the fulfilment of the promises given to Israel.

The Lord does not always remove the difficulty in answering our prayers. He may, and often does, give superabounding grace to succour and support in times of trial and affliction. It was so in the case of Paul's thorn in the flesh; the answer he obtained was, "My grace is sufficient for thee. How beautifully the Apostle sums up the bountiful nature and goodness of God in His watchfulness and care over His own redeemed people: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. viii. 32.)

SERVING THE LORD. (No. 3).

By PASTOR L. W. FALKNER (Blackheath, Staffs.).

How much we need that preparation of the heart from the Lord, whereby we shall be led and enabled by His Spirit and grace to serve Him in our every-day lives! How essential it is that we should be the recipients of those communications from Him, whereby we shall be taught how to live. It is our intention, therefore, to enquire as to how we may be so equipped that we may be made strong in true service.

Is not the *reality of prayer* one of the secrets of real service? When Jesus was here upon earth, how constantly was it stated concerning Him, that He had withdrawn from the crowds that accompanied Him, and the disciples, that He might depart into a solitary place, and there pray. How sweet and refreshing were such seasons to Him! after which, it is recorded, He would go again into the temple, or unto the people, and teach them. Oh for the outpouring of His Spirit upon us, that we may likewise be found following in His steps! How precious are those times to us when we are enabled to retire from all the busy scenes of this life, and have communion with Him! To draw near unto Him at the throne of grace, at the commencement of each day, with the realisation of our unworthiness, to cast all our cares upon Him, to seek strength sufficient for the day, to ask for wisdom and grace to walk in right paths, and to be possessed by His indwelling Spirit. What blessed times these have often been to us! Have we not proved what it has been to experience the language of Jacob in our hearts, when he exclaimed, "This is none other but the house of God, and this is the gate of heaven"? Has it not been with a delightful anticipation that we have sought the privacy of our rooms, where we have thus been favoured with access to Him, where we have talked with Him, and have been strengthened in our inner man? How love has then been shed abroad in our hearts towards Him! what a sweet peace has possessed our hearts and minds, and what a consciousness of His Presence has been realised! How Satan trembles when he thus sees the weakest saint upon his knees; and what a sweet confidence arises that we shall be more than conquerors through Him that loves us. Thus having received of His fulness, we go forth in His strength, assured that we can do all things through Him who strengtheneth us.

Do we not also find, from time to time, as we are called upon to take our ways through the active scenes of life, and the affairs of this time state which we have to deal with, a secret drawing near to Him for His help and guidance? True, at seasons we are not always so favoured, but if we feel heavy in heart, a spirit of prayerlessness, do we not still draw near,

pleading our hardness of heart, our inability to pray, seeking that He would remove these things from us, to reveal Himself to our souls, that in our weakness and inability, His strength might be made perfect? Does not prayer thus prove to be one of the powers and secrets of service?

If we have tasted of His goodness and grace in this matter, in the wonder that He heareth us through the merits of Jesus Christ, and communicates to our souls of His grace, how we shall be constantly seeking His face; for is there not a hunger and thirst in our souls that can only be satisfied by the secret of His presence? Thus we are strengthened as we receive of His fulness. There is no serving the Lord, worthy the name, apart from this. All else is sin, vanity, and a stench in His nostrils. Oh for more of these seasons of communion with Him!

“O that the Lord would guide my ways,
To keep His statutes still;
O that my God would grant me grace,
To know and do His will!

Make me to walk in Thy commands,
'Tis a delightful road;
Nor let my head, or heart, or hands,
Offend against my God.”

A further preparation for service will be realised by a *constant meditation in the law of the Lord*. A man who is blessed with prayerful meditation in the Word, “shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.” The Lord, speaking to Joshua, amongst other solemn charges, gave this one to him: “This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success.” How we need to desire then that He would open our eyes, that we might behold wondrous things out of His law! Herein is strength and power for service received, for Jeremiah declared, “Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart.” And did not the Psalmist sing, “I rejoice at Thy Word, as one that findeth great spoil.” What a mercy if our ears are opened to receive instruction, and that we may not be hearers only, but doers of it, that His Word may be hid in our hearts, that we may not sin against Him! The entrance of the Word that giveth life, light and strength, shall prove to be a lamp unto our feet; it giveth understanding unto the simple. With the Word of God thus being blest to us, we shall know the power

of the assertion, "It is written," and thus derive strength and help from the God of the Word, whereby we shall be enabled to serve Him.

May these two mighty forces be the power and inspiration of our service, that by prayer and meditation we may, knowing His will, do those things which please Him. Let us remember the word also that Christ spake unto His disciples: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified; that ye bear much fruit; so shall ye be My disciples."

GLEANINGS FROM THE PSALMS. (No. 66.)

BY PASTOR E. A. BROOKER (Tunbridge Wells).

PSALM xi. 4.—"The Lord is in His holy temple." Something more than holiness *imputed* or holiness *imparted* is implied here in the temple alluded to; it is heaven itself. The Church, consisting, as it essentially does, of living stones, "groweth unto an holy temple in the Lord" (Eph. ii. 21), and without doubt "God is in the midst of her" (Psa. xlv. 5); yet the holiness wherewith the Church is adorned, and which renders it distinctly separate from and superior to all other institutions, is both an imputed and an imparted one. The Church, being the bride of Christ, is thereby a "partaker of the divine nature" (2 Peter i. 4), and is consequently favoured with an imputed holiness, derived from her heavenly Bridegroom, and being blessed with the living graces of the Holy Ghost, exhibits and practises an imparted holiness. The possession and practice of this holiness constitute a rebuke to the world that lieth in wickedness; and, we may add, an effectual rebuke, inasmuch as it provokes the spirit of Antichrist to destroy the foundations that exist for the security, well-being, and liberty of mankind in general, to serve its own base ends; yet even so, this onslaught is made upon a holiness that is manifested or localised in the Church, and which betrays an ignorance of the holiness of God, which is as boundless as Himself. Of a truth, the Lord is in His holy temple, as represented by the Church; yet the holiness of God constitutes a tribunal exercising an authority extending far beyond the radius of the Church, even one to which every knee shall bow. David here, then, would have his over-anxious friends to know that he saw further than they did, and that although the integrity and uprightness which, through grace, he had manifested had brought upon him the causeless hatred of Saul and his followers, yet he knew "whom he had believed, and was persuaded that God would keep that which he had committed unto Him against that day" (2 Tim.

i. 12); and although he might fall a victim to his persecutors, he believed that God would, from His holy temple, make a full requisition. From *such* a temple nothing that is sinful ever emanates; and in affirming that "the Lord is in His holy temple," David tacitly admits that his God had not suspended this perfect attribute in permitting him to be subjected to the persecution he was under, but that it sprang from a holy motive, that it was in furtherance of a holy purpose, and that it would proceed to a holy issue, in which God would be glorified, and he himself receive a just recompense.

"The Lord's throne is in heaven." And therefore far beyond the reach of evil, and unmoved by all the commotions that shake and destroy earthly thrones. Most, if not all, earthly thrones subsist upon an uncertain and an insecure basis, and that which may appear stable to-day, may to-morrow be reduced to ruins. Therefore, the protection such thrones afford, and the administration of justice and equity of which the throne is the symbol, may one day appear worthy of all trust and confidence, yet the next day be superseded by a system of lawlessness and anarchy. Israel's God, however,

"Sits on no precarious throne,
Nor borrows leave to BE;"

and it is written, "Justice and judgment are the habitation (margin, establishment) of Thy throne" (Psa. lxxxix. 14). All the changing scenes and circumstances the world has ever witnessed, all the convulsions that have shaken society and overturned kingdoms, and all the revolutions which have swept away thrones amidst scenes of horror, have left the throne of God untouched, unshaken, and unmoved. David was a subject of Saul's kingdom, and as such owned allegiance to Saul's throne; but he already perceived that kingdom beginning to crumble, and he had himself already been anointed king in Saul's stead. He therefore comforts himself with the reflection that the system under which he now suffered, and the throne which now disowned and oppressed him, was already marked for destruction; whereas the throne of God, and the justice and judgment wherein that throne was established, being eternal, would not cease to function on his behalf, and to secure his ultimate destiny.

"Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defence is sure."

"His eyes behold." Yea, "He that *keepeth* Israel shall neither slumber nor sleep" (Psa. cxxi. 4); and again, "The eyes of the Lord are in *every place*, beholding the evil and the

good" (Prov. xv. 3). The expression "every place" covers heaven, and earth, and hell, *and all that in them is*. There is not a movement in hell but what the Lord's eyes behold; and not only the movement, but the *motive* that prompts the movement. Faith both glories and trembles at Omniscience, whereas the wicked deny the existence of this attribute, "and they say, How doth God know, and is there knowledge in the Most High?" (Psa. lxxiii. 11.) David was not insensible of, nor indifferent to the peril he was in, nor was he ungrateful for his friends' watchfulness on his behalf; but he was well aware that both his own and his friends' vision was limited by its mortal range; whereas he believed that God's eyes beheld everything both within and beyond that range, and that they had a perfect knowledge of everything that men or devils might attempt to conceal. Satan, whether in person, or when represented by his agents, is seldom an *open* foe. Deceit, subterfuge, and guile are methods abhorred by God, yet warmly commended by the pit; and these methods of attack depend upon the unwariness of the intended victim for their success. The Lord's eyes, however, behold all such machinations as these, and when a revelation of what is thus perceived by Omniscience is deemed, by divine wisdom, to be necessary for the warning or protection of the threatened believer, it will surely be forthcoming. The Lord's eyes beheld Nathanael under the fig tree, to the seclusion of which, hidden from all mortal eyes, he had retired to pour out his heart before God. The workers of iniquity are as clearly perceived as they assemble in their secret places, and when confronted with their guilt, will be speechless. Let all who are conscious of the threat and danger of unseen perils "commit the keeping of their souls to Him in well doing, as unto a faithful (and omniscient) Creator" (1 Pet. iv. 19).

"His eyelids try the children of men." In the wondrous Revelation given to John at Patmos, he tells us that he saw "One like unto the Son of Man," and "His eyes were as a flame of fire" (Rev. i. 14). All that passes into the fire is either consumed, separated, or purified; it tries the elements that are subjected to it. Hence the eyelids of Him whose throne is in heaven will consume all iniquity, separate the false from the genuine, and affix guilt wherever it exists. Only the most daring and abandoned of mankind can look a judge in the face without flinching when confronted with their crimes. The judge, being convinced of the guilt of those before him, has but to look at them, for them to read their condemnation in the very expression of his eyes. "For God shall bring every work into judgment, *with every secret thing*, whether it be good, or whether it be evil" (Eccles. xii. 14); and in that solemn and final assize, before the Judge of all the earth utters a word, His eyelids will try the children of men, and in behold-

ing those eyelids, will read their condemnation before it is pronounced.

“Lord, hast Thou made me know Thy ways?
Conduct me in Thy fear;
And grant me such supplies of grace,
That I may persevere.

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

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

SUBSTITUTION.

LET me, as plainly as I can, state the gospel. I believe it to be wrapped up in one word,—*Substitution*. I have always considered, with Luther and Calvin, that the sum and substance of the gospel lies in that one word, *Substitution*—Christ standing in the stead of man. If I understand the gospel, it is this: I deserve to be lost and ruined; the only reason why I should not be damned is this, that Christ was punished in my stead, and there is no need to execute a sentence twice for the same sin. On the other hand, I know that I cannot enter heaven unless I have a perfect righteousness; I am absolutely certain I shall never have one of my own, for I find that I sin every day; but then Christ had a perfect righteousness, and He said, “There, take My garment, put it on; you shall stand before God as if you were Christ, and I will stand before God as if I had been the sinner; I will suffer in the sinner’s stead, and you shall be rewarded for works which you did not do, but which I did for you.” I think the whole substance of salvation lies in the thought that Christ stood in the place of man. The prisoner is in the dock, he is about to be taken away to death; he deserves to die, for he has been a great criminal. But before he is removed, the judge asks whether there is any possible plan whereby the prisoner’s life can be spared. Up rises One who is Himself pure and perfect, and has known no sin, and by the allowance of the judge, for that is necessary, He steps into the dock, and says, “Consider Me to be the prisoner; pass the sentence on Me, and let Me die. Reckon the prisoner to be Myself. I have fought for My country; I have deserved a reward for what I have done; reward him as if he had done

good, and punish Me as if I had committed the sin." You say, "Such a thing could not occur in an earthly court of law." No; but it has happened in God's court of law, in the great court of King's Bench, where God is the Judge of all, it has happened. The Saviour said, "The sinner deserves to die; let Me die in his stead, and let him be clothed in My righteousness."—*Selected.*

This beautiful description of so wonderful a truth as Substitution, has so commended itself to us, that we have pleasure in passing it on to our readers. Our prayer is, that the blessed position of the Church (which includes every true believer) as set forth therein, may be made savingly attractive while the foregoing is perused.—*EDITOR.*

THE GOSPEL IN FOREIGN LANDS.

The conclusion of the Account given by Mrs. Mills, which commenced in the March issue.

As soon as we heard of these happenings, we informed the judge, and he sent the delegates to make inquiries. The delegate, however, waited until all was over before going. He did not report even what he saw. The next morning, before day-break, Ruth stole away barefooted to tell a believer near by, to ask help of the judge. The judge lived at the other end of the town, and Ruth was too weak to get so far before being caught. She said that she would do her best to escape that day. Now we have just heard that they have taken her off by canoe downstream. All this has caused a keen division in the village. Many are against us.

Since I wrote the above we have heard that the priest sent some "holy water" to throw over her, as he said she had an evil spirit, because she would not repent and be confessed. The nuns sent a rosary to hit her with it, and so expel the evil spirit. Several of the inferior "sisters" surrounded her during this operation. She just sobbed and refused to speak, until they said, "The evil spirit is submitted, but has left her dumb." She said, "You can do all this to my body, but you cannot destroy my faith." Now she is downstream to stay without Bible and without help from any other believer in the little group of houses where live many of her relatives, who consider her conversion a disgrace to a Roman Catholic family. Her only hope of returning to Imperatriz is to repent and be confessed by a priest.

(Mr. and Mrs. Mills have seen Ruth on one or two occasions since the foregoing events came about, and have been very glad to find that she is "steadfast in the faith," thanks to the mighty keeping grace and power of God.)

The following letter has been received from one of our readers. It is an encouraging evidence of interest in the Missionary work which is being carried on in North Brazil, by our friends, Mr. and Mrs. Mills, as well as a hopeful indication that our reply to their letter, published last month, conveyed the feelings of our readers as well as our own. May these helps by the way, while cheering to us, be the means in God's hand, of still further stimulating prayerful and practical interest in this scriptural, and most unselfish effort, to make known the glorious gospel of Christ in foreign lands.—Ed.

Balham, July 15th, 1937.

Dear Sir,—I most heartily endorse your expressions of regard and interest, contained in the letter to Mr. D. Mills, in this month's "Waymarks." Enclosed please find 10s. for the Fund you have opened for them. I had the pleasure of hearing Mr. Mills speak at Trinity Chapel, about a year ago, and was much impressed by what I heard (and have read) of the account of his work in Brazil. "The Lord is good, a stronghold in the day of trouble." I remain,

Yours very sincerely,

A BALEHAM READER.

NOTES from SUNDAY SCHOOL ADDRESSES

BY MR. B. WALSHAW (OF BRIGHOUSE, YORKS).

DEAR Young Readers,—I wonder how you would describe a *chain*? A good description might be this: "A series, or number of links, connected together, by passing through each other, and forming a strong but flexible string." The use, and number of different kinds of chains, is indeed immense, and it is safe to say that they have been used for thousands of years. Broadly speaking, however, they can be divided into two classes, either *ornamental* or *useful*. The former would include chains made from precious metals, such as silver, gold and platinum. The latter would include chains made from baser metals, such as brass, iron, or steel. A great deal depends on what the chain is to be used for, as to what material it should be made from. The uses to which chains may be put are tremendous, and yet all have a common feature (with few exceptions, such as a measuring chain), they are all made to *hold certain things*.

There are some chains which signify honour, a high office. These confer great liberties. There are other chains which signify shame, reproach, and bondage. Joseph was made a great man by Pharaoh while in Egypt, and around his neck was placed a beautiful gold chain. What was of much more value still, was that he adorned his office by his goodness and his wisdom. It was

indeed a *golden character* that wore the *golden chain*. Solomon tells us of the good things which are ornaments of grace unto the head, and chains about the neck. What a beautiful chain is "*The fear of the Lord*." "To hear the instruction of thy father and not to forsake the law of thy mother." These, said the wise man, are like chains about the neck. The Apostle Paul also speaks of a *meek and a quiet spirit* as being a beautiful ornament.

Now let us look at the other side, at the chains which suggest shame, reproach, and bondage. How different are these chains from those spoken of by Solomon! There is the policeman's chain, or "handcuffs." The nature and purpose of some men is such that it is necessary that they should be securely fastened. Who wants to wear that chain? Then in the not far distant years, there were the chains of slavery, when men and women were bound by chains and transported far away from their native land to a life, for the most part, of servitude, and often cruelty. We should indeed be thankful that such days are passed and gone. There are, however, things around us to-day which suggest that the days of slavery are not passed. Habits can be as strong as any chain, and hold the victim in awful bondage. How sad it is to see people so held, that not only are their own lives a failure, but often misery and sorrow are the lot of those near and dear to them! Beware of bad habits. Remember that,

"If conscience suffers *little sins*,
Soon *larger* ones it bears."

There are such things as Satan's chains, and they can be so strong that no earthly power can break them. The mad Gadarene was witness to this. There are chains which indeed only Jesus can break. There is a slavery to sin, which is worse than all the slavery of bygone days, and only Jesus can break and abolish *this* slavery.

Let us think of another aspect of our chain. However big, however small, whether a costly chain of gold, or a strong chain to hold a ship at anchor, *all are composed of individual links*. There is a very old proverb, which says, that a chain is only as strong as its weakest link. There is a great deal of truth in this, and it shows us how important *the one little link is*. There are some wonderful suspension bridges crossing our rivers, which are made from a great number of links, and yet the whole bridge is only as strong as the weakest link. What disaster would follow, if these weak links were not detected, and replaced! Think what would happen if the tremendous chains, which hold the big ships at anchor, had just one weak link! Where would be the safety to ride the storm? You and I are like so many little links in life. In the purpose of God we are being formed, and while we are just one link, the Bible tells us that, "no man liveth to himself." We are a link in a big chain. There are the chains of association, the

chains of habit, chains of circumstances, or providence. We may be quite different from each other in many ways. We love to think of some as being a gold link,—so gentle, so kind, and so loveable,—whilst others are like links made for the big storms of life, not perhaps ornamental but strong, able to bear heavy loads and big crosses. It is the wisdom of God that decides the use to which we may be put. "There are *diversities* of gifts," said the Apostle, while the talents given to the servants were not equal in number. How often we think that if only we were someone else, or had something else, we should be different from what we are! It is not easy to be content with such things as we have, and yet we read that "Godliness with contentment is great gain." God will see to it that the right links are set in the right chains. He never makes a mistake.

First, then, *the chains of Associations*. To whom do you link up with? What are the delights of your companions? What kind of books do you like best? Where do you like to go most? We cannot live to ourselves, we must have associations and relationships, and we are just one little link in a big chain.

Secondly, *the chain of Habit*. Not many of us can say of habits, we have none. The chain of habit is composed of links, some of them very small. There has always to be the *first time* in everything. What a mercy if our habits are only links, and have not grown into chains! Let us take heed, for small seeds grow into big trees, small links grow into a long chain. "Flee youthful lusts," is good advice from a good man.

Thirdly, *chains of Circumstances, or Providence*. How often there are circumstances in our lives, which when linked together prove that the Hand that formed the chain, was a wise and gracious Hand. Look at the life and circumstances of Joseph and his brethren. How hard, how trying, how mysterious, how exalting and yet how humbling. But in the end, listen to what Joseph says of it: "Ye thought evil against me, but God meant it unto good." Sometimes we know that we have links with God, because of the chain of circumstances linked together in His providence toward us. May you and I be able to trace them, as others have done, even in early life, so that in after years we may be able to say, "By this I know that Thou favourest me."

Your well wisher,

B. W.

OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,—

Last month we wrote to you about the *Ant*, which is the first of four things mentioned in Prov. xxx. 24, which are "little upon the earth," but which are "exceeding wise." Relying again upon the Lord's help, let us now think about the second little thing

spoken of in this wonderful part of the Holy Scriptures. *Conies* are called "exceeding wise." If you turn to Psa. civ. 18, you will find a verse that tells us where these little animals, much like rabbits to look at, make their homes. The Psalmist there says: "The high hills are a refuge for the wild goats; and the rocks for the conies." Here their wisdom is seen.

i. *They choose rocks for their homes.* What well built houses they live in! Not badly erected places like many we see built to-day, built more for show than to last; but these little creatures wisely choose a sure shelter, one that will not tumble down, or crumble as the years roll by. Yes, here are God's creatures, given wisdom by their great Creator, to shelter in rocks which He has made. What a reminder is thus presented to all who, though "little upon the earth" are made wise to seek a Refuge, and Home, in that "Great Rock for weary sinners made"! No habitation of sand will do for wise people. They are sensible sinners, to whom faith is given to believe in the absolute necessity of a "Shelter from the stormy blast," and an "eternal home." Therefore, by grace, they flee to Jesus Christ, the dear Friend of sinners, praying with godly Toplady:

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

Dear young people, where do you feel at home? There are many places of danger to which numbers run to seek pleasure. They say they feel "at home" there, and entice their friends to come with them and feel as they do. But what will happen to such foolish people when the storm of death comes, and the great Judgment Day bursts upon them with awful surprise? Their poor homes will be gone, and no shelter will be available!

Then those who have been *wisely* building and sheltering for eternity, will discover more and more of the unspeakable worth of the Rock of Ages. May each of you be helped, wisely to consider these things, to choose this Eternal Refuge, and so be divinely prepared for all the storms ahead. This good prayer will then suit you well:

"O when that awful storm takes place,
That hurls destruction far and near,
May I find refuge in Thy grace,
And take my glorious shelter there."

Observe another remarkable fact, in connection with these little conies:

ii. *Their exceeding wisdom is also manifested in their setting an old male sentry near their holes, to warn his companions when danger approaches.* Here is an opportunity for us to point out, in love, to all our young friends the real advisability of listening to the warnings of old Christians. It is always grievous, and most disrespectful, as well as intensely foolish, when young people ridicule

or despise the well-tried counsel of those who for long have loved and proved the safety of the Rock of Ages. "Paul the aged" (Philemon 9) gave excellent advice to young Timothy, whom he loved, and it was profitably and thankfully received. What a moving scene too, it must have been, when the sons of dear old Jacob gathered around his dying bed, to receive counsel and blessing! Never think you know better than God's dear people, who through much divine instruction and gracious experience, have gained that wisdom which we pray their God may, through them, abundantly bless and grant to you. Heed their warnings which are given tenderly, and in love, and may their God be your God, and Guide, even unto death.

Your affectionate friend,

THE EDITOR.

"I SHALL SUP WITH CHRIST."

MR. ROBERT BRUCE, the morning before he died, being at breakfast having, as he used, eaten an egg, he said to his daughter, "I think I am yet hungry; you may bring me another egg." But having mused a while, he said, "Hold daughter, hold, my Master calls me." With these words his sight failed him; on which he called for the Bible, and said, "Turn to the 8th chapter of the Romans, and set my finger on the words: 'I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'" When this was done, he said, "Now is my finger upon them?" Being told that it was, he added, "Now, God be with you, my dear children. I have breakfasted with you and shall sup with my Lord Jesus Christ this night;" and then expired.—*Selected.*

FOR 'THE LITTLE ONES.

A LITTLE girl was looking at a picture of the Good Shepherd seeking a lost sheep. The difficult mountainous pathway that the Shepherd had to climb, was pointed out to the child. "Yes," she said thoughtfully, "and when He gets up close to it, most probably it'll start going away from Him. Sheep are such silly things, I've seen them doing it." There was a moment's silence while she stood gazing at the picture. Then she said softly: "I suppose it's because they don't know how kind He is."

May our dear little ones learn to know the great kindness of this Good Shepherd, who seeks His sheep, finds them, and constrains them to follow Him. He never leaves or forsakes them.

1950

Providence Strict Baptist Chapel, ROWLEY REGIS.

MONTHLY NOTES—September, 1937.

THE PASTOR'S LETTER.

Chapel House, Rowley Regis, Staffs.

MY DEAR FRIENDS,—What beauties in creation have our eyes looked upon, while many of us have been away from our homes! We have enjoyed and admired God's wonderful handiwork, and He has given us these blessings "richly to enjoy."

"But what are seas, or skies, or hills,
Or verdant vales, or gliding rills,
To wonders man was born to prove—
The wonders of redeeming love?"

Do we behold the beauties of Jesus, in the midst of these heavenly wonders? He is the centre of attraction to the eye of faith. His beauties put out the glitter of all earthly toys. They draw those who behold them, away from themselves, so that most thankfully they find themselves at times, all taken up with Christ, while their distress about sin, and over-anxious care respecting the future, is graciously relieved by His precious blood and love.

Echoes the writer, and doubtless many of his friends, this wonderful prayer:

"O that my soul could love and praise Him more,
His beauties trace, His majesty adore;
Live near His heart, upon His bosom lean;
Obey His voice, and all His will esteem."

Your sincere Pastor, S. RUTHERFORD HUNT.

SCRIPTURE EXERCISES (for our Young People at Rowley Regis). (See January "Waymarks.")

The texts this month are concerning BEAUTY.

1. "The beauty of holiness." 2 Chron.
 2. "To behold the beauty of the Lord." Psa.
 3. "The beauty of old men is the grey head." Prov.
 4. "Thine eyes shall see the King in His beauty." Isa.
 5. "Is this the city that men call The perfection of beauty, The joy of the whole earth?" Lam.
 6. "How great is His beauty." Zech.
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SERVICES AND MEETINGS DURING SEPTEMBER (D.V.).

THE PASTOR will preach on the 1st, 3rd, and 4th Lord's Days in September, on Monday evening, September 6th, Wednesday evening, September 22nd, and Monday evening, September 27th.

Mr. E. G. ROWELL will preach on Lord's Day, September 12th. Mr. ENOS HADLEY on Wednesday evening, September 1st, and Mr. J. BANKS on Wednesday evening, September 15th.

Waymarks.

“SEARCH THE SCRIPTURES” (John v. 39)

for Instruction concerning

A Desire for the Welfare of Zion.

1. “And they asked each other of their welfare” (margin: peace) (Exod. xviii. 7).

2. “There was come a man to seek the welfare of the children of Israel” (Neh. ii. 10).

3. “God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way” (1 Sam. xii. 23).

4. “Behold, how good and how pleasant it is for brethren to dwell together in unity!” (Psa. cxxxiii. 1).

5. “Pray for the peace of Jerusalem: they shall prosper that love thee” (Psa. cxxii. 6).

6. “I have no greater joy than to hear that my children walk in truth” (3 John 4).

EDITORIAL COMMENTS.

Reflections upon our Annual Meetings at Tunbridge Wells.—Many, we believe, were glad to meet together at “Rehoboth” Strict Baptist Chapel, Tunbridge Wells, on Wednesday, July 28th, for the Annual Southern Conference, held in connection with this Magazine. The Lord kindly granted us a fine day, and gathered His children together from various parts, to consider a subject of such vital importance, as only the godly can appreciate. “The difference between the clean and the unclean,” the incompatibility between the *form* of godliness and the power thereof, the clear distinction existing between fleshly religion and vital godliness—are differences that most certainly are as distinctive as ever, but how many really *know* these differences, and knowing them, seek for wisdom to “earnestly contend for the faith which was once delivered unto the saints”? (Jude 3.) A faith that has never altered, never become adaptable to modern thought. A faith whose Author cannot lie or

die. He lives; and the godly rely by faith, entirely and alone upon Him and His precious word, as revealed by the Holy Ghost: "Because I live, ye shall live also" (John xiv. 19).

We believe that each of the speakers on this occasion entered into the solemn business which was theirs to attend to, under a consciousness of the discriminating nature and weighty import of the subject before them, which was announced in one word: GODLINESS. It will be matter for undying praise, to the Giver of this wonderful gift, if some seed was dropped on this Conference day, that, under the gracious bedewing of the Holy Spirit, was productive of copious fruit. The names of all who took part will then willingly be hidden behind Him, whom those to whom they belong, earnestly desire to cleave to and follow. We lovingly thank all who so willingly refreshed us by the provision of a good tea, not forgetting a word of gratitude to the minister, deacon, and church at "Rehoboth," for their repeated kindness in allowing us to hold the Meetings there once more. Those friends who gave hospitality too, are cordially thanked. All who took part in the proceedings, we believe, did so, desiring with us to "praise God from whom all blessings flow," therefore: "Not unto us, O Lord, not unto us; but unto Thy Name give glory, for Thy mercy, and for Thy truth's sake" (Psa. cxv. 1).

Our October Number of "Waymarks," will (D.v) be a Special Annual Southern Conference Number, larger in size than usual, but the same price. This will contain the sermon preached by Mr. W. B. Griffiths Vaughan in the afternoon, and the Addresses delivered by Messrs. Vaughan, T. Cole, W. Wiltshire, and S. R. Hunt, in the evening. The address of Pastor E. A. Brooker, who presided, will also be included. If our godly friends feel, with us, the great importance of the subject which was considered at this Conference, will they kindly do their best to spread the tidings then made known, by ordering and distributing as many extra copies of this Special Conference Number as possible? Orders should be sent in as soon as may be convenient, and may God bless a prayerful perusal of what was spoken at Tunbridge Wells, to many who shall handle our October number.

"Ye mourning souls to Jesus come,
Cast off despair, there yet is room;
To His dear hands your cause commend,
Who only is the sinner's Friend."

THE MYSTERIES OF PROVIDENCE.

LORD, how mysterious are Thy ways!
How blind are we! how mean our praise!
Thy steps can mortal eyes explore?
'Tis ours to wonder and adore.

Thy deep decrees from creature-sight
Are hid in shades of awful night;
Amid the lines, with curious eye,
Not angel minds presume to pry.

Great God, I would not ask to see
What in futurity shall be;
If light and bliss attend my days,
Then let my future hours be praise.

Is darkness and distress my share?
Then let me trust Thy guardian care;
Enough for me, if love divine
At length through every cloud shall shine.

Yet this my soul desires to know,
Be this my only wish below,
"That Christ is mine!"—this great request
Grant, bounteous God—and I am blest.

A. STEELE.

SERMONS FOR TO-DAY. (No. 3).

By MR. W. B. GRIFFITHS VAUGHAN (of Shipley, Yorks).

OBEDIENCE TO THE HEAVENLY VISION.

"Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision."—Acts xxvi. 19.

(Concluded from page 180.)

But in all this the Lord's grace was sufficient. "I will deliver thee from the people," so said his God; "Whose I am, and whom I serve," said Paul. Like Samson, his religion is good sport to the authorities. The Sanhedrim cannot tolerate him; Felix trembles at his words; Festus receives information of the curious legacy of Felix, and the stage is set. With great pomp and show, this God-honoured servant, whose "bodily presence was weak, and his speech contemptible," was placed before the high and noble. His defence was a simple account of the result of the heavenly vision. He never hides his former follies, but shows what his God had wrought for and in him, bringing him from darkness to light: "Whereupon, O king Agrippa, I was not disobedient to the heavenly vision."

The path of obedience was to die daily: "Always bearing about the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh." The effect of the vision was to go forth unto Him without the camp. Obedience to the heavenly vision gave him only one theme to preach. In season, out of season, must he preach the Word. By the help of God, he continued witnessing from Moses, from the prophets, and always by revelation, that Christ must needs suffer, die, and rise from the dead, and that He should show light unto the people and to the Gentiles. Crucified with Christ, he lived by the faith of Christ; when dying, he could say he had kept it; but it was a good fight, and the crown of righteousness was set before him.

Volumes have been written, and may yet be written, on what the vision was to Paul, and to Peter, and to John, and to every living soul. How soul-supporting and comforting, when every thought is brought into captivity to the obedience of Jesus Christ! See the effect of this soul-enlightenment as set forth in the whole of Romans viii., and especially verse 32 to the end. Among his letters, written in a chilly prison, or chained to a soldier in his own hired house, are many evidences of the reality of Paul's hope, his stedfastness in the faith. To his loyal and devoted son in the faith he could write: "For I am now ready to be offered up, and the time of my departure is at hand. The time will come when they will not endure sound doctrine, but preach the Word. The times will be worse, evil seducers will get bolder, but continue thou in the things thou hast learned and hast been assured of." Such statements, and many more from Paul.

So also Peter. "Knowing that shortly I must put off this my tabernacle. . . . Give all diligence, brethren, to make your calling and election sure. . . . There shall be false teachers among you, who privily shall bring in damnable heresies, and many shall follow their pernicious ways; by reason of whom the truth shall be evil spoken of." Follow him to the end of his Second Epistle, and you will see that he and his "beloved brother Paul" spake the same things, being taught by the same Spirit. See the effects of the vision on God-given faith, as related for our learning in Hebrews xi. The carnal enmity of the world may have burnt some and tortured others, but their testimony, their faith, their labours, have borne fruit in the church, family, or even in a nation, as the Lord has sealed or confirmed or blessed it. These could have said indeed: "I was not disobedient to the heavenly vision."

"In evil long I took delight,
Unaw'd by shame or fear,
Till a new object struck my sight,
And stopped my mad career.

I saw One hanging on a tree
In agonies and blood,
Who fixed His languid eyes on me,
As near His cross I stood.

Sure never till my latest breath
Can I forget that look;
It seemed to charge me with His death,
Though not a word He spoke.

My conscience felt and owned the guilt,
And plunged me in despair;
I saw my sins His blood had spilt,
And help'd to nail Him there.

A second look He gave, which said,
I freely all forgive;
This blood is for thy ransom paid;
I die that *thou may'st* live."

Has the vision of Jesus Christ, God's darling Son, dying for our crimes, been the means of arresting us in a mad career and turning our feet to Zion, enquiring again and again, "What wouldst Thou have me to do?" Have we been stopped in some desert place to receive a revelation of Jesus Christ, and then we have felt we must return to Jerusalem to tell Peter, and to "tell to sinners round, what a dear Saviour we have found"? Have the scales dropped from our eyes, so that being obedient to the heavenly vision, and tarrying not, we were baptised, and our prayers, labour, and fellowship blessed by God to the strengthening of Zion? What shall *we* then say to these things?

We have had our barriers of self-sufficiency and intellectual pride. It took bereavement, personal sufferings, and the horrors of a world-war to bring them down, by the power of God. We felt we must tell a "Peter," but had to go into "Arabia." We look back to that place of strange isolation; we think of those words, so often illuminated as though there was nothing else in Scripture: "What wouldst Thou have me to do?" We travel further back in our mind to those times on a bed of suffering in hospital in France, when we believe we had a faith's view of the Lord Jesus as our Saviour, above fourteen years now; but coming back to "Arabia," the answer to the question was, "Arise, and go into the city." Inducements, most attractive to the flesh, could not hold us; we had to return to the city and tell Peter, and later in the order of the undisturbed affairs of His eternal thought, follow Jesus in the way of His commands, in His despised ordinance, with the answer of a good conscience, by the grace of God, "not being disobedient unto the heavenly vision."

His purposes ripening fast, unfolding almost every hour, after much exercise, prayer, and answers to prayer, we found ourself thrust out to preach the Gospel, taking with us the loving confirmation and wishes of the Lord's people with whom we stood in church fellowship. Much detail is omitted in the above account, but we hope we may say with the great Apostle, "Having therefore obtained help of God, we continue unto this day, witnessing both to small and great, and saying none other things than Moses and the apostles did say should come, that Christ must needs suffer, and be the first to rise from the dead."

Visionaries manufacture their own visions. These are false prophets. God must reveal His Son in you. This will be the life of the soul. This will alone produce the obedience of faith and the true stimulus to serving God from the heart. We pray that His dear servants who come amongst us may be enabled, instrumentally, to so instruct you, that faith may come (be manifested) by hearing, and hearing by the Word of God, and you, too, will not be disobedient unto the heavenly vision.

GLEANINGS FROM THE PSALMS. (No. 67.)

By PASTOR E. A. BROOKER (Tunbridge Wells).

PSALM xi. 5.—"The Lord trieth the righteous." That is, the Lord trieth those who, through grace, are possessed of a righteous principle, which is created in them by the quickening and saving operations of the Holy Spirit. This righteous principle, being totally at variance with the principle of wickedness they inherit by nature, is often sadly beclouded and oppressed thereby, and so much so at times that this bitter confession is wrung out of their hearts:

"All unholy and unclean,
I am nothing else but sin."

This righteous principle will set out in bold relief everything that is opposed to it, and he whose downcast eyes and heart beholds what is thus laid bare, and forgetful of the only element which can ever expose it, mournfully concludes that he is marked for reprobation; yet withal cannot repress such strong cries to heaven as this: "God be merciful to me a sinner." This righteousness will find its best and truest expression in one's *private* devotions, when confessions, supplications, groanings, longings, and sorrows are poured forth into the ears of God alone. Nevertheless, it will manifest itself outwardly in gracious strivings to lead a sanctified life, and the effect of these strivings cannot be hid from God, men, or devils. Its purity will reflect the nature of God, its holiness will inflame the passions of

ungodly men, inasmuch as their evil lives will be condemned thereby, and its sin detesting character will excite the enmity of Satan and all his hosts. This righteous principle, so precious, so God-like, is an immortal gem, embedded *at regeneration* in the corruptions, weaknesses, frailties, and defilements of mortality. As all precious stones and precious metals are literally embedded in much dross, and can only be separated therefrom by much labour in the former instance, and by the crucible in the latter case, so this righteousness, which is the image of God in man, and whereby God is glorified by man, needs the cutting and polishing process of affliction and the crucible of tribulation, to separate it from the corruptions and unrealities that surround it, and to disclose its divine lustre and beauty; and then, placed in the setting of the Redeemer's comeliness, will not be found wanting in that day when the Lord of Hosts will make up His jewels (Mal. iii. 17). The diamond merchant and the goldsmith, although constantly handling their precious wares, never lose sight of their intrinsic worth, and never relax their assiduous carefulness during every part of the necessary process of preparation and refinement. Moreover, their calling necessitates the experience and wisdom of an expert, which is only attained unto after years of study and training. Indifferent handling of either gems or gold would depreciate their respective values, and might even render them worthless. We therefore expect and acknowledge the excellence of men in their handling of the precious things of the earth, yet we are strangely hesitant in crediting the God of all wisdom with even equal excellence in His handling of the precious things of His kingdom. None that are savingly taught of God will deny that "sin is mixed with all they do," and in their confessions before God in secret will mourn over their corruptions, bewail their lusts, and bitterly repent of their manifold evils; and will own with contrition the base effects of these things upon their spiritual existence. These melancholy fruits of the Fall are as real to God, and more so, than they are to them; yea,

"He sees the struggles that prevail
Between the powers of grace and sin;
He kindly listens while they tell
The bitter pangs they feel within;"

and, beholding the precious deposit of His Spirit in them surrounded by and, it may be, well-nigh buried under the base dross of fallen nature, proceeds to apply the necessary methods to separate the precious from the vile, and to refine the product of that separation to the point fixed by *His* standard of heavenly excellence, that He thereby may be glorified. The coins of the realm receive the King's image and superscription when duly hammered in the crucible. They do not pass through all the

requisite stages in the Mint, and then when appropriately hardened and ready for circulation pass under the die, for no impression could then be made; and if an attempt to give an impression was made, the result would only be to crush the coin and render it worthless. A coin has no currency value outside the dominions of the monarch whose image and superscription it bears. The coins of other countries are made from the same metals as those that are issued by the British Mint, but are not legal tender in this country because they bear the impress of a foreign ruler. No soul will be accepted in the kingdom of heaven unless it bears the image of the King of kings, and this is a very definite reason why "the Lord trieth the righteous." The Lord will never forsake the work of His own hands, although the righteous often languish in apparent desertion. We shall not readily forget the solemn power that attended the singing of these two lines in our hearing about twelve months since:

*"Each opening leaf, and every stroke,
Fulfils some deep design."*

We bowed our head and worshipped, and faith completely acquiesced in the truth therein expressed, and could quietly await the revelation of all mysteries foreshadowed by this gracious scripture: "What I do thou knowest not now; but thou shalt know hereafter" (John xiii. 7). If it was necessary for God's purposes that one like Job, who, according to Jehovah's own witness, "there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil" (Job i. 8), should be stripped of all that he had, and be given over into the hands of Satan (Job ii. 6), what are our *just* deserts when, at our *best*, we do but spasmodically manifest anything approaching the true fear of God, let alone the unblemished character that, through grace, Job maintained before a holy God. If we carefully follow the progress of Job's trial, we find that the first thing that damped down the fire of his crucible was his abject confession, "Behold, I am vile" (Job xl. 4); but this discovery was not made until his purging had run its appointed course, and had accomplished the purpose whereunto it was sent. Will any tried reader of these lines affirm that he has suffered any real loss as the issue of God's tribulatory dealings with him? Many may be found to testify that:

"Trials make the promise sweet;
Trials give new life to prayer;
Trials bring me to His feet,
Lay me low and keep me there."

The dear saint of God who wrote these lines was no mere theorist or canting speculator upon things divine, but one from whose pathway tribulation was seldom absent. As the gold-

smith has a definite end in view in subjecting his precious metal to the crucible, and as that end cannot be attained unto by any other process, even so, "The Lord trieth the righteous" in order that "he shall be a vessel unto honour, sanctified, and meet for the Master's use" (2 Tim. ii. 21), bearing the Redeemer's image, who Himself was made "perfect through sufferings" (Heb. ii. 10).

"As gold from the flame He'll bring thee at last,
To praise Him for all through which thou hast past;
Then love everlasting thy griefs shall repay,
And God from thy eyes wipe all sorrows away."

PREVENTING MERCY.

Part of a Sermon preached many years ago by Mr. JOHN HILL (London).

"The God of my mercy shall prevent me."—PSALM lix. 10.

'Tis a good observation of Dr. Hammond's upon the title of this and two or three foregoing Psalms: "They are called Michtam of David. David's golden *Psalms*, his jewels, because the several preservations which are here recorded were exceeding precious to him." Those blessings, in the bestowment whereof God eminently displays His wisdom, power, love, and faithfulness, are precious; our meditations of them, and of God the giver of them, are always sweet. What was the special providence which gave occasion to this Psalm you have in the title of it, *when Saul sent and they watched the house to kill him*. By what means he escaped he does not tell us, but attributes his delivery to God *only*, of whom by prayer he sought it. Prayer is our best weapon against our enemies; the best of all means, and first to be used for any deliverance. And there are two pleas which he makes use of: one was that God was *his God* (verse 1); the other was the *power* and *strength* of his *enemies*. 'Tis a blessed thing to have the *covenant* to fly to, in all times of straits and trouble; there is always an anchor-hold of hope there. *My God*, is such a plea as infinitely over-balances all other things. He has engaged Himself to do His people good; and it is *time* for Him to work when the enemy *exalts* himself; the Church's enemies are never so near destruction as when they think they have nothing to do but take and divide the spoil.

We may plead God's promise, and the enemies' power too; both are a ground of hope to a believer in Jesus. The Psalmist was sure of mercy upon these grounds; he knew he was safe, because God was his God, and 'the God of his mercy—"The God of my mercy shall prevent me." Some read it, *hath pre-*

vented me; others, *doth prevent me*; and others, as in my text, *shall prevent me*. Each of the senses are exceeding great and full. Take it in the first sense, *hath prevented me*, and it implies thus much, that the *Psalmist* never was in any difficulty, temptation, or fear, but God was beforehand with him, having always the mercy ready which he stood in need of; and had given it in due season, and that when he least expected it, and it may be was least prepared for it. Take it in the second sense, *doth prevent*; it argues the *Psalmist's* ground of confidence, when all present appearances were gone; as if he had said, God is of one mind, His thoughts are thoughts of peace, and not of evil; He may vary His providence, but His heart is the same as ever. Why should I fear? why should I not hope and rejoice? for my God is a *tried* God, He is working for me even now. He prevents my fears, and He will prevent my falling. Take the words as they lie in my text, and it comes to the same thing. God sees all my enemies' designs, and He is ready for them; my prayer is heard, and sure I am deliverance will come, though I know not the time and way of it. My design, under the Spirit's influence, is to look into my own heart and yours, and shew you what wonders of providence and grace God, as *the God of our mercy*, has caused to pass before us. In discoursing on these words I shall enquire:

I. In what sense, or in what respects, is God *the God of our mercy*?

II. How, as the God of our mercy, doth He prevent us?

I. I am to enquire in what respects is God said to be the *God of His people's mercy*? And it seems to include it in these three things:

1. That *all the mercy, which is in God's nature, is for His saints*. 'Tis a great word that: *the God of all grace* (1 Peter v. 10). God has in Him all sorts of grace and all degrees of grace for His saints. He hath pardoning, quickening, strengthening, comforting, and preserving grace. His mercy is rich mercy, abundant mercy, inexhaustible mercy, sure mercy. A man's riches are his glory; God glories in His mercy, 'tis His delight, He rests in it; and so may we, because there is an infinite, inconceivable fulness of it in Him—*with Thee is the fountain of life*. All that we have here, all that we can enjoy of it to eternity, are but as the streams; and the more you draw, the faster it springs up. There is no *want nor any end* in the mercy of the Lord to His people. "*For I said, Mercy shall be built up for ever*" (Psa. lxxxix. 2). God distributes and parcels out His mercy that we may conceive of it the better; hence He is called by the Apostle, "*the Father of mercies, and the God of all comfort*" (2 Cor. i. 3). What mercy soever you need, God has it to give. Ask as high as you will, you shall not be denied; God's mercy is proportioned to, nay, it infinitely exceeds all our

miseries, and a pleasing consideration it is. God is not called the *Author* of our mercies, but the *Father* of them; to show how freely they come from Him, they are His bowels; He is pleased with them, as the father is with his own child; dwell upon the name, it is a sweet one, the *Father of mercies*. In my text, David grasps all this mercy, lays hold of it as his own mercy: "The *God of my mercy shall prevent me.*" That's one sense.

2. It supposes, farther, that there is a *portion of mercy laid by, in the purpose of God, for every saint*. A portion of mercy which he may call *his own*. This some understand to be Christ's meaning to Paul: "*My grace is sufficient for thee*" (2 Cor. xii. 9); i.e., that grace which I have allotted for thee, thou wilt find sufficient. I knew what would'st need, in My eternal counsels; I have made provision beforehand. I have taken care thou should'st have enough. And this doubtless, says the great *Dr. Goodwin*, is *Paul's* meaning in that speech of his: "*I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus*" (Phil. iii. 12). 'Tis a word of great force, *I follow after*; I pursue with vigour, as one that follows the game. I cannot rest satisfied with the grace I have, but am always looking for more; whence was this, but because *Paul* knew the largeness of God's heart and the infinite merit of Christ's blood; there was more grace yet behind, and he could not be at rest till he had received it all. This is the happiness even of heaven itself; to apprehend, attain, possess that for which also we were apprehended of Christ. Poor soul, thou art often put to it, to believe for *this* or for the *other* mercy; thou seest nothing. How thou shalt be eased under this trouble, and carried through the other difficulty. "All these things are against thee," that is the language of *sense*; but *faith* tells thee quite otherwise. Every one of these trials is the way to some signal mercy, some signal support, some signal comfort, which was laid by for thee against the trial came. Every son, every child shall have his portion; grace for that duty, that trial, that darkness and distress, was settled upon thee in God's purpose, and ordered for thee in the everlasting covenant. That is another sense of the phrase in my text, "*The God of my mercy.*" But,

3. The words suppose farther: That *God has taken it upon Him as His charge, to keep this portion of mercy for His people*. Whatever it be, soul, 'tis in trust with thee for Him. Every saint may apply to God, as the God of every mercy which he needs. "*God is my defence, and the God of my mercy, unto Thee, O my strength, will I sing*" (ver. 17). If this will not bring a man to praise, nothing will. To have a faithful friend to go to, under new and unexpected difficulties, is a signal blessing; our friend it may be, and our father's friend; a great

support this, under losses, crosses, and troubles. But what is a faithful *friend* to a faithful *God*? Who has wisdom and power equal to His love and mercy, whom none can resist, none can surprise, none can beguile, or draw from our interests? What a blessed foundation of consolation is this! God knows His *title*; He remembers His covenant; He will give grace and glory. Why? Because it is one of His glorious *titles*, *the God of thy mercy*. He would not answer His name were not He to answer thy prayers, to set thee above thy fears, and to deliver thee out of all thy distresses.

THE PRECEPTS OF THE GOSPEL. (No. 21).

BY PASTOR W. J. WILTSHIRE (of Guildford).

IN looking at the precepts of the Word of God, how closely we find the promises of the Word bound to them. It is vain for professors of religion to glibly talk of taking the promises to themselves, while at the same time they neglect the precepts. The true believer knows by the teaching of the Holy Spirit that he cannot keep the precepts in his own strength, or by his own wisdom, but he also certainly knows, by the same Spirit, that he can do all things through Christ who strengthens him. Joseph Hart puts it very plainly for us when he says:

“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.”

During the forty days and forty nights in the which Moses received the law from God upon Mount Sinai, we notice after the precepts were given in a somewhat condensed form in the ten commandments, God proceeded to unfold in detail His laws for Israel, in the concluding part of Exodus xx. and in chapters xxi. to xxiv. How well it would be for us if we were more prayerfully acquainted with this preceptive part of Holy Scripture. Let us banish the idea that these laws only concern the Jews, and remember that Paul tells us by divine teaching that, “he is a Jew who is one inwardly.” Also that the word he was inspired to write to Timothy should be conclusive evidence for us that we ought not to neglect any part of the Word: “*All* Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.” In these concluding words we see how Paul urges the necessity of a profession that shows its faith by its works.

Now let us look briefly at the expansion of the second commandment against the making of graven images, as given us in Exod. xx. 22, 23: "And the Lord said unto Moses, Thus shalt thou say unto the children of Israel, Ye have seen that I have talked with you from heaven." How forceful are these words! Had not that voice been unbearable to them? They had said, "Let not God speak with us, lest we die." Moses replied, "Fear not: for God is come to prove you." Having reminded them of His awful voice, God also reminds them of the terrible nature of the sin of idolatry: "Ye shall not make with Me gods of silver, neither shall ye make unto you gods of gold." "Ye shall not make with Me." We cannot serve God and mammon. We can neither have any god before Him or with Him. He must be all in all to us and with us, if He is anything. "Neither shall ye make unto you."

"Remember, man, thy birth;
Set not on gold thy heart;
Naked thou camest upon the earth,
And naked must depart."

Let us not imagine that, having no silver or gold crucifixes in our houses, or places of worship, neither upon our persons, we are consequently exempt from this sin which God here condemns. We may be equally as guilty of a breach of this commandment, as those whom we condemn for the above practices, and we are perhaps more so, in the sight of God, if we come under the solemn denunciation of the Holy Spirit by James in the fifth chapter of his Epistle, verses 1—6.

The good Lord pardon everyone who prepareth his heart for a solemn attention to the precepts of His Word, and save us from the condemnation of the Sermon on the Mount: "Woe unto you that are rich! for ye have received your consolation," in the unrighteous mammon.

THE GOSPEL IN FOREIGN LANDS.

From the Correspondence of Mr. and Mrs. D. Mills.

Picos, Maranhao, Brazil,

April 5th, 1937.

We have had no further mail since I last wrote you, so have no further news of you all. The Lord is constantly teaching us to commit you all to Him and leave you in His care. Yet how we long to hear of your affairs. Here our school is in constant activity. It has now overflowed the limits of the house we have rented, so that we have had to accept accommodation for the young men to sleep out. We are a happy family

of sixteen, and our days are full. There are about an equal number who come daily to the school. In the preaching of the Gospel the numbers that gather are encouraging; and so also the enemy is active. A week last Lord's Day we were stoned by fellows instigated by the priest. Happily the stones thrown only scattered the crowd, one or two who were hit by them receiving only bruises. The police interfered and restored order before worse things could happen.

The famine still continues in measure. We are eating rice brought from S. Luiz. However, the first-fruits of the rice harvest are being gathered. There continues much sickness in the town, and the Medical Clinic is about to be removed to Grajahu. We shall then be without a doctor. Davina, who has been remarkably well since arriving here, and eating heartily, has been sickly these last few days, but is now better again. She had intestinal trouble.

Recently the Prefect offered us a much larger house in a more central position. It would, I think, serve us admirably, should the Lord mean us to settle here, as he wants to sell it. He has not given any price yet, but I think he would sell for about £80 or £90. We stand in need of a more central meeting place, but if we hire one—just a large room—we shall have the additional expense of furnishing, whereas if we had a house more central the school furnishings would serve. As we are at present, the meetings are scattered, only the Lord's Day morning service and afternoon school being in our house. On the Lord's Day people come ten to fifteen miles to the services.

April 29th, 1937.

. . . Yes, England must be very beautiful now. Here there is no spring or autumn, yet it is a joy to be here, because we are where our Lord would have us be. The joy of His approval is greater than all other joys.

Of the seeds we brought out, we have only seen radish and turnips and two tomato plants. The failure is strange. Lettuce grows here; not the same kind, it has no heart at all. I wonder why English seed will not germinate. Perhaps the soil is not right. There is a pond at the bottom of the garden; no, I should say a lake. A piece of it is in our garden. The water is dirty and stagnant, but is kept fresher by the large number of huge toads and other tropical creatures. There is a crocodile, too, which appears now and again. When he moves, the moss and imitation water lily plants covering the water move up and down with the wave he makes. He occasionally comes out and lies on the brink. He is not a very big one, and of the alligator type. The boys here have planted the ground with beans. We should have a good big crop. They go very quickly here, as there is such a crowd with huge appetites.

The house party is helping us considerably. We get rice, beans, farinha, bananas, tapioca, coconut oil, eggs, etc., from time to time from the parents of those living in. The girls cook, wash up, sweep, etc., for the huge party. The boys pound the rice, sweep the hall, buy meat, clean the garden, etc. The girls wash up under the mango tree in the garden. There we have a most primitive table, on which they wash the crockery in a most primitive manner. We have a small pig which serves instead of a dustbin. It eats up all we cannot eat, and thus saves us the trouble of burying refuse which otherwise would smell nasty in a few hours. Even the bones from the meat are all crunched up by this living refuse devourer. He eats banana skins, the middle of the pumpkins, and says a grunty "Thank you!" for what we do not appreciate. He is tame and as black as ink, except when covered with mud and dust, which bath he gives himself, preferring it to clean water.

I went to bathe in the river to-day. I do not go every day, as it takes quite half an hour to go there and back. Davina enjoys her river bath more than any other part of the day's proceedings. Last week I was called on to kill a poisonous snake—jararacussu—it was on the verandah close to me. I was the only one in the house, as all had gone to bathe. I killed it with the bar of the door; all our doors are locked with an ancient type of wooden bar fastened across on the inside. The snake was travelling quickly across the floor. I think it must have fallen from the roof. We do not know how many times we are saved from dangers unseen. Sometimes the Lord shows us how near has been the escape to make us thankful for unknown protections. "Not a single shaft can hit, till the God of love sees fit." Davina often talks about you all and longs to go to England again. Yesterday she said she would go all by herself, if she had the money to pay her fare. She is growing every day more affectionate. She calls me, "My darling Mother," and runs to kiss us as often as she gets an opportunity. She reads very nicely now both in English and Portuguese, and is doing little sums. She does them all with the aid of beans. Davina has two little companions now—Maroca, a small girl adopted by Christian parents, and sent here for training; and Floripes, a young daughter of Patricio, the dear poor aged minister of the Gospel who left Picos to serve the Lord in Olnos d'Agua, giving place to us here. We have three of his children. Maroca and Floripes are about ten years old, but young in manner and small in stature, and so most suitable for Davina's needs. I am glad to have them, as I dislike the manner that an "only child" often gets through being spoiled. The man who adopted Maroca when a baby is called Joaquim Bina. You will perhaps remember that in Balsas we had three of his children with us. They proved to be real believers, and

have a special place in my heart. We have a young son of his here this year, named Bido. His nature is similar to that of the other three, and pleases us very much. Joaquim Bina sent us a cow and calf, to remain with us as long as the cow gives milk. She gives about a quart per day.

As we went to bathe a few days ago we saw a poor man, aged and thin, withered and weary, sitting on the side of the path nursing his huge leg, which must have been quite twice the size of a normal leg. As we talked to him about death, he said he was ready to die, and to go just where God wanted him to go. Many here trust in this false conformity, and think that by it they are gaining for themselves a sure salvation. He knew nothing of the Saviour, as such, and I thanked God for the privilege of being used of Him to tell the simple divine story of Christ and Him crucified. David treats his leg every day. A few yards along the same path, going down towards the river, lies a poor paralytic woman, who has just a roof over her head to keep her from the hot rays of the sun. There are no walls, and the space her home occupies would not measure more than a small English washhouse. The floor is the same as outside, simple loose sand. David has given her medicine for some time now, and she has heard about Jesus Christ. I do not know whether she knows Him as her Saviour, but her lot in this life is pitiable in the extreme. The hut or roof over her head was made for her by the boys in our home.

PATIENT WAITING.

“Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord.”—PSALM xxvii. 14.

THE Christian's life is no child's play. All who have gone on pilgrimage to the celestial city, have found a rough road, sloughs of despond and hills of difficulty, giants to fight, and tempters to shun. Hence there are two perils to which Christians are exposed; the one is that under heavy pressure they should start away from the path which they ought to pursue; the other is, lest they should grow fearful of failure, and so become faint-hearted in their holy course. Both these dangers had evidently occurred to David, and in the text he is led by the Holy Spirit to speak about them. “Do not,” he seems to say; “do not think that you are mistaken in keeping to the way of faith; do not turn aside to crooked policy, do not begin to trust in an arm of flesh, but wait upon the Lord;” and, as if this were an exercise in which we are doubly apt to fail, he repeats the exhortation, and makes it more emphatic the second

time, "Wait, I say, on the Lord." Hold on with your faith in God, persevere in walking according to His will; let nothing seduce you from your integrity; let it never be said of you, "Ye did run well; what did hinder you that you did not obey the truth?" And lest we should be faint in our minds, which was the second danger, the Psalmist says, "Be of good courage, and He shall strengthen thine heart." There is really nothing to be depressed about, there is no real danger, you are safe while God lives, and while Christ pleads, and while the Spirit of God dwells in you; therefore be not dismayed.—*Selected.*

THE DREAM.

IN the year 1814, the late Mr. and Mrs. Foster (who were lost in the *Rothsay Castle* steamer, August, 1831) were acquainted with three sisters, residing in London, two of whom were very gracious, retiring women, and the third was just as gay and volatile in proportion. They were all elderly, which rendered the gaiety of the third the less becoming, and also inclined her the more easily to take offence at any remarks made upon it. She hated the religion of her sisters, and opposed it in many petty and spiteful instances, though they endeavoured sedulously to accommodate themselves to her, and to render the difference between them as little disagreeable as possible.

One night, towards the close of the year 1814, she had been at the Assembly very late, and the next morning, at breakfast, was so remarkably different from her usual manner, that her sisters feared that she was either very unwell, or had met with some misfortune which affected her deeply. Instead of her usual incessant chatter about every person she had met, and everything she had seen, and all that had been said and done, she sat silent, sullen, and absorbed. The gloom upon her brow was a mixture of temper and distress, and seemed to indicate a fixed and dogged resolution, formed upon circumstances disagreeable to herself, as if she were resolved to pursue her own will, though it should lead her into most unnecessary trouble, rather than follow the course she knew to be right, but which would reduce her to submit her own will to the power and control of another. As she ate nothing, her sisters inquired if she were ill. "No." "What was the matter?" "Nothing." They were afraid something had distressed her. She, in reply, "had no idea of people prying into matters that did not concern them."

The whole of the morning was passed alone in her own room, and at dinner the same scene recurred as in the morning. She scarcely ate anything, and never spoke, but to answer unwillingly what she was asked, and with an appearance of depression, obstinacy, and melancholy that spread its influence very painfully

over the cheerfulness of her companions. Thus has the wind been heard to howl and moan, as though it mourned its own office of desolation; and yet it never ceased to rage, and blow, and howl the more, as the destruction it caused became the more frightful. She retired to rest late, and with the air of one who expects from sleep neither alleviation nor refreshment.

The next morning, she again scarcely touched breakfast, and seemed in the same oppressed and uncomfortable state as on the preceding day. "Anna, you are not well. Is it your head that pains you?" "I am well, and nothing pains me." "Then you have something on your mind, and why will you not tell us? Do we not love you? Have we not the same earthly interests with you, and can we seek any good but yours, in our anxious wish to share your sorrows?" "Oh, you have superstitions enough of your own, without mine being added. I shall not tell you what ails me, so you have no occasion to excite your curiosity. I dare say you would be delighted to know, for you would think it some spiritual triumph or other. But I laugh at those things. I am not quite old enough yet to be the victim of dreams and visions." "Anna, we don't believe in dreams and visions." She answered sharply, "No; nor do I mean you should!" The sisters looked at each other, and relapsed into silence.

This second day passed like the first. Anna was gloomy and moody, and her sisters, both from pity and anxiety, were unhappy for her sake.

The third morning, she again entered on the day as one who loathes the light—who has no object in being—and to whom the lapse of time and prospects of futurity bring neither peace nor hope. As her sisters looked at her, one of them suddenly said, "Anna, what was your dream?" She started, and laughed wildly. "Ha! what was it indeed? You would give the world to know, but I shall not tell you! I thought you did not believe in dreams?" "No more we do. In general, you know, they are assuredly the offspring of a disordered stomach—confused images and fancies, whilst reason is dormant—and the memory of them soon passes away, after the moment we are fairly engaged in our daily avocations. But no doubt there are dreams which are not sent in vain, any more than afflictions, or any other warning. There is a verse in the Bible which mentions God as speaking to man in a *dream*, 'in the visions of the night, when deep sleep falleth upon man.'" She laughed again, and said, "You have verses in the Bible for everything that suits you; but I do not choose to be warned in such a way. I have no doubt I shall get it out of my head in a day or two." "Anna, we do beseech you to tell us. If you really have had a dream from heaven, you surely would not wish to forget it; and if not, we will help you to laugh it off." She answered, half sulkily, "Well I suppose, if you must know it, you must. It was very extraor-

dinary, no doubt. I should have thought it the effects of the ball, but that I never saw, anywhere, anything in the least resembling it. And you must not suppose that you understand what I am about to relate, for you never saw, and can never imagine, anything like it. I thought that I was walking in the wide street of a city. Many people were walking there besides myself, but there was something in their air that immediately struck me. They seemed thoughtful and cheerful, neither occupied with business nor with gaiety, but having about them such dignity of repose, such high and settled purpose, such peace, and such purity, as never were stamped upon mortal brow. The light of the city was also strange. It was not the sun, for there was nothing to dazzle. It was not the moon, for all was clear as day. It seemed an atmosphere of light—calm, lovely, and changeless. As I looked at the buildings, they seemed all palaces, but not like the palaces of earth. The pavement that I walked on, and the houses that I saw, were all alike of gold, bright and shining, and clear as glass. The large and glittering windows seemed like divided rainbows, and were made to give and transmit light—only the light of gladness. It was indeed a place to which Hope might lead—where Charity might dwell. I could not help crying out, as I walked along, 'Surely these are the habitations of righteousness and truth.' All was beauty, bright and perfect. I could not tell what was wanting to make me wish for an eternity in such a scene, and yet its very purity oppressed me. I saw nothing congenial, though looks of kindness met me in every face of that happy throng. I felt nothing responsive. I returned in silence their friendly greetings, and walked on, oppressed and sad. I saw that they all went one way, and I followed, wondering at the reason; and at length I saw them all cross over to a building, much finer and larger than the rest. I saw them ascend its massive steps, and enter beneath its ample porch. I felt no desire to go with them, but so far as the foot of the steps I approached from curiosity. I saw persons enter who were dressed in every varied colour, and in all the costumes of all nations, but they disappeared within the porch, and then I saw them cross the hall. It was not marble; it was not gold; but light, pure light, consolidated into form. It was the moon, without her coldness; it was the sun, without his dazzling ray. And within was a staircase, mounting upwards, all of light, and I saw it touched by the feet and the white, spotless garments of those who ascended. It was indeed passing fair, but it made me shudder, and turn away. As I turned, I saw one upon the lower step, looking at me with an interest so intense, and a manner so anxious, that I stopped to hear what he had to say. He asked me, in a voice like liquid music, 'Why do you turn away? Is there peace elsewhere? Is there pleasure in the works of darkness?' I stood in silence. He pressed me to enter, but I neither answered nor moved. Sud-

denly he disappeared, and another took his place, with the same look and with the same manner. I got weary and angry, and said, 'I will not enter. I do not like your livery, and I am oppressed with your whiteness.' He sighed, and was gone. Many passed by me, and looked at me with mingled pity and kindness. One young bright messenger, stationed on the steps, came up to me, and entreated me to enter, with a voice and manner I could not resist. 'Do not turn,' he said. 'Where canst thou go? Do not linger, for why shouldst thou weary thyself for naught? Enter here, and taste of happiness, Do not men of all tribes and all colours press into that hall? Are they not washed, and clothed, and comforted?' He gave me his hand, and I entered the hall along with him. I know not how, but I mounted the bright stairs by the side of my happy guide. Oh, what a sight burst upon me, when I had reached their summit! But mortal words cannot describe, nor mortal fancy in any way conceive. Where are the living sapphires—where are the glittering stars—that are like the bright audience in which I stood? Where are the forms of ether, or the looks of love, that breathed in the innumerable company that moved around me? I sunk down, overpowered and wretched. I crept into a corner, and tried to hide myself, for I saw that I had nothing in unison with the blessed residents of such a place. I saw the tall forms all fair and brilliant, in their own ineffable felicity. Their songs and looks of gratitude formed the countenances and differences of each. At length I saw One taller than the rest, and every way more fair, more dazzling, more awful, surpassing far what yet surpasses thought; and to Him each eye was turned, and in His face each face was brightened. The song was in His honour, and all seemed to drink from Him their life and joy. As I gazed, in speechless and trembling amazement, one who saw me left the company, and came to where I stood. 'Why,' he asked me, 'art thou so silent? Come quickly, and join in the song.' I felt sudden anger in my heart, and I answered with sharpness, 'I will not join in your song, for I do not know the tune.' What could it be that put such tempers into my heart? At length, the Lord of that glorious company—of those glittering forms of life, and light, and beauty—of those songs of harmony, and those shouts of triumph and of joy—He saw me and came up to speak. My every pulse was thrilled with awe, I felt my blood curdle, and the flesh upon me tremble through its pores; and yet my heart grew harder, and my voice was bold. He spoke and deep toned music seemed to issue from His lips. Love ineffable, unutterable, seemed to beam upon me, as though it could have melted a heart of stone. I felt it, but melted not. I gazed one instant, and said, 'I will not join the song, for I do not know the tune.' Creation would have fled at the change of His countenance. His glance was lightning; and

in a voice louder than ten thousand thunders, He said to me then, 'What doest thou here?' The floor beneath me opened, the earth quaked, and I sank into flames and torments; and with the fright I awoke."

There was a momentary silence, for the sisters were shocked and distressed at the dream, and neither of them thought it the effects of a natural cause. "Anna," they said, "we cannot wish to help you to forget such a dream as this. We surely believe it is from God, and it may be greatly blessed to you, if you will permit it to be so. Your description of the holy city may be an impression from much the same description in the Revelation. The city 'has no need of the sun, nor of the moon, for the temple of God is there, and the Lamb is the light thereof.' All who enter must put off their own garments, namely, their unrighteousness, and must be clothed with the imputed righteousness of Christ. 'And their righteousness is of Me, saith the Lord.' Those who walk in the heavenly temple are they who have 'come through great tribulation, and have washed their robes, and made them white in the blood of the Lamb'; and they cease not praising God day and night, and they sing a new song, even a song which none know but those who are redeemed. It is the 'song of Moses and the Lamb.' Wisdom waits daily at the steps, to call the sons of men into that temple, and ministers are appointed to watch for souls. Oh, Anna, you know something of the way! Hearken to this fearful warning!" Anna's brow darkened, and she answered, "I do not want you to preach to me. I shall do as I please."

She continued in this melancholy state to the end of the week, and was found in her room a corpse! None knew the cause of her death. She died without disease, and without spiritual change. —Copied from "The Sower," June, 1887.

One of our readers in the North has kindly sent us the foregoing, with the following letter:

Dear Friend,

The enclosed description of a remarkable dream appealed to me as a solemn warning; and I wondered if the Lord would bless it as such to any wandering soul? Who can tell? So I venture to send it on to you, in the hope that the Lord may guide you aright, either to put it in "Waymarks," or return it to me.

Wishing you God's blessing,

Yours sincerely,

E. A. A.

Often have we remarked in public, about the real need of *preparation* for heaven, endeavouring to show how impossible it would be for unprepared people to be happy there. This solemn dream and its effect, gives weighty proof as to the truth of these oft repeated words: "Heaven is a prepared place for a prepared people." Do we long for an atmosphere that is sinless,—one of unsullied holiness? Or are we *in* the world and *of* it, knowing nothing of the guilt of sin, a need for cleansing in the precious blood of Christ, or

a desire for a knowledge of Him, whom to know is life eternal? Who are our friends? What books do we love most? When the House of God is open, do we long to be there, or are we glad of trifling excuses to stay away? The Lord grant that we may prayerfully ponder this very solemn account in the light of these pointed questions, which we put to ourselves first and then to our readers.

Most willingly do we accede to the request of our northern friend, and heartily endorse her desire that the Lord may bless the perusal of "The Dream." [EDITOR].

NOTES from SUNDAY SCHOOL ADDRESSES

BY MR. B. WALSHAW (OF BRIGHOUSE, YORKS).

DEAR Young Readers,—You will perhaps have noticed that in former papers the subjects have been objects which could be shown, and in fact for a number of years whenever it has been my privilege to give an address, it has been my custom to display the object talked about. Do you remember that on one occasion Jesus did the same? "Shew me a penny," He said, "whose is the image and superscription?" "and they brought Him a penny." It was from that small coin that Jesus expounded a great and tremendous truth, insomuch that the people marvelled at His answers and held their peace. The question they asked was, "Is it lawful for us to give tribute to Cæsar, or no?" The answer Jesus gave was: "Render unto Cæsar the things which be Cæsar's, and unto God the things which be God's."

The first thing that we may observe is that *it was not always a penny*. It had to be taken out of the earth, in its rough and crude state, and in all probability it was mixed up with other minerals, and mother earth. So tenaciously were these other materials attached that only the melting pot and the furnace could separate the one from the other. Yet until this separation takes place it is not fit to bear the image and superscription of Cæsar. If we are to bear the image of the Lord Jesus Christ, we too must be separated from certain things. These things may be very closely attached to us, and yet until we are separated from them we are not fit to bear the image of the Lord. As with the penny, it means the melting pot and the furnace. "Our God," says the apostle, "is a consuming fire," and this fire "shall try every man's work, of what sort it is." The next point we may notice is that, *after it has been separated and while in its molten state, it can be fashioned and formed into different shapes, usually an ingot*. In the case of our penny it is made into bars, so we see that in its molten state it can be moulded. What a blessing that is, when we are in a melted frame. You remember the woman in Simon's house, she washed Jesu's feet with her

tears, and we might well say, and 'melted was her frame.' The next point we may observe is *the stamping machine*. Here the penny is given a definite shape, a definite form, a definite weight, and has a definite value. After careful examination and scrutiny it is now fit to be presented as a coin of the realm.

There are at least four ways in which we may obtain our pennies. They may be *given* to us, they may be *earned* by us, they are occasionally *found*, and by some people are obtained *fraudulently*. However they are obtained, and by whomsoever they are possessed, they are only of use when in circulation. The talent buried in a napkin, the miser's money stowed away in a cupboard, is never while thus stored, of use. Let us not forget that God loveth a cheerful giver, and after all, if we only realized the fact, it is more blessed to give than to receive. If we would trace backwards the things we possess, we should find that whatever we have was given to us from God, even the money we speak of, as earned. Israel of old were taught that it was the Lord that gave them *power* to get *wealth*. Again, there is a sense which we may earn it. Idleness is never encouraged in the Word of God, we know that some people are suffering from enforced idleness, and the only reason they are standing idle is because no man hath hired them. This is very sad, but on the other hand there are some

"Who think it a hardship to work for their bread,

Although for our good it was meant,

But those who won't work have no right to be fed,

And the idle are never content.

An honest employment brings pleasure and gain

And makes us our troubles forget;

For those who work hard have no time to complain

And 'tis better to labour than fret."

It is still very true that "Satan finds mischief still for idle hands to do."

Money found, is money lost, and should if possible always be returned to its rightful owner. Here again there is often a subtle temptation to keep, without seeking to find out who has lost it. Satan quickly suggests keeping quiet about it. It is not your fault that someone has been careless enough to lose it! To do to others as I would that they should do to me, is always a safe and good policy to adopt and practise.

Money is sometimes obtained fraudulently, in the hope that the fraud will not be found out. If we could look down into the hearts of such, we should find one of two reasons: Either love of money or idleness. Now we are straitly warned from the Bible that the *love* of money is the root of all evil. To what lengths of sin have men run in order to obtain money, as they think, easily. "They that trust in their wealth and boast themselves in the multitude of their riches, . . . are like

the beasts that perish." "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." Worldly riches do not last for ever, they belong to Cæsar, and where are Cæsar's coins today?

Lastly, remember the vision Solomon had, in that dream by night, when God appeared to him and said, "Ask what I shall give thee." "Give me now wisdom and knowledge," pleaded Solomon. And God said to Solomon, "Because this was in thine heart, and thou hast not asked riches, wealth or honour, nor the life of thine enemies, neither yet hast asked long life, . . . wisdom and knowledge is granted unto thee, and I will give thee riches and wealth and honour, such as none of the kings have had that have been before thee."

If we are really enabled to render to God the things that are God's, God will see to it that such things of Cæsar's, He sees we have need of, shall be given to us.

Your well-wisher,

B. W.

OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,—

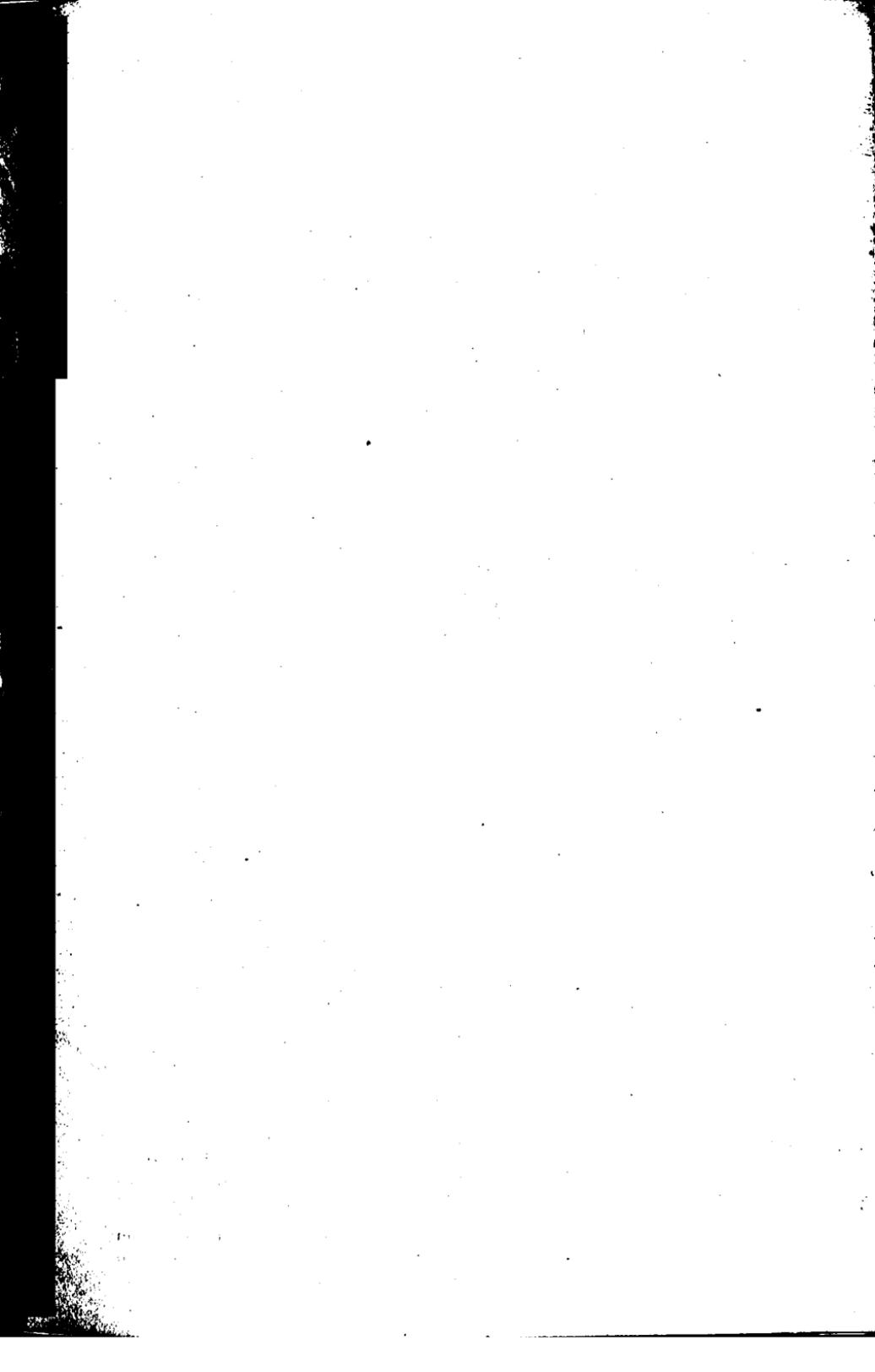
You will, I know, be willing to wait until next month for my letter about *Locusts*, which, no doubt, you have expected this month. The fact is, I have not been well, and need more rest. While thankful to be better, I know you will show your sympathy by your patience, until the October number of "Waymarks" appears. Read carefully the foregoing most interesting letter from my friend Mr. Walshaw. May God bless him, and bless what he has written to you.

Your affectionate friend,

THE EDITOR.

FOR THE LITTLE ONES.

"PLEASE Daddy, will you sharpen this pencil for me?" The father obeyed his little one's request. Five minutes later she came again, halting and trembling, fearing what her father might say, for she had broken it a second time. She came again, a third time, trembling more than ever, and with tear-dimmed eyes. Later, when she was in bed, the father picked up the pencil. Yet again the lead was broken, and he knew that she was afraid to come to him the fourth time. How wonderful it is, dear little ones, that God's children may go again, and again, indeed, all their days, with their sins, needs, and fears, because their Father in heaven kindly and lovingly says: "Him that cometh to Me I will in *no wise* cast out" (John vi. 37),



Providence Strict Baptist Chapel,

ROWLEY REGIS.

MONTHLY NOTES—October, 1937.

THE PASTOR'S LETTER.

Chapel House, Rowley Regis, Staffs.

MY DEAR FRIENDS,—My journeyings to preach at various Harvest Thanksgiving services at this season of the year are so many reminders of Harvest-time, and what it means. Seed-time has gone before, then comes the ingathering of the precious fruits of the earth. God has been faithful to His promise: "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).

What cause for thanksgiving and reflection the Harvest brings! In a spiritual sense, what does the thought of harvest mean to us? Has the seed of divine life been sown in our hearts, by the Holy Spirit? If so, what a wonderful harvest will be ours, when Jesus says to the reapers, at the end of time: "Gather the wheat into My barn" (Matt. xiii. 30). But how awful to be found among the tares! How unspeakably solemn will the Great Harvest be for them! What are we sowing? How are we spending precious time, which will soon give place to ETERNITY? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. vi. 7, 8). My best wishes to you all, for time and eternity.

Your sincere Pastor, S. RUTHERFORD HUNT.

MEMORIALS OF THE DEPARTED.

An old member of the congregation at "Providence," who latterly attended "Cave Adullam," Strict Baptist Chapel, Beeches Road, Blackheath, passed away on August 13th, 1937, in the person of Mrs. MARY JANE HACKETT, at the age of 83 years. We believe that she has departed this life to be with Christ, which is far better. In our absence from home, our friend Mr. T. Cole kindly officiated at the funeral, which took place at "Providence," Rowley Regis, on August 17th. God bless the bereaved relatives, with whom we sympathize.

S. R. H.

SCRIPTURE EXERCISES (for our Young People at Rowley Regis).

(See January "Waymarks.")

The texts this month are concerning BIBLE PRAYERS.

1. "I will not let Thee go except Thou bless me." Gen.
2. "I beseech Thee, O Lord, remember how I have walked before Thee." 2 Kings.
3. "Think upon me, my God, for good." Neh.
4. "Create in me a clean heart, O God, and renew a right spirit within me." Psa.
5. "Lord, help me." Matt.
6. "Lord, I believe, help Thou mine unbelief." Mark.

SERVICES AND MEETINGS DURING OCTOBER (D.V.).

THE PASTOR will preach on the 1st, 3rd, 4th, and 5th Lord's Days in October, and on the 1st, 3rd and 4th Wednesday evenings in the month.

Mr. SOLOMON HADLEY is expected to preach at "Providence" on Lord's Day, October 10th, and Mr. T. COLE on Wednesday evening, October 13th.

Waymarks.

“SEARCH THE SCRIPTURES” (John v. 39)

“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” (Psa. i. 1, 2).

“Blessed are the undefiled in the way, who walk in the law of the Lord” (Psa. cxix. 1).

THE REPORT OF THE SERMON AND ADDRESSES

delivered at the ANNUAL SOUTHERN CONFERENCE at “Rehoboth”
Strict Baptist Chapel, Tunbridge Wells, on July 28th, 1937.

WHEN Paul called the elders of the church at Ephesus to bid them farewell, he said: “And now, brethren, I commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified” (Acts xx. 32). We now present this Conference Number to our friends, desiring to commend them to the safe keeping and teaching of the God of all grace, and the Holy Scriptures. May what is found within these pages be carefully and prayerfully compared with the Word of Truth, and may the blessing of a Triune Jehovah abundantly rest upon that which is written in accordance thereto, and upon our readers.

GODLINESS PROFITABLE UNTO ALL THINGS.

THE CONFERENCE SERMON,

Preached by MR. W. B. GRIFFITHS VAUGHAN (ShIPLEY, YORKS).

“But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.”—1 TIMOTHY iv. 8.

THE subject which is mentioned in the text is a subject of which the Word of God is full, being frequently implied in the narrative of Scripture, even when not directly mentioned in the letter of the Word. The subject of “Godliness,” which is before us to-day, and upon which our friends are to address us this even-

ing, is one so vital to our souls' interests and so overwhelmingly comprehensive, that it has cost some of us very anxious thought as to how to begin to think about it, let alone to speak upon it in an orderly manner. We come before you this afternoon with such a subject, in the hope that there may be some refreshing from the presence of the Lord, some dew distilling from this word, that faith may be strengthened, hope confirmed, and love deepened.

Here, then, is something which is not only profitable unto all the many vicissitudes of this wilderness life, but it has promise of that life which is to come. It enriches this life and prepares the soul to look with joy to that which is to come. It is profitable unto *all* things. Godliness flows from divine life in the soul, from the new birth. Paul says, "The life which I now live in the flesh, I live by the faith of the Son of God." He, who is the Way, the Truth, and the Life, declared respecting His sheep, "I am come that they might have life, and that they might have it more *abundantly*." We often feel that we live at a poor dying rate, and confess that our faith is feeble, and our love cold, but God speaks in His Word of *abundance* for these poor people, in the fulness of Christ. Peter, writing by the Spirit, exclaims: "Blessed be the God and Father of our Lord Jesus Christ, which according to His *abundant* mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Peter i. 3). The prophet Isaiah, speaking by the same Spirit, cries: "Seek ye the Lord while He may be found, call ye upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will *abundantly* pardon" (Isa. lv. 7).

So you see the Word speaks of *abundant life, abundant mercy, abundant pardon*. The Apostle Paul, speaking in 2 Cor. iv., refers to his very many troubles attendant on his ministry, but that godliness of which our text speaks, enabled him not to faint, but to say, "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God." Now it would be a mark of the abounding of grace over our sin if the Lord were pleased to give us a more vehement desire to know more of these things which are in every way profitable. What a fountain is here! What never-ceasing streams of mercy flow from this blessed Spring-head! What a favour to be able to say, "*All* my springs are in Thee!" Here, surely, are the riches of His grace, the unsearchable riches of Christ. In John xvii. the Lord Jesus declares to His Father, "As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." Here is soul enrichment and profit, which the natural man is

incapable of ever desiring; for, "What shall it profit a man, if he gain the whole world, and lose his own soul?" Godliness, then, profitable unto *all* things, flows out of this divine life in the soul. The work of grace in the new heart works out in a life, walk, and conversation to His praise. For this the godly are set apart.

Godliness—God-like-ness! "It seems almost an impossibility," you say. Yet if it were, we should be of all men most miserable. It is one of those things which are not possible with men, but which *are possible* with God. Now what did you think of those words we read from 2 Peter i.?. It is a wonderful chapter indeed! Peter is talking of grace and peace being multiplied, and I am certain this is what you would like to have. You may often have sung:

"More frequent let Thy visits be,
And let them longer last."

Peter is writing "to them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ." He says this multiplying of grace and peace comes "through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us *all* things that pertain to life and godliness, through the knowledge of Him who hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by *these* ye might be *partakers of the divine nature*, having escaped the corruption that is in the world through lust." He goes on to enumerate various fruits of the Holy Spirit in the soul, and declares, "For if these things be in you, and *abound*, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." The solemn consequence of the absence of this godliness is so great that he exhorts, "Wherefore the rather, brethren, give all diligence to make your calling and election sure."

Whilst the subject is exceedingly solemn, it is exceedingly precious. There is nothing like it! David, by the same Spirit, declares: "But know that the Lord hath set apart him that is godly for Himself." Isaiah, by the same Spirit, writes: "This people have I formed for Myself, they shall shew forth My praise." Here is a people, peculiarly called, taught, and wrought upon to see their dire need of the blood and righteousness of God's dear Son, that they are zealous for good works (i.e., the works of God in the heart). The godly have been the recipients of His holy fear in their heart. This is the beginning of wisdom. They are made wise as to their own depravity and ruin by nature. They are taught to *profit*, that "the wages of sin is death." They are taught that there is forgiveness with Him that He may be feared. For this shall every one that is godly pray unto Him in a time when He may be found. They are

taught that the gift of God is eternal life through Jesus Christ. We have seen already the doctrine in John xvii.; here is the experience of it in the heart. What love this begets! The godly are shown that for them there is One who came not to destroy the law, but to fulfil it, and for them. This is their joy, but also their sorrow, as they realise what their sin brought upon God's darling Son. This godly sorrow leads to repentance, not to be repented of. Here is true Christian suffering. "For as the sufferings of Christ abound in you, so our consolation *aboundeth* by Christ" (2 Cor. i. 5). The disciple is not above his Master, and so there is a pathway of temptation and tribulation. The world has its troubles attendant on the Fall, but divine life in the soul (the mind that was in Christ Jesus) sees that which is enmity to God both in the world of the unregenerate, and in the gins and snares of Satan. This causes grief, particularly as the corruptions of the old man of sin are discovered in rebellion against God, His providence, and His grace.

But godliness has the promise of the life *that now is*. Paul, in a famous statement, says: "We *know* that *all things* work together for *good* to them that love God, and are the called according to His purpose" (Rom. viii. 28). There is that is profitable unto *all things*. Writing to the saints at Philippi, he prays that their love may *abound* more and more in all knowledge and all judgment, that they may approve the things that are excellent.

The doctrines or teachings of the Gospel concerning the sovereign grace of God, speak of a chosen people, chosen in Christ, redeemed by Him, and complete in Him. They speak of His justifying righteousness, for He is the Lord their Righteousness. He is their Surety, their High Priest, their Bridegroom, their *All*. The Holy Spirit's work in the soul shows that soul to itself in all its unworthiness and sinfulness, but thanks be unto God, He does not stop here. He uses the great and exceeding precious promises, and also the precepts of God's holy Word, to comfort and guide the soul, to stimulate the heart to that godly edification which is profitable unto the life that now is. In Romans v. the Holy Ghost, following from chapter iv., where He has dealt with the doctrine of justification by faith, through the righteousness of Christ being imputed to the believer, speaks of a *peace* with God and an access by faith into this grace, and not only so, "But we glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Here is the profiting unto *all things*. You read the many precepts in the Epistles or elsewhere, and you say, "I wish I could attend to this or that, but I have not the power." If the Lord speak with

power in the precept, there will be a gracious effect on the heart, and godliness will be *in action*. You read the very many sweet promises in the Word, and you say, "I wish I could feel the reality of this." Let the Lord give you a little of the sweetness of a promise, and you will know more of His love. One has well said, "Precept and promise always go together. The promise produces fruit within, the precept produces fruit without. The promise encourages to believe, the precept encourages to obey."

"My Presence shall go with thee." "Lo, I am with thee." What profit to the harassed soul is here when the Word is received, not as the word of men, but as the Word of God! Look at the precept and promise joined together by God in so many scriptures. Here is one: "In *all* thy ways acknowledge Him, and He shall direct thy paths." He is a God at hand, and not a God afar off. You may have felt He was afar off.

"When most we need His helping hand,
This Friend is always near;
With heaven and earth at His command,
He waits to answer prayer."

So it was in Psalm cvii.: "*Then* they cried unto the Lord in their trouble, and He delivered them out of *all* their distresses." Christ is the glorious Promise of the Father. *All* the promises are Yea and Amen in Him. A godly man declared, "My God shall supply *all* your need according to His riches in glory by Christ Jesus."

"My every need He richly will supply,
Nor will His mercy ever let me die;
In Him there dwells a treasure all divine,
And matchless grace has made that treasure mine."

It is grace for grace, through grace. Oh to know Him! We know *of* Him, many in the world know *of* Him, but do we know Him, and has He told us that He knows us? It is a mercy to have an appetite for these things. We read of some that had a form of godliness, but denied the power. To the godly in Christ Jesus it is the power that matters. The kingdom of God is in power, not in word only. The power of His love casting out fear; the power of hope holding on to Him, our Forerunner, who hath entered for us within the veil. Yes, the Gospel is "the power of God unto salvation, unto every one that believeth." "Power belongeth unto God." "Kept by the power of God, through faith unto salvation." Yes, the godly must, for their soul's happiness, feel the power. In Hebrews xi. we have that which I hope is written for our learning, for it shows a cloud of witnesses who found that there was that flowing from the heart in a life and walk of faith which was profitable unto *all* things. It comforted them in all their tribu-

lation, helped them to endure to the end, and as they journeyed on to the better country, had the promise of that which was to come, for these all died in faith. We do not know what the details of our pathway may be, what trials, temptations, crosses and losses, but faith knows its goal. Christ, as surely as He is its Author, will be its Finisher. Faith has only One Subject and only One Object. As all Scripture is by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto *all* good works, so *all* that is of God, from God, and by God, will for the godly work together for good. He will perfect (mature or complete) that which concerns them. "As for God, His way is perfect."

"His purposes will ripen fast,
Unfolding every hour.
The bud may have a bitter taste,
But sweet will be the flower."

Better is the end of a thing than the beginning thereof; the early stages may be indeed bitter, but the bringing to fruition of His sovereign love in the heart will cause a poor soul to finish his or her course with joy.

"In every condition, in sickness, in health,
In poverty's vale or abounding in wealth;
At home or abroad, on the land or the sea,
As thy days may demand, shall thy strength ever be.
Fear not, I am with thee; O be not dismayed;
I, I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by My righteous, omnipotent hand."

Thus the statement of our text is vital godliness, something to be known and felt. Amazing is the grace that produces this inestimable treasure of a felt union with the Lamb slain, yet alive for evermore. "Because I live, ye shall live also." This is the testimony of the abiding Word. May He add His blessing. Amen.

THE CHAIRMAN'S ADDRESS

at the Evening Meeting by Pastor E. A. BROOKER.

My dear Friends, and I hope I may add, Fellow-seekers after Godliness,—In God's Name, I bid you welcome into this honoured sanctuary. We are glad to be able once more to give the use of this chapel for the Annual Conference on behalf of "Waymarks." We feel, as we review the past twelve months, we have much cause for gratitude to God. At the same time, we are solemnly conscious of this: that all that we do in the

name of God, for the extension of Christ's kingdom, and to edify the godly, must fall short of its mark unless the Holy Spirit be pleased to *apply* the truths we give utterance to, to give testimony to the things we adhere to; and we have cause to believe that in some little measure the Spirit of God has been pleased thus to attest and to confirm the truths we love, and the truths we have proclaimed throughout another year. I feel I may safely say this: we do aim in the conduct of "Waymarks," to *insist upon a godly life*. I feel solemnly that the decay of *practice* in the things of God is responsible for much stagnation in Zion to-day, and I feel that I may safely say, through the mercy of God, we contend for *practical* godliness in the pages of "Waymarks" month by month. But in doing so, we do not assume a piety superior to our readers. On the contrary, as we put pen to paper month by month, often in much fear, much confusion, and much trembling. God knows that the things we write, the things we enjoin, the things we emphasise, often read us through and through, and find us lacking before our God.

Now to-night we are to discuss a subject which in its nature is beyond human ken, in its effects beyond possible description or explanation. Godliness, as we heard this afternoon from the pulpit, is really this—God-likeness. And if you and I bear the name of Christian, it becomes us in all our dealings with one another, and especially in our conduct before God, to manifest a God-like nature. But that must first be received from heaven. We do humbly trust that to-night, by the Spirit's help, our brethren will instruct us in this holy doctrine, to such an extent we may take from to-day's services the atmosphere and the grace of godliness as we have never known it before. Remember this, upon this Meeting the eyes of the Eternal Three in One are now fixed. They know what we are here for, and They know what we shall listen to. It is no small responsibility, friends. And as we are here in the sight of God; may that fact so sober us, so keep us tender in God's fear, and keep us exercised, that we may earnestly beg of God once more never to leave our souls destitute of this vital grace. Mr. Vaughan said this afternoon that a theme fraught with such blessedness has many gracious attractions to all who are solemnly exercised respecting the vital necessity of right living. That is perfectly true. Well, we are grateful that it attracts some of us, and I would pray that, as the issue of this Conference, some of us may so receive the spirit of godliness, and so draw from its living streams, that henceforth we may be living epistles wherever we go, for the Lord's sake.

One word, and a very brief one, respecting the Magazine. It costs us to produce this Magazine, 3d. per copy per month. Its selling price is 2d., and that means in plain terms just this—we are selling it at two-thirds of its cost. You will say we are

unwise to do so, but the Lord knows our motive, and hitherto He has supplied our needs. There has been no loss to us thus far, as through the goodness of God, our friends have generously contributed towards "Waymarks" Fund, and to supplement the donations received thus far this year towards our publishing expenses, we do appeal to-night for a generous collection to help liquidate that deficiency. We still depend largely upon our kind friends for their donations to ease our financial burden, and I hope to-night we may be gratified by a liberal response to this appeal. And then again, we should very much like to extend our circulation, so if any of you here to-night are not readers of the Magazine, and would like to be, your name will be taken in the porch as you leave the chapel, and a copy sent month by month.

One final thought: we are glad that in these days of increasing and marked declension in Zion, there are still found people who will meet on an evening like this to listen to a theme that shatters the best in human nature. My friends, godliness exalts God and abases mankind; that is why it is hated. I trust, I *believe*, that what our brethren may say to us to-night will not cause offence in any circumcised heart. If offence is caused, let me just give you this word of advice. Before you find fault with the speaker, compare what he says with the Word of God. If that Word does not sanction or confirm what he says, disown it, and tell him so. On the other hand, if what you hear to-night from this platform is sanctioned and confirmed by the Word of God, be careful how you receive it, lest God require your rejection of it at your hands. Oh! beware of criticising God and His Truth, and Christ and His Work. Rather may the Spirit of Truth open our hearts to receive of its fulness, and more than that, *practise* what we receive, for the Lord's sake. I have now much pleasure in asking Mr. Vaughan to address us on the "Mystery of Godliness."

THE MYSTERY OF GODLINESS.

The Address delivered by Mr. W. B. GRIFFITHS VAUGHAN (ShIPLEY, YORKS).

DEAR Mr. Brooker and Friends,—We hope that the prominence of speakers, or one speaker at any rate, on the programme to-day will be greatly diminished as the Lord is pleased to bless the subject and theme for which we are met together. We would gladly efface ourselves if it were possible.

Our Chairman has uttered some solemn words with regard to this subject, and the subject which has been allotted to me is, "The Mystery of Godliness." The mystery. "Who is sufficient for these things?" The title of this Address that has

been allotted to me is taken from that verse in the previous chapter to our text this afternoon: "Without controversy great is the mystery of godliness" (1 Tim. iii. 16). That means, I understand, as regards "without controversy," that it is by common consent of all who know God, that "great is the mystery of godliness."

There are many mysteries that we fail to understand, unless we are initiated into their secrets. For example, what a mystery there is associated with the afflictions of life, the losses and crosses, bereavements and sorrows!

"Could we see that all is right,
Where were room for credence?"

Oh, this mystery is a great one! There are several mysteries which are mentioned in God's Word, and we read of the *mystery of iniquity*, the *mystery of faith*.

Well, now then, with regard to our subject which is before us. I suppose all mysteries are great until we know something of their signification, until there is a revelation. There are many mysteries, as I have already hinted. There is the *mystery of life*. I think, for example, of the Book of Job. What a mystery there is there, and how there was life in the experience of Job; but, you see, I have used a word which is necessary for the exposition of my subject, and that is the word "*revelation*."

"*The mystery of godliness.*" That which is of God, and not man; that which God alone knows, that which God alone can reveal. The Apostle declares that the message which he preached, he got not from the Jews' religion, but from a revelation of Jesus Christ.

Now, here, with regard to this "mystery of godliness," we have to do with something which is of God, and which is therefore spiritual; that which must be spiritually discerned. "The natural man receiveth not the things of the Spirit of God; they are foolishness to him;" and I am sure, when we quote these words, we do it not in a contentious or malicious spirit, but as a solemn statement that the most highly trained mind of natural man fails to understand the most simple of facts concerning spiritual truth. He is handicapped; pride will not let him believe it. Only that grace which God gives by the new birth makes the way to a belief of these things. We love to see young people in our chapels and schools, sitting with an apparently teachable spirit, desirous of learning more of these things, and yet we go away sad at heart, feeling that we have failed again. We know not what the Lord may do; we desire to plough in hope, and sow in hope. The Lord direct and bless the labour.

Well, then, we have before us this question of "the mystery of godliness." It contains facts, principles, and doctrines which

are beyond human knowledge. They are those secrets which the Lord alone reveals. Secret things belong to God; things which are revealed belong to us and to our children. It will be a mercy if we can come in there.

And then, again, this "mystery of godliness" is connected with the redeemed. They are taught by the same Spirit; they speak the same things.

I will notice just for a few moments one or two things which lead up to what I feel is the "mystery of godliness." The Apostle says in one place, "We speak the hidden wisdom of God in a mystery." We sometimes see outside places of worship topical subjects, something to catch the public eye, but those who are separated, like Paul and Barnabas, to the work, to the preaching of the gospel, will hold the mystery of the faith in a pure conscience. Paul desired the prayers of the saints, that they, that is, the apostles, "might open their mouth with all boldness to make known the mystery of the gospel," something hid which must be opened up, unveiled. And so we come now to the opening up of the mystery. We know from the Word of God, that is, I mean to say, it insists in the Word of God—and I hope we know it by some measure of experience—that there is only one Guide into all truth, and that is the blessed Spirit of God. The Lord Jesus Himself in speaking of Him said, "He will guide you into all truth." He is, then, a sure and certain Guide. "His way is perfect."

And then, not only the "mystery of godliness," but also the "*mystery of iniquity*." He convinces of sin. He brings the soul to a point where it loses confidence in the flesh, and then there is that revelation of Jesus Christ. "God manifest in the flesh." The work of the Holy Ghost is amongst the redeemed. The purposes of God determined upon them ere time began. What a mystery! Faith believes it, reason is baffled by it, and if there is only reason, then pride says, "It is not true." The sovereignty of God in the unveiling of the "mystery of godliness" is an astounding mercy and truth. Oh that we could be more sensibly humbled under the mighty hand of God in the unveiling of this mystery!

There are great mysteries concerning the law, great mysteries associated in the Tabernacle, and all that is set forth in the ceremonial law. They were patterns. God showed to Moses in the mount what mysteries were there. They were but a shadow, only a shadow; that is all! What elaborate ceremony! The shedding of blood was but a shadow of good things to come.

Then what is the "mystery of godliness"? We have already quoted it. "God," *God*, "manifest in the flesh." The learned call it foolishness. To the Jews it was a stumbling-block, to the Greeks foolishness, but to those who believe, whether Jew or Greek, Christ the *power* of God and the *wisdom* of God.

We must quickly pass on, as our time is limited. "God

manifest in the flesh." All that Christ did or suffered is a mystery to mankind. That is a very humbling statement, but man is not humbled without the power of God. He goes on. The devil still tempts with the same temptations of Eden.

The greatest of all these mysteries was in the days of His flesh. He was accused of blasphemy, but there was one thing that they could not possibly do, and that was to make a statement against His character. The greatest mystery, then, was Christ Himself, and the Holy Ghost says, "Without controversy," "The Word was made flesh, and dwelt among us." "We beheld His glory." That is the statement, not of an unbeliever, but of one who knew much of God in his own soul. And so, as we view these things concerning the Son of man and the Son of God, we are reminded of that statement by the prophet, "Who shall declare His generation?" The Incarnate Word. Oh the blessedness of it, the wonderful love manifested in His coming in that way and manner to suffer, bleed and die for His own! What a mystery, and yet made known by the teaching of the Holy Ghost! The mystery of His coming in the form of a servant, the Lamb of God. He came not to destroy the law, but to fulfil it.

We have had read before us to-night in Psalm xxxii. these words: "Blessed is he whose transgression is forgiven, whose sin is covered;" and we have there the exercise of the man who has life, as we quoted this afternoon: "I am come that they might have life." Many saw Him in the flesh, but they did not see "God manifest in the flesh." It is a wonderful mercy, an astounding mercy, and an evidence of the life of God in our souls, if we see "God manifest in the flesh."

We have already mentioned "God manifest in the flesh." Then, "Justified in the Spirit." The Incarnation of the Lord Jesus, the work of the Holy Ghost in the Virgin Mary, at His baptism that descending as a dove, that voice which acclaims Him as God's beloved Son, the testimony that was given concerning Him, and also in the hearts of the Lord's people, on the day of Pentecost when the Holy Ghost descended on them and they went forth, these apostles, and preached as the Spirit gave them utterance. We should feel we had preached, and not talked only, if it was as the Spirit gave us utterance. The preaching of the gospel all proceeds from this wonderful, glorious mystery which is revealed by the Holy Ghost to His people. The *glory* of the mystery. There is one passage in which the Apostle speaking of it says that his work as a minister was to fulfil the Word of God, and that the mystery might be made manifest which is, "Christ in you, the Hope of glory." "Whom we preach." And so in this wonderful subject there is the sovereignty of Almighty God made manifest in the opening up, the sending forth of the gospel to the poor. God manifest in the entrance of the Word. That is a strange

word of Paul's, a mystery, and yet there is a sweetness in it. He desired that Christ might be formed in them the Hope of glory. Oh to have it manifested that there is that mind in us which there was in Christ Jesus!

Then the revelation. It flows out of this mystery.

"Streams of mercy, never ceasing."

And there is that comfort which comes to the Lord's people as they realise the presence of Him who is "Emmanuel, God with us." "God manifest in the flesh."

It is an easy matter, for any who may be so minded, to collect together doctrine, get their head stored with it, sound as a bell in the letter of it, but it is poor stuff if there is only the letter. When our hearts feel a little of His presence there is something more than the letter. There is present

"that dear Friend,

On whom our hopes of heaven depend."

So this is a blessed mystery, doctrine with experience, that which God hath joined together.

There are one or two points I must just mention before leaving the subject. The work of the Holy Ghost of taking of the things of Christ and making them known, the sealing home of the Word of truth, that writing of the Author's signature, that which gives authority, the comfort of the soul in exercise and trouble. What is the comfort of the Scriptures, but that bringing home personally what the Lord has done? "Tell her that her warfare is accomplished, that her iniquity is pardoned." The comfort of the Scriptures, the law fulfilled, the blotting out of the handwriting of ordinances that was against us, all flow out of this glorious mystery.

Then the *power that accompanies it*. I have found myself referring to it more than once—we preach to ourselves sometimes. There is this fifteenth chapter of First Corinthians which is hurried over so many times in a day in the various cemeteries of the land. What a foundation for us! An Advocate: "Jesus Christ, the righteous." "Now is Christ risen from the dead, and become the firstfruits of them that slept." Therefore, "Ye fearful saints, fresh courage take." Your faith is not vain. Our preaching—if we *do* preach—is not in vain, your labour and exercise are not in vain. What a "mystery of godliness"!

Now I must close with these words, and they probably contain more than anything I have uttered:

"Till God in human flesh I see,
My thoughts no comfort find;
The holy, just, and sacred Three
Are terrors to my mind.

But if Immanuel's face appear,
My hope, my joy begins;
His name forbids my slavish fear;
His grace removes my sins.

While some on their own works rely,
And some of wisdom boast,
I love the Incarnate mystery,
And there I fix my trust."

Amen.

THE MARKS OF GODLINESS.

Address by Pastor S. R. HUNT (Rowley Regis).

My Friends, Mr. Brooker, Friends in the Ministry, and Christian Friends here this evening,—We have not met to-day to discuss the question of religion, for there is very much religion in the world, as you know, that falls very, very far short of vital godliness. Godliness, therefore, is the great matter which, I pray God, may occupy our prayerful attention at this time. Those whom God has set apart for Himself, find in these days that there are very few religious people they can mix with, or find communion with.

We are not, if possessing vital godliness, a company of people who desire to draw our coats about us, while looking at others from whom we differ, and say, "Stand by thyself, for I am holier than thou." Nay, it is just the very opposite. The Spirit of God so shows to us our unworthiness, sinfulness, and vileness, that we have to exclaim from time to time, "Of sinners we are the chief." Yet we do find that we cannot walk with all who make a profession, since many such seem to be strangers to the plague of their own heart. "Can two walk together except they be agreed?" Therefore, only those whom God has set apart for Himself can say from time to time in speaking of their friends, "I am a companion of *all* them that fear Thee, and of them that keep Thy precepts." If we are not strangers to vital godliness, we shall not be willing to make divisions or ungracious distinctions between those that fear God. It will not matter where they live, or whether they be rich or poor, high or low, they will be our companions. Life touches life, and therefore we are not saying what we do not feel when we wish for all the godly what the Apostle desired for them, when he said: "Grace be with all those that love our Lord Jesus Christ in sincerity and truth."

This subject has pressed upon the minds of some of us, because we are so distressed, especially for our young people, as there is so much, even amongst us as a body of Strict Baptists, that falls very short of vital godliness. When I think of the days of my youth, when we had such examples of godliness

before us, my heart aches, and I only wish that the Holy Ghost would so work in the churches that many people who *think* they know, might be shown that they do not know anything at all about this vital principle, and that they need to be brought to the feet of Jesus, to begin at the very beginning, as the Holy Ghost begins with every person who is made right for eternity. It is an awfully solemn thing to name the Name of Christ. "Let him that nameth the Name of Christ depart from iniquity." It is better not to say anything about the things of God, than for the walk and talk to be so far removed from each other. I am well assured of this, that if the root of the matter is in us, we shall not only talk about divine things, but we shall practise what we know. If this is not so, then all I have to say is, that the description my God gives of His fear is incorrect, when He says: "The fear of the Lord is a fountain of life to depart from the snares of death." But He cannot lie. This is His Word, and we earnestly contend for it. "The fear of the Lord is the beginning of wisdom, the beginning of knowledge." If "the fear of the Lord is to hate evil," and not love it, then we must contend against evil with all the strength that God gives us, or I greatly fear, my friends, apart from some miracle that shall be wrought, that there is a very solemn time before our young people. We sometimes hear our young people speak of those they watch, whose profession seems void of godliness, and they say, "Is that our example?" "Is that religion?" What must our answer be? The fear of the Lord which is clean, is so little recommended in the life of many professing people, to our young people. A careless walk is, alas! so often the accompaniment of a profession of religion to-day. We need to sit down and quietly, yet seriously, ask ourselves whether we have forgotten the precepts of the Word of God. We have not forgotten the promises! Many people will say they have had a comfortable hearing time, when the text has been a promise, but let a minister, by the help of God, insist upon the *precepts*, as the result of the indwelling of the Holy Ghost, and such people will not have a word to say about the sermon. These sad things make tender walkers say: "Help, Lord, for the godly man ceaseth." There are a few who are "praying in the Holy Ghost" that the Lord will revive us again, so that there may be a realisation of the difference between the clean and the unclean. In the exercise of such discernment, the difference between him that feareth God and him that feareth Him not, will be detected. I do not envy the man who only *talks* about God, or the character who *speaks about* the fear of God, without manifesting its fruits and effects. O to be saved from the form of godliness which denies the power thereof!

Having considered somewhat of the sad side of our subject, let us now, as helped, look at some of "*The Marks of Godli-*

ness." We will do so under two heads: i. *Resemblance* and ii. *Relationship*.

Our dear friend, Mr. Vaughan, has spoken of *godliness* as meaning *God-like-ness*, and he is right. Yet we need to tread very carefully here, because we do not want anyone to think that we believe in creature perfection, that talks so much about the "deepening of spiritual life." We want the Lord to deepen the work of grace in us, but as He deepens that work in our hearts, we are shown that we cannot attain to that sinless perfection that so-called "Holiness Movements" would suggest. We are, if found among the godly, made "*partakers of the divine nature*"; and if thus made partakers of the divine nature, it must necessarily be made manifest to others, as to whose we are, and whom we serve. Then *resemblance* has behind it the wonderful truth of *relationship*. The godly are *related* in ties of blood to the Lord Jesus Christ, who gave Himself for the Church. They are related to Him as the branches are related to the vine. As a consequence there must and will be—*fruit*.

Now just notice very briefly with me this question of God-likeness, as revealed in a true believer.

i. *God is Holy*. The godly man does not desire to live a godly life because he is constantly wondering what certain people are going to say about him, or because if he wanders off, there is a policeman round the corner. There is a principle, which this man possesses, the fear of God, which is to hate evil. It produces a holy abhorrence against sin. The godly minister who baptised me, has said more than once in my hearing: "If it were not possible for a man that fears God to escape hell, he would still want to escape sin, not simply because hell is God's punishment for sin, but because that nature that God has given him hates sin." My friends, where do we stand with regard to this? Do you and I feel within our own breasts a holy abhorrence of sin, because of what it cost that blessed One, of whom we have been singing in that hymn upon Gethsemane? If so, we are partakers of the divine nature. If we mourn on account of sin, we are partakers of the divine nature. The Spirit of God has brought us to see sin in the light that God sees it. This experience will assuredly be accompanied with *holy desires*. There will be a love of holiness, such a love as we never had before we were called by grace, and such a love that a man cannot produce in his own strength. His soul goes up to God; he wants to know Him, and the power of His resurrection, because he sees that Jesus Christ is the only remedy for sin. He sees "the King's highway of holiness," and says, "I'll go; for all its paths are peace." There are moments, too, when this man cries, "That I may win Christ, and be found in Him." That is *holy ambition*. A natural man has ambition. We cannot live without some sort of ambition in life! What is your ambition and mine? Is it summed up in this: "That I may

win Christ, and be found in Him" ? (Phil. iii. 8, 9.) Only God the Holy Ghost can give you and me that ambition. What a mark of vital godliness is this!

ii. *God is Truth.* Jesus says, "Ye shall know the truth, and the truth shall make you free" (John viii. 32). How does a godly man know the truth? He reads his Bible; he reads truthful books. Yes; this all good and right in its place. Would that the Scriptures were searched more. But, my dear friends, what about this *knowledge of the truth*? There is an *intimate connection* between the truth and the godly man, for the Spirit of God leads that man into the truth. "He guides into all truth;" not some of it, in certain parts to the exclusion of others, but *all* truth. And Christ who *is* the Truth, is the sum and substance of that man's religion. He is brought to know the Truth, to live upon the Truth, to embrace it, and hang his helpless soul upon Christ for time and eternity. Here is the nature and ground of the Christian's hope: "I am the Way, the Truth, and the Life" (John xiv. 6). The Lord reveal this to our dear young people in these dark days.

iii. *God is Just.* Herein is seen the connection between the godly and this profound truth: "Wisdom is justified of all her children" (Luke vii. 35). You may sit down and argue with a religious man concerning the justice of God, in the punishment of the wicked. You may stay up all night with him, but you would never convince him, simply because such a man does not possess faith. Faith justifies God in the execution of a righteous sentence of condemnation upon the sinner, apart from the only way of deliverance through Jesus Christ. A convinced sinner knows there is no way wherein God can be just, and save him from the punishment due to his sins, apart from the substitutionary work of Christ. Therefore, under divine teaching, he is brought to confess his sins, plead for mercy, and to justify God in his condemnation, as lost and ruined by the Fall. He presently is blessedly shown that a just God can justify him by faith in the Lord Jesus Christ: "For He hath made Him to be sin for us, who knew no sin; that we might be made the right-righteousness of God in Him" (2 Cor. v. 21).

iv. *God is Good.* "Oh, how great is Thy goodness, which Thou hast laid up for them that fear Thee" (Psa. xxxi. 19). Have you ever found a man that was simply *religious*, who would say that God was good when his idols were smashed? Have you ever found a merely religious man who could say from his very heart what Job said when he had lost so much: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" ? (Job i. 21.) This is a mark of godliness, if you and I can say in deep affliction:

"He is too wise to err,
Too good to be unkind."

You must be a partaker of the divine nature, so as to understand something of the *nature* of divine goodness, before you can really enter into its mysteries and greatness.

v. *God is Love; God is Light.* These two go together. See it in the case of those two disciples walking together to Emmaus. They said, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" (Luke xxiv. 32.) I love to hear the Scriptures opened up. I want the Lord to help me more and more to expound them. I want *light* upon the Scriptures, *divine light*, but I want that *divine light* which brings *divine love* with it, that love which enables me to "love Him because He first loved me," and that light of the knowledge of the glory of God which shines in the face of Jesus Christ. Are we partakers of these invaluable blessings? Do we see light in God's light? Do we love Him for opening our eyes to behold wondrous things out of His law?

vi. *God is Perfect.* How does this holy perfection affect the true believer? Jesus says: "Be ye therefore perfect, even as your Father in heaven is perfect" (Matt. v. 48). What does He mean? We are imperfect, full of sin, and all to pieces in and of ourselves. Truly, and what a painful experience it is to view such imperfection. The word *perfect* here means *complete*. Now faith views the perfection of the Lord Jesus, and brings a sinner, under the gracious influence of the Holy Spirit, to see himself "complete in Him." Think of the inestimable worth of being a partaker of the divine nature here! What is all the religion in the world without this! Here is a helpless sinner, coming just as he is, saying in the language of faith:

"A guilty, weak and helpless worm,
On Thy kind arms I fall;
Be Thou my strength, and righteousness,
My Jesus and my All."

Complete! When that sinner is before the throne, in Christ he will be: "Perfect and entire, wanting nothing" (James i. 4). The solemn opposite, however much lip profession there may have been, will be: "Thou art weighed in the balances, and art found wanting" (Dan. v. 27).

The godly, too, are related to Jesus Christ manifestly, by divine communication. The Holy Spirit takes of these things that belong to Christ, and shows them to all who are "set apart" by God for Himself. Earth communicates with heaven, and each one thus favoured is enabled to say:

"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."

Now when that great day dawns, and the Lord Jesus gathers before Him all nations—and not one present will be able to escape that day—He will turn to some and say, “Depart from Me, I never knew you.” Someone may say, “But God knew everyone.” True; but if you look into that word “knew,” you will discover that in its connection here, the Greek meaning is, “I never had any personal relationship with you.” Now He cannot say that to the godly. It will be impossible, because of their relationship with Him, through divine grace. How wonderful! My friends, some of us have sucked some sweet comfort from this relationship in connection with His dealing with us in trouble. He has known our souls in adversities (Psa. xxxi. 7). Therefore He can never say to us: “I never knew you.” May we more resemble Him, if we are really and truly related to Him. God grant that each of us and our dear ones may be found among the godly, if His holy will. Amen.

THE MINISTRY OF GODLINESS.

Address by Pastor W. J. WILTSHIRE (of Guildford).

DEAR Mr. Brooker and Friends,—I trust we have a goodly number in this congregation who can say, “I would seek godliness,” even though they may be afraid to say, “I am among the godly.” Their language will often be in accord with the poet, who says:

“I seek and hope to find
A portion for my soul.”

You will assuredly find that precious portion in God’s time. “For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.”

Now we come to “The Ministry of Godliness.” How can we speak of that, without first speaking of Him who *was* God, who *is* God, who *ever will be* God?

The public ministry of our Lord Jesus Christ, the great Preacher of righteousness. “Never man spake like this Man.” He was anointed by the Holy Ghost without measure. John the Baptist’s testimony of Him gives that wonderful word, “The Father giveth not the Spirit by measure unto Him.” Indeed, the Holy Ghost proceeds from Himself and the Father.

Then, in those wonderful words in the 40th Psalm: “Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O my God; yea, Thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained My lips, O Lord, Thou knowest. I have not hid Thy righteousness within My heart; I have declared Thy faithfulness and Thy salvation; I have not concealed Thy loving-

kindness and Thy truth from the great congregation." He told this to a poor perishing world.

Then we come to *His call to the ministry*, which He related Himself where He had been brought up. In Luke iv. we read this: "And He came to Nazareth, where He had been brought up: and as His custom was, He went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord. And He closed the book and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them, This day is this scripture fulfilled in your ears." Did ever preacher speak like that? It was not Isaiah himself who uttered the words in prophecy. The time had not come. It was about 800 years before. Here is the word of the Lord fulfilled now in this great Preacher—the Lord Jesus Christ.

Then *His doctrine is teaching*. The Gospel by Mark i. 22: "They were astonished at His doctrine; for He taught them as one that had authority, and not as the scribes." They knew the Scriptures before. Their teachers taught them, instructed them in the letter of the law; but here is a Man who with authority and power, with the Holy Ghost sent down from heaven, speaks to touch their consciences.

His miracles, too, are described in the same chapter that I referred to a moment ago. In Luke iv. 40, 41, we read these words: "Now when the sun was setting, all they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, Thou art Christ, the Son of God." Was ever such wonderful power known by a preacher like this before? And when He commissioned His disciples to go and preach the gospel, He gave them power over unclean spirits to cast them out. *His power, not theirs.*

And then His exhortation, "Repent ye, for the kingdom of heaven is at hand." That is how He began His ministry. "Repent ye, and believe the gospel." "He commandeth all men everywhere to repent," through the preaching of the gospel, because He has appointed a day in the which He will judge the world by that Man whom He has sent—Jesus Christ Himself. A solemn thing for the man who is found unrepentant under the preaching of the gospel—repentance toward God, which is always combined with faith. I know we cannot give the power, but the Lord has given the Word, and our duty is to publish it and leave the

issue with Him. It must be either "a savour of death unto death" or the "savour of life unto life" (2 Cor. ii. 16). How solemn the result in the one case! How blessed in the other!

And then we come to the solemn denunciation of those who reject Him mentioned in Matt. xi.: "Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not: 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. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day." He dwelt at Capernaum, when He was rejected at Nazareth.

Now just a word about *His private ministry*. We have there again a full persuasion that He was anointed by the Holy Ghost and with power, to *deal with people privately*—His own disciples and others—even as He did publicly. In the sixth chapter of the Gospel by Mark, and the fifth and sixth verses, we find this: "And He could do there no mighty work, save that He laid His hands upon a few sick folk, and healed them." "And He marvelled because of their unbelief."

Then, again, that poor leper who came to Him beseeching Him, "Lord, if Thou wilt, Thou canst make me clean;" and Jesus said to him, "Do not tell any man, but go and show yourself to the priest," fulfilling the requirements of the law. He sought no honour from men. His doctrine, yes, in that sermon on the mount: "Seeing the multitude, He went up into a mountain," and called His disciples.

And then *His parables*. If you remember, many a time after He retired from public preaching, His disciples came and said, "Lord, tell us the meaning;" and He said, "To *you* it is given to know the mysteries of the kingdom of heaven, but to others in parables."

Then His *private exhortation concerning His crucifixion*. He takes His disciples aside *privately*, and tells them: "The Son of Man must be rejected, mocked, spitefully entreated, and put to death, and the third day He shall rise again." They understood not these things at the time, until the Son of Man was risen from the dead. His private teaching and exhortation on the mount of transfiguration, when He said, "See that thou tell no man the vision." And the way He dealt with them *at the Lord's Table*. He was holding the supper; He instituted it *privately*, just among themselves. It is for those who are His true followers.

Again. His great example. Rising from the table, He laid aside His garments and washed their *feet*. "I have left you an example that you should follow My steps."

Then, *the ministry of the apostles whom He called to the*

ministry. They, too, were anointed with the Spirit: "After that the Holy Ghost is come upon you, ye shall be witnesses unto Me." We have their public ministry. Jesus appointed twelve, and sent them forth to "preach the gospel, heal the sick, cleanse the lepers, raise the dead, cast out devils: freely (said He) ye have received, freely give." Freely ye have received out of My fulness, freely give to others. Their ministry was confined to the Jews first of all: "Go ye not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel."

Presently the Lord called "other seventy also." You who are ministers here, listen to this: God can give me a word too. "He sent them forth into every place whither He Himself would come." God will never send a servant of His anywhere where He is not going Himself. Something will be done through His ministry, power, and presence. "Go ye into all the world, and preach the gospel to every creature." That command is just as good to-day as it was when He uttered it. "Ye shall be witnesses unto Me in Judea, Samaria, and unto the uttermost parts of the earth;" and they went out and followed their Lord in their preaching, and preached that men should repent. Always we find these two essentials kept in the forefront of their ministry, repentance toward God, and faith in our Lord Jesus Christ. There is no God-sent ministry without that. The preaching of the cross; this was their one theme. "To them who perish foolishness, but unto us who are saved it is the power of God." "I am determined to know nothing among you save Jesus Christ and Him crucified." "For we preach not ourselves, but Christ Jesus the Lord." "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing." "From such withdraw thyself," he says to Timothy. And do not we need, some of us, to withdraw from these wrong things to-day? "In My name shall they cast out devils." Exhortation too! "For our exhortation was not of deceit, nor of uncleanness, nor in guile."

There is also mentioned *the loving ministry of women*, in waiting upon the Lord Jesus—Martha and Mary at Bethany. Martha doing her best to serve the Lord, to minister to His comfort, although, it is true, she was cumbered with much serving. "Jesus loved Martha." He put her first. Mary anointing Him with that precious ointment. And then the women waiting with the men in that upper room for the pouring out of the Holy Ghost in Acts i. 14. "I commend unto you Phebe, our sister, which is a servant of the church which is at Cenchrea. That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succourer of many, and of myself also."

“Greet Mary, who bestowed much labour on us.” “Help those women which laboured with me in the gospel.”

The ministry of angels. “The angel of the Lord encampeth round about them that fear Him, and delivereth them.” “He shall give His angels charge over thee, to keep thee in all thy ways.” “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” “He shall send His angels with a great sound of a trumpet.” “The angels are the reapers.”

The ministry of to-day. “This gospel of the kingdom must first be preached in all the world, then shall the end come;” but, “How shall they preach except they be sent?” “I am not ashamed of the gospel of Christ, for it is the power of God unto salvation.” “The Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear.” “Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus Christ, to testify the gospel of the grace of God.” “According to the glorious gospel of the blessed God, which was committed to my trust.”

What a ministry is *the ministry of godliness!*

THE MERCIES OF GODLINESS.

Address by Mr. T. COLE (Blackheath, Staffs).

MR. CHAIRMAN and Friends,—Being asked to speak of the “Mercies of Godliness,” one feels to a great extent the same as the preacher felt this afternoon, when he told us that in approaching the subject, it was so great that he felt well nigh overwhelmed. I feel something like that in speaking upon the section of this great theme which has been allotted to me this evening.

It is impossible to dissociate mercy from godliness. Mercy is a part of godliness, because it flows from Him who is “the Father of mercies and the God of all comfort” (2 Cor. i. 3). With the most bountiful hand and the most generous heart, God bestows these mercies upon all in whose hearts He has implanted His holy fear. Day by day, and night by night, does the Lord graciously bestow mercies both of a temporal and spiritual character upon such. I am disposed to take the view that when our friends decided upon this subject, they had in their minds “the mercies of godliness” as they are known, received, and enjoyed by the people of God whilst in this mortal state.

We define mercy to be the bestowal of pardon and forgiveness of sins upon the guilty. This infinite favour, with

innumerable accompanying favours, does the Father of mercies bestow upon the most unworthy during this time state. Such are the "mercies of godliness." It therefore follows that these mercies will not be needed when the Lord's people have entered into the glorious experience of living and reigning for ever and ever with Christ. No more pain, sorrow, or sin will be known, when the bodies of the saints have been raised and fashioned like unto the glorious body of their Lord and Saviour Jesus Christ. No mercy or mercies will be needed where there is such a fulness of joy and happiness, so absolutely unalloyed as to be perfect bliss and blessedness. Indeed, heaven will be a most wonderful unfolding of all the mercies of God received in time, and we might call heaven, a state and place of full enjoyment, eternal felicity, and unsullied holiness, through divine mercy alone.

I have already said it is impossible to dissociate these mercies from godliness, since they flow from God. Everything that comes from Him must of necessity be like Him. It cannot be otherwise. God's mercies must be consistent with Himself. Therefore, everything that proceeds from Him must be of a *perfect character*. Whilst I say that, I readily acknowledge there are times when we do not realise it. Oh! we are so forgetful, so apt to become careless, notwithstanding the Lord's goodness in bestowing these mercies upon us day by day. Sometimes they are regarded as being very common-place. At such times, when we are unmindful of those daily benefits with which our gracious Lord loads His people, we lose much comfort. On the other hand, I am speaking from experience when I say that there have been times when my heart has been filled with a deep sense of gratitude, and there has been a fervency of spirit associated with that gratitude, when I have been reminded of the divine Source from whence all my mercies flow. I have then been helped to trace to the Giver of every good and perfect gift, such a bountiful bestowal of these mercies, and the result has been a very sweet and blessed experience. How feelingly at these times could one join with the poet and say:

"For mercies countless as the sands,
Which daily I receive,
From Jesus my Redeemer's hands,
My soul, what canst thou give?"

Pursuing the particular branch of the subject before me, I would like to mention some of the "mercies of godliness." In the first place, Those of a *temporal character*. This precious promise belongs to the godly: "Bread shall be given him: his waters shall be sure" (Isa. xxxiii. 16). The Psalmist could say, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Psa. xxxvii. 25). O my dear friends, I desire more and more to

realize when I receive my food day by day, that it is the gift of my heavenly Father, and in grateful recognition, "praise Him from whom all blessings flow." It may be argued that all mankind receive such things as these. True, but how many there are who do not recognise the hand that gives! In fact, none recognise, apart from the teaching of the Holy Spirit, their daily dependence upon the "Father of mercies," and lacking that recognition, they know nothing of the *joy* of receiving these "mercies of godliness," as those who are made to feel their dependence upon Him who opens His hand of providence, and supplies their need. Not only so, I would also remind you that, because of godliness—the fear of God implanted in the heart by the Holy Spirit—the people of God are enabled to regard these experiences in their lives as being included in the "mercies of godliness," and as made known to them by Him, in whose hands all their times are. It is equally true to say there are some experiences through which many of the people of God are called to pass which are painful to the flesh: afflictions, temptations, disappointments, losses, and crosses. Yet, in after days we have been enabled to look back upon these experiences and recall some of the pain and bitterness felt, but with clearer light, a deeper and fuller experience, we have been able to trace the sanctifying grace and upholding power of the "Father of mercies." We have been constrained to say that these experiences have been to us some of the most beneficial in our lives, and have yielded the most spiritual profit. Then we can say with the Psalmist, "What shall I render unto the Lord for all His benefits toward me?" (Psa. cxvi. 13.)

Again, what a "mercy of godliness" is *divine protection!* When the child of God has been brought into conflict with the wiles of Satan, and he has hurled his fiery darts with satanic force, then to have another precious promise applied with divine power, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn" (Isa. liv. 17). How confirming to all who are the subjects of godliness, to have this assurance of divine protection!

The *assured safety of every true believer in the Lord Jesus Christ* is another "mercy of godliness." We come to the tenth chapter of John. What a reassuring scripture we have there, as we hear the words of Him who spake as never man spake, when He declared that all His sheep are in His Father's hands. Not only so, but He further said: "No man shall pluck them out of My hand." All the sheep are in the hand of the Good Shepherd. Not all the devices of Satan, not all the seductions of the world, not all the deceitfulness of the human heart, or the enmity of the carnal mind, are sufficiently strong to wrest from that divine security those who are the favoured subjects of godliness.

Again. "It is of the Lord's mercies that we are not consumed, because His compassions fail not" (Lam. iii. 22). Here we see the mercy of God towards His people in withholding deserved wrath and righteous indignation, but bestowing upon them His Fatherly compassion. How great are the "mercies of godliness" in that "salvation which is of the Lord"! (Jonah ii. 9.) To have an experience of "the things that accompany salvation" (Heb. vi. 9)—the love, joy, peace, hope and faith—to know something of fellowship with Jesus; to feel His love shed abroad in our hearts; to be enabled to say with a Spirit-wrought faith and humility, "My Lord and my God"; surely, my friends, these are great mercies. Have we a good hope that we are the recipients of these mercies? What a mercy it is that not all the combined forces of men and devils can overthrow the counsel and purpose of Him who says, "They shall be Mine in that day when I make up My jewels" (Mal. iii. 17). True, there are times when, left to ourselves, we become forgetful and indifferent. This should, and does, cause shamefacedness for such base conduct; but even then our covenant keeping God does not cast off His children, though He may chastise them. The safety and assured salvation of all who are in possession of the divine principle of saving grace, which is the root of all godliness, is made very clear in the Word of God. Therefore, the gracious purposes of a Triune Jehovah shall never be overthrown. Among the "mercies of godliness" is *the sweet and confident assurance that all will be well in the end.*

Lastly, but by no means least, I would remind you of the mercy of a sweet experience of these favours enjoyed in the soul of everyone who is living godly in Christ Jesus, and I cannot better express what I would say on this point than in the language of one of our hymn-writers:

"O the happiness arising
 From the life of grace within,
 When the soul is realizing
 Conquests over hell and sin!
 Happy moments!
 Heavenly joys on earth begin."

Are we longing, are we yearning, are we praying and seeking for a full realization of these "mercies of godliness"? Not only so, my dear friends, do we desire that our gracious and long-suffering God shall receive our grateful recognition for the "mercies of godliness," and that we may be enabled to render praise and thanksgiving unto Him who, in accordance with His wisdom, love, mercy, compassion, and sympathy, bestows these "mercies of godliness" upon all who are brought to love and fear His holy Name, through rich, free and sovereign grace? Amen.

THE GOSPEL IN FOREIGN LANDS.

From the Correspondence of Mr. and Mrs. D. Mills.

MAY, 1937. David had quite a happy birthday—everything went on just as usual, and we felt thankful for mercies received. Davina has just finished the second primer. She is reading it through a second time. Yesterday was a national holiday—declaration of liberty to slaves. The blacks observe this great day with queer dances in primitive African style. In the morning I opened school, told the story of slavery and its abolition, and then dismissed the children. In the afternoon David, Davina and I climbed a hill almost in the middle of the village in hopes of finding a suitable spot for a home. Where we are is low, and suffers considerably from flies. The flies are so bad that sometimes I lose my appetite because of repugnance. If it were possible I would like to invent a closable room made entirely of fine wire netting just large enough to hold the table and chairs; then we could eat in peace. As it is, we often swallow flies even though our arms ache with wafting the food to keep them away. We cannot open our mouths to speak without running the risk of flies entering. We hope to build some sort of dwelling on higher land. There are no houses built available, and all are in the valley. On the hill pleased me very much. The difficulties of water carrying, of constantly climbing whenever it is necessary to visit or go to meetings is also a consideration, especially on dark nights. We need direction. Please pray for us in this respect. There are a number of hills all around here. We have climbed two; there is only the one I mentioned that is suitable and central.

In July we hope to go to the Convention held in Sao Domingos and Olhos d'Agua. It begins about July 14th. By the time this letter reaches you, we should be on our way. David and the boys hope to tramp all the way on foot. This is mostly due to the fact that many of the boys are too poor to hire animals, and had decided not to go. The people here have very little perseverance, and use their poverty as an excuse for their lack of zeal. David wants to show them the need for perseverance in all things, especially *spiritual* perseverance in these last days when the enemy of our souls is trying to lull us to sleep. I hope to go on horse-back, with Davina sitting behind the saddle of my horse. She rides very well, and can manage splendidly on trips. The journey to Sao Domingos can be done in one long day. There we have three days of meetings. Mr. Perrin Smith is expected with a large number of the Lord's people from all around. From Sao Domingos to Olhos d'Agua will take about three days, and there again we hope to have three days full of meetings.

Yesterday was the Lord's day. We had a meeting in the open-air as usual. Several new faces peer into the ring every time, and we rejoice to see others listening to the sound of the gospel.

OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,—

My promised letter to you about *Locusts* shall now be written. May God make it a blessing to you, and bless me in writing, with His much needed help. There are two things observable in the locust, from which profitable instruction may be gleaned. Those two things are : i. *Devotion* and ii. *Destruction*.

i. *Devotion*. Although these locusts "have no king," yet, as Solomon tells us, "go they forth all of them by bands." Small as each locust is, yet when a great number of these little creatures fly together, they form quite a black cloud overhead. They fly together, keep together, and work together. Now whilst their purpose, when a suitable spot is discovered, is that of destruction, as we shall soon observe, they are so devoted to each other, that they are *united* in purpose and they *keep together* in the carrying out of that purpose. The prophet Isaiah, referring to God's people, was inspired to say : "Who are these that fly *as a cloud*, and as the doves to their windows" ? (Isa. lx. 8). Here is devotion too, and unity of purpose. The people of God are thus depicted, for in Scripture they are compared to doves (Song i. 15 ; ii. 14). May the Lord not only call you by grace, and give you a desire for the company of the godly, but may you seek the friendship of gracious people who desire to *keep together*, "*striving together* for the faith of the gospel" (Phil. i. 27), the honour of God, and the welfare of others.

That which mars devotion, and hinders prosperity, is *discord*. Remember that one of the six things mentioned in Proverbs that the Lord hates, is *discord*. "He that soweth discord among brethren" (Prov. vi. 19) must not expect to find God on his side, in such an evil work. May you each, with the writer, be so led by the Holy Spirit, that we may love and walk with those who are prayerfully "endeavouring to keep the unity of the Spirit in the bond of peace" (Eph. iv. 3).

ii. *Destruction* is always associated with a band of these little locusts. In Joel ii. 25, they are called "God's great army." You will remember, that when Pharaoh's heart was hardened against God and Israel, one of the plagues with which he and his people were visited, was that of *locusts*. These locusts "went up over all the land of Egypt, and rested in all the coasts of Egypt ; very grievous were they ; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened ; and they did eat every herb of the land, *and all the fruit of the trees which the hail had left* ; and there remained not any green thing in the trees, or in the herbs of the field through the land of Egypt" (Exod. x. 14, 15). What a serious thing it is to fight against God and His people, for history repeats itself in revealing divine punishment for such presumptuous sins. Many times has it been observed, that a

number of little or bigger things, when permitted by God to come together, and keep together, have produced destruction and desolation. You see, what the *hail* left, in Pharaoh's day, the *locusts* devoured. God is not at any loss for means in the accomplishment of His purposes.

When He makes desolate, a word of solemn warning goes forth. All who hear it, desire to humble themselves under His mighty hand. This is the word: "Come, behold the works of the Lord, what desolations He hath made in the earth" (Psa. xli. 8). On the other hand, how wonderful it is when His loved ones watch a number of little things *coming together, keeping together, and working together*, for their good, under divine control! The Lord only destroys that which is *not* good for His people, but always *provides that which is good* for them; so that while watching His good and bountiful hand, they are presently constrained to endorse, with much feeling and profound gratitude, these words of the Apostle Paul: "And we know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. viii. 28).

May you each:

"Know that, the Lord is God alone,
He can create, and He destroy."

And be it your favoured lot to be wrought upon by divine grace, so that this may be your humble confession: "The Lord of hosts is *with us*, the God of Jacob is our Refuge. Selah" (Psa. xli. 7, 11).

Your affectionate friend,

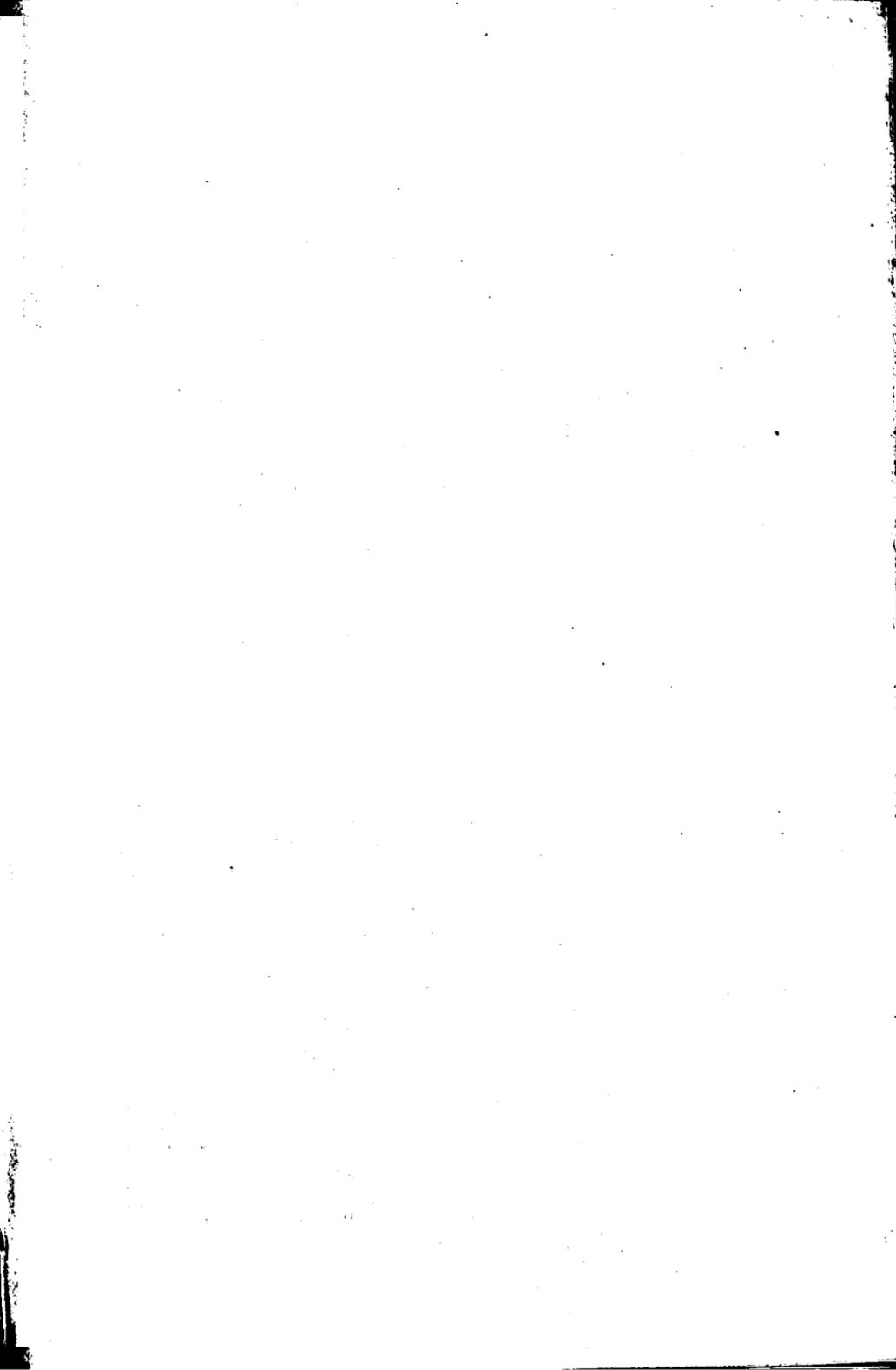
THE EDITOR.

FOR THE LITTLE ONES.

A LITTLE boy went with his father to a service. The father, who was to preach, said, "You must be very attentive to-night, Hans, for I will mention your name." "What will you say of me, father?" said the boy. "You must wait till you hear," replied the father. On the way home the boy said, "You didn't mention my name, father." "Oh, I did, many times!" he replied. "It was 'sinner.'" Dear little boys and girls, we are all sinners, for God says in His Word: "All have sinned." This is a very, very sad truth, but here is a most wonderful truth: "Christ Jesus came into the world to save sinners" (1 Tim. i. 15).

May He mention this name SINNER to you each, by His Spirit who convines of sin, bringing you to know and confess that you are sinners; and then may you be brought to know, early in life, that "the blood of Jesus Christ His Son cleanseth us from all sin."

O make me hunger more and more,
And live on Christ, and Christ adore.—IRONS.



Providence Strict Baptist Chapel,

ROWLEY REGIS.

MONTHLY NOTES—November, 1937.

THE PASTOR'S LETTER.

Chapel House, Rowley Regis, Staffs.

MY DEAR FRIENDS,—We all possess that "little member" concerning which James speaks (James iii. 5). Though so little it is astonishing how useful, or how dangerous, it may be. It is compared to the "very small helm" of ships, which may be "turned about whithersoever the governor listeth." Such ships may have many passengers on board, who humanly speaking, are depending for safety upon the one who holds the helm. By a wrong turn they may strike the rocks, while on the other hand, by correct steering, the desired haven is eventually reached. It is indeed sad that so many seem to be unconscious of the grave possibility of finding themselves "on the rocks" through the *misuse* of their tongues. Let us beware of the "false report" (Ex. xxiii. 1) and of using our tongues to repeat, and spread it. May the fear of injuring the reputation of people, by spreading incorrect statements concerning them, be the means of making this prayer very needful: "Set a watch, O Lord, before my mouth; keep the door of my lips" (Psa. cxli. 3). While we must "take no heed unto all words that are spoken" (Ecc. vii. 21), may we be kept from a bad appetite for *words that should not be spoken*.

God grant to us each "the lip of truth" which "shall be established for ever" (Prov. xii. 19). James also says: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James i. 26). These needful words are accompanied with my best wishes for you all.

Your sincere Pastor, S. RUTHERFORD HUNT.

SCRIPTURE EXERCISES (for our Young People at Rowley Regis).

(See January "Waymarks.")

The texts this month are concerning THE TONGUE.

1. "None moved his tongue against any of the children of Israel." Joshua.
2. "Thou shalt be hid from the scourge of the tongue." Job.
3. "Keep thy tongue from evil, and thy lips from speaking guile." Psa.
4. "The tongue of the just is as choice silver." Prov.
5. "The Lord God hath given me the tongue of the learned." Isa.
6. "But the tongue can no man tame." James.

SERVICES AND MEETINGS DURING NOVEMBER (D.V.).

THE PASTOR will preach on the 1st, 3rd, and 4th Lord's Days in November, and on each Wednesday evening in the month; also at Willenhall on Thursday evening, November 26th, and Walsall on Thursday evenings, November 4th and 11th.

Our Chapel Anniversary Services will be held on Lord's Day, November 14th, when 3 sermons will be preached by Mr. W. B. GRIFFITHS VAUGHAN, of Shipley, Yorks. Time of Services: Morning at 10.45; Afternoon at 2.45; Evening at 6 o'clock. A collection will be taken at each service for the Cause.

Waymarks.

“SEARCH THE SCRIPTURES” (John v. 39)

for Instruction concerning

THE MINISTRY.

1. “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. 20).

2. “And they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following. Amen” (Mark xvi. 20).

3. “Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, 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. 1, 2).

4. “Take heed therefore *how* ye hear” (Luke viii. 18).

5. “Take heed *what* ye hear” (Mark iv. 24).

EDITORIAL COMMENTS.

The Work of the Ministry.—To all right thinking, well-exercised, praying people, who have the spiritual welfare of Zion at heart, our present position with regard to the ministry of the gospel must give rise to many serious questionings and considerations. God *can* supply the great need for more faithful ministers, but *will* He supply that need if the *cause* of our low state remains a matter of comparative indifference to many who should be mourning in Zion, and anxiously asking this question on their knees before God: “Why hast Thou then broken down her hedges, so that all they which pass by the way do pluck her?” (Psa. lxxx. 12.) Wise people will always endeavour to consider the *cause* of things they consider, whether the *effect* be pleasing or painful to them. Our profession, brethren, implies a strict adherence to the Word of God in its *entirety*, and an implicit belief in divine inspiration. We oppose

Modernism, and rightly so, with every creed that has for its basis *parts* of the Word which are misinterpreted or wrested from their connections. Such creeds must of necessity dishonour Jesus Christ who is "in all the Scriptures." Yet when we go to the pulpit to preach, or to the pew to listen, is it with a prayerful determination that we ourselves should be occupied with nothing that falls short of a complete revelation of divine truth? Are our preaching and hearing times, times of earnest dependence upon the ever blessed Spirit of God, for such unction as He will alone bestow upon proclaimed manifestations of the Written and the Incarnate Word?

There is still a **FULNESS** residing in Jesus our Head, which ever abides to answer our need. *All* substitutes must go.

"When all created streams are dried,
This Fulness is the same;
May we with this be satisfied,
And glory in His Name."

How can we expect to forsake the Fulness, in order to resort to broken cisterns, without dishonouring the great Head of the Church in whom all fulness dwells, and justly meriting His displeasure? The standard we set up in relation to a gospel ministry may seem so high as to be out of reach altogether. It certainly magnifies the felt insufficiency of some of us, yet nothing short of such an infallible standard can convince us of our own insufficiency, and supply our need. How needful an experience, in order that we may sincerely fall in with this word: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. iv. 7). "Our sufficiency is of God" (2 Cor. iii. 5).

We maintain that *if God sends a minister, He will equip him with nothing short of divine equipment, in spite of all that unbelief and reason may suggest to the contrary.* May our discerning readers who fear the Lord, and who know what that gracious gift of spiritual hearing is, be constrained to carry this expressed conviction of ours to the unerring Word. May the conclusion of the whole matter thus come forth from His presence, that repentance, cleansing, and a godly increase may follow.

The Apostle Paul's gracious advice to Timothy was: "Preach the Word" (2 Tim. iv. 2), by which he meant, "all the counsel of God," and which, by grace, he shunned not to declare himself (Acts xx. 27). Speaking of the Incarnate Word and his own felt need of exalting Christ, he says: "Whom we preach, warning every man, and teaching every man in all wisdom; that

we may present every man perfect in Christ Jesus" (Col. i. 28). Are we mistaken when we express a grave fear that there is among us to-day but little *insistence* from the pulpit of the real necessity for guilty sinners to lay hold by faith on Christ by His death? Is the glorious doctrine of the resurrection of Jesus Christ from the dead also insisted upon as it should be? Without it, Paul says, "our preaching is vain," and faith too! (1 Cor. xv. 14.) Concerning personal dealings by faith, with a crucified, yet now risen and exalted Saviour, is the three-fold experience expressed by the Church in Song iii. 1—4, prayerfully considered and earnestly contended for in the Church of God to-day? Can we say, brethren: "I sought Him," "I found Him," "I held Him, and would not let Him go"? Surely while indwelling sin, and the sharp conflict often experienced is so distressing, the dear Author and Finisher of our faith makes Himself so necessary to some of us, that all we can say is, what He kindly allows us to say to Him:

"Other refuge have I none,
Hangs my helpless soul on Thee."

What must become of every experience or message that fails to recognize this invaluable revelation? The Apostle Paul *could not live without Christ*. Said he: "The life which I now live in the flesh I live by faith of the Son of God, who loved me, and gave Himself for me" (Gal. ii. 20). This meant what it now means, "denying ungodliness and worldly lusts," and sober righteous living in this present world (Titus ii. 12). It meant a knowledge of His wonderful love which he longed for others to know too (Eph. iii. 17—19). What does our present Church life and the ministry look like when solemnly placed by such a standard as this? Has faithful speech in these matters, almost entirely given way to silence among us, with the inevitably sorry fruit. God knows.

The Doctrine of the Atonement meant much to the Apostle Paul. He said: "I determined not to know anything among you, save Jesus Christ, and Him crucified" (1 Cor. ii. 2). Being "made nigh by the blood of Christ" (Eph. ii. 13), meant very much to him. What does it mean to us? "Wretched" as was Paul to himself and before God as a sinner, yet his wretchedness was not the ground of his hope. It was no resting-place for faith, or the boast of his profession. It humbled him, and made him long to "win Christ and be found in Him" (Phil. iii. 8, 9).

It would be good for us to consider our own personal case and cravings, in the light of this abiding teaching, the paramount importance of which is plainly confirmed by these searching words of the Lord Jesus Christ Himself: "Except ye

eat the flesh of the Son of Man, and drink His blood, ye have no life in you." "For My flesh is meat indeed, and My blood is drink indeed" (John vi. 53, 55). Men are sinners. God says: "All have sinned" (Rom. v. 12). Ministers who honour Him *must* say so too. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. i. 15). That saying must never be hidden when the gospel is preached. Jesus speaks in no uncertain terms of the *value of the soul*, as well as of *the future of all who die in their sins*. He speaks of eternal punishment as plainly as He speaks of eternal bliss (Matt. xxv. 46). The faithful minister must carry these great tidings, but whenever he does so, this prayer will be needed to accompany his message:

"Lord, speak to me, that I may speak
In living echoes of Thy tone."

How we need, brethren, to commend our *spirit* as well as our words into the hands of Him whom we profess to serve and follow! "We do all things in vain, unless we do all things in love." "Labourers" is the name given to faithful ministers by Jesus Christ Himself. The Holy Scriptures are the unerring guide for such men, the Holy Spirit their infallible Teacher, and the Throne of Grace is the sacred spot where they labour for light and understanding, which are only to be derived from the Light of Life. With weeping, supplication, and confession, may our eyes in deep need be turned towards Him who says: "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest" (Matt. ix. 38).

By favour of our dear aged friend, Mr. Henry Popham, we are able to follow up these remarks by giving our readers, in two parts, the substance of a sermon hitherto unpublished, preached by him concerning his own personal exercises in the ministry. How much we desire and pray that God will greatly own and bless this living and timely witness! May it be the means of stirring us up to seek for divine purging and revival in preaching and hearing, both now and in the days to come. "Paul the aged" and Timothy were drawn to each other, though there was such a disparity between them as to age. The advice of "the aged," which always had for its basis the glorious gospel of Christ, was commended to his son in the faith. Paul sought the welfare of Timothy, as we believe our dear aged friend, Mr. Henry Popham, has sought ours. And not ours only, but the welfare of Zion at large. Though unable to speak so frequently in the name of the Lord as in the past, Mr. Popham is none the less concerned about the Church of God and its ministry; and we know he often sits alone in his room,

reflecting seriously upon the present state of the churches, not a few of which are pastorless. Many are the cries, we are sure, that enter heaven from the bosom of this dear servant of the Lord, for the peace and prosperity of Jerusalem. May his heart be cheered to know that a number of his friends are reading with pleasure what he has declared in the past, concerning the gospel of Christ, and of the way in which his God sent him to make it known to poor, needy, helpless sinners. God bless him in his old age, and send comforts down to him from heaven very frequently, so that the joy of the Lord may be his daily strength.

THE EXERCISES of a GOD-SENT MINISTER ABOUT THE MINISTRY.

Notes of a Sermon preached by Mr. HENRY POPHAM, of Eastbourne, at "Zoar" Chapel, Gt. Alie Street, London, on Thursday evening, September 14th, 1899.

"For we preach not ourselves, but Christ Jesus the Lord."—2 CORINTHIANS iv. 5.

I HAVE looked forward to this night for many years. God only knows how often, as I have sat in that corner, and looked at this place, I have wondered whether He would ever open my mouth here. How year after year I have come, and have left this house of prayer, none apparently knowing about my exercises. How cast down I have been, often leaving the City full of sorrows and groans. But in God's mercy the time came when my mouth was opened; yet whatever I have felt in speaking at any other place, I can never tell you my exercises about speaking to you people on this occasion. I stand connected with you in church fellowship; to you particularly I am well known. Many other friends, perhaps, know me but little.

While thinking about this occasion, and trying to seek from the Lord something to say to you, looking, I trust, with a spirit of prayer for some word that I might bring before you, I felt, under these peculiar circumstances, constrained to try and tell you how the Lord has led me, and how I have been exercised for years respecting the ministry. I hope He may be pleased to favour us with His presence, so that in speaking to you about those things through which I have had to pass, it may be with this simple desire, and this only, that all may be for the glory of God.

When this text came upon my mind last night, the former concern about my speaking to you in regard to my own exercises seemed to receive somewhat of a damp: "For we preach

not ourselves." This thought came into my mind: "How can you go before that people to tell them your peculiar exercises when the Word says, 'For we preach not ourselves'?" I found the solution on my bed this morning; it came peacefully and with some power. "If you speak of those things which the Lord has shewn you, which He has wrought in your heart, then you will speak to the glory of His Name." *No exaltation of the creature*, NOT A BIT OF IT; but real desire, as the Lord may help, to speak in that way and manner which will be for the exaltation of Jesus Christ and Him crucified.

Fourteen years ago to-day, this very night, I sat in one of those pews, and our dear pastor took for his text this word: "Rest in the Lord, and wait patiently for Him." For a number of years I held a comfortable position some distance from London, but had my mind particularly drawn to Mr. Ashdown and his ministry. I decided (in God's providence, I believe) to leave the position which I had held for a number of years. I found myself going before the Lord repeatedly with this prayer: "Lord, if Thou wilt but take me where I can sit under a faithful ministry, then I will be glad, even if I have but a dry crust." I have lived to prove this, that I went before God with only half the truth. If I had been honest, I should have said: "Lord, I will put up with anything, if Thou wilt take and put me under Mr. Ashdown's ministry." We cannot hide things from Him. You and I are perhaps well able at times to keep things from other people, but from God we can never conceal anything.

Well, I little remember what our dear pastor said from the words I have named, but I do remember the power that rested upon the text itself, how it laid hold of me. As Mr. Ashdown finished his sermon he made use of this word: "I believe I have preached to-night specially for some person here present. I do not know; but I have had another portion upon my mind the greater part of the day, and had sweet meditation upon it; but when I came here to-night that portion left me, and I have been constrained to take this one." I left this place knowing that God had spoken a special word to me through His servant, and the power of that word abode with me. That day I had wandered through the City, and in the course of God's providence one or two positions had opened themselves to me, but such was the power of this text, that I was not able to close in with any of them. In a fortnight's time, a position was opened to me in the town where I now live, and God knows I would rather have gone anywhere than there. Oh! God works in a wondrous way; He hides His purposes from His people, but He most certainly accomplishes His will in spite of all. When I got there I found to my astonishment, and I have proved it to this very day—I am sure you dear people will understand this point—

that the ministry in that place continued to be a dry breast to me. I have nothing to say against the minister, you understand that. I was not honest when I spoke before God. Oh, how painfully, and with what bitterness and sorrow, have I been made to know it. I went to — with my family; the ministry did not profit me, and the judgments of God went out against me heavily. In the first 13 months of my stay there, the hand of the Lord was indeed heavy upon me. First and foremost was this: the commandment came with great power, sin revived, and I died. From that day to this I have known no greater trouble to affect my soul and body so much as what I then passed through under conviction of sin. Deep were the convictions which were wrought in my heart at that time; and I have walked along the streets of that town, especially during the first twelve months, and sometimes, as I saw the men sweeping the street, I used to think: "Oh, if they could but sweep me out of existence, what a mercy it would be!" And with these convictions of sin, how I pleaded with the Lord for mercy! How every door of hope was shut, and I felt there was no hope for such a case as mine but in Jesus Christ. And the hand of God was also heavy upon me in my circumstances all those thirteen months. My wife had a very serious accident, which might have cost her her life. I lost my own dear mother, my wife's mother was also taken, I lost a child, and I lost my situation. Oh, I thought the judgments of God were gone out against me! And yet I must tell you this, dear friends: During the whole of *that* time, how upright and holy God stood in my conscience! I remember well the spot where I was brought to the place of the stopping of mouths, and where in my very heart I said:

"If my soul were sent to hell,
Thy righteous law approves it well."

Well did I know it! I was brought down, my strength was weakened in the way, but nothing affected me compared to the heavy workings of my own soul. Oh, the power of sin within! You may ask, "Could you lie quiet? Were you resigned to the affliction?" Oh the contrarities in the experience of a child of God! Sometimes I felt as though I could not move. Sometimes my heart would rise up against God and His judgments and dealings with me, and I said, "I do well to be angry." But I would not have you miss this one point above all others: *He kept alive in my soul a living cry for Himself.*

The first intimation I had that the Lord had a work for me to do in the ministry followed in three months after my leaving that situation. I remember well, in the month of July, twelve years since, one Saturday afternoon, after having been with my wife, making, as we thought, arrangements for taking a small

business, I went up into my room, and as I stood there, all at once it seemed as though a word was spoken behind me: "You shall preach My Word." For the moment I turned, wondering what it was. Oh the confusion and bewilderment that came into my mind! What! a man never having had a sensible manifestation of the love of God shed abroad in his heart, never having had a clear revelation of the Lord Jesus Christ! How I argued about the matter; how I reasoned against it! How I set this opposition and the other opposition before God on account of this thing, and said: "It cannot be;" the chief concern being this, I knew not the Lord Jesus Christ savingly for myself. You will not understand, of course, that I had no hopes raised up in my soul again and again; I had, but then I had not that which I so longed for, and which perhaps some poor dear child of God here present longs for, to know Jesus Christ, for Jesus Christ to come right into my case. Three months after that—three months full with exercises, full with longings and cryings for Jesus Christ—I remember one morning particularly getting on my knees with my family, and I was about to pour out before the Lord my sad complaint, as I had done many times before, when all at once, in a moment of time, He came Himself right into my very heart. And what was the effect? Instead of pouring out my complaint before Him, oh what a change, all in a moment! How I blessed and praised and adored His holy Name! How exceedingly precious He was to my soul! How I wept and washed His feet, as it were, with my tears, and wiped them with the hairs of my head! How I flung my arms around His dear feet, and worshipped Him. Oh the great, the unspeakably great thing of having a sense of the love of the Lord Jesus Christ shed abroad in the heart! I rose from my knees with my family; our troubles outside were just the same, up to the very neck in providential troubles; and I turned to my wife, and said, "I am the happiest man in this town to-day." Such was the effect of a visit from the Lord Jesus Christ Himself into the soul of a poor, helpless, needy sinner. My brother James wrote to me a few days after that, for I sent him an account, and he said, "Henry, you have crossed the line." And so it was, from bondage to liberty. Oh, how my soul from day to day for some weeks rejoiced in the Lord Jesus Christ, He having shed abroad in my heart that love which the world knows nothing of. Blessed be His Name!

For six months I went in the enjoyment of this blessing, having the substance of that word in my heart day by day:

"The Lord my Shepherd is,
I shall be well supplied;
Since He is mine, and I am His,
What can I want beside?"

Oh sweet, never-to-be-forgotten day! O poor soul, if thou hast never known what it is to have a sensible manifestation of the Lord Jesus Christ, press out after Him as thou art enabled. He will come into your case. He will never turn you away. The only thing is, so many of us are full of self, and the emptying process is indeed hard and painful work.

A few months after that experience, the Lord graciously strengthened me for His service. Later I was favoured with a soul-humbling and God-honouring view of Jesus Christ Himself. One day, as I was walking outside the town, I was arrested by this word: "Jesus Christ the same yesterday, and to-day, and for ever." What a faith's view I had of this blessed Jesus Christ! How I saw Him in the far back ages of eternity with God the Father. How I saw God the Father, God the Son, and God the Holy Ghost, all concerned in the scheme of salvation. How I saw the Lord Jesus Christ come to this earth of ours, taking into union with His Godhead the form of man. How I followed Him during that view, through all His sufferings, as He walked this weary earth. How I had some little communion and fellowship with Him in the Garden of Gethsemane. How I was enabled to follow Him as He was taken from the bar of the High Priest to Pilate, and then to the cross; and how I saw this blessed Lord Jesus Christ, having finished the work for His dear people, enter the grave to perfume it for His saints; and how I saw Him by His own power raise Himself and ascend into heaven. Never shall I forget with what acclamation I beheld Him received by the angels as He ascended. "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of glory shall come in." Such a soul establishing view was this to my soul: the Trinity of Persons, three Persons in one God—God the Father, God the Son, and God the Holy Ghost.

For some time after that, more or less, day by day, I had the exercise upon my mind about preaching. Oh, how it burned sometimes; I thought I must speak. I looked day by day for a letter inviting me somewhere, but it never came. What sorrow I was plunged into on account of this! I burned to tell the things that I had tasted, handled, and felt. No one seemed to know my exercise and my case; I walked in a path of loneliness. And the exercises died, and were buried, according to my judgment and feelings. They were revived, and died again. Then I had another very special time when I entered into, I believe by the Holy Ghost, the whole plan of salvation. Oh the view I had of the complete and full atonement made by the Lord Jesus Christ, and how the glory, and honour, and majesty of God the Father was unsullied, whilst a new and living Way was opened up by which this holy God could be just, and yet the Justifier of a hell-deserving sinner such as I felt myself

to be. Again the work of the ministry burned in my soul. Again I looked for someone to speak to me about my exercises, and still I was disappointed. Oh the agony of my spirit sometimes God only knows! The exercise died again, according to my feelings.

Five years ago it seemed as though the Lord would have nothing more to do with me. I was left alone, and for a season of three years was in a state of heart backsliding. Not without secret feelings before God, not without some compunction, not without some real concern; but for the most part, during those three years, left to a state of solemn heart backsliding. I thought, I cannot preach (none knew about it), and I threw myself completely into the work of education among young people, and for those three years God left me to spend twelve and fourteen hours a day, sometimes Sundays included, in that work. Oh how I loved it! During those three years I became so enamoured with it, I thought nothing shall separate me from this as long as I live.

After those three years, I came to London to spend a little time; and I sat in that corner, and I thought if God ever saw a poor miserable wretch on the face of the earth, I was that one. The friends who were here little knew what was passing through my mind at that time. No comfort in the thing that I had taken so much pleasure in, and I felt to be without God and without hope, as I listened to the preaching of our dear pastor. Nothing touched my case, and I went home, and went to business on Thursday or Friday. You will remember that Whitsuntide, just a fortnight before the Jubilee. It was a time never to be forgotten. Oh what despair I was in!

The river Trent runs through the city of Nottingham, and for three days and three nights this followed me with such power I can never tell you: "Go to the Trent." It followed me in my home, it followed me at the office; and on the Friday particularly, how I left the office and found my way home the Lord Himself only knows; the power of temptation upon me was so great, I felt, "I must make an end of this." And my dear wife, seeing on the Saturday how sad my case was, she very wisely did not permit me to leave home again without accompanying me. On Sunday I was just the same as on Friday, in a state of despair. On the Monday a very serious illness suddenly shewed itself, and I was taken to bed. On the Tuesday morning the doctor was sent for. He came, and pronounced my case to be critical, saying that immediately I must undergo an operation, or my life would be cut down.

For four or five days I was not able to come to any decision in my own mind as to what I was to do. On the Friday I

consented to undergo the operation. On the Sunday my youngest boy came to me before going to chapel in the morning, and he said, "Father, shall I read to you?" I said, "Do, my boy." "What shall I read?" and I could not tell him; but, childlike, seeing what trouble I was in, he opened at the first chapter of Job, and read down the whole chapter. Nothing seemed to touch my case till he came to this word: "And Job said, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." For the first time in three years I felt some springing up in my heart, a desire to justify God whatever happened.

The Sunday passed without anything particular happening, except that in the evening a friend came to see me, and seeing my case, he said, "I can do nothing for you." And I said, "Read me that hymn, 'Weary of wandering from the Lord,'" etc. He read it, but it did not seem to lay hold of my case. Monday came, and at night I was taken from my family to a nursing home to undergo the operation next morning. I shall never forget as long as memory holds her seat, the night I passed. Tuesday morning came, and no God, and there I lay on my bed racked with pain in my poor body, God apparently having forsaken me altogether. I turned my head in the pillow in great distress, and wept like a child; and as I lay weeping, all in a moment—mark it, my friends, to the honour and glory of God—I was arrested by this word:

"There is a Friend that sticketh fast,
Who keeps His love from first to last,
And Jesus is His name."

In less time than I take to tell you, Jesus came right into my case with such a sense of pardoning love, saying, "Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." And oh! the peace passing all understanding which flowed into my soul! Never shall I be able to tell it out, never shall I forget it. And He looked upon me as much as to say: "Having blessed thee thus with a sense of forgiveness of sin; having given thee an assurance of an abundant entrance into eternal life, is there anything else you want?" Thus He enabled me, with such sweet power upon my spirit, to commit my wife and children into His hands. Then the doctors came, and that which I had so dreaded (the chloroform), I shall never forget how I was made to take it. As the bag was brought near to my face, instead of being a dread, I took it as quietly and comfortably as an infant would take its mother's breast.

"And not a wave of trouble roll'd
Across my peaceful breast."

I knew then—poor sinner, listen to it—that

“Jesus can make a dying bed
Feel soft as downy pillows are;”

I entered into the effects of that chloroform with sweet peace between God and my soul; and with this certainty, that if I never regained consciousness, I should be given an entrance into heaven.

After some time I came round, and for four clear days and nights, which were critical ones indeed, not even my wife was allowed to see me. Oh the peace I had in my heart, and the communion and fellowship I realized with God the Father and the Lord Jesus Christ. Then it was, if ever, “I ate the old because of the new.” How portion after portion of the Word of God was poured into my soul! How the Lord would have nothing of my confessions of sin; but oh, what humbling and crumbling in the dust before God I felt—what an establishment! However can I tell out the blessedness which enters into the soul of a child of God when Jesus Christ Himself comes into his case?

In the course of God’s providence my life was restored, I was brought back to my family, and I had the sweetness of that visit in my soul for many months. Of course, some clouds passed over my mind now and again, as they do still. I remember one day particularly reading the first chapters in Luke, about the Person of the Lord Jesus Christ, who was the very foundation of my hope; and the devil tried to remove the foundation by the basest of insinuations. The Lord knows how frightened I was, and how I had to beg of Him to stay that temptation, which He mercifully did.

The following Christmas, in reading I think it was Nehemiah, I was very powerfully arrested one day by this word: “Go your way, eat the fat, and drink the sweet, and send portions to them for whom nothing is prepared;” and oh, what a powerful resurrection of the ministry in my soul! I thought I must go and preach; I thought nothing would keep me back. And yet, I couldn’t tell my friends about that resurrection in my soul. Month after month passed, and no one spoke to me, until last autumn, when I came up to London to stay with our dear pastor. One day he entered into conversation, and after some little talk, he said this: “Now, friend, if the Lord opens a door, you go; there is no bar in my mind. Some few weeks back I retired to rest one night, but could not sleep, having your case so much on my mind. About two o’clock in the morning I put on my dressing-gown and went into my study, and wrote as follows: ‘Dear Mrs. De Fraine,—Some time ago you asked if I could recommend to you any acceptable supply. Now I shall be glad if you will write to Mr. H. Popham (giving my address). I hope he will be able to come and speak to you and your friends.’” After this Mr. Ashdown retired to rest,

and fell into a comfortable sleep, having the testimony of a good conscience in the sight of God. I was glad of that. The following January I received an invitation to speak at Lutterworth, through the kind recommendation of our pastor. And what shall I say? I promised I would go, and three days before I went to open my mouth in the name of the Lord, oh the trouble I was in. Can I tell you? Dare I open my mouth on this particular matter? You good people who have read the experience of old John Warburton, and know what he passed through respecting his son, will know what I mean when I try to speak of similar trouble through which I passed three days before I had to speak at Lutterworth. One of the idols of my heart was torn most severely away, and I walked through the streets of this city two days before I preached with my heart wrung well-nigh to pieces, having the substance of this word in my soul: "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" (2 Sam. xviii. 33.) I had to return home because the following Sunday I had to open my mouth in the name of the Lord. How I went the Lord Himself only knows; hanging, as it were, but by a thread the weakest and the poorest man anywhere—weak in body, well-nigh broken-hearted. But I went, and the Lord opened my mouth, and I was enabled to speak with power, I trust, from the Lord Himself, from this word: "Lord, help me."

Now I hope the Lord may be pleased to acknowledge this little testimony. There are many details which are necessarily left out.

(To be concluded.)

GLEANINGS FROM THE PSALMS. (No. 68.)

BY PASTOR E. A. BROOKER (Tunbridge Wells).

PSALM xi. 5 (latter clause).—"But the wicked and him that loveth violence His soul hateth." It is significant that the attitude of God towards both the righteous and the wicked is frequently expressed in the same verse in Scripture. It is so in the verse we are now considering, the former part of which reads thus: "The Lord trieth the righteous." The first word of the concluding portion of the verse, the little word "*but*," is generally fraught with much consequence whenever it is found in the Scriptures, and especially so when it is employed in connection with the dealings of God with men. In this instance it marks a solemn *contrast* in the dealings of God with the only two classes of mankind. When reading the Scriptures, it would not be an unprofitable exercise to soberly and prayerfully

pause whenever the word "but" is met with, and to well weigh the consequences of whatever precedes it, and that which follows it. It will sometimes be found to emphasise the difference between the nature and degree of that which we *receive*, and the nature and degree of that which we *deserve*, and it will sometimes indicate the difference between what, through grace, we *are*, and what, by nature, we *were*. Often this little word "but" illuminates the *grace* in sovereignty, inasmuch as when it divides the sinner from the saint, and expresses the appropriate lot and destiny of both, a godly humility and gratitude will attribute any hope of enjoying the blessedness of the saints, both upon earth and in heaven, to the amazing grace received from God; not on any possible grounds of worthiness or merit, but solely because it seemed good in His sight to bestow it.

"Ye souls redeemed by Jesus' blood,
Salvation's theme pursue;
Exalt the sovereign grace of God,
For 'such were some of you!'

From head to foot defiled by sin,
Deep in rebellion too;
This awful state mankind are in,
'And such were some of you!'

Whilst they are sinners dead to God,
Ye highly favoured few
Are washed from sin by Jesus' blood;
For 'such were some of you!'

As ye are chosen from the rest,
To grace the praise is due;
Be sovereign love for ever blest,
For 'such were some of you!'"

Let us look once more at the whole verse, "The Lord trieth the righteous; *but* the wicked and him that loveth violence His soul hateth;" and we discover that the "but" in the verse marks a solemn distinction between those whom the Lord has deigned to take sovereignly and savingly in hand, and those whom He has left to their own devices. We noticed while considering the first clause of this verse (in September), that when the Lord deemed it needful to try righteous Job, a part of that trial consisted in him being given over into the hands of Satan (Job ii. 6). It is true that a most rigid restriction was imposed upon Satan's liberty in his handling of this saint of God, but, the restriction being excepted, that handling was very thorough, as the issue too plainly proved. Many an afflicted saint of God since Job's day has been subjected to this

process, and some are passing this way now; yet if each of these afflicted saints were asked the pointed question, "Do you wish the devil would leave you alone?" they would, upon sober consideration, answer, "No," being well persuaded that it is the image of Christ in them (however faint that image may be) that attracts to them the malevolent attentions of the adversary. It is sometimes sadly true that through the prevalence of indwelling sin, one's spiritual faculties become so deadened that there is not sufficient grace in exercise to aggravate the devil; but this is indeed a "treacherous calm," and far more to be dreaded than tempests bursting o'er one's head. The very commencement of such a "calm" will impel every exercised soul to approach the throne, to lay before it such an urgent plea as this, "Leave not my soul destitute" (Psa. cxli. 8).

"But the wicked and him that loveth violence His soul hateth." This answer of David to his well-meaning but faint-hearted friends indicates that his faith was in lively exercise, and that it placed a correct interpretation upon his own immediate circumstances, and also upon the activities of his persecutors. Moreover, it gave a very gracious reason why he did not "flee as a bird to his mountain" (verse 1). He believed, with Paul, that the life which he now lived in the flesh he lived by the faith of the Son of God, and, with Paul, he drew the same deduction from this gracious circumstance, viz.: "Who loved me, and gave Himself for me" (Gal. ii. 20). This faith in the atonement provided him with an impregnable shield, behind which he dwelt in conscious safety, concluding, as he did, that if the Lord hated his adversaries he had no real reason to fear them. One has well said that if God is in the quarrel as well as ourselves, it would be foolish to question the result or avoid the conflict. Present happenings in China and also in Spain afford melancholy evidence as to the appalling depths of brutality to which men sink when left to themselves. Let the merciful restraint commonly imposed upon the baser instincts of all men be removed in any measure, and the natural love of violence which found its first outlet in Cain, will seek to exterminate everything that crosses its path, whether offensive or inoffensive. Some of us have regarded with horror the devilry perpetrated in both of these unhappy countries, forgetful of the fact that we ourselves inherit, through the Fall, the same brutal instincts, and unmindful of the immense debt we owe to the *restraining* grace of God in keeping us within moral and humane limits. One has truly observed that "He that hates nothing He has made, yet hates those who have ill made themselves." To thus incur the hatred of God can only lead to one end. The love of violence may sometimes be permitted to find full satisfaction, and to pass unrequited throughout the entire duration of this life, and those who have been the victims of

its lust may be favoured with no interpretation of its mystery until they participate in the fulfilment of this scripture, "Only with thine eyes shalt thou behold and see the reward of the wicked" (Psa. xci. 8); and then, if never before, the tried and afflicted saints of God in every age will pass this unanimous verdict upon all their tribulations, "He hath done all things well" (Mark vii. 37).

SERMONS FOR TO-DAY. (No. 4).

By MR. W. B. GRIFFITHS VAUGHAN (of Shipley, Yorks).

THE PLAGUE IN THE HOUSE.

"And he that owneth the house, shall come and tell the priest, saying, It seemeth to me there is as it were a plague in the house."—LEVITICUS xiv. 35.

THE world may state that, "Cleanliness is next to godliness," but heavenly wisdom teaches that godliness is cleanliness, with a sad lament of a natural state of filthiness that the world knows nothing of. The Church in Solomon's Song acknowledges her blackness as well as her comeliness. Our mortal bodies, with the seeds of death in them, are subject to disorders and disease from birth. Those maladies arising from a variety of secondary causes are never so obnoxious as when arising from filth. If no skilled physician is in attendance, the putrefying wounds and sores fester, and death will sooner or later ensue. The foes to health, and therefore to life, pursue their malignant course without mercy, unless overcome by treatment, accompanied by divine blessing. The physician will seek to trace the evil to its source, and whilst administering that which he hopes will heal, seeks to destroy that which promotes the disease.

Hence enlightened public authorities have powers to compel the destruction of condemned property; the power to enforce adequate drainage of foul matter far from where men live; or encourage men to live in housing estates, suitably arranged, that purity of air and water, adequate supplies of food and clothing, and surroundings calculated to produce conditions of better health, may tend to produce a birth-rate well above the death-rate. These amenities are good as far as they go. We know, however, that he that is filthy will be filthy still. With all that is done for their good, and whilst some may seem to start life anew, others will soon start another slum. You may spend thousands of pounds of public money in building more sanitary dwellings, disinfecting clothing and furniture, and so on, but in

time the filth will appear again in body, clothing and homes. We have heard of one who, on inspecting a new house, recently occupied, could not live there for some weeks until it had been thoroughly stoved; filth lurked unseen behind wall-paper, skirt-boards and picture-rails.

What has this to do with the Gospel? *Everything*. "Who hath believed our report?" This subject so far has been repugnant enough, and if we had been the victims, we should be quite sure of it. A worse state, but, sad to say, one not quite so much abhorred to-day, is *moral filth*! Indecency in some quarters is condoned and even encouraged. Lying, blasphemy, intemperance in various forms are almost regarded as clever and courageous. Among men the standard of correct or decent living has been much lowered. Evil is at work, and sad it is when unperceived it has crept into our houses! What a terrible thing if it gets a hold and takes possession! We might pursue this further, but if you have any knowledge of things as they are to-day, there is no need for me to enlarge. When mankind is amused by filth, his leisure spent in its pursuit, his conversation full of it, even the so-called heathen seem to possess a higher culture. But there is a worse state still, and it is a mercy to know it. This state is the awful awakening to the dreadful fact of the plague of the heart! In cases of grave illness, which the medical man knows is incurable, the question is asked, "Should a doctor tell?" God's Word is very plain with regard to this most serious of all diseases. "Show My people their transgressions, and the house of Jacob their sins." God's servants have no option in this matter. The world will call this presumption, and the professing world may say, "Your business is to preach and not to prate; to pray and not to pry." Thus the eye is blind, the ear deaf, the hands handle that which is vile, the feet turn to destruction, and they know it not, rejoicing in the delusion that they are the best judges of themselves; but we know that if they were dangerously ill, nigh unto death, they would want the best physician that money could procure, if so be they might live.

Our text deals with the most awful disease known to man, leprosy. What distress might attend the appearance of the dread plague in a home where love and affection exist! A dear child in its health and vivacity develops signs of the plague! The young man looking out on life with hope contracts the scourge! The young woman with her natural beauty has fallen a victim! Its terrible ravages are well known. Nothing can be done. The prospect is decay of every part of the body, the loss of every faculty, despair of recovery! Shunned by the healthy, by law segregated to die in an atmosphere as polluted as themselves, they must exist only to slowly die of decay and putrefaction: This is the disease that is used in God's Word to

describe the state of sin and its effects, manifested in open and wilful rebellion to His will and transgression of His righteous law.

In Israel the most minute directions were given as to how to deal with this sore plague. No nation had a more perfect sanitary, dietary, or hygienic code; not only for the wilderness, but also for the time when they would come to dwell in the land to which they were now journeying. It was from God; He was the Author, He formulated all rules, procedure and administration. The disease was contagious and infectious. It might show itself in forehead, arms, legs, or elsewhere. It could be contracted from others. It might even ooze out of walls of houses and infect whole families and households.

The Plague of London and the Black Death were terrible scourges in their day, and carried a population to the grave. In Israel leprosy was of such a character that the infected must be scrutinised by the priest, and if the disease were persistent, they must be cut off from all privileges of a family, social, or religious nature. Sometimes it was permitted to assail some as a punishment, as Miriam or Uzzah, for presumption or disloyalty to God's servants and to God Himself. What a solemn warning: "Touch not My anointed, and do My prophets no harm." The disease reduced its victims to impotence. Power belongeth unto God, and hence the question of cleansing, so precious and so vital, rested with Him and not man. No human physician could find a cure. Naaman knew from the dread symptoms that he had the plague. The Mosaic law required the matter to be dealt with by the priest. He alone as the God-appointed servant must prescribe, and then only according to God's Word! The cleansing was set forth under a beautiful type. Two living and clean birds must be taken. The one must be killed in an earthen vessel over running water. Cedar wood with hyssop tied with scarlet thread must be dipped in its blood, and the living bird also dipped in the blood. The plague victim must be sprinkled seven times with the blood and the living bird released. He must shave and wash, and a lamb must be sacrificed for a sin offering. Another lamb must be offered as a trespass offering—the blood to be sprinkled on the tip of the right ear, the thumb of the right hand, the great toe of the right foot, and oil poured over his head. This and more detail is given in the earlier portion of this chapter. Now the law was only a shadow of good things to come. It made nothing perfect, but the bringing in of a better hope did. "Whilst we were yet sinners, Christ died for the ungodly."

(To be concluded.)

A PRAYER.

How can I cease from sad complaint?
How can I be at rest?
My mind can never be content
To want my noble Guest.

Drop down, mine eyes, and never tire,
Cease not on any terms,
Until I have my heart's desire,
My Lord within my arms.

My heart, my hand, my spirits fail,
When hiding off He goes;
My flesh, my foes, my lusts prevail,
And work my daily woes.

When shall I see that glorious sight
Will all my sins destroy?
That Lord of love, that Lamp of light,
Will banish all annoy!

O could I but from sinning cease,
And wait on Pisgah's hill,
Until I see Him face to face;
Then should my soul be still.

But since corruption cleaves to me,
While I in Kedar dwell,
O give me leave to long for Thee,
For absence is a hell.

Thy glory should be dear to me,
Who me so dear has bought;
O save from rendering ill to Thee,
For good which Thou hast wrought.

With fear I crave, with hope I cry,
Oh, promised favour send!
Be Thou Thyself, though changeling I
Ungratefully offend.

Out of the way remove the lets,
Cleanse this polluted den;
Tender my suits, cancel my debts;
Sweet Jesus, say, Amen.

*Ralph Erskine's "Gospel Sonnets," copied from the "Free
Presbyterian Magazine," by kind permission of the Editor.*

THE GOSPEL IN FOREIGN LANDS.

From the Correspondence of Mr. and Mrs. D. Mills.

Picos, Maranhao, Brazil. 17th May, 1937.

AT present we are reduced in numbers, seven of our students having gone rice-gathering on their parents' farms; but cases for medical treatment increase, so that the rest is only imaginary. To Eva it means no rest, for only one girl remains, and Eva helps her in the housework. The boys also help, though it is contrary to local custom. They wash up. There are certain customs that we feel compelled to break, as they are contrary to the Spirit of Christ. One is that the young men greatly despise the kitchen and kitchen work. They consider it women's work and beneath them. But did not Christ take the place of the slave, and wash the disciples' feet? We do want to teach these here that no service is too humble to do for His Name's sake. We have no paid servant except the washer-woman. When the rice-gathering is over, the pupils will return. At the end of the month we expect to have a cow.

Twice since the pupils went rice-gathering, we have been out exploring the neighbourhood of Picos. The first time we climbed the range of hills that divides the two main streets of the town. On one side, and at the bottom of the hills, are a number of houses, but none on top. The hills are covered with shrubbery and trees for the most part, and this prevents one from enjoying the view. We discovered the site chosen by a doctor for a local hospital. The view from here, the site having been cleared of shrubs, was splendid; but we considered the position unsuitable for a hospital for several reasons, one especially being that the aspect was west, receiving the full force of the afternoon sun and hidden from the fresh easterly winds. Any building on such a site would be unbearably hot.

On our second outing, we crossed a stream a short distance from our house, and that borders the town on the east, and climbed a hill that we had much admired from our verandah window. It was a stiffer climb, and again what undoubtedly would have been a glorious view was hindered by shrubbery and trees. Here also our outing was as brief as possible owing to insect bites. Poor Davina cried with the itch of the bites, so we hurried down again.

The rainy season is over and its ending unhappily seems to have brought us another plague of flies. In the daytime it is difficult to settle to anything; they cover the tablecloth, and but for the constant use of cloth dish covers and continual waving of hands, they would cover our food. It is even difficult to write or study, and impossible to rest in the hammock unless the room is shut up and the flies killed by the fly-swat. We have had fly-traps of treacle, honey, etc., and killed literally hundreds, and yet they seem no less. The plague seems to be general except on the hill-side, but there are no houses available or suitable there. We long to put up a house on the hill-top but of course need very definite

guidance from the Lord. The hill, separating as it does the two main streets, is really central. Did I tell you that the offer of a house by the Prefect of the town came to nothing? He suggested the absurd price of £250 whereas it had previously been sold for £75. We have had the offer of a house to rent but, although it would hold us all, it is low and in the rainy season it is damp, as the garden is higher than the house and the surface water passes along a surface drain through the corridor of the house. To meet the needs of our increasing and large family we shall probably have to build. Do pray that we may be kept within our Master's will, and be guided rightly in receiving candidates for instruction in the ways of the Lord. Opposition to the Gospel is more prominent here than in Balsas.

NOTES from SUNDAY SCHOOL ADDRESSES

BY MR. B. WALSHAW (OF BRIGHOUSE, YORKS).

DEAR Young Readers,—I think most of you by now will have seen, or at least probably heard of, "Robots." Perhaps the better name for them is, "Traffic Lights." I know that at some of your schools you are taught quite a lot about "Safety first," etc., and crossing the roads when there is traffic about. When I was a boy there were no such lessons, the fact being that the roads were nothing like what they are now. Well here we are, living in a most mechanical age, and so great is the amount of traffic on the roads, that strict supervision has become necessary, hence we have the Robots, or Traffic Lights.

First let us notice *where traffic lights are placed*, secondly, *what they do*, and thirdly, *how they work*.

i. They are placed at the busy cross roads, and important road junctions. There they stand like sentinels, where they can be seen by all, from whatever direction one may be travelling. It would be very foolish, if at some important busy cross roads there was only one set of lights, just to be seen by one way of approach. It would be equally foolish to put them where there were no cross roads, and no junction. There is therefore a definite place for them. Now you and I can very rightly be said to be on a journey. Life in itself is a journey, and we cannot go far without coming to cross roads, they are the danger spots where we need someone to guide, direct, and control us. What a danger spot is *indecision*. Nothing is worse at these spots than to be undecided, to be hesitant, to be doubting or halting. Caution is always an asset at the cross roads, especially if you know not which road to take, but to be over cautious to the extent of wavering, or to vacillate, is to endanger one's self, and be a source of danger to others. This brings us to our next point:—

ii. *What the traffic lights do*. There is something which *controls*

the traffic, and without this control in some form or other, what chaos there would be! Everyone wanting to be first, and everyone thinking the other man ought to give way first. In just the same way you and I need something, or better still *somebody* who is able to control the busy affairs of our lives. Without this control, our lives would be without order. It is a terrible state of affairs when every man does that which is right in his own eyes. It only leads to confusion and disorder. Who then is able and willing to take these busy affairs in hand so that our steps are orderly, and our way made safe from dangers seen and unseen? Let us again notice:—

iii. *How the traffic lights work*; and see if we can gather any further instruction from them. Here we have three little lights of different colours, and three little words represented by them which make all the difference in the world, between chaos and order, danger and safety, confusion and control. The little red light means STOP, the little yellow or amber light means CAUTION, while the little green light means GO. By yielding obedience to these lights, the most dangerous and busiest cross roads can be passed over with complacency and safety. To disregard their simple message, is to take tremendous and terrible risks, for it means not only imperilling one's own life, but to imperil others also. Where then can we find in this journey of life with its busy scenes and dangerous cross roads that which will direct and bring us safely through. We do need to be under control, and what better control can we have than *divine control*? God has given us unerring lights, never in the long history of the world, in the very darkest of times, has He withdrawn the evidences of His power to control the affairs of men's lives. Think of the way the children of Israel were brought through that terrible waste howling wilderness, a land of pits, scorpions and wild beasts. Yet God gave them an unerring light by night, and shadow of cloud by day, which said *Go* and *Stop* as clearly as any traffic light. What divine control there is in the *Word of God*! If we yield obedience to its goes, cautions, and stops, our way will be controlled, and there will be guidance and safety attending our steps. What risks we run when we disregard the signals He has given us in His Word! "He that sinneth against Me wrongeth his own soul." A careful perusal of Proverbs iii. will reveal that those who keep His commandments and trust in Him with all their heart, will find safety. God says: "Then shalt thou walk in thy way safely, and thy foot shall not stumble."

Not only in the volume of the Book is it written what God commands, and what He forbids; but He has given us another traffic light. We each carry about with us a little monitor, a little robot. We speak of it as our *conscience*. What a wonderful gift this is! How is it that when we have done or said something we ought not, we blush and go red? At least we do if our conscience is function-

ing correctly. Is it not God's signal saying, *stop!* May we never so stifle our conscience, so neglect its little red light, that it ceases to function. We read in the New Testament of some having their conscience "seared with a hot iron," which means that it was so hardened, that all sense of feeling was lost. We need to pray that our consciences may be kept clear and tender.

Then there is the amber or yellow light, which speaks of *caution*, or, be prepared for a change. How very often do questions arise in our thoughts before action is taken, as to whether we should say or do this or that. Jesus Himself taught His hearers the parable of the tower. "Which of you," said He, "intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?" Caution is a difficult, but fruitful grace; we need time to think before we act, especially at the cross roads of life's paths.

Lastly, there is the green light, or, the *safe to go* light. This is a good light and calls for quick action. To delay when God says GO, may be a hindrance to others. When the Lord called the apostle Paul to preach the gospel among the heathen, "*Immediately*," said he, "I conferred not with flesh and blood." In effect he said: "I will run in the way of Thy commandments when Thou shalt enlarge my heart." Here again the conscience can be a monitor, or like a little traffic light showing *green*. Listen to the apostle Paul again: "I say the truth in Christ, I lie not, *my conscience also bearing me witness* in the Holy Ghost." Again one of the things wherein the apostle Paul was exercised, was to have, "always a conscience void of offence toward God and toward men." May you and I be exercised in the same way. Then, however busy or dangerous the path through life may be, it will be always safe and orderly.

Your well wisher,

B. W.

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, 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 as 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-bye. Mr. Warburton left the next morning.

Twelve months after, he was going the same route again, and he wanted 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 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 that 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.—[*Selected.*]

FOR THE LITTLE ONES.

A LITTLE girl was dying; the doctor came in, and after examining her, quietly remarked to the nurse, “Her life is just *finishing*.” The dear little girl opened her eyes, and looking at him said, “No, doctor, it is just *beginning*.”

In that beautiful place He is gone to prepare
For all who are wash’d and forgiven,
Will be many such children who sought Him below,
For of such is the kingdom of heaven.

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

REPORT OF THE

COMMISSION ON THE

STATUS OF THE

PHYSICS DEPARTMENT

AT THE UNIVERSITY OF CHICAGO

FOR THE YEAR 1960-1961

PREPARED BY

THE COMMISSION ON THE

STATUS OF THE

PHYSICS DEPARTMENT

Providence Strict Baptist Chapel,

ROWLEY REGIS.

MONTHLY NOTES—December, 1937.

THE PASTOR'S LETTER.

Chapel House, Rowley Regis, Staffs.

MY DEAR FRIENDS,—As is usual at this time of year, we have had some very foggy weather of late. Some of us have felt nervous while driving through places in the fog, to which we had never been before. To be a stranger to a place makes it difficult to find one's way sometimes, even in sunshine. Foggy conditions greatly increase the difficulty, and have in them also a distinct element of danger. How we need to be preserved from bodily harm, day by day, by Him who has promised to preserve the "going out" and the "coming in" of His people! And in the perplexing paths of life, so strange to us often, when everything seems to be enshrouded in mist, what need there is for prayer that the Lord will go before us to show the way, and hold up our goings in His paths that our footsteps slip not! Be it ours to seek and find daily *protection*, as well as *provision* from the God of all our mercies.

Your sincere Pastor, S. RUTHERFORD HUNT.

SCRIPTURE EXERCISES (for our Young People at Rowley Regis).

(See January "Waymarks.")

According to our promise made in the January number of "Waymarks" a prize will be given at the end of this month to the boy or girl between the ages of 14 to 18 inclusive, and to the boy or girl between the ages of 6 to 13 inclusive, who have succeeded in getting the most answers by way of correct references, to the Scripture texts that have been given during the year, for you to find. The prizes will take the form of good books. So we are hoping by December 12th, at the latest, to receive from our young friends a number of lists of texts with the right chapters and verses against them.

The texts this month are concerning SIN.

1. "And if thou doest not well, sin lieth at the door." Gen.
2. "Fools make a mock at sin." Prov.
3. "And He bare the sin of many." Isa.
4. "He will reprove the world of sin." John.
5. "Lord, lay not this sin to their charge." Acts.
6. "And the blood of Jesus Christ His Son cleanseth us from all sin." 1 John.

SERVICES AND MEETINGS DURING DECEMBER (D.V.).

THE PASTOR will preach on the 1st, 3rd, and 4th Lord's Days in December, and on the 1st, 2nd, 3rd and 5th Wednesday evenings in the month; also on Christmas Day Morning, December 25th, service at 10.45. There will be no service on Wednesday evening, Dec. 22nd.

MR. HUNT will preach at Willenhall on Thursday evening, December 2nd, and at Walsall on Thursday evening, December 9th.

Waymarks.

“SEARCH THE SCRIPTURES” (John v. 39)

for Instruction concerning

THE HOLY CHILD JESUS.

1. “For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace” (Isa. ix. 6).

2. “His Name *was called* Jesus” (Luke ii. 21).

3. “Thou *shalt call* His Name Jesus: for He shall save His people from their sins” (Matt. i. 21).

4. “Jesus Christ the same yesterday, and to-day, and for ever” (Heb. xiii. 8).

EDITORIAL COMMENTS.

Seasonable Wishes for the Ministry.—Last month we ventured to make a few remarks to our readers, we hope not without some profit, concerning the work of the ministry. Accompanying those remarks, was part of a sermon preached by our dear friend, Mr. Henry Popham, in regard to the exercises of the ministry. The remaining part of this savoury discourse we are glad to publish in this present number. Would to God that the entire absence of coldness, and the manifestation of holy zeal and warmth in this ministerial message, might be the means of thawing the ice that seems to be in the way of so much of our chapel-going to-day!

Seasonable wishes! The wise man says: “A word spoken in due season, how good is it”! (Prov. xv. 23.) Very shortly, if spared, we shall again be wishing one another a Happy Christmas. How time flies! Yes, this should remind us of the great need of making known, not only at Christmas-time, but on every occasion when meeting together in the Name of the Lord, those saving realities which proceed from the Name of the “Holy Child Jesus” (Acts iv. 30).

Peter and John, in spite of much opposition, said to the rulers, elders, and scribes: "We cannot but speak *the things which we have seen and heard*" (Acts iv. 20). In a recent letter from our dear aged friend, Mr. H. Popham, this sentence occurs: "I have been a preacher of the truth, which I have not learned by *tradition*, but by *experience*." This accords with the words just named, spoken by Peter and John. Things would be very different to what they are, if that kind of ministry proceeded from every pulpit in our loved land that has a name for truthfulness. But why the opposition in the days of Peter and John? Why so much opposition to-day against the secret of all real happiness, whether it be known during the Christmas season, or at any other time? Alas! the reason lies here: "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord" (Isa. lv. 8). How grievous, that men to whom the gospel is preached, must be preached, have a nature like that of those old-time rulers, which is "against the Lord and His Christ" (Acts iv. 26).

If with divinely changed hearts we ask, "Why do the heathen rage, and the people imagine a vain thing?" (Psa. ii. 1), does not the remembrance of our unregenerate days give us the reason? Should not the change effected by divine grace, make us more and more anxious to proclaim the *real thing*, which is *known* and not *imagined*, as being the only thing that can be the means of casting down every imagination? If the "Holy Child Jesus" came to Bethlehem for us who stand upon the walls of Zion, let us not forget when we preach, that there are always two classes of listeners: i. Those who are "*gathered together against the Lord, and against His Christ*" (as we once were); and, ii. Those who, by grace, are *gathered around the Lord and His Christ*. Be it ours, then, to bear in mind that as this dear Holy Child Jesus "grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him," He went about proclaiming this precious truth: "*But one thing is needful*" (Luke x. 42). How vain are all things here below, compared to the ONE THING NEEDFUL!

Past opposition continues, but so does the Everlasting Gospel. Accept, brethren, in love, our seasonable wishes, as you compare our present words with Scripture: Why did the kings of the earth stand up? (Acts iv. 26)—To oppose *God's way* of saving men,—THE HOLY CHILD JESUS, who Himself declares: "I am the Way, the Truth, and the Life" (John xiv. 6). Why did the kings of the earth stand up?—To oppose *God's Word*, which the Holy Child Jesus came to make known. He says: "I have given them Thy Word" (John xvii. 14).

"The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor" (Luke iv. 18). How solemn must be the position of any who stand up to oppose "the Lord and His Christ"—the Lord of heaven and earth, who says: "This is My beloved Son, in whom I am well pleased: hear ye Him" (Matt. xvii. 5).

Why do we stand up? Time is precious, souls are precious, CHRIST IS PRECIOUS. Valuable time must not be taken up with valueless and irrelevant things, "vain" things, things that are infinitely less than "the one thing needful." The "one thing needful"—a knowledge of Jesus Christ is revealed "in all the Scriptures." It is, *needful*, yea, *essential*, that a *knowledge* of Him, as He reveals Himself in every part of the Word, should be preached as the "*one thing needful*." So must we seek grace to: "Go, stand and speak in the temple to the people *all* the words of this life" (Acts v. 20). Why do we stand up? Is it to proclaim that in coming to Bethlehem, He came where we were, yet without sin? We "born in sin and shapen in iniquity," and He born *without* sin,—the Holy, harmless, undefiled, Child Jesus. This is no "vain thing." It is a truth. We do not imagine it if we stand up as His own sent servants. We believe, therefore have we spoken. From the cradle to the cross, what a glorious, spotless robe of righteousness was wrought out in the holy life of Jesus! How precious, how efficacious is His precious blood, shed on Calvary, to cleanse from all sin! What an honour to be allowed to "stand up" in His Name, and make known this truth from an experience inwrought by the Holy Ghost:

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress."

He "was delivered for our offences, and raised again for our justification" (Rom. iv. 25).

Peter and John "spake the Word of God with boldness," although surrounded by opposition (Acts iv. 31). While we most earnestly wish for our brethren in the ministry, with ourselves, more grace to make much more than we do of the Name of the Holy Child Jesus, how we long for this *holy boldness*! If men can be so *blindly bold* in standing up to declare those "vain" things which proceed from the carnal imaginations of their hearts, and in doing so, lead numbers astray, what need there is for this *holy boldness*, and its Cause. Let us read together the verse wherein we find mention made of this precious gift being exercised: "And when they had prayed, the place was shaken where they were assembled together; and they were filled with the Holy Ghost, and they spake the Word of

God *with boldness*" (Acts iv. 31). O for such a shaking in our midst! O that sleeping professors, those who slumber and sleep, might receive such a divine shaking! O that careless sinners might be shaken by a powerful application of the Word, and so be shown their lost condition! O that every refuge of lies might be so shaken up, and broken up, by God the Holy Ghost, through the preached Word, that all who may be hiding in such refuges might be brought to the light, and delivered from every false way! O that the seldom-found, but *essential* gift of gospel repentance might be much more known and seen as the result of such a shaking!

Peter and John in their day, while much persecuted, prayed thus: "And now, Lord, behold their threatenings: and grant unto Thy servants that with all boldness they may speak Thy Word" (Acts iv. 29). So we find that the "shaking" which followed was given *in answer to their prayers*. "And now, Lord," teach us to pray, "grant unto Thy servants that with all boldness they may speak Thy Word"—TO-DAY. Grant that as it was in Peter's day, so now, "with great power," witness may be given of the resurrection of the Lord Jesus. And as "great grace *was* upon them all," so may *great grace* be showered down upon us.

The Holy Child Jesus has a Name that lives for evermore. It is *by* that Name, and *with* that Name, those "ministers of His, that do His pleasure," stand up, and desire to continue to stand up. "His Name shall be called *Jesus*, for He shall save His people from their sins" (Matt. i. 21). "They shall call His Name *Emmanuel*, which being interpreted is, *God with us*" (Matt. i. 23). To whom is that wonderful interpretation revealed? Is it not to His people, whom He saves from their sins? What a precious truth to stand and declare, that the dear God-Man who saves, is *with* those He saves, never to leave or forsake them! *With* them in trouble, *with* them in their perplexities, to make crooked things straight and rough places plain. *With* them as their faithful Friend who, with heaven and earth at His command, waits to answer their prayers. Hence, it is still true to say that faithful servants of Christ do not stand up alone, but "the Lord working *with* them, and confirming the Word with signs following"—they continue to serve Him, in spite of much opposition from within and without. "God *with* us," is God *for* us; and, brethren, "If God be for us, who can be against us?" (Rom. viii. 31.)

"O may His presence be our stay,
To guard us in our dangerous way."

May we be kept from doing things *without* Him, and *without His blessing*.

These seasonable wishes, should the God of all grace kindly grant them to us who labour in His Name, are bound to bring forth fruit. Men who "saw the boldness of Peter and John . . . took knowledge of them *that they had been with Jesus*" (Acts iv. 13). Peter and John were "unlearned and ignorant men" 'tis true, but they were shining lights! "His marvellous light" so shone *in* them, that the rulers marvelled *at* them (ver. 13). Jesus says: "Learn of Me" (Matt. xi. 29). If the obedience of faith is given, what we learn *direct from Him*, we shall gladly make known that He may be glorified, ever desiring that our conversation may be as becometh the gospel of Christ, and that our consequent *walking together* may be an example of standing fast in one Spirit, "with one mind *striving together* for the faith of the gospel" (Phil. i. 27).

SERMONS FOR TO-DAY. (No. 4).

By MR. W. B. GRIFFITHS VAUGHAN (of Shipley, Yorks).

(Concluded from page 266).

But let us return a little closer to our text. Let us suppose the case of a man who has discerned the dread signs in his own house. He has tried his utmost to keep clear. He has used all in his power to prevent. It now dawns on him that with all his scrupulous care he has failed to keep the plague from his own hearth and loved ones. He fears the worst, but he is not the judge. To the priest he must go. The house must be emptied, then inspected. Is the plague in the foundations? The house is left empty seven days. On the seventh day another inspection is made. Has the plague spread to the walls? A few stones may be examined; if infected, these must at once be removed. The house must be scraped of its plaster. New stones and new plaster must be substituted. Again, if a further inspection reveals a persistence, the house must be pulled down; not one stone must be left on another. All must be consigned to an unclean place. Friends, it is better to be scraped than to be scrapped! The owner is unclean! All is unclean! The same rite must be gone through for the house as for the man. We *may* have only heard of leprosy; we have *all* heard of sin. We *may not* have had leprosy; we have *all* sinned. We may be immune from the former, but *all* have sinned!

What an awakening it is when our eyes are opened to the fact of the plague spots in the house of this our earthly tabernacle! In heart and lip depraved; eyes of pride, and lust, and covetousness; ears for everything but Christ; hands grasping the

things of this life only, soon to perish with them; feet turned to the broad way that leads to destruction—what a prospect!

“Now the heart disclosed, betrays
All its dread disorders,
Enmity to God’s right ways,
Blasphemies and murders;
Malice, envy, lust and pride,
Thoughts obscene and filthy;
Sores corrupt and putrefied,
No part sound or healthy.”—*Hart*.

Rottenness in the bones, from the crown of the head to the sole of the feet, wounds and bruises and putrefying sores—this is God’s illustration for describing sin! To be sadly aware of this grievous state, to groan over it, to be at one’s wits’ end about this condition, is a most *hopeful* sign. For such mourners the Gospel proclaims glad tidings of good things. It declares that in the sovereign purposes of Almighty God, gracious provision has been made for these poor and needy lepers.

“There is a fountain filled with blood,
Drawn from Immanuel’s veins,
And sinners plunged beneath that flood,
Lose all their guilty stains.”

“I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins: return unto Me; for I have redeemed thee” (Isa. xlv. 22). “Unto Him that loved us, and washed us from our sins in His own blood, be glory and dominion for ever. Amen” (Rev. i. 5, 6). Washed from all that obnoxious filth of sin, repugnant to God, detested, mourned over and hated by a gracious soul, this is grace indeed! That precious blood which speaks of an atonement made, a reconciliation brought about, a propitiation, is no blood of bull, heifer or lamb (these were but faint shadows), but the blood of Jesus Christ which cleanseth from all sin.

“Dear dying Lamb! Thy precious blood
Shall never lose its power,
Till all the ransomed Church of God
Be saved to sin no more.
E’er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love shall be my theme,
And shall be till I die.”—*Cowper*.

Hence by the Holy Spirit’s gracious work in showing and applying the things of Christ, the believing sinner’s sorrows are soothed, his wounds healed and his fears driven away. This is true Christian hope. “Blessed be the God and Father of our

Lord Jesus Christ, which according to His abundant mercy hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead" (1 Peter i. 3). This is the theme of every true minister of the Gospel: "We preach Christ crucified." This hope will never fail; this preaching God will bless. To the poor the Gospel is preached, and it tells of a Fountain opened for sin and uncleanness, to the house of David and the inhabitants of Jerusalem. Here without the shadow of a doubt is the solemn doctrine of particular redemption.

"Sinners can say, and none but they,
How precious is the Saviour!"

"What comfort can a Saviour bring
To those who never feel their woe?
A sinner is a sacred thing;
The Holy Ghost has made him so."—*Hart*.

To this cleansed leper, scraped, pulled down, washed, the discerning in his own home and family the dread disease—what concern! Eli's sons made themselves vile, and he restrained them not! Words of reproof seem abortive; we are styled "kill-joys"; we are said not to understand; we are told there is no harm, others do it, and all the other specious excuses. The spirit of the world seems to have infected our homes and lives. It seems as though there is a plague in the house. The man of old must go to the priest. The man of faith in these gospel days, exercised by the Spirit on this serious matter, is led to a throne of grace, there to obtain mercy and find grace to help in every time of need. It is no legal duty to be performed (a poor barren counterfeit), but a drawing by sovereign grace to cast the burden on the Lord, pleading the blood that does for sin atone.

"How much more (than the typical sacrifices) shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. ix. 14.) A godly pastor, contemplating in his room the spiritual condition of his church and congregation, discerns as it were a plague in the house. He knows the plague of his own heart. He is aware of its deceitfulness. He is conversant with many winds of false doctrine prevalent at the moment. He fears some may depart like Demas. He dreads an Ananias and Sapphira. He is appalled at the thought of a Simon Magus. He is grieved to discover a Hymenius, influenced by error, greed, carnal policy, etc., which are only too surely plague symptoms. It seemeth to him there is, as it were, a plague in the house. Unless the plague is stayed, spiritual life will ebb. In the living it cannot die, but the eyes become dim, the ears heavy, the hands hang down, the knees tremble. There will be no receiving gladly; no run-

ning in the way of His commandments. The plague comes in, dulls life, checks zeal, and love is lukewarm. Ordinances have little attraction, and are neglected in a careless spirit. The social aspect of attendance at divine worship is of more moment than the spiritual. Who will show us any good? To whom shall we go? Death seems to be creeping over the house. There is little response to the Gospel. Is it the congregation of the dead? "Preach the Word!"

"The cross, it takes our guilt away;
It holds the fainting spirit up;
It cheers with hope the gloomy day,
And sweetens every bitter cup.
It makes the coward spirit brave,
And nerves the feeble arm for fight;
It takes its terror from the grave,
And gilds the bed of death with light."—*Kelly*.

So our godly pastor seeks direction from his Master as to the word at His mouth. He lays his case before his High Priest, who makes His people's cause His own. "Show My people their sins! Show the house of Jacob their transgressions!" Walls must be scraped, the old leaven purged out. Separate! separate! pull down! cast out! The people have mingled with the heathen and learned their ways, or are they destroyed through lack of knowledge? How easy for error to creep in! How difficult to get it out! Church membership on the decline or even despised! Church government and godly loving discipline ignored! A plague is in the house. Is the throne of grace besieged? Do more come to the prayer meeting than to any other meeting? Which are in the majority, church members or congregation, men or women? Even the house of prayer existing for the edifying of the saints may be prostituted to baser uses! "Preach the Word," rings in his ears and moves in his heart. Show My people their sins. Scrape, but do not scrap! Remember My Ephraim, and how I loved him. If the Lord should be pleased to apply the blood of the everlasting covenant; if He should cleanse and revive, then the eye will see, the ear hear to profit, the hand reach out for the hem of His garment, if so be they may be healed, and the feet run Zionwards, walking by faith and not by sight. On the other hand, how terrible if the living be removed from a place, known for years as a place of truth, and it be now only carried on by those who have a name to live, but are dead! How awful beyond contemplation should the candlestick be removed! if a flesh-pleasing form be substituted for the Gospel! Is there an Achan in the camp? Does a mixed company rule? Is there a dictatorial spirit which may say, or imply, "You may say what you think fit, but if we do not like it, we shall not

come to hear you." Some would seem to think they were conferring a favour on God's servants by coming to hear them. These manifest an indifferent spirit for soul-edifying matters, but are very zealous for the more social and flesh-pleasing. So much for the possible concern of the godly pastor who says, "It seemeth to me there is as it were a plague in the house."

We might imagine a gracious Sabbath school superintendent or teacher mentally reviewing his school or class. The spirit of the world creeps in. "It seemeth to him there is as it were a plague in the house." Lack of reverence for the sacred Book and its Author; lack of a teachable spirit, an indifference to solemn truths and unbecoming behaviour, together with the very great difficulty of maintaining proper discipline in this loose age—all these point to ominous signs. We have heard many a petition put up at a throne of grace for the rising generation. May the Lord answer the petitions. As an aged saint, you perhaps lament the apathy of the day. In the time of your first love you saw many constrained to follow Jesus in the way, in the steps ordered in His Word, testifying by confession and profession a living faith which time has shown has endured. You fear that to-day faith is not mixed with what is heard. Your prayers, friend, we value. We shall miss you when you are gone to glory. May we all be favoured to pray for Zion still whilst life and breath remains, that the callous may be aroused to cry for mercy, and that the Church may awake to a knowledge of her unhealthy condition.

What an unspeakable favour to have a good hope through grace! What a strong consolation to have a hope that we are complete in Him, found in Him, chosen in Him! *Then no plague shall come nigh our dwelling* (Psa. xci. 10). Cleansed by His blood; robed in His spotless righteousness, this is the hope of the Gospel, the message that we desire to preach. "*Lord, if Thou wilt, Thou canst.*"

THE WAY OF THE RIGHTEOUS MADE PLAIN. (Prov. xv. 19.)

SOMETIMES the way of the righteous is mysterious and perplexing. I have known the best of men say, "I long to do the right, and by God's grace I will not stoop to anything which is evil; but which out of the two ways now before me is the right way? Each of them seems to be both hopeful and doubtful; which way shall I turn?" This is a condition which causes great anxiety to one who is deeply earnest to be right. Oh, for an oracle which could plainly indicate the path! Superstition and fanaticism shall not be gratified by either voice or dream,

but yet the way of the righteous shall be made plain. Brother, when you do not know your way, ask your Guide. Stand still and pray. If you cannot find the way upon the chart, commit yourself to the divine guidance by prayer. Down on your knees, and cry to the Lord! Few go wrong when they pray over their movements, and use the judgment which God has given them. The last is not to be omitted, for I have known persons pray about a matter which was perfectly clear to anyone with half a grain of sense. In order to escape from an evident but unpleasant duty, they have talked about praying over it. Where a plain command is given, an unmistakable finger points the way, and hesitation is rebellion! Sluggards make prayer an excuse for doing nothing; on the other hand, wilful people make up their mind, and then pray; and this is sheer hypocrisy. God is insulted by prayers which only mean that the petitioner would be glad of divine allowance to do wrong—glad of an event which might be twisted into guidance in a doubtful direction. Such prayers God will never hear; but the way of the righteous shall be made plain. The path of faith shall end in peace; the way of holiness shall conduct to happiness. Your way may be so dark that you cannot see your hand before you, but God will before long make it bright as noon-day. At this moment all the wise men in the world might not be able to predict your path; but the Lord will direct you. Only trust in the Lord, and do good, and He will light your candle, yea, He will cause His sun to shine upon you. There is a blessing in the very act of waiting upon God, and out of it comes this joy, that your way shall be made plain.—*Selected.*

GLEANINGS FROM THE PSALMS. (No. 96.)

BY PASTOR E. A. BROOKER (Tunbridge Wells).

PSALM xi. 6.—“Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest.” Those who, through the rich and undeserved mercy of God, possess a good hope through grace, cannot contemplate such a scripture as this without strong emotion and solemn awe; having the witness in themselves that they were born in sin and shapen in iniquity, and that in that state they must inevitably die, with all the awful consequences of that death, had not their iniquity been laid upon Another, and *that* by God’s own hands; and being well persuaded by bitter experience that “a man can receive *nothing*, except it be given him from heaven” (John iii. 27), they will “weep to the praise of the mercy they have found.” Let all who read these lines, and who are in possession of that good hope through grace, solemnly pause and consider the nature and

degree of that grace which has "changed their heart, renewed their will, and turned their feet to Zion's hill;" and, through the lens of this awful scripture, let them take a long look at the fate their sins justly deserve. Then let them turn, with brokenness of heart and godly compunction, to contemplate Him who knew no sin being *made* sin for them; and surely their confession will then be:

"How harsh soe'er the way,
Dear Saviour, still lead on,
Nor leave us till we say,
'Father, Thy will be done.'
At most we do but taste the cup,
For Thou alone hast drunk it up."

Self-pity will then be utterly lost in self-loathing. We do not understand the mentality of preachers, and others, who thunder out such awful scriptures as this in a callous and hard-hearted manner. We do not believe they would ever do so with a moment's reflection upon, "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" (1 Cor. iv. 7.) Such terrors need to be proclaimed with the utmost faithfulness; yet this need not prevent them being proclaimed in the spirit of one who tenderly said, "*Knowing* therefore the terror of the Lord, we *persuade* men" (2 Cor. v. 11). Such scriptures as this arouse the "righteous indignation" of the advocates of the doctrine of Universal Charity, who blasphemously assert that such sentiments are utterly unworthy of a God of love. Yet let these same disciples of Universal Charity be wronged or defrauded by one of their fellow-men, and they immediately proceed to exact the utmost rigour of the law of the land against them; yet the redress they demand with such alacrity they deny to the living and long-suffering God. When man fell, God did not deprive him of his conscience, but left with him that active witness within as to what is right and what is wrong. Persistence in sin certainly deadens the conscience, but it is difficult to believe that man is ever entirely and *finally* free from its reproaches. God, however, who is rich in mercy, does not leave man with only the dictates of his own conscience to check his evil propensities, inasmuch as by his own persistence in evil his conscience may become deadened. He bestrews His solemn and definite warnings throughout His Holy Word; and can it not be safely and truly affirmed that God punishes no man without giving him full and oft-repeated warnings as to the consequences of his sin? In these "enlightened" days it is not left to the atheist alone to deny both the truth and the authority of the Bible; he is able seconded in his infamy by the "Modernist" who, with

his scientific evidence," openly denies the authenticity and binding character of the Holy Scriptures. Their combined efforts to "emancipate man from the tyranny of superstition" will never, and can never, hurl the Almighty from His throne; nor render His holy law of none effect. If a trespasser against the law of the land be brought before either judge or magistrate to answer for that trespass, will he establish his innocence by declaring that he does not believe in the law of the land, and that therefore he does not regard it? His disbelief and disregard of that law does not absolve him from either its claims or its penalties. If, then, we are amenable to the law of *man*, much more so are we amenable to the law of God. It is possible that this clause of verse 6 has a reference to the destruction of Sodom and Gomorrah. Man may deny the authenticity of that scriptural account, but cannot deny the evidence afforded by the awful volcanic eruptions that from time to time ravage the earth, nor the appalling destruction that follows in the wake of violent thunderstorms. There is, therefore, no exaggeration in this clause, even if it be confined to the solemn visitations of divine displeasure the world has already witnessed; yet all these will be totally eclipsed by the final destruction of the wicked.

Moreover, is not this clause abundantly verified by the shocking and barbarous methods of modern warfare? Men *justify* such methods to reduce to subjection the objects of *their* displeasure (be the cause of that displeasure what it may), yet they charge God with injustice in exacting retribution for flagrant and impenitent breaches of His holy law. Men, by their sin, forge their own fetters and weave their own snares. The scene is constantly presented in our law and criminal courts when a skilful advocate pieces his evidence together, link by link,—links provided by the prisoner's own misdeeds—whereby the net of conviction is drawn more and more closely around the hapless transgressor, so that there is nothing left but for the judge to pronounce sentence of condemnation. The *law* has not woven that net of conviction around the transgressor; his own deeds have accomplished it. Before we proceed to consider the concluding clause of this verse, let us who are favoured with a hope in Christ survey, with godly Dr. Watts, "the wondrous cross," and if favoured to do so with any compunction, we shall not cavil at the closing verse of his beautiful hymn:

"Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

"This shall be the portion of their cup." This is an allusion to an ancient Eastern custom, wherein each guest had a

certain portion of liquor for his share. It is appointed unto all men to drink either the cup of blessedness or the cup of wrath, and in either case the cup will be *full*. According to the manner in which we live and the manner in which we die, so will the portion of our cup be. None can escape a cup of bitterness, but, as expressed in the hymn we have already quoted, the godly do but *taste* of that cup in their pilgrimage, and will leave the empty cup at the grave's mouth. The ungodly, however, who find the cup of wickedness sweet to their taste, will not get down to the dregs of that cup until they are compelled to yield to the "Last Enemy." The bitterness they will then discover will be but one awful ingredient in the cup they will be compelled to take up when they face the Judge of all the earth. The wrath of God will then be poured out upon them, described in part by the terrors defined in the former part of this verse.

It may be that the foregoing will be read by some who have not yet turned from their wickedness, and by some who, clad in the garb of self-righteousness, thank God that they are not as other men are. To both we would address an affectionate word of warning. The day of mercy is not yet past, but it is swiftly drawing to its close. Will you who are destitute of the fear of God, who attempt to silence the voice of conscience, or who, in your sober moments, put off the consideration of eternity until a more convenient season, still trifle with the long-suffering of God, and still pursue the path that can only lead to eternal sorrow? The God whom you thus so basely slight still says, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Isa. lv. 7). Oh that that gracious voice of mercy may savingly enter into your heart, producing therefrom this prevailing prayer, "God be merciful to me a sinner!" And to you whose self-righteousness leads you to conclude that you need no repentance, remember that there is but *one* wedding garment, and that is provided by the Lord of the feast alone. Not the labour of your hands can fulfil His law's demands. You will hardly claim to equal Saul of Tarsus in circumspection and blamelessness, yet he was mercifully brought to confess after reciting his attainments under the law: "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. iii. 7—9). May the same gracious Spirit that stripped him of his gaudy apparel, also mercifully strip you of yours.

He did not seek such stripping any more than you do, but as God had mercy in the case of *such* a Pharisee, there may be a "Who can tell?" for you. May the Lord most mercifully lead you through the chambers of imagery (Ezek. viii.), and so sanctify that instruction to your soul as to cause you to fervently pray:

"A guilty, weak and helpless worm,
On Thy kind arms I fall;
Be Thou my strength and righteousness,
My Jesus, and my all;"

and as He favours you with the Spirit's witness that that prayer is answered, you will joyfully and gratefully confess:

"No more, my God, I boast no more
Of all the duties I have done;
I quit the hopes I held before,
To trust the merits of Thy Son;"

and living and dying in that hallowed trust, you will ultimately find that the portion of your cup will be the portion of eternal blessedness.

MY WISHES.

*For all our Readers, at this season of the Year, and at
all times.*

Jesus, whose Name delights the sinner's ear,
Whose love surpasses every thought or sense;
Thy birth into this world of grief so drear—
Reveal, in all its meaning so immense.

Born without pomp, in Bethlehem's manger laid,
Unwelcom'd, save where only beasts had trod;
Cloth'd in our nature, of a woman made,
Yet without sin—th' Eternal Son of God.

O Holy Spirit, by whose quick'ning power,
Jesus in mortal flesh to man was shown,
Each reader bless, and at this Christmas hour,
These sacred, saving mysteries make known.

May sinners bow'd beneath their load of guilt,
Rejoice to find their heaven on earth begin
By hearing to their joy: "Ask what thou wilt;"
"Jesus shall save His people from their sin."

Let saints whose souls have read their title clear,
See that "same Jesus" whom they've lov'd before;
Who pass'd from cradle, cross, the sword and spear,
To heaven—His home, then theirs, for evermore.

Come, bring the careless to Thy throne of grace,
To plead for mercy through a Saviour's blood;
The children take into Thy blest embrace,
Mark us as people set apart for God.

So lead, if spared, throughout the coming year,
In wisdom's paths of pleasantness and peace;
From error, evil, and temptation steer;
"Send now prosperity," and heaven's increase.

S. R. HUNT.

THE EXERCISES of a GOD-SENT MINISTER ABOUT THE MINISTRY.

(Concluded from page 261).

"For we preach not ourselves, but Christ Jesus the Lord."—2 CORINTHIANS iv. 5.

"For we preach not ourselves, but Christ Jesus the Lord." As long as God gives me breath I am determined, by His help, that I will preach nothing save Jesus Christ and Him crucified. Jesus Christ, God's co-equal, co-eternal Son, one with the Father before the foundations of the world were laid; the love of God the Son, of God the Father, and of God the Holy Ghost, being such that they determined in the counsels of eternity to save poor, lost, rebellious sinners, when the Church, the Bride of Christ, was given to Him. We will preach Jesus Christ in His incarnation, where sense and reason have to bow down, but where sometimes faith is given to lay hold of that blessed, God-honouring, soul-saving truth. We will preach Jesus Christ in His walk on this earth of ours, in all His sufferings. We will never forget to speak of Him, as the Lord may help, in all His mediatorial work. We will set Him forth, as enabled, in all His sufferings in the garden of Gethsemane, when in the agony of His soul He cried, "O My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt" (Matt. xxvi. 39). Shall we ever fail to set Him forth as He was led from the garden of Gethsemane to the hall of the high priest, and from there to Pilate's bar, and thence, bearing His own cross, to the gate of the city, where He was crucified? Shall we ever fail to set Him forth as He cried in the agony of His spirit, "Father, forgive them, for they know not what they do"? Shall we ever forget to preach Him as He cried out, "It is finished"? Oh may our tongue cleave to the roof of our mouth rather than that we should forget this:

"It is finished, yes, indeed, finished every jot;
Sinner, this is all you need, tell me, is it not?"

“Oh,” says some poor soul, “for a personal interest in Him!” Shall we ever fail to declare Him as entering the tomb to perfume it for all His dear, blood-bought children? Never! Shall we ever fail to set Him forth as having ascended to the right hand of the Father, and now, not only pleading, but demanding with justice that every blood-bought vessel shall be brought rightly through, justified by His precious blood? O my dear friends, think of it! Guilty, ruined, lost and undone we all are by nature and by practice. No hope for us out of Christ and Him crucified; but in Him there is hope for the blackest and the worst case. Shall we forget to lift Him up in all His pity and compassion, and gracious operations, upon such poor, helpless sinners as the one who speaks to you to-night? Never! Oh, He is our King. Oh, what willing subjects we sometimes feel ourselves to be! and when He comes, what a falling unreservedly, freely and completely into His hands there is. Jesus Christ my All in all! Jesus Christ the First and the Last, the Alpha and the Omega! What shall we say about Him, my dear friends? Tried one, thinkest thou not He is well worthy of all thy heart and soul? If I never speak to you again, listen to this: Jesus Christ and Him crucified is the only hope for any guilty, lost, and undone sinner. To all God’s people the holy attributes of a Triune Jehovah are precious, and sometimes we feel in our soul that rather than the name, and glory, and majesty of God should be dishonoured in the least particular, we would be banished from Him for ever. We love the glorious attributes of God; but it is not faith in God the Father and all His glorious attributes, apart from a knowledge of Christ, that saves the soul. We cannot speak as we feel sometimes about the gracious, benign influences of the Holy Ghost. How we are brought sometimes to bless Him that He visits such great sinners, that He grants us, as it were, through the lattice, glimpses of Jesus Christ, and draws us to Him again and again; but it is not faith in the operations of the Holy Ghost apart from Jesus Christ that saves the soul. This is essential: “Faith in the bleeding Lamb,” nothing short of that. Not simply faith in Christ Jesus as a Person. Not simply faith in Him as to His mediatorial work as He walked this earth; but faith in Jesus Christ as He bled and died and rose from the grave, and then ascended to the right hand of God in heaven. Nothing short of that. And sometimes God is pleased, mercifully and graciously, to strengthen faith, enabling one to fix on this bleeding Lamb, and fixing there by the power of God, we are saved for time and eternity.

May the Lord add His blessing. Amen.

As our readers know, the Lord has graciously sustained and blessed our dear, aged friend, Mr. Henry Popham, for many years as Pastor at Grove Road, Eastbourne, in the declaration and confirmation of the glorious truths

set forth in the above sermon. Although he has resigned his pastorate, for health reasons, it is still his joy to bear witness, whenever possible, to the power of the cross of Christ. We are glad to tell our readers, that with material which Mr. Popham has kindly given us, we hope to place before them from month to month, next year, some profitable reading from other sermons which he has been helped to preach. May the Lord's blessing richly rest upon these messages, and the dear preacher.—EDITOR.

THE GOSPEL IN FOREIGN LANDS.

From the Correspondence of Mr. and Mrs. D. Mills.

June 21st, 1937.

As I was going towards the river a few days ago a man was just being lowered into his last resting-place. I had never seen anyone buried before without a coffin or covering of any sort. He was a black man, and had been shot in the early morning. At four o'clock in the afternoon he was being buried. His death was accidental. A young boy was playing with a loaded rifle; far too common is this fearful carelessness in this part of the world. The poor man was killed instantly. He was carried to the cemetery in a hammock, and lowered into the grave by ropes. Soil was thrown in immediately, and lighted candles placed on the grave. Nearer the river lives a paralysed woman in a wee hut. With our constant treatment and medicines she is slowly recovering. A few days ago she was asking to die, and I was able to tell her what awaited sinners beyond the grave, and pointed her to the only Way of salvation. David often talks to the poor souls whom he treats about the Lord Jesus. This morning a queue of poor folk with sores, wounds, and abscesses, all awaited treatment as I went to teach my youngsters. A few days ago David was asked to treat a poor baby with four maggots in his head, like those laid by a fly under the skin of cattle. Two of these were in his eyelid. Every day a mother brings a baby covered from head to foot with scabies.

Our family has every promise of increase after the July Conference. Only yesterday two young men showed real desire to come here as soon as possible. One of them we knew at Balsas. About a year before we left that town he was convinced of the truth as it is in Jesus while studying with the priest. He promptly left the priest, suffered much from him and the people, and came to study with us. He has been kept faithful to the Lord amid much difficulty, and now has asked us to take and instruct him. He shows promise of being a useful sower of the good seed. The parents of some have again been helping us all they can. May the Lord reward them according as He sees fit. The father of one poor girl brings us firewood. He comes in with a load of heavy wood, thin,

pale, ill, and wet with perspiration. A little over a month ago we told him he need not bring us any more in payment of the girl's food here. He was very thankful, but brought us the firewood again, this time as a gift. We appreciate his gratitude; it is very refreshing.

NOTES from SUNDAY SCHOOL ADDRESSES

BY MR. B. WALSHAW (OF BRIGHOUSE, YORKS).

DEAR Young Readers,—Some few years ago it was my privilege to visit a colliery, and to go down into the workings of a coal mine. I have distinct recollections of hoping that not only should I gain some knowledge in connection with my daily calling, but that it might furnish something which might be of some use to our Sunday School. Well, I trust that in measure my hopes were realized; at any rate, the experience provided a basis for a Sunday School address. I have still in my possession the piece of coal which I brought from down that mine, and which I showed to the Sunday School scholars.

One of the first things that I was reminded of was that scripture: "We gat our bread with the peril of our lives." I suppose we are all agreed that the miner's occupation is a very dangerous one, and yet to see those laughing and joking miners going to and from the pit-head, one would not think that they appreciated the fact that their occupation was fraught with such danger. Yet in this same pit, within a month of my visit, the lives of deputies and miners were lost. Evidently it is possible to be in a dangerous occupation, and yet treat the danger very lightly. How true this is concerning the careless sinner!

Well, here we are at the pit-head, and the first thing we must have is *suitable clothing*. We must discard all of any value, and dress suitably for the occasion. The next thing we must have is our *lamp*, and a small disc bearing a certain number. The lamp which I received was an electric one, but I noticed that the manager who was conducting us was given two lamps; one was the well-known safety lamp, and the other an electric one, but each had a disc bearing a certain number. The descent was made very, very quickly, so much so that one had the impression they were travelling up instead of down.

I was informed that this particular pit was over 600 yards deep, yet it was at this depth that the hidden treasure, in the form of coal, was to be found. What hidden treasure there is in the sacred volume of God's Holy Word! What a mine it is, and yet we must go down into the depths to really know the full value of it. May the Lord shew to many of you young

readers the hidden treasures of His Word, and give you the much-needed courage and grace to search and dig for them. The collier gets much of his treasure from a kneeling position, so the treasures of the Book are often obtained when on our knees.

We have now reached the bottom, and here we learn why the little disc or token with the certain number stamped on, was given. Here was a room with an attendant always there; to him the disc is handed, and from that moment the attendant is responsible for our safety in this respect, if we do not reappear before him in a certain time, he will give the warning, and a party will be sent in search of us. Nor must we ascend from the pit without our token. What a lesson we have here! Jesus is spoken of in the Word of God as a *Surety*, and to what pains did He go to be responsible for our safety! We read that "He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men."

"He knew how wicked men had been,
And knew that God must punish sin,
So out of pity Jesus said:
He'd bear the punishment instead."

Then think how Jesus searches and seeks out His lost sheep, so that He could say, "Not one of them is lost."

"He spared no pains, declined no load,
Resolved to buy us with His blood."

The next room we came to was the ambulance room. Here wounds and bruises are attended to, and first-aid given. After passing several more ante-rooms, we soon emerged into quite a large open space, and what activity and noise there was here, as tub after tub of coal comes along and is rushed into the pit cage to be hoisted to the top. It is from this spot that we pass along to the workings. We have not gone far before the manager stops, holds his lamps high above his head, and bids us look up. Here is a wonderful fossilized roof, ferns and other leaves can be clearly discerned, and when one realizes that this is over 600 yards from the surface, it is truly wonderful. Where is the spot where God's treasures are not found? There are treasures hid in the sea, in the sand, in the snow, and even in coal mines.

As we proceed in the mine we have to be more careful; the road is becoming more narrow, we have to keep a sharp lookout for tubs, and watch the wire haulage rope at our feet. We now branch off the main road; the roof is lower still, the path narrower, the air is warmer and more stifling. We pass a large opening, and the manager informs us that from this opening was taken a piece of coal weighing several tons. This was

sent abroad to an exhibition. The actual coal face is still a few miles away, and as our time was limited, we had reluctantly to wend our way back. We come to a door, and how hard it is to open, then a second door. What a change we experience! on one side of the door the air is warm and stifling; on the other side, beautifully cool and fresh. Almost unconsciously we took a deep breath. How necessary that the mine should be thoroughly ventilated! And now we are reminded of another truth. Do you remember those lines of Newton's:

“Now from the throng withdrawn away,
They seem to breathe a *different air*;
Composed and softened by the day,
All things another aspect wear”?

How many there are in these days who make the Lord's Day a day of pleasure, seeking to breathe a *different air* by one mode or another! Consequently the house of God is forsaken. But Newton, and thousands more of God's children have found that *the Sanctuary* has been the place where they have breathed different air. “Death rides on every passing breeze,” except that of which Jesus spake when He breathed on His disciples, and said, “Receive ye the Holy Ghost.” Again we are reminded that:

“Prayer is the Christian's *vital breath*,
The Christian's *native air*;
His watchword at the gates of death.
He enters heaven by prayer.”

What a transformation was wrought upon Saul!—“Yet breathing out threatenings;” and Saul later, “Behold, he prayeth.” May you and I know what it is to breathe that different air! (To be continued next month, if the Lord will.)

Your well-wisher, B. W.

OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,

You will have been expecting my talk about the last of those “four things which are little upon the earth,” but which are “exceeding wise.” I hope you did not think me unkind for not writing to you last month. God's Word tells us that: “The spider taketh hold with her hands, and is in king's palaces” (Prov. xxx. 28). The Lord guide our thoughts, and bless our words, while considering three things relating to the spider:—

i. *Its Skill*. You have all, of course, seen a spider's web. Have you paused for a moment to look carefully into this marvellous piece of work? Job was bidden by one of his friends to: “Stand still, and consider the wondrous works of

God" (Job xxxvii. 14). Here is one of them. What wisdom and skill is displayed by the little spider, in spinning a fine thread, out of itself, with such exactness, as no human ingenuity could surpass! It is possible for these webs to be fixed by this small creature, in quite out-of-the-way places, seeing that the spider is gifted with the faculty of walking against gravity, even upon glass, and in a prone position. This is not effected by producing atmospheric pressure by the adhesion of suckers, but by a brush, formed of slender bristles, fringed on each side with exceedingly fine hairs, gradually diminishing in length as they approach its extremity, where they occur in such profusion as to form a thick brush on its interior surface. This is one of the modes by which the little spider *takes hold with its hands* (as the Scripture says). Thus the spider ascends walls in the palace, as well as the cottage; which brings us, in the next place, to talk about:

ii. *Its Success*. A lesson may be learned from the industry of this frail little creature, in regard to success which God bestows upon those who wisely adapt themselves to honest labour. It may seem to some of you that, in spite of hard work, there is no prospect ahead, of any real success. While these thoughts trouble you, try to think about God's wonderful handiwork, an "immensely small" part of which we are now considering, and then remember His Word, not forgetting that your great Creator, the Creator of the little spider, the One who controls the universe, "cannot lie" (Titus i. 2). Listen to what this great God says: "Seest thou a man diligent in his business? *he shall stand before kings; he shall not stand before mean men*" (Prov. xxii. 29).

May you be helped by the Holy Spirit to pray to Him whose Word this is, to commit your way to Him, and He will bring to pass that which is for your good and His glory, according to His promise (Psa. xxxvii. 5). He has made the little spider in such a way, and made a way for it, as that it reaches the palace of a king sooner or later. So do not give way to those disheartening feelings which may be troubling some of you. The Lord help you to look to Him, and trust His faithful Word.

Then I want you to remember another remarkable scripture, while we are thinking about the little spider getting into a royal home. Those who love the Lord Jesus, and possess His grace, "shall enter into the King's palace" (Psa. xlv. 15). Faith, which is God's special gift to them, takes hold as with hands the promises of the gospel, when revealed by the Holy Spirit. So where King Jesus is, and dwells, there His children are favoured to come. They enter His courts and enjoy His presence on earth, which is an earnest of their entrance into His glorious home above, when time shall be no more. "What must it be to be there?"

One word more concerning the spider. It is in reference to: iii. *Its Substance*. Already we have referred to the web so cleverly spun by the spider, which is made of a substance *that comes from itself*. Now in relation to this, God gives a word of solemn warning. Beware of hypocrisy, which is a state of pretence. A man who pretends to be what he is not, is a hypocrite. What a dreadful character! Such an one *hopes* he will be able to make people think he is real, but if he finds *any* success in this deceitful business, it will not last long, for those whose *hope is in God*, will detect sooner or later that the hypocrite's hope is *only in himself*. It is solemnly said of him in the Scriptures: "Whose hope shall be cut off, and whose trust shall be a *spider's web*. He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure" (Job viii. 14, 15). Whether the spider's web is in the cottage or the king's palace, it is, though a wonderful piece of work, soon swept down by a brush! May the teaching in relation to the industry of this little spider be for our encouragement and profit, and the concluding part of this talk be the means in God's hand of causing us to pray earnestly to be delivered from every false thing, and above all, from a *false hope for eternity*. However cleverly spun by the flesh, beware of every hope that falls short of a heartfelt confession like this:

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.
On Christ the only Rock I stand;
All other ground is sinking sand."

Be this precious possession and confession yours, for His dear Name's sake. Amen.

Your affectionate friend, THE EDITOR.

TO THE GLORY OF GOD.

"The same yesterday, and to-day, and for ever."

CALEB, 1802——MYSELF, 1933.

READING of Caleb the collier, in the February edition of "Waymarks," made me sit and ponder an instance of God's interposition on my behalf during 1933.

First of all, a thought came into my mind that there was some particular thing that the Lord would have me do, and that if I procured the "Gospel Standard" for a certain month I should find there God's purpose. Not being a regular reader of this magazine, I obtained one from my sister, and I can

remember now the tense feeling I experienced whilst waiting a quiet opportunity to open it on the guidance needed in this matter, which I felt certain of getting. I knew the page I had to look at, and there, surely enough, right at the top of the page, was what I needed. I was to go to ———.

Now getting to this place meant an awkward journey. I lived at ———, not on a direct line at all. I searched 'bus and train time-tables, but according to them, it was out of the question to get there. I could get a 'bus to Canterbury, then train to Ashford, change there, and train to Maidstone; but I could apparently get no further. I remember searching every possible way out of the difficulty, but found no solution, so to a friend of mine who was assisting me in looking up trains and 'buses, I made this remark:

"Well, I believe the Lord has laid it upon my mind to go to ———, and I cannot get farther than Maidstone, so I shall leave it to Him to find a way."

Faith got buffeted soon after leaving Canterbury, as the train was so late. It was due at Ashford at 9.20, to catch the Maidstone train at 9.35. It was well past that time when we reached Ashford, but the other train was still waiting. Never having travelled this way before, I was in a state of wonderment, and often in prayer on the journey, till eventually I reached Maidstone.

Being the only passenger alighting, I had a clear view, and could see the ticket-collector at the gateway in conversation with another man, who, as I approached, walked out of the station. Giving up my ticket, I found myself in the roadway, and the man I had seen just getting into the driver's seat of a motor car. I went up and asked him if he could take me to my desired destination, and he said, "Yes;" and he could also bring me back. On getting out of the car, and having time to spare, I chatted with him, and asked if he regularly plied for hire there. Can you imagine my feelings when he answered: "No; I used to work for the firm the car belongs to, but not now, but I thought I would come out this morning to see if I could pick up a job"! Then, to prove how accurately God plans all things out, I carried out my purpose, and reached Maidstone just in time for my return journey.

I am surrounded now with all the little evidences of my mission—the "Gospel Standard," the piece of paper on which I had written 'bus and train times—and it all goes to emphasize my great love for the following words: "His Name shall be called *Wonderful*" (Isa. ix. 6). F.

We have asked the friend who has sent us the foregoing account, if he could tell us of any particular exercises which these friends whom he felt constrained to visit, may have related to him concerning this matter. It would afford additional interest to hear the other side of the case, which we cannot help

thinking must be equally remarkable. When the Apostle Paul was called by grace on the way to Damascus, Ananias was told by the Lord in a vision what had taken place, and was bidden to go to a given address with a special message, that Paul then blind, might receive his sight (Acts ix. 10—17). Maybe there will be another chapter to record in "Waymarks," in relation to the record just given of a difficult, yet evidently prosperous journey.

Should it be so, we shall hope and pray that the making mention of both sides of this case will be for the glory of God, and the encouragement of many who have already been favoured to prove that:—

"Our life's minutest circumstance
Is subject to His eye."

EDITOR.

THE PREMIER AND THE SWEEP.

A REPRESENTATIVE of the Christian Colportage Association recently told the following story: A sweep employed in the House of Commons was walking along a corridor when he met the late Rt. Hon. J. Ramsay MacDonald when he was Prime Minister of the National Government, and at a time when the national crisis was acute. The Premier passed the time of day, and the sweep said: "Sir, I pray for you every day." The Premier paused. Taking advantage of the pause the sweep asked: "Sir, may I pray with you now?" The Premier said, "Come with me," and took him into his own private room, locked the door, and the sweep poured out his heart in prayer for the harassed Prime Minister. The Premier thanked the man, and said that of all who had come into his room, he (the sweep) was the only one who had prayed for him in that manner.—*Selected.*

FOR THE LITTLE ONES.

A GODLY minister tells in his writings that the happiest child he ever saw, was a little girl whom he once met in a railway carriage. She was eight years old, and quite blind. She had never been able to see at all. She had never seen the sun, and the stars, and the sky, the grass, flowers, trees, or birds, and all those pleasant things which we see every day of our lives. Yet still she was quite happy. She had no friends or relations to take care of her; but she was quite happy and content. She said, when she got into the carriage, "Tell me how many people there are in the carriage, for I am quite blind, and can see nothing." A gentleman asked her if she was not afraid. "No," she said; "I have travelled before, and I trust in God, and people are always very good to me." "But," continues the minister, "I soon found out the reason why she was so happy. She loved Jesus Christ, and Jesus Christ loved her; she had sought Jesus Christ, and she had found Him."—*Selected.*