

# 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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## COMMITTEE.

- Pastor E. A. BROOKER, 52 Culverden Park Road, Tunbridge Wells, Kent.
- Pastor S. F. BURNS, "Bethany," Walcot Road, Billinghay, Lincs.
- Mr. T. COLE, "Brentwood," 25 Duke Street, Blackheath, nr. Birmingham.
- Mr. E. H. DYKE, Orchard House, Holly Road, Blackheath, nr. Birmingham.
- Mr. W. F. GOODCHILD, 14 Holmwood Gardens, Wallington, Surrey.
- Mr. R. HANSON, "Benloch," Broad Oak Road, Accrington, Lancs.
- Pastor S. R. HUNT (*Editor*), 29 Russell Avenue, Bedford.
- Mr. E. ROTHAM, 139 Rockingham Road, Kettering, Northants.
- Mr. G. W. SALMON (*Treasurer*), "Wymering," 232 Old Bath Road, Cheltenham, Glos.
- Mr. E. SMITH, "Belgrove House," Little Mount Sion, Tunbridge Wells, Kent.
- Mr. F. YARWOOD, "Bendith," 144 Cherry Lane, Lymm, nr. Warrington.

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## "HOLDING FAST," AND "HOLDING ON."

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

"Holding fast the faithful Word" (Titus i. 9).

"The righteous also shall hold on his way" (Job xvii. 9).

We may well stand still together upon the threshold of another year, to consider the wonderful works of God. We might have been weeping over severe losses from war, or in all likelihood our wishes for each other at the beginning of another year might never have been framed in our minds or expressed in the usual way. So vast would have been the devastation, had not

our wonder-working God sent such undeserved deliverance, that we scarcely can imagine what the world would have looked like by now, had the ravages of modern warfare been let loose. Surely in sending forth our heartfelt wishes for the true happiness of our many readers at the commencement of the year 1939, it will be most relevant to include an earnest wish that we may all most gratefully praise God from whom all the blessings of protection, provision, and deliverance have most freely and miraculously flowed during the year 1938. May every remembrance of the past be the means of stirring us up to profound humility and gratitude, and may the wonderful answers to prayer which mark the deliverances of the past year, stimulate, under God, a more fervent trust in Him for the future.

As the Lord may graciously help, we should like to ponder with our readers the experience of a true believer in *holding fast and holding on*.

How needful is the experience of "*Holding fast the faithful Word*"! The abiding faithfulness of that Word merits a firm and faithful adherence to its unequalled teaching. Never has one word failed of all His good promise. Not one precept has ever been proved to contain faulty counsel. No gospel invitation, find it where we may upon the sacred page, has ever drawn a single soul into a net. Rather have these precious words of welcome to Jesus Christ been like so many cords of love to draw men after Him, whose "faithfulness reacheth unto the clouds." (Psa. xxxvi. 5). A haven of rest has again and again been entered by living faith, while the still small voice has whispered these words with constraining power: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28).

If we meditate upon the invaluable preceptive part of Holy Writ, we find, as the Holy Spirit discovers its essential teaching, that these are the very days when the words, "Hold fast," are so full of meaning. Our precious Bible is grievously underestimated on every hand. If Modernism does not blind the eyes and loosen the hold, tradition seriously weakens the grip. "Teaching for doctrines the commandments of men" (Matt. xv. 9) may be a principle held up by men for admiration, but Christ says that in vain such worship Him. Tradition, however strong a hold it may get, displacing as it does the Infallible Word, will afford no satisfaction whatever to humble followers of Jesus Christ, who would hold Him and His Word so as not to let them go. There is an unmistakable conviction with God's truth, that no form of tradition can boast. There is a rest in divine revelation which Modernism can neither know nor im-

part. There is "peace which passeth all understanding" that accompanies the believer's implicit confidence in the Holy Spirit's revelation of the Written and Incarnate Word. "Hold Fast."

"Holding Fast the faithful Word" is to be understood by true believers in a threefold sense. There is:

i. Holding fast the *Inspiration* of the faithful Word. "All Scripture is given by inspiration of God" (2 Tim. iii. 16). Faith holds fast to, and is prepared by God to earnestly contend for; the plenary inspiration of the Holy Scriptures. Holy men of God, in writing down divine revelation upon the sacred Page, did not put down there what was revealed to them *in their own language*, but they "spake as they were moved by the Holy Ghost" (2 Peter i. 2). No human expressions *about* the Word are preferable to that which comes from God Himself. Inspired language conveys *living instruction*, hence the inspired Word is "profitable for . . . instruction in righteousness" (2 Tim. iii. 16). Because the wise man proved this, he is inspired to say: "Take fast hold of instruction; let her not go: keep her; *for she is thy life*" (Prov. iv. 13). Eternal life accompanies living instruction, for the same Holy Ghost who moved holy men of God to write, seals home inspired truth to true disciples of Jesus, thus leading them "in the paths of righteousness for His Name's sake" (Psa. xxiii. 3). "Instruction in righteousness" can never lead astray. It is clear that "doctrine" cannot be profitable without inspiration, since profit is joined to inspiration in respect of doctrine. "All Scripture" given by inspiration of God is profitable for doctrine. Doctrine is teaching; take away teaching and instruction disappears at once. Sound doctrine being the basis of all living instruction, held fast by faith, produces "sound speech, that cannot be condemned" (Titus ii. 8). What, then, is *our* estimate of inspiration in these all-important matters? We need to consider very carefully the doctrinal basis of our churches, if our esteem is high for that which makes a sound doctrinal basis profitable for the church founded upon it. God's words and not the words of man *must* be produced to prove the authenticity of every Article of Faith subscribed to, if His honour and glory is truly sought in holding these Articles fast. No "Article" may rightly be called an "Article of Faith" if it contains anything which is foreign or contradictory to the Word of God. We feel more and more persuaded of the fact that looseness in doctrine has produced untold harm in churches. If the inspiration of "all Scripture" makes all Scripture "profitable for doctrine," surely every scriptural Article of Faith should not only be faithfully adhered to by every true minister of Christ,

but the command "hold fast" should not be grievous to those seeking membership of our churches, when shown by the minister the importance of holding fast to the revealed mind and will of God as discovered in the doctrinal basis of the church about to be joined. We certainly do not claim inspiration for our Articles of Faith, but we do strongly contend for the needs-be of them, and for the absolute necessity of seeing to it that they are in close accord with the "Law and the Testimony" which is inspired. Whenever subsequent failure to hold fast the faithful Word professedly believed upon entering a visible church, is manifested, it surely must give rise to serious questioning as to whether that Word has been held *by faith* at all in such cases. "Holding fast" is in the *present tense*. Therefore *endurance* is set forth. Had those "disciples" who turned back to walk no more with Jesus, taken hold by faith all that He taught, they would have *continued* with Peter who held fast, as "kept by the power of God," in that solemn moment when Jesus said unto the twelve: "Will ye also go away?" Peter's deep regard for divine truth is seen in his feeling reply: "Lord, to whom shall we go? Thou hast the words of eternal life" (John vi. 66—68). Most certainly it will depend upon whether the grace of God prompts us to a holding fast of His faithful Word, as to whether we "hold fast our profession" (Heb. iv. 14).

Brethren in the ministry, while we surely need to be very careful not to unkindly quench the sacred flame in any true believer who seeks baptism and membership, may we not fear to carefully enquire of such, before baptizing them, whether they truly believe, and desire to hold fast to, the faithful Word as expressed in scriptural Articles of Faith, which are intended for the solemn subscription of all who seek to walk together in church fellowship. "Can two walk together except they be agreed?" (Amos iii. 3.) Can one who holds fast to "all truth" walk in close fellowship with one who only holds *some* Scripture, rejecting the remainder? A prayerful consideration of these matters at the beginning of another year will, we trust, under God, produce copious fruit to the honour and glory of His Name. In His dear hands we leave our simple testimony upon the subject, awaiting prayerfully the broad seal of His approbation. God Almighty grant that we may shun every creed or course that lacks that precious seal.

"Holding Fast"—ii. The *Inscription* of the faithful Word, is most needful. Men are always inscribing sentences from God's Word on stone, but age and weather have always worn them down, until they have become almost obliterated. God's inscription of His own Word upon the fleshy tables of the

heart becomes legible to faith after years of testing. All the stormy scenes of life cannot take away such an impression. How many thousands of times has this word been verified in the experience of believers: "I will put My laws into their hearts, and in their minds will I write them" (Heb. x. 16). The Lord graciously—

"Inscribes His laws upon their hearts,  
And manifests them sons."

The result of this produces an earnest desire to hold fast such inscriptions. They give rise to holy argument in prayer, and in times of trouble what relief is found as one is enabled to bare the heart thus inscribed before Omniscience, and through Jesus Christ to pray with David: "Remember the word unto Thy servant, upon which Thou hast caused me to hope" (Psa. cxix. 49). The Lord, having magnified His Word above all His Name, cannot deny Himself when His people plead with Him thus. Deliverance must come, and the joy received when the word was first inscribed is blessedly restored when Jesus says to these sons of His: "I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (John xvi. 22). Oh what a need there is to-day for an insistence of contending for seeking these divine inscriptions upon the heart! In other words, how essential is a contention for *definite* proof, by way of inward witness, that God still keeps His Word of promise, to indelibly inscribe His Word upon the hearts of His children! This is no out-of-date experience. Where can the sure anchorage in the storm be of those who are satisfied with *assuming* what has never been *inscribed on the heart* by the Holy Spirit?

Holding Fast—iii. The *Interpretation* of the faithful Word must not be overlooked. God, and not man, is the Interpreter of His own Word. His thoughts are not ours (Isa. lv. 8), therefore what His will expresses, He alone can explain. Well may we say to false interpreters of Scripture, what Joseph said to the butler and baker who sought from him an explanation of their dreams: "Do not interpretations belong to God?" (Gen. xl. 8.) Surely a false interpretation of Scripture makes that which is faithful to appear *unfaithful*. "All Scripture," which "is given by inspiration of God," is in perfect harmony with the divine plan of salvation revealed in Scripture. Divine sovereignty has not expressed a decree to save *all mankind* in one scripture, and a decree to save "a remnant according to the election of grace" in another. The word "*all*" in Scripture in reference to men must never be separated, in seeking for divine interpretation, from "*all truth*," into which the Holy Spirit guides *all* who behold wondrous things out of God's

law. Divine interpretation never wrests Scripture from its connection. It never, in order to give the meaning of the Word, isolates a part from the whole. If, for instance, the Lord Jesus prayed "not for the world" (John xvii. 9), but for them which the Father gave to Him to redeem, it is evident that no scripture appearing at first sight to indicate *universal* redemption, really teaches that erroneous doctrine. Equally it is a serious thing to indulge in *fanciful* interpretations of Scripture. To be captivated by such a principle is to indulge the flesh. Carnal interest may be thus produced, but where is seen the necessary searching of heart, real establishment in the truth, or the honour and glory of God in the exaltation of a precious Christ, in false methods like these? May He who "expounded" to His dear disciples, "in all the Scriptures the things concerning Himself" (Luke xxiv. 27), give us eyes to look for Him there, and the grip of faith to hold fast none but those faithful interpretations which are given by the Holy Spirit.

"Holding on" is accounted quite as needful to faith as "Holding fast." "The righteous also shall hold on his way" (Job xvii. 9). In every step of that way the faithful Word is needed. It describes minutely the way of the righteous. It tells the righteous that the Lord *knoweth* his way (Psa. i. 6), and that He will bring to pass *in that way*, which by faith is committed to Him (Psa. xxxvii. 5), all that He has decreed for his good. The way of the righteous is often *dark*, hence the need for holding fast the faithful Word as a lamp unto the feet, and a light unto the path (Psa. cxix. 105). The way is often *very rough*. Holding on in a rough way means the needful holding fast of that faithful promise which is revealed to faith: "The crooked shall be made straight, and the rough places plain" (Isa. xl. 4). The roughest place when thus made plain or smooth, proves to have been good for the pilgrim's feet, as well as establishing to his faith. The way is often *solitary*. To walk alone is truly a saddening experience often, but the child of God holds on in that way very willingly, when he learns that like Jacob he has been called alone to be blessed (Isa. li. 2). It would be good for us to be more alone with God in secret. He who sees His people there, seeking Him, gives the open reward. Solitary hours spent with the God of Jacob are infinitely more to be prized than days, months, or years spent with plenty of worldly company. "Know ye not," says James, "that the friendship of the world is enmity with God? Whosoever will be a friend of the world is the enemy of God" (James iv. 4). The way *is*, and always has been, *narrow*. The righteous have always found it hard to flesh and blood to hold on under the frequent taunts and jeers of

those who call them narrow-minded. The pressure to flesh and blood, which has to be squeezed in that narrow path, is never elevating to the human heart, but the secret of holding on lies in being enabled to travel on in the spirit of these lines:

“Jesus, my All, to heaven is gone,  
The whom I fix my hopes upon;  
His track I see, and I'll pursue  
The narrow way till Him I view.”

What comfort, too, is found in this way, brethren, under the constant discoveries made by faith, that the Lord makes His goodness pass before us in the way! How wonderfully we have been helped to hold on our way, as words like these have been proved:

“Though we walk through this wilderness,  
God's promise is our stay;  
His goodness He will make to pass  
Before us in the way.  
Goodness, immortal and divine,  
The bliss of endless day,  
The Lord our God will make to pass  
Before us in the way.  
To make His saints His glory view,  
And sing their cares away,  
The Lord will make His goodness pass  
Before them in the way.”

The Lord Himself be with us all in the unknown future. May no inducement to let go the faithful Word be heeded, and may no compromise with truth be considered for one moment. May *persecution for the truth's sake* always be preferred by us to *praise for departure from it*. The grace of Christ alone is sufficient for these things, but He who is able to make all grace abound toward us, can and will give strength to endure to the end. The past makes us hang our heads with shame as we consider our many sins, failings, and shortcomings. The future, apart from Him, we cannot face, for without Him, sin would soon have dominion over us. Dare any of our readers consider that life is complete without Him? How poor are all who live without Christ! If under grace, His goodness and mercy which have followed us thus far, will follow us still, until the cup of glory presently washes down earth's bitterest woes. We know not what the future holds. Days are dark, the signs of the times make every praying, watchful soul wonder what further unfoldings of prophecy of a solemn and sifting character lie ahead. As a nation we have sinned, as individuals we have sinned, all have sinned. In spite of marked deliverances, confession and repentance, with a turning to God, seem to be com-

paratively little known. Oh for more gratitude for national, church, family, and personal favours! Oh for an out-pouring of the Holy Ghost upon the ministry, upon men, upon those who now despise those things which matter more than all beside! May the living in Jerusalem remember that in this dark day their God says: "Ye are My witnesses" (Isa. xliii. 10). These find it no easy matter to maintain a faithful witness both in the church and the world. Yet the secret lies in living *nearer* to Him who says: "Be thou faithful unto death, and I will give thee a crown of life" (Rev. ii. 10). May He graciously keep His loved ones close to Himself, making them useful in their day and generation, and ready for the summons whenever it shall come.

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## A NEW YEAR'S MESSAGE.

From Mr. H. V. MANN (Fetcham, Surrey).

"In the world ye shall have tribulation: but BE OF GOOD CHEER: I have overcome the world."—JOHN xvi. 33.

THERE is much to induce in our minds, at the close of the year, a feeling of solemnity. We cannot help but be reminded that another year of our life has for ever passed, and that we are hastening on to the time when we shall be translated to eternity. We are sadly affected at the thought of the many falls by the way the year has seen in us; the faithlessness which we have shewn on so many occasions, and the dimness with which our light has shone; but with it all we can testify to the mercy and love of an unchanging God in Christ, who in His long-suffering has not turned from us when we have been guilty of such harsh rebellion in our hearts—sometimes, sad to say, on our lips—when the many crooks have appeared in our lot. Can we not rather look back and mark the times when He has borne with us so lovingly and so patiently until with the softened spirit and the full heart which He has wrought in us, we have been compelled to cry out, "My Lord and my God"?

The words of our Saviour in this thirty-third verse have, if it may be so expressed, a greater significance to us than to the disciples, for then the crowning act of His victory was still to come, although we know that the effective operation of faith had wrought in the hearts of the disciples the sweet peace which breathed through the upper room after the traitor had "gone out." And to what an extent do *we* need to experience a living faith in our own souls! We live in troublous times, the most disturbed this world of ours has ever seen, but this is precisely what our Lord told us to expect! We remember how near we have been to war, and in our short-sightedness may have wished

for some means of quiet settlement other than that which was adopted, our natural pride not allowing us immediately to see the gradual and certain fulfilment of God's own Word. We view the actions of dictators with horror, but like the two whom our Lord accompanied on the way to Emmaus, are "so slow of heart to believe all that the prophets have spoken." We watch with anxiety the actions of governments and forget that our Jesus has "overcome the world"! "Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing" (Isa. xl. 15). We even see the Lord's chosen people returning under compulsion to their own land, and so many hands raised against them, but still fail to discern the "signs of the times." Well might it be said to us, "O fools!" What! believer, you who have an eternal inheritance, you who know what it is to have a little of the love of Christ in your heart, you who on the bed of death would joyfully fall asleep in Jesus, would you fear the future? What did your Master say? "In the world ye shall have tribulation, but *be of good cheer!*"

And what is your soul's experience? What is your pathway? Have you ever yet found it to be smooth for long? Do you ever expect it to be? Then what cause have you to be cast down?—except because of the hardness with which you suffer trials, or because of the bitter feelings that arise in your heart when the aim which you have followed—you may believe, prayerfully—has been thwarted?

"O for a closer walk with God,  
A calm and heavenly frame"—

A little more time spent in a prayerful study of God's Word, a little more soul confession, a little more time at the Lord's footstool. This will give you a right perspective. You will have little time then for anything but praise and gratitude to Him for having stooped so low as to suffer, bleed and die for such an one as you or I! Then you will know the blessedness of "boasting in Christ."

But if the printer will give me space I would not stop here. Perhaps these few lines may be read by some who have such a faint hope in Jesus that they dare make no confident claim in Him. For what do you wait? You believe the Lord has been gracious to you. You know He has. You love Him. "Ah," you say, "I hope I do." What! would you despise all His love to you? Would you not know the blessedness and confidence experienced in making a public profession of His Name? Would you be ashamed of a precious Christ? My Bible tells me nothing of the necessity of special frames of mind or feelings. But it does tell me that the Lord of the whole earth said: "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).

But is the reader one who has no real interest in Jesus? Suffer me to ask whether you feel satisfied to stand, as you are, before the judgment seat of Christ? If this year should be your last, are you ready to enter eternity? May God in His mercy implant in your heart a desire after Him, that you may know the blessedness and quiet peace of mind and soul, in the severest of personal trials and national anxieties, which can come only from resting in Him.

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## GLEANINGS FROM THE PSALMS. (No. 77.)

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

PSALM xii. 8.—“The wicked walk on every side, when the vilest men are exalted.” This Psalm begins and ends upon a note of lamentation. That David should return to his theme as he concludes the Psalm does not imply that after expressing such gracious confidence in his God in verses 3—7 his faith now faltered. It is rather an indication of the burden that lay with such weight upon his soul respecting the prevalence of wickedness. A God-given confidence that ultimately all enemies will be put under His feet never leads the believer to regard with indifference the baneful activities of those enemies meanwhile. Until the kingdom of God and His Christ is finally brought in, antichrist will be suffered to afflict mankind, that the Scriptures may be fulfilled; but to disregard its existence merely because its doom is irrevocably fixed, would be an act of treason against the Redeemer's cause. Moreover, true religion never begets selfishness. The child of God, favoured with the inward witness of his part in the preservation affirmed in verse 7, whilst humbly grateful that his own safety is thereby secured, will not be unmindful of the moral and spiritual perils his fellow creatures who are still in the bond of iniquity are surrounded by, but will be prayerfully concerned respecting their well-being. Those of us who have good ground to believe that the dear Saviour has

“Covered our defenceless heads,  
With the shadow of His wings,”

have great sorrow of heart concerning those who are still led captive by the devil at his will; and when we sadly concur with the Psalmist when he says, “The wicked walk on every side, when the vilest men are exalted,” we do not merely assent to an empty and meaningless platitude, but state a grievous fact which afflicts mankind in general, oppresses the church of Christ the world over, and which daringly presumes to defy the

Almighty. A sad feature of the sorrowful truth that this verse affirms is that those described therein are never ashamed of their master, but boldly proclaim their loyalty to his kingdom; whereas those who profess allegiance to the King of kings are, for the most part, affected by a stark cowardice in not letting it be known unto all men "whose they are, and whom they serve." We do not feel a great sympathy with that aggressive *political* Protestantism, so highly esteemed in some quarters; but a measure of that holy boldness in witnessing for the truth, and in resisting evil, which was such a marked feature in the apostolic ministry, and which the Reformers so graciously and ably manifested, would not be out of place in the professing church to-day, and it certainly would not weaken its witness. A spirit of false charity appears to have numbed the nerve of the Church to-day; for not only is it lukewarm in its opposition to *carнал* wickedness on every hand, but its testimony against "spiritual wickedness in high places" (Eph. vi. 12) is negligible. Let it never be forgotten that the solemn threat pronounced in Rev. iii. 16 is not levelled against an ungodly community, but against the professing church. "So then, because thou art lukewarm, *and neither cold nor hot*, I will spue thee out of My mouth." Happy should we be, and well would it be for all mankind, were it written, "The *righteous* walk on every side, when the most godly amongst men are exalted;" but as the testimony of Scripture is the direct opposite, all that love the Lord Jesus Christ in sincerity have a constant need of "the whole armour," and to be well trained, and supremely efficient in the effectual use of it.

Sometimes the vilest men exalt themselves (current history affords melancholy proof of this), and sometimes they are exalted by men as vile as themselves, but who lack the initiative in giving impetus to their infamous designs; but in either case the issue is the same, "The wicked walk on every side." Lawlessness is not peculiar to things merely political and moral; it is rampant in things professedly spiritual. When the spiritual tone of a nation is degraded to the level of a creed that denies the existence of sin, which exalts a *bloodless* theology, which contemptuously rejects the miraculous and the supernatural, and which affirms the hereafter to be an extremely remote possibility, if credible at all; all moral restraint and sense of responsibility to either God or man is removed. A system which is openly atheistical in principle can hardly be worse than this. In either case, "the wicked walk on every side," regardless of the protests and the principles of those who differ from them; if not engaged in their actual persecution. We are warned that "evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. iii. 13). The Lord grant us each grace to obey this word: "Continue thou in the things which

thou hast learned, and hast been assured of, knowing of whom thou hast learned them" (2 Tim. iii. 14), and enable us, in His holy fear, to bear a vital witness commensurate therewith.

It is humiliating to know that there is a section of our own countrymen who seek the deletion of the second verse of the National Anthem: the National Anthem, be it remembered, of a professed Protestant state:

"O Lord our God, arise,  
Scatter his (our) enemies,  
And make them fall.  
Confound their politics,  
Frustrate their knavish tricks,  
On him (Thee) our hopes we fix,  
God save us all."

It will be a sad day for us if their demands are ever acceded to, for the deletion of this verse, as before God, would intimate that such protection is no longer necessary. It is alleged that the language is crude and uncharitable; but the designs of antichrist can never be challenged by verbal refinement and vapid sentiments. May the Lord ever deign to regard the prayer expressed in this much criticised verse, and hasten the day when these lines shall be gloriously realised:

"Jesus shall reign where'er the sun  
Doth his successive journeys run;  
His kingdom stretch from shore to shore,  
Till moons shall wax and wane no more."

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## THE NEW YEAR.

THE year is past—  
Past with its load of mercies and of sins,  
Of joys, of griefs. Another year begins.  
Is it my last?

Thou God of grace,  
To Thee belong forgivenesses and love:  
To me, who oft Thy patience sorely prove,  
Be shame of face.

Forgive! forgive!  
Vile as I am, without Thy Spirit, Lord,  
And the bid manna of Thy sacred Word,  
I cannot live.

Still with me dwell;  
Then if this opening year my last shall be,  
'Twill launch me on a blest eternity,  
Thy praise to tell.

J. P. WILES.

## THE PRECEPTS OF THE GOSPEL. (No. 27.)

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

WE come now to notice the precepts given us in Lev. xix. 16: "Thou shalt not go up and down as a tale-bearer among thy people." This is the first one of the two in this verse, and a very important one it is. Whilst it should have the serious consideration of all God's people, may we say it is especially incumbent on ministers of the gospel to give heed to it, and seek grace to obey it. We have been many times pained to hear of the evil report of some people who have fallen into the bad habit of gossiping, spreading scandal, and "sowing discord among brethren." And let us remember this is mentioned amongst the "seven" things which are an abomination unto the Lord (Prov. vi. 16—19). While we who are pastors are painfully conscious of our own weakness and liability to fall into the same snare, yet we trust grace has been given in answer to the oft-needed prayer, "Hold thou me up, and I shall be safe," to be watchful against this evil. Tales seldom lose anything by travelling, and often much scandal and many misrepresentations are added to them by unruly tongues. No doubt one of the causes of the low state of Zion to-day, and alas! not a small one, is the disregard of this and other precepts, and the consequent grieving of the Holy Spirit of God. Oh that the prayer may be indited in each of our hearts: "Set a watch, O Lord, before my mouth; keep the door of my lips." Paul prayed for the Philippians: "That your love may abound yet more and more in knowledge and in all judgment (sense); that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ" (Phil. i. 9, 10). There is an excellent hymn by Swain (1082, Gadsby's) which has the above text over it, and we cannot forbear giving verse 3 here:

"When free from envy, scorn, and pride,  
Our wishes all above,  
*Each can his brother's failings hide,  
And show a brother's love.*"

Surely tale-bearing could not exist if we lived in the spirit of these words. O what a different state the churches would be in if the spirit "of power, and of love, and of a sound mind" were more in evidence among us! "If any man teach otherwise, and consent not to wholesome words" (tale-bearing is the very opposite to this), "even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of

the truth, supposing that gain is godliness: from such withdraw thyself" (1 Tim. vi. 3-5).

We can hardly find stronger language to denounce the evil of tale-bearing than that given us in James iii. 5-10: "The tongue is a little member, and boasteth great things. . . . The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. . . . But the tongue can no man tame; it is an unruly evil, full of deadly poison. . . . Out of the same mouth proceedeth blessing and cursing. *My brethren, these things ought not so to be.*" Then later in verse 13 he gives us a gracious precept to obey, in contradistinction from the above sad truth: "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." Many of the Lord's dear family who have suffered much from tale-bearers, have been glad of the promise, "Thou shalt be hid from the scourge of the tongue" (Job v. 21).

The next precept in the verse Lev. xix. 16 is also one directed against false witness: "Neither shalt thou stand against the blood of thy neighbour: I am the Lord." Jehovah puts His holy Name to all these solemn precepts to bring home to us their utmost importance. May we conclude with David's prayer in relation to this second precept: "Deliver me from blood-guiltiness, O God, Thou God of my salvation; and my tongue shall sing aloud of Thy righteousness. O Lord, open Thou my lips; and my mouth shall shew forth Thy praise" (Psa. li. 14, 15).

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## SERMONS FOR TO-DAY. (No. 11.)

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

### Profitable Counsel to the Dissatisfied.

"If the land of your possession be unclean, then pass ye over unto the land of the possession of the Lord, wherein the Lord's tabernacle dwelleth, and take possession among us."—JOSHUA xxii. 19.

THE contents of this chapter and the past and future history of the characters described provides much food for sober reflection for those who profess to worship God. The whole of the parties concerned are of Israel, but hereditary and temperamental peculiarities had encroached so far into their lives that they became a hindrance to those tribes who desired a closer walk with God in the Land of Promise. We need to remember how two-and-a-half tribes, seeing fat pastures on the other side of Jordan, had sought and obtained permission to settle there.

They seemed to have an eye only to their immediate personal interests, and not to the enjoyment of those blessings which had been so long promised and longed for in the land to which the whole nation was now journeying. Despite the fact that their inheritance by request was granted unto them, it was also accompanied with leanness to the soul, and in later years these tribes were the first to be taken captive. They were prepared to help their brethren in the conquest, but they must return to their families and flocks afterward. In their own minds the choice rested upon the things that were seen, and not on the experience of the covenant promise. The fat pastures, so desirable, so necessary, at once decided for them their inheritance. The decision was based upon reasons purely natural and concerned worldly gain and temporal profit. So is it to-day. Some cannot see their way clear to throw in their lot with the Lord's people in the closer fellowship of church order and communion, as it might hurt their prospects, interfere with their pleasures, and prejudice their ambitions.

Their request was granted, but they entered not in to the full experience of the land. He had not promised that the land of Bashan should flow with milk and honey, nor that on the wilderness side of Jordan should there be the blessings of the Land of Promise. Yet did He provide cities of refuge, but their folly endangered their spiritual pleasure. The Moabites and Ammonites were their neighbours, and this fact alone brooded no good. Of Reuben we cannot expect stability. Like father, like children; they did not excel. Certainly at the entry of the land they were agreeable to fight at first and support their brethren, but when this was over, they had more interest on the wrong side. "Thy servants are shepherds." They later did not come against Sisera, and "for the divisions of Reuben there were great searchings of heart." So to-day we may meet those who, because of profitable friendships and associations, lend their help; but once having retired to their own place, nothing seems to move them, and their case gives rise to much searchings of heart. Dathan and Abiram, of the tribe of Reuben, and Korah rebelled against Moses and criticized his action and policy; the earth opened and swallowed them. Living at a distance from the prescribed area of promise, they were quite content to fatten their flocks and get material gain according to the natural wisdom of their carnal nature. They might come to David's coronation; eleven of Gad certainly crossed a flooded Jordan to help David, but these tribes suffered defeat by Hazael, king of Syria, and were the first to be carried captive by Tiglath-Pileser, king of Assyria. Dwelling at their own request at a distance from the centre of blessing, they were nearest to the enemy, and suffered in consequence. What a mercy to be a consistent attender at the means of grace! What a favour

to have not only health and strength, but also desire to regularly hear the gospel with its glad tidings to sinners and a gracious exposition of the same by the Lord's servants as they speak of what they have seen and heard!

Those at a distance are often those who make a brave show, claim to know all that is worth knowing, will have the last word on what should be done, and thus while with the mouth they show much love, the heart is far from God. David longed for the courts of the Lord's House. The captives in Babylon remembered Jerusalem afar off. Their heart was there. Nehemiah at the first opportunity must go to that desolate chastened city. The land had been portioned out. The two-and-a-half tribes had seen their friends and relatives settled and confessing that there had failed not one good thing that the Lord had spoken. All came to pass. They were dismissed with presents and solemn admonition from Joshua.

*(To be concluded.)*

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## "HE KNOWETH THEM THAT TRUST IN HIM." Nah. i. 7.

O BLESSED truth! Jehovah knows  
And makes His special care  
All who in Him their trust repose,  
And seek their refuge there.

He knows their names and wrote them down  
Long ere the world was made;  
'Twas then He gave them to His Son,  
And chose them in their Head.

Their feeble frame to Him is known,  
For once He suffered here,  
And though He fills a glorious throne,  
He wears our nature there.

He pities like a father those  
Who in His mercy trust;  
He sympathizes in their woes,  
And knows they are but dust.

He knows the days they suffer here  
By grief and cares oppressed;  
And does for them in heaven prepare  
An everlasting rest.

He knoweth all the way they take,  
He trod that path alone;  
And though it oft to them is dark,  
To Him 'tis clearly known.

He knows the thoughts of all their foes,  
Who oft have them withstood;  
And all their purpose overthrows,  
And makes it work for good.

Though now as strangers they appear,  
And by the world unknown,  
(It treated thus their Saviour here,  
And only knows its own,)

In heaven they all shall shine through grace,  
Like jewels in His crown;  
See their dear Saviour face to face,  
And know as they are known.

Bedford.

S. E. M. ORTON.

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## THE GOSPEL IN FOREIGN LANDS.

*Extracts from the Correspondence of Mr. and Mrs. D. Mills.*

October, 1938.

WE are both very well. School has begun, and I find every minute of the day so occupied that I have to guard very carefully the sacred time of quiet reading and prayer, otherwise it would be swallowed up in daily routine. We have to instruct the Brazilian young people, for whose welfare we are, under God, responsible, in the right use of their time. I try to guard, or help others to guard, a quiet fifteen to thirty minutes each early morning in the home here, else the day's normal routine begins before they have sought the Lord and read His Word for themselves. All over 14 are expected to waken at 5.30 a.m., keeping silence until 5.45, when I ring a bell for each one who has a daily morning duty. The others continue their quiet until 6. Almost all have some early duty, sweeping, making coffee, going for milk, or for the daily meat supply, water carrying, and setting tables.

By the Lord's help the ministry of the Word of God has continued. One of the messages recently on Gen. xix. 17 showed the peril of staying in Sodom, of looking back, of remaining in the plain, the low-lying place, and spoke of the exhortation to get to the mount, the experience of sweet communion with the Lord. Another message based on, "There is another King—one Jesus," spoke of Him being enthroned in the heart of the believer, and referred to coins bearing the impress of the king, and how the Christian, like a coin, bears the impress of the Lord Jesus Christ. Many have come praising God for having spoken to them through the messages, some cut down with conviction, and others encouraged to go on pleading

for heavenly experiences of sweet communion. One said yesterday, "Every message has shown me more evils within." One girl was broken down some days ago, saying, "When I hear such a searching message, I wonder whether I am in the secret at all." I tried to comfort her, telling her that only the Lord's own sheep are searched deeply; others do not see their vileness, neither are they troubled about heart sins, nor about their lack of communion with God. What a terrible state so many are in—on their way to heaven, as they think, without a new birth, with a name to live while they are dead.

Do you remember what I told you about the Christian girl whose father had compelled her to marry a young man who gave no evidence of the new birth? We have come across the father recently, and have seen him quite broken down in a meeting. The message had gone right home to him, and he wept. Afterwards he called me, to tell me all about it. He seemed really repentant, and we rejoiced to see his tears. We thank God for using us to help him.

Perhaps you remember that on three or four occasions in past years we have come across groups of Indians, native to these parts of Brazil. Some groups are dangerous to white men, and those who have tried to reach them have been killed. But the Indians whom we came across were friendly, and we tried to speak to them about God and their need of a Saviour from sin. Some of them, but not all, understood Portuguese. Now we have an Indian boy as a member of our household, and we hope that we may be made a blessing to him and, through him, to other Indians. He is 15 years old, and asked to be allowed to come to us, as he wished to learn to read and write. He told us he loved the Lord Jesus, and after we had asked him some questions, he was accepted and came. So far he is quite energetic in the carrying of firewood, and is quite polite for an Indian. We trust that our home may be to him a spiritual birth-place, and to him and to us a Mount Carmel indeed (a fruitful field). We love him, and look at him at times with his unmistakable Indian features and ways, wondering whether the Lord has some special purpose for our first Indian son of the home. Oh that our prayers on his behalf were more earnest, more constant, and more real. We know the Lord has a people to be gathered from every tribe of the earth, and therefore from this tribe. You will not be surprised to hear that he knows a good deal about the animals of the forests. Yesterday José (Joseph), for that is his name, brought home a beautiful marked snake, over six feet long, but still only a young "giboia" (pronounced "gee-boy-a," with the stress on the middle syllable). This type of snake does not bite. If very angry it can attack a man, crushing him to death with its powerful coils, but this is very rare. If brought up in the garden, it becomes friendly

with the household. It is very useful because it kills all other snakes, rats, and small pests. When fully grown it attacks deer and cattle. José put it in our stack of firewood and we have not seen it since. Perhaps it has found food there—very likely poisonous snakes which find refuge in firewood, as they used to do in ancient Malta.

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## MY COMPANY.

WE have read of one who dreamed a dream when in great distress of mind about his spiritual state. He thought he stood in the outer court of heaven, and he saw a glorious host marching up, singing sweet hymns, and bearing the banners of victory; and they passed by him through the gate, and when they vanished, he heard in the distance sweet strains of music. "Who are they?" he asked. "They are 'the goodly fellowship of the prophets,' who have gone to be with God." He heaved a deep sigh as he said; "Alas! I am not one of them, and never shall be, and I cannot enter there."

By-and-bye there came another band, equally lovely in appearance, and equally triumphant, and robed in white. They passed within the portals, and again were shouts of welcome heard within. "Who are they?" "They are 'the goodly fellowship of the apostles.'" "Alas!" he said, "I belong not to that fellowship, and I cannot enter there."

He still waited and lingered, in the hope that he might yet go in; but the next multitude did not encourage him, for they were "the noble army of martyrs." He could not go with them, nor wave their palm branches.

He waited still, and saw that the next was a company of godly ministers and officers of Christian Churches; but he could not go with them.

At last, as he walked, he saw a larger host than all the rest put together, marching and singing most melodiously, and in front walked a woman that was a sinner, and the thief that died upon the cross hard by the Saviour; and he looked long, and saw there such as Manasseh and the like; and, when they entered, he could see who they were, and he thought, "There will be no shouting about them." But, to his astonishment, it seemed as if all heaven was rent with seven-fold shouts as they passed in; and the angels said to him, "These are they that are mighty sinners saved by mighty grace;" and then he said, "Blessed be God! I can go in with them;" and so he awoke.—From: *The Sower*.

## THE LAST WORDS OF JOHN JANEWAY.

*Who died June, 1657, in the Twenty-fourth Year of his Age.*

"OH!" said he to his friends, "that I could but let you know what I now feel! oh that I could but show you what I now see! oh that I could express the thousandth part of the sweetness that I now find in Christ! My friends, we little think what Christ is worth on a death-bed. I would not for a world live any longer. The very thought of a possibility of a recovery makes me even tremble. Come, Lord Jesus, come quickly; death indeed has lost its terror. Death is nothing, I say, death is nothing, through grace, to me. I long to be with Christ, I long to die. Oh that glory, that unspeakable glory, I behold. My heart is full. Did you but see what I see, you would all cry out with me, 'How long, dear Lord, how long? Come, Lord Jesus, come quickly.' Oh, stand and wonder! Come, look upon a dying man, and wonder. Was there ever a greater kindness? more sensible manifestation of rich grace? Oh, why me, Lord? Sure, this is akin to heaven! If this be dying, dying is sweet. Let no Christian be afraid of dying. Death is sweet to me. This bed is soft. Oh that you did but see and feel what I do. Come and behold a dying man more cheerful than ever you saw any healthful man, in the midst of his sweetest enjoyments. Why should any of you be dull when I am so glad? This is the hour I have waited for. I want now but one thing, and it is a speedy lift into heaven. Come, let us lift up our voices in praise, I with you as long as my breath shall last, and when I have none I shall do it better." Thus he entered into glory.

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## NOTES FROM SUNDAY SCHOOL ADDRESSES.

BY MR. B. WALSHAW (Shipley, Yorks.).

DEAR Young Readers,—We stated in our last notes that not only was the *balance* used to find the weight of an object by referring to standard units, but that it was also used for *comparing* the mass of one thing with the mass of another. We noticed how important it was to weigh things in the balances of the sanctuary. We who are older realize the gravity of this more and more, for unless we do weigh things in this balance we shall come to very unwise conclusions. Hear what the Apostle Paul says concerning this great matter: "We dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, *are not wise.*"

What a very common error we have here; how often we find

ourselves and others saying, in actions if not in so many words, "I'm as good as So-and-so." Look at the example which Jesus gives: "Two men went up into the temple to pray; the one a Pharisee and the other a publican." The Pharisee took great pains in commending himself by measuring himself with the publican. How differently they compared things! The Pharisee felt so big and important, that he despised others; the publican standing afar off would not lift up so much as his eyes unto heaven, so great a sinner did he feel in God's sight. The Pharisee put in his scale all his righteous deeds, his fastings and his tithes, the publican desired to have in his scale the mercy of God. But apart from their measurements of themselves, Jesus put them into the balances of the sanctuary, and this is His verdict: "I tell you this man (the publican) went down to his house justified rather than the other."

May you, dear young readers, ever be kept from seeking to measure yourselves by yourselves or by other people, for the Apostle Paul tells us in the same chapter already quoted from: "For not he that commendeth himself is approved, *but whom the Lord commendeth.*" In another place the apostle teaches how comparisons should be made, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; *comparing spiritual things with spiritual.*" We see therefore that the balances of the sanctuary are used by the Holy Spirit to compare spiritual things with spiritual.

How very *weighty* can *words* be! and how careful we ought to be in weighing them. Take for instance that hymn:

"Angry words are lightly spoken  
 In a rash and thoughtless hour;  
 Brightest links of life are broken,  
 By their deep insidious power.  
 Hearts inspired by warmest feeling  
 Ne'er before by anger stirred,  
 Oft are rent past human healing  
 By a single angry word."

The wise man said, "A stone is heavy and the sand weighty; but a fool's wrath is heavier than them both. Wrath is cruel, and anger is outrageous; but who is able to stand before envy?" Surely we have great need to pray that prayer of David's: "Set a watch, O Lord, before my mouth; keep the door of my lips." On the other hand, how forcible, how weighty are right words. "A word fitly spoken is like apples of gold in pictures of silver." After Jesus had healed a poor man who was blind and dumb, the Pharisees said, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." How very solemn was the reply of Jesus: "But I say unto you, that every idle word that men shall

speak, they shall give account thereof in the day of judgment. For *by thy words* thou shalt be justified, and by thy words thou shalt be condemned."

Just one more thought on the balances of the sanctuary. The hymn writer says,

"Our sorrows in the scale He weighs  
And measures out our pains."

This is indeed a great mercy. We may not always feel that our sorrows are weighed or our pains measured; it requires great faith to believe that all are most needful, not one is in vain. But the Scriptures assure us, "God does not afflict willingly, nor grieve the children of men." There are many things taking place in the nations around us which we cannot understand. "Wherefore do the wicked live, become old, yea, are *mighty* in power? Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, *neither is the rod of God upon them,*" said the patriarch Job. But to Job was shown the balances of the sanctuary, and in the same chapter we read, "Have ye not asked them that go by the way? and do ye not know their tokens, that the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath." We may rest assured that although on the side of the oppressors there is power, yet "The Lord will be a refuge for the oppressed." "He that oppresseth the poor reproacheth his Maker." When Peter sought to resist Jesus from washing his feet, Jesus said to him, "What I do thou knowest not *now*; but thou shalt know *hereafter*." One of the first evidences of God having a favour towards us is *scourging*: "Whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth." The contrast is: "If ye be without chastisement whereof all are partakers, then are ye bastards, and not sons." But if we are recipients of such corrections let us remember that all is weighed and measured by Him,

"Who is too wise to err  
And O, too good to be unkind."

That we may often be weighed in the balances of the sanctuary and prove that all the dealings of the Lord toward us are done in faithfulness and truth, is the desire of,

Your well wisher,

B. W.

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## OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,—

God has, in His great goodness, spared our lives to see the beginning of another year. What a variety of mercies have we

received from His ever open hand, giving occasion for much gratitude, though alas! we are so slow to praise Him as we should. We wish you all a truly Happy New Year. During the past twelve months "Waymarks" has gone forth in every direction, and we sincerely trust it has been blessed to many of our readers, old and young, wherever it has been read.

We believe the Name of Jesus has been made known through this little messenger, and we are glad to know that this precious Name attracts all who fear Him, whether they live in the north, south, east or west. Jesus always has been, and always will be, the Centre of attraction to His people. When He walked this weary earth, we read that people "came to Him from every quarter" (Mark i. 45). Yes, and His people come to the throne of grace, where He waits to answer prayer, "from every quarter"—still.

Is it not wonderful that *He has grace sufficient for all the needs of all His people in every quarter?* It is by grace they are all saved, through faith, and that not of themselves, it is the gift of God. Not of works, lest any man should boast (Eph. ii. 8. 9). Grace teaches them to pray, and answers are supplied from those boundless stores of grace which belong to their ever-faithful, promise-performing God.

In the order of His tender providence, His children are moved from time to time, from one quarter to another. Is it not remarkable that wherever they are *moved to*, they cannot go *where He is not!*

"Where'er they seek Him He is found,  
And every spot is hallow'd ground."

He who guides them, goes with them to every quarter, from whence they are taught by His Spirit to come to Him, confessing their sins, seeking His mercy, and grace to help in all their times of need.

Amazing truth—the Lord Jesus can see His coming people and all that concerns them, in whatever quarter they dwell. He is all-seeing. In coming to Him, in every quarter they are concerned because they often cannot *describe* their longings for Him. Their circumstances, which they would lay before Him, are often too difficult to explain in so many words. But *He sees*, and *He cares*. "He is able." Yes, "able to do exceeding abundantly above all that we ask or think" (Eph. iii. 20).

Wonderful also to relate, *no place is ever cut off from His unbounded source of supply*. Sometimes places are cut off for the time being, *by snow*. There are times too, when communication is temporarily cut off, through stormy weather conditions. While this is true, never has any quarter been cut off by any circumstance whatever, from that help which cometh from the Lord.

Those of you dear young people who desire to fear His Name, and who come to Him because you need Him, remember you may come to Him from every quarter, at any time, night or day, whether attending to your business, if in the home, the House of God, or in the street.

He can and will reach you. Indeed He has already reached those who come to Him. He draws them by His sweet resistless grace. That is *why* they come. And still He says, what He will never discontinue to say: "Him that cometh to Me, I will in no wise cast out" (John vi. 37).

God bless you all with true happiness, and prepare you each for that happy land to which a company of redeemed sinners that no man can number, will be gathered from every quarter.

Your affectionate friend,

THE EDITOR.

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## FOR THE LITTLE ONES.

A LITTLE girl returning from her first day at school, asked her mother where the strokes made on the slate and rubbed out *went to*. "They *disappear*," replied the mother. "But where do they disappear to?" "They *vanish*," again said the mother. "But where do they vanish to?" enquired the little one. "They are *blotted out*." But the mother could not make it plain where they went. God says, concerning the sins of the sinner who believes in the Lord Jesus Christ: "Their sins and their iniquities will I remember no more" (Heb. x. 17).

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## A WORD OF APPRECIATION.

"WAYMARKS" is of no use, though it publishes God's truth, without God's blessing. Knowing this, we crave a continuance of His blessing which maketh rich, that it may abundantly accompany this little 'monthly' wherever it goes. The Lord's servants can be of no use unless He uses them, by helping them to write such things from month to month, as will be made useful to those who read them. We desire, humbly to thank the Lord for all He has done for us up till now, and His dear servants whose eyes, with ours, have been up to Him while penning what has first been tasted, handled, and felt of the good Word of life. While recording our heartfelt thanks, we pray for grace that we may continue to labour together in love, ever recognizing our deep need of such fresh supplies of grace, as will enable us still to persevere. "Brethren, pray for us".

S. R. H.

# Waymarks.

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“SEARCH THE SCRIPTURES” (John v. 39)

for Instruction concerning

the REMEMBERS of the Bible.

1. “Remember all the way” (Deut. viii. 2).
  2. “Remember His marvellous works that He hath done” (1 Chron. xvi. 12).
  3. “Remember that thou magnify His work, which men behold” (Job xxxvi. 24).
  4. “Remember Lot’s wife” (Luke xvii. 32).
  5. “Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel” (2 Tim. ii. 8).
  6. “Remember therefore how thou hast received and heard” (Rev. iii. 3).
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## EDITORIAL COMMENTS.

“REMEMBER the days of old” (Deut. xxxii. 7).  
the words of the Lord Jesus” (Acts xx. 35).

Our forgetfulness of things that are worth remembering, and our remembrance of things that are better forgotten, are matters that seem to call for wise investigation. Why do we remember what we ought to try and forget? Why do past grievances, words spoken unkindly to us in haste, or things which happened long since, bearing an entirely different interpretation to that which we may have been putting upon them,—give our memories so much unnecessary work? Can we prove that such remembrances are helping us to do our daily duties? Should our work be that of the ministry, and our minds become so unprofitably occupied, can we prove that the *spirit* in which we then exercise our ministry is honouring to God, beneficial to ourselves, or profitable to the Church of Christ? There is only one answer to be given, and that must be an emphatic “No.” Assuredly, proof of such unprofitable remembrance coinciding with “the ornament of a meek and quiet spirit,” could never be found. David had a long memory when he said to the Lord: “Remember not the sins of my youth, nor my transgressions: according to Thy mercy remember Thou me for Thy goodness sake, O Lord” (Psalm xxv. 7). Whenever our memories

function thus, under the influence of divine grace, a cure is found for grievous ills that are eating like a canker in the Church of God to-day. Surely it is well for us that we do not repeat the "Lord's Prayer" in our services, for if we did, how should we get along when we came to this part of it: "Forgive us our debts, as we forgive our debtors"? (Matt. vi. 12). It is a solemn reflection indeed, when we consider the weighty comment which Jesus makes on this part of the prayer which He taught: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. vi. 15). So much good has been done from time to time by the discovery and forsaking of something that has for long been doing untold harm. If God in mercy will enable us all to come to the light, we feel persuaded that He will cleanse us by removing far from us, as individuals and as a denomination, things to which reference has just been made, which He has seen as they have been secretly but steadily robbing us of much needed blessing, and at the same time have been sapping at the very vitals in our midst. A real, deep sense of sin, grief because we are sinners, and cannot cease from sin, low views of self, and exalted views of Him who has shown His ability and willingness to save such unworthy ones as some of us feel ourselves to be,—will most definitely bear good fruit. But when the "little foxes, that spoil the vines," cunningly put in an appearance, fruit-bearing is bound to be very adversely affected. And fruit-bearing is a divine mark of discipleship. Jesus says: "Herein is My Father glorified, that ye bear much fruit, so shall ye be My disciples" (John xv. 8). Brethren, may our hands smite *our own* breasts under a sense of *our own* sinfulness, then our eyes will correspondingly be in the right place, and our memories will find nourishment in profitable remembrance.

i. "*Remember the days of old*" (Deut. xxxii. 7).

Remembering bygone days will mean a remembrance of how God led Jacob about and instructed him. Let the words of Jacob reveal the result of divine teaching. Says the old patriarch: "I am not worthy of the least of all the mercies, and of all the truth, which Thou hast showed unto Thy servant" (Gen. xxxii. 10). The margin gives us a further rendering, showing that Jacob meant: "I am less than all." Remember again the days of old, and Paul's description of himself before God will be considered. This highly favoured Christian says: "Unto me who am less than the least of all saints" (Eph. iii. 8). Here are the effects of *great grace* in days of old. With such remembrance, what do we think of ourselves before the Lord? These dear men of old, under a sense of their own

sinfulness, thought little of themselves, and much of Jesus Christ, because they greatly needed Him. Jacob's need was great when Esau was at variance with him, through his own sin. Yet see the great grace in Jacob's prayers and actions. Let us remember together *how* Jacob met his brother. Forget not how God had just blessed him at Jabbok. Let it not be forgotten as to how Jacob's name was changed to that of Israel. When prevailing prayer was then answered, he says: "I have seen God face to face, and my life is preserved" (Gen. xxxii. 30). Later, when he meets his brother, he has a wonderful experience. The brothers kissed each other, and wept (Gen. xxxiii. 4). Jacob previously "bowed himself to the ground seven times, until he came near to his brother." It needs *much* grace to humble one's self thus. Close contact with the God of all grace, such as Jacob had, and Paul too, makes men "strong in the grace that is in Christ Jesus." And strength, divine strength, makes the proudest spirit meek and the strongest will to bow. Oh for more grace! Grace to make us bow, and that willingly. Grace to make us *forgive* and *forget*, and that willingly, under a deep and humbling consciousness of what grace has done for us!

Once more we remember the days of old, and recollect how David, whose Psalms will ever be meat and drink to repenting sinners, was brought down to the feet of Jesus after nine months of apparent indifference to his sin. Nathan is sent to him, not only to remind him of his sin, but to tell him how he had thereby "given great occasion to the enemies of the Lord to blaspheme" (2 Sam. xii. 14). David confesses. David repents. God forgives. "And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die."

As the result of this gracious restoration, the Church has been blessed with Psalm li., which stands out in Holy Scripture as the living testimony of one whose lips were opened, so that his mouth might show forth God's praise. We need to remember that the talk of the lips tendeth only to penury, if there is not some resemblance in the life to the features which great grace made manifest in these days of old. Although these dear men of God have gone home to glory, their lives are described in Scripture to be remembered, while the grace which saved and restored them was drawn from the same fulness from which we must receive supplies, or perish. "Grace be with you all" (Titus iii. 15).

"Remember the words of the Lord Jesus" (Acts xx. 35).

We might well put these two scriptures together in one sentence, and ask the Lord to help us to "*remember the words*

of the Lord Jesus, in remembering the days of old." In days long ago He uttered the most blessed words which form the foundation of our hope, if our hope is a good hope through grace. The words of man, spoken in haste, may wound and leave a long impression. The Lord help us to learn by suffering, and be most careful of our words. May we pray for those who wound, and seek to forget what is better not remembered. Jesus wounds *wisely* by His words, may we remember that He says: "I kill, and I make alive; I wound, and I heal" (Deut. xxxii. 39). If we have a word of His in remembrance that He has wounded us, it is but a prelude to a word of comfort that will heal. The words of Jesus, spoken with power to our hearts, save us from building on the sand. While they are *wounding* us, they are *saving* us. While they *strip*, they are preparing us for the robe of righteousness; while they *hurt* they *convince*. Can any gracious reader remember one of the words of Jesus falling to the ground? He uttered many precious sentences in that wonderful Sermon on the Mount, and then concludes all by saying: "Whosoever *heareth* these sayings of Mine, and *doeth* them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that *heareth* these sayings of Mine, and *doeth* them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (Matt. vii. 24—27).

May the astonishment that possessed the minds of many, when He had spoken those living words in days of old, possess us, and may the authority of His teaching banish from us all that hinders His blessing, that with confession of sin and humble gratitude for His goodness and mercy, we may be found *building* upon the Written and the Incarnate Word, by living faith, "forgetting those things which are behind, and reaching forth unto those things which are before" (Phil. iii. 13). May we remember, too, that God has a Remembrance Book, containing the names of all who fear Him, and that think upon His Name (Mal. iii. 16). Are our names written therein?

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## THE PRECEPTS OF THE GOSPEL: (No. 28.)

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

"Thou shalt not hate thy brother in thine heart" (Lev. xix. 17). How awfully important is this precept also, especially when we consider it in the light of other solemn texts, such as

the following: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? *And this commandment have we from Him, That he who loveth God love his brother also.*" "He that saith he is in the light, and hateth his brother, is in darkness even until now." May the Lord in His mercy cause us to lay these words to our hearts, and seek grace from Him to "walk in love, as Christ also hath loved us" (Eph. v. 2). The above precept not only forbids us to manifest hatred, but even to entertain it in our hearts. God looketh on the heart. He says, "I the Lord search the heart." And may we remember that as a man thinketh in his heart, so is he. It is a good sign of spiritual health when we are constantly employed in self-examination in these matters, and also when we are led to pray with David, "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."

"Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him." This rebuke is to be administered in love and faithfulness, considering our own weakness and liability to fall into the same sin or temptation. "Open rebuke is better than secret love." The precept of the Lord Jesus to His disciples is very fitting here: "Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him" (Luke xvii. 3, 4). We shall need much grace to follow these wonderful precepts; but the Lord has an abundant supply for every needy sinner, and, blessed be His Name, "He giveth more grace." David was made willing to submit to gracious rebukes for his faults, and felt that they would be sanctified for his good. "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head" (Psa. cxli. 5). Solomon tells us that it is the scorner who heareth not rebuke, but "the ear that heareth the reproof of life abideth among the wise."

"Thou shalt not avenge, nor bear any grudge against the children of thy people; but thou shalt love thy neighbour as thyself: I am the Lord" (Lev. xix. 18). This precept is not less in importance than the former. How natural it is to our fallen nature to retaliate when we are wronged or injured! Here again we need much grace to subdue our fretful and rebellious spirits, and enable us to pray for those who despitefully use us and persecute us. Paul brings this precept very tenderly before the Romans: "Dearly beloved, avenge not your-

selves, but rather give place unto wrath: for it is written, Vengeance is Mine: I will repay, saith the Lord" (Rom. xii. 20). And again to the Hebrews: "For we know Him that hath said, Vengeance belongeth unto Me, I will recompense, saith the Lord. And again, The Lord shall judge His people" (Heb. x. 30). May we ever be kept from taking upon ourselves that which only belongs to God. Then the apostle James also in his usual practical style illustrates the above precept for us: "Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door" (Jas. v. 9). The latter part of the precept gives us the positive side: "Thou shalt love thy neighbour as thyself." This is one of the two commandments upon which hang all the law and the prophets. May He who has said, "Ye shall keep My statutes," write them upon our hearts and in our minds.

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## REST IN CHRIST.

Now my soul has found a rest,  
Now the tedious search is o'er;  
Gathered to my Saviour's breast,  
Never may I wander more.

Longer than enough I tried  
Solid peace elsewhere to find,  
But could not be satisfied—  
It was feeding on the wind.

Lying vanities begone,  
Fool was I to heed your call;  
Happiness is here alone,  
Jesus Christ is All in all.

Jesus is my Love, my Light,  
He my Life, my Portion He;  
May my soul in Him delight,  
May His soul delight in me.

Let my heart be closely knit  
To my dearest Lord alone.  
Oh, let nothing sever it;  
Lord, unite it with Thy own.

Nothing would I wish beside  
More experience of His love:  
Here to live to Him who died,  
There to live with Him above.

JOHN RYLAND.

## SERMONS FOR TO-DAY. (No. 11.)

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

*(Concluded from page 16.)*

Now, however, a serious matter had arisen. To Israel in the land it is a matter of the utmost urgency, and demands a careful enquiry. The temptation in the wilderness is not forgotten. The sin of Achan is not forgotten. The matter of Baal-peor is still in the memory, and the solemn end of Nadab and Abihu looms still in the mind. But what is this? An altar! After all the warnings, all the chastenings, and with all the goodness of God surrounding them, they must erect an altar! In the form of acceptable worship prescribed by God there was only *one* altar and sacrifice, and these two tribes have built a large altar by Jordan's banks! This is a matter that must be looked into at once. What will they do next? A powerful, representative, and influential deputation is at once despatched. What is the explanation given to them? Say the tribes over Jordan, "We are fearful that our children will not be acknowledged by yours, and being cast off, will drift from Israel. It is a witness between us. It is to give them the pattern of real religion." The deputation was satisfied and withdrew, but we have no commendation from God. We may know families whose parents were brought up in our chapel, in our denomination, or in some place where sound doctrine was preached and the ordinances of God's House faithfully observed. Perhaps their grandparents were members, or deacons, or ministers. The children grow up; they have some kind of sentimental love to the place, but it is not the kind to follow the Lamb wheresoever He goeth. Earthly interests, fleshly prejudices, and other things hold them aloof. They may know something in the letter; they may call the House "our chapel"; they may even designate themselves "Strict Baptists," and certainly Christians; but walk and conversation does not show they are grieved for the "affliction of Joseph." To a certain extent they may instil something into the minds of their children, but time proves that these drift away when the parents are gone. Outside associations are formed, and the children of these speak half the language of Ashdod, as in the days of Nehemiah. Anniversaries see them, if you send them an invitation. Weddings, funerals and baptisms will bring some; yet we are glad to see them even then rather than not at all. Now what says our text to any who may be allured and intrigued by the vacillating, unstable qualities, Reuben-like, which can never excel, but are an easy prey to the enemy? "Pass ye over into the land of the possession of the Lord, wherein the Lord's tabernacle dwelleth, and take possession among us." There is only one altar. There is no need for another, not even as a witness.

Let us now look at the place and purpose of the altar. The brazen altar, constructed strictly according to the pattern God gave to Moses in the mount, was made of durable wood, from eight to nine feet square and five feet high, and covered with a brass perforated grate on the top and horns at each end. It stood in the place appointed for it by God, at the threshold of the sanctuary. On it were put the sacrifices to be burnt, as prescribed. Fire from heaven came down at first and consumed the sacrifice. The fire never went out! The brass bore the weight of the sacrifice. The altar was to be carried about with the people. All this, and much more, sets forth the Person and work of the Lord Jesus Christ, in being our Surety and bearing our iniquities as the Lamb of God, an acceptable Sacrifice. Ahab substituted for God's altar one fashioned according to a pattern he had seen in Damascus. We are not to offer our worship on a false altar, not on our own sincerity, repentance, faith, love, morality, or self-righteousness. There is only *one* altar. The Lord Jesus is High Priest, Altar and Lamb to His people. We do not want a form, and deny the power. There was no need for the altar of the Reubenites. If so, God would have provided it. With the utmost of true love and real charity to never-dying souls, we are to look well to the ways of the household, not departing from the pattern God gave to Moses in the mount. Church order is not ours to decide. Our peace, blessing, consolation and spiritual profit depends, in its proper sphere, on a proper observance of the ordinances of God's House. We do say, however, to any poor things who feel out of the secret and long for a closer walk with God: "If the land of your possession be unclean, then pass ye over; . . . come across Jordan.' Why tarriest thou? 'Arise, be baptized, calling on the Name of the Lord.' We plead His Name, we plead His work, we plead His blood. There hath not aught failed; God is faithful. Pass over to where the Lord dwelleth in His church, where He feeds His children, where He hears their cries; but rebel not against us by building you an altar beside the altar of the Lord."

The mixed company in Israel strengthened the disgruntled and encouraged the rebellious. The Church is never well spoken of by them. They sit in the seat of the scornful. But thou, brother Israelite, pass over to the Lord's side, where in the fellowship and communion of the saints the Lord dwelleth, and take possession among us. The creed is not an altar; an ordinance is not an altar; an outward walk is not an altar. No altar can be a witness for the truth as it is in Jesus. Those who require an altar have no witness in their hearts of the finished work of the Lord Jesus Christ. There is only *one* altar, and the type has run its course, and is now obsolete. The Lord's Table exists, and this is the term used in the Book of

Common Prayer in the Church established by law in our land. No altar is mentioned. Solemn terms of deep spiritual significance are loosely used to-day. The doctor, the dispenser, the engineer,—all are very particular in the correct use of their terms. Speaking after the manner of men, human life depends on this. Then how much more ought we to be precise and explicit in the terms we employ regarding the welfare of an immortal soul? Return ye! Arise thou! Look not to us; look not to those who have crossed over—we are all subject to like passions as you—but look unto Jesus the Sanctuary, the Refuge for sinners; and if you are so favoured with this revelation, you will say, “We can go with you, for God is with you.”

## GLEANINGS FROM THE PSALMS. (No. 78.)

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

PSALM xiii. 1.—“How long wilt Thou forget me, O Lord? for ever?” We are still contemplating the language of the man after God’s own heart, and although this verse marks the beginning of another Psalm, we do not find therein that David’s immediate exercises have undergone any striking alteration. The troubles of his heart are still enlarged, and this prolonged experience unbalances his judgment. None that know the plague of their own heart will harshly censure the Psalmist for allowing his anguished feelings to find vent in the bitter language that characterizes this verse. They will be too deeply conscious of their own guilt in similar circumstances, and although sorrowfully confessing that nothing can ever justify such a melancholy exhibition of the faithless nature of their infirmities, will commiserate with David in his apparent desertion. Nothing so tries the believer as the *silence* of God, and when that silence is prolonged, such a verse as this,—

“Tis well when at His throne  
They wrestle, weep, and pray;  
’Tis well when at His feet they groan,  
*Yet bring their wants away,*”—

although strictly true, is equivalent to singing songs to a heavy heart. Ultimately faith will confidently testify to the truth of the hymn-writer’s assertion; but when the rule of reason is run over the distressing circumstances of the moment, such language appears to mock one’s misery. The exact period in David’s life when this Psalm was penned cannot be ascertained; but all who are familiar with his history will be well aware that from the time when he left his father’s sheepfold at Bethlehem, when but a youth, little else but trouble attended his pilgrimage. It

is sadly true that much of that trouble was self-procured—and who amongst us can claim exemption from this humiliating experience?—but, on the other hand, much of that trouble was attributable to the fact that he was a manifest object of divine favour, inasmuch as this circumstance inflamed the hatred of his enemies against him. David was a man who had gained the ear of God in prayer. He could point to plain interpositions of divine aid on his behalf. The preserving power of God was a marked feature in his life. With these circumstances in review, he was at a loss to understand the apparent indifference of God to his case; and as his strong cries to heaven brought neither promise nor relief, he concluded the Lord had forgotten him, and places his bitter conclusion upon record in the words we are now considering. Perhaps this cry of anguish touches a chord in the heart of some harassed reader of these lines; if so, he will find that someone has trodden this desolate pathway before him, and they will mingle their tears together as they sorrowfully and tremblingly await the issue. Toplady was no stranger to this gloomy experience, for he says in one of his plaintive hymns:

“While harassed and cast from Thy sight,  
The tempter suggests with a roar,  
‘The Lord has forsaken thee quite;  
Thy God will be gracious no more.’”

It is painfully true that the clouds of adversity blot out all former memories of the experience of divine faithfulness, yet the mercy of all the tried family of God is that these clouds never do, never can, and never will cause that faithfulness to fail. Satan, however, always knows his opportunities, and he is well aware that as these clouds gather, the believer is prone to walk by *sight* rather than by *faith*; and he derives a fiendish satisfaction when he can produce doubt in the heart of a child of God, and that satisfaction increases as that doubt issues in hard speech and harder thoughts against God. Both Satan and the believer forget that it is written concerning those that fear God, “He knoweth our frame; He remembereth that we are dust” (Psa. ciii. 14); but God will ever have this word in everlasting remembrance. Therefore, “Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; *He will come and save you*” (Isa. xxxv. 3, 4). Until this salvation is manifested, however, the believer who concludes that “all these things are against him,” will continue to abjectly cry, “How long wilt Thou forget me, O Lord? for ever?” Meanwhile, the God thus earnestly entreated, and who has said, “Can a woman forget her sucking child, that she should not have compassion on the son of her womb? *yea, they may forget, yet will I not*

*forget thee*" (Isa. xlix. 15), waits to be gracious. Pharaoh is suffered to vex the chosen seed until his cup of iniquity is full. Haman must proceed, even to the extent of erecting the gallows, ere retribution overtakes him. Ahithophel must play the traitor, until his counsel is turned into foolishness. In each of these cases the *apparent* forgetfulness of God was not *for ever*; neither will it be *for ever* in the case of any of David's afflicted seed. The Master enlarges upon this point in His parable of the unjust judge, and He concludes that parable with these reassuring words, "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).

"Forget thee I will not, I cannot; thy name  
Engraved on My heart does for ever remain;  
The palms of My hands while I look on I see  
The wounds I received when suffering for thee."

Let all who may be groping in David's darkness be enabled to remember, in faith, that it is written: "For the mountains may depart, and the hills be removed; *but My kindness shall not depart from thee*, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee" (Isa. liv. 10).

"How long wilt Thou hide Thy face from me?" Again this bitter question, "How long?" is wrung out of the Psalmist's heart. One more token of divine remembrance; one more glimpse of Jehovah's face; and the tribulation could be borne with a measure of fortitude. But neither is apparently forthcoming; therefore David presses his case upon God with added fervour. How often has this piteous "How long?" been echoed by those who fear they have been forsaken of God, and who find themselves companions with the writer of these words, "And when neither sun nor stars in many days appeared, and no small tempest lay on us, *all hope that we should be saved was then taken away*" (Acts xxvii. 20). Both David, and the devout writer of the passage we have just quoted, drew wrong conclusions from their immediate circumstances, but in neither case was reassurance experienced until plain proof of divine remembrance was forthcoming, and a sight of the face of God was once more vouchsafed. When all *reasonable* hope of being saved is taken away, the Lord unfolds His purposes, and then the wail of lamentation will give place to the song of praise. This is the "nevertheless afterward" (Heb. xii. 11); the gracious sequel to the *mystery* of the divine will in such perplexing discipline. All who labour under David's "How long?" will ultimately prove that John Newton penned the truth when he said:

“For a moment I withdrew,  
And thy heart was filled with pain;  
But My mercies I'll renew;  
Thou shalt soon rejoice again;  
*Though I seem to hide My face,*  
Very soon My wrath shall cease;  
'Tis but for a moment's space,  
Ending in eternal peace.”

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## “WHO HATH BELIEVED OUR REPORT?”

A NEEDFUL MESSAGE FOR TO-DAY.

By Mr. HENRY POPHAM (Pastor-emeritus of Grove Road Strict Baptist Chapel, Eastbourne).

“Who hath believed our report? and to whom is the arm of the Lord revealed?”—ISAIAH liii. 1.

THE prophet, by the Holy Ghost, in the early part of this prophecy, declares in substance that all have sinned, that all are covered from the sole of the foot to the head with wounds and bruises and putrefying sores; and that these sores have neither been mollified or healed. He further declares that in the fulness of time God commended His love towards His people in the gift of Jesus Christ, His dear Son; for, “Unto us a Child is born, unto us a Son is given.” And he comes here with the question, “Who hath believed that report?” Thus he puts a close question. And well may we cry to-day, “Who hath believed the report which God by the mouth of His prophets, and now by the mouth of His ministers, gives of the Person and work and the glorious effects of the work of Jesus Christ?”

It seems to me that the prophet is deeply concerned, maybe on account of the lethargy or the spirit of indifference shewn by the people who lived in that day. It is as though he would wring his hands, and with a heart well-nigh broken, would say that he had spent his strength for nought and laboured in vain. He had a wonderful report to give, a matter of life and death to the people; that which alone could lift them out of the degradation and darkness in which they had sunk by nature. A report to give, a living faith then, as to-day, in the forgiveness of sins, justification from all things from which men could not be justified by the law of Moses, and a sweet experience of reconciliation effected by the atonement of Jesus Christ. Because the people seemed so indifferent to the message, and followed so intently the pursuits of life, neglecting these all-important matters, the prophet was filled with sorrow and dismay. Would that we could say that throughout the world

to-day ministers of Christ, to whatever denomination they might belong, were as deeply concerned about the reception of the message which, by God's mercy, they are favoured to deliver.

It seems to me there are two or three very particular things which must necessarily be connected with a living ministry. First of all, if we had grace, because of the comparatively little success of our ministry amongst the people, we should weep; as it were, between the porch and the altar day and night. Because of the lack, for the most part; of a clear message to the people, lack in the simple and plain declaration of the gospel of Jesus Christ, we have cause to be abashed and deeply humbled before the Lord. If we ministers, first and foremost, by the Holy Ghost, experienced the arm of the Lord graciously working and revealing to us the Person and work of Jesus Christ, then, methinks, there is nothing for it but a bold and yet bolder declaration of those truths which we have been enabled to taste, handle, and feel of the Word of life. We should not go very far wrong in saying that in no little measure—I do not say exclusively—the low state of Zion to-day is due to the fact that we have forgotten the entire message of the gospel, that we are satisfied with some sort of a declaration of the Word within the four walls of our little places of worship; and more or less a spirit of indifference exists as to the spread of the gospel of Jesus Christ amongst the masses of the people. I say that with many serious and prayerful deliberations. I believe that on account of this very thing, God has a controversy with us, and that not before we humble ourselves by grace in the very dust of self-abasement before God, and seek to follow His Word implicitly regarding the proclamation of the gospel, can we reasonably expect an answer to our petitions, that the Lord will revive us and pour out His blessing. Does He not say: "Hast thou not procured these things to thyself?" The words of the prophet in the previous chapter are so applicable to our case: "Awake! awake! put on thy strength, O Zion," and go forth in the Name and under the banner of Jesus Christ.

The preaching of the cross of Christ is the power of God unto the salvation of everyone that believeth. Would to God we had faith enough to lay hold of it for ourselves personally, and having received it in our hearts, that we might go in the power and strength of the Spirit, with that word which we sometimes sing:

"Then will I tell to sinners round,  
What a dear Saviour I have found;  
And point to His redeeming blood,  
And say, 'Behold the way to God!'"

The prophet was doubtless concerned; these words indicate concern. And I take it that my brethren in the ministry are

concerned, probably more concerned than myself, though when I say that, if it be the case, it is to my shame and sorrow; but I am concerned, and deeply concerned.

What is the report? May we never seek to get away from the Word of God. The report is this: "That God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." That is the report of the Word of God, and you and I have no right to attempt to minimise it for a moment; if we do, we do so to our injury, and we cannot but grieve the Spirit of God. It is a wondrous love. "God so loved the world" that He did not withhold the Son of His love; so that His blessed and eternal Son, who, in the far back ages of eternity, lay in His bosom, and upon whom He lavished that great love of His heart, and who loved Him in return, should in the fulness of time come into this world to suffer, bleed, and die for sinners. We may speak about the thing; do we really believe that He did give Him? that Jesus Christ did come? I sometimes fear we have covered the simple gospel truth of Jesus Christ with too much phraseology! But I am glad sometimes to return to the little things we learned when young, one of which was this:

"Jesus, who lived above the sky,  
Came down to be a man and die."

So He did. Do we believe it?

"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."

What a mercy if you and I believe it, that this same blessed and Eternal Son of God, whom by faith we lay hold of, whom by faith we worship and adore,—that He was with the Father, and that in the fulness of time He did come down.

When I say there is a necessity for a re-statement of the gospel, I don't mean, to put it differently to the way in which it has been put, but to give it its right place, and not to put it in the background. This precious report declares that the same Jesus Christ who came down, according to the Scripture which the Holy Ghost caused the prophet to write, was "a Man of sorrows, and acquainted with grief; and we hid as it were our faces from Him." He was despised and rejected. He Himself said, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head."

Brethren, do not turn away and say, "Why should we be insulted by being asked if we believe it?" May we have grace to see, and examine as in the sight of God whether we do believe it. He was a Man of sorrows; He gave His back to the smiters and His cheek to them that plucked off the hair;

He hid not His face from shame and spitting. And these sufferings of this blessed and adorable Jesus Christ were for the perfecting of the righteousness of the saints. And this same glorious Person came to His death, and all according to the eternal purposes of God. "Ought not Christ to have suffered these things?" said He. Ought He not to have given His back to the smiters? Ought He not to have sweat as it were great drops of blood, to have been under the hidings of His Father's face, to say, as spoken by Jeremiah, "Behold and see if there be any sorrow like unto My sorrow"?

Brethren, a faith's view and, in some measure, a faith's apprehension of Jesus Christ in His sufferings is one of the greatest and most blessed things a child of God can experience. Joseph Hart says:

Conduct, blest Guide, Thy sinner train  
To Calvary, where the Lamb was slain,  
And with us there abide;  
Let us our loved Redeemer meet,  
Weep o'er His pierced hands and feet,  
And view His wounded side."

*(To be continued.)*

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## THE GOSPEL IN FOREIGN LANDS.

*Extracts from the Correspondence of Mr. and Mrs. D. Mills.*

Picos, Maranhao, Brazil.

November 7th, 1938.—I long to have a talk to you both to refresh myself and to refresh your spirits. What a blessing is the communion of saints! I am delighted to be able to testify that when I feel most lack of communion with others, I feel the Lord most precious, and He is a real comfort to my weary soul. The Word is true meat and drink, so that I am often broken down in tears while reading. Even though I have been here for over ten years, I still feel home-sick; I still feel that England, where my dear ones are, is my home.

David has been away for well over a month now. He left here on October 6th and to-day is November 14th, and he is still a long way off. He went expecting to be away only a fortnight, but fell ill with fever and a nasty abscess, and is still in Caxias on the sick list. I know that he is well looked after, as he is in the house of a man who was so good to me when ill with typhoid. May the Lord reward Snr. Fortes for his kindness; I think I shall never forget it. Although Fortes is not at home, his wife, who has just the same heart of kindness, is there, and A. S., who will not let David suffer any lack. What

a disappointing journey David has had. As well as fever and the abscess, he has suffered the loss of the goods bought. He had bought some necessaries for the home—nails, hinges, basins, calico, and material for clothes, etc. It was to come on a goods train, and the train caught fire and all is lost. Such a lot of merchants have lost heavily. I wonder whether he will get any compensation. It is disheartening; but all these things are for a special purpose, and will work together for our good. I do not know the extent of our loss, as I do not know how many things David bought. I gave him a long list of articles to buy for the home. Whether he will think it wise to return to Sao. Luiz or not, I cannot say; he knows best. Here the rainy season is threatening, and we are still almost without protection from heavy storms. "Why should these things come to try us at such awkward times, and after having waited so long with the home half-finished?" one is tempted to ask a question like this. I am so thankful at such times to be able to rely only and altogether on the One who does all *things well*, who never is before His time and never is behind. When trials come I often think of John the Baptist in prison, and of how he was disheartened and almost lacking in faith because his life was in danger, and still Jesus didn't even visit him, and He gave him no reason for his imprisonment, nor did He use His power to release him. When John, downhearted, sent to ask Him, He just replied after curing many sick, "Blessed is he who is not offended in Me." May we never be left to question God's dealings with us, or to be offended because of what He permits to try us.

Last night about seven o'clock—it is quite dark at seven p.m.—we saw a bright light in the valley. It was some poor creature's home on fire. A wee house made all of palm was ablaze. Screams brought near neighbours, not to put the fire out, but to help to get the belongings out—perhaps a hammock or two, an old trunk with a few treasures, and old pounder, etc. Some were pulling at the palm leaf walls, breaking them down to be able to get the things out easily. Poor souls! Some lose their all in such fires, which devour so rapidly the dust-dry palm; and after all their loss have no consolation in the great salvation which they do not value. My heart aches for these poor folk around, and I long to be the means of leading them to the Saviour's feet. Oh that their eyes might be opened, that their ears might be unstopped, that they might *live*, the Lord graciously speaking through His servants even to dry bones! Only *divine* power can cause dry bones to live.

Davina is well, tall, thin, and active. She is reading nicely now, is most interesting in her questions, and likes to talk of England. Yesterday when cleaning away some old papers I found the enclosed, and thought it so interesting that I am

sending it for you to see. You will laugh when you see the spelling. She must have written this some time ago, as she spells better now. The spelling she finds difficult, as she wants to write English words according to Portuguese rules. Here is the letter: "My dear Ganny,—Prys teo samdode to camhya to tek me to lglland do you knowy wie I ma. . . ." (This means: "My dear Granny,—Please tell somebody to come here to take me to England; do you know why I am. . . .") Davina still finds "l" and "r" very similar in pronunciation, and often mixes them or leaves them out. She is getting on nicely with arithmetic, and finds problems interesting.

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## "THIS DO IN REMEMBRANCE OF ME"

(LUKE xxii. 19).

WE have reason to believe that some of the Lord's children are tried from time to time, because they do not experience that softening of heart, and sense of godly sorrow for sin, at His Table, which they so earnestly desire. How much we hope that the following extract, given from a letter recently received, will by the blessing of God, have the same sweet and melting effect upon our gracious readers, endearing the Lord Jesus, as it has upon us. It would indeed be wonderful, should these lines which follow, not only be made really useful to obedient children who, though feelingly unworthy, meet together at the Lord's Table, but to some who often watch the administration of this sacred ordinance with longing eyes and full hearts. The Lord move them to swift obedience to His laws, and He shall have all the praise.—EDITOR.

Dear Mr. Hunt,—

Bedford.

. . . . A week last Sunday . . . I was able to attend both services, and rejoiced to hear you so faithfully speak of the "hard things," and so plainly declare the things necessary to one's "own salvation." . . . It was a privilege to partake of the Lord's Supper. I had prayed for a little realization of the sacred presence in my soul, and I felt I had a little of His favour. When the bread was given out I, with no doubt others, thought of the broken Body, and when the bread was passed to me, these words so distinctly and with comfort were given three times: "Broken for thee," "Broken for thee." And although my heart could respond to the confession in the last hymn, yet those precious words predominated. I felt I wanted to speak to no one, but to hurry home and get down upon my knees before the Lord. How good to experience this unfailing and unchanging love to sinners, who too often fluctuate in their feeling and following. On Monday, after another fainting attack, I felt He graciously drew near once more. Some neighbours called, . . . after they

left this was His word to me: "Call Him our own in ties of blood, and hold sweet fellowship with God." Notwithstanding sometimes I feel a certain amount of fear with regard to death itself, Satan's attacks are perhaps unusual too. . . . I do sometimes wonder if these attacks I have mean that my journey is nearing an end.

"In that dread moment, oh to hide  
Beneath His sheltering blood!" . . .

With kind regards. Yours sincerely, S.  
January 18th, 1939.

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## A DIVINE VISIT AND ITS CONSEQUENCES.

In the providence of God I was called upon to preach at a certain place, where I heard of a young man, in a neighbouring village, who was lying on a bed of sickness and death.

He was the son of godly parents, but had forsaken his home, and enlisted in the army. There the hand of the Lord arrested him. He was seized with what proved a mortal sickness; but then it was that, like the prodigal, he came to himself, and began to cry for mercy. The Lord convinced him of sin, and also gave him some intimations of His goodness. His sickness continued, and he returned home; but it was to die.

The friend at whose house I was staying told me of this interesting case, and also that the young man was rapidly drawing near to the gates of the grave.

One morning, as I was, according to custom, waiting upon the Lord, and seeking some visits of His face, and, indeed, much needing them through fresh contracted guilt in the conscience, these words dropped into my heart with a divine power: "The blood of Jesus Christ His Son cleanseth us from all sin." Oh the sweetness of the application of sin-atoning blood to a guilty, filthy conscience! Oh the reviving, rejoicing power of it in the heart! Then my soul could say, "Bless the Lord, O my soul, who forgiveth all thine iniquities."

"The mercy that heals us again  
Is mercy transportingly sweet."

But I hope my readers, many of them at any rate, know what this sweet application of the atonement is; and if so, they well know that no words of mine can express what is then felt within. Blessed indeed is the man whose transgression is thus experimentally forgiven.

Well, I was thus rejoicing and eating my morsel, as the Scripture says, "Who satisfieth thy mouth with good things so that thy youth is renewed like the eagle's," when all at once it came over my mind: "This is not only for you, but for that young man who is sick and dying."

At first I hesitated. I would sooner, perhaps, have continued at the feast of fat things by myself than have gone and given a portion to someone else. Besides, I was not unacquainted with Satan's devices, and how he likes to spoil a meal by diverting the attention from the matter in hand. He will be as busy as Martha, if he can only get Mary away from the feet of Jesus. He would like to make us as lean as possible, and even starve our souls, by appearing as a serving devil, and urging upon us at inconvenient seasons to be up and doing.

Well, I hesitated. Besides, the village was two miles away, and the morning was rainy. But still the impression continued; so, after looking to the Lord that I might not be obeying a false impression, but one really from Himself, off I started to call upon the dying young man.

When I arrived at the house, I was struck, even before entering, with his terrible groans. I went upstairs into the room where he was lying; and if ever I saw despair depicted upon any countenance, it was upon that of this poor man. It seemed really as if Satan had got possession of him. His groans were terrible. His friends stood around his bed, horrified and appalled; and well they might, for truly Satan's presence was almost sensible.

At first I shared, to some extent, their feelings. But now came in the use and power of the blessing in the morning. I felt able to speak to the dying man of the power and efficacy of that blood which had thus freely been applied to my own guilty, filthy conscience. Thus I spoke to him for a while, and saw at once a degree of change come over his countenance. The blood of atonement preached to his conscience by the Holy Ghost was already too much for Satan.

Well, at length I knelt down by his bedside, and besought the Lord that He would be gracious to the dying youth, and would enable him to die shouting victory through the blood of the Lamb. I then returned home.

The young man died soon after I left. But the work was done. His friends told me afterwards that his last words were these:

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

Oh the sweet victory of a dying sinner through the blood of the Lamb!

“O precious blood, O glorious death,  
By which the sinner lives!  
When stung with sin, this blood we view,  
And all our joy revives.

We flourish as the watered herb  
With Jesus' blood in sight,—  
The blood that cleanses all our sins,  
And makes our garments white."

G. HAZLERIGG.

## NOTICES OF BOOKS.

"THE LITTLE GLEANER" BOUND VOLUME FOR 1938. Price 2s. 6d., by post 2s. 9d.—C. J. Farncombe & Sons, Ltd., 30 Imperial Buildings, Ludgate Circus, London, E.C.4.

This old friend, in its attractive dress, is very welcome in these days, when it is difficult to find literature which we can gladly and safely place in the hands of our children. Superintendents and teachers of our Sabbath Schools are recommended to remember this volume when engaged in the choosing of prizes.

NELLY'S BIRD, AND OTHER SHORT STORIES. Price 1s., by post 1s. 2d.—C. J. Farncombe & Sons, Ltd.

We welcome this volume, with its simple and readable style, and wholesome yet interesting teaching. A suitable prize for younger children.

## NOTES FROM SUNDAY SCHOOL ADDRESSES.

BY MR. B. WALSHAW (Shipley, Yorks.).

DEAR Young Readers,—I suppose that most of you, at some time or other, have had your photograph taken. One of the treasures of a past generation was the photograph album, and perhaps you have seen an album beautifully bound with clasps on the covers. In olden days our forebears used to speak of photographs as "*likenesses*." Providing one uses a good camera, the light is good, and the time of exposure is correct, most things can be photographed, so that they are made to appear exactly as they are.

What wonderful photographs we have in the Word of God! You and I, if we look carefully in the Bible, are sure to find depicted there a true "*likeness*" of ourselves. One of the most remarkable aspects of the Word of God is that it reveals to us, men and women exactly as they are. There is no deception in the Word; there are no *faked* photographs. The good features of men, women and children are clearly revealed: but on the other hand all the defects and imperfections of its characters are no less clearly defined. Just as the camera is no respecter of persons, so the Word of God is no respecter, in that it reveals things, men and women, in their true colours, whether it is the king on the throne, a herdman, or a gatherer of sycamore fruit.

But the ordinary camera is restricted to the things which are

*external*, it has no power of penetration; it may very clearly define our features and our posture, but it does not shew to us our *interior* likeness. We need another kind of camera and another kind of light to do this. What a remarkable thing is the X-ray; here we have a light that can penetrate, and thereby we can produce a photograph which shews us our state and condition internally with a wonderful degree of accuracy.

A friend of mine had a serious fall and as a result hurt his back. An X-ray photograph revealed that his spine had been damaged. This necessitated that many weeks had to be spent in a plaster of Paris mould, until the damaged bones had knit together again. Further X-ray photographs revealed that the rest and attention had had the desired effect, and the fractured bones had healed. So in the Word of God we have not only *portraits* set before us of good and evil men but we have, so to speak, X-ray photographs showing our inner state and condition. Here, in the Word of God, is a *light which can penetrate*. The Apostle Paul speaking of the light that shone upon him on the road to Damascus said: "At midday, O King, I saw in the way a light from heaven *above the brightness of the sun*, shining round about me." Here was a light that penetrated to his very heart and showed to him his inward condition until he cried out, "Lord, what wilt Thou have me to do?" In Psalms cxix. 130 we read: "The entrance of Thy Word giveth light; it giveth understanding to the simple." How very searching and penetrating is the Word of God! King David said in another Psalm, O Lord, Thou hast searched me and known me;" and again he says, "If I say the darkness shall cover me, even the night shall be light about me; yea, the darkness hideth not from Thee, but the night shineth as the day; the darkness and the light are both alike to Thee." He ends the Psalm with these words, as though he asks God to X-ray him: "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."

Now let us look at just two of the many likenesses God gives to us in His Word. Isaiah tells us the condition of the children of Israel in his day in language like this: "The whole head is sick, and the whole heart faint; from the sole of the foot, even to the head, there is no soundness in it; but wounds and bruises and putrifying sores." Such is the condition to which sin reduces us in the sight of God, and such is the penetrating nature of God's light. What an unspeakable mercy God pointed to them the remedy even in such a condition! "Come now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." How different is the second likeness! This likeness was shown to the apostle John when he was on the isle of Patmos. He "beheld, and lo, a great multitude which no man could number, of all nations and kindreds and people

and tongues, stood before the throne and before the Lamb, clothed with white robes and palms in their hands." One of the remarkable things about them is, that they all bear a *family likeness*, for while upon earth they were drawn from so many quarters, yet "it doth not yet appear what we shall be, but we know that when He shall appear *we shall be like Him*, for we shall see Him as He is" (Jesus Christ). The great apostle Paul writing about the same great truth said: "As we have borne the image of the earthly, we shall *also bear the image of the heavenly*." May it be your privilege and mine to be more and more conformed to the image of Jesus Christ, now, in this present evil world, is the desire of your well-wisher,

B. W.

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## OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,—

If you have read the "Comments" this month, you have discovered that the word REMEMBER frequently occurs in them. Obviously there are other scriptures not named, which contain much valuable instruction for those who are helped to remember what cannot be forgotten without loss.

Now there are two scriptures which young people of to-day need particularly to remember. The first is: "Remember the Sabbath day, to keep it holy" (Ex. xx. 8). In all likelihood you are thinking, while reading, of the way in which I have brought this word before you, previously. While one has no desire to indulge in vain repetition, one must remind you of the fact that the word REMEMBER in Scripture implies *constant repetition*. Profitable repetition is never *vain*. You cannot remember too frequently to-day that God says: "REMEMBER THE SABBATH DAY, TO KEEP IT HOLY," because you are so frequently being reminded of its being forgotten. Boys and girls at school, who are brought up in godly homes, are alas! sitting side by side in the same classes, with those whose parents break the Sabbath. The more general the sinful breach becomes, the more needful and constant does this word of reminder become: "REMEMBER THE SABBATH DAY, TO KEEP IT HOLY." Many who go anywhere on the Lord's day, to places of worship, go but once, and the rest of the day is often spent quite as though it were intended for holiday making. The Scripture does not say: "Remember *half* the Sabbath day to keep it holy," but: "Remember *the Sabbath day*." One whole day in seven, is set apart by God for rest and worship. Read of the institution of the Sabbath by God Himself in Genesis ii. 2, 3.

Remember, dear boys and girls, that God's words will remain when all other words have been forgotten. It is such presumption on the part of any of your companions at school or in business,

to expect you to remember their arguments in favour of breaking God's holy day, when the God in whom you live, move, and have your being, plainly says: "Remember the Sabbath day to keep it holy." To forget God and remember man, is to be in danger of spending eternity under the frown of Him who says: "The wicked shall be turned into hell, and all the nations that forget God" (Psa. ix. 17). Remembering God and His Word, may mean that you are forgotten by many who forget Him; but time will prove which is the safer course,—that of obeying God, or man. Many have come to a sudden and solemn end while breaking the Sabbath. What a terrible way of dying is this!

"Remember NOW thy Creator in the days of thy youth" (Ecc. xii. 1), is the second scripture to be mentioned in this letter. The opening up of that word must be left until our next number appears, if help should be divinely granted in guiding one's thoughts and pen. Meanwhile may God help you to remember His own Word concerning the Sabbath about which another reminder has been given.

Your affectionate friend,

THE EDITOR.

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## THE NOBLEMAN'S DAUGHTER.

A NOBLEMAN of great wealth was a man of the world. His pleasures were drawn from his riches, his honours, and friends. His daughter was the idol of his heart. Much had been expended in her education; and well did she repay, in her intellectual endowments, the solicitude of her parents. She was highly accomplished, amiable in her disposition, and winning in her manners. They were all strangers to God. At length she attended a Chapel in London, was deeply awakened, and called by grace. Now she delighted in the service of the sanctuary. To her the things of God had become overpowering.

The change was marked by her fond father with awful solicitude. To see his lovely daughter thus concerned was to him occasion of deep grief, and he resolved to correct her notions on the subject of the real pleasures and business of life. He placed at her disposal large sums of money, hoping she would be induced to go into the fashions and extravagances of others of her birth, and leave the meetings she was attending; but she maintained her integrity. He took her on long and frequent journeys, conducted her in the most engaging manner, in order to divert her mind from religion; but she still delighted in the Saviour.

After failing in many projects which he fondly anticipated would be effectual in subduing the religious feelings of his daughter; he introduced her into company under such circumstances that she must either join in the recreation of the party or give high offence. Hope lighted up the countenance of the infatuated but misguided

father, as he saw his snare about to entangle in its meshes the object of his solicitude. It had been arranged among his friends, that several young ladies should, on the approaching festive occasion, give a song, accompanied by the pianoforte. The hour arrived—the party assembled.

Several had performed their parts to the great delight of the party, who were in high spirits. Lady Anne was now called on for a song, and many hearts beat high in hope of victory. Should she decline, she was disgraced. Should she comply, their triumph was complete. This was the moment to seal her fate. With perfect self-possession she took her seat at the pianoforte, ran her fingers over its keys, and commenced playing and singing in a sweet air, the following words :—

“ No room for mirth or trifling here  
For worldly hope or worldly fear,  
If life so soon is gone :  
If now the Judge is at the door,  
And all mankind must stand before  
The inexorable throne ;  
No matter which my thoughts employ, .  
A moment's misery or joy ;  
But Oh ! when both shall end !  
Where shall I find my destined place ?  
Shall I my everlasting days  
With fiends or angels spend ? ”

She arose from her seat. The whole party was subdued. Not a word was spoken. Her father wept aloud. One by one they left the house. Her father was truly converted, lived henceforth a godly life, and used his wealth in the cause of truth, so that at the time of his death his practical benevolence had been made known to the extent of £100,000. “ What hath God wrought ! ”

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## FOR THE LITTLE ONES.

A DEAR child of six years old, in a Sunday School, said : “ When we kneel down in the schoolroom to pray, *it seems as if my heart talks.* ” Dear little ones, God looks at the heart.

“ For words *without the heart,*  
The Lord will never hear,  
Nor will He to those lips attend  
Whose words are not sincere.”

May your little hearts be opened by the Lord, who opened Lydia's heart, then those desires which He gives for Himself, will be breathed out in prayer at the throne of grace—as coming from the heart, and they will surely be granted.

# Waymarks.

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“SEARCH THE SCRIPTURES” (John v. 39)

for Instruction concerning

## ANTICHRIST.

“Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists: whereby we know that it is the last time.”

“Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.”

“These things have I written unto you concerning them that seduce you” (1 John ii. 18, 22, 26).

“Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ has come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world” (1 John iv. 2, 3).

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## EDITORIAL COMMENTS.

**ANTICHRIST.**—The apostle John, who was favoured with such nearness to the Lord Jesus, even to leaning his head upon His sacred breast, most clearly contends in his epistles for the great mystery of godliness: God manifest in the flesh. He speaks clearly, lovingly, and faithfully of the “doctrine of Christ,” which undoubtedly implies all divine teaching *about* Christ, and the infallible teaching *of* Christ. The matter was, and still is, of such vast importance, that by John we have a very uncompromising, inspired word of direction and warning in connection with receiving or encouraging any opponent of the “doctrine of Christ.” Here are the clear and necessary words: “If there come *any* unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds” (2 John 11). We feel persuaded, in penning a few thoughts upon this solemn subject, that a warning note in reference thereto should be well sounded and defined, in this our evil day. Surely there is more than one way of receiving antichrist into our homes and hearts! Antichrist in its more

blatant forms is truly awful, but nevertheless more easily recognized than in its subtle phases. It is those "*seducing spirits*" and lies spoken in hypocrisy that we need fear most to-day (1 Tim. iv. 1, 2). After all, what really is ANTICHRIST? Is not anything which is opposed to Christ, ANTICHRIST? How true is John's message to "little children" about "the last time," when he says: "As ye have heard that antichrist shall come, even now are there *many antichrists*; whereby we know that it is the last time" (1 John ii. 18)!

God Almighty deliver us from: 1. *The spirit of Antichrist.* "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and *this is that spirit of antichrist*, whereof ye have heard that it should come; and even now already is it in the world" (1 John iv. 3). *Heartfelt belief* must be made manifest sooner or later by *lip confession*: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. x. 10). May we beware of *what we do not hear* about a precious Christ: "Unto you therefore which believe He is precious" (1 Peter ii. 7). Every testimony given by any teacher in which Jesus Christ is missing, should surely be regarded as *opposed to Christ*. "Every spirit that *confesseth not* that Jesus Christ is come in the flesh is not of God: and *this is that spirit of antichrist*." Oh may we beware lest we receive into our homes or pulpits any such Christless testimonies with the slightest degree of approval. Why did Jesus Christ come in the flesh? The Apostle Paul tells us that: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. i. 15). His very Name means that men need salvation, and that they cannot be saved without Him. Ere He came to Bethlehem the angel announced His Name to Joseph in this message: "Thou shalt call His Name Jesus: for He shall save His people from their sins" (Matt. i. 21). "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved" (Acts iv. 12). To-day's prevalent objection to a clear scriptural testimony regarding the evil and ruining nature of sin, is making room for the ominous silence which increases concerning the Person and work of the Lord Jesus Christ. This is antichrist in its subtlest form. "Many false prophets have gone out into the world" with this terrible sin of omission, which is rocking them and their willing followers into the sleep of death. God the Father who sent His dear Son to save His people from their sins, has sent *no other remedy* for sin. He has sent *no other teacher* to replace His dear Son's teaching with "another gospel which is not another."

Heaven's declaration concerning Jesus Christ still stands fast: "This is My beloved Son, in whom I am well pleased: hear ye Him" (Matthew xvii. 5). Any teaching is opposed to the Person and work of the Lord Jesus Christ that denies, or seeks to hide, or find a substitute for, the plain "doctrine of Christ" as set forth in this living sentence: "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). Human efforts to overcome the consequences of sin are advocated in these days of pressure and anxiety, by "spirits" or teachers, who gain the ears of multitudes on the wireless. How many deluded and disappointed listeners have tried, and are trying these remedies in vain! Where has the message failed yet which Jesus Christ came to deliver, and which He still lives to speak and apply to weary, distressed, and anxious sinners: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest"? (Matt. xi. 28.) Where has His precious blood failed in its cleansing power? What real reason can be produced for delegating the doctrine of the Atonement of the Lord Jesus Christ to messengers of former generations, with a view to seeking something new for to-day? Men are still sinners, and sin still pays the wages of death. Happy he who can feelingly say:

"Dear dying Lamb, Thy precious blood  
 Can never lose its power,  
 Till all the ransom'd church of God  
 Be saved to sin no more."

Jesus says: "Blessed is he whosoever shall not be offended in Me" (Matt. xi. 6). Oh to be saved from the spirit of anti-christ!

God Almighty deliver us from: 2. *The sanctioning of Anti-christ*. Mention has already been made of "confessing not" that Jesus Christ is come in the flesh. That "this is that spirit of antichrist" we have already shown, from the "law and the testimony." Need we remind our readers of the fact, that *silence in the midst of error may be taken for acquiescence?* Can we, should we, who have proved with the Apostle Paul, that the gospel of Jesus Christ is the power of God unto salvation, remain silent while antichrist stalks about our beloved land, raising its presumptuous head in so many ways? Have we any warrant from the Scriptures to shut ourselves up to our own services in a spirit of indifference to what is "even now already in the world"? Some of us who seek to labour in love among our young people in the Sabbath School and Bible Classes, know a little, from personal contact with them, of their

difficulties in meeting with antichrist as they attend to their daily duties through the week. Is it not "a time to speak"? Should not our dear young people be lovingly and faithfully cautioned against having anything to do with antichristian doctrine? "Yes, indeed," will be the reply. But we must affirm the necessity of a clear setting forth of truth in their hearing, showing "the difference between the clean and the unclean." May God stir us up to prayerful diligence in this matter, and bless every prayerful effort put forth in His Name for the stemming of the tide of evil.

*How much sanctioning of antichrist may be done for the sake of expediency!* How easy to sanction it by financial support, be it little or much! It may be argued in these cases that much moral good is done, even though the doctrines taught are erroneous. Surely we do well in such circumstances to mark well the rebuke given by God to Jehoshaphat when he joined affinity with Ahab: Jehu went to meet him and said, "Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord" (2 Chron. xix. 2). Discriminating as the divine counsel is, the needs-be for heeding it is indeed great. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (2 Cor. vi. 17, 18).

May all-sufficient grace save us from every form of antichrist, and all insufficient religion, and equip us to be "instant in season, out of season," in our witness everywhere, for the Person, Word, and Work, of the Lord Jesus Christ.

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**History of the Baptists.**—We prayerfully commend to our readers a series of Articles, commencing this month, upon this subject, by our dear friend, Mr. H. V. Mann, of Fetcham, Surrey. May the God of all grace, stablish, strengthen, and settle us in our profession as Strict Baptists, by means of these Articles, and graciously bless them abundantly to our young people, for their real edification and spiritual instruction. May they continue with us, and be powerfully wrought upon by the Holy Spirit, so as to:

"Dare to defend God's noble cause,  
And yield obedience to His laws."

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"Our sins were not put into Christ, but laid upon Him; and Christ's righteousness is not put into us, but wrought out by Christ for us."—ROMAINE.

"HE THAT IS NOT WITH ME, IS AGAINST ME"

(MATTHEW xii. 30.)

A CHRISTIAN acts a soldier's part,  
And with a bold and upright heart,  
Anear his Captain stands;  
If foes against the Lord arise,  
He neither like a coward flies,  
Nor sits with folded hands.

No neuters in this holy war!  
A neuter is a traitor here,  
Condemned by the Word:  
If I can slink my head away  
In some sad hot or rainy day,  
I am against the Lord.

Yet small professors everywhere  
Will court the Lord in weather fair,  
And smile, and kiss His feet;  
But if He raiseth clouds and storms,  
They creep into their holes, like worms,  
And prudently retreat.

So Demas was a prudent man,  
And shuffling danger all he can,  
Leaves Paul for worldly gains;  
So Judas was a perfect knave,  
Yet for his prudence he must have  
A halter for his pains.

O Lord, give me an heart upright,  
An heavenly courage for the fight,  
And zeal that is alert;  
Not raving mad, but meekly bold,  
And not seduced by fear or gold,  
My Saviour to desert.

Such faith in Jesus fill my mind,  
Such love to Jesus may I find,  
Such worth in Jesus see;  
That I may hold His truth and Name,  
More dear than wealth, or ease, or fame,  
More dear than life to me.

JOHN BERRIDGE.

"I know myself to be a child of God, and an heir of glory,"  
said Hart on his death-bed, adding, "Judas was lost that the  
Scripture might be fulfilled; but the Scripture would not be  
fulfilled if I should not be saved."

## “WHO HATH BELIEVED OUR REPORT?”

A NEEDFUL MESSAGE FOR TO-DAY.

By Mr. HENRY POPHAM (Pastor-emeritus of Grove Road Strict Baptist Chapel, Eastbourne).

(Continued from page 39.)

If the Church to-day has grace given her, it were well to pause and say: “Do I believe that this Man of sorrows, this Man who gave His back to the smiters, who sweat as it were great drops of blood falling to the ground,—did it according to the eternal purpose of God, for the salvation of the people of God?”

Further, of course, *we believe in His death*. We may have an historical faith in Jesus Christ. That is not enough. Some people go so far as to say, “Of course, we believe in His death. He died a martyr; He lived before His time; He propagated things which people were not able to receive.” But the faith of God’s elect says that this same dear Man, as He hung upon the tree, was very God and very man, and that when He said, “It is finished,” the whole thing was done once and for all—

“It is finished, yes, indeed,  
Finished every jot;  
Sinner, this is all you need,  
Tell me, is it not?”

It is a wonderful mercy for the Church of God by grace to turn back to this truth, that He suffered, and that He died.

But further, you know what great efforts are being made to-day to undermine the glorious doctrine of the *resurrection*. If we were to go to individual members of our churches and congregations, I do not mean they would bluntly say: “We do not know whether there is to be such a thing as the resurrection.” Maybe they would not care to display their ignorance, but it is there. Does the Church to-day say she builds her hope entirely and exclusively upon the resurrection of the blessed and adorable Jesus Christ? May we not for a moment look into particulars, and remember that they took Him down from the cross, that they put Him into the grave, that they sealed the sepulchre, and set a watch. We reiterate this glorious truth, that will stand while the world stands, notwithstanding all the “higher criticism” and turning away from it by many people who say they cannot understand it,—that Jesus Christ, according to the eternal purpose of God, on the third day, after the rolling away of the stone by the angel, came forth triumphant from the grave. Does the Church believe it? Do you believe it? Is it with you a matter of real faith? Have you received it? Do you hold it tenaciously as your very life? Yes, the resurrection of Jesus Christ means everything for the people of God. Though He was dead, He now lives for ever. David says;

"Thou wilt not suffer Thy Holy One to see corruption." He could not be holden of death.

And further, this same blessed Jesus Christ not only rose from the grave, but *ascended* into heaven. It is not whether you subscribe to this truth in your judgment, or even by your membership of this or any other church; that is not the thing. It is whether you have come by the Spirit of God to a real grip of it, that this same dear Man who suffered, bled and died, did rise again, and is now in heaven. "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, He is the King of glory." "Come, My Son, sit Thou on My right hand, till I make Thy enemies Thy foot-stool." He is there! You and I cannot locate heaven, we are not called upon to do so; but how wonderful to lift up our eyes on high to-day, and say believingly: "Jesus Christ lives in heaven." The resurrection and ascension of Jesus Christ is not dry doctrine. It is sweet and unctuous truth. These are soul-pervading truths, when by faith you lay hold of them. They captivate the heart, draw the affections, and give a man sometimes to experience for himself the truth of that word: "If ye therefore be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." "Set your affections on things above."

"Who hath believed our report," respecting God's *Love* in Jesus Christ, and respecting Jesus Christ Himself? Now there is something beyond this. This indeed was the perfecting of the salvation of the Church of God, comprised of a number which no man can number, as the Word of God says, a people of every kindred and nation and tongue under heaven. I am glad of that. It is because that is true that there is ample justification for those who by the goodness and mercy of God go and preach the gospel to every creature. You do not know where God's people are. They are everywhere. What a mercy if you and I have grace enough and faith enough to take the message God has given us to the people.

But now this further proclaims two or three other things: (a) That as Jesus Christ did come down to accomplish the purpose of God in salvation, this report includes *the forgiveness of sins*. On the strength of what Jesus Christ Himself came and did, the ministers of Jesus Christ Himself may go forth and proclaim salvation in His Name, thus: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." The Word of God, the Word from which thou canst not possibly escape! Ho, every one that thirsteth, come, and welcome. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Do we believe this?

If we ministers of Christ had faith enough to lay hold of this wonderful truth, then, methinks, perhaps we should often feel strengthened in our labours, and go forth thankfully to proclaim salvation by Jesus Christ, which means, first of all, that men by the Holy Ghost should have a knowledge of their need. In my own case conviction was deep enough to bring me down and enable me to justify God in my conscience, whatever He would do with me. Conviction may not always be so deep. God is a Sovereign in all His dealings; He does just as He pleases. It may be in the case of some young person like this:

“The frail vessel Thou hast made  
No hand but Thine can fill.”

They cannot do without something which God alone can give. Now, I say the death and resurrection of Jesus Christ means the forgiveness of sins. Do my fellow-ministers believe it? And do we go forth by the Spirit of God and declare this truth as did Peter on the day of Pentecost, that “faith in Jesus Christ has made this man whole whom ye see and know.”

*(To be concluded.)*

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## GLEANINGS FROM THE PSALMS. (No. 79.)

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

PSALM xiii. 2.—“How long shall I take counsel in my soul?” Once more the bitter query, “How long?” is wrung out of the Psalmist’s heart, and it is significant that in this case it is the product of his inward agitation of soul. In the first verse this twice-repeated cry precedes the words, “*wilt Thou*,” now, however, it is followed by “*shall I*”; and this pronounced *minor key* affords evidence that David’s harp had become unstrung. No longer could he strike the chord of either confidence or hope, for, being apparently thrown upon his own resources through the alleged forgetfulness of his God, he finds a sad discord within. David did not have a monopoly in this experience, for many a harassed saint since his day, apparently bereft of divine consolation, has turned to his own heart for comfort, with the same melancholy result. One who trod this desolate pathway relates his experience thus:

“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 a prolonged sojourn in such a wilderness may well issue in this plaintive “how long?” It is impossible to take counsel

in one's own soul, and to take counsel of God simultaneously; nor can the most strenuous of human endeavours render straight that which God has made crooked. Helplessness and ignorance are infirmities that afflict us all, and together they form a poor foundation to stand upon when all things appear to be against us. David had not thrown all his weapons away; there is no craven surrender indicated in his attitude. He was evidently making a manly attempt to fight his way through his difficulties; but manliness, as such, is a poor substitute for godliness. His helplessness in his present situation, and his ignorance as to its issue, had drained his resources, and he is brought to a complete deadlock; yet is apparently unwilling to forsake this inward counsel. His immediate concern is, "How long shall I take counsel in my soul?" The expression, "take counsel," does not indicate a casual reflection, but a studied and prolonged contemplation from every angle. Perhaps some poor outcast who reads these lines is now situated as David was when he penned this verse. The silence of God has driven him upon his own resources. Past experience of divine help and consolation now appear to be but cruel delusions, so he "takes counsel in his soul," and this leads to two different, but equally unsatisfactory conclusions. In the first instance, this "counsel" may suggest the total inefficacy of prayer; and if this point be gained, bewildering doubt as to the faithfulness and love of God, if not as to His very being, rapidly follows; and this can only issue in hardness of heart and rebellion. On the other hand, this "counsel" may suggest this expedient, or that course of action, as applicable to the circumstances, but these, when tried, and inevitably found wanting, produce despair. As one has said, when Job was accosted with evil tidings, in quick succession, he bore it with becoming fortitude; but when he could see no end to his troubles, he sunk under them. Job, however, in his lowest sinkings, found the everlasting arms were beneath him; so did David, and so will every child of God who is reduced to this sorrowful "how long?" John Newton truly observes: "Nor can the best experience past

The life of faith maintain;

The brightest hope will faint at last,

Unless supplied again;"

and until that hope is supplied again the most protracted counsel of soul will afford no relief, but only increase the gloom. In the extremities of the dear Redeemer's bitter passion He plumbed these awful depths: "My God, My God, why hast Thou forsaken Me?" (Matt. xxvii. 46); and as it is the lot of every true disciple to "follow the Lamb whithersoever He goeth" (Rev. xiv. 4), no pleasing "by-path meadow" will deliver them from their ultimate pilgrimage through the "valley

of the shadow of death." The dear Redeemer's conscious desolation did not deprive Him of His glorious triumph; neither will the believer's most bitter "how long?" mark the conclusion of his hopes. There is always the "nevertheless afterward" (Heb. xii. 11).

"Having sorrow in my heart daily." David's greater Son was "a Man of sorrows" (Isa. liii. 3), and "it is enough for the disciple that he be as his master" (Matt. x. 25). The dear Redeemer found a vent for His sorrows in pouring out His heart in prayer before His eternal Father; and this is the only method of relief vouchsafed to His suffering followers. The sorrow of David's heart darkened the counsel he sought from his soul, and added emphasis to his bitter "how long?" "Heaviness in the heart of man maketh it stoop" (Prov. xii. 25). The primary cause of this sorrow of heart was his fear that the Lord had forgotten him, deepened by his inability to discern the light of God's countenance, but a consciousness of the prevalence of sin in his heart, which might have moved the Lord to hide His face from him, was doubtless a strong contributory cause of that sorrow; and if, as some conjecture, this Psalm was penned during David's flight after the insurrection of Absalom, the latter cause is by no means fanciful. The first clause of this verse brings before us a by no means extreme experience. It is not *always* that the body of this death makes the believer wretched (Rom. vii. 24). The lusts of our fallen nature are prone to render such a body more or less congenial, but when such is the case all conscious communion with God is forthwith severed. If we walk contrary to God, He will walk contrary to us (Lev. xxvi. 21, 24); and although in such a walk the conscience may be numbed for a while, the desolation that inevitably attends the hidings of God's face will soon be bitterly experienced. The benumbed conscience will then speedily resume its normal function; guilt will be felt, and this will produce real sorrow of heart. In this gloomy atmosphere counsel of soul may be taken, but its conclusions suggest no manner of deliverance, and a deadlock being realized, a mournful "how long?" ascends from the heavy heart to heaven. May the barren experience herein related suffice to warn us against indulging in the same unprofitable exercise.

"How long shall mine enemy be exalted over me?" This brings us to the *fourth* "how long?" in the first two verses of this Psalm. It is as though David had surveyed his case from the four corners of the earth, and each succeeding contemplation deepened his misery. How much time is vainly spent by all of us in looking *all round* our troubles, and how little time is spent in "lifting up our eyes unto the hills, from whence cometh our help" (Psa. cxxi. 1). The confession implied in the former part of this verse that he had taken counsel in his

soul, indicates that he had attempted to quell his foes with the weapons of reason, but neither mortal nor spiritual foes will ever be subdued with such weapons as these. Human sympathy accomplishes much to soothe the sorrows of the way, but when this is not forthcoming, and, on the contrary, everything appears to favour the designs of the adversary, the case becomes unspeakably heavier. These words do not indicate that the Psalmist regarded himself as *abandoned* of God to his fate; he does not yet conclude that he is marked for destruction. The very expression, "how long?" appears to indicate that some faint hope of deliverance still remained in his heart, and that in his heart he did anticipate divine deliverance ultimately; yet, unbelief being mixed with his hope, he questioned his ability to hold out unto the end. May the dear Lord still refrain from dealing with us after our sins, and from rewarding us according to our iniquities (Psa. ciii. 10); and so sanctify this gracious manifestation of His divine mercy to us, as to lead us to justify Him in all of His dealings with us, whereby we may submissively adopt such language as this, "I will bear the indignation of the Lord, because I have sinned against Him, until He plead my cause, and execute judgment for me" (Micah vii. 9).

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## HISTORY OF THE BAPTISTS.

HOW THE STRICT BAPTISTS CAME INTO BEING.

By MR. H. V. MANN (Fetcham, Surrey).

I. INTRODUCTION. *Scriptural Support for the Practice of Baptism by Immersion.*

It has been said that "Baptists have stood alone, persecuted by all parties in turn"; and authentic history has proven the truth of the statement. They were scourged, they were branded, their limbs were stretched on the rack; they suffered death by burning and drowning. Yet their attitude in the most violent persecution can best be illustrated by one who, after being scourged and branded, and driven away from his home, could ejaculate: "Blessed shall ye be when men shall hate you for Christ's sake."

What were these beliefs for which they would suffer so gladly? They held to the doctrine of Predestination, of Particular Redemption, of man's inability to accomplish his own salvation, of Sovereign Grace, of the Final Perseverance of the Saints; but it was the practice by which a saved sinner made a public confession of his faith by passing through the waters of baptism which drew upon their heads the reproach and bitter animosity of all classes and creeds. There is, perhaps, no ordinance which has, since the commencement of the third century of the Christian era, given birth to more heated controversy, to

the rise of more violent factions within the professed Church, than has the *method* of baptism. Should the ordinance be that of total immersion? Should infants be sprinkled? Does the rite of baptism by immersion or sprinkling confer upon the candidate the grace of God? We have but one guide—the Word of God left on record by the Holy Spirit. The writings of the early fathers of the Church, though they may be the expression of beliefs held by good and gracious men, canons laid down by any branch of the Christian Church *must be weighed against what God has said*, and only as they accord with God's Word can they be regarded as our Lord's command.

The implicit injunction of the Lord Jesus to His disciples in Matt. xxviii. 19, 20, supported by Mark xvi. 15—18, is: "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." If we compare with this the words of Peter at the close of his Pentecostal sermon in Acts ii. 38, "Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," we see a striking confirmation of the *order*. 1st, Repentance and conversion; 2nd, Baptism; 3rd, Teaching. It is important to notice:—

i. That repentance and conversion must *precede* the rite of baptism; that, therefore, the belief that baptism can confer on the candidate the grace of God is entirely erroneous. It is not in accordancè with God's Word.

ii: That the meaning of the Greek root translated "to baptize" means "to dip"; that it is used, for example, of drawing water by dipping a bucket into a well. That, therefore, the baptism taught by our Lord necessarily implies immersion and not sprinkling.

iii. That since the candidate fitted for baptism must be one who knows *sensibly* the operation of the Holy Spirit in convincing him of sin, and leading him to Christ as his only refuge from the wrath of a holy and just God, the practice of sprinkling or immersing irresponsible infants cannot be supported by the Word of God. It has been maintained, however, that the Bible quotes the following examples of the performance of this rite, and it is upon these that supporters of infant baptism base their belief: Lydia "and her household" (Acts xvi. 15); the jailer, "he and all his" (Acts xvi. 33); and "the household of Stephanas" (1 Cor. i. 16).

But if these records are examined closely, it will be seen that the context does not, in any case, suggest that infants were included in the number baptized. Lydia would seem clearly to be unmarried; there is no mention of a husband; the

house to which Paul was invited was her house," "Come into *my* house;" while had she been a widow, there is good ground to maintain that the context would have stated as much, in accordance with Biblical precedent.

In the account of the jailer's conversion, Paul and Silas "spake unto him the word of the Lord, and to all that were in his house" (Acts xvi. 32), and he "rejoiced, believing in God with all his house" (ver. 34), so inferring that "his house" included only those who had an intelligent understanding.

In 1 Cor. xvi. 15, it is left on record that "the house of Stephanas . . . have addicted themselves to the ministry of the saints," suggesting again that the members of the household did not include infants.

iv. That the closing words of our Lord's command, "Lo, I am with you alway, even unto the end of the world," necessarily imply the continuance of the practice of the commands previously given.

In concluding this introduction, we would call particular attention to the fact that the authority for the performance of the rite of baptism lies in these last two verses of Matthew's Gospel; that is, after our Lord's resurrection and before His ascension to glory. The authority is not found in the baptism of John. "I indeed baptize you with water unto repentance," said John, "but He that cometh after me is mightier than I. . . . He shall baptize you with the Holy Ghost, and with fire" (Matt. iii. 11). The child of God, in conformity with his Lord's command, enters the waters of baptism, being led to apprehend by the teaching of the Holy Spirit that he is "buried with Him by baptism into death" (Rom. vi. 4); that is, that he has been made dead to sin in Christ Jesus, and in Him is resurrected to newness of life.

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## THE PRECEPTS OF THE GOSPEL. (No. 29.)

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

"REGARD not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God" (Lev. xix. 31). The warning given in this solemn precept needs to be much emphasized to-day, when witchcraft is increasing unto more ungodliness in our beloved land, being revived by the father of lies under a new name to deceive the unwary. It is now called Spiritualism, or Spiritism, and we see so-called Spiritualistic churches springing up almost everywhere, so that this Satanic cult is forming a new religious sect. Alas! that some whom we have known, and have sat under the sound of the truth, should have been led astray by such unclean teaching

and soul-deceiving doctrine. May God in His mercy open their eyes before it is too late. When Saul came to the throne of Israel, he for a time obeyed God's Word, and put away these abominations and those who practised them out of the land; but later on, when God rejected him for his disobedience, then he sought out the witch of Endor to his final undoing. How different was the conduct of the prophet Isaiah in his day of trial, and how he warned the people against falling into this snare. Hear his testimony: "And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him. . . . And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? 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. 17, 19, 20). Paul exhorts Timothy to sound a warning note in his ministry on this subject, and we see the solemn prediction being fast fulfilled: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." May the Lord preserve our dear children and our young people, yea, preserve us each in this evil day from all these deadly snares and temptations, that we may stand fast in the faith of God's elect, and His precious Word ever be our lamp and our guide.

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## SERMONS FOR TO-DAY. (No. 13.)

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

**The Church Delivered from this Present Evil World.**

*Preached on the last Lord's Day of 1938, which was also Christmas Day.*

"Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father; to whom be glory for ever and ever. Amen."—GALATIANS i. 3—5.

"To every thing there is a season, and a time for every purpose under heaven," declares the wise man in Holy Writ. We are met on the last Lord's Day evening of 1938, and also on a day which is associated with the coming upon earth of the Lord of Life and Glory, veiled in sinless human flesh, in order to suffer humiliation, agony and death, as the one sacrifice for sin for ever, thus perfecting for ever them that are sanctified or set apart by God for Himself. "This people have I formed for Myself." "Know ye that the Lord hath set apart the godly

for Himself." We are indeed made wise unto salvation, if we are giving all diligence to make our calling and election sure. We live in evil days, but there have been evil days before, and they come before good days. Every godly soul has lived in evil days. Jacob could say, "Few and evil have the days of the years of my life been." However, we seem to live in peculiarly evil days. So very many of the old sanctions looked upon as immovable have apparently disappeared. Men of vision are crying out for moral re-armament. Moral standards have lowered, freedom and latitude of thought and action are now considered quite the proper way to approach the facts of life, little regard being given to the older methods of experienced advice from an adult generation that had learnt in the school of experience something of the dangers of life, and could thus warn and guide. Old ideas of discipline seem to have gone, giving way to a licence that shocks the older generation. This applies to the general outlook of the present evil world; and what is it leading to, or rather, what has it brought us to? In high places this principle has undermined thrones and overturned governments. Pride is enthroned and God is forgotten. His Word is set at naught, and a new order has arisen which seeks to subordinate all things to the will of a minority with a burning zeal for some new thing. This is rank rebellion, which is the sin of witchcraft, and is evidently aided and abetted by the devil, the prince of this world, the arch-rebel against God. The staunch Protestantism of Luther and Calvin and Huss seems to have shrunk to a very little measure in their respective countries.

The fruits of the departure from the faith of those who were the leaders in Bible Criticism and Modernism are being reaped to-day. "They that sow to the flesh shall to the flesh reap corruption," which truth is being opened before our eyes to-day; and yet those who are engaged thus are most earnest and zealous in what they think is a good cause, an ideal, the perfect state, the perfect organisation with one mind, one voice for the state, the whole state, and nothing for God. Such a disruption has clashed with the ideals of others, and has brought in its train fear of war, loss of territory, and ruthless persecution. This friction can cause a great and terrible outburst and conflagration, but it is only a feeble flickering thing compared with the everlasting burnings which await the wicked, who shall be turned into hell with the nations that forget God. The system that rejects God and His Word has sealed its own doom.

On the other hand, we see that amid all the changes for the worse during these years, whether in religious, social or political outlook, there has been one section of humanity that has taken comfort and courage from the fact that its King is "the same yesterday, and to-day, and for ever." "Thy throne, O God, is

for ever and ever; the sceptre of Thy kingdom is a right sceptre." The Scriptures of truth are to them the Word of God, and are revealed as the expression to men of the goodwill of God to men in His Covenant love and Covenant promises for their good, and exhorting them to continue steadfast in the faith, assured of His present help and continual solicitude for their eternal and temporal good. This was noticeably brought before us in the chapter read (Col. i.), and in our text we have the summation of the gospel of God's grace embodied in a salutation to the churches in Galatia. These were Gentiles, blessed under the transforming power of the gospel, so that they became believers. At the time of writing, they were sorely tempted by Jews, who taught the mingling of law and gospel, of justification by the deeds of the law as well as by faith. The refuting of this and other heresies is the purpose of this great letter. It is an inspired treatise on Justification by Faith in Christ, and well might Luther speak and write so ably in his Commentary, for the words used to bring him out of the evil world of his former religious profession were: "The just shall live by his faith." *(To be continued.)*

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## THE GOSPEL IN FOREIGN LANDS.

*Extracts from the Correspondence of Mr. and Mrs. D. Mills.*

Picos, November 22nd, 1938.

By grace the work here goes on. The happy family is more studious than in the earlier part of the year, and I am feeling encouraged. There is quite a large afternoon class of early readers, in the kindergarten stage; all backward, dirty, untidy children of the most miserable parents and filthy homes. They seem to enjoy their two hours of school, from 3 p.m. till 5 p.m.

David arrived home last Tuesday afternoon, tired, pale, and not in very good health. He picked up a germ which converted a simple pimple on the leg into a nasty abscess, which has not yet healed. He has had to have rigorous treatment.

I expect you received David's two air-mail letters from Sao Luiz, telling of the opening of a bank account and of the new method of receiving money by selling cheques to a Singer sewing machine agent. This method we hope will prove more effective, and although we know that trials must come, yet we have made as good a provision as our intelligence stands for. May we always be kept relying on our Lord, trusting in Him even when all is dark, unintelligible, and even appearing to contradict our hopes. I have been thinking a good deal lately of the Lordship of Christ, His place of honour in the heart of "Mansoul," of Stephen, *full* of faith, etc., "full" meaning that

there was no more room for unbelief, etc. Oh, how I long to be only and wholly my Lord's, having no personal interests but just in every sphere "Thy will be done"; "Not I, but Christ." What a joy we should experience if we had no interests that were merely personal!

It is now November 27th. Last week's mail went earlier than the time marked, and my letter was not ready, and so I have had to wait a whole week. We have had a very hot week. The town's heat must have been overpowering. Here on the hill there was a breeze as usual, but just like the breath of an oven. I have suffered a good deal of headache and disturbances due to the heat, but have not had to stop school. Last night we went to a small village about a mile and a half away to hold an open-air meeting. After the heavy thunderstorm we enjoyed in the morning, the sand was firm and the journey easier and cooler. Even so, I was not strong enough to walk, and a friendly member of the church here offered me his mule while he walked. I was thankful, and did not suffer the weariness I usually feel after the double journey on foot. I rejoice to see practical demonstrations of love, as they are the fruit of the Spirit.

The Roman Catholics are having a feast. It is in memory of the patron saint of Picos. Our new priest is most antagonistic, and not only hates us, but sows the seeds of hatred in all and sundry. Last night, David with two of our boys went into the public square, which was the centre of festivities, with bundles of gospels. Around the outskirts of the crowds which had gathered from miles away, they distributed large quantities of portions of the Word. Many villages around Picos have not yet heard the gospel. These villagers come in to attend the Roman Catholic gatherings, and with great difficulty sometimes receive the Word. David has had laid on his mind for some time the great need of these other villages, especially as we have large quantities of gospels awaiting distribution. Last night the police delegate came to ask them to retire, as there might be a nasty scene. They were retiring when the priest and his followers came up saying evil things. David answered quietly so as not to provoke the situation, and was moving away when a crowd followed, screaming and throwing stones. One stone cut David's head, and the blood-stained suit made a sorry picture. These things upset me, as I am easily afraid. David is fairly well, and does not get easily moved by disturbances. I am afraid of further persecution, as the priest is very angry. Although many gospels were distributed, many were gathered up afterwards by the priest and his faithful followers, torn up, and very likely burned. It seems that the only way to reach these other villages is to go there when the priest is here, quietly preach the gospel to the simple ignorant people, and

leave portions of the Word with them. These journeys have been much on David's mind, especially as there is not one believer in the villages, and no evangelist has passed through giving out the "good news."

What a special joy we have when we know of our Lord's approval, and are sure we are doing His will, in the place He has put us, being guided by His eye, hearing His voice directing our steps.

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## AN ENCOURAGEMENT TO PRAYER.

A CHRISTIAN lady narrated to me the following interesting coincidence:—

"The other day," said she, "I happened to take up quite casually an old magazine, and found in it a story of a man who was converted in India, in a rather curious way. The man called on a missionary, and begged to know if he had ever heard of Dr. Hawker, and if he could direct him to any of his writings. The missionary gave him what information he possessed concerning the works of the venerable doctor, and wished to know what special reason he had for making the inquiry.

"'Sir,' said the stranger, 'I once went down to the shore near the place where I was residing, in order to see a vessel sail for England. The ship was gone before I arrived, and the people who had gathered to see her off were dispersing. As I was turning to go home, I noticed scattered along the beach a number of pieces of paper, many of which I picked up. I found that they were tracts, written by one Dr. Hawker. I read them with interest, and God blessed them to my soul. Before then I was ignorant of the way of salvation, and knew nothing experimentally of Christ. They led me to see that Christ was everything; they led me to my Bible, to my God, to my Saviour; and now I feel a great desire to read whatever other works this good man has written, if I can procure them.'

"Such was the substance of the narrative, and it was perused by me with the most engrossing interest, not merely as an example of the strange ways in which sinners are sometimes brought by the Holy Spirit to receive Christ, but because of its remarkable coincidence with a circumstance in which I was personally interested, and which I will now detail to you.

"When I was a child I lived at Plymouth, and my dear mother, who had long loved the Lord, was a constant attendant on Dr. Hawker's ministry, which, in common with all who heard him, she greatly valued. My father had been dead many years, but I had one brother who was unhappily rather wild, and fast getting beyond my poor mother's control. Living in a great

seaport he had imbibed a strong desire to see the world, and nothing would serve but that he must go to sea.

"This resolution was most painful to my mother, who laboured hard to dissuade him from it, though with little success. In her trouble she sought the counsel of her kind friend and pastor, who, soon perceiving that my brother was not likely to settle on shore, exerted his interest to procure him a berth on board an East Indiaman, the commander of which he knew to be a worthy man. My mother took care that he should not depart without his Bible and a copious supply of good Dr. Hawker's tracts. The former she instructed him to read daily; the latter she made him promise to distribute during his stay in India.

"My brother remained abroad several years, and when at length he returned, my mother, who had not forgotten the tracts, asked him what he had done with them. He acknowledged that a false shame had prevented him from giving them away, until he was upon the point of returning to Europe, when the remembrance of his promise, and his unwillingness to face his mother without some kind of performance of it, induced him to think what he could do with them; 'so,' said he, 'I took the whole packet and strewed them along the shore the very day we sailed. I thought, perhaps someone may pick them up and read them, and so my mother's intentions may be fulfilled in this way.'

"My brother soon after went to sea, and we never saw him again; but my mother was a woman of *much faith and prayer*, and she always believed that the tracts were not lost, and that her poor son also would be ultimately saved. From the tenor of his last letter home, and from the accounts we received of his dying hour, we had good ground for hope that her prayers were answered for him, and that the poor wanderer really found a rest in the bosom of his Saviour.

"As to the tracts, I had not the least expectation of hearing any more of them in this world; but when I read the story in the old magazine, I felt convinced that my mother's prayers for a blessing on them had also been heard, for, from the agreement of place and time, I have not the slightest doubt that the tracts which the poor man picked up, and which were made the channel of light and blessing to his soul, were the identical tracts which my brother had strewn on the shore. How much farther the benefit flowing from them may have extended, eternity may yet declare."—[*Selected.*]

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"I have read the Bible forty years, and am but an A B C scholar yet; it is as fresh as ever."—ROMAINE.

# NOTES FROM SUNDAY SCHOOL ADDRESSES

BY MR. B. WALSHAW (Shipley, Yorks).

DEAR Young Readers,—I don't suppose many, if any of you have seen a *Goad*. It may be that some of you would find it difficult to define a goad; yet the Word of God makes a remarkable comparison, using the goad as a figure. If you turn to Ecclesiastes xii. 11, you will read, "*The words of the wise are as goads, and as nails fastened by the masters of assemblies which are given from one shepherd.*" First, then, we may ask, "What is a *goad*?" It may be described as a long pole or stick, with a sharp pointed piece of iron or some other metal securely attached at one end. We may then ask, for what purpose is it used? It was largely used by the herdsmen in the East, to urge on the cattle.

Now, said the wise man, the words of the wise are like sharp pointed instruments. Wise words have a point about them, and they prick. What a contrast is this to the description David gives of the words spoken by his enemies: "The words of his mouth were *smoother* than butter, but war was in his heart; his words were *softer* than oil, yet were they drawn swords." We do need to be careful of these smooth, soft words, lest we should be beguiled by them.

How smooth or soft were the words of Satan to Eve, in the garden of Eden, concerning the fruit of the tree in the midst of the garden: "Ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Again: we read of the Apostle Paul's warning, "Beware lest any man should beguile you with enticing words. Lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, *and not after Christ.*" There is, indeed, much teaching among so-called Christians of which we need to beware; the words may appear to be very soft, very smooth, no harm in them, and yet underneath is the working of Satan.

Now the wise man's words are not like that, they may prick, they may hurt, but let us remember this: "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful." Who would have thought that the words of Judas Iscariot were so deceitful? They appeared to be so soft and smooth. "He came to Jesus and said, Hail, Master! and kissed Him." We know the consequence, though his words were smoother than butter, war was in his heart. Satan's temptations are not always like the roaring of a lion; let us remember that he is sometimes "transformed into an angel of light." This we know, the Word of God is able to make us wise unto salvation, through faith which is in Christ Jesus, so that we are not beguiled, nor deceived by him.

Let us look now more closely at the use of the *goad*. The picture before us is that of the herdman with his oxen. In his

hand is a goad, and when the oxen are stupid or disobedient, if they are determined to go the wrong way, the herdman stretches out his hand and gives them a prick; or, if they persist in loitering and not doing their appointed duty. Then the goad must urge them on. It is not that the herdman wishes to be cruel; he does not prick the beast just for the love of doing so, or for amusement; at least, not if he is a good man. We read, "A righteous man regardeth the life of his beast, but the tender mercies of the wicked are cruel." No; a good herdman will use the goad very judiciously, and only when necessary.

Let us now look at another picture. God speaks of a character called Ephraim, and this is what He heard Ephraim say: "Thou hast chastised me, and I was chastised, *as a bullock unaccustomed to the yoke*; turn Thou me, and I shall be turned." You and I, before we can bear the yoke, have to be broken in; and before we can be of real service, we must bear the yoke. We are born like Ephraim, unaccustomed to the yoke. "Vain man would be wise, though man be born like a wild ass's colt." What a great mercy if we know what it is to be pricked by the wise man's words when young, to break us in! "It is good that a man bear the yoke in his youth." The apostle Paul, when stopped on the road to Damascus, heard a voice from heaven, saying: "It is hard for thee to *kick against the pricks*." You see that even the great Apostle was unaccustomed to the yoke, and was kicking against the pricks, against the goad. That was the way the Lord brought him to say, "Lord, what wilt Thou have me to do?"

Again, we see another use, it is to *guide the beast in the right way*. We can picture the ox ploughing his master's field, and looking away to the right or left, seeing a pleasant field, with perhaps some of his companions grazing, and apparently having such an easy time; or perhaps he hears some of his companions lowing in the next field, and so feels a great urge to turn this way or that. But the master has other designs, the furrows must be straight. Food for the ox is needed in winter, just as much as for the master, so the goad is used to bring him into line. "Arise, said the Lord to the Apostle, and go into the city (into the street called *Straight*), and it shall be told thee what thou must do." "And thine ears shall bear 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."

Lastly, the goad is used to urge on the ox when he would *loiter and falter*. Sleepiness and lethargy are ever a danger to be guarded against. "Much increase is by the strength of the ox," so the master urges him on. We, too, need urging on; how easy to adopt the attitude described by the wise man, "How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? . . . So shalt thy poverty come as one that travelleth, and thy want as an armed man." Then how we need urging on to pray;

"Watch and pray," said the Lord Jesus to His disciples, and He came and found them asleep. We need urging on to hold fast and endure. "Thou therefore, my son, be strong in the grace that is in Christ Jesus. . . . Therefore endure hardness, as a good soldier of Jesus Christ." "The words of the wise"—but who is wise? We know that Solomon was, but may this be a goad unto us: "A greater than Solomon is here": "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."

Your well wisher,

B. W.

## OUR CHILDREN'S PAGE.

DEAR Young People,—You are anticipating the contents of this letter, from an intimation of its theme in the message I sent you last month. How important a word for young people is this: "Remember NOW thy Creator in the days of thy youth" (Eccles. xii. 1).

i. *The Time for remembrance is given:* "NOW." Careful and prayerful consideration of that little word NOW, constrains me to tell you something of its meaning, as it stands connected with a remembrance of your Creator: NOW, at this moment, some of you may be living without a saving knowledge of Jesus Christ, but this sad fact does not prevent you from *remembering your Creator*. How much those that fear God, who love you, long to see a work of grace in your hearts, and pray that if the Lord will, you may be born again while young and tender. But who made you? Who keeps you alive? Who feeds you? Who causes the sun to shine upon you? To whom do you owe all the daily mercies that you receive? Who has given you mental and physical powers, so that NOW, at this very moment, you can go to school or to business, and understand what you are doing, or find the ability to learn what you are taught? There is only one answer; and NOW is God's given time for you to remember that your *Creator* is the kind and bountiful Giver of all these favours I have named, and many more. They should not be received and used at all, without constant and grateful remembrance of their Source. May you each, NOW and constantly, praise God from whom all these blessings flow. NOW, as you read these words, you are capable of receiving this message. Maybe, ere the next number of "Waymarks" appears, death will have intervened with some of us! We know not. The God who says: "Remember NOW thy Creator," also says: "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth" (Prov. xxvii. 1).

"Days and moments quickly flying

Blend the living with the dead:

Soon will you and I be lying  
Each within our narrow bed!"

There is surely a silent reminder couched in this little word NOW of the uncertainty of life, and therefore of the sin and folly of spending days and moments in forgetfulness of Him in whom we all live, move, and have our being.

ii. NOW, *in the days of youth, you are surrounded by temptations as well as supplied with many mercies.* The good God who supplies your needs, *sees you*, wherever you may be, whatever you may be doing! "God cannot be tempted with evil, neither tempteth He any man" (James i. 13). Satan tempts, and alas! he uses many kinds of instruments in this foul business of his. Remember NOW that God is *all-powerful*, as well as *all-seeing*. He is able to keep people from temptation, and no one ever gives way to temptation, without His notice and displeasure. May present remembrance of these facts, make you fear to consent, if sinners entice you, to sin.

"God is in heaven, can He see  
If I am doing wrong?  
Yes, that He can, He looks at me  
All day, and all night long."

Now, too, in the days of youth, your character is being formed. If your lives are spared, and we sincerely trust they will be for a long sphere of real usefulness and blessing,—you will not *always be young*. Days of youth will then give place to days of manhood and womanhood. What then? Memory, which is God's gift, will still function, as continued to you. What painful remembrances are those which are reminders of forgetfulness of God! You will, I fear, meet many who dare to say "there is no God." Seek the company of those who *remember* Him. I *know* there is a God in heaven. He has taught me to remember Him in a saving way, and I believe He has remembered me with the favour which He bears toward His people, and visited me with His salvation.

May He thus remember you. May you NOW remember Him as your Creator in the days of youth, and while doing so, may the Holy Spirit make you new creatures, implanting the fear of God in your hearts, that you may remember Him who saves His people from their sins, and receives all who come to Him for salvation.

More upon the subject in the April letter, if the Lord will.

Your affectionate friend, THE EDITOR.

## A TELEGRAM FROM HEAVEN.

A YOUNG man was once employed as a clerk in a telegraph office, in a town in England. In some way or other God had led him to see that he was a sinner, and this caused him great distress of

mind. Like a poor lamb in the mountains, he felt that he had wandered from God's fold, and was in a lost state. But he could not tell where to find the Shepherd, nor how to get to His fold. But Jesus, "the Good Shepherd," took a singular way to find him and bring him back.

The young man went to the office one morning in great distress of mind, from the burden of his sins. He was lifting up his heart in secret, and saying, "God, be merciful to me a sinner!" when the click of the telegraph machine told that a message was coming. He looked and saw that it came from Windermere, up among the beautiful lakes of England. There was first the name and residence of the person for whom the telegram was sent; and then followed these words from the Bible: "Behold the Lamb of God which taketh away the sin of the world: In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." And then followed the name of the person sending it. This was a strange message to send by telegraph. The explanation of it was this: the telegram was sent to a servant-girl living in that town. She was in distress about her sins, seeking Jesus. She had a brother who was a Christian. He was a servant in the family of a gentleman who was spending the summer at the lakes. The poor girl had written to her brother, telling him about the trouble she was in, and asking him the great question, "What must I do to be saved?" Her brother had no time to write to her just then, so he sent her this telegram. The poor girl was comforted by means of those sweet words from her brother, and so was that young man in the telegraph office. This was a telegram from heaven to him. Those precious words—"the Lamb of God," "taking away sin," "redemption through His blood," and "the riches of His grace"—meant a revelation of Jesus Christ to his soul, and he found peace in Him. The Good Shepherd made use of the telegraph wire to bring one of His lost sheep to Himself.

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## FOR THE LITTLE ONES.

A LITTLE boy entered a shop, in the window of which was shown the familiar card: "Boy wanted." Thinking he was too weak for the work, the gentleman said, "Well, my lad, what can you do?" The boy replied, "I can do what I am told, sir." This so pleased the shopkeeper that he said, "You'll do, my boy." May you dear little ones seek to remember what God says to children about doing what they are told. These words are from His Book: "Children, obey your parents in the Lord: for this is right" (Eph. vi. 1). This is the right way to learn obedience to masters or mistresses as you grow up. Be obedient!

# Waymarks.

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"SEARCH THE SCRIPTURES" (John v. 39)

for Instruction concerning

SICKNESS and SOLITUDE.

1. "Israel then shall dwell in safety alone" (Deut. xxxiii. 28).
  2. "Many are the afflictions of the righteous; but the Lord delivereth him out of them all" (Psa. xxxiv. 19).
  3. "Thou wilt make all his bed in his sickness" (Psa. xli. 3).
  4. "I have chosen thee in the furnace of affliction" (Isa. xlvi. 10).
  5. "For I have called him alone, and blessed him" (Isa. li. 2).
  6. "Is any among you afflicted? Let him pray" (James v. 13).
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## EDITORIAL COMMENTS.

"This Sickness" (John xi. 4).—In preparing to send our April number of "Waymarks" forth, our thoughts go towards some of our gracious readers, who because of constant sickness, are unable ever to reach the courts of the Lord. It is difficult for those of us who are favoured to present our bodies regularly at the services of the sanctuary, to fully realize what these dear Christians must endure by way of inward temptation and disappointment, while week after week they are confined to their rooms. What special grace they need to enable them to fall quietly into the hands of their faithful Friend, who said concerning the sickness of Lazarus: "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby" (John xi. 4). May the Lord Jesus give and bless a few words which we would now send to these patient sufferers.

Each one who, in bed, may be reading these lines, has his or her particular sickness. "This sickness," whatever it may

be, holds them where they are. They suffer considerably from the consequences of the sickness, as well as from the sickness itself. Doubtless such friends spend much of their time feeling sad at the thought that *their sickness makes them so dependent upon others*. We are not suggesting that those "others" are unwilling to attend to their wants, or that they show their sick friends any resentment on account of the prolonged nursing which falls to their lot. No, but the more love is shown, the more a lovable character upon whom is constantly resting the afflicting hand of God feels his or her inability to recompense as they would these constant acts of kindness, or to relieve the strain which attends them. Our real prayerful sympathy goes out to such; may God comfort their hearts. May the Lord Jesus draw near to them, and say to them, as He can say it: "This sickness is not sent by Me to produce death; it is not sent to kill that life of faith which, though damped, can never die; but for the glory of God, that the Son of God might be glorified thereby." The blessed result will, we believe, not only be for the real benefit of the sufferers, but for those about whom they are so concerned,—their tender nurses. Let us seek to trace out the likely fruit of such heavenly drawings.

The Lord Jesus may show His dear patients that: i. "*This sickness*" of theirs is sent in love to teach them the lesson of dependence upon Him. How a depending faith glorifies its blessed Author! Yet how independent we are by nature, even though none of us can live or move, or have our being without Him. It is very likely that our bed-ridden friends know far more of an abiding sense of dependence upon their heavenly Lover, than those of us who are given health to rise morning by morning. How they need His *abiding love* to make amends for all they miss, which others see and enjoy from day to day! The beauties of creation are never seen, to cheer these confined ones, their surroundings can seldom be varied; how they depend upon something greater than all here below, to make them contented with their lot! Jesus says: "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me" (John xv. 4). How directly, how sweetly does the abiding love of Christ flow from His dear heart into the hearts of His depending children! A dependent one is made willing for it to flow just as its Author sees fit. Every kiss of His mouth is characterized by something which does not belong to the sickness. Every kiss betokens the *abiding love* of the One that gives it, while the "light affliction is *but for a moment*." Better, dear sick one, to be put to bed and kept there, to be kissed by your heavenly Husband, than to have your strength "without Christ," and be

caressed for a brief while by this busy, evil world. Oh, how we loved Him when once in hospital, as these words from His dear lips broke our spell of felt loneliness there: "I love thee well, My child;" and,

"In love I correct thee, I only design,  
Thy dross to consume and thy gold to refine."

It seemed so wonderful to think that the Lord should love one well enough to take such pains to correct. What need there was, and is, for His correction! Our sins!—these must be associated with "this sickness," whatever that sickness may be. How such sweet love tokens empty us, making us feel our nothingness, yet how they satisfy! How great, how good, how kind in all His dealings, does the dependent one then esteem the Lord to be!

These sick ones *need much patience*. They depend upon Him for it. They have "heard of the patience of Job, and have seen the end of the Lord," but they want supplies for themselves. "Tribulation worketh patience" (Rom. v. 3). A sight, by faith, of the kingdom, which must be entered *through much tribulation*, also works patience. "The inhabitant shall not say I am sick"—there. Patience! 'Tis but a little while at the longest, compared with spending eternity with Him upon whom you are alone depending, O sick friend! His love in the brief meanwhile makes your bed in your sickness, and at length:

"His love everlasting your griefs will repay,  
And God from your eyes wipe all sorrows away."

This kingdom is worth waiting for. Like Himself, it abides; it "cannot be moved" (Heb. xii. 28).

ii. *This sickness which keeps you indoors, may be the means of opening "the door of your lips."* This will be the case, whenever our wishes for you, as previously expressed, are realized. Those who fear God, who lovingly look after you, as well as those who visit you, will have something to listen to when they enter your room, after Jesus with His mighty love has visited your troubled breast. Ministers hear many a sweet sentence from the lips of their sick friends, when they visit them. Very much is missed by those who fear God who stay from the sick room, while many who go to and fro from thence find spiritual strength and refreshment. The minister's heart has often been softened there, and love moves his willing feet from thence to the pulpit, with the result that the sweet effect becomes widespread, by God's blessing. Suffering Christian, may your God give you frequent messages for your friends, as well as kisses

for yourself, so making you willing to serve Him where you are, and where He will have you to be. How apt are these lines to your case:

“O use me, Lord, use even me,  
Just as Thou wilt, and when, and where;  
Until Thy blessed face I see,  
Thy rest, Thy joy, Thy glory share.”

A precious truth was fastened home upon our heart with such sweetness, when recently visiting an aged saint who cannot reach the house of God. It was this: “Having loved His own which were in the world, He loved them unto the end” (John xiii. 1). “O Love that wilt not let me go!” Wonderful love, that moved a precious Christ to choose men for His own, to purchase them with His own blood, and do what He wills with them, in every case bringing them to prove that His way of leading them is always for their present and eternal good, and His honour and glory.

“Perfect love has power to soften  
Cares that might our peace destroy;  
Nay, does more—transforms them often,  
Changing sorrows into joy.  
Sovereign Love appoints the measure,  
And the number of our pains;  
And is pleased when we find pleasure  
In the trials He ordains.”

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**The Editor's Recognition Services** (see advt. on cover).—These services are being held (D.v.) on Easter Monday, April 10th, with an earnest desire for the honour and glory of God to be sought, in the recognition of His goodness in bringing the Church at “Providence,” Rothsay Road, Bedford, and their present Pastor together, in the bonds of love and peace. In our August number of last year, an account appears which explains the Strict and Particular Baptist position of both Pastor and Church,—a position to which they have together pledged themselves to adhere, by the help of God. Since the commencement of one's ministry at Bedford last September, distinct evidences of the Lord's blessing have not been lacking, and a warm regard for the preaching of the Word, and one's real desire to “be found faithful,” are definitely manifest. Are not these soul-humblng favours to be recognized, and the great and good Giver of them praised, as well as sought, for continued blessing and spiritual prosperity? May the glory of the Lord fill the House of God, on this day appointed for such special prayer and praise. That my dear friends in the Mid-

lands may join with us on this occasion, I particularly desire, while including, here and now, a loving invitation to as many of them as can to be present. There are friends at Rowley Regis who are not, and cannot be forgotten. Ties beyond nature, bind our hearts together still. God bless these dear friends, and incline them to come to Bedford on Easter Monday, if His will, and with them others from Blackheath, Old Hill, Willenhall and Walsall, and the North and South. Indeed, one will feel cheered, with one's friends at Bedford, to welcome all who may feel constrained to come and bid us God-speed on this occasion. Oh that it may be a time to be remembered of sweet communion and fellowship with each other and the Lord! May His servants who are expected to speak, be specially helped, and may much earnest prayer be given on their behalf. It will be a pleasure to attend to any requests that my friends may make regarding accommodation, either for the week-end or the Monday night after the services. Perhaps some of our friends will be able to spend the previous Lord's Day with us too? Also the lady helpers who are kindly undertaking the provision of luncheon at the chapel, will be greatly assisted in this labour of love, if all who hope to partake will please write as soon as possible to me, at 29 Russell Avenue, Bedford.

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## DISTRESS OF NATIONS.

THE minds of men are naturally ill at ease while disquieting scenes arise around those who seem filled with ambitious pride, and lust for power. Moved by such evils, with apparently no care for justice or mercy, dictators are too plainly showing that peace is not so precious to them as it is to nations who, in the present anxious times, are quite properly having to say to those strife-makers, "Thus far and no further." It is grievous beyond description that the "thus far" has been fraught with so much that is disquieting and unfair, on the part of the aggressors. Hitler's actions, with those of his colleagues, together with the untold suffering they have produced, are becoming increasingly despicable. Their methods necessarily give rise to feelings of righteous indignation among all right thinking people. The whole picture of the recent past gives rise to real anxiety, and there is every reason to wonder what the future holds. We mourn also because of the attention paid in our midst to Rome and the papacy. One thing is clear, but would that it was clear to the careless as well as the concerned,—*our only hope of deliverance lies in earnest prayer for help from the Lord of Hosts, as we may be enabled to humble ourselves under His mighty hand, confessing our sins.* Hosts

can alone be governed by Him who is Lord of all, into whose hands we would commit them as well as individual dictators. "Let God arise, and let His enemies be scattered" (Psa. lxxviii. 1).

Preparations for safety are righteous means to a good end, but God must prosper them if success is to be achieved thereby. God Almighty deliver us, and keep us mindful of His wonders wrought in by-gone days—some of which days were with us not long since. May a spirit of wrestling prayer be given to the godly for our King and Queen, the Royal Family, and all who hold responsible positions in our loved land. What wisdom they need! What courage to bear their heavy burdens! Oh, that the King of kings would whisper to them in their anxieties, "Cast your burdens upon Me, and I will sustain you."

*"Pray without ceasing"* (1 Thess. v. 17).

S. R. H.

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## "WHO HATH BELIEVED OUR REPORT?"

A NEEDFUL MESSAGE FOR TO-DAY.

By Mr. HENRY POPHAM (Pastor-emeritus of Grove Road Strict Baptist Chapel, Eastbourne).

*(Concluded from page 56.)*

AGAIN, coming to one of our sweet hymns:

"Faith in the bleeding Lamb,  
O what a gift is this!  
Hope of salvation is His name,  
How comfortable 'tis!  
Knowledge of what is right,  
How God is satisfied,  
A foe received a favourite,  
An alien made a child."

If we ministers know the forgiveness of sins, then how does it languish as it does on our tongues, or very frequently in our speaking to the people whom we are favoured to stand before from time to time? I have been very impressed lately with one or two cases about the forgiveness of sins. You know that Jesus Christ went into the house of Simon the Pharisee, and there came into the house a woman that was a sinner. The Pharisee knew her very well, and when she washed the feet of our blessed Lord with her tears and wiped them with the hair of her head, Simon gathered his garments closer about him, and said: "Well now, the thing is clear; if He had been what He professes to be, He would have known this woman to be a sinner; He would

never have allowed her to take liberties with Him like this." But Jesus knew the thoughts of Simon, and said, "I have somewhat to say unto thee. There were two debtors, one owed fifty and the other five hundred pence; both were forgiven. Which do you think would love most?" "Why, of course, the man who had five hundred pence forgiven him." "Simon, I came into your house, and you did not do the things which were customary, but this woman hath not ceased to lavish her love upon Me. Her sins are forgiven her!" It is of paramount importance—

"Forgiveness! 'tis a joyful sound  
To malefactors doomed to die."

Nothing else matters comparatively.

I verily believe, and am quite clear in my own mind, that if the Holy Ghost did work upon us in this matter, and we went forth more boldly—not presumptuously, but in dependence on God—declaring this truth, then we might not only expect to see a very great change in our churches, we might see sinners coming in and enquiring, "Men and brethren, what must I do to be saved?" "Oh," say you, "that is free will, there is the spirit of legality; God will have His own." You do not know where the people of God are. It is not our business to locate them. I am glad it is not mine, at least. I don't know what I should do if such a solemn thing as that devolved upon me.

Forgiveness and justification. "Know ye not," says Peter, "that faith in this Man is that which alone justifies man from all things from which he cannot be justified by the law of Moses." Oh, I am glad of that! Were you never concerned as to how you could stand before a heart-searching God? Also, not only about forgiveness, but about being clothed in the glorious righteousness of Christ? Part and parcel of the ministry, brethren, which I believe, if the Lord gives to us and enables us to go forth with it, He will own and bless, and we may pray and expect that He will hear us, and come into our midst and make bare His arm.

Just another point, which is this: that there is no peradventure of the child of God once forgiven, and once justified, falling from grace. He is forgiven and justified, whatever his frames and feelings may be. Jesus Christ changes not; God's eternal purposes change not. You and I, alas! change often, all too often. Oh, say you, but is not that dangerous teaching, that once in Christ, a man is in Christ for ever? May not men fold their arms and live as they list? If a man asks that question, he knows nothing of the Spirit of God in the heart, and is destitute of a tender conscience, and godly fear. It does not lead to licentiousness, it does not lead to a loose life. There is no man more careful and tender by the Spirit of God in his

walk and conversation; no man more careful to discharge his duties amongst his fellows honourably and with such uprightness, as the man who believes, and has reason to know that the Lord has saved him with an everlasting salvation, and in whose heart the love of Christ has been shed abroad by the Holy Ghost. It is a constraining and restraining power in the hearts and lives of men at home, or in the market, or the house of business. I believe that; do you believe it? That Jesus Christ came down, suffered, bled, died and rose again; and that we must preach forgiveness of sins by faith in Him. Then, brethren, if you do believe it, may we who lament the sad state of our churches, have grace enough to go forward with this truth not only on our lips, but in our hearts, and not only in our hearts but upon our lips. You may depend upon it, there is such a thing as being an unjust steward. There is such a thing as not using those gifts that God has given us, and "he that knoweth his Master's will and doeth it not, will be beaten with many stripes."

May the Lord in His infinite mercy bless these very ragged and disconnected remarks. They come out of a heart, brethren, full of more tenderness than you may be aware of. This message has been on my mind for some days. May the Lord add His blessing, for His Name's sake. Amen.

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## THE PHARISEE AND THE PUBLICAN.

TWO men the sacred pavement trod  
 Within the house of prayer,  
 While Jesus wrought the works of God,  
 And taught the people there.

One prayer of words alone was built,  
 Profane and insincere :  
 No cry for help, no sense of guilt,  
 No penitential tear.

The other prayer was prayer indeed,  
 Inspired by grace divine :  
 The cry that must for mercy plead  
 Suits such a case as mine.

Search me, O God, and know my heart;  
 From error set me free :  
 And as Thou rich in mercy art,  
*Be merciful to me.*

Epsom.

WILLIAM WILEMAN.

# HISTORY OF THE BAPTISTS.

HOW THE STRICT BAPTISTS CAME INTO BEING.

By Mr. H. V. MANN (Fetcham, Surrey).

## II. THE EARLY APOSTOLIC CHURCH.

It would be no exaggeration to describe the Early Apostolic Church as *Strict Baptist*. A critic would immediately object, perhaps, that the practice followed in our denomination, by which an applicant for membership to the church is examined—let it be noted, always with tenderness and affection—as to the reality of his profession, was certainly not the rule when, after Peter's Pentecostal sermon, "there were added unto them about three thousand souls" (Acts ii. 41). True; but let us examine carefully the very rapid development which followed.

In Luke's record of the wonderful manifestation of the power of God the Holy Ghost, we have the fulfilment of our Lord's promise to the eleven disciples in the Upper Room: "But the Comforter, which is the Holy Ghost, whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you" (John xiv. 26). It follows naturally, therefore, that the history of the early days of the Church outlined in the *Acts of the Apostles* should portray the sweet unity and harmony of spirit which so strikingly marked the relationship existing between those who loved the Lord. Never since that time has the practice of vital godliness—the evidence of the indwelling of the grace of our Lord Jesus Christ—so shone in the lives of the Lord's people. May we digress a moment here to notice that it was dissension *within the church* which was to play greater havoc with the loving relationship amongst the brethren than the most bitter persecution by unbelievers. When once attention was directed to the interpretations put upon Scripture—frequently by gracious but misguided men—in place of a complete dependence upon the Word of God, then entered suspicion and division. The child of God not infrequently suffers a similarly bitter experience in the life of his soul. When once the eye of faith ceases to be directed to Christ, and in its place there is engendered a reliance upon a frame of mind, seemingly sweetly receptive of gracious truths, the believer becomes a prey to doubts and fears. The memory of his experience will fade; he will suffer coldness of spirit and hardness of heart until he is brought again under divine teaching to see his only sure resting-place in Christ.

It would seem that after Peter's sermon the practice of examining converts as to the reality of their convictions was not, for a moment, considered necessary. The work was entirely

directed by the Lord. "And the Lord added to the Church daily such as should be saved" (Acts ii. 47). This conclusion would appear to be established by the history of the attempted deception by Ananias and Sapphira. The apostle is immediately shewn their falsehood by God the Holy Spirit. "Why hath Satan filled thine heart to lie to the Holy Ghost?" Peter solemnly asks (Acts v. 3). We see him powerfully controlled by the over-ruling might of God.

But this sweet unity of mind within the Church did not continue. We need but recall the apostle Paul's words to the Corinthians in the fifth chapter of his first letter to them, and his solemn reference to Hymenæus and Philetus in his second letter to Timothy (2 Tim. ii. 17, 18). He solemnly adjures his "son in the faith" to "lay hands suddenly on no man" (1 Tim. v. 22). He cautions him to exercise the utmost care as to the character of the candidate before ordaining him to the ministry, or placing him in an office in the church, or even accepting him to church fellowship. Even in so short a time many nominal professors were to be found amongst the Lord's people; seed which appeared to have taken root, but which speedily withered away; lamps without oil. Thus it became necessary to exercise the utmost care in the admission to the church of professors of the Lord's Name. Let us call to mind, too, that the ground of Paul's admission to the church at Jerusalem was the testimony of Barnabas on his behalf: "Barnabas . . . declared unto them how he—Paul—*had seen the Lord in the way*" (Acts ix. 27). Are we, then, as a denomination, at fault in desiring to hear from the lips of an applicant for Church membership some little testimony to his having "*seen the Lord in the way*"? Surely not!

The belief of the Early Church may be summed up in this: the teaching of our Lord Jesus Christ. The ordinances followed were two—and there are only two commanded by our Lord—Believer's Baptism and the Lord's Supper. "They that gladly received the Word were baptized; . . . they continued stedfastly in breaking of bread" (Acts ii. 41, 42). It was in order to preach these truths—the "gospel of the grace of God" (Acts xx. 24); good news of salvation to the worst of sinners—that the apostles were sent forth in the power of the Holy Spirit. The number—twelve—was not a haphazard one: There is nothing haphazard in the Word of God; and just as we may believe that the seventy sent out by our Lord (Luke x. 1) had a reference to the seventy elders of Israel on whom the Spirit of the Lord was made to rest (Num. xi. 16, 17), so the *twelve* corresponded with the number of the tribes of Israel (Matt. xix. 28).

In our next article we hope to be enabled to notice very briefly the extent of their labours.

LETTERS TO  
THE SEVEN CHURCHES IN ASIA. (1.)

BY PASTOR J. W. REED (Aldershot).

EPHESUS.

"UNTO the angel of the church of Ephesus write." This is the command of Him who holds that angel in His hand and walketh in the midst of His people, knowing every spirit to its utmost depths. Unerring Wisdom speaks: "I know thy works" in their strength and in their weakness. Thou hast laboured and hast suffered. Thou hast hated evil, and with keen eye hast detected falsity in spiritual claims, and error in spiritual teaching. Yet I have this against thee, that thou hast left thy first love.

Where now are the earnest zeal and burning love of the beloved Paul and other of My servants who laboured for the salvation of perishing sinners? The form is cherished where the life has departed. Look back unto that high place where as a church thou didst drink living waters from the throne of God. The powers of evil were broken and discomfited. The books of evil content were consigned to the flames. The worshippers of Diana were alarmed, and the makers of her shrines trembled for their craft.

"Remember therefore from whence thou art fallen, and repent," lest thy candlestick be removed, and thy light perish in darkness. Where much is given, much is required. Thy privileges have been great; may grace work unto a becoming fruitfulness. Rest no longer on the worth of those who first in thee preached the gospel of Jesus Christ, but seek that holy anointing which shall answer to thy present need.

"To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the paradise of God." (Rev. ii. 7)—Jesus Christ in the garden of the gospel.

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SERMONS FOR TO-DAY.. (No. 13.)

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

*(Concluded from page 64.)*

WE have, then, a seasonable message for to-day. First, as it is a day of much compromise; secondly, it is the close of a memorable year, wherein we have been delivered from some of the evil of this present world; and thirdly, it is the day associated with the great Hope of those who are only passing through this world to another and better country, namely, the

coming of their Jesus to save them from their sins, and whose gracious and wise words are the only good thing, could this distracted and disordered world take heed.

Now notice the salutation of the Apostle: "*Grace be to you and peace.*" This desire must be strange to the world. It was never heard before the gospel was preached. Together the terms, grace and peace, form a concise definition of the fruits of the gospel, and what we mean by Christianity. Grace pardons crimson sins, and peace soothes the broken-hearted. The torment due to sin is, to some extent, known in the world. I do not mean the anguish from a personal sense of guilt as before God which produces a godly sorrow and leads to repentance, but the effects of a curse leaving its ugly marks on a fair world. It is at once the most tyrannical and expensive power abroad. It is encouraged by the rebel, Satan, and sin is devilish, as it is rebellion against God. Disease, sorrow, pain, remorse, despair, jealousy and envy, responsible for the large amount of misery and suffering it brings, are but a few things left in its train. Greed for self-exaltation, pride in self-righteousness, and zeal in promoting selfish ends, these things are the native ambition of a fallen mankind. But there are those who are taught to grieve over this in themselves and in others. They have contact with it; it bruises and wounds, infects and destroys their peace.

Now the Apostle says, "Grace and peace be to you." Where do these so desirable things come from? Christ has vanquished sin as to its dominion over His people. Thus He is our Peace, for He has reconciled us to God in His mediatorial work. The world has no teaching like this. It is the wisdom from above, and God gives faith to believe it. Peace cannot exist without grace. The world has its teachers who would seek to put forward their own views of escape from this present evil world. They can only speak of Free-will, or the light of reason or good works as meriting God's favour. "But by faith ye stand." Paul, however, continues: "Grace be to you and peace from God the Father, and from our Lord Jesus Christ." Here is the Eternal Son shown equal with the Father. He is here equally yoked with Him as the Fountain of grace and peace,—our Lord, our Jesus, our Christ. The comfort of the personal relationship is deep and great—and our Lord Jesus Christ.

We have noticed what is given, and now the text goes on to tell why it is given. The grace of God in giving His Son to suffer, and the grace of our Lord Jesus Christ in giving Himself to suffer for our sins. Again the personal contact. Our Lord Jesus Christ suffered for our sins! God with us, always with us; the comfort of the Scriptures and of the Church. The fruits of this suffering as enjoyed in our earthly pilgrimage is in delivering us from this present evil world. He is our strong

Deliverer. This implies a helpless loved one, enmeshed as in a net, bound as prisoner in a world, unsympathetic and tyrannical. He came to suffer to deliver us from this present evil world. Thus He came to emancipate us from a slavery of the prince of this world, the devil. The world is full of ignorance, blasphemy and disobedience, and no man can put away sin. Therefore, everyone must be the subject of Christ's kingdom, or the slave of Satan. Now this deliverance is according to the will of God and our Father. It is a family matter, and belongs to the household of faith. Its subjects are the sons of God and joint heirs with Christ, and they are the recipients of grace and peace and deliverance from this present evil world.

But how does this present evil world affect the pilgrim? It presents fierce temptations which would seek to hinder the pilgrim in his progress, or to attract him to dwell a little in Vanity Fair, or to seek the allurements which overcame Demas, who loved this present world. The Galatians were tempted to adulterate the pure doctrine of grace with those of the flesh; which resulted 'not in peace, but in strife. Eyes are so easily turned to what men say or do, rather than to what the Lord says and does, or did. We are exhorted to follow after the things that make for peace, and the things wherewith one may edify another. One subtle effect of the prince of this world is to cause a questioning of fundamental truth; he did this in Eden. Unbelief is abroad and makes a market for anti-Christian teaching and literature, and it would appear as though the cardinal points of truth could be turned round with every wind of false teaching.

Akin to this subtle misrepresentation of the truth is the introduction of a little human opinion and learning, appealing to human sentiments and human reasoning. Undue stress is laid upon some aspect of truth, so that instead of a faithful representation there is produced a caricature. Then the prince of this world so works on the mind of some that there is a lack of decision for the truth. How many have come out on the Lord's side openly this year? The result is a spirit of compromise. His insidious interference is seen in the introduction of worldly methods to promote spiritual ends. Many are blinded by this. The tempter himself knows well this can never succeed, but the evil is not noticed, or if it is, it is excused as being in a good cause. Carnal amusement must always remain carnal. It can never link up with the spiritual. Paul says, "Ye have not received the spirit of the world, but that which is of God."

Preachers and teachers know how difficult it is to win souls for Christ. How nature clings to the earth and its allurements, yet there are those devoted labourers who labour in dark places

of humble society, who give time, strength, and love to the cause of God and souls, and are instrumental in delivering many from social evils of this present evil world, and point out the way of salvation. At the present time there seems to be a spirit abroad productive of daring defiance of authority, flouting the advice of those who know the blessing of taking heed to God's Word. It is not a new thing, but it is the spirit of this age of freedom and licence among the younger generation. The Lord speedily and graciously deliver them from this impudent and evil world.

We have limited our remarks to a few places where the prince of this world comes in contact with those Christ came to deliver. There are many more, as will be known to you personally in your own experience. If in any of the instances known to you, you know also that the Lord has delivered you from this present evil world, the Word says He doth deliver, and will yet deliver. But you will already have tasted of that grace and peace which passeth all understanding and keeps hearts and minds through Christ Jesus. We judge not others, but, thank God, He has so far delivered us, that in the simple manner of our fathers, and by simple faith in His Word, He has continued unto us a full gospel, an open Bible, and the supply of a living ministry in our midst. There is ground to till and seed to sow, fish to catch, souls to win. We need no other methods than God's ordinance of preaching the Word in season and out of season. It is His ordained method for the conversion of souls and the building up of His Church. This will bring what men desire in moral re-armament and more, for it will result in soul establishment.

May He lead us into His truth by His Spirit, in every untrodden step of the future, and as we look back on the dangers He has delivered us from in 1938—national, personal, and spiritual—we may say with the Apostle, "To whom be glory for ever and ever. Amen."

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### "GLEANINGS FROM THE PSALMS."

We are sorry that Pastor E. A. Brooker is unable to send us "Gleanings from the Psalms" this month.

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

## THE PRECEPTS OF THE GOSPEL. (No. 30.)

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

"THOU shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord" (Lev. xix. 32). This important precept concerning respect for the aged is here linked with the fear of God. Oh that our young people and dear children may pay special attention to it! In these days of modernism, the aged are often rudely despised, and their counsels ignored as being out-of-date and old-fashioned by the rising generation. Solomon says in the Proverbs: "Hearken unto thy father that begat thee, and *despise not thy mother when she is old.*" We should remember that Solomon practised what he here preached to others. We read that when his mother went to speak to him, "the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand" (1 Kings ii. 19). Although the aged do not always understand judgment, yet Elihu waited until Job's three friends had spoken, and Job had answered, because they were older than himself. Rehoboam had to suffer the revolt of the ten tribes when he forsook the good counsel of the old men who had been his father's advisers, and followed the evil counsel of the young men who grew up with him. It was part of the curse and punishment God sent upon His people for their idolatry, that "the child shall behave himself proudly against the ancient" (Isa. iii. 5). It is evil communications that corrupt good manners, so how careful godly parents ought to be to advise their children to avoid all evil companions, lest they learn their ways. It is very sad and distressing to hear children speak disrespectfully of their parents, and reminds us that we are living in the last days, and those perilous times spoken of by the Apostle Paul in his letters to Timothy, when many are "without natural affection." May the precepts brought before us by Peter be laid upon our hearts: "Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble" (1 Peter v. 5).

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## THE GOSPEL IN FOREIGN LANDS.

SINCE the publication of the March number of "Waymarks," the serious news has come to hand that Mr. and Mrs. David Mills have been passing through deep waters, and have been called upon to partake still further of the afflictions of the

Gospel. It will be known to our readers that the climate of North Brazil, a country which lies very near the equator, is extremely trying for those who go there from our temperate climes, and for some time past our friends have been increasingly afflicted in body. Indeed, so serious did the afflictions become about the middle of January last, that the continuance of Gospel work became, for the time being, well-nigh impossible. The nervous and physical strain produced by the climate, by the unceasing opposition of enemies of the Gospel, and by the unremitting attention required by those who seemed to have been blessed by the preached Word, caused our friends to experience a serious breakdown of health. After much prayer, and after seriously considering the advisability of an early return to England to obtain skilled treatment and to recuperate, they decided to journey to the coast. Whilst there, they felt definitely led of the Lord to seek local medical advice. Mr. Mills, a medical man himself, was favourably impressed by what he saw of medical skill in the city of Para, and both he and Mrs. Mills have been under treatment; Mr. Mills, in fact, has undergone a minor operation. He was much sustained in his trial by the words of Isaiah li. 16: "I have covered thee in the shadow of Mine hand." Mrs. Mills, on her part, writes to say that she has found much comfort and strength in the Psalms: "If it had not been the Lord who was on our side, . . . then had the enemy swallowed us up quick;" "For the righteous there ariseth light in the darkness." She writes: "The Psalms have been full of sweetness, as a honeycomb to my soul these days, every morning bringing their strengthening message of comfort and help."

Mr. and Mrs. Mills expect that it will be several weeks before they are sufficiently recovered to return to Picos, the centre at which they have been working, and at the end of February they wrote to say that they were proposing to spend several weeks at a small and, for the tropics, a bracing seaside resort called Salinas. Para, though on the coast, lies well within the estuary of the great river Amazon, and is much too hot and noisy to give them the quiet and rest which they greatly need.

May our readers be granted a spirit of prayer for our afflicted friends, of whose difficulties, as they meet the enemy in the "forefront of the hottest battle," we in this favoured land have little conception. It will be remembered that only recently Mr. Mills was stoned and hurt as he engaged in tract distribution.

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After reading the above sad news of our friends, Mr. and Mrs. David Mills, we believe that many of our readers will feel moved to show their sympathy for them in their present break-

down in health, in a practical way. Shall we all do what we can, so that these dear missionaries may soon receive from "Waymarks" friends, a cheering sum of money to help them in this their present time of need?—EDITOR.

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### AN INTERESTING LETTER

*in connection with Mr. and Mrs. Mills' Missionary Work.*

*Mr. Hunt.*

March 14th, 1939.

Dear Sir,—Enclosed 10s. for Mr. and Mrs. Mills in their Missionary work. You may be interested to know that this sum has been raised by my aunt, who, though her sight is very imperfect, knits dish-cloths and sells them, so as to give a little help to those who have given their life's service to labour in the vineyard in Brazil. At ninety years of age, the effort is often very great to continue with increasing infirmities, but it is truly a labour of love, and affords her pleasure to contribute, if only in a small measure.

My aunt remembers a sermon once preached by the father of Mr. David Mills.

We wish you, dear Mr. Hunt, every blessing in your new sphere of labour in Bedford, and also the Lord's continued support in the Editorship of "Waymarks."

Yours very sincerely,      A FRIEND.

For acknowledgment, the 10s. is from "E. P."

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### THE BOXER REBELLION.

SIR,—Col. W. S. Willmore has spoken of the reminiscences of Sir Roger Keyes relative to the Boxer Rising. In my own case, "the flood of memories" has to do with the more intimate side of a sixty-six days' exposure (June 9th to August 14th) to the full violence of Boxer savagery—a prisoner in their hands under sentence of death from the Throne, and formally tried, condemned, and carried out to execution with my wife and two young children.

Our escape from the blood-stained province of Shansi was due to the intervening power of God; for we were off the line of route taken by the Expeditionary Force from Tientsin for the relief of the Legations at Peking—the only human help available for us, as for them. What has impressed me most of all in the admiral's absorbing record, is how marvellously not only he himself in his heroic exploits, but the whole force, was

covered by the hand of God and directed by Him to a victorious issue.

The story of that campaign is in keeping with the story of the siege of the Legations, from first to last a series of miracles, as Dr. A. H. Smith has sufficiently shown in his monumental work, "China in Convulsion." At the Union Thanksgiving Service, in the grounds of the British Legation on the Sunday after the arrival of the relieving army (August 19th), Dr. Smith spoke on "The Hand of God in the Siege," remarking that "the Lord sent a spirit of confusion among our enemies, who feared us far more than we feared them."

Singular confirmation of this was given me when, a month later, I met at Shanghai Dr. Chauncey Goodrich, who with Dr. Smith shared the terrors of the Legation's siege. He told me that, on learning of the rapid advance of the Expeditionary Force, the Empress Dowager, in her determination to massacre the whole foreign community within the British Legation before its arrival, ordered the immediate capture of the position at all costs. Dr. Goodrich said:

At the time the assault was made we were reduced to the utmost extremity, and it seemed that our destruction was inevitable under the violence of the attack. Our only resource was in God alone. The community was called together for prayer, and we cried to God in our extremity.

It happened to be my turn to do sentry-go on the wall, and from that vantage ground I was a witness of the most amazing spectacle. Just when the enemy was within an ace of achieving his objective, suddenly the whole attacking force turned and fled in confusion, and the plain was soon littered with arms and accoutrements of every description.

Later on, when the relief was effected and prisoners were brought up before General Gaselee for interrogation, I was acting as interpreter, and to the question I put: "Why was it that just when you were on the point of breaking through the walls you suddenly fled as if routed yourselves?" in every case I received the same answer: "We saw the walls of the Legation suddenly swarming with spirits in white, and we cried out, 'The gods are come down to fight for the foreigners, and our cause is lost.'"

After the relief the telegram sent home by the besieged announcing the fact was in these words: "'Our soul is escaped as a bird out of the snare of the fowler: the snare is broken, and we are escaped. Our help is in the Name of the Lord,' (Psalm cxxiv. 7, 8)."

Yours faithfully,

17 Kingsland Road,

(Rev.) ARCHIBALD E. GLOVER,

Worthing. Feb. 11th.

—Daily Telegraph, Feb. 14th, 1939.

## NOTES FROM SUNDAY SCHOOL ADDRESSES

BY MR. B. WALSEAW (Brighouse, Yorks.).

DEAR Young Readers,—We have now reached the time of the year when sheep are in the news. Lambing time is now with us, and a walk into the country will reveal the plaintive cry of the lambs, and the deeper response of the mother sheep. What a pleasant picture they present, and what lessons have been unfolded through lambs and sheep!

The Bible presents us with many touching stories centred round them. The Lord Jesus Christ is presented to us not only as the Good Shepherd, but also *the Lamb of God*.

A few weeks ago I read in a paper three items of news concerning sheep; one, in particular, arrested my attention. Perhaps it was the title, more than the news, which caused me to pause and think. One item told of fifty sheep which had been buried in a snow-drift in Yorkshire for ten days, and had been dug out *alive*. There the poor sheep were out of sight, with no means of making themselves heard, no food to eat: one long spell of darkness for ten days and nights. How dependent they were upon one of two things,—a quick thaw, or being rescued by strong and willing hands! Though they were out of sight, they were not out of mind; the farmer, or his farm hands, must seek for that which was lost, and what relief it must have been to them, to find them all alive!

The second item of sheep news came from Wales. During the winter storms, all the missing sheep on a certain farm were found except *one*. A search was kept up for three days, and at last the sheep was seen on a ledge only a foot wide, but over ninety feet down a cliff. Tom Jones, one of the boys at the farm, asked to be lowered to the ledge, where he tied the legs of the sheep together, then slung it over his shoulders and both were drawn up to the top of the cliff. Tom said, that it was a picture of the Good Shepherd which he had seen, which put the idea into his head of how to carry out the dangerous task. Who knows what practical usefulness you may prove in later days from lessons learned in the Sunday School. The point is, this boy *put into practice* that which he had seen.

The third item of sheep news had a very striking title, which was this: "Sheep that have lost their Shepherds." Briefly, the story tells of a flock of sheep and their shepherds being shipped to the Campbell Islands, which lie some 290 miles south of New Zealand. The shepherds, however, found that they were so far away from the shipping route that they had to give up their project and leave the sheep to their fate, and return to New Zealand. What has happened to the sheep no one seems to know. It is considered that probably the neglected sheep will eventually die off.

This reminded me of that passage of scripture, that, "when He-

saw the multitudes, He was moved with compassion on them because they fainted and were scattered abroad as *sheep having no shepherd.*" This can never be said of sheep belonging to the Good Shepherd. While it is true that it is the very nature of sheep to wander and go astray, it is equally true that the work of the Good Shepherd is to seek and find that which is lost. You and I have a wandering nature just like sheep. "*All we like sheep have gone astray, we have turned every one to his own way.*" We have all wandered from God; and what is worse: "There is none that seeketh after God," said the inspired apostle.

We need to be reminded of two things which have ever been a cause of sheep going astray. First, the *storms of life.* When Jesus told His hearers the Parable of the Sower, He said that some seed fell into *stony ground.* "The same is he that heareth the Word, and anon with joy receiveth it; yet hath he not root in himself but dureth for awhile, for when tribulation or persecution ariseth because of the Word, by and by he is offended." Then the seed which fell among thorns is he "that heareth the Word, and the cares of this world and the deceitfulness of riches choke the Word." How often the cares and troubles of this life are the causes of people running away from God! The adversities in life have caused some to run into greater danger and greater evils while attempting to find a refuge. O that we may be taught this, that the Good Shepherd, is just as much a Good Shepherd in the adverse things of life as in the pleasant paths of life! Moreover, it is often amidst the storms of life that the shepherd's voice is more endearing. How reassuring in the midst of the storm is the Shepherd's voice saying, "*Fear not, little flock.*" The question then to be asked is, "Where do the troubles and difficulties of life drive us?"

The second cause of sheep going astray is the sheep's enemies. The sheep is no match for the roaring lion, or the growling bear, or the artful yet bloodthirsty wolf. Perhaps the most dangerous of the three is the artful wolf. At any rate the Lord Jesus told His under-shepherds to "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves." How dangerous, then, is the case of the sheep who have lost their shepherds! This brings us to another danger, what if we are only under the protection of an hireling? a man who has no real regard for the sheep, whose own the sheep are not. How insecure! what a scattering when the wolf comes!

In contrast to all this, the Bible teaches us that the sheep in Christ's fold can never lose their Shepherd. They may wander, like David when he said, "I have gone astray like a lost sheep; seek Thy servant." They may be found in dangerous and even forbidden places. They be so far lost as to be buried alive, yet this truth is equally as sure and certain, *the Good Shepherd will never lose one of His sheep.* "I give unto them (My sheep) eternal life,

and they shall never perish, neither shall any man pluck them out of My hand." What an act of grace that will be if you and I are numbered among *His sheep*! If we are included in that scripture which says: "and other sheep I have which are not of this fold, them also I must bring, and they shall hear My voice; and there shall be one fold and one Shepherd." That we may be thus included is the desire of

Your well-wisher,

B. W.

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## OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,—

May the Lord help me to continue my talk with you upon the word: "Remember now thy Creator in the days of thy youth" (Ecc. xii. 1). You have perhaps discovered that the word "*Creator*" in our text, may properly be rendered, "*Creators*." It is in the plural number, yet while I ask you to *remember* that, I cannot explain the profound truth which is thereby implied, though by many denied. God Almighty make you Trinitarians in the days of youth, by graciously discovering to you the *plural* of Creator as seen in this word: "Let *us* make man in our image, after *our* likeness" (Gen. i. 26). Nowhere in Scripture are we told that there are three Gods, but it is plainly revealed "in all the Scriptures" that there are *three Persons in One God*. Concerning the Creation we read of Jesus Christ thus: "Without Him was not anything made that was made" (John i. 3). He is the Word, who "was made flesh and dwelt among us" (John i. 14). And the Word was *with God*, and the Word was *God*" (ver. 1). There you have God the Father revealed, and His dear Son with Him, equal with Him in eternity, power, and glory. The Holy Spirit is clearly mentioned also, in Creation, for "the Spirit of God moved upon the face of the waters" (Gen. i. 2). Your Creator never robs Himself of His own glory in any revelations He makes of Himself, either in creation, providence, or grace. The three Persons in the Godhead are always One. Disunion between Them is unknown. Jesus reveals the Father, as He is the "express image of His Person" (Heb. i. 3). The Father is only to be approached by Him who says: "No man cometh unto the Father, but by Me" (John xiv. 6), and the Holy Spirit guides into all truth concerning this profound mystery.

The Fall of man, so soon after he was created, was most wonderfully dealt with by a Triune Jehovah. A holy God could not have saved man from his grievous disobedience in the Fall, and remain just, apart from the provision of His dear Son, whom He was pleased in matchless grace to provide as a substitute, to bear the punishment instead, for all whom He gave Him to redeem. In

this way alone, God can be just, and save sinners who otherwise must have been lost for ever.

The Creation of man, and the New Creation, which is made known in regeneration, very clearly evidence the glorious doctrine of the Trinity in Unity. While remembering your Creator (Creators), in the days of your youth, may these lines which you have doubtless often sung, be impressed upon your hearts :

“ But all true Christians this may boast  
(A truth from nature never learned),  
That Father, Son, and Holy Ghost,  
To save our souls are all concerned.”

May you each know “ the only true God, and Jesus Christ whom He has sent,” by the teaching of the Holy Ghost. May He “ who moved upon the face of the waters,” move in your young hearts, quickening you into life, moving you to the throne of grace, under a sense of your real need of cleansing from sin by the precious blood of Christ. May He reveal Jesus to you, and bring you thus to thank God the Father for “ His unspeakable Gift ” (II Cor. ix. 15). As parts of God’s Creation, may you be created anew in Christ Jesus, and to be found within that word : “ This people have I formed for Myself ; they shall shew forth My praise ” (Isa. xliii. 21).  
Your affectionate friend, THE EDITOR.

## ONE OF GOD’S MYSTERIOUS WAYS.

“ Their eyes were opened and they knew Him.”—LUKE xxiv. 31.

THE story here related was found among some old copies of letters written in the years 1858 and 1899.

Picture a tiny child of two-and-a-half years, a very precious little first-born son, lying in his cot in great pain with violent inflammation of the eyes. His parents watching over him are in great fear for his eyesight. They are enabled however to resign him and his eyesight to the will of God, and are sensible of the presence of the Lord, with a sacred sense of His compassion toward the child. As his mother watched over him, she heard little mutterings, and then, “ Touch two eyes. Jesus touch two eyes.” In silence she waited, and again it was, “ Jesus touch two eyes.” When his father came to renew the dressings, the child put out his hands, and said, “ No touch—Jesus touch Hardy’s two eyes.” The next day they were well.

For several weeks after whenever he heard the name of Jesus, he would clap his hands over his eyes, and say, “ Jesus touch two eyes.” Another time he said, “ I did see Jesus.”

After about a year, the whole scene seemed to fade from his memory, and his parents never alluded to it, to him.

Well, he grew up like other boys, and after schooling and apprenticeship, we see him established in a little home with wife and infant son, and the prospect before him of a useful career as a lawyer. Then suddenly he was seized with an incurable and very painful form of paralysis, causing almost complete disablement. All his prospects, his home and every worldly advantage were swept clean away, and he with wife and little one became inmates of his parents' home in a West country village near the Welsh border.

I believe he never made any profession of religion, but those about him could not but observe the truly Christian patience and fortitude with which he entered on and passed through the years that followed of almost constant pain and helplessness. He found a congenial and engrossing occupation in Nature. He made a complete and valuable collection of local mosses, and another of brambles (of which there are a surprising number of varieties).

Staying in the neighbourhood, I accompanied him sometimes in his searches for new varieties when he would go in a little governess car to the hills and woods: and would help him in sorting and pressing his specimens. He never alluded to his pain, but in constant attention to his work and other interests, it was as if he would always forget it.

Towards the end of the century, his malady increased, and he became conscious that his time might not be long. In 1899 in a letter written to an uncle he described how the Lord Jesus Christ drew near to him. This we give as far as possible in his own words.

“ . . . Burdened with weariness of body, and knowing that in me was no power to cleanse, I was one evening looking at the setting sun, and then at the twilight passing softly over the country, when the thought entered,—Could I be bathed in such a soft influence? and if so, could I bear the dark and cold soon to follow? would the light return as surely as the sun would rise on the morrow?

That night in my sleep there was shown me a wondrous scene of the purging, purifying fire of God. I was held by a gentle Presence, as it seemed to be, with such power as was just suitable to support me, as my strength was made less until merged and united to His. There was an unspeakable feeling of love and familiarity in this support, but my only sense was of submission. There rose a question within me—What is it? or Who are you? and an answer came—wordless—Do you not know (or remember) Me? This searching continued until the next day, when suddenly there was shown me a scene which I felt to be true,—myself a child in bed in the dark. There entered the room a most glorious shining Man, with loving and pitying expression. I knew Him then, and now on this occasion, to be Jesus. He came gently towards me, I seeing Him only, and touched my eyes. I rather saw than felt the touch. He retired without taking His eyes off me; but as He withdrew, I saw the room, my mother by the fire, my father in

bed. This was shown me exactly as I believe it happened 40 years ago, and with such a sudden and quiet unfolding, that my realizing, and His owing to His being my more than Friend in the dream seemed to follow simply.

The attempt to speak of this to anyone was overwhelming; but I found myself asking my father if such a thing had happened; and he told me that when two-and-a-half years old, I was in great suffering from severe inflammation of the eyes, and they were covered with a bandage; I was in the dark, and loss of eyesight was feared. On his coming to remove the bandage and apply fresh lotion, I put out my hands and said, 'No touch—Jesus touch Hardy's two eyes.' The next morning the inflammation was gone.

My mother made a note of her own sense of His merciful approach at that time, and of some of my sayings after the healing, but her witness does not remind me of anything. I have not the least recollection of the suffering, nor of anything else relating to it. But the actual scene which was shown me now 40 years after that coming of Jesus Himself to me as a babe, was to show me that He is and was the same, then and now. . . .

The real but unknown Presence remained with me, and the question became—Who was that Presence? And the answer came again—Do you not know Him? Dare you not name Him? Then, —as in a rapture,—the whole of that time since the moment when my eyes were touched (the years of foolishness and the years of suffering) seemed closed as of no account, and His coming then as a glorified Man to my natural eyes was brought into union with the real but unseen Presence now near me. . . .”

No further record remains of his declining years. Tenderly nursed to the end by his devoted wife, he entered into rest in July, 1904. Surely “His ways are past finding out” (Job 9, 10), but

“ Whom once He loves He never leaves.  
But loves him to the end.”

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## FOR THE LITTLE ONES.

JUST recently I have read of one who, now a man, believes in remembering the Sabbath Day to keep it holy. He well recollects reciting this verse when a little boy. I should like you all to learn it and recite it too:

“ A Sabbath well spent,  
Brings a week of content,  
And health for the toils of tomorrow,  
But a Sabbath profaned,  
Whate'er may be gained,  
Is a certain forerunner of sorrow.”

# Waymarks.

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“SEARCH THE SCRIPTURES” (John v. 39)

for Instruction concerning

What Believers *should*, and *should not* MENTION.

1. “And in all things that I have said unto you be circumspect: and make *no mention of the name of other gods*” (Exod. xxiii. 13).

2. “I will make mention of Thy righteousness, even of Thine only” (Psa. lxxi. 16).

3. “Make mention that His Name is exalted” (Isa. xii. 4).

4. “By Thee only will we make mention of Thy Name” (Isa. xxvi. 13).

5. “Ye that make mention of the Lord, keep not silence” (Isa. lxii. 6).

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## EDITORIAL COMMENTS.

“I will mention the lovingkindnesses of the Lord” (Isa. lxiii. 7).—The gracious resolve which moved the prophet Isaiah to mention the wonderful activities of divine love, moves one’s own heart in writing to the readers of “Waymarks” who were either with us in the flesh or in spirit, on the day of the Recognition Services at Bedford. It was truly a day to be remembered, one fraught with many sweet tokens of divine approval and blessing. Beautiful weather was granted, and it is estimated that about six hundred friends from all parts, were enabled to travel in beautiful sunshine to join us in mentioning the lovingkindnesses of the Lord. The morning Prayer Meeting was felt to be a sacred beginning to the day’s Meetings. The portions of Scripture read were 2 Chron. v. and Psa. xl., and the following brethren were helped to approach the Throne of Grace: Mr. W. T. Lansberry (Deacon), Mr. John Goss (Watford), Mr. J. Parish (Manchester), Mr. F. Farncombe (Croydon), and Mr. J. Jessop (Birmingham). In presiding, one expressed the sincere wish that a Triune Jehovah might receive all the glory throughout the day’s Services, and that the glory of the Lord might fill the House of God. Surely we are not mistaken in believing that His presence was realized in the place.

Our friend, Mr. W. B. Griffiths Vaughan, of Shipley, Yorks, was graciously helped to give a very timely and weighty message from the words: “Preach the Word” (2 Tim. iv. 2). This was reported, and we hope to publish it with addresses given at

the evening Meeting, in a separate booklet, entitled, "A Memorial of God's Goodness" (see cover). May the benefit received by those who listened be thus confirmed. We pray that the perusal of this little account may draw forth praise from the hearts of many who were not present, as well as from those who were with us. It is hoped that a warm response to our wish to place on record the goodness of the Lord to us at Bedford, as manifested at these Recognition Services, will be forthcoming in the form of numerous applications for this little book.

The evening Meeting, at which my friend and deacon, Mr. W. T. Lansberry, presided, was remarkable for the number that gathered, but most of all for the Lord's help given to our friends who spoke. Another friend and deacon, Mr. H. Wren (son of the late Pastor), read Psalm cxxxii., and Mr. E. S. Marriott (deacon at Gower Street, London), had liberty given him in prayer for what we felt was really needed by Pastor and people, in the union which the day's services was recognizing. Mr. Lansberry gave a true and comprehensive account of the history of the Church at "Providence," Rothsay Road, and the Lord's leadings relative to its present position with myself, as their minister. Here again the lovingkindnesses of the Lord were mentioned. A dear friend from Rowley Regis, Mr. E. H. Dyke, addressed the Meeting, followed by the account which the Lord enabled me to give of my call by grace, call to the ministry, and leadings to Bedford. Pastor M. Beeby, of Carlton, who has been a great help to the Church, and one who has been enabled to stand loyally by us for Strict Communion principles, then feelingly wished us God-speed. Pastor W. J. Wiltshire (Guildford) very tenderly and graciously gave the charge to Pastor and people. His words were weighty and good. Then another friend of many years' standing, Mr. H. V. Mann (of Fetcham, Surrey), addressed the Meeting. He spoke of some close conversation he and I had twenty years ago, concerning my exercises in regard to the ministry, and said some good things upon the word: "Make Thy face to shine upon Thy servant" (Psa. xxxi. 16). Our friend, Mr. Vaughan, followed by adding a few more helpful sentences to those already spoken in the afternoon. Mr. Lansberry read two letters, which we hope to publish in the little book referred to, from my dear aged friend, Pastor H. Popham, of Eastbourne, and my friend and brother, J. Turner, who is Pastor at Five Ash Down Chapel, Buxted, Sussex. We were brought together in a remarkable way, through a sermon he preached at the time when I was in concern about entering the ministry.

Before the Meeting closed with the Doxology and Benediction, I was asked to voice our gratitude to all who had laboured so lovingly and willingly, both before and on that special day.

Everything was done so harmoniously and well. Then "those women which labour with me in the gospel" have had the minister's vestry beautifully re-decorated and re-furnished. This loving act was, and is mentioned, and will constantly be remembered, with real gratitude. Our young men too, who gave of their best in this work, are warmly thanked. A word in conclusion: Let me warmly thank all friends who participated in making the liberal collections, which were taken for my benefit after the afternoon and evening Meetings.

Very heartily does one ask, in the name of the Committee, as well as for himself, that similar gatherings as those on Easter Monday at Bedford, may be seen again, with even many more friends, at the "Waymarks" Conference, to be held (D.v.) at "Providence" Strict Baptist Chapel, Rothsay Road, Bedford, on Thursday, June 22nd, 1939. Will all who came to us for the Recognition Services, and many others, kindly seek to encourage their friends to come with them to meet on this occasion? The days in which we are living are very anxious and solemn ones, and it is a conviction held by those who fear God, that the Church is under His mighty hand of chastisement, as well as the world, in all the present happenings in the earth. Have we not all sinned? Yes, indeed. Have we not all been negligent and lethargic in relation to the vast importance of His revealed mind and will in the Scriptures, in the ministry, and in our worship? May this Conference mark a season of drawing together in confession, humiliation and prayer, while we would fain be favoured to meet to consider prayerfully and profitably the important theme chosen for the Conference. May faith thus be strengthened, and our witness to the power of divine truth be blessedly confirmed by the power of the Holy Ghost, while looseness of doctrine and practice seems to be asserting itself on every hand. Remember this occasion, dear friends, and come. We appeal to our friends in the north, south, east and west, in this matter. Please make a special effort to be present, and may the God of all grace, whose lovingkindnesses we have tried to mention, come with you, and abundantly bless us together, for His Name's sake.

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## THE PRECEPTS OF THE GOSPEL. (No. 31.)

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

"AND if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the

Lord your God" (Lev. xix. 33, 34). This precept, equally important as the rest, was constantly brought to the notice of the children of Israel. They were not to vex, or oppress, any stranger, but treat him with kindness and respect, as if he were one of themselves. They were never to forget that they were once strangers in the land of Egypt; therefore, "Ye know the heart of a stranger" (Exod. xxiii. 9). We must not think these words are only applicable to God's ancient people. Surely it becomes those who fear God to consider there is no respect of persons with Him, "but in every nation he that feareth Him, and worketh righteousness, is accepted with Him" (Acts x. 34, 35). Peter was taught this important truth when he was sent to Cornelius to preach the gospel. We are exhorted to do good unto all men whenever we have the opportunity, "especially unto them who are of the household of faith." If, through free and sovereign grace, we are no more strangers and foreigners, but fellow-citizens with the saints, it is well for us to be humbled by the reflection that by nature we were strangers from the covenants of promise, having no hope, and without God in the world. The Lord is good to all in giving temporal blessings, and in this sense we read, He "loveth the stranger, in giving him food and raiment." Then the precept follows, "Love ye therefore the stranger" (Deut. x. 18, 19). The Lord sent a warning by the prophet Malachi that He would come near to His people to judgment, and would be a swift witness against those "that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts." It is good to see real concern for the stranger that may turn into the House of God, and who can tell but that God may bless His Word to the souls of such? We should be ready to give them a welcome, a kind word, a comfortable seat, and a book, rather than treat them coldly, or as if they were not wanted. The Lord give us grace to reflect the Spirit of the Lord Jesus Christ in all our words and actions.

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## SERMONS FOR TO-DAY. (No. 14.)

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

**"Emmanuel, God with us."**

*Preached at "Zoar" Chapel, Bradford on Lord's Day Morning,  
December 25th, 1938.*

"And they shall call His Name Emmanuel, which being interpreted is, God with us."—MATTHEW i. 23.

THERE is a section of mankind described in Holy Writ as those who are without hope and without God in the world. Is it possible to conceive a more lonely and pitiful case? They may

think they are happy in a life of presumably unfettered activity to pursue natural ambitions, or to give free rein to their purely carnal lusts, but with regard to the true consolation of life and the hope beyond it, they are dead and content with their state. They may have heard of God and, in some vague way, may have a conception, chiefly intellectual, of a mysterious and, to them, hypothetical being of that name; but if this is in any way predominant in their lives, it will be merely a superstition. They may have hopes built upon their own capabilities or efforts, or on some idolatrous fiction which they may call chance, fortune, or luck. These will prove forlorn hopes. What we have read this morning, and what we have sung, and what we hope to put before you, reveals a "more excellent way." The former was a cold world without a sun. The latter reveals a world of life, happiness, peace and joy, dimly experienced in this present stage of the soul's career, but urging it ever on to the sun-rising of a better day in a better country; that is, a heavenly.

"The fool"—i.e., the non-Spirit-taught person—"hath said in his heart, There is no God." Yet in spite of all this, the great joy of the Christian Faith is something which has impressed many in the world, and has led them to appropriate the occasions pregnant with meaning to the believer and prostitute them to their own service and ends. Yet the world of humanity owes much to the influence of Christian teaching and example, as has largely been expressed in the recent commemoration of the Bible anniversary. The incorporation of Christian teaching in national ideals, as in the basis of good laws, in social standards of decency and morals, and in the sympathetic care of the afflicted, the aged and the infirm,—all this shows at least that men have found something of value in the Christian life and outlook, which has commended itself as good and desirable, even to fallen mankind.

It is our hope this morning that we might be enabled to re-examine the amazing grace of Almighty God in the fact of the one great token of His love to His people, in sending His only-begotten Son into the world in our nature, yet without sin, that we should live through Him. No Christian hymn is sung, no gospel sermon is preached, no spiritual exercise felt, and no gracious promise applied, without the application or declaration or proclamation of the fact of God manifest in the flesh. That God, ever wise, infinite, omnipotent, without beginning or end, should in infinite wisdom have purposed sending His only-begotten Son, to be made of a woman, made under the law, to emerge into this world in a body prepared for Him, to pass through all the stages of human life, and to experience the hardships, miseries and sufferings attendant thereon, though He was without sin, and finally to suffer untold agonies, a mock

trial and a shameful death, this history so full of blessed facts to the believer, is to the finest intelligence the human race has ever produced, *foolishness!* The reason was that it exhibited a love that surpassed all human conception.

May we now be helped by the Spirit of truth that we may find in this message a seasonable comfort on this, the last Lord's Day of an eventful and trying year. The Name to God manifest in the flesh is, "*God with us.*" But the text states that an interpretation is necessary. It is an assuring Name. It must have been so to Joseph, the espoused husband of Mary. It was to Mary herself, and it is very precious to every pilgrim of Zion. It expresses at once a companionship, One who is a tower of strength, One who is able to save to the uttermost, and without whom we can do nothing! "*God with us.*"

In passing through unknown territory, with its unknown dangers and hostile inhabitants, it must be a great comfort to the timid and weak to have a Guide and Leader to whom they can look for help, and upon whom they can implicitly rely. His ability to deal with crises and emergencies, to defend and to protect, to procure suitable food, and to guard them when they sleep, to sustain when they are faint, and to cast out all stumbling-blocks to their progress, such a Friend is invaluable. To coax our lagging feet, to so draw to Himself that we run after Him, to speak the word needed to comfort and encourage, to show that His love opened up for us a way to God,—such an One is indispensable. His eye ever watchful, His ear ever listening, His hand ever stretched to save or chasten, this is a present help indeed! To promise His presence in flood and flame, through affliction and temptation, and to assure us of His faithfulness to covenant promise, that by Him and through Him the world is overcome, this is good cheer indeed! In the chapter we read (1 John v.) we find that, "He that believeth that Jesus is the Son of God hath overcome the world. This is the victory that overcometh the world, even our faith." Because something has been interpreted, revealed and opened up to us, we know things that the world does not know, and among these is the greatest, we know that the Son of Man is come. This fact reveals to faith the love of God, and that God is love. In no other way is God revealed as love, but in sending His only-begotten Son into the world that we might live through Him.

The more the Spirit of truth opens this up to us, the more do we know that God is love and that the Son of Man is come. This fact is ever a cordial to the soul. It is the secret of enduring to the end. It is the one bright fact in this dark world, that the Dayspring from on high has visited us. So dear is this truth that the experience of it is life and peace, and a sense of the lack of it is, to a living soul, as though life itself was ebbing out. But His Name is "*God with us.*" Thus the

journey is not made alone, but with a faithful Companion, Friend and Saviour.

“Beloved Saviour, faithful Friend,  
The joy of all Thy blood-bought train,  
In mercy to our aid descend,  
Or else we worship Thee in vain.”

Humbled under the knowledge of our unworthiness as sinners, our personal guilt, sin, and the just demands of the law, we have here a truly more excellent way; for *He* was wounded for *our* transgressions, bruised for *our* iniquities, and by *His* stripes are we healed. *He* is the end of the law for righteousness to everyone that believeth. As *our* Advocate, *our* Mediator and *our* great High Priest, He is seen instead of us when we approach to God. Thus *He* is “*God with us.*” All His glorious attributes are exercised in our welfare, and hence His patience with the wilful, His compassion to the sufferer, His forbearance to the ungrateful, and His mercy to the guilty. His gospel breathes peace on earth and good will toward men, and diffuses its influence for spiritual good in His mystical body, the Church, and in a way of providence to His creatures, though they acknowledge Him not. Could we but see the inner working of this influence of His Presence and teaching, we should indeed have a commentary on the text.

For our learning let us note two or three instances from Holy Scripture of the fruits of His being with His people and revealing His present help in their trouble. We read of Joseph, the son of Jacob, when falsely accused and imprisoned in Egypt, that the Lord was with him and gave him favour in the sight of the keeper of the prison. This would prevent complaint and rebellion at the circumstances, and would enable him to see that it was part of the working out of the divine will concerning him. The purposes of the all-wise God work out in pre-ordained ways. Again, the three Hebrew children in the midst of the fiery furnace had the presence of a Fourth, and He was like unto the Son of God. Yet they had to go into the furnace to experience God *with* them. Joseph had to be cast into prison to experience the grace of God *with* him. David had to be in jeopardy of his life in the presence of Saul in order to know more of his sovereign Protector, of whom he had learned as a shepherd boy. Paul knew much about suffering for the gospel's sake, but he knew also of the Lord's presence with him when others had forsaken him. Persecuted, but not forsaken! He must experience loneliness to realize divine companionship. Aged Caleb at eighty-five years of age, after waiting forty years for the fruits of his faithfulness, declares that if the Lord be *with* him, he is ready and willing to vindicate the word of his God and go up and take his inheritance from the enemy. Moses,

when appointed to a superhuman task, must have repeated assurance of the Lord going with him, or else he cannot go. He is overfaced with the magnitude of the work he has to do, and realizing his own incapacity, he pleads for the Lord to give him one more sign. "Certainly I will be with thee," says his God, who later tells Joshua, "As I was with Moses, so will I be with thee." Jeremiah, taken back with the weighty commission he has received, is told not to be afraid of the faces of the people, for, "I am with thee." He is "Emmanuel, *God with us.*" "Lo! I am with you alway." Thus in suffering, in service, and in testimony He is with His people. He dwelt with the wilderness Church as He tabernacled with them. He was with Solomon, and gave him wisdom, and to this added riches.

Again, the Church was ever in Christ, and thus is united with Him in every condition. The two downcast disciples, on their way to Emmaus after the crucifixion, were sorely puzzled at what had so recently taken place. How they stood in need of an interpreter, and in what a gracious way did they get an interpretation! How they were reminded of the needs-be for His sufferings, and how this was opened up from the Scriptures, and then in the breaking of bread what a revelation they had! They were soon back at Jerusalem declaring how their hearts did burn within them as He talked with them by the way, and how they besought Him to abide with them. Our hymn says:

"He loves the tents of Jacob well,  
But still in Zion loves to dwell."

In the ordinances of His House He is with them; He is with them in the preaching of His Word, in the meeting for prayer, and in those specific public ordinances of corporate faith which show forth His death and resurrection. "Buried with Him by baptism into death." "If we be dead with Him, we shall also live with Him. If we suffer, we shall also reign with Him." Let us not forget these facts are only in the soul by interpretation, otherwise the language of grace is a foreign tongue and unintelligible. It is the unveiling of the mystery of godliness, God manifest in the flesh.

Thus we have seen a little of the exceeding preciousness of the truth before us this morning. We have almost been brought to the close of another year. There has been much which has caused us to fear. There has been much to distress. Yet while the heathen have raged and the people have imagined a vain thing, we are not without hope that the Lord has been with us to save from death, destruction and despair. He has helped us in a very trying path. He has helped us to preach, to hear to profit, and some He has favoured with gracious desires to follow Him. He has enabled His servants to come to us; the doors

of His House have been kept open, and means provided for its support. God has been and is yet with us, and He has been pleased to give us an interpretation of this in His favours to us as a Church and people. "The Lord of Hosts is with us; the God of Jacob is our Refuge."

## GLEANINGS FROM THE PSALMS. (No. 80.)

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

PSALM xiii. 3.—"Consider and hear me." Soul pressure produces soul sincerity, and thus provides a vital requisite in prayer. Misinterpreting his immediate circumstances as apparent evidence that God had forgotten him (ver. 1), the Psalmist now creeps a little nearer the throne. Trials are never designed to drive us away from God. They may empty us of much we may imagine we possess, but when all the sediment of will-worship and formality is thus drained off, a naked need of God is discovered, which, although affording no comfort, serves its intended purpose in bringing us right down at Jesu's feet. From this sacred posture none are ever turned away unrequited, although the case may not be immediately dealt with. Sometimes for wise, though unrevealed purposes God "bears long" with His oppressed and suppliant children, in order that their hearts may determine the reality or fancied nature of the need expressed. *Real* need will fix the sinner at Jesu's feet until relief is granted, but where the case lacks this essential element the inclination to pray will speedily evaporate. The first two verses of this Psalm record four pathetic *questions*, indicative of the sore straits wherein the Psalmist found himself involved; but now he makes a request. He now begins to pray. In the former verses he more or less *complains*; and such breathings seldom, if ever, pave the way for acceptance with God. *Complaints* usually arise from the stagnant water of self-pity, whereas *requests* are the concomitant of the surging stream of circumstances that cry aloud for the interposition of God alone. David, then, leaves his interrogations, and pleads that his case may be *considered*. It is no small mercy to be able to subject one's case to the *consideration* of God, and to humbly invoke the full, unbiassed and full powers of the Eternal Mind to bear upon that case, and to apply those powers thereto with studied deliberation. It is a plea that God would deign to review every factor in the case from every angle; to look unto him, and to look upon his misery, and pronounce it accordingly; yet the Psalmist also pleads to be allowed to present his case, for he adds, "and hear me." By this twofold entreaty David seeks to obtain a fourfold blessing, viz.: to engage the eye, ear, mind, and heart of his God; the eye to witness, the ear to hearken,

the mind to contemplate, and the heart to sympathize; and he proceeds to emphasize his supplication by adding thereto a personal plea:

"O Lord my God." Many a tried believer has adopted the first two words of this invocation, but has hesitated to utter the last two words of it. Review David's past history. From a youth he had had definite dealings with God, which had been graciously requited. Many were the proofs he had been favoured with that God had looked upon him, heard his cries, remembered his needs, and appeared for his deliverance. This fourfold evidence of divine watchfulness and care convinced David that the God of Israel was not only the God of his fathers, but was *his* God. Let any hedged-up pilgrim who reads these lines take a similar retrospect. Are there no "Bethels," no "Ebenezers," no "Hermons," no "hill Mizars" that pass in review? If the Lord had no pleasure in you, would He have shewed you such things as these? Have not such gracious interpositions as these on your behalf moved you to confess with the godly worthies in Hebrews xi. that you are strangers and pilgrims on the earth, and by such confessions to declare plainly that you seek a country? God is not ashamed to be called the God of all who are thus exercised (see Heb. xi. 13-16), and if He is not ashamed to be called *thy* God, you cannot be guilty of a presumptuous sin if you call Him *my* God.

"Lighten mine eyes." This is hardly a petition for the removal of a physical infirmity, but is rather an entreaty for the strengthening of faith; inasmuch as faith is the eye of the soul. David's eye of faith had become dimmed by reason of the darkness of his surroundings, yet his sight is not destroyed, inasmuch as he is once more lifting up his eyes unto the hills, from whence cometh his help. He had temporarily lost the faculty of looking above and beyond immediate difficulties, and this involved the loss of the comfort and peace of his soul. By reason of looking at the things which are seen his sight had waxed dim, and he prays, "Lighten mine eyes," that he might once more look at the things which are not seen (see 2 Cor. iv. 18). Many since David's day have suffered from this defective vision, and from the same cause. Moreover, it is possible that the eye of watchfulness had become heavy, whereby he had become entangled in the snare of the fowler, and he prays, "Lighten mine eyes," that he may be enabled to see God's way out of his difficulties, and to have the faculty of watchfulness restored to him, that hereafter he might the more diligently ponder the paths of his feet. Again, being apparently self-condemned for taking counsel in his heart (verse 2), he prays, "Lighten mine eyes," that the eye of his understanding might resume its appropriate function, whereby he might perceive that

his present melancholy dispensation would ultimately issue in the glory of God, and his own eternal good. In fact, he gives this all-embracing reason for this particular petition:

"Lest I sleep the sleep of death." To those in the enjoyment of divine favour the "sleep of death" is never dreaded, but when that favour is apparently lacking, the very contemplation of the last scene is attended by the most gloomy and solemn apprehensions. The fear expressed in this closing alternative in David's mind explains the urgency and verifies the sincerity of the petitions that precede it. He apprehends nothing but a fatal termination to his sorrows unless divine help be forthcoming. Let his eyes be but lightened, and he has no fear of the consequences. The eye of faith will look above and beyond his immediate surroundings, and will contemplate with patience the setting up of one more "Ebenezer." The eye of watchfulness will be engaged in beholding every movement of Jehovah's hand, and will be more than a match for the subtleties of his foes. The eye of understanding will witness the unfolding of gracious purposes, and the removal of all the gloomy impressions the case has served to accumulate. These elements, which David confidently anticipates, he entreats his God to "consider," and prays to be "heard" as he utters them before the throne, and crowns his arguments by humbly entreating them at the hands of "my God."

“Lord, I cannot let Thee go,  
Till a blessing Thou bestow;  
Do not turn away Thy face;  
Mine’s an urgent, pressing case.  
Thou hast helped in every need;  
This emboldens me to plead;  
After so much mercy past,  
Canst Thou let me sink at last?  
No; I must maintain my hold;  
’Tis Thy goodness makes me bold;  
I can no denial take,  
When I plead for Jesu’s sake.”

## LETTERS TO THE SEVEN CHURCHES IN ASIA. (2.)

By PASTOR J. W. REED (Aldershot).

SMYRNA.

"THESE things saith the First and the Last, which was dead and is alive." Like the herb which bruised and pierced sends forth a sweet fragrance, so it is with thee. As myrrh of old

was a precious ingredient in the anointing oil, so thy patient endurance of persecution for His Name is as incense ascending to the eternal Throne from the hands of thy Great High Priest in glory. Truly, "thy garments smell of myrrh and aloes and cassia out of the ivory palaces." Fear not the utmost malice of thy persecutors. They are arrayed against Omnipotence, and soon must be utterly broken. The synagogue of Satan may launch against thee its anathemas, but they are powerless against them who fear the Lord. To whatever heights their blasphemies may rise, their doom is certain.

In God's calendar "ten days" of tribulation are appointed. Man cannot translate this to days of earth. Ten virgins stand for the whole professing Church, but no man can tell by his reckoning the actual number. God knows. And we know that, whatever may be hidden from us, God will work out His sovereign purposes unto His eternal glory..

"Fear not them which kill the body." The cry of the souls beneath the altar of suffering shall be heard and answered in due time. There is revealed in this Book the glory of those who, present with Christ in heaven, await the resurrection of the body in the last great day. By the first resurrection, the soul redeemed by grace, at the death of the body, passes to be with Christ, and over these the second death has no power. Rich, indeed, is such a people.

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## "THE PREPARATIONS OF THE HEART IN MAN."

LORD, teach us how to pray aright,  
With reverence and with fear;  
Though dust and ashes in Thy sight,  
We may, we must, draw near.  
We perish if we cease from prayer;  
Oh, grant us power to pray,  
And when to meet Thee we prepare,  
Lord, meet us in the way.

Burdened with guilt, convinced of sin,  
In weakness, want, and woe,  
Fightings without and fears within,  
Lord, whither shall we go?  
God of all grace! we come to Thee,  
With broken, contrite hearts;  
Give what Thine eye delights to see,  
Truth in the inward parts.

Give deep humility,—the sense

Of godly sorrow give;

A strong, desiring confidence

To see Thy face and live;

Faith in the only sacrifice

That can for sin atone;

To cast our hopes, to fix our eyes,

On Christ—on Christ alone.

Patience to watch, and wait, and weep,

Though mercy long delay;

Courage our fainting souls to keep,

And trust Thee, though Thou slay.

Give these, and then Thy will be done;

Thus strengthened with all might,

We through Thy Spirit and Thy Son

Shall pray, and pray aright. MONTGOMERY.

## THE GOSPEL IN FOREIGN LANDS.

*Extracts from the Correspondence of Mr. and Mrs. D. Mills.*

Salinas, nr. Para (Belem).

March 8th, 1939.

We are having a lovely holiday here. The sea is at our feet and comes within a few yards of the hotel in which we are staying. The rains are very heavy and the days cloudy. The clouded sun is a great advantage, as we can be out on the sands for two hours at a stretch without suffering from the heat of the sun. Salinas is a very natural place; there are no parks, gardens, or amusements. Often the beach is ours, as there are few visitors, especially at this time of the year. There are vast sands, and Davina loves to play making houses, collecting shells, and bathing. Our bathing costumes have no time to dry. Whenever it is fine in the mornings we go out bathing. The constant murmur of the sea, the quiet simple life, the rest for body and mind, are together a tonic for weary nerves. We are already finding a good appetite, and hope to return to Picos strong and healthy. We see the boats passing from and to Para. The pilot boat goes out from here, and it is interesting to watch the two boats meet, the big boat stopping to pick up the pilot. We often see lighted-up liners go past at night. Just after sunset flocks of bright red birds make for their night's lodging. They are called "guaja," and have long bills and necks, being fishers. The light of the setting sun sparkles on their beautiful wings as they fly west.

In the house next to the hotel is a Scotchman, who used to be in a bank, but now traps fish and makes salt. His works

are some distance from here. His wife is a Brazilian. Being a heavy drinker, he promised his wife that the first nice Englishman coming to stay at the hotel he would befriend, his wife hoping that this would put him right. For this reason they have tried to become friendly with us. They invited us to their home. It was a difficult visit. We have nothing in common with such people, but, asking the Lord's blessing, we went, hoping to be useful. The husband has no faith in God, dislikes missionaries, and yet has a Bible, and asked David to explain certain portions. They were very kind to us, and treated us as dear friends. The wife is a Roman Catholic, and seems to consider herself as needing nothing. Her husband thinks she is perfect. The husband seems to be afraid of death, afraid of the God he does not know or love. We are praying to have all boldness and to be faithful witnesses of the truth as in Jesus. So far we have not met any here who know the Lord. The cuts that David sustained during his operation have not yet healed, and so he intends to go to Para to see the doctor again. Davina and I will stay here. . . . The verse you sent is very sweet. No! We cannot find all His footsteps nor understand His goings, but we know "He is too wise to err, and too good to be unkind." When I fell ill at the New Year, and was almost beside myself with grief, the Lord spoke to me two precious portions, one in Isaiah xliii., "When thou passest through the waters . . ."; and the other in Peter, "Beloved, think it not strange. . . ." The first turned my tears of sorrow into those of joy, for His presence was so precious. When reading Bunyan's "Holy War," I came to the place where Diabolus was attacking Mansoul. Mr. Reason received a wound in the eye, and Mr. Understanding one in the head. I was reviewing my own wounds, and found I had the same.

Salinas. April 1st, 1939.  
(By Air Mail.)

Davina and I are still in Salinas, hoping to leave for Belem very soon. We are both looking very well, have increased considerably in weight, have eaten well, and on the whole have enjoyed a delightful holiday. I say, "on the whole," because of the constant plague of mosquitoes and all kinds of tiny biting insects and midges which at times will not let us keep still for two minutes. Almost every day we bathe in the sea, which when we first came was salty, but after about a week lost its saltness and became dirty fresh water, due to the flooded state of the Amazon, which influences the sea water at this time of the year for many miles. Here we are seven hours' journey (in an ocean vessel) from Belem in the estuary of the Amazon, and yet leaves, twigs, seeds, and other refuse are thrown into Salinas Bay from the banks of this huge river.

Our friends, and the friends of these dear missionaries, will indeed be glad, with ourselves, to read the above. May the Lord graciously continue His healing mercies, and completely restore our dear friends, Mr. and Mrs. D. Mills.—EDITOR.

## HISTORY OF THE BAPTISTS.

By MR. H. V. MANN (Fetcham, Surrey).

### III. THE APOSTLES: A BRIEF ACCOUNT OF THEIR LABOURS.

IN our short history we cannot pass over the work of those who were called to witness so wonderfully for the Lord in the early days of the Church. Their ministry was the teaching of a pure gospel, unalloyed by the dross of natural notions. Condemning sinners, they pointed them to a precious Christ, and the Holy Spirit exalted Him in the hearts of those who were effectually called.

It is well to realize that the expression applied to them, "unlearned and ignorant men" (Acts iv. 13), bore no reference to the apostles' standard of education. This was no taunt of illiteracy, but a reference to the fact that they had not passed through the Rabbinical schools. We will consider them in the order given in Matt. x. 2—4.

*The first, Simon, who is called Peter.*—Peter, whose name appears first in every list of the apostles, was taken to Christ by his brother Andrew (John i. 41). He is first brought prominently to our notice by his confession of Christ (Matt. xvi. 16), upon which (*not upon Peter*) the Lord Jesus says He will build His Church. Naturally impulsive, his character, after his call by grace, is strengthened by a holy boldness, but we still see traces of his natural disposition in his sinfully daring to rebuke his Lord and Master (Matt. xvi. 22), his thoughtless refusal to submit at first to the washing of his feet (John xiii. 8), and his denial of his Lord. Paul, too, in his letter to the Galatians, makes reference to the weakness of will Peter displayed in the presence of "certain that came from James" (Gal. ii. 12) regarding the admittance to the Church of Gentile believers. In his work in the early Church he is taught by God in a dream the all-important truth of the "other sheep"—the Gentiles who are numbered amongst the election of grace, and is the privileged instrument by whom Cornelius is taught the gospel of the grace of God. In Acts xii. we have the account of his miraculous deliverance from the hands of Herod Agrippa, but from that time there is no mention of him in the sacred record for a period of several years, until in the fifteenth chapter he is portrayed again, holding office among the apostles of the Church. Though there is no certain record of his labours, yet, since

he addresses his First Epistle "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia," it would seem that he had preached the gospel there. He wrote his Second Epistle apparently just before his death. "Knowing that shortly I must put off this my tabernacle," he says in the fourteenth verse of the first chapter. The date of his visit to Rome and his martyrdom is not known, but was probably under the Neronian persecution following the burning of Rome (A.D. 64). It is said that when he was condemned to be crucified, he earnestly requested that he might suffer head downwards, since he felt unworthy to die in a manner similar to that in which his Lord died for him.

*Andrew, Simon Peter's brother.*—A disciple of John the Baptist, he followed Christ when the Baptist referred a second time to Jesus as the Lamb of God. There are only three references to him in the gospels—John vi. 8, xii. 22, and Mark xiii. 3. It is said that he preached in Scythia, and finally suffered death by crucifixion on a cross formed by fastening together two pieces of wood in the form of the letter X. Thus we have our St. Andrew's Cross.

*James and John.*—It was when they were engaged in their occupation of fishing that Jesus called them to become "fishers of men." As Peter was named Cephas—a rock—by our Lord, so these brothers were called by Him "Boanerges, the sons of thunder." It was for them that their mother Salome made the ambitious request to our Lord that they should sit "the one on the right hand and the other on the left in Thy kingdom" (Matt. xx. 20). James drank a little of that cup of which our Lord spoke, since he was the first of the apostles to be martyred. He suffered under Herod Agrippa, A.D. 44.

John is usually known amongst the Lord's people as the disciple whom Jesus loved (John xix. 26). He it was who in the upper room leaned "on Jesus' bosom" (John xiii. 23). But, above all, it was he who alone of the disciples stood at the foot of the cross. What must his thoughts have been as he saw the thieves hanging, "the one on the right hand, and the other on the left," of His Lord and Master!

After the descent of the Holy Ghost at Pentecost, John became one of the leading apostles to the Circumcision. He later left for Asia Minor, and, using Ephesus as a centre, planted churches in many different cities. He was banished about A.D. 90 to the Isle of Patmos, from which he wrote the Revelation (Rev. i. 9). He was liberated under the Emperor Nerva, and then returned to Ephesus, from which he wrote his Gospel and Epistles. He died at the advanced age of 100 years.

*Philip.*—Although no information is given us of his parentage or occupation, it is probable that Philip was a fisherman, and one of the Galileans who flocked to hear the Baptist. We

should notice particularly that he was the first disciple to be called by Jesus (John i. 43). He it is who leads Nathanael to the Lord. His joyful exclamation, "We have found Him of whom Moses in the law and the prophets did write" (John i. 45), and his question to his Lord at the close of the Last Supper, "Lord, shew us the Father, and it sufficeth us," give us an accurate criterion of the earnestness of his spirit. No other reference is made to him, but his being numbered with the eleven in Acts i. 13.

*Bartholomew, the Nathanael of John i. 45.*—The privileged recipient of a beautiful tribute from the Lord Jesus: "Behold, an Israelite indeed, in whom is no guile" (John i. 47). He was present when Jesus shewed Himself to the disciples at the Sea of Tiberias (John xxi. 1). Although, again, there is no further record of him or of his labours in our Bible, Eusebius makes a most interesting mention of him in chapter x. of his fifth book: "Pantænus . . . was constituted a herald of the gospel of Christ to the nations of the East, and advanced as far as India, . . . and the report is that he there found his own arrival (A.D. 185 c.) anticipated by some who there were acquainted with the Gospel of Matthew, to whom Bartholomew, one of the apostles, had preached, and had left them the Gospel of Matthew in the Hebrew."

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## NOTES FROM SUNDAY SCHOOL ADDRESSES

BY MR. B. WALSHAW (Brighouse, Yorks.).

DEAR Young Readers,—I suppose that many of you have Autograph Albums of your own, and even if you have not one of your own, you have probably been given the opportunity of writing in those belonging to your friends. There is something very fascinating in making a collection of the different handwriting of various people. That is the meaning of autograph—"one's own handwriting."

Now we know that some people do not exercise a very careful choice in that which they write, but, on the other hand, there are beautiful verses and choice sayings to be found in Autograph Albums. Here is a choice saying I have seen in an Autograph Album: "We make provision for this life as though it were never to have an end, and for the life to come as though it were never to have a beginning." The season we have just been commemorating, and the season of the year we have just entered upon, are very true and faithful witnesses to both these facts; first, with regards to *this life*, and also *the life to come*. On the other hand, how often we see evidences of people making so much provision for this life, and little or no provision for the life to come!

Now the Word of God teaches us that we should be diligent in business. The Apostle Paul, writing to Timothy, says: "Study to shew thyself approved unto God, a *workman that needeth not to be ashamed*, rightly dividing the Word of truth." God had given Timothy a gift, and that gift had not to be neglected. Although a *gift*, Timothy must *study* and still consider himself a *workman*. Again, in the same epistle we read: "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." When Adam sinned, one of the resulting consequences was, "In the sweat of thy face shalt thou eat bread." But do we not also sing:

"Some 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."

We see, then, that it is not wrong to make provision for this life, rather the opposite. If we do not seek by diligent and honest work to make provision for this life, if there is a *satisfaction* in being idle, in the hope that others will provide for us, Paul says of such, in so doing they deny the faith, and are worse than an infidel. We are not unmindful of some who are most willing to work, and are deeply exercised because they have no employment; we sympathize with such very much. We trust that the truth observed by David will be their experience: "I have not seen the righteous forsaken, nor his seed begging bread."

The evil lies not in making provision for this life, but making such provision as though it were never to have an end. Solomon said: "There is an evil which I have seen under the sun, and it is common among men, a man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth. Yet God giveth him not power to eat thereof, and a stranger eateth it; this is vanity and an evil disease." We see, then, that it does not follow that with increased riches is increased power and wisdom to enjoy them. Even if the power and wisdom to enjoy them is given, yet, unless provision is made for the life to come, there can be no real lasting happiness. We need to be reminded that this life, whatever provision we may make, must have an end. But equally we need to be reminded that whatever little or no provision we make for the life to come, it must surely come, it must have a beginning.

The season we have just been commemorating is indeed a true and faithful witness to these facts. Why was the Lord Jesus Christ crucified? Why was He so willing to die? Now the Bible is God's own autograph, and the Bible alone tells us the reason why. We could indeed call many witnesses, and yet each would testify to this: "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His Name." Now Jesus knew that His life must be willingly given as a sacrifice. You remember how He spoke of the glory which He had with His Father before the world was. He had power to lay down His life, and power to take it again (John x. 18). As the Lamb of God, as the Son of Man, He could suffer, bleed, and die; He could make His soul an offering for sin; He could be made a little lower than the angels for the sufferings of death. Let us hear what another writer in God's Autograph says: "Who His own self bare our sins, in His own body on the tree, that we being dead to sin should live unto righteousness, by whose stripes ye were healed." Here, then, is the reason why Jesus died. Again, why did Jesus rise from the dead? To make full provision for all who believe on Him for that life to come. Listen to what the Apostle says: "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." Yes, this glorious new life must have a beginning; as sure as we see all the evidences around us in the realm of nature in springtime.

Therefore, dear young readers, be diligent in business, neglect not the gifts God has given you; by so doing may God bless you in making provision for this life. But do remember it has an end. The life which is to come must have a beginning. What happiness and joy it will give to you and others who have your welfare at heart, if the Easter message of the death and resurrection of Jesus Christ is the alone provision you are led to make for that life which must soon have a beginning.

Your well-wisher, B. W.

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## OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,

Last month you will recollect that I tried to talk to you on paper about the plural rendering of the word "Creator," which you find in that important Scripture: "Remember now thy Creator in the days of thy youth" (Eccles. xii. 1). Let me now ask you to read carefully what I may be helped to say in reference to: *What your Creator says in His Word about the days of youth.* In Eccles. xi. 10 you will find this Scripture: "*Childhood and youth are vanity.*" Young people need a lot of teaching, though they do not often realize that they have a

lot to learn. And it is good when those who are made wise unto salvation are their friends. Solomon gives you, dear young people, some wise counsel about passing pleasures. He supposes, by the teaching he is inspired to set forth in God's Word, that in general the young would not be convinced that "all was vanity," until they had put things to the test. He realized that they would seek each opportunity of pursuing every pleasure, and to gratify their inclinations during the vigour of youth, fully expecting happiness to be the result. Yet who could be in a better position to tell them than himself, that none of these things would give real satisfaction? He tells us in Eccles. ii. that he would prove his heart with mirth, "and behold this is vanity." He could get no proper answer to his question regarding *mirth*. What doeth it? Mirth evidently did not satisfy him. He built houses. Do you say: "I would love to have a fine house"? Wait a moment. He planted vineyards, he made orchards. He had great possessions. Do you say: "I would love to be rich"? "The delights of the sons of men," he proved thoroughly; musical instruments of all sorts he obtained. Nothing his eyes desired he kept from them. He says: "I withheld not my heart from any joy." Then he considered everything well, and came to this conclusion, that "all was vanity." And not only so, but "vexation of spirit," and of "no profit" (Eccles. ii. 11). So you see, in addition to the fact that he found all these earthly things incapable of giving satisfaction, he discovered that they left a *sense of disappointment*, or "vexation of spirit." Therefore, he found "no profit" in them. God had given Solomon wisdom, and with the riches He added, the wise man put matters to the test which you may be wishing to try. May the Lord give you faith to believe the result of Solomon's tests, and grace to seek for *true* satisfaction. You will think I am often reminding you of *God-given*, and therefore *wise* petitions; but I would that you might *pray* them, my dear young friends, for yourselves. Here is one that has a distinct bearing upon our present subject:

"Gracious Lord, incline Thine ear;  
 My requests vouchsafe to hear;  
 Hear my never-ceasing cry;  
 Give me Christ, or else I die.  
 Wealth and honour I disdain,  
 Earthly comforts, Lord, are vain;  
 These can never satisfy;  
 Give me Christ, or else I die."

If God grants you heavenly wisdom in the days of youth, He will not prevent you from enjoying the beauties of creation, or from gratefully receiving His daily providential favours; but He will teach you to look higher than earth for solid joy and

lasting treasure. He will give you wisdom to consider the word HEREAFTER while you are HERE BELOW, and while you are YOUNG. How suddenly sometimes have young people been taken away while in good health and vigour! Quite recently a young man was "backing" in his car along the Embankment in Bedford, when he lost control, so that the car crashed through the stone wall, and plunged, with its driver, into the river. Despite brave and frantic efforts to rescue the young man, he was drowned! How solemn, as well as sudden, is such a conclusion to life! What can we add, in connection with the pleasures of sin which last *only for a season* (Heb. xi. 25), even those which may be called "lawful" pleasures? Let Joseph Hart's words speak. He says:

"If more refined amusements please,  
As knowledge, arts, or learning;  
A moment puts an end to these,  
And sometimes short's the warning."

"Remember," dear youthful readers, that "*your Creator*" says: "Childhood and youth are vanity." I merely repeat *His* words to you. They cannot be neglected with impunity. I do not, however, repeat scripture to you without sincerely desiring that you may know the Scriptures savingly from your youth, and the real joy which Jesus gives to all who:

"Seek enduring happiness  
In Him, and Him alone."

He who provides so many good things for you to thank Him for in *providence*, can alone give *solid satisfaction* to young and old, in the bestowal of the riches of His grace.

God bless you all.                      Your affectionate friend,  
THE EDITOR.

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## A WONDERFUL VISITOR: A DREAM.

AFTER a very busy day I experienced a delightful feeling of restfulness, as I settled myself in a comfortable armchair, after having said "Goodnight" to my children. Just before going they had sung their evening hymn. As their sweet childish voices had joined with that of their mother's, one verse had made an impression on my mind. I was familiar with it, but it came to me with a new beauty and force. It was:

"Not a brief glance I beg, a passing word,  
But as Thou dwell'st with Thy disciples, Lord;  
Familiar, condescending, patient, free,  
Come not to sojourn, *but abide with me.*"

My wife went away with the little ones to see them into bed, and I was left alone with the verse of the hymn repeating itself

in my memory, and the thought came to me: "Suppose He were to come as He came to His disciples, am I altogether prepared to receive Him into my house, to abide with me?" And as I meditated on the subject, I fell asleep and dreamed, and lo! the door of the room opened, and in walked One whom I knew at once to be the Christ. Not the glorified Redeemer, as seen by John in the Isle of Patmos. No! He had answered the prayer of our hymn, and had come in humble, human form,

"Familiar, condescending, patient, free."

I knelt before Him, but He laid His hand on me, and said, "Arise, for I have come to tarry with thee."

My recollection of my dream here grows somewhat confused, but, I remember this, that when the next morning seemed to have arrived, and I was gathering my children around me, and telling them that Jesus had come to stay with us in the house, the little ones clapped their hands for joy, and my dear wife's face beamed with a rapture that seemed to transfigure her.

Just then the Lord Himself entered the room, and we took our seats around the breakfast table. What language can I use to describe the wondrous peace which filled all our souls, or how our hearts burned within us as He talked with us?

But when the meal was over, and we had had family worship, which to us that day was truly a foretaste of heaven itself, I was filled with perplexity. What should I do with my strange Visitor? It seemed disrespectful to leave Him behind me at home, yet it would mean serious loss to me to stay away from my place of business that day; but I could not take Him with me; that was certain. Who ever heard of taking Christ to a counting house? The Saviour surely knew my thoughts, for He said, "I will go with thee. How didst thou ask Me? Was it not,

'Come *not* to sojourn, but *abide* with me'?

So whatever thou art doing henceforth, I will be with thee. 'Lo! I am with you alway, even unto the end of the world.'"

It seemed rather strange to me, but I could not, of course, question what He said, so I dreamed that I started for the office with the dear Lord by my side. At my counting house I found a man awaiting my coming with a good deal of impatience. He was a stock and share broker who transacted a considerable business for me. To tell the truth, I was not greatly pleased to see him there, as I was afraid he would bring forward matters which I would scarcely feel inclined to go into with Jesus listening to our conversation. It was as I feared. He had come to tell me of a transaction he had arranged, which, while perfectly honourable according to the usual code of morals of the share-market, meant the saving of myself from the fear of loss by placing another person in the danger of it.

He laid the whole scheme before me without taking the slightest notice of the Lord: I know not if he even saw Him. I cannot tell the bitter shame I felt. I saw how impossible it was to square such a transaction with the golden rule, but I could not hide from myself the fact that the broker told me of it with a manner and tone that meant that he had no doubt whatever that I would applaud him for his cleverness, and eagerly close with the offer. What must that mean to the Lord Jesus? Would it not tell Him that I was in the habit of dealing with one thought only in my mind, how could I benefit myself? The broker was astonished when I rejected his proposals on the ground that they would be prejudicial to the interest of the other party in the transaction, and left me abruptly, apparently thinking I had developed a mild species of insanity. Humbled, I fell at my Saviour's feet, and cried to Him for forgiveness for past sinfulness, and for strength for time to come.

"My child," said He in tender accents, "thou speakest as if My presence were something strange to thee. But I have always been with thee. I have seen, and have seen with grief, the way thou hast dealt with thy fellows in business, and marvelled at thy unbelief of My promise that I would be ever with thee. Have I not said to My servants, 'Abide in Me, and I in you'?"

Just as He had said these words another gentleman entered the office. He was a customer I could not afford to offend, and I had uniformly shown a cordiality to him which I was far from feeling in my heart. He was vulgar, profane, and often obscene in his talk. He had not been many minutes in my office before he made use of an expression which brought a hot flush to my cheek. I had heard him speak in a similar way before, and although I felt repelled by it, had, for fear of offending him, met it with a faint laughter. But now I felt as I should have had it been uttered in the presence of a lady, only this feeling was intensified by the realization of the absolute purity of the divine One who had been a hearer of the speech. I gave expression to my feelings in a word of expostulation, and he exclaimed, "You seem to have grown very prudish," and left me in a rage.

Again I turned to the Lord Jesus with a cry for pardon, and again I had brought to me the thought that, though unseen by me, the Lord had beheld all my former intercourse with this man. I was now called into the adjoining office where my clerks were employed, and found that one of them had made a foolish blunder, which would mean a considerable complication and perhaps loss. I am naturally irritable, and at once lost my temper, and spoke to the delinquent in unmeasured terms. Turning my head, I found that Jesus had followed me out of my private office, and was standing close beside me. Again I was humbled, and had to cry for mercy.

Opening my letters, I found that difficulties had arisen of a very serious nature to me. I seemed suddenly hemmed in, and unless help came in a few hours, loss and even ruin threatened me. From what quarter the aid would come I knew not, but I just took the letter containing the news, and laid it on the table before the Master, and said, "Lord, if Thou hadst not been here, my heart would have been overwhelmed; but now I can with confidence and joy leave all in Thy hands." Then He replied, "'O thou of little faith! Because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed.'" Yet though He rebuked me for my want of faith, He showed me how the difficulty was to be met, and put a new song of gratitude into my mouth.

Through all that strange day similar incidents to these occurred, and the presence of the Master, which I thought would have been a joy, was a rebuke to me. It showed me, as I had never dreamed before, that I had framed my life on the supposition that He had but little to do with it.

But, on the other hand, there were times during the day, when my soul was filled with rapture; times when He smiled on me in loving approval, or, when He spoke words of pardon and absolution, or when He opened out before my wondering gaze some fresh beauty of His character and Person.

I awoke, and lo! it was a dream. But the dream has made me ask myself this question as I never did before: Must not our realization of the Presence of the Saviour be very poor, for it to exercise so small an influence on our lives? Do not we contradict by our daily conduct what we often assert—that Christ is "abiding in us"? And the words spoken by Jesus when on earth, and which He had seemed to repeat in my vision, came to me with a new and intense meaning, "Blessed are they that have not seen, and yet have believed."—*Copied from "The Little Gleaner."*

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## FOR THE LITTLE ONES.

A boy was once tempted by his companions to pluck some ripe cherries from a tree which his father had forbidden him to touch. "You need not be afraid," said they, "for if your father should find out that you have taken them, he is so kind that he will not hurt you." "For that very reason," replied the boy, "I ought not to touch them; for though my father may not hurt me, my disobedience would hurt my father." Dear little ones, consider well this wise answer given by this little boy, and then commit to memory these two texts from the Word of God: "Thou shalt not steal" (Exod. xx. 15); and, "Children, obey your parents in all things" (Col. iii. 20).

# Waymarks.

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“SEARCH THE SCRIPTURES” (John v. 39)

for Instruction concerning

DIVINE ESSENTIALS.

1. “The Son of Man *must* suffer many things” (Mark viii. 31).

2. “The gospel *must* first be published among all nations” (Mark xiii. 10).

3. “Wist ye not that I *must* be about My Father’s business?” (Luke ii. 49.)

4. “He *must* increase, but I *must* decrease” (John iii. 30).

5. “There is none other Name under heaven given among men whereby we *must* be saved” (Acts iv. 12).

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## EDITORIAL COMMENTS.

Events and Essentials.—Events of far-reaching importance follow one another with solemn rapidity in these critical days. A world that has discarded the Bible has no clear light to lead it, no stable code of laws to govern it, no God to fear and to obey, no divine authority to submit to, no tribunal to be examined by, and no divine influence to either restrain or regulate its passions. The inevitable sequel to all this is CHAOS. There are still some in our beloved land to whom the authority of the Bible is supreme, and who plainly perceive that the cause of the disturbing events of the day are attributable to the rejection by men of the divine requirements of the Scriptures. A sober endeavour will (D.v.) be made to consider a few of these sacred essentials at the “Waymarks” Conference, to be held at “Providence” Strict Baptist Chapel, Rothsay Road, Bedford, on Thursday, June 22nd, 1939, and it is prayerfully hoped that a goodly number of those who fear God will join with us then. We heartily repeat the cordial invitation to friends extended in our last issue, and trust that a spirit of true prayer may be poured out upon all whom the events of the day solemnly exercise, for the abundant blessing of God to rest upon the Conference, so that a godly influence may be taken from it into every locality represented thereat.

**The Editor's Indisposition.**—Owing to a somewhat severe attack of influenza, which has meant a Lord's Day and two week-nights away from my loved and wonted place in the Lord's House, my dear friend, Pastor E. A. Brooker, has kindly written the above Comments, and rendered other valuable help in connection with the production of this present number of "Waymarks." I must, however, ask our dear young friends to kindly bear with the omission of my usual letter to them, under these circumstances.

By the goodness of the Lord, whose tokens of love in this sickness have indeed been precious, I am thankful to be feeling better, and at the time of writing, hope to be helped through the services at Bedford on Lord's Day, May 21st. The prayers and practical kindnesses of my dear friends have been deeply appreciated. God bless them all.

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## THE SEEKER'S ENQUIRY.

Notes of a Sermon by Pastor F. L. ROWELL, of Rochdale, preached at Bethel Chapel, Linslade, during 1937.

"Tell me, O Thou whom my soul loveth, where Thou feedest, where Thou makest Thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of Thy companions?"—SONG OF SOLOMON i. 7.

As this verse follows after the confessions of the Church of God, it can be readily understood that the opening words, "Tell me," are rather in the nature of an urgent cry than of mere exclamation or ordinary enquiry. Such a cry as this may be brought from the soul of a believer at differing stages of the Holy Spirit's teaching. The early seeker, with the first living acquaintance of his guilt, "I am black . . . the sun hath looked upon me," may well use this cry, especially as he finds the seductions of the spirit of the world press him sore and "turn him aside." The more experienced pilgrim often has cause for such a cry, for all his sin, danger, and need is not revealed by the first shaft of light from the holy law of God which enters his soul.

The words, "Tell me," have a personal application as well as an urgent enquiry. Upon the first of these, let it be remarked that faith, religion, and worship are worthless without this. Personal religion! How aptly is this shewn in Paul's vindication of a faithful saying, "That Christ Jesus came into the world to save sinners." Here is the salvation of the many who, without the Redeemer's work, would have lacked justification; but Paul continues, "of whom I am chief," shewing the personal application of a blessed truth, possession of which, by

gracious revelation, indulges no pride in man, but performs that great miracle, the humbling of the high-minded. Here also is shewn the fact that the grace-taught knowledge of a sinner's personal need, is the herald of the revelation of the Saviour in Person, even the glorious Sun of Righteousness.

This cry, "Tell me," shews the ignorance of the enquirer. How many are there who in public or private prayer willingly confess their ignorance of the Lord, His Truth and His ways? Yet if these persons' expression of belief or conversation is made the subject of criticism they are immediately offended, and express this in anger. How perplexing is this paradox to the young pilgrim, observant, with newly-opened eye and ear of faith, not only of the words but also of the actions of the professed children of the Lord. Rightly uttered, this cry places the enquirer in the wholesome position of receiving the Lord's instruction by whatsoever agent He delights to use. Let it be added that if a sinner is favoured with wisdom from his Lord to teach another, the human teacher cannot claim ascendancy over the student, for well should we know that truth, "What have ye which ye have not received?"

The confession in this cry is one of extensive ignorance. Consider, a wandering sheep, far from shepherd, fold and fit pastures; in dangerous country, with many beasts of prey around. Could any position be more fraught with danger, give rise to greater need, and bring a more terror-stricken bleat from the sheep? May we ask if this is, or has been, the position of one reading this passage of Scripture? Is there a similarity of need and cry? Probably with some there may be a fear to say, "Whom my soul loveth." Their desire may be rather expressed in the words:

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

Touch not this prayer of this wondrous song with unhal-  
lowed hands, even if they are practised in hypocrisy. Remem-  
ber the One to whom the words are addressed. He saith, "My  
sheep hear My voice; *I know them*, and they follow Me." If  
in your heart, however, is found this confession of ignorance,  
need, and humble desire, in the midst of real danger, then draw  
near with this confession, cry, and petition, "Tell me."

"Once a sinner nigh despair,  
Sought Thy mercy-seat by prayer;  
Mercy heard and set him free;  
Lord, that mercy came to me."

Herein is also a cry of need, for the verse speaks of pastur-

age. The Lord has declared that man does not live by bread alone, and the Holy One, as He implants life in the soul, therewith gives an appetite for spiritual food. May the Lord preserve this appetite from being spoiled. A gracious appetite can only feed on the pastures of the Lord's provision; a provision which is in a precious Christ.

The verse speaks of rest. Some know from painful experience the arduous nature of the journey of life, and how hard is the path by which the transgressor or prodigal returns. Covetousness, sometimes to a sinful degree, is often found in some who find no rest for their own soul, but hear of others to whom this rest in Christ has been granted. Despair not; for of some

"Who wrestled hard . . .  
With sins and doubts and fears,"

it is further written,

"I asked them whence their victory came,  
They with united breath,  
Ascribe their conquest to the Lamb,  
Their triumph to His death."

Their need is also shewn by their realization of their mistaken friendships and associations. "Why should I be?" This latter clause is a powerful plea of faith in that blessed One to whom the words are addressed. The plea in this case obtained answer from the divine Husband; and still the Lord hears such pleading, "Why should I be?"

That the words, "Tell me," contain a cry of desire is proved by the declaration of the seeking one, "Thou whom my soul loveth." The work of the Holy Ghost in revealing Jesus Christ as suitable to the new, recurring, and total needs of the sinner, cannot fail to draw out a desire after Him.

It has been noted that the words, "Tell me," are uttered in the midst of danger. The example of the ostrich in burying its head in the sand is not one to be imitated by wise men. So blind, however, has sin rendered its subjects, that every appearance of danger and of warning is disregarded, and a deaf ear is turned to all good counsel. How great is the need of the gracious power of Him who maketh the blind to see.

The claim, "Whom my soul loveth," cannot be made in truth without the gift of the Lord's love, for it is written, "We love Him because He first loved us." The seeking ones may have frequently a gracious desire towards the Lord before they have an assurance of His love. These are led to look upon the perfect work of Christ for the sinner; they may be more sure of His love to their fellow-sinners than to themselves, and we find them confessing, "I do desire to know and love Christ, for

His power and mercy is great towards sinners; here is one by my side who is a living witness of this. Although my case is extreme and desperate, I have heard that:

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

As this strengthened me, I would venture again upon the Lord, and should He turn to me, O, how I would love Him!" Thus the looking, longing ones shew their desire, and cannot it be said, a love to Christ?

How much greater should be the love of that one who has received at His hand. It is a solemn paradox that the complaint of these is of love "so cold and faint." Consider your life. Have there been times of answered prayer, deliverance from temptation and sin, gracious reception after days of wandering and hardness of heart, and overwhelming love in the face of your baseness? Have you never before these evidences of His lovingkindness had to say as faith views a bleeding Saviour in these mercies, "I love the Lord because He has heard my supplications"?

Should this love flow forth to Him, how pleasing it is to the Lord. At times by the Spirit of God we are questioned concerning this love. "Lovest thou Me?" John Newton speaks of the anguish which is felt upon this questioning, the anguish being due to the knowledge of his own fickle heart. This is a real anxiety to many of the Lord's people. The experience seems outlined in this book (Song v.). This seeking one, after a period when she was heedless of the Lord's voice, discovers the absence of her Beloved, and cries, "My soul faileth me when He spake." Is it not so when He cries to His professed children, "Lovest thou Me?" "Will ye also go away?" Then is a realization of how far our heart has left Him, and our feet have left His ways, and the cry is, "My soul faileth."

"O Thou whom my soul loveth." Whatever may be the condition of your heart to-day, whether fulness of love as Christ fills your heart, or a mourning over the little motion of your love to Him, may not the words of the text find some explanation in the verse by John Newton:

"Let me love Thee more and more,  
If I love at all, I pray;  
If I have not loved before,  
Help me to begin to-day."

Surely here is a real love in soul, even if in the heart the cares of this world, the deceitfulness of riches, or the burden of poverty, together with other loves, invade where you long to discover a whole heart of love to the Christ of your desire.

In this verse there is also a reference to the Good Shepherd, who is viewed by faith—the Lord Jesus Christ. “Where Thou feedest . . . Thy flocks.” Such is evidently the meaning of the clause, for it is coupled with the next, which speaks of the resting of the flocks. Christ is shewn in His office of Shepherd both in the Old and New Testaments by the lips of prophets and psalmists, and from His own teaching, as recorded in the words concerning the Good Shepherd (John x.).

His strength as Shepherd is shewn in the satisfaction which He made in redemption for His flock, in Him as their Surety, and now Preserver of His sheep and fold. None other than Christ with almighty strength could have undertaken and performed this great work, whereby aliens from His fold were redeemed from the power of their master and brought by omnipotent grace to:

“Leave the hateful ways of sin,  
Turn to the fold, and enter in.”

I mention omnipotent grace. Such it must have been, for with a covetous, deceitful heart and the heel of the evil one upon us, by what other means could a rebel in will be changed?

The Shepherd's authority is rightly His, for He has provided both fold and pastures; He is the Redeemer of the flock, and is never failing in His good will towards them. This authority is exercised in grace and love under the Father's loving approval (John x. 17). Many of the sheep dislike the use of the crook, but prove that it is necessary. We are often blind to the yawning abyss, but omniscience is observant in every danger. It is a good thing to find that grace in exercise, whereby an acknowledgment of, and obedience to, this authority is given. Should any person be proving the exercise of this authority upon them, and feel the danger of spiritual rebellion, Peter's good counsel is to the point: “Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time.”

*(To be continued.)*

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## LETTERS TO THE SEVEN CHURCHES IN ASIA. (3.)

BY PASTOR J. W. REED (Aldershot).

### PERGAMOS.

This place was exalted in position naturally, and prominent in the heathen world for its idolatrous worship. Here the serpent idol—Satan's throne—was the symbol of the god of healing—Æsculapius. Many other gods here had their special temples.

Into the midst of this awful darkness and abounding iniquity the light of the gospel had shone. Even here there was an election of grace. Persecution burst forth. The sharp sword with two edges had sorely wounded the pride of man. Antipas had died a martyr—a witness to the power of Christ in redemption, and also to the power of Satanic hate. Despite of all, the Church had held fast to the faith. Whatever the manner of his death, the soul of Antipas would fly to sit with Christ on His throne.

But besides the enemies without, there were those within the Church, working and seeking to sully the purity of the gospel in its nature and in its fruits. It might be that their true character was not known to the simple and faithful few. But Christ had marked them, and knew their foul purposes. Toleration must not be extended to that which is designed for evil. There is the call to repentance. The gospel is holy and bears holy fruits. Therein is made known a salvation from sin, but no toleration or compromise with evil. "Be ye holy, for I am holy;" and the two-edged sword from Jesus' mouth bespeaks stern and awful judgment upon all that is false and unclean.

May the same Lord rule to-day, as then, in the churches of the living God.

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## THE PRECEPTS OF THE GOSPEL. (No. 32).

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

"YE shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt" (Lev. xix. 35, 36). If this precept were truly observed there would be no business corruption to disgrace our national life. Alas! that the precious Word of God, the Bible, should be so much neglected, and consequently our moral standard be so low. May our dear young friends who have to go into business, be enabled to set their faces like a flint against any unjust practices which ungodly employers may wish them to perform, or to tell any business lies to cover up any such evil doings. Though they may have to suffer petty, yet painful persecutions, "Tis better to suffer than sin," and the Lord will honour those who honour Him and His Word. Better to lose a situation with a clear conscience than to gain earthly riches unjustly, and then find "the harvest to be a (ruinous) heap in the day of grief and desperate sorrow." The Lord has said, "He that getteth riches, and *not by right*, shall leave them in the midst of his days, and at his end shall be a fool" (Jer. xvii. 11). The Lord sent a

solemn message to His people of old, both by Amos and Micah, the prophets, of His judgments that would come upon the land for these sins. "Hear this, O ye that swallow up the needy, . . . making the ephah small, and the shekel great, and falsifying the balances of deceit. The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein?" (Amos viii. 4—8.) "The Lord's voice crieth unto the city, . . . Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? . . . Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins" (Micah vi. 9—13). The Lord give His people grace in all their dealings "to do justly, and to love mercy, and to walk humbly with their God," and thus be preserved from giving any occasion to the enemies of God to speak reproachfully of His Name and cause.

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## WALKING IN THE LIGHT OF THE LORD.

By MR. F. YARWOOD (Lymm, near Warrington).

"O house of Jacob, come ye, and let us walk in the light of the Lord."—ISAIAH ii. 5.

THE prophet Isaiah with true prophetic vision pierces through the distant veil of centuries that intervened between the time then present, to the establishment of the kingdom of Christ upon earth. He is enraptured by this scene of exquisite beauty and earthly glory, when swords shall be beaten into ploughshares and spears into pruning hooks, when peace and tranquillity shall reign, and purity of worship be established. "For they shall see eye to eye when the Lord shall bring again Zion." In these circumstances he calls upon his kindred in the spirit of true love, which grace gives and animates, to join with him in seeking to walk in the light of the Lord: "O house of Jacob, come ye, and let us walk in the light of the Lord." Scarcely had he uttered these words when another object presents itself to view. Could he have taken the wings of David's dove, or borne his kindred with him upon the wings of a mighty eagle away from the scenes of devastation and judgment that were now presented to his view, how gladly would he have done so. The dolorous events that follow may be compared to a vast dark chasm stretched out through the ages that succeeded his time to that time of triumph when Christ shall be exalted and His throne erected and set above the thrones of all earthly kings, when

every tongue shall confess that Jesus is Lord, to the glory of God the Father. Yet this dark chasm of time, with all its distressing vicissitudes, must be traversed both by the house of Jacob and the nations of the earth in general. Gentile domination, with its injustice, cruelty, and oppression of nations, like a dark egyptic shadow spread over the earth, must precede the erection and exaltation of Christ's kingdom. Superstition, ignorance of God, idolatry, apostasy, together with the inauguration of the kingdom of antichrist, whose teachings are like the shadow of death cast over the teachings of Christ and His apostles, must envelop the nations before the light and glory of that kingdom of peace is bestowed upon men.

We who are now living, are passing through those perplexing times seen by the prophet in his vision of the latter days. It is not now possible to enlarge upon this subject as expounded in Daniel's vision of the four great beasts. It is fully revealed in the Books of Daniel and the Apocalypse, while its end will be with judgment as far-reaching in its effects upon mankind as the Deluge was upon the antediluvian world, after which the glory of the Lord will be revealed, and all flesh shall see it together. "For the earth shall be full of the knowledge of the Lord as the waters that cover the sea" (Isa. xi. 9).

In order to get a glimpse of the prophet's vision and to enter somewhat into the feelings of his heart as he viewed these events afar off, we must turn to the beginning of this chapter. The prophet opens his subject by saying, "The words that Isaiah the son of Amoz saw concerning Judah and Jerusalem." To enforce a restricted exposition of the words Judah and Jerusalem would make them paradoxical, for in the very next sentence he included all nations, and in his exhortations to walk in the light of the Lord he embodies the whole house of Israel, and not simply the tribe of Judah. It is evident from his opening remarks that Isaiah not only received from the Spirit of God the words he was about to write, but like John the apostle centuries later, he saw the Eternal Word in the subject he was about to write on, and exhorted his kindred to receive Him, that they with him might walk in the light of the Lord, whose glory he now beheld.

The prophet further tells us that in the last days "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it." What are we to understand by this mountain that is to be lifted up, and whose base is to be placed upon the crest of other mountains and exalted above the hills? Should any expositor desire to enforce a literal exposition of these words, we must leave him to his task. Yet in a figurative sense this mountain will actually be lifted up, and its base placed upon the peaks of all mountains and hills. This will

be accomplished when Christ is exalted by the Father to His rightful throne as King of kings and Lord of lords, "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. i. 21). For a further explanation of this mountain let us turn to Isa. xxv. 6—11: "In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation. For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under Him, even as straw is trodden down for the dung-hill. And He shall spread forth His hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and He shall bring down their pride together with the spoils of their hands." This mountain is evidently the one seen later by Daniel, who describes it as a stone hewn out of the mountain without hands, which smote the image—representing the various Gentile powers—upon its feet and afterwards filled the whole earth (Dan. ii. 34, 35).

We gather from the description given regarding this mountain that it is a fruitful mountain, wherein is ample provision for all people. The fruit which it supplies is composed of the choicest kinds, fat things full of marrow and wines on the lees well refined. And not only so, but it is a mountain full of light which pierces or rends the veil and destroys darkness. The face of the covering which is to be destroyed is doubtless a disbelief of the truth of God. Whether that covering is a moral, self-righteous, or an infidel covering cast over all people, the face of it which prevents the penetration of light in each case is unbelief. This is to be destroyed before this repast or provision can be discerned or partaken of. There is also in this mountain the destruction of death; death is to be swallowed up in victory: "O death, I will be thy plagues; O grave, I will be thy destruction. "Whoso eateth My flesh, and drinketh My blood, hath eternal life: and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. . . . This is that bread which came down from heaven: . . . he that eateth of this bread shall live for ever" (John vi. 54—58). Such is the feast of fat things provided for in this mountain of the Lord of hosts. Tears also are to be wiped from all faces, while

the rebuke of His people shall the Lord take away from off all the earth. How can such a manifestation of power, justice, mercy and righteousness be effected? We are told in the following sentence: "For in this mountain shall the hand of the Lord rest." In Eden the sword of the Lord was drawn from its sheath. It was a devouring sword; all nations must feel its ire, and be brought to know its inflexible justice. Even "the Gentiles, which have not the law, . . . are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another" (Rom. ii. 14—16). This hand that wields the sword of holy justice could find no rest but in this mountain, this eternal Rock of Ages, who is also spoken of as the shadow of a great Rock in a weary land. This Rock was cleft by the avenging sword of justice (cleft that it might be a hiding-place, a refuge, a shelter), and there and then that hand rested, for there was an infinity of provision—resources vast and eternal—which consisted of an ability to satisfy and make glad the heart of God and man.

In order to give us a clearer perception of what this mountain represents, the Holy Ghost follows on with another figure: "He shall spread forth His hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and He shall bring down their pride together with the spoil of their hands." The interchange of words, "this mountain," and the personal pronoun "He" are very pronounced in these verses. None but an Almighty Saviour could swim through these deep, dark waters of eternal wrath into which the Son of God was plunged as our Surety. He entered these bitter waters willingly, spreading forth His hands as one who is accustomed to swim in troubled waters. He spread forth His hands in the midst of a great concourse of people, in the midst of His brethren, of the two thieves, and of His exulting foes. The dark waves of holy wrath went over His holy soul, but as a mighty swimmer He spread forth His hands to swim, not to sink, although the waterfloods overwhelmed Him. In their envy and pride His enemies slew Him, but the spoil of their hands which they vainly vaunted to be in their possession was wrenched from their grasp. He rose again from the grave, and by so doing He destroyed death. It was by His almighty power He frustrated and trod under His feet the deep and wicked designs of the powers of darkness that assailed Him. In His resurrection death was not only swallowed up in victory, but the righteous and just rebuke of His people was taken away from off the earth. Here in this mighty act of redemption God revealed His justice, and yet became the Justifier of him that believeth in Jesus.

*(To be continued.)*

## HEAVENLY MUSIC.

HARK! how the choir around the throne  
Adore their glorious King!  
They drink full draughts of bliss unknown,  
And hallelujah sing!

They range through heaven's unmeasured plain,  
And find new cause for praise:  
See more of Jesus, and again  
Loud hallelujahs raise!

Anon, the pearly gates unfold,  
An heir of bliss draws nigh;  
Again they strike their harps of gold,  
And hallelujah cry!

Another sinner, born of God,  
Makes heaven's vast concave ring;  
Again they Jesus' love record,  
And hallelujah sing!

At last the ransomed throng, complete,  
Is glorified throughout;  
Again they bow at Jesus' feet,  
And hallelujah shout!

Ere long I hope to join the throng  
Who bow before the King,  
And in one everlasting song  
My hallelujah bring!

J. IRONS.

The Lord is taking from "the evil to come" some of His choice jewels, whose lives by His grace have been made a great blessing to many. Here are some precious verses, which we pray may be made a real comfort to all who mourn these real losses.—*Editor*.

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## NO CARES—NO PRAYERS.

NOTHING astonishes me more, said a poor woman, than to find how much I can talk to God about my troubles and trials, but how little I have got to say to Him about my soul. You know, I do not call myself a spiritual person; I do not feel that I am a praying woman. This is the word that suits me: "The harvest is past, the summer is ended, and we are not saved." I have plenty of care, plenty of sorrow, plenty of sin, but I have nothing of Christ. Ah! it is a sight of Him I want, to loosen my glued heart from all this earthly care, and fill me with

thoughts of Christ. Lately I have begun to think the Lord has no mercy in store for me. Year after year slips by, and nothing seems to increase with me but trouble; and then I say to myself, "Will God hear my prayer, such a poor earthly-minded thing as I am? Will He help me out of this difficulty?" Oh! at such times how I wish I was a praying woman. What would I give to feel I had a Father I could run to, a God and Father in Christ, and go to Him, as His child, with my griefs. But, however, I am obliged to go to Him, though I do not feel I am a child. There is a little storehouse yonder where we keep wood and apples and a few things we sell, and I run there as a sort of hiding-place when trouble presses very hard. I cannot call it prayer, you know, but I often talk to God in my poor way about what I feel. Last week I began to think it was of no use doing that, for God gave me no answer for body or soul; but something happened just after which has so encouraged me. It is only a providence I am going to tell you about, but this thought came to my mind, "I have got an answer in providence; perhaps God may go on to show me His grace, hear me about my soul, give me Christ, and make me happy."

But now, if you have time to hear it, I should like to tell you my story. Everybody knows our circumstances are quite gone to destruction, our business is lost, and these premises are to be sold up in a few days. You know my poor husband's habits, and so I need not say anything of the cause of our trouble. My eldest boy got a situation in a livery stable some time ago; I provided his meals. At first I used to pay a boy a trifle weekly to carry him his dinner every day, but after a while I could not afford that, so I took it myself; and then, as our business failed, and we only lived upon a few outstanding debts, my poor boy's dinner became poorer and poorer, and less and less, till I used to feel quite ashamed to carry him such bits, though I often went myself without to give him even that.

Last Thursday things came to the worst. I had no victuals in the house, nor a penny to buy any; and as to credit, we have lost that altogether. I felt in a terrible way as the hour drey on for my poor boy to have his morsel, such as it was. I thought of him working hard from morning till night without a bit of food, and my heart sunk within me. I had no remedy but God, and I flew to my little spot where I found relief in times past in telling my troubles to the Lord; even if I got no answer, here at least I could cry without my family seeing me; and I pleaded in my simple way for my child. I asked Him to pity my poor hungry boy, if He had no pity in His heart for me. I seemed as though I must be heard, and would take no denial this time, for it was a very urgent case. When I got off my knees I felt better, but directly it came to my mind, "Ah! you never prayed so earnestly as this for your soul. If

you sought 'first the kingdom of God and His righteousness, all other things would be added unto you;' but you do not, so God will never hear you, and you have no call to Him. You can plead hard for your hungry boy, but if your soul troubles were of the right kind, how much harder would you wrestle after Christ?" Oh! how true I felt all this. I had nothing to answer.

About an hour after, my little daughter came to me and said, "Mother, we have some tea in the house and a bit of bread; you had better come and let us have our tea now; it is getting late." "No, my child," said I, "you can have what there is, but I cannot eat anything; my boy is hungry, and the only comfort I have is to feel like him. I am hungry, and I am glad of it; I would not eat anything if I had it. I will finish the washing, and you can have the tea." And so I went on with my washing, and continued till it was quite dusk. Just as I was giving over, a knock came to the door. It was a pouring wet evening, and I wondered who it could be. I opened the door, and saw it was a fly-man. "Missus," said he, "have you not a boy at the livery stables in town?" "Yes," said I; and I trembled all over to think what was coming. "O," said he, "I just come off my fly to tell you Mr. —, of — Park, wants such a lad as your boy to see after a pony phaeton, and to be indoor servant as well. He must go up to-morrow by ten o'clock, and I hope he will have the place. Good-night!" It was all said in such a minute, I did not know I heard aright. I flew back to my little spot, and there, if ever I pleaded in earnest, I did that night beg of the Lord to appear for the help of my poor child. This looked so like something good for me that I felt constrained to go and tell what I had just heard to my poor old, godly father, who lives a little down the road; and I said, "Do now, father, speak a word for me to the Lord about my boy. I know God will hear you, if He does not attend to me." Well, when the poor boy came home, weak and worn, he had not tasted a bit of food all day, and had been hard worked; but he soon revived when I told him the good news. I said, "You had better not say anything to your master; perhaps this will come to nothing; and if he is affronted and turns you off, that will be worse still." "No, mother," said the boy, "I will tell him all; he is a kind-hearted man, and would be glad to help me. I know he guesses our circumstances are desperate, and I am sure he will not be angry at my trying to better myself."

Next morning my boy was up early, and off to his place. As it drew towards ten o'clock I began to feel all of a shake. I was in no richer state as to food than the day before, and I trembled to think of a second day without a dinner for my poor boy; so it was needs must I was driven to my little spot for a refuge, to plead with God to stand his friend. I said in my

plain way, "He has no one to speak for him, no one to help him; but You can plead for him, and it will be all right." About one o'clock I saw a butcher's boy at our door with some meat; a very unusual sight of late at our house, so that I did not think it could be for us. I went to the door, and the lad handed it in, and said my husband bid him tell me to cook it for dinner, as he had got in an unexpected debt. The boy turned to go, but stepping back, said, "Oh! Missus, I forgot; your master told me to say the lad had got the place, and he was to go to it this evening." What I did with the meat, or where I put it, I cannot tell; but I flew to my little spot to thank God for His mercy; and a sweet feeling of encouragement came over me, that although this was an answer to prayer about an earthly thing, God would not stop here, for that He meant to give me spiritual prayer for spiritual things, and would surely answer; when all at once it came to my mind, "God did not hear you at all; He heard your godly father. It was *his* prayer that prevailed; He never attended to *you*." And so the blessing seemed dashed to pieces, though every now and then a feeling comes over me: "Surely He *did* make me cry, and surely He *did* hear my prayer." But I keep on saying, "Lord, this is not enough; I want to know Thee, I want to love Thee. Oh, do not put me off with the things of this life!"

Since the above was written, the Lord has appeared in a way of grace to this poor woman, and given her the desire of her heart—the knowledge and enjoyment of a precious Christ.

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## GLEANINGS FROM THE PSALMS. (No. 81.)

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

PSALM xiii. 4.—"Lest mine enemy say, I have prevailed against him." Herein David adds a further urgent plea that his case might be considered of his God. In the latter part of the preceding verse the supplication is based on purely personal grounds: "Lest *I*." But now he seeks divine preservation against "*mine enemy*." Personal preservation is a matter that no true believer will lightly esteem, but when that preservation is challenged by enemies whose only motive is the satisfaction of hatred, and the consequent dishonour wrought upon God and His cause, the Name of the Lord is involved, which enables the believer to state his case in terms which will ultimately prevail with God. One has truly observed that it is well for us that our salvation and God's honour are so intimately connected that they stand or fall together. David's great enemy at this time was Saul. He plainly perceived that the son of Jesse was an object of divine favour, and he as plainly perceived that he

himself no longer enjoyed that favour. This produced hatred; and hatred is one of the hottest embers ever emitted from the pit. It consumes every just and humane consideration wherever it exists, and inflames to the highest degree the worst passions in man. Humanly speaking, Saul's resources to enable him to accomplish his object were illimitable, whereas David was more or less defenceless. Many since David's day have trodden a similar pathway to this, and many are treading it now. In many directions to-day it would appear that all who have not received the mark of the beast in their right hand, or in their foreheads (Rev. xiii. 16), are the objects of scorn, hatred, and persecution. A far greater than Saul is the *enemy* of all who seek humbly to walk before God, and his legions amongst men are innumerable; and these, reinforced by legions of evil within, appear to foreshadow the "sleep of death" (ver. 8). Satan, whether in person or through human agency, exercises a subtle choice between force and duplicity in the pursuit of his aims; but the latter is the most to be feared, inasmuch as no man is a match for the wiles of the devil. Let the godly be but entangled and stumble and all hell will rejoice, whilst they take up the fiendish chorus, "I have prevailed against him." Our blessed Lord, when He foreshadowed the perils that would beset His despised disciples, told them this: "*Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful;*" yet He did not foreshadow the ultimate triumph of the world over His own, for He mercifully added, "*But your sorrow shall be turned into joy*" (John xvi. 20). It is during this experience of sorrow that the believer re-echoes this prayer, "Lest mine enemy say, I have prevailed against him." One has said,

"Prayer's a weapon for the feeble,  
Weakest souls can wield it best."

Things may look black, and may look even blacker yet; but so long as there is a God in heaven to whom all power belongeth, and so long as the believer has sufficient praying breath left in his heart to utter such a prayer as this, no enemy, whether he be devil or man, will ever ultimately prevail. The outlook was not promising to Israel when, notwithstanding plague after plague, Pharaoh's heart was hardened, and the rigour of their bondage correspondingly increased. God's time to *strike* ultimately arrived, with one of the most awful sequels in history. Let any who may now be drinking from David's bitter cup remember that it is still written, "He that toucheth you toucheth the apple of His eye" (Zech. ii. 8), and be re-assured thereby.

"And those that trouble me rejoice when I am moved." It is clear from this last clause that the Psalmist's trouble served a very profitable purpose: it brought him before his God in

fervent prayer. Blessed be God for that over-ruling grace that transforms evil designs into means of bringing those exposed thereto nearer to Him. None ever perished at the footstool of mercy; and none ever will. Mr. Hart says,

“Our dear Deliverer’s love is such,  
He cannot long delay;  
Meantime, that foe can’t boast of much  
Who makes us watch and pray.”

Watch the effect of trouble. If it brings you before the Lord, and keeps you there, good will come out of it. Satan’s aim is that trouble shall drive away from God, and his suggestions, that usually attend trouble, may almost persuade the believer that such will ultimately be the case. It is no easy matter to hold fast when everything appears to be giving way, and the Lord apparently disregards the whole matter. David appears to fear lest he should lose his hold, for he says “*when I am moved.*” This is where the “everlasting arms” come in. They are *underneath*. A human hold may fail; the everlasting arms *never*. As a result of subsequent experience David re-assures those who are fearful of being moved, for he says, “The steps of a good man are ordered by the Lord; and He delighteth in his way. Though he fall, he shall not be utterly cast down: *for the Lord upholdeth him with His hand*” (Psa. xxxvii. 23, 24). One has truly observed that the believer *may* be shaken on the Rock, but will never be shaken *off* the Rock.

“Fear thou not, distressed believer;  
Venture on His mighty Name.  
He is able to deliver,  
And His love is still the same.  
Can His pity or His power  
Suffer thee to pray in vain?  
Wait but His appointed hour,  
And thy suit thou shalt obtain.”

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## THE CONVERSION OF A CENTENARIAN.

ONE of the fruits of the ministry at Oathall was an old man named Abraham. He was born in Sussex; he enlisted as a soldier, and after fifty years’ service obtained his discharge, and with his wife settled near Oathall. He grew serious, sought after the truth, attended at church, and not quite satisfied with what he heard at home, went round to the neighbouring churches; but what he heard seemed very unsatisfactory and contradictory to what the Church prayers he read seemed to speak. Uncertain what was truth, he roamed about, till provi-

dentially the chapel opened by Lady Huntingdon at Oathall awakened attention; and although he did not like the Methodists, he resolved for once to go and hear. He was just a 100 years old, but still hearty and in the perfect use of his faculties. Mr. Venn preached on the morning when old Abraham attended. The truth struck his mind with an evidence and power he had never felt before. He listened with the deepest attention and delight; he could hardly contain himself, and as soon as the service was over, he laid his hand upon the shoulder of a neighbour who was next him. "Ah! neighbour," said he, "this is the very truth of God's Word, which I have been seeking, and never heard it so plain before. Here will I abide."

From that day his conversation bespoke the blessed Spirit he had received. He spoke of that day as the day of his birth, and used to say that he was a child born at a hundred years old. He attended all the ministers whom Lady Huntingdon sent, and continued to grow in knowledge and experience. His age and white head made him very distinguished, and his conversation rendered him very precious to all the serious persons round the neighbourhood.

One day Lady Huntingdon was talking with him, and he was giving an account of his little trials to her: "Ah, my Lady," said he, "it is my grief that my old partner is a little too apt to run ahead sometimes; but I'll tell ye what happened the other day when that remarkable darkness and tempest came over us here. She was terribly frightened, and thought it was the day of judgment, and in she ran with an old gossip of hers, who was of her mind and against me, and down they fell upon their knees upon the floor, and said: 'Abraham, come and pray for us.' So I said, 'What is the matter, dame?' 'O,' she said, 'It is the day of judgment; aren't you afraid?' 'Afraid? No,' said I, 'what should I be afraid of? If it is the day of judgment, then I shall see Christ Jesus my Lord, and that will be a joyful sight.' So, my Lady, I began to sing a hymn. By-and-by the storm was over, and then both forgot the fright it had put them in."

Abraham died in the 106th year of his age, persevering in the Christian walk, and adorning the doctrines of our Saviour in all things; and as a ripe sheaf in the day of harvest was gathered into the bosom of our Saviour in peace by a gentle dissolution, old and full of days.—*From "Life and Times of the Countess of Huntingdon."*

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

## THE GOSPEL IN FOREIGN LANDS.

*Extracts from the Correspondence of Mr. and Mrs. D. Mills.*

Salinas (continued at Belem), April 1st and 7th, 1939.

(Received on April 14th, 1939. By Air Mail.)

DAVID had hoped to have come to-day to have helped us get to Belem. Yesterday, however, I got a telegram telling me that the doctor would not let him come, but that he hoped to meet me at Belem station on our arrival. He left here almost a week ago, arriving at Belem thirty-six hours later. (There is only one journey a week now from Salinas.) I think perhaps the long weary journey did his leg no good, and doctor finds it necessary to keep him very quiet. Sometimes I wonder how long we shall have to be away from Picos and our work. Progress to health seems very slow. I have gained much in weight and strength, but still have very trying palpitation, and hot flushes that feel as though they will burst my head. I feel as if I have jumped from 34 to 50 since last October. My hair is turning grey, too.

At noon to-day a doctor, who feeds in the hotel, told us of Mr. Chamberlain's war speech, threatening Germany if she touches Poland. How dreadfully unsettled everything is. We all feel the great cloud hanging over our heads, while we hope and pray it will pass away without bursting. What a mercy we are promised strength sufficient for our day. "Our help cometh from the Lord, which made heaven and earth."

You will remember me mentioning in one of my letters a gentleman who lives here, and who sought persistently our friendship. He is still here; a fearful drunkard. From the neighbours we hear of his debts in every shop. He has done nothing for almost a month except drink, spending money. Still he lives as a rich man, living in the hotel now his wife has gone to Belem, and talks as though he has plenty. Yesterday, when Davina offered him very significant text cards which she had coloured specially for him and his wife, he accepted them as a gentleman, but immediately began casting doubts on the truth of these beautiful words. His blasphemies made me shudder, and I begged him to say no more, warning him of the wonderful truth of the Word of God. He laughed at me, and I went away sadly. This afternoon he asked me to go out and choose two frock lengths for Davina in any shop in Salinas as a remembrance of him. He puts me in a very awkward situation, especially knowing that he has debts in almost every shop. I am glad it has rained all the afternoon, and I have an excuse not to go out to the shops. This morning I had a talk with the wife of the owner of the hotel. She is a spiritist and a bag of superstitions. Our conversation found itself on salvation by

works, opposed by the glorious gospel of salvation by free and sovereign grace.

Good Friday, April 7th.—We are now in Belem, having arrived safely after a very trying journey. The train should have arrived at 3.30 p.m., but did not get into Belem until 10.30 p.m. This was due to the boiler bursting, scalding a poor fireman, who fell out of the train in a very sad condition. We waited four hours, from 10.30 a.m. till 2.30 p.m., before another engine came to take us on our journey. The heat in the filthy train was terrible. There was no drinking water, and we were a distance from the nearest station. The train only stopped for us to get our mid-day meal at 2.45 p.m. David came on a small local train to meet us, bringing some bread and cheese and jam. We were delighted to see him walk into the train at such an unexpected station. I was so glad to arrive safely in the hotel at Belem (dirty, smelly place), and settle down once more. I had had several opportunities of reading the Word, and of speaking of my Lord on the way from Salinas.

David is not well. Yesterday and to-day he has had fever. We do not know whether it is malaria or due to his sore leg. Last week he had to have the wound opened up again, and another gland taken away. The cut looks healthy, and we hope it will heal properly now. David goes for daily treatment, having injections at the same time. We may be here for another month yet, as it would be foolish to go into the interior before he is quite healed. The distressing vomiting with the fever is also weakening. He is looking thin and pale, although better than before the first operation. Mr. B. and his wife sailed last night for Sao Luiz, where he has been invited to take up the pastorate of a church. They have a dear little boy.

We were glad to have father's and mother's letters dated March 7th, 1939. It was so cheering and encouraging to have a confirmation of their constant prayers. Yes, may we bear "more fruit" as a result of the recent trials. I was glad to have a little news of Frank, and especially glad to know that he is preaching the gospel. . . . I must close, as I do not wish to use any more paper, as the letter might be too heavy. Please give our fondest love to all our dear ones. We hope that Uncle will soon be strong again. May he have a special blessing from the Lord while he is laid low.

Your affectionate sister,           Eva.

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## NOTES FROM SUNDAY SCHOOL ADDRESSES

BY MR. B. WALSHAW (Brighouse, Yorks).

DEAR Young Readers,—Never in a time of supposed peace has the world seen so many soldiers under arms. Never in our own

history has so much money been expended on armaments in a time of peace. Never in our time have there been so many volunteers enlisted to serve King and country, short of actual hostilities. Words which until a year ago were considered quite ordinary have now an extraordinary meaning—such words as “have and have nots,” “appeasement,” “aggression,” “encirclement,” etc., etc. As you young people grow up and look back upon these days as past history, one wonders what terms you will use in describing this epoch. We have the “dark ages,” the “middle ages”; one almost fears lest there should be a writing of history backwards.

It is good, therefore, to turn away from all this strain and stress, and be reminded that there is still an army so very different from those now being enlisted, and that army is composed of “good soldiers of Jesus Christ.” Before looking at the good soldiers, let us first notice their Commander-in-Chief, their Captain. It is said of Him: “He shall not fail nor be discouraged, till He hath set judgment in the earth.” There have been many great and brave commanders, but how many of them have not, at some time or other, known failure? Not so the Captain of our salvation. He shall *never fail*. Failure on the Commander’s part may well mean the failure of the whole army. It certainly must be so in regard to the soldiers of Jesus Christ; once prove that the Captain has failed, and failure is stamped upon all His followers. This, then, is a great truth, “*He shall not fail.*” But not only so, “He shall not be discouraged.” Now we know that the best of men have their discouragements. It may be over things which they cannot control; it may be dissatisfaction among the soldiers under their command; it may be a surprise move on the part of the enemy. The Captain of these good soldiers never knew discouragement. “He set His face like a flint;” and again He said, “I do always those things that please Him” (His Father).

Then we may ask, What is the objective of this great Leader? What is His purpose and plan? The answer is supplied by the Apostle Paul: “He must reign until He hath put all enemies under His feet.” What a tremendous statement! Why, one of the very things which is the cause of our present-day troubles is the fear that one man, of one nation, is seeking world domination. What a world that will be when all enemies of the Lord Jesus Christ shall be put under His feet! It will indeed be a world wherein dwelleth righteousness. But this scripture, like all others, must be fulfilled. Now with such a Captain, and with such a prospect, let us look at the good soldier who belongs to Him.

The first thing that our soldiers must do is to *swear allegiance to the crown*. They must not entangle themselves with

the affairs of this life; their duty, and their allegiance to that duty, is the great object of their future life. They own but one Master, one Commander, and they pledge themselves to serve honourably and faithfully the crown, and the cause of the crown. So great is this pledge that, if needs be, the good soldier will give his all to keep it, even though it may cost his life; and even when he has given that, it will be but a reasonable service.

If this is true concerning a soldier of the British crown, is it less true of a soldier of Jesus Christ? What great soldiers the Lord Jesus Christ has had in His army? as, for instance, during the Reformation, men whose allegiance to the cause of God and truth meant great sacrifices; yet in the very sacrifice they proved that they were *good* soldiers. How many were faithful unto death! We love to read of the great things faith can do,—stopping lions' mouths, quenching the violence of fire, and turning armies to flight. But let us not forget that there is another aspect. Victory is not always apparent; there were those who were "*tortured, not accepting deliverance,*" those who had to endure mock trials, imprisonment, scourging, and being stoned. Others were slain, some wandering in deserts and mountains, hiding in sheepskins and goatskins, fleeing to escape to dens and caves. The great point to note is, they did not accept deliverance. Had the great reformers accepted the deliverance proffered by the papal powers, there would have been no stakes, no tortures, perhaps, but there would have been no martyrs. The fact that they did not accept deliverance was a proof that they were good soldiers of Jesus Christ; they were faithful to their Captain. His cause must not suffer, though they may have to suffer for the cause.

Yes, we see, as we look back, there have been some good soldiers of Jesus Christ; in fact, there never has been a time when there were no champions to stand up for Jesus. May you, dear young readers, ponder the history of these men who were valiant for the truth, men who hazarded their lives for Christ's sake, men unashamed of ridicule and scorn, bonds and imprisonment. They had, by God's grace, sworn allegiance to their Master, they endured, *not accepting deliverance*; and surely they would hear this: "Well done, thou good and faithful servant; enter thou into the joy of thy Lord"?

The next thing that the soldier must have is *his equipment, and training to use that equipment to the best advantage*. The one is complementary to the other. Imagine a soldier fully trained in all the uses of accoutrements, and then to be sent naked on to the field of battle; on the other hand, it would be just as futile to send a man fully armed, if the man did not know the difference between his shield and his sword. We have

a picture of this when Saul would have had David go forth to meet Goliath in a coat of mail. David had no training in these, but he well knew that his sling and pebbles had been proved again and again; so he put off the king's armour, and in the Name of the Lord of Hosts, with his staff, his sling, and his chosen stones, he could meet this enemy of Israel's God and Israel's army. So if we are to be good soldiers of Jesus Christ, we need training and equipment before we can be fit for active service, and ready to endure hardship. We will (D.v.) consider this further next month. Your well-wisher, B. W.

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## THE DEVIL'S CASTAWAYS.

SOME ladies called one Saturday morning to pay a visit to Lady Huntingdon, and during the visit her Ladyship inquired of them if they had ever heard Mr. Whitefield preach. Upon being answered in the negative, she said, "I wish you would hear him; he is to preach to-morrow evening." They promised her Ladyship they would certainly attend. They were as good as their word, and upon calling on the Monday morning on Lady Huntingdon, she anxiously inquired if they had heard Mr. Whitefield on the previous evening and how they liked him. The reply was, "O my Lady, of all the preachers we ever heard, he is the most strange and unaccountable. Among other preposterous things (would your Ladyship believe it?), he declared that Jesus Christ was so willing to receive sinners that He did not object to receive even the devil's castaways. Now, my Lady, did you ever hear of such a thing since you were born?" To which her Ladyship made the following reply: "There is something, I acknowledge, a little singular in the invitation, and I do not recollect to have ever met with it before; but as Mr. Whitefield is below in the parlour, we will have him up, and let him answer for himself."

Upon his entering the room, Lady Huntingdon said: "Mr. Whitefield, these ladies have been preferring a very heavy charge against you, and I thought it best that you should come up and defend yourself. They say that in your sermon last evening, speaking of the willingness of Jesus Christ to receive sinners, you expressed yourself in the following terms: 'So ready is Christ to receive sinners who come to Him, that He is willing to receive the devil's castaways.'"

Mr. Whitefield immediately replied: "I certainly, my Lady, must plead guilty to the charge. Whether I did what was right or otherwise, your Ladyship shall judge from the following circumstance. Did your Ladyship notice, about half-an-hour ago, a very modest rap at the door? It was given by a

poor, miserable-looking, aged female, who requested to speak with me. I desired her to be shown into the parlour, when she accosted me in the following manner: 'I believe, sir, you preached last evening at such a chapel?' 'Yes; I did.' Ah, sir, I was accidentally passing the door of that chapel, and hearing the voice of someone preaching, I did what I have not been in the habit of doing—I went in; and one of the first things I heard you say was that Jesus Christ was so willing to receive sinners, that He did not object to receiving the devil's castaways. Now, sir, I have been on the town for many years, and am so worn out in his service, that I think I may with truth be called one of the devil's castaways. Do you think, sir, that Jesus Christ would receive me?' 'I (said Mr. Whitefield) assured her there was not a doubt of it, if she was but willing to go to Him.'

From the sequel it appeared that this was the case, and that it ended in the sound conversion of this poor creature; and Lady Huntingdon was assured, from most respectable authority, that the woman left a very wonderful testimony behind her, that though her sins had been of a crimson hue, the atoning blood of Christ had washed them white as snow.

## FOR THE LITTLE ONES.

WILLIE, a child of seven years, was brought into St. Luke's Hospital, New York. His leg was broken, his backbone shivered, and his body mangled by a fall from a building. He was a great sufferer. Amputation was performed. This, it was judged, must be repeated. When told of it, he prayed to Jesus to take him, and told the little girl lying in the next bed: "Susie, do you know that every night Jesus walks through our ward, and takes one or two of us little children away with Him? And I have been telling Him how much I want to go with Him, and that I can't bear to think of all the pain I will have to-morrow if He does not take me. I am going to hold my hand up so, for fear I should be asleep when Jesus comes, so that when He walks through our room to-night He will see it, and know I am the one that wants so much to go with Him." Early in the morning, when the nurse went to look at all the cots, she saw Willie cold in death, with one hand just above the bed-clothes, held up by the other, as he had told Jesus He would find him. Would you feel glad if you thought Jesus was coming very soon for you? He is the Friend of sinners. May He save you from your sins, and prepare you for that happy place which He has gone to prepare for all His own loved ones.

# Waymarks.

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“SEARCH THE SCRIPTURES” (John v. 39)

for Instruction concerning

THE LAMB OF GOD.

1. “He is brought as a lamb to the slaughter” (Isa. liii. 7).

2. “Behold the Lamb of God, which taketh away the sin of the world” (John i. 29).

3. “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing” (Rev. v. 12).

4. “Salvation to our God, which sitteth upon the throne, and unto the Lamb” (Rev. vii. 10).

5. “For the Lamb which is in the midst of the throne shall feed them” (Rev. vii. 17).

6. “They overcame him (the accuser of the brethren) by the blood of the Lamb, and by the word of their testimony” (Rev. xii. 11).

7. “And He saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb” (Rev. xix. 9).

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## EDITORIAL COMMENTS.

**A Sight well worth Seeing.**—Our pity is keen for those who are never able to see the sun, or those beauties in creation upon which the sun shines, and the rain descends. Surely none of us value as we should the precious gift of eyesight which God has bestowed upon us. Yet how especially great is the gift of spiritual vision! Where is the man who can bless the gracious Giver sufficiently, who is interested with the people of God in that word: “Blessed are your eyes, for they see: and your ears, for they hear”? (Matt. xiii. 16.) Pitiably beyond expression is the state of spiritual blindness, yet alas! how many are blind and careless in the things that matter most. What numbers too, like the Pharisees of old, say, “We see,” to come under that

divine and solemn verdict: "Therefore your sin remaineth"  
(John ix. 41).

"Believers own they are but blind;  
They know themselves unwise;  
But wisdom in the Lord they find,  
Who opens all their eyes."

i. *John the Baptist saw this sight, which is well worth seeing.* While lost in wonder, love, and praise, he exclaims: "Behold the Lamb of God, which taketh away the sin of the world" (John i. 29). What a *hopeless* sight to gaze upon, without relief, is "the sin of the world"—original sin! Something *brought into the world* by us. David saw this when he said: "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. li. 5). Our cemeteries give a silent yet powerful witness to the sin of the world. Who can escape the tomb? "The wages of sin is death" (Rom. vi. 23). Believers *alone* see the remedy. They see more and more, the longer they live, of the depths of the Fall, but how very precious do these painful sights make the dear Lamb of God to them, as the Holy Spirit "points to the redeeming blood, and says: Behold the way to God!" What a hideous monster sin is, but what a wonderful way of escape is provided in a precious Christ! Truly, "the blood of Jesus Christ His Son cleanseth us from all sin" (1 John i. 7). Yet this must be *seen* to be enjoyed. The bitten Israelites were bidden to *look* at the brazen serpent. The cure, though invaluable, was received "without money," by *looking*. Looking at the bites was of no avail. The pain was there, the sentence of death was there, but *not* the cure. Oh how desperate the case becomes when, under conviction of sin, a poor bitten one gazes intently, and for long, upon that unspeakably sad and painful sight! The "ends of the earth" are reached in the experience, and no ray of comfort comes from thence. Here is the remedy: "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. xlv. 22). Bitten one:

"Death's within thee, all about thee,  
But the remedy's without thee;  
See it in the Saviour's blood."

Not one bitten Israelite who obediently and believingly looked to the serpent of brass remained uncured or died. Jesus says: "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).

"Why despair of cure, and perish?—  
Look, my soul, though stung to death."

ii. *This sight, well worth seeing, is still to be seen.* The Apostle Paul is inspired to write down what he saw by faith of Christ. John the Apostle, as well as John the Baptist, wrote down the visions with which he was divinely favoured. And it is the belief of the Lord's servants living to-day, that the things which they have seen and heard, they must declare to others (1 John i. 3), not for self-glorification, but for the honour of a Triune Jehovah, and the good of immortal souls. Thus moved, the humble servant of those dear lovers of Christ who read "Way-marks," desires to speak of what he has been recently favoured to see by faith of this blessed vision, in affliction. Awaking about 3.30 one morning, these lines dropped into my mind, and exactly expressed the language of my heart:

"No voice but Thine can give me rest,  
And bid my fears depart."

I knew what I wanted the Lord to speak to me about—my interest in the Redeemer's blood, and the forgiveness of sins. The words came with sweetness: "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. xliv. 22). Oh the indescribable sense of shame, which was mingled with warm love to Christ! Shame and hatred of self, so deeply involved in original sin, as to be utterly unable to produce from my sinful nature a single good thought towards such a blessed Saviour. Well might Samuel Rutherford, that worthy Scotch divine, say: "Oh that I had not a myself!" and the Apostle Paul, "I know that in me (that is, *in my flesh*) dwelleth no good thing" (Rom. vii. 18). One could enter a little into what the Apostle meant when he went on to say, "O wretched man that I am!" Yet how favoured he was! Indeed, it is *amazing grace* that saves. How *all-sufficient* too, is this amazing grace! To lie, as one did upon one's bed, musing thus, produced under the gracious leading of the Holy Spirit, a laying bare of one's sins from youth up, yea, from childhood. Nothing kept back. Then came the words: "Behold the Lamb of God." My mind was then taken from John the Baptist to the vision of John the Apostle, recorded in the Book of Revelation, when he beheld that vast company of redeemed sinners. How wonderful it was to consider *the reason* of their being before the throne of God! Those who had come up out of great tribulation, having "washed their robes, and made them white *in the blood of the Lamb*,"—*therefore* are they before the throne of God," to "serve Him day and night in His temple" (Rev. vii. 14, 15). Not there because of *anything* they had done, but *because they were washed in the blood of the Lamb*. Oh how warmly my full heart responded to these lines which followed:

"Dear dying Lamb! Thy precious blood  
Shall never lose its power,  
Till all the ransomed Church of God  
Be saved, to sin no more."

My dear wife, finding me so completely overcome, begged me to cease weeping, but all I could say was:

"My willing soul would stay  
In such a frame as this,  
And sit and sing herself away  
To everlasting bliss."

How one longs to be there at times like these! A review, several hours later, of this sight so well worth seeing, was accompanied by the coming of these lines so sweetly and powerfully, again breaking one all to pieces:

"Here it is I find my heaven,  
While upon the Lamb I gaze;  
Love I much? I've much forgiven,  
I'm a miracle of grace."

But oh! the trial of faith and temptation that followed! Was that word, "I have blotted out, as a thick cloud, thy transgressions," for me? In the midst of this exercise, and pleading for help and a clear settlement at the throne of grace, I was looking for a particular hymn which is now included on our Bedford Conference Programme, and there I found a sweet and surprising confirmation in its closing verses, which are these:

"Is thy proud heart subdued by grace  
To seek salvation in His Name?  
There's wisdom, power, and righteousness,  
*All centring in the worthy Lamb.*  
Then thou may'st rest assured of this,  
And lift thy favoured head with joy,  
Thy hopes of heaven's eternal bliss,  
Earth, hell, and sin shall ne'er destroy."

What a desire this has left, in recording God's goodness and mercy, that one's dear fellow-labourers in the ministry may be enabled to share this sweet morsel, so that we may go forth together renewed with power from on high, to

"Tell to sinners round,  
What a dear Saviour we have found,  
And point to His redeeming blood,  
Saying, 'Behold the way to God!'"

And may all who read these lines, that long to see Jesus, be favoured to catch a glimpse of Him by faith, for their soul's eternal

good. With the Psalmist, we shall then desire to say to each other: "O magnify the Lord with me, and let us exalt His Name together" (Psa. xxxiv. 3). "Behold the Lamb of God!" (John i. 36).

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## "WHICH THINGS THE ANGELS DESIRE TO LOOK INTO" (1 Pet. i. 12).

ANGELS heard with admiration,  
How th' eternal counsel ran:  
Wonder'd at the great salvation:  
Wonder'd at the gracious plan:  
Angels wonder'd  
At the love of God to man.  
Angels with profound amazement,  
Saw th' eternal King come down:  
In the time of His abasement,  
Saw the Saviour stand alone;  
Angels saw Him  
Then deserted by His own.  
Angels saw the Saviour dying,  
On the cross in love to men:  
Angels saw His body lying,  
In the tomb among the slain;  
Oh how awful  
Sin appear'd to angels then!  
Angels saw Him rise victorious,  
From the tomb in which He lay:  
Never sight was seen more glorious  
Than what angels saw that day:  
When the Saviour  
Rose, and death resign'd his prey.  
Hark what bursts of acclamation,  
Thro' th' eternal arches ring!  
Angels now ascribe salvation  
To the everlasting King.  
Loud their praises;  
"Glory to the Lamb" they sing.  
Praise the Lamb, ye saints adore Him:  
Ye for whom He shed His blood,  
Bow with angels, bow before Him,  
Make His glory known abroad:  
Saints and angels,  
Join to praise the Lamb of God.

THOMAS KELLY.

## THE SEEKER'S ENQUIRY.

Notes of a Sermon by Pastor F. L. ROWELL, of Rochdale, preached at Bethel Chapel, Linslade, during 1937.

*(Concluded from page 126.)*

THE great and all-wise Shepherd has in eternal love chosen His sheep which shall compose His flock. Given into His hand by His Father, He declares that the great fold would be incomplete by the loss or exclusion of one lamb or sheep, however insignificant they may appear by earth's estimate. Insignificant they can never be to Christ, for they are in His heart's love, borne constantly upon His breast, and ministered to in such a loving way that "Eye hath not seen, nor ear heard, neither have entered into the heart of men, the things which God hath prepared for them that love Him." He declares His constant activity on their behalf, activity which is manifest in the work of the Holy Ghost in regeneration, sanctification, reclamation, and preservation. How beautifully this is shown in the parable of the Lost Sheep, and in the Lord's words: "Other sheep I have which are not of this fold: them also I must bring, and they shall hear My voice: and there shall be one fold and one Shepherd." Have not the members of the Gentile Church cause for thankfulness that this promise is being verified even to this day?

The Shepherd's provision is of most excellent food. Not in ordinary pastures shall His sheep feed, but upon provender and in pastures of His own providing. Thank the Lord if you have a discerning palate (a gift of grace) which can detect the difference between the rank, mouldy, and often poisonous provision of much "religion" and the provender winnowed by the Holy Spirit's searching and teaching. The richness of the provision is shewn in the Lord's words: "My flesh is meat indeed, and My blood is drink indeed." "O precious Paschal Lamb, by whose sacrifice and blood-shedding we have hope of salvation from the age-old dominion of sin, and from avenging justice: grant to us that grace of living faith in Thee, that we may find the necessary food and drink for our needy souls."

There was a time during Christ's teaching of His disciples when "there were many coming and going, and they had no leisure so much as to eat." The oriental shepherd will lead his flock at mid-day to a covert of some kind where his sheep may be sheltered from the heat of the sun. Christ said to His disciples, "Come ye yourselves apart and rest awhile." How suitable is the covert in Jesus for the tempted and tried soul? Bearing the burden and heat of life's duties and demands; born, as all men are to trouble as the sparks fly upward, but in addition bearing acute trouble of soul to which many are complete

strangers. Finding in addition the opposition of a powerful carnal spirit, the persecution of a frowning world, and the varied mighty temptations of the power of evil. Shall we wonder that under such conditions living need cries:

“Cover my defenceless head  
With the shadow of Thy wing”?

How mighty is the Saviour in such a case? It may not appear immediately upon the cry for deliverance, that the Lord brings to shelter. Trials may appear to be multiplied rather than at once relieved. Sickness of body may add to the sense of exposure and danger; and yet should the Holy Ghost come, applying the blessings of Jesus, and giving faith to resign all into the Saviour's hands, with a little loving trust that He cares, how blessed is the covert of His love? Is it not in such need that the exhortation is addressed, “Knock, and it shall be opened to you”?

“Why should I be?” Is this a cry of faith or a rebellious complaint? Why should I be obliged to bear this and go this way, when so many have an easier path with such prosperity? How great and good is the gift of that humbling grace by the power of which a one time rebel is able to say:

“My Father's hand prepares the cup,  
And what He wills is best.  
O might I doubt no more,  
But in His presence rest,  
Whose wisdom, love, and truth, and power,  
Engage to make me blest.”

As an expression of faith, how different is this cry? There is a flock in which the seeking one wishes to be included; but there are other flocks, of which the leadership and company does not satisfy.

“Flocks of Thy companions.” There are plenty of those to-day. By profession belonging to Christ, and yet when the test of whole-hearted allegiance to His Person, Word, doctrines and precepts is applied, how frequently their reply is, “We will not have this Man to reign over us.” In these days of frequent denial of fundamental truth, how many companions there may be who yet lack the vital union to, and communication from, the living Head of the Church. Beware of such characters and of their gatherings. Should the glory of the Person of Christ be attacked, the inspired veracity of the Word of God denied, or the plain teaching of pure doctrine and precept be scorned; how can such things be satisfactory to one who is seeking Christ and the true flock which is marked with the royal sign of Humility and love?

“Why should I be?” This question is not so often asked

to-day as was the case at one time. There are, however, those who cannot abide with such persons and practices; to whom the precept of separation is of living power, finding an answer in that spirit made willing to "leave all, and follow Him." The cost has been heavy to some. "Conform, conform," has more than once been the cry of the "religious" to the God-fearing. It may yet again be the cry, earlier than we suspect. Then will rise the question, Obedience to God or man? Think not that democracy, broad-mindedness, civilisation, or culture will preserve your religious liberties. The preservation of this blessing is in the gracious hand of Him who granted them, and used His servants in past years in order that they should be obtained. Certainly remember the sacrifices of those who suffered and died for conscience' sake, but bear in mind the Giver and Sustainer of faith, by whom they withstood and overcame. It is by grace that they and we are saved, and they overcame by the blood of the Lamb.

There is very real prospect that this separation will be deeper as time goes on. As "seducers wax worse and worse, deceiving and being deceived," what need there is for the Lord's gracious answer to the prayer of those who stand open-eyed before this danger, and have to cry, "Hold Thou me up." I would warn those who may think that nothing would shake the stability of their love to Christ. Strong men, noble witnesses, have been tempted and seduced; some have fallen away completely, shewing proof of their deception; others have been restored by God's grace through the intercession of their Redeemer. The latter are those who from painful experience can declare, "Let him that thinketh he standeth take heed lest he fall,"

To "conform" is very easy, and without the influence of the grace of faith, creature religion is ever ready to do so. To Israel the Babylonians said, "Sing us one of the songs of Zion." It is no new argument when "religion" says to the believer, "We allow there is much good in your worship, and you must admit that ours is very beautiful. Let us amalgamate. Sing us a song of Zion. It will be better for you; we shall benefit, and we shall stand better against the atheist." *But* how shall we then stand before God?

"Be not wise in your own conceits." Far better that our proud and self-sufficient spirit was thoroughly humbled and to hear the wise direction of the Lord, "Watch and pray, lest ye enter into temptation." Self-assurance ever did make men blind to danger; and "in that night was king Belshazzar slain."

O Lord, give that grace whereby a man under danger and evil tidings may turn his face to the wall and weep. Then as he may receive life, deliverance and prosperity, he may be able to declare: "The living, the living, he shall praise Thee: the Lord was ready to save."

# HISTORY OF THE BAPTISTS.

By MR. H. V. MANN (Fetcham, Surrey).

## III. THE APOSTLES: A BRIEF ACCOUNT OF THEIR LABOURS (continued).

*Thomas*.—Although we know so little of his birth or ancestry, yet his *character* is as familiar to the Church of God as that of any other apostle. Even amongst those who have no interest in divine matters, the expression, "doubting Thomas," implies a pessimistic mind, one which dwells always on the dark side, which expects always the worst to happen, which often doubts the sincerity of expressed convictions in natural interests. If this is the only conception we have of this apostle, our view is erroneous. Listen to him when the Lord Jesus is about to make His way into Judea again (John xi.): "Let us also go that we may die with Him"! True, we see in his mind the characteristic trait which considers only the sad side; but is there not also deep affection to his Lord?

It has been well said that John's mention of Thomas's absence at the time of the Lord's appearance (John xx. 24) has no suggestion of sullen obstinacy on his part, but is rather a loving apology for his unbelief. While we know by bitter experience the shame of our own unbelief, and remember our Lord's solemn rebuke (Matt. xvi. 14), let us not confuse *reluctance to believe* with *the dread of making a mistake* in so all-important a matter. So, too, after the Last Supper (John xiv. 5), his query may suggest doubt and fear of mistake; but, withal, an earnest desire to be *certain* of "the way."

The labours of the apostle in the early Church are very uncertain. Since their record is only legendary and not authentic, it is wiser to make no reference to them than to give place to unsupported anecdote which may induce but a natural interest.

*Lebbæus, whose surname was Thaddæus*, or, as Luke designates him, "Judas the brother of James" (Luke vi. 16; Acts i. 13). It would be profitless to devote space to the barren controversy which has arisen regarding his earthly relationship to the Lord Jesus. Rather would we remember the tender reference to him in John xiv. 22.

"*Judas, not Iscariot*."—This is the only additional reference made to him apart from that in Acts i. 13.

*Matthew, the publican*.—His family name seems to have been Levi, "the son of Alphæus" (Mark ii. 14), Mathew being the name he was more generally known as a disciple. He pursued the calling of tax-gatherer for the Romans—probably at Capernaum, on the Sea of Galilee—a most odious position in the sight of the Jews, reminding them as it did of Roman

domination, but made doubly so when the position was held by one of their own countrymen. The unjust extortions practised by the publicans were notorious, an inference we may clearly draw from John's admonition to them "to exact no more than that which is appointed you" (Luke iii. 13), and Zacchæus's declaration, when the love of Christ had entered his heart, that he would "restore fourfold" all that he had taken "by false accusation" (Luke xix. 8). In our Lord's references to the class of publicans, they are associated with harlots and sinners. But the power of the Holy Spirit always works effectually, and the cry of the publican, "God be merciful to me a sinner!" is wrung out of the heart of every saved soul to the day of his translation to glory.

It is while Matthew "sits at the receipt of custom" (Luke v. 27) that the Lord calls him. We should remark particularly the grace of humility which manifests itself in him after his change of heart. He *alone* speaks of "Matthew *the publican*" (Matt. x. 3). The "feast" to which he refers Luke calls a "great feast." And just as the desire in the heart of the child of God is that others might be brought to the feet of the Lord Jesus, so surely Matthew's feast was not a bidding adieu to the world—that would savour of Lot's wife looking longingly back to Sodom—but the outcome of his prayerful wish that his erstwhile colleagues might be brought into the presence of his Lord and Master.

We are not informed of the length of time the apostle remained in Judea after Pentecost, but it is said that he laboured finally in Ethiopia. His Gospel is believed to be the first written.

*James the son of Alphæus.*—James "the Just" or James "the Less," the head of the third quaternion of the Twelve, just as Philip stands at the head of the second quaternion, and Peter the leader in the first. He was honoured with a special visit from the Lord Jesus before His ascension (1 Cor. xv. 7), and would appear to have risen speedily to a position of considerable authority in the Apostolic Church. In Acts xv. we read of his occupying the leading position in Jerusalem and presiding in the assembly, while Paul speaks of him in Gal. ii. 9 as a "pillar" of the Church. It is of peculiar interest to notice the wisdom of God shewn in the spheres of labour allotted to the apostles. Whereas Peter, with his bias towards Judaism, yet opening the door to the Gentiles, is particularly associated with the Jews of the dispersion, James, tenacious as he was of the law—it was because of this that he was called "the Just"—is found labouring among the Jews of Jerusalem.

His epistle was designated by Luther "an epistle of straw, and destitute of evangelic character." We have noticed in a previous article how good and gracious men of God have erred

in their views, and Luther's opinion would seem to have been based on the mistaken idea that the second chapter of James's epistle opposes the justification by faith taught by Paul. Actually, the views of the two apostles exhibit a beautiful harmony, Paul emphasising faith in the justifying of a sinner before God, James in the justifying of the believer plainly before men, since "faith without works is dead."

Eusebius (ii. 23) quotes the account of his martyrdom (68 A.D.), given by Hegesippus, a Christian of Jewish origin. James was set on a pinnacle of the temple during the Passover, and asked, "Tell us which is the door of Jesus?"—a satirical reference to the eighth verse of the fifth chapter of his epistle which had already been circulated—whereupon he replied, "Why ask ye me concerning Jesus, the Son of man? He sitteth at the right hand of power, and will come again on the clouds of heaven." He was then cast down headlong by the Pharisees, and praying, "Father, forgive them, for they know not what they do," he was stoned and beaten to death with a fuller's club.

*Simon the Canaanite*, or rather, "Simon the Zealot," a more accurate rendering of Luke vi. 15. He would appear to have been associated with the sect of the Zealots before following his Master. The Zealots voluntarily bound themselves to see that the Mosaic law and ritual were not broken; but their zeal outran their discretion, and since, in general, there was no love for Christ in their hearts, this zeal speedily developed into a blind and violent fanaticism. Simon appears again only with the other apostles in Acts i. 13.

*Matthias*, elected by "lot" to fill the place of the traitor, he receives no other mention in Holy Writ. It is not without interest to remark that there is no record of the use of "the lot" after the descent of the Holy Spirit.

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## GLEANINGS FROM THE PSALMS. (No. 82.)

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

PSALM xiii. 5.—"But I have trusted in Thy mercy." The verse we are now considering is a striking commentary upon the *effect* of true prayer. This Psalm is but a short one, yet its very brevity emphasises the soul-strengthening nature of the pathway of prayer. David strikes a very mournful note at the commencement of it; he makes a grievous *complaint*. In verse 3 he ceases to complain, and begins to *pray*; and as he thus communes with God he finds his strength renewed. Faith resumes its appropriate function; *he believes*, and he once more discovers sufficient foundation in the infinite mercy of God for an implicit confidence respecting the issue of his immediate

circumstances. Happy is the man who finds that his trouble prostrates him before the throne of grace. He may be crushed in his feelings as he weeps at Jesus' feet; but when, through his tears, he gets a glimpse of the sacred wounds in those blessed feet, he is encouraged to raise his downcast eyes, and to look upon his dear Redeemer's face; when the echo of such lines as these sounding aloud in his heart will make him ashamed of his unbelief:

“O fearful, O faithless!’ in mercy He cries;  
‘My promise, My truth, are they light in thy eyes?  
Still, still I am with thee; My promise shall stand;  
Through tempest and tossing, I’ll bring thee to land.  
‘Forget thee I will not, I cannot; thy name  
Engraved on My heart does for ever remain;  
The palms of My hands while I look on I see’  
The wounds I received when suffering for thee.’”

The afflicted one will remember that the mercy he had temporarily forgotten is one of the *eternal attributes* of his covenant God, and this recollection will put his heart in harmony with that of the Apostle, when he penned this testimony, “Who delivered us from so great a death, and doth deliver; in whom we trust that He will yet deliver us” (2 Cor. i. 10). Here, then, the Psalmist imposes a check upon his complaints, his misgivings, and his fears; and with the all-important “but” wherewith this verse commences, parts company with his former desolations, as if chiding himself for ever entertaining such gloomy forebodings, and tunes his heart afresh to sing the honours of his God. Some who read these lines may be walking out the former part of this Psalm, almost despairing of deliverance. May it please the God they ever desire to fear to speedily bring them to the “but” of this verse. That they ultimately will be brought to it is beyond all question, for “they shall never perish” (John x. 28). God is glorified in the displays of His mercy; yea, “He delighteth in mercy” (Micah vii. 18), and His delights are still with the sons of men (Prov. viii. 31), and unworthy sinners favoured with the blest experience of these “delights” are thereby brought to trust in His mercy; and of this trust they never are and never will be ashamed.

“My heart shall rejoice in Thy salvation.” It may perhaps be a profitable reflection to tarry just a moment upon the last two words of the previous clause, and the last two words of the clause we are now considering: “Thy mercy” and “Thy salvation.” It is written that “the mercy of the Lord is *from* everlasting to everlasting upon them that fear Him” (Psa. ciii. 17), and it is also written that “Israel shall be saved in the

Lord with an everlasting salvation" (Isa. xlv. 17). "*Everlasting* mercy" and "*everlasting* salvation." Finite minds cannot grasp the infinite, and faith contemplates the infinite with amazement and solemn awe. Here, in the first place, is a soul-humbling, a soul-sustaining, and a soul-preserving attribute; and, in the second place, here is a divine plan, perfect in its origin, perfect in its motive, perfect in its accomplishment, perfect in its application, perfect in its experience, and perfect in its issue; and both affording conclusive evidence of God's good-will to men. Here are two divine elements immune from either human interference or satanic designs; undisturbed by the turbulent circumstances of this sinful world, and proceeding inevitably towards the full fruition of the eternal decrees of God. Both of these holy elements find their fullest expression in the atonement.

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

and the believer who is enabled to fix his *trust* upon the former, will assuredly *rejoice* in the latter. David here tells us, "My heart shall rejoice in Thy salvation"; yet he finds himself unable to repress this inward joy and gladness; for he adds,

"I will sing unto the Lord." The song of the redeemed *begins* here upon earth; *it will never end*. Many a weary pilgrim has queried with poor disconsolate Cowper:

"Where is the blessedness I knew  
When first I saw the Lord?"

yet that dear man has long since discovered that that "blessedness" which he feared had for ever gone, was never really taken from him, and that it is now an eternal reality and an immortal experience. No heart that has once really been in tune with heaven will ever be cast into outer darkness. Whilst this side of the river the days of darkness may be many, but "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. xxxv. 10).

"Because He hath dealt bountifully with me." There may be many times in a believer's life when he sings the songs of Zion formally, indifferently, or even doubtfully; but, blessed be God, there will be many times when he will sing those songs with abundant reason, and when, out of a full heart, he will magnify the Name of the Lord. When the redeemed stand

upon the brink of Jordan, and look back upon all the way the Lord has led them thereto, they will then say, if never fully before, "He hath done all things well." Those precious lines composed from the sayings of godly Samuel Rutherford will form an apt and faithful summary of life's journey:

"With mercy and with judgment  
My web of time He wove,  
And aye the dews of sorrow  
Were lustered with His love.  
I'll bless the hand that guided,  
I'll bless the heart that planned,  
When throned where glory dwelleth  
In Immanuel's land."

Let none who are now in the pangs of the pitiful "How long?" wherewith this Psalm begins, conclude that they are calling upon a God that cannot save (Isa. xlv. 20). Let none that dread lest they "sleep the sleep of death" (verse 3) conclude that their fervent hope in God will thus be extinguished. Let them rather contemplate "Thy mercy" and "Thy salvation"; this will bring them to the conclusion dear Cowper was ultimately brought to when he says:

"When this poor lisping, stammering tongue  
Lies silent in the grave,  
Then, in a nobler, sweeter song,  
I'll sing Thy power to save."

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## WALKING IN THE LIGHT OF THE LORD.

By Mr. F. YARWOOD (Lymm, near Warrington).

*(Concluded from page 131.)*

AN inference has already been made to the illuminative power of this mountain. Its glory emanates from its own eternal source. Its brilliance surpasses the brightest star in the canopy of the heavens, though it is alluded to as the Bright and Morning Star. Even the sun is compelled to dip or veil his light in the presence of his Maker's death, and his mid-day glory is outshined in brilliance by that superior effulgent Light that shone upon the apostle as he journeyed to Damascus, impairing his vision and casting him to the ground. This mountain is a pure crystal Rock upon which the city of God is built. If the glory of the apostles is compared to garnished stones, how much more glorious is this living Stone from whence they derive their glory, and upon whose virtue and eternal endurance they are built? So exceeding glorious is this eternal.

Rock of Ages, that the nations of them that are saved shall walk in the light of it, having no need of the sun by reason of the glory that excelleth. Our Lord, describing the efficacious nature of this light, says: "I am come a light into the world, that whosoever believeth on Me should not abide in darkness." It was in this light that the prophet desired to walk, that he might receive the virtue of its life-giving beams. There was, however, an intense earnestness for companionship which is the true product of grace. It is the nature of true grace to desire that others might share in its blessings. With this spirit of heaven-born love the prophet calls upon his kindred: "O house of Jacob, come ye, and let us walk in the light of the Lord."

Notwithstanding this entreaty, we dare not state from the sad records that follow that there was a general response to the prophet's call. As it was with the great apostle of the Gentiles in the after days, who yearned over his kindred with an intensity of desire that they might be partakers of those blessings treasured up in the covenant of grace ("For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh; who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises"), so it was with Isaiah. There is no ground to believe that either the apostle or the prophet had this intensity of desire for their kinsmen according to the flesh gratified immediately. For the apostle, expressing himself in the language of Isaiah, says: "All day long I have stretched out my hands unto a disobedient and gainsaying people." Further, this same apostle says in speaking to the Gentiles: "If by any means I may provoke to emulation them which are my flesh, and might save some of them." We may not, however, conclude that such earnest desires and entreaties were inefficient with God, for His ears are ever ready to hear the pleadings of His people. Such prayers, like bread cast upon the waters, shall be found after many days, for the fulness of those petitions will be realized when Israel is gathered in, and "the earth shall be full of the knowledge of the Lord as the waters that cover the sea" (Isa. xi. 9).

This call to the house of Jacob is an outward call, to be made effectual to an elect people who are termed the spiritual seed of Abraham, whether they are Jews or Gentiles. The question is, How does this designation, "House of Jacob," apply to us who are Gentiles? It certainly does apply, for the blessings of the new covenant, and all the promises connected with that covenant, are ours through Christ Jesus our Lord. In Israel as a nation the children were usually named according to some particular circumstance or character attending their birth. In this way Jacob was called a wrestler. What are we to understand in a spiritual sense by the term wrestler? A

wrestler is one who puts forth his strength and energy to contend or compete with another who contends with him. So a spiritual wrestler is one who, having a case that he cannot undertake, seeks help or contends with another by entreaty to take that case and effect the business for him. "The kingdom of heaven suffereth violence, and the violent take it by force;" that is, by the importunity of prayer. Believing in the efficacy of the atonement of Christ to redeem from all iniquity, the soul casts itself upon the mercy of God in Christ for salvation. Can any of us truthfully ascribe this character to ourselves? Perhaps some are afraid they cannot lay claim to such dignity of character, yet they would willingly affirm that those whom they know to be true wrestlers with God, are esteemed by them as the salt of the earth. Their companionship is sincerely desired and loved. If this is the case, it is an evidence of an affinity or association of heart with those who love God, and although they are afraid to lay claim to be called by the designation of Jacob, yet it is evident they belong to the household of Jacob. This message, therefore, of the prophet is not to be put away by such persons as though they had no interest in its good tidings. It deeply concerns them, and the call to come and walk in the light of the Lord is given for their encouragement. It is a message to provoke such characters to emulation, that they may press forward, if haply they may apprehend that for which they are apprehended of Christ Jesus. If in all sincerity we love those who are begotten of God because of that peculiarity of nature which God has imparted to them, we must of necessity love Him that beget that nature. May we, then, in all humility of heart, seek to encourage one another to walk in the light of the Lord. Especially may this be so as we see the dark clouds of lukewarmness and apostasy approaching nearer and nearer.

These sad signs betoken the hand of God about to be stretched out in judgment. What a serious judgment, and how solemn, to be given over to a cold or seared conscience, without life or feeling heavenward! May it, then, be our heartfelt desire and prayer one for another in all true affection to entreat and encourage one another to walk in the light of the Lord. The question may be asked, How may this be done? The Scriptures give directions to all who truly love the Lord as to how to walk in the light of the Lord: "He that followeth Me shall not walk in darkness, but shall have the light of life." Attendance upon the means of grace is a profitable means of walking in the light of the Lord. May it, therefore, be our daily concern, not only for ourselves but for all who meet together in the Lord's Name in all places, to join in heartfelt entreaty in the spirit of this true evangelical prophet, "O house of Jacob, come ye, and let us walk in the light of the Lord."

# LETTERS TO THE SEVEN CHURCHES IN ASIA. (4.)

BY PASTOR J. W. REED (Aldershot).

## THYATIRA.

"These things saith the Son of God." Here alone in the Revelation is found that wondrous incomprehensible Name. "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first." Here is a grand testimony from Him whose eyes were as a flame of fire. Grace had wrought unto increased fruitfulness, and thus the people rendered praise to their Lord and God. But while their Saviour thus testifies, we may be sure they would be slow to speak such things of themselves, for grace always works unto humility.

Yet, in regard to others, the humility might be a danger. Seducing teaching had been suffered. Jezebel in old time had brought in the curse of idolatry, and the same spirit was active still. Is it not plain that in England it shows itself in images and symbols contrary to gospel teaching and purity? So in Thyatira. The woeful judgment upon the false teachers and those deceived by them, would be a solemn warning to all.

To those who "have not known the depths of Satan"—innocent in spirit, although it may be faulty in judgment—"I will put upon you none other burden." Hold fast that which ye have. Power over the nations will be given to him that overcometh. In the great Armageddon conflict between Christ and Satan, the overcomer by faith shall share in the ultimate triumph of the Son of God. He shall be one of that host clothed in fine linen, white and clean. "The Morning Star"—heralding eternal day—shall be his. "There shall be no night there."

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## THE PRECEPTS OF THE GOSPEL. (No. 33.)

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

"If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth" (Num. xxx. 2). This solemn precept concerning vows should make us very careful how we make them, lest we should be tempted to make any rash vow such as Jephthah did (Judges xi. 30, 31). David said, "Thy vows are upon me, O God: I will render praises unto thee" (Psa. lvi. 12). And again: "I will go into Thy house with burnt offerings; I will pay Thee my vows, which my lips have uttered, and my mouth hath spoken, when I was

in trouble" (Psa. lxxvi. 13, 14). And again: "So will I sing praise unto Thy Name for ever, that I may daily perform my vows" (Psa. lxi. 8). It is evident from these scriptures that the making of vows was no light matter with David, but that he considered them as solemnly binding him to perform that which he had vowed. We may say the same of Asaph, and all the godly. One other instance from the Psalms must suffice: "Vow, and pay unto the Lord your God: let all that be round about Him bring presents unto Him that ought to be feared" (Psa. lxxvi. 11). Solomon's exhortation is very timely in connection with this matter, and we do well to ponder over it: "When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldst not vow than that thou shouldst vow and not pay" (Eccles. v. 4, 5). The precept going before these verses is also very timely in this connection: "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God" (Eccles. v. 2). If this is solemnly impressed upon us, we shall feel our need to be taught to pray as David did, "Set a watch, O Lord, before my mouth; keep the door of my lips" (Psa. cxli. 3). It is a very easy thing, though very sinful, to make rash promises, and then find we are unable to perform them. The Lord keep us in His fear, and teach us 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."

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## THE GOSPEL IN FOREIGN LANDS.

*Extracts from the Correspondence of Mr. and Mrs. D. Mills.*

Chapeu Virado, Para. May 2nd, 1939.

My dear M.,—As you see, we are still on the banks of the great river, where we have enjoyed real rest, good food, have gained in weight, and are feeling quite well again. I am speaking for Davina and myself. David is still pale, and although he has gained in weight, I am not satisfied with his progress. Saturday evening he returned from Belem, weak and poorly after malaria which attacked him during the day. He is eating well, and says he feels quite fit. While he is constantly taking quinine the fever does not trouble him, so he will have to take it indefinitely and daily. His sore is almost healed now, and so we can say that that difficulty is quite passed. We are hoping to leave for Sao Luiz as soon as possible. Expenses at

the coast are too heavy, and now we feel that the time has come to turn our faces once again towards the vast interior. We are awaiting money from Maranhao, as we cannot leave here until it comes. David wrote the bank about a fortnight ago, and as we had no reply, he wired them last Saturday to transfer the money to the Para Branch. As soon as it arrives, we shall leave by the next boat. We would like to catch the launch from Caxias to Picos on May 15th; if not, we would have to wait until June 1st. There are only two launches a month. We would like to know of some peace settlement in Europe before leaving for the interior, as often news is lacking in Picos, due to old batteries or something else wrong with the wireless (belonging to a merchant there).

Yesterday was a public holiday. Five missionaries (new arrivals) came here, and we had a very nice time together. A little English fellowship does us good, acting like a tonic to our spirits.

While here in Chapau Virado we have had several opportunities of telling out the Good News. May the seed sown produce copious fruit to the glory of God, and the salvation of lost souls. In one of my earlier letters I told of two girls who had lost their father, and who seemed to seek my company. They have brought me several gifts of fruit and flowers, and whenever in this wee village they come immediately to spend their time with me. Yesterday, while the missionaries were bathing, I had a long talk with one of them. I felt no difficulty in speaking to her as often I have, especially to such devout Roman Catholics. I spoke to her as to a little child, explaining the gospel as simply as I could from, "The blood of Jesus Christ . . . cleanseth us from all sin." She seemed to understand. Oh, that she might be born again!

We are longing to get back to Picos, as you will understand. We hope to take a few tins of dried milk, cocoa, and prunes, which we have found here in Para, and have done us so much good eaten early morning before going to breakfast.

The last mail brought us several letters, for which many thanks. By an earlier mail came one from Mother and Father, and one from David's mother. Each of these most welcome letters have cheered us, refreshed us, and made us long for more.

May 5th.—We are now in Para, expecting to travel to Maranhao to-morrow evening. The boat we are going on is one of the smallest of the Brazilian coastal vessels. Thank you for the money (£80), received here two days ago. We shall need to spend a part of it before getting to Picos. We are thankful to have had such a restful holiday, not altogether unfruitful, we hope, in spiritual seed-sowing. We have got in contact with several of the more wealthy Brazilian families, so

far untouched by English evangelists. David's mother should have received by this mail a snap of us taken with the English missionaries when they spent a day with us. You will be glad to know that we have gained in weight. Fondest love to all our dear ones. Your loving sister, EVA.

Our readers will, we feel sure, join us in sincerely hoping that the benefit of the rest which our dear friends, Mr. and Mills, have been taking, may be maintained by the Lord, whose blessing upon them, and their work, we earnestly pray. Prayer is also needed for Mr. Mills, that complete recovery may soon be granted to him, if the Lord will.

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## NOTES FROM SUNDAY SCHOOL ADDRESSES

BY MR. B. WALSHAW (Brighouse, Yorks.).

DEAR Young Readers,—We noticed in our last notes that two requisites necessary before one could be called a good soldier were *training* and *equipment*. First, then, what is meant by *training*? It suggests two things: *instruction* and *exercise*. Instruction may be thought of as “input,” exercise as “output”; the one is intended to “*flow in*,” the other to “*flow out*.” God says to His soldiers, “I will instruct thee, and teach thee in the way which thou shalt go.” Now we know that among earthly teachers there are great limitations, there are indeed things they do not know, but this can never be said of God. Again, what a privilege we should feel it to be if we could sit at the feet of the very best of teachers! Consider, then, the wonderful condescension of God that He should say, “I will instruct thee and teach thee.” We may be assured of this, that God's will always has the stamp of perfection upon it; it will always be for our good; and what a mercy it will always be in *easy stages*. “Here a little, there a little, line upon line, precept upon precept.” Jesus taught the people in such a way as they were able to hear it.

“He loves His little ones to teach,  
And puts His truth within their reach,  
That not the youngest child can say,  
'I came, but I was sent away.'”

Let us notice this in passing, there is no time like youth to imbibe (drink in) instruction. “It is good,” said Jeremiah, “that a man bear the yoke in his youth.” Remember that Jesus Himself was twelve years of age when He said, “Wist ye not that I must be about My Father's business?”

Just as your weekday school education is to fit you for the increased duties and responsibilities of life, so the precepts and teachings of God in His Holy Word are intended to fit us

for the duties and responsibilities of being good soldiers of Jesus Christ. The great end that God has in view in all His precepts and teachings is that we may learn *obedience*. A good soldier is indeed a model of obedience. Now there are two kinds of obedience: a *willing* obedience and a *grudging* obedience. For instance, God has said in His Word: "Children, obey your parents in all things; for this is well pleasing unto the Lord." I suppose that most of you know what it is to obey your parents, and yet at the same time you feel very rebellious, especially if the act of obedience calls for sacrifice on your part. Well, so far as your parents are concerned the precept has been obeyed, but is such well-pleasing to God? God loves a cheerful giver. How different when a willing obedience is felt, when duty becomes a pleasure, when we can say that we delight to do our parents' wishes. Then we are not far from being good soldiers. We see then the important part of training, which may be termed *exercise*. The Apostle Paul, that good soldier of Jesus Christ, said: "I keep under my body, and bring it into subjection." The margin says, "I buffet my body, and lead it captive." Again, when the Apostle was before Felix he said, "Herein do I exercise myself to have always a conscience void of offence toward God and toward men." We see that not only did he strive to keep his body under subjection, but his conscience also.

Now of the two the conscience is by far the more important, for this reason: "Bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that now is, and that which is to come." Physical fitness is very desirable; the truth of God never teaches us to neglect the care of our bodies; but look at its limitations, its fitness gives no promise of everlasting life. On the other hand, however afflicted we may be in body—and we know that some of the choicest soldiers of Jesus Christ have suffered great afflictions—if the conscience is void of offence toward God and toward men, the promise is not only concerning this life, but also the life to come. Mark this, we may sit under a good teacher, and his or her instruction may contain all the things necessary for training, but unless there is *exercise*, unless there is a *putting into practice*, what will it profit?

"We speak of the mercy of God,  
So boundless, so rich, and so free;  
But what will it profit my soul,  
Unless 'tis relied on by me?"

What, then, is the end of all this training, all this exercise? One reason is that we may be prepared to "endure hardness," and another is that we may "fight the good fight of faith"; so that when we are called upon to meet the enemy, we may be

enabled to say, "So fight I, not as one that beateth the air." No, he had neither run in vain, nor laboured in vain. Listen to the closing words of this good soldier: "For I am now ready to be offered. . . . I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

Very briefly let us now notice the good soldier's *equipment*. First it is all *supplied* to him. The soldier cannot please himself what kind of uniform he shall wear, nor what kind of gun or sword he will carry. How in these days one nation vies with another nation, one nation boasts against all other nations, that its soldiers are the best equipped, the best armed! Why, there are no soldiers in the world so completely armed and equipped as the soldiers of Jesus. The Word of God speaks of the whole armour of God. How invulnerable this armour is, how complete, yet how necessary every piece! Without the whole armour the soldier is inadequately protected. Who can stand before the sword of the Spirit? Not even Satan himself. What can pierce the shield of faith? Not all the fiery darts of the wicked. Who shall put us to flight? Not all the armies of the aliens. What shall destroy our peace of mind when the helmet of salvation is on the head? What shall destroy our love and affection for our Captain when our heart is covered with the breastplate of righteousness? Who can faint by the way when the feet are shod with the preparation of the gospel of peace?

Lastly, a good soldier does not under-rate his enemy. There is no room for pride, no time when we should be off guard. Our enemy is described as wily, crafty, ambushed (lying in wait to deceive), transforming himself, a roaring lion, in the garb of an angel of light. Therefore the great necessity of having on "*the whole armour*."

That we may each hear the words, "Well done, thou good and faithful servant," is the desire of

Your well-wisher, B. W.

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"Gird thy loins up, Christian soldier;  
Lo! thy Captain calls thee out;  
Let the danger make thee bolder;  
War in weakness; dare in doubt.  
Buckle on thy heavenly armour;  
Patch up no inglorious peace;  
Let thy courage wax the warmer,  
As thy foes and fears increase."

## OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,

My letter to you this month must be brief, as it is being written just before the Bedford Conference, and one's days are very full. Some of us greatly admire the gift of being able to say *a lot in a little*. One good man once said, "It is easy to say a lot *on* a little, but it is not so easy to say a lot *in* a little." We have some striking examples of *much in a little*, displayed in the sayings of the Lord Jesus. He who condemned "vain repetition," never employed a useless word. What a wonderful sentence this is, which fell from His blessed lips: "With men this is impossible; but with God all things are possible" (Matt. xix. 26). To what is Christ referring?—SALVATION. Listening to His searching teaching, the disciples in their amazement asked this question: "Who then can be saved?" His answer—how brief, but how comprehensive!—You dear young people may often say to yourselves while listening to the preached Word: "Who then can be saved?" The answer is still as conclusive as ever: "With men this is impossible; but with God all things are possible." In your difficulties and trials there may be some naturally impossible features, yet remember there are no impossibilities with God. May you pray earnestly in your troubles, encouraged by this *multum-in-parvo* answer from the Word of God, which has settled so many questions, and is still doing so. In this sceptical age, men may question you till you feel distracted, about the *Resurrection of the body*. This query is, alas! very up-to-date: "How are the dead raised up? and with what body do they come?" (1 Cor. xv. 35.) Dear young men and women, may that glorious Person who says: "I am the Resurrection and the Life," teach you to believe in Him. Then the grave will be robbed of its horror, death will lose its sting, and those living words will quiet your minds and silence unbelief: "With men this is impossible; but with God all things are possible" (Matt. xix. 26). Farewell!

Your affectionate friend,

THE EDITOR.

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### A SOLEMN WARNING FROM A RECENT ACT OF DISOBEDIENCE.

*A true Account of a Drowning Fatality near Bournemouth.*

Two young boys were recently made to promise, by the Borough Coroner at Bournemouth, that they would not go near the River

Stour again. This followed the recording of a verdict of "accidental death," on a nine-year-old boy, who was drowned when he fell into the river at Muscliffe, on Saturday morning, June 3rd, 1939. On leaving his home, his mother told him not to go to the river, and the boy replied, "No, Mummy." A cousin of Gordon, the dead boy, said that he met him, and told him he was going to the river, but knew his little friend could not go, as his mother would not let him. Sad to say, however, the drowned lad replied, "I can if I sneak there." Together these two lads went to the river, and found a part where Gordon said he knew there were a lot of fish. As they were crossing a landing-stage, they saw another boy, who accompanied them. Gordon went to bait his hook, but slipped. A splash followed, and he was in the river! One of the other lads ran to a farm near-by for some rope, but in spite of efforts made, Gordon was drowned. The two surviving lads were made to promise the Coroner that they would not go near the river again. Thus he addressed them: "I want this case to be a lesson to you two boys. You went to play where you should not have been, with the result that your little friend is no more. One of you knew his mother had told him not to go to the river, yet you went, with this sad result."

Children and young people, you have read this remarkably solemn case of a lad who not only disobeyed his mother, but went to the river against her wishes, saying: "I can if I sneak there." May you all take warning, and remember that no-one can disobey God's Word with impunity. Gordon added sin to sin. He was *deceitful* as well as *disobedient* in going to the river as he did. "CHILDREN, OBEY YOUR PARENTS IN ALL THINGS" (Col. iii. 20).

(These particulars have been gathered from *The Bournemouth Daily Echo*, for Tuesday, June 6th, 1939.)

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## FOR THE LITTLE ONES.

A LITTLE child was once asked if she could give the meaning of the word "precious." She thought for a minute, and then said: "It means this: Father says of Mother again and again, 'She is so precious, whatever should we do without her?'" And the child said, "That means that she is precious." Dear little boys and girls, you can understand what this child meant, can you not? May the day come, and we wish it might be soon, when under a sense of your need of Jesus, the Spirit of God in revealing Him to you, should constrain you to say, "He is so precious, what should we do without Him?"

# Waymarks.

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“SEARCH THE SCRIPTURES” (John v. 39)

for Instruction concerning

## THE ASSEMBLIES OF THE SAINTS.

1. “God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him” (Psa. lxxxix. 7).

2. “I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation” (Psa. iii. 1).

3. “Assemble yourselves and come; draw near together, ye that are escaped of the nations” (Isa. xlv. 20).

4. “Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel” (Ezek. xi. 17).

5. “Assemble the elders, gather the children” (Joel ii. 16).

6. “And when they had prayed, the place was shaken where they were assembled together” (Acts iv. 31).

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## EDITORIAL COMMENTS.

The Bedford Conference Gatherings.—Thanks be unto our good and gracious God for all His mercies manifested on Thursday, June 22nd, last, when, given fine weather, a very goodly number of friends gathered for the Annual “Waymarks” Meetings, hitherto held at Rowley Regis. The friends at “Providence” Strict Baptist Chapel, Rothsay Road, Bedford, gave all the support possible to their Pastor, who by the Lord’s help in editing this little Magazine, earnestly desires the peace and prosperity of Jerusalem, and the honour and glory of Him from whose infallible Word we receive the “faith and order” of our churches. Pastor F. L. Rowell, of Rochdale, was graciously helped to preach the Conference Sermon from the words to be found in Hosea ii. 16. The Evening Meeting, which was also very well attended, was addressed by the expected speakers,

Messrs. E. A. Brooker (Tunbridge Wells), F. L. Rowell (Rochdale), H. V. Mann (Fetcham), and F. T. W. Bartlett (Acton). Each speaker was enabled to deal with his particular section of the subject chosen for the Conference, God's "Musts," in a savoury and edifying manner. It is sincerely hoped that profit derived from the sermon and these Addresses will, by God's blessing, be increased, when in a *Special Conference Number for September* (D.v.) these messages will be given to our readers. Kindly order extra copies required in good time, to prevent disappointment. Our friends, Messrs. G. W. Salmon (Cheltenham), Hon. Treasurer, E. Smith (Tunbridge Wells), and E. Rootham (Kettering) also took part in the Evening Meeting, so strengthening our hands in the work. The very willing band of helpers provided an excellent tea, which was enjoyed by a company that completely surrounded the tables. We are deeply indebted to these helpers, and all concerned in the whole of the arrangements, for their loving and untiring co-operation. The collections for the day, which include the profit arising from the Tea, amounted to the liberal sum of £25 0s. 4d. In thanking our many warm supporters, we thank God and take courage. May the anticipated Meetings at Tunbridge Wells, on August 16th, afford another token of the Lord's favour towards us, and may all who gather then, if His will, be constrained, with those who met at Bedford and the rest of our readers, to pray on and do all in their power to further the interests of "Waymarks" in the days to come, both as to its circulation and Conferences. And may the God of all grace kindly continue to prosper the work of our hands, in the advancement of His kingdom during these days of tension, so that our denominational position and practice may be maintained according to the inspired counsel of the Apostle Paul: "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).

**The Tunbridge Wells Conference.**—Arranged as this Conference is (D.v.) for Wednesday, August 16th, 1939, we are quite hoping that our Southern friends will meet with others from the Midlands and North who may be taking their holidays just at that time. Readers of "Waymarks" possibly staying in Brighton, Worthing, Eastbourne, or Hastings during August will find Tunbridge Wells quite worth a visit, and in addition we trust they will feel well repaid from a spiritual standpoint, in turning aside to "seek first the kingdom of God and His righteousness," at these Assemblies. "The Needs of To-day" are very great. Surely this subject for the Conference is being considered constantly by all right thinking people. The child

of God thinks deeply upon it; and doubtless welcomes every ray of light that may be thrown upon that particular aspect of those needs, which is to be considered by the Lord's servants at these "Waymarks" gatherings.

In the near anticipation of this occasion, may we together be helped to pray this most suitable prayer: "O send out Thy light and Thy truth: let them lead me: let them bring me to Thy holy hill, and to Thy tabernacles" (Psa. xliii. 3). Then may we be practical while praying about these Meetings. Let us make every effort possible to attend, and while these efforts are being made, may that holy zeal be in exercise as we confer one with the other in regard to meeting at "Rehoboth," Tunbridge Wells, on Wednesday, August 16th, causing each to say: "I was glad when they said unto me, Let us go into the house of the Lord" (Psa. cxxii. 1). And may the Lord command His blessing.

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**Pastor W. J. Wiltshire's Bereavement.**—Our readers will be sorry not to find the usual Articles by our friend, Mr. Wiltshire, in this present number, the reason being his heavy bereavement. The news came to us direct and as a sad surprise on July 4th last, couched in the following words:

"Please excuse my not writing the usual Articles for 'Waymarks' this month. My beloved wife passed peacefully to her eternal rest this afternoon (July 3rd), at 4 o'clock. The funeral is on Saturday at 2.30 p.m. 'Brethren, pray for us.'

Yours, with Christian love, W. J. WILTSHIRE."

May we add the words: Brethren, pray *with* us, for our good friend in these hours of sorrow through which he is passing. The Lord comfort his heart, sustain, and bless him, with his dear motherless children. A member of Mr. Wiltshire's church kindly sent us the notes of the sermon appearing in the present number, just before the passing of Mrs. Wiltshire. How the savoury sentences of that sermon have touched our heart while perusing them! May the precious ointment spread as the result of their publication, and the dear Redeemer's Name will be exalted.

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## GRACE FOR THE LOWLY.

"He giveth grace unto the lowly."—PROVERBS iii. 34.

He who would truly rise  
In strength divine,  
Must learn how meagre is his size,  
How small his sign.

All prostrate on the earth,  
Low in the dust;  
No other place for man's new birth,  
Come here he must.

Then will that living Voice,  
Tender and sweet,  
Bid him in grace arise, rejoice,  
Take to his feet.

And, in the new-found path,  
Pass on his way,  
Finding, in Christ, he ever hath  
Strength for the day. A. D. MITCHELL.

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### "THIS CUP."

Notes of a Sermon preached at "Bethel" Strict Baptist Chapel, Guildford, on March 5th, 1939, by Pastor W. J. WILTSHIRE, during his late wife's illness.

"He went away again the second time, and prayed, saying, O My Father, if this cup may not pass away from Me except I drink it, Thy will be done."—MATTHEW xxvi.

42.

THE sufferings of the Lord Jesus Christ were unspeakable. No sinner, however favoured he may be of the Holy Ghost, can fully enter into them. They may be described as infinite; but the Lord does lead His children, as they are able to bear, here a little, and there a little, into those sufferings.

There is a cross appointed for each child of God, that in the bearing of that cross and its sanctification to them, they may have fellowship with their suffering Lord and Master. If we could but enter more into that truth we should be more ready to bless the Lord for the cross. Oh to see His compassion and His mercy in affliction, and acknowledge with some measure of feeling His gracious hand that is sometimes heavy upon us! One says, "What is all my pain? how light compared with Thine!"

Here in Gethsemane the Lord Jesus was pressed down by the weight of sin laid upon Him. Sins not His own were imputed to Him. The sins of the whole election of grace were laid upon His holy, innocent soul. He says, "Now is My soul troubled, and what shall I say? Father, save Me from this hour." Shall I pray to be delivered from that which I have undertaken to perform, to carry through? No, He would not pray that prayer, though the flesh was weak. He was a real Man; He had human feelings and infirmities—not sinful infirmi-

ties. "But for this cause came I unto this hour." For this purpose He left heaven and took our nature. What was His prayer? "Father, glorify Thy Name." What a committing of the keeping of His soul into His Father's hand there was in the prayer! He would not choose His own lot; He would not choose His own cup of suffering and sorrow. He left it all in His Father's hand, seeking first of all and most of all His Father's glory, because He knew His Father was glorified in the salvation of His Bride, the Church upon whom His heart was set. "On such love, my soul, still ponder"! This love, love eternal, stronger than death or hell, or all the powers that may come against the Church. Naught deserves the name of love as compared with this. John says, "Herein is love, not that we loved God," as so many professors are ready to say. "Not that we loved God." All the love of His people proceeds from Him who loved them, and gave Himself for them.

Now He comes to Gethsemane. He had many cups of suffering and shame and ignominy and reproach, that He took and drank willingly from the hand of His Father; but this cup is the bitterest of all. There was the prospect before Him—of desertion. He knew His Father must forsake Him for a time. That seemed to be the bitterest drop in the cup of suffering. Now in Gethsemane He seems to have a measure of sweet access to the Father and communion with Him in prayer. "O My Father." Upon the cross it was, "My God, My God, why hast Thou forsaken Me?" He knew why, but this seemed to be more than He could bear. Had He not been God as well as man it would have been more than He could bear. Which of the Lord's children can be entirely deserted or forsaken of his God? To depart from Him, or to be separated from Him, 'tis death, 'tis more, 'tis endless ruin, deep despair."

He takes with Him into Gethsemane His disciples. He knows they cannot help Him now, only, if so favoured and blessed, they may watch with Him. He tells them to sit here while He goes to pray, and takes three favoured ones a little further: "Tarry ye here, and watch with Me." And He went a little further and fell on His face, fell to the ground, dropped upon His knees, and cried, "O My Father, if it be possible, let this cup pass from Me." There was no murmur here, no rebellion, no fretfulness, but just this simple request. "Nevertheless, not as I will, but as Thou wilt." It must have been a bitter cup when all the disciples forsook Him and fled. But there was no request made that that cup might pass from Him. Here He endures the wrath of His Holy Father, due to the sins of His people. It was not small, the cup of physical suffering and weakness, "but that awful stroke that found Him was the stroke that justice gave."

"Who can penetrate through thee,  
Gloomy, dark Gethsemane?"

Words fail us to set this before you. He went away again the second time, and prayed, saying: "O My Father, if this cup may not pass away from Me except I drink it, Thy will be done." He was willing to drink this cup. His will was one with the Father, doing always those things that pleased Him; so now in His extremity He desired the will of the Lord to be done. He knew there was no other way in which the Church could be saved, and to be rescued from death and hell, from the power of Satan, and brought to be with Him eventually in glory. Think of how He must have felt when He came back to His disciples and found them asleep again. Peter who had boasted such great things; and we believe he was sincere, and meant what he said, but knew not his own weakness and the deceitfulness of his heart, or the power of sin. Could they not watch with Him one hour? It was all they could do; they could not help Him bear the pain, the load of sin, the wrath. Their eyes were heavy; we read, they slept for sorrow, they were so overwhelmed, overawed. He must tread the winepress alone, of the people there was none with Him. He went away the second time.

The Lord so designs that His children, each in their own individual experiences, are brought to know something of this trial. It is decreed that they must pass the darkest of these paths alone; they must go away from their nearest and dearest to walk this pathway, to have dealings with God alone. The Lord Jesus Christ, when He warned His disciples of the temptations into which they would fall for fear of acknowledging Him because of suffering, said, "Ye shall be scattered every one to his own, and shall leave Me alone, and yet," He says, "I am not alone, because the Father is with Me." What a mercy that the Lord's children know that they are not alone! He will never leave them nor forsake them, though they do not always feel His gracious presence while He is with them. He has said, "I will never leave thee, nor forsake thee." So there is something precious here, in this loneliness, going the second and the third time to seek God's face, to pour out our hearts before Him, when we have fellowship with the Lord Jesus Christ. "Lord, Thou dost always hear Him, Thou dost always hear the cries of the Lord Jesus on behalf of His dear ones; hear me also." "Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing" (Psa. lxxxix. 1, 2).

Yes, it was here in Gethsemane and upon the cross that He bore the bitter pains of eternal death due to men's sins, He endured the punishment due to them, that they had merited,

that their sins had procured. Then let us remember those gracious words of His to Mary after His resurrection: "I ascend unto My Father and your Father." If God indeed is our Father, will He give us unnecessary pain? Will He permit anything to happen that shall not be for the good of His children? No. We may drink as the Lord Jesus Christ in His human nature drank from the cup, but there will be a desire in the soul, as there is the spirit of resignation, to say: "Not our will, not our way, not our desire as creatures may be accomplished, but the will of the Lord."

Then there is this too: This cup was bitter, but it was to pass away in the drinking of it. Yes, He saw that, He realized that, as He took this cup from His Father's hand and drank it, it would pass away from Him for ever, and pass away from His Church for ever, for whom it was endured. There would be no more wrath, no more suffering, no more curse after this. We read that there appeared an angel from heaven strengthening Him. He needed that in His human nature,—strengthening Him for further conflict. He was drinking the cup willingly, to drain it to the very dregs, that there may not be one drop of penal wrath for any poor sinner that He had loved from all eternity. Would we consider the nature of true prayer? Here it is: the request of the soul poured out before God in submission to the Father's will. If we ask anything according to His will He heareth us, and if we know, if we have the persuasion in our consciences that He heareth us, we know that we have the petitions that we desire of Him, in promise before they are actually given.

Grace is given to the suffering children of God to bear what their Father is pleased to lay upon them—to take the cup that He prepares with His love and mercy. This is not that cup that the wicked will have to drink. No. This cup that the Lord gives to His people is a cup of mercy. "I will sing of mercy." The mercy as in David's case, so also in yours, if you realize the goodness of God to you, is that the Lord Jesus Christ has drunk the cup of wrath. "I will sing of mercy and judgment; unto Thee, O God, will I sing." Oh consider Him as going before you, weak believer. Consider Him going away the second time, realizing He could have no help from His disciples, but knowing there was One who would help Him, seeking His Father's will to bear what He might be pleased to lay upon Him.

We read He left them and went away again the third time, saying the same words. Think of the Apostle Paul for a moment. He had a thorn in the flesh—the messenger of Satan to buffet him. For this he besought the Lord thrice that it might be taken from him, if it were the Lord's will. How he followed his Lord and Master, didn't he? Yes, he was led very

closely in the path of the Saviour. There are many cases we might name in which he very closely followed the Lord. But here, this thorn in the flesh must remain. But "My grace is sufficient for thee, My strength is made perfect in weakness." We do not like the weakness, do we? so contrary to human nature. The strength of God is made perfect in the very weakness of the believer. His strength by which the soul prays and endures is made willing to bear what the Lord is pleased to lay upon us. We read in the Hebrews: He learned obedience by the things that He suffered, and in the days of His flesh He offered up prayers with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared. The Spirit of God was upon Him without measure. The spirit of counsel and might made Him of quick understanding in the fear of the Lord. You will seek if you are the Lord's child, if you seek an interest in His death and resurrection; you will seek an interest in this prayer, to know that this prayer was prayed for you. "If this cup may not pass away from Me except I drink it, Thy will be done." Yes, and the Father's will was done. The child of God was redeemed, brought back by the blood of Christ. O that we may be enabled to praise Him with our whole heart for such a Redeemer, for such love, for such prayers. His way is perfect, for He can make no mistake. He cannot err, for He has designed that His children should follow Him, in bearing the cross that He lays upon them, in order that they may hereafter be glorified together with Him, to wear the crown that He has laid up—the crown of righteousness. How we murmur and complain, don't we? How we fret beneath His hand. When we have the Lord Jesus Christ set before us, we should rather have every murmur suppressed, and all our soul resigned, conformed to the will of God; to commit ourselves, our dear ones, and all our concerns into His gracious hand, and to pray this prayer from the heart. This is to be desired, and is one of the best gifts. "The will of the Lord be done," because His will is holy, just, perfect, and good—unspeakably good. And to have this experience we must know what it is to be turned away from all beside. We cannot be conformed to the will of God and to the way of the world at the same time: "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may know what is that good and acceptable and perfect will of God."

"He will by means like these  
Thy stubborn temper break," etc.

"Blessed are the meek: for they shall inherit the earth."  
"He made an end of sin, and brought in an everlasting righteousness, . . . and is our great High Priest over the House of

God." That His people may all be one with Him and His Father eternally.

"Thy will be done." Yes. "Sanctify them through Thy truth; Thy Word is truth." May the Lord grant His blessing.

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## A MEMORABLE VISIT TO THE CONFERENCE AT BEDFORD.

It is with pleasure we record the experience of an aged Christian who was constrained to make her visit to our "Waymarks" Conference, held at Bedford in June, a matter of prayer. A distance of many miles lay between the home of our friend and Bedford, which meant expense in travelling, yet a longing desire to meet with the Lord's people from various parts, and to hear His Word, caused this lover of Zion many an errand to the throne of grace. Prayer was answered in a remarkable way, and it was most encouraging to us to hear how the Lord brought His child to the Meetings which she had longed to attend.

At the back of her little home there grew a rose tree, which had spread over a large space since it was first planted. On that tree were a large number of beautiful blossoms, at which the old lady, in her concern to get to Bedford, cast many a thoughtful look. At length a plan came to her mind, which she was enabled, single-handed, to carry out, the Lord blessing the labours of her hands. Bunch after bunch of roses, eight lovely buds to a bunch, were carefully tied up. Then prayerfully our old friend wended her way from house to house in the neighbourhood, selling penny bunches of roses, until very soon her first supply was gone. Flowers sold on this first journey realized the sum of four shillings. More bunches were tied up, and further visits were made from door to door, until at length no less than *twenty-four shillings* had been collected for the gathered roses. This was a real help from heaven for this old lady, as she spends many a day wondering whether she can be a child of God at all; and her one concern in conversation is in the direction of hoping she may glean any encouragement from fellow-travellers Zionward, as to whether her feet are really in the heavenly way.

Well, before the much-prayed-about journey to Bedford was taken, and we heard the foregoing story, one with whom this aged pilgrim lived, turned to her and said: "Have you enough to go to the Meetings?" "Yes; thank you," was the reply. "Well," said the enquirer, "here is another five shillings; it will be better for you to have it in your pocket when you get home, than not to have enough." "So she came," and instead of staying one

night, we were glad to have this dear praying soul with us in Bedford over the following Sunday, the kind friends with whom she stayed making her feel so comfortable and at home.

Ever since these Conferences were first held, it has been our earnest desire that they should be the means of gathering the Lord's saints unto Him, in the House of Prayer, and around His Word, from all parts. Prayer has been answered, and many have come from their homes by road and rail, to be with us on these special days, connected with "Waymarks." We believe they have been good days, in the best sense. It is always a real joy to meet with our readers in different parts, at these Conference times. We hope that the foregoing record of the Lord's goodness in finding out a way for one aged "Waymarks" reader to join with us in these Annual Gatherings, will be the means of stimulating further interest still in future. As one and another says: "Hear what the Lord hath done for me," our hearts are gladdened, and surely these annual opportunities for fellowship and prayerful consideration of those things which matter most, in the courts of the Lord, are not embraced in vain.

May another such opportunity, awaiting us at Tunbridge Wells, on Wednesday, August 16th, prove to be one of special blessing to many, and through Jesus Christ, a Triune Jehovah shall have all the praise.

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## GLEANINGS FROM THE PSALMS. (No. 83.)

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

PSALM xiii. 6.—"I will sing unto the Lord." It is instructive to contrast the *end* of this Psalm with its *beginning*. Such contrast affords Old Testament evidence that the Apostle did not overstate the case when he alludes to the "nevertheless afterward" in Heb. xii. 11. It also confirms the assertion of the wise man in Eccles. vii. 8, that, "Better is the end of a thing than the beginning thereof." We noticed, when contemplating the preceding verse of this Psalm last month, that a gracious sense of the eternal mercy of God gradually absorbed the melancholy exhibited in the opening verses, and that it was reflected in the reviving of David's hope and confidence in divine mercy and salvation. It is noteworthy that David does not yet speak of *deliverance*. Paul and Silas sang praises unto God at midnight in the gaol at Philippi, whilst still held fast in the stocks, and *before* the demonstration of divine power that opened the prison doors and loosed their bands. To all human appearance their doom was inevitable, yet the grace that infused prayer and praise into that inner prison soon extended far beyond

those limited confines, and issued not only in their complete deliverance, but also in the salvation of others. Many have said with Job, "Wherefore is light given to him that is in misery, and life unto the bitter in soul? Why is light given to a man whose way is hid, and whom God hath hedged in?" (Job iii. 20, 23) and many may be saying so now (for the heart knoweth its own bitterness); but the concluding chapter of that godly man's history vindicates divine faithfulness, and records this abject confession: "Therefore have I uttered that I understood not; things too wonderful for me, which I knew not" (Job xlii. 3). Cowper's warning cannot be too often or too strongly stressed:

"Judge not the Lord by feeble sense."

We recall an incident in our experience we are not likely to forget. We once called to see an afflicted saint, on her death-bed. Throughout a long life the "waters of a full cup" had been wrung out of her (Psa. lxxiii. 10). Poverty, affliction, and persecution had been her lot, and in her last illness she was left to the care of strangers. Upon enquiring how she was, she replied:

"Through floods and flames He leads me safely on,  
And daily makes His sovereign goodness known."

This was a *sermon* to us, and made us bow our head in shame before the God of all our mercies. With no prospect whatever of any change in her earthly circumstances, she "sang unto the Lord," and found it

"Sweet in the confidence of faith  
To trust His firm decrees;  
Sweet to lie passive in His hands,  
And know no will but His."

Notwithstanding the tide of adversity which was sweeping her to her grave, she "trusted in His mercy; her heart rejoiced in His salvation" (ver. 5). O that that grace may be given unto us who "are left below to struggle with the powers of hell." The ungodly watch for the effect of adversity upon those who profess to fear God, and any wavering under pressure, or manifestation of weakness or cowardice in trouble, opens the mouths of the uncircumcised in derision.

"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."

David's determination to "sing unto the Lord" was no spasm of religious enthusiasm, for he adds this sober and weighty reason for his action:

“Because He hath dealt bountifully with me.” When faith is in gracious exercise, the depression of present circumstances never suffices to erase the memory of past mercies, nor to deaden the appropriate gratitude therefor. None who have ever received a real token for good will suffer the final misery of hearing these awful words, “I never knew you.” It is true that the days of darkness are many, but their entirety does not and cannot cancel former mercies, or render the grace of God of none effect. God will never forsake the work of His own hands. A comparison between our just deserts and our daily mercies, both in grace and providence, will induce the most tried believer to testify with David, “He hath dealt bountifully with me;” and this witness will never be disowned before the Throne. One believer, who well knew the path of tribulation, left this testimony:

“The work which His goodness began,  
The arm of His strength will complete;  
His promise is *Yea* and *Amen*,  
And never was forfeited yet.  
Things future, nor things that are now,  
Not all things below nor above,  
Can make Him His purpose forego,  
Or sever my soul from His love.

My name from the palms of His hands,  
Eternity will not erase,  
Impressed on His heart it remains,  
In marks of indelible grace;  
Yes, I to the end shall endure,  
As sure as the earnest is given;  
More happy, but not more secure,  
The glorified spirits in heaven;”

and Paul gives this inspired testimony: “Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ” (Phil. i. 6). The evidence of bountiful dealing, however small, is evidence that a good work has been begun. God will see to it that it is duly “performed.” Paul also, who had no easy pathway to glory, was constrained by the Spirit to reassure the faint-hearted in these conclusive words, “For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Rom. viii. 38, 39).

“The soul that on Jesus has leaned for repose,  
*I will not, I will not* desert to his foes;  
That soul, tho’ all hell should endeavour to shake,  
*I’ll never, no never, no never forsake.”*

# HISTORY OF THE BAPTISTS.

By Mr. H. V. MANN (Fetcham, Surrey).

## IV. POST-APOSTOLIC DAYS, UNTIL 200 A.D.

THREE years after the martyrdom of the Apostle Paul (A.D. 67) under the first imperial persecution, God's judgment fell on Jerusalem. The Roman legions, under Titus, besieged the city for six months before they were successful in forcing an entry. The Emperor was most anxious to save Jerusalem in order to secure the valuable treasures which it possessed, but our Lord had said: "There shall not be left one stone upon another that shall not be thrown down" (Mark xiii. 2); and one of the Roman soldiers, disobedient to the strict orders which had been given, threw a fiery brand into the porch of the Temple, and the whole was speedily reduced to ruins. Josephus, the Jew who was attached to the person of the Emperor throughout the siege, and who acted as a 'go-between' in the parleys which took place, has described at some length the fearful privations which his compatriots suffered at this time. When it is recalled that the Jews were crucified in thousands—even two on a cross—until there was no more wood to be used, one is solemnly reminded of their cry before Pilate: "His blood be on us, and on our children" (Matt. xxvii. 25).

Long before this, however, the good news of salvation had been spread far and wide, the martyrdom of Stephen having been the means, under God's guidance, of the preaching of the Gospel in regions devoted to heathen worship (Acts viii. 1; xi. 19—21). It must be remembered that churches as we know them to-day did not then exist. The Church of God met in secret in houses, and literally in "dens and caves of the earth." The first day of the week was set aside particularly for the celebration of the Lord's Supper and worship, since it marked the day on which the Lord Jesus rose from the dead. The very secrecy which had to be observed in these meetings increased the animosity which was shown to all those who loved the Lord, while the simplicity of the form of worship, and the grace of humility which shone in the lives and practices of the members of the Church, aroused the violent enmity of all classes. It is a striking fact that the Emperor, Marcus Aurelius, known throughout the ages as a philosopher, a man of learning, and renowned for his sweet mildness of disposition, should have been one of the most bitter persecutors under whom the Church ever suffered. Paul, writing to Timothy (2 Tim. iii. 12), says: "All that will live godly in Christ Jesus shall suffer persecution;" and just as the divinely gracious demeanour of our Lord Jesus provoked the High Priest's servant to smite Him on the face, so ever since the life and walk of the saved sinner has provoked

unregenerate men to wrath and fierce anger. There is nothing strange in this, for can anything be more foreign to a natural mind which seeks justice and revenge, than a meek spirit which, when reviled, reviles not again; when it suffers, it threatens not, but commits itself to Him that judgeth righteously? (1 Peter ii. 19—22.)

But more than this, the very simplicity of Christian worship was so opposed to the lavish ritual which was so essential a part of heathen worship, that it gave rise to suspicion as to the real cause of these quiet and unobtrusive meetings. There resulted, too, considerable commercial loss to the armies of priests, fortune-tellers and hucksters of images. And, above all, since heathen worship was bound up in the very base on which the fabric of the Roman Empire was built, if this new religion were to increase, was it not likely that the Empire might fall before it? Therefore, it must be stamped out: the heated iron chair, the rack, the scourge—no torture could be severe enough for these Christians! And the first two centuries of the Christian era are filled with the sufferings of the Lord's people, under Domitian, who even put to death his niece and cousin, under Trajan, under Aurelius. Then suffered an Ignatius, a Justin, a Polycarp, a Blandina, who, though regarded as a slave, was perhaps the greatest of them all, and indeed noble in the sight of God, and wonderfully used for the support of others. Yet the torches which lit these funeral pyres gave light to millions who had lived in darkness. And never did grace shine more brightly! Never was the Church of God more prosperous in its spiritual life! The saved sinner who must witness for his Lord and Master in the midst of deadly opposition can live happily only in the power of the Spirit, and mightily was this power then in evidence!

The Lord's ways are past finding out. This despised people and their hated religion was a most important contributory cause of the fall of the Roman Empire. The inculcation of a belief in the personal contact with God, weakened the very structure of the State in inducing an utter contempt for the heathen beliefs which were an integral part of the Empire itself, and for all that the Empire regarded as worth while. Towards the end of the second century God's anger seemed to be particularly evidenced in Rome itself. A fearful pestilence swept through the city; the Tiber flooded its banks and the country was inundated, and this was followed by famine.

All these disasters were laid at the door of the Christians, and persecutions became, if possible, intensified. And yet the Church of God continued to grow rapidly! How can it be explained? Is there any natural remedy which can apply balm to a wounded soul? Can any natural sympathy produce in the mind the sweet quietness in the most severe of trials, which is

the blessed gift of those who love the Lord? Can the greatest comfort this world has to offer bear comparison with the gift of the Lord Jesus Christ?

May God give us grace to join in Paul's exultant cry: "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" (Phil. iii. 8, 9).

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## THE GOSPEL IN FOREIGN LANDS.

*Extracts from the Correspondence of Mr. and Mrs. D. Mills.*

Caxias. May 11th, 1939.

My dear Father, and Mother, and Margaret,—We were delighted to receive another letter from you, dated April 13th, and received in Sao Luiz. We have much cause for thankfulness to God for His mercies towards us in giving health and strength, friends and food, and, above all, for spiritual blessings in our Lord Jesus Christ. I am enjoying excellent health, feeling really fit, in every way normal again, now that I am no longer anæmic. Davina is very well too. She has very much enjoyed her long holiday. David has had no more fever, is well, has an excellent appetite, and we hope that malaria has left him for a while. The last bit of the cut is healing nicely and quickly.

We left Belem on Saturday last, arriving in Sao Luiz on Monday morning. As we had no reason to stay in Sao Luiz, we left by the next train for Caxias, only staying two days in Sao Luiz. Here we arrived last night at the house of a Christian, named Fortes. Amy Smith is still here; she is almost engaged to be married to a very nice man, who fears God. As there is a lorry leaving here to-morrow for Picos, we expect to go, and should arrive home on Saturday, if the Lord will. There is no need to say how delighted we shall be to get home again.

Probably the reason you have not received letters regularly is due to the fact that we have written sometimes by ordinary, and sometimes by air mail. I hope all our letters have finally arrived. We have heard of losses of letters in Belem, due to underpaid postal authorities destroying letters to be able to pocket the stamps. We hope this has not happened to ours.

Here in Caxias there is quite a large group of professing people. We are afraid that most of them have the form of outward worship without the power in their hearts; they worship God with their lips while their hearts are far from Him. Mr. Smith is hoping to have a fortnight's special Meetings here in June. We ask your prayers for these lost, self-satisfied souls, that they may be graciously wrought upon by the Holy

Spirit during these special Meetings, when two or three of God's much-used servants hope to tell out the good news to perishing sinners. Let us pray that their eyes might be opened, their ears unstopped, that they may see their lost condition, and fly for refuge to the hope set before them. I do not think we shall return here for these Meetings, as we shall have been in Picos only a month.

It is now Friday, the 12th, and we are ready to leave here. We cannot expect a very comfortable journey in a lorry over rough roads in the hot sun for a whole day, or maybe we shall arrive only to-morrow noon. However, we have committed all to our Heavenly Father, and know that whatever happens, all will be well, for He is too wise to err and too good to be unkind. Give our loving greetings to all our dear ones and kind friends. Fondest love from all of us.

Your affectionate daughter,      EVA:

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### “GOD MOVES IN A MYSTERIOUS WAY.”

THE poet Cowper was at times afflicted with extreme mental depression. On one occasion he so far lost his self-control, or rather his hold on the divine promises, that his life seemed to him unbearable, and so he resolved to put an end to his existence.

For this purpose he hired a cab, and bade the man to drive him to a certain place some two miles distant, his intention being to leave the cab on reaching a certain bridge, and from thence to throw himself into the river below. The night was very dark, and the man drove cautiously, and he seemed to the poet an interminable time in reaching the bridge; while looking out at the window he found they were again approaching the very place from which they had started. On asking the driver for an explanation, he replied that he had missed his way, that he could not tell him how it was, for he knew the road well both night and day, but that he had missed the turning which led over the bridge, not once but twice; he could not account for it, but was very sorry. Mr. Cowper was struck with the man's earnestness, and the conviction flashed into his mind that a merciful Providence had intervened on his behalf and saved him from his own rash impulse.

He dismissed the man and went home, and when he reached his room he thanked God for having delivered him from his direful temptation, and then it was that he wrote that beautiful hymn, “God moves in a mysterious way.”

The above facts were related to me by a personal friend of the poet's family. I give them as narrated.      A. HULME.

# LETTERS TO THE SEVEN CHURCHES IN ASIA. (5.)

By PASTOR J. W. REED (Aldershot).

## SARDIS.

THE word of Him who hath the plenitude of the Spirit and absolute authority in the Church of the living God: "I know thy works." In name thou livest, but in truth there is death. However beautiful the outward form, thy prayers and praises lack vitality. The preaching of the gospel is in word only, and there is no keen hunger for anything more. Weighed in the balances, thou art found wanting. Ichabod is written on thy gates. Indifference reigns around. Satan makes no open assault, for in a stupor thou dost sink.

Yet there remains in thee some faint breathings. These are exceedingly precious. Seek out and cherish all that tends to My glory. The smoking flax must not be quenched. There is yet some little love to the ordinances which I left to you as a legacy. Let not that which came at so great a cost, be judged as indifferent. Remember with what power at first the gospel was preached, and earnestly seek a renewed anointing. Let the love which once burned as a flame, burn again to My glory.

Even in Sardis there are a few names which shine amid the general gloom. They are enrolled in heaven. Clothed in bright raiment, they "shall walk with Me in white." They have confessed Me before men, and I will confess them before My Father and before His angels.

"He that hath an ear, let him hear what the Spirit saith unto the churches," for surely these words have an eternal importance.

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## SOME OF THE LAST WORDS OF SAMUEL RUTHERFORD.

A few days before his death he said, "I shall shine, I shall see Christ as He is, I shall see Him reign, and all His fair company with Him; and I shall have my large share; my eyes shall see my Redeemer; these very eyes of mine, and no other for me. This may seem a wide word, but it is no fancy or delusion; it is true, it is true; let my Lord's Name be exalted, and if He will, let my name be ground to pieces, that He may be All in all. If He should slay me ten thousand times ten thousand times, I'll trust."

He often repeated Jeremiah xv. 17: "Thy words were found,

and I did eat them, and Thy Word was unto me the joy and rejoicing of my heart." Exhorting one to be diligent in seeking God, he said, "'Tis no easy thing to be a Christian; but for me, I have gotten the victory, and Christ is holding out both His arms to embrace me." At another time, to some friends about him, he said: "At the beginning of my sufferings I had mine own fears, like another sinful man, lest I should faint, and not be carried creditably through; and I laid this before the Lord, and as sure as He ever spake to me in His Word, so sure His Spirit witnessed to my heart that He had accepted my suffering. He said to me, Fear not; the outgate shall not be simply matter of praise. I said to the Lord, if He should slay me five thousand times five thousand times, I would trust in Him; and I spake it with much trembling, fearing I should not make it good. But as really as He ever spoke to me by His Spirit, He witnessed unto my heart that His grace should be sufficient."

The last Tuesday night before his death, being much weighed down with the state of public affairs, he had that expression, "Terror hath taken hold on me, because of His dispensation." And after falling on his own condition, he said, "I disclaim all that ever He made me will and do, and look on it as defiled and imperfect, as coming from me; and I take me to Christ for sanctification as well as justification;" and repeating these words, "He is made of God to me, wisdom, righteousness, sanctification, and redemption." He added, "I close with it, let Him be so; He is my All in all this."

On March 17th, 1661, three gentlewomen coming to see him, after exhorting them to read the Word, and be frequent in prayer, and much in communion with God, he said, "My honourable Master and lovely Lord, my great and loyal King, hath not a match in heaven or in earth; I have my own guiltiness like another sinful man, but He hath pardoned, loved, and washed, and given me joy unspeakable, and full of glory. I repent not that I ever owned His cause."

The next morning, as he recovered out of fainting, in which those who looked on expected his dissolution, he said, "I feel, I feel, I believe in, joy, and rejoice; I feed on manna." The worthy and famous Mr. Robert Blair, whose praise is in the gospel through all this church, being with him, as Mr. Rutherford took a little wine in a spoon, to refresh himself, being very weak, Mr. Blair said to him, "You feed on dainties in heaven, and think nothing of our cordials on earth." He answered, "They are all but dung, yet they are Christ's creatures, and out of obedience to command I take them;" adding, "My eyes shall see my Redeemer; I know He shall stand the last day upon the earth, and I shall be caught up in the clouds to meet Him in the air, and I shall be ever with Him; and what would you

have more? There is an end!" and stretching out his hand, over again replied, "There is an end!"

A little after he said, "I have been a wretched sinful man, but I stand at the best pass that ever a man did—Christ is mine, and I am His;" and spake much of the white stone and the new name. Mr. Blair, who loved to hear Christ commended with all his heart, said to him again, "What think you now of Christ?" to which he replied, "I shall live and adore Him; glory, glory to my Creator, and to my Redeemer for ever; glory shines in Immanuel's land."

In the afternoon of that day he said, "O that all my brethren may know what a Master I have served, and what peace I have this day. I shall sleep in Christ, and when I awake I shall be satisfied with His likeness." And he said, "This night shall close the door, and put my anchor within the vail, and I shall go away in a sleep, by five o'clock in the morning," which exactly fell out according as he had told that night. Though he was very weak, he had often this expression, "O for arms to embrace Him! O for a well-tuned harp!"

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## NOTES FROM SUNDAY SCHOOL ADDRESSES

BY MR. B. WALSHAW (Brighouse, Yorks.).

DEAR Young Readers,—You are all familiar with that common object, the *magnifying glass*. Actually it is a polished piece of glass, shaped with spherical surfaces on both sides, which may also be named *convex*. This glass may also be rightly called a lens, its function being to change the direction of the rays of light passing through it. By use of a combination of lenses, we have the microscope and the telescope. The former enables us to examine things which are too small to be seen by the naked eye; the latter enables us, in the words of one of our hymns, to "bring distant objects near." The common magnifying glass just multiplies the size of the object, so that its details can be seen more clearly and more distinctly.

Now let us turn to the Word of God, and see if we can find certain things which might very profitably be seen to an advantage when enlarged, or made to be seen more clearly. What a very precious thing is sight, and what a sad affliction blindness is! it behoves us to be very careful that we do nothing which would injure or impair our sight. How many people there are who have not good sight, and to such, two little lenses known as eyeglasses are a very helpful commodity. How often one hears an expression like this: "I shall have to put my glasses on to see that." We see the sovereignty of God even in this; we

read of Moses, who though he was so old (120 years), yet his vision was unimpaired. What wonderful lenses God gave to Moses! On the other hand, we read of Eli, at the age of 80, whose eyes were dim that he could not see. Then we read in the New Testament of the man who was born blind—the strongest magnifying glass was of no use to him. The disciples questioned their Master as to who had sinned, the man or his parents, that he should be *born* blind; and the answer of Jesus was, “Neither; but that the works of God should be made manifest in him.” What a paradox the Lord Jesus set to the Pharisees who questioned the blind man as to how he had received his sight! Jesus said, “I am come into this world that they which see not might see, and that they which see might be made blind.” What a terrible thing that must be, to be as blind as a bat, and yet think all the while that good sight is possessed!

Well, to come back to our magnifying glass, there are some things which the more they are magnified the greater their beauty appears; there are other things which the more they are magnified the worse they look. Have you ever looked at your *troubles* through a magnifying glass? Mr. Gadsby, the hymn-writer, sometimes did, and how many others too?

“We’ve swelled (magnified) our woes to an immense degree,  
And often said none are so tried as we.”

Yes! we often make mountains out of mole hills, when we put our troubles under the magnifying glass.

“Could we our woes with truth divide,  
The sterling and ideal,  
What crowds would stand on fancy’s side!  
How few upon the real!”

It is well to be reminded that “there has no temptation taken you, but such as is common to man.” It is bad to magnify our own troubles, but it is certainly worse to magnify the troubles of others. “Speak evil of no man” is very noteworthy, but to make a person an offender for a word is not good. How often a little word has been magnified out of all proportion to its intended meaning, and with what awful results. Magnified, idle gossip can quickly become slander.

Now look at some of the Lord’s words in creation through a magnifying glass. Take the smallest flower; the greater the magnifying power, the greater its beauty. David said, “All Thy works shall praise Thee, O Lord.” How different when magnified, are the products of man! the works of God have the stamp of *perfection* on them, the works of man *imperfection*.

We read concerning *the Word* that God has magnified it above all His Name. If it is true that God’s work in creation

is more beautiful to behold the more it is magnified, it is equally true concerning the Word of God. O what beauty is seen! what perfection! David said, when the Word was magnified, "How sweet are Thy words unto my taste; yea, sweeter than honey to the mouth." May we never seek to belittle the Word of God, for in so doing sure proof is given that it has not been seen through the magnifying glass. Faith not only magnifies the Word of God, but also magnifies the Lord Jesus Christ. When this takes place, what perfection and beauty are seen in all that the Lord Jesus said and did. "*O magnify the Lord with me*, and let us exalt His Name together." When we see the preciousness of the Person of Jesus, we shall certainly desire that others may see it also. One of our great troubles in these days is our miserable vision of God. To so many people God is so small and so far away, and so disconnected with our affairs, that He is forgotten. When one poor man was asked how big his God was, he replied: "He is so great that the heaven of heavens cannot contain Him, yet He is so small that He condescends to dwell in my heart." If ever we feel that the Lord has made a dwelling-place in our hearts, we shall indeed say with David, "O magnify the Lord with me," and we shall certainly sing with the poet:

"The more Thy beauty strikes my eye,  
The humbler at the cross I'll lie."

May it be your desire and mine, your prayer and mine, as we come to the Word of God: "Lord, magnify *Thy Word*; Lord, magnify *Thyself*; Lord, magnify and enlarge *my heart*, that I may behold wondrous things out of Thy law."

Your well-wisher, B. W.

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## OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,

Much more might be said about *much in a little*, which was our theme in writing to you last month, particularly as we consider the examples found in the sayings of the Lord Jesus. One or two such examples have already been given; another, now to be named by His help, finds a place in His living messages. How much there is in *one word* which He speaks by way of warning against sleeping! Just open your Bibles at the Gospel according to Mark, chapter xiii. verse 37, and you will find these words: "And what I say unto you, I say unto all, *WATCH*." None of us know when the Son of Man cometh, but we know He is coming again "the second time without sin unto salvation" (Heb. ix: 28). Are we ready for His coming? We

are living in the *meanwhile*. How is that *meanwhile* being spent?

Some of our dear young men have been called to serve their King and country. God bless them, help them, and protect them in all their new surroundings and duties. In wishing them well, and their loved ones at home, may we be permitted to remind them of this very full word: WATCH. It is joined to another word by the same blessed Speaker, who says: "*Watch and pray.*" How possible it is to watch for opportunities to do wrong, but not when *prayer is joined with watchfulness*. Dear boys, you may find among your fellow-militiamen, those who would lead you astray. Do not "stand in the way of sinners" (Psa. i.), nor "sit in the seat of the scornful," but may you delight in the law of the Lord, which gives such wise counsel for your present need. Sinners may and do stand about watching for opportunities that are not good, and such may sit together and joke over those who desire to watch unto prayer. Be not over-much cast down concerning this. Should you be called upon to endure ridicule, may you be encouraged to consider that if God be for you, who can be against you? (Rom. viii. 31.) Watch His hand, watch for His help, His keeping grace, His sustaining mercy,—in answer to prayer; and you cannot watch in vain.

Many will *watch for opportunities to get on in life, without prayer*. Forget not there are those who are praying that the Lord will help you to get on in your new vocation, and give you grace that you may watch carefully and prayerfully for spiritual instruction in those features of your present training which we trust will cause you to consider what it means to be "a good soldier of Jesus Christ." How well looked after you will be, if Jesus is the Captain of your salvation! What a wonderful Companion He is, and particularly is His friendship enjoyed when earthly companions are few. May you neither *go on, or get on*, without Him.

Few comparatively to-day will—*Watch for opportunities to read His Word*. Boys, do not forget that Bibles and Testaments have been seen, and still may be seen, that have been the means of saving the *lives* of men in the day of battle. Far more than that, they have saved their souls, as the Word has been savingly applied by the Holy Ghost. Watch, then, as the Lord enables you, for opportunities to read the Word and pray. In so doing, watch for the appearance of the Lord Jesus. The eye of faith views Him in the Scriptures, and His precious promises of protection to those who confide in Him, and shelter in His wounded side. Oh that you may be found among these safely protected ones!

Some, but by no means many, will—*Watch the signs of the times*. You dear fellows who have recently been called to

the Colours, are in your present position because the international situation points to the *possibility of war*. May you be given friends who see in these signs *the certainty of the coming of Christ with power and great glory*. That is not merely a *possibility*, it is a *certainty*. "Of that day, and that hour," when He shall come, "knoweth no man" (Mark xiii. 32), but "lest coming suddenly He find you sleeping," He says, "WATCH."

Be it ours not only to hear Him say that word, but obey it; a word that contains so very, very much. And may all that you need, in your new sphere, and above what you can ask or even think, be richly bestowed upon you by the Best of friends. How sufficient then will be your present and eternal equipment!

Your affectionate friend, THE EDITOR.

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### THREE ANSWERS TO PRAYER.

ON an occasion a man was taking a load of corn to the railway station, and he took his own little boy and a neighbour's for a ride. Behind him there was another load, and the horses were restive, and the man in front with the two horses went to help the others. There were two men and two boys, yet the animals were restive and frightened the two in front by the noise, and they ran away as hard as they could up the hill with these two little boys! For horses, as a rule, the farther they go, the more frightened they get, and the swifter they run, and often run themselves blind, or dash everything to pieces behind them. What was the man to do? It was of no use to run after them. So he dropped upon his knees, and said, "Lord, Thou who didst stand by the three Hebrew children in the fiery furnace, and who delivered Daniel out of the lion's den unhurt, Thou canst stop these horses." He rose, and walked on for a mile and half, and found them standing still as if they were being held, and all safe! Now, what a wonderful thing prayer is. That man is my eldest brother, and I know it to be true. We shall never get to heaven if we are never made praying souls. We all have to die, and we don't know how soon: what a mercy to be a praying soul!

The second instance of an answer to prayer is this. A little boy had a small golden key given him by his parents, and was told to take great care of it till he grew up; then he might wear it on his watch chain. He was told not to take it out of doors. But children are disobedient sometimes, and so was he. He took it out and lost it. He was in great trouble about it, and did not like to tell his father; he went in search of it day after day, and could not find it. Then the thought flashed into his mind, I have heard father talk about God; He knows where my key is.

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### THREE ANSWERS TO PRAYER.

ON an occasion a man was taking a load of corn to the railway station, and he took his own little boy and a neighbour's for a ride. Behind him there was another load, and the horses were restive, and the man in front with the two horses went to help the others. There were two men and two boys, yet the animals were restive and frightened the two in front by the noise, and they ran away as hard as they could up the hill with these two little boys! For horses, as a rule, the farther they go, the more frightened they get, and the swifter they run, and often run themselves blind, or dash everything to pieces behind them. What was the man to do? It was of no use to run after them. So he dropped upon his knees, and said, "Lord, Thou who didst stand by the three Hebrew children in the fiery furnace, and who delivered Daniel out of the lion's den unhurt, Thou canst stop these horses." He rose, and walked on for a mile and half, and found them standing still as if they were being held, and all safe! Now, what a wonderful thing prayer is. That man is my eldest brother, and I know it to be true. We shall never get to heaven if we are never made praying souls. We all have to die, and we don't know how soon: what a mercy to be a praying soul!

The second instance of an answer to prayer is this. A little boy had a small golden key given him by his parents, and was told to take great care of it till he grew up; then he might wear it on his watch chain. He was told not to take it out of doors. But children are disobedient sometimes, and so was he. He took it out and lost it. He was in great trouble about it, and did not like to tell his father; he went in search of it day after day, and could not find it. Then the thought flashed into his mind, I have heard father talk about God; He knows where my key is.

So he went down a lane where people hardly ever go, and knelt down, and said, "Lord, Thou knowest all things; Thou possessest all things and madest everything, and knowest when people lose anything. I have lost my little golden key; do show me where it is." He rose from the ground, and walked about twenty yards, and saw something glittering in the sun. Oh, thought he, if that was only my key! And when he got near he found it was his key!

The third answer to prayer was as follows: A gentleman had a fortnight's holiday, most of which he spent away from home, but three days were left; and he thought he would like to spend them at home. However, he felt impelled to go to York; he was very unwilling to go, yet could not get away from the thought that he ought to go to York. He went to the railway station, intending to ask for his ticket to take him home. When he got on to the platform he noticed he had a ticket for York. So he took train there, and went to an hotel. He, however, asked himself why he had come there. Just before he left the town for home a person said, "There is one place you have not seen, that is the Law Court;" so he stepped across the road into the Court, where was a poor prisoner who had been tried for murder, but was innocent. He stepped in as the verdict was pronounced, "Guilty." The judge asked the prisoner if he had anything to say: he said, "Yes. I know nothing of this murder; I was fifteen miles from the place when it was committed, and I was in the company of a gentleman I had never seen before; and asked him for a light, for he was a smoker." (Now, you boys don't smoke.) "He handed me a metal match-box with some matches in." "Was there any name on the box?" the judge asked. "No; but I have the box in my pocket." The gentleman who had come to York then said, "I am the man; I gave you that box." The poor man had another trial, and was, of course, acquitted. What a mysterious answer to prayer, for the prisoner had said he knew it would be made manifest that he was innocent, even if he were condemned for it, for he had prayed for it.—[*Selected.*]

## FOR THE LITTLE ONES.

"WHAT do you do without a mother to tell all your troubles to?" asked a child who had a mother, of one who had not. "Mother told me whom to go to before she died," answered the little orphan. "I go to the Lord Jesus. He was mother's Friend, and He is mine." "Jesus Christ is in the sky. He is a long way off, and He has a great many things to attend to in heaven. It is not likely He can stop to mind you," replied her friend. "I do not know anything about that," said the orphan; "All I know is, He *says* He will, and *that's enough for me.*"

# Waymarks.

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## BEDFORD CONFERENCE NUMBER.

"Unto Him shall the gathering of the people be"  
(Gen. xlix. 10).

"Grace be unto you, and peace, from God our Father  
and the Lord Jesus Christ" (Col. i. 2).

THE subject chosen for the first Bedford Conference in connection with "Waymarks," had a very emphatic touch about it. Some of us feel that God's own emphasis needs to be more prominent in our witness for truth in the present day. The prevailing spirit of indifference which is abroad in our loved land, regarding the evil nature of sin, and the only way of salvation through Jesus Christ, calls for "great plainness of speech" from those who highly prize "all the counsel of God." Many who were prayerfully interested listeners at this Conference, felt that the Lord helped His servants to deliver their messages upon the Divine "Musts." May a prayerful perusal of these messages, as given in the following pages, be made of real blessing to all our readers, to the end that those who fear God may be established, strengthened, and settled in the truth. Should any who fear Him not, cast their eyes over what is herein written, may the Holy Spirit quicken such into divine life, giving them grace to choose that "better part" which shall not be taken away from them. Clearly then will it be seen that there was a divine needs-be for proclaiming and reproducing the words which this Bedford Conference Number places on record.

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## "THUS SAITH THE LORD."

The Conference Sermon preached at the Bedford "Waymarks" Meetings, on Thursday afternoon, June 22nd, 1939, by Pastor F. L. ROWELL (Rochdale).

"And it shall be at that day, saith the Lord, that thou shalt call Me Ishi: and shalt call Me no more Baali."—  
HOSEA ii. 16.

It is with a real sense of relief that some of us turn from the

changing scenes of this life to contemplate those remarkable certainties which are declared in the Word of God. In this brief verse the word "shall" or "shalt" occurs three times. No one but the Lord could speak with such certainty. If we rightly understand the circumstances concerning which these words were spoken, we shall realize how impossible it would have been for a man to have spoken with such assurance concerning the future. Every event seemed opposed to the fulfilment of such a promise, and yet the Lord by His prophet declares, by the thrice repeated "shall," that a certain blessed happening must come to pass. The text gives the secret of assurance, "Thus saith the Lord."

In this place of worship this evening, there will (D.v.) be considered some statements of Scripture which are very definite in their teaching concerning the determinate counsel and foreknowledge of God. I am persuaded that the Lord has foreknown all things concerning my life, and that He has a determined counsel concerning them. Some may speak of their life as being haphazard and subject to chance, but I am sure that when any person has been brought to know that, by reason of their sins before a just and holy God, they stand in danger of eternal death, and when, through the burden of those sins, they are made to cry for mercy, there is nothing so blessed and comforting as to realize the pardon of their sins by the blood of Christ, and, through this knowledge, to have a good hope in the determinate counsel of God in His justification of their soul.

Concerning the text, I wish, as enabled by the Lord, to consider: *Its place in the narrative which is recorded in the prophecy; its application to the circumstances of Hosea's day; and, What I pray might be its application to a person who is in the position where such a word is a vital need.*

What are the circumstances of the narrative? The prophet writes an account of tragedy, and of salvation. Whether the account is purely parabolic or drawn from the actual grievous facts of his life may be uncertain, but the narrative in any case displays an occasion of grief and suffering which has rarely been exceeded. If any of you know the affliction and trial which a person suffers when love is unrequited or betrayed, then you may be able to understand something of the experiences spoken of in these chapters of Hosea. He speaks of this occasion of unrequited or betrayed affection, as if it actually did occur in his own life, and it is an account of a man who was married to a woman, and during the early years of their life, spent presumably in domestic felicity, there was granted to these two, God's gift of children. Later the wife and mother betrayed her husband's affection, and falling under temptation into the sin of infidelity, there arises the need of a legal separation.

In the midst of this trial and grief, how great must have

been the conflict between faith and unbelief, for we are emphatically told that the action of the prophet was controlled by the revealed will of God. How great must have been the relief and comfort which was granted by the Word of the Lord to the prophet, "I will allure her and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope." The prophet well knew, by faith in the Lord, that any salvation granted to the sinning one, and thence comfort to himself must be through righteousness, and although this must have seemed impossible under the circumstances, whether applied to himself or the nation, yet the words must have been greatly appreciated as a ray of hope in the midst of this sad calamity consequent upon sin. The result of sin according to the narrative, was that the sinning one was so reduced in circumstances by her shame, that she was exposed in the slave market for sale. Now comes the Word of the Lord, instructing the prophet to go to the market and buy the woman (to redeem her) and restore her to her old position of honour as his wife. Hosea writes: "So I bought her to me for fifteen pieces of silver, and for a homer of barley, and an half homer of barley." This price represents the half of the usual price of a slave, plus a day's ration of food, so fearfully had this woman sinned, and thus spoiled her marketable value. If I know anything of a contrite sinner's estimation of himself, he will not have even as high a valuation of himself as is recorded here. His worth is not even the half-price of a slave and a day's rations, and yet whilst he confesses his worthlessness, he sometimes cries with the prodigal son, "Make me as one of thy hired servants."

It is only by complete righteousness and perfect obedience that a sinner may have hope of salvation. By the obedience of One who gave no low price for a sinner's redemption, the price required being His own life and heart's blood, the salvation of every elect soul is assured, for in Him is their righteousness. But for the complete obedience of Jesus Christ there could never have been a door of hope opened for us in the midst of our valley of Achor (Troubling). As the perfect obedience of the life of Christ is viewed by faith, a sinner is granted to see the real and substantial hope of his salvation.

The Hebrews, the chosen people of God, had grievously sinned, and this was evidenced by the condition of the country and by the solemn denunciations of various prophets. There had always been danger of this, and the Scriptures had been consistent in warning the people of their danger. Prosperity frequently heralds depravity and denial of the Word of the Lord. An additional national disaster was the partition of the land and people into two kingdoms following the death of Solomon. An appeal for reduction of taxation was very un-

wisely rejected by Rehoboam, with the result that a rebel leader, Jeroboam, had formed a new kingdom, with the capital at Samaria, and endeavoured by all means in his power to intensify the separation between the people. These two nations had previously had one ordinance of worship and one temple, but now Jeroboam considered it imperative, in order to effect the complete separation of his kingdom from Jerusalem, that a new place of worship should be instituted, with its own services and priesthood. This course, dictated by expedience, was a defiant act of sin against the revelation of God, and here, in the record of Israel's history, is recorded the commencement of "the sin which Jeroboam the son of Nebat caused Israel to sin." Frequently after his death are these words recorded concerning Jeroboam, and the schismatic worship he instituted. What an awful epitaph is this to be written of any person! Here is a solemn warning to each one of us. How will it be concerning our example to, and influence upon, our fellow-creatures? This epitaph, unlike many of human inscription, is absolutely true, for it was written by a divinely guided hand, and there are few more solemn words in the Scriptures than this written of Jeroboam, that he "made Israel to sin." What was the sin? You may try to explain it, or excuse it. You may say that Jeroboam acted expediently in refusing permission for his own people to go to Jerusalem, and that by his action he was merely maintaining the integrity of the new nation, and thus the end justified the means. The Word of God, the Word of divine authority, the Word which should overrule all matters of human expedience, had declared that in Jerusalem should worship be made by every Israelite. Thus this action of Jeroboam was in defiance of God's authority, and how many there are to-day who are doing the same thing. The Lord has declared His will concerning public worship. He has graciously caused to be written, "Where two or three are gathered in My Name, there am I in the midst;" and yet we are being told to-day, and that by professed religious leaders, that worship, place, Lord's Day, doctrine, Scriptures, all lack importance, and that as long as some attempt at an imitation of the life of Christ is made, and as long as we accord some love to our neighbour, that is all that is necessary. An imitation of Jerusalem worship could be instituted at Samaria, and neighbourly love could be encouraged there, but still it was "the sin that Jeroboam caused Israel to sin." The true believer prays, "Thy will be done." Many persons declare that through forms and sensuous ritual they are helped to worship God. But is the representation before which they bow the true form of God, or in accord with His will? Not only is image worship and ceremonial condemned, but the Word declares that God hath but one revelation to man, and that is through the Son who hath declared Him. This revela-

tion is the only one which can satisfy the sinner in need, and I pray that each one of us may be graciously turned from reliance upon ritual to seek to worship this precious Saviour from our hearts.

The worship in Samaria had gone from bad to worse, as must inevitably be the case when a people cast loose from the moorings of God's counsel; and Hosea, sent of God to condemn the evil ways of the northern kingdom, breaks off the general trend of his prophecy to address a word to the southern kingdom of Judah. Judah had retained its allegiance to the house of David, and had also continued the worship of God in Jerusalem. Hosea, though still actually addressing Israel, speaks also to Judah in these words: "Though thou, Israel, play the harlot, yet let not Judah offend; and come not ye unto Gilgal, neither go ye up to Beth-aven, nor swear, The Lord liveth. For Israel slideth back as a backsliding heifer: now the Lord will feed them as a lamb in a large place. Ephraim (Israel) is joined to idols: let him alone." Notice the phrase, "Joined to idols." Now no longer is there a bowing to them as the mere representation of Jehovah, but now the nation is joined in real sinful affection to idolatrous worship. Israel no longer professes to worship Jehovah, the debased practices of idolatry are beloved. Many religious people profess loyalty to true religion and to the interests of the true Zion, but in order to preserve the interests of "The Church" they advocate that differences of faith and worship should be overlooked even at the price of denial of fundamental truth and practice, in order, as they say, to maintain the unity of the Church and to ensure comprehensive Christian witness. It is said that when this unity is achieved at so great cost it will be for the strengthening of "The Church," and will benefit the propagation of the Gospel to the unbeliever. There is no real unity in such a course, and I am persuaded that it can never receive the Lord's blessing. Where a professed religious people, as Israel, is joined to idols—that is, to a false presentation of God—the instruction of Hosea to those who profess loyalty to the Lord's true worship is, "Let him alone." To the church at a later period, as it was facing false teaching, a similar admonition is given, "Come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you; and ye shall be My sons and daughters, saith the Lord Almighty."

Whilst we are thus by God's grace brought to see the falsity of the religion of compromise, may we ever remember the exhortation to true charity should an "idolater" turn from his idols to serve the living God. Ecclesiastical sinners when brought to see the sin of their way of compromise by conviction of the power of God, will need the Gospel in which we

have been brought to delight. Whilst they continue in the sin of compromise, the Word of the Lord to the Spirit-taught man is, "Let him alone;" but should one who had thus sinned enquire with penitence: "What is thy Beloved more than another beloved?" then every barrier will be broken down, and this invitation extended to them, "Come and hear, . . . and I will tell you what He has done for my soul."

When Paul received the call in vision to go into Europe, he did not say, "I cannot go; for they are 'joined to idols'." Truly at that time the whole of Europe did appear to be "joined to idols," and for a long period it had seemed as though God had said of these, "Let him alone;" but now the time of love through the Gospel was to come to this continent. Paul did not lack courage as he travelled and taught in Macedonia and Greece. He never preached a religion of compromise, and yet see how greatly his labours were owned of God. When a sinner has been brought by God's grace from the horror of sin and judgment, and to see that the entire hope of his deliverance is in the finished work of redemption by Jesus Christ, he will not agree with one who might say to them, "Cannot you insist a little less strenuously for the doctrine of the Atonement?" There are still a few who delight

"To tell to sinners round,  
What a dear Saviour they have found,  
And point to the Redeemer's blood  
And say, 'Behold the way to God!'"

and the Lord forbid that such voices should ever be silenced by yielding to the temptation to compromise.

The Lord says concerning idolatrous Israel, "Behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. I will give her her vineyards from thence, and the valley of Achor for a door of hope;" and then follows the words of the text. The Lord does work in a "mysterious way" to bring sinners from their present-day idolatries to know and love Him. No one of us should ever suggest that the operations of the Spirit of God must be the same in each case, although the result, faith in Jesus Christ, is the same. One person may, in our estimation, be very severely dealt with, as they are brought under the conviction of their sins, whereas another is more gently and gradually taught their sinfulness and need of salvation by free grace. Consider the cases of three characters at Philippi, to whom afterward Paul addresses the words, "My brethren." Lydia, of whom it is written, "Whose heart the Lord opened," was enabled to prove the reality of her regeneration and faith by her love to the brethren and the Lord's servants, although her active interest in their cause must have made her a marked person. In the case of

the woman "with the spirit of divination" how different is the record. Here is one devil ridden, and using evil gifts for a base purpose. How wonderfully in this case the devil's evil influence through this woman is overthrown, and another trophy of God's power is made manifest! Have we never been grieved, as was Paul, over the power that Satan has had in another's life, and had to pray again and again to the Lord for that one's deliverance? The power of the Word of the Lord is all supreme, the mightiest power must bow before His Word of mercy for a needy sinner. In the case of the jailor whose action under civil authority was so harmful to Paul, how differently the Lord worked. An earthquake, open prison doors, an attempt at suicide, the arresting words of Paul, all culminate in the scene of a trembling sinner on his knees before Paul, crying, "What must I do to be saved?" Jesus in the hour of His great sufferings prayed, "Father, forgive them, for they know not what they do;" and Paul, as a follower of the meek and lowly Lamb, was delivered from the sin of hatred against those who despitefully used him. What a blessing is accorded to a child of God if, when under suffering at the hand of another, he can pray a similar prayer to his Lord's, and thus enter a little into the "fellowship of His sufferings." Here are three persons, one who from the first could say, "Come in, thou blessed of the Lord;" another who is met with under the maddening power of the devil; and the third scourging the Lord's servant; and yet of each and all of these Paul could write at a later date, "*Saints* in Christ Jesus which are at Philippi."

Of the church of God, therefore, as also of Israel, it might be written, "I will allure her, and bring her into the wilderness, . . . to the valley of Achor" (Troubling). The Lord declares that the person with whom He is dealing shall not immediately perceive His gracious and holy purpose; but saith the Lord to those who have been brought into the wilderness of soul desolation and to the valley of troubling, by sin now brought under judgment, "I know the thoughts that I think towards you, thoughts of peace and not of evil, to give you an expected end."

May I speak to one who feels that God has cast him off, and whose prayers for mercy seem not to be heard? You bear a heavy burden in the conviction of your sins, but to one in such a case, whose cry is, "Lord, help me!" the promise of the Gospel is that One shall appear for you, One who is the Christ, the Son of the living God; and when this glorious One shall be revealed to your soul, you shall enjoy real peace through the pardon of His blood. Yes, often the wilderness is the door of hope. The valley of Achor, with the desolation resulting from the sin of Achan, precedes the fruitful season, and the day of

harp hung on the willows goes before the sinner's amazement at the restoring mercy of their God. Notice that the Lord does not say that gracious fruitfulness of soul shall result from dwelling beside the still waters. No, the fruitfulness followed the wilderness experience; it followed a trying time in the valley of Achor. The Lord will prove to each one of His children the truth of that word: "In Me is thy fruit found." This fruit is not that which merely satisfies the human hand, eye, and taste. The Lord gathers the fruit, and it is for His purpose. Your fruit-bearing may seem to be very poor, but the fruits of salvation given in Christ, and fed upon by faith, are a rich banquet to the soul to whom it is granted.

As a result of this gracious teaching, the Lord declares, "Thou shalt call Me Ishi; thou shalt no more call Me Baali." When I was a lad I was thought by some to be a religious boy. I attended chapel regularly, and taught in the Sabbath school, but my knowledge of God was set forth by "Baali" (my Master). I appointed to myself a number of religious duties, and I did them to the best of my ability. Had I been a Romanist I might, in those days, have thought that I was doing for God more than was required of me (works of supererogation). Still I only knew God as "Baali" (my Master). To my shame, I confess that in those days, such was my conceited knowledge of the Word of God, I would willingly change a Bible Class into a debating class in order to demonstrate my presumptuous knowledge of the Scriptures. All my boldness in knowledge, and I thought defence of the truth, did not make me a truly praying man, I knew not the grace of humility. By God's grace a time came when, following the work of His Spirit in making me know more truly than ever that God was "Baali—my Master," I was brought to know the Son, the Saviour, the Lamb of Calvary. For long years my condition had been described by Isaiah's words, "There was no beauty in Him that I should desire Him." But after a lengthy experience of the "wilderness" and "the valley of Achor," I found that the words had been true:

"The time of love will come  
When we shall clearly see,  
Not only that He shed His blood,  
But each shall say, 'For me.'"

When the Lord, by His Spirit, comes to a burdened, conscience-stricken, wretched sinner, and says, "Arise, thou art all fair, My love; there is no spot in thee," what is the answer of the soul? No longer does he address the Lord as "Baali," but with God-given permission, by living faith in Christ, one is able to address Him as "Ishi"—my Husband. Have you ever been able to speak thus of the Lord from a full heart of love

and adoration? Is there one, however, who is still praying for that privilege, who feels more than ever certain that he has but the knowledge of God under the law, as "Baali"—my Master? Is this one seeking for the liberation and peace, about which I have been speaking? Continue in prayer for this blessing, even as you have to continue in confession of your abject unworthiness; for to such seekers the word of promise is that you will be able one day to say, "Thou art Ishi, my Husband, my Saviour, my Redeemer."

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## THE EVENING MEETING.

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### THE NECESSITY OF LIFTING UP THE SON OF MAN.

Address by Pastor E. A. BROOKER (Tunbridge Wells).

DEAR Mr. Chairman, Brethren, and Christian Friends,—The theme of this Conference is, as you are well aware, the "Divine Musts." It is worthy of note that each of these divine imperatives is applicable to, included in, and operated by God's gracious plan of salvation. "Musts" that are immutable. "Musts" that, by the will of God, will certainly be fully complied with. "Musts" that will never be toned down to the level of this ever-changing world, or to harmonize with the ever-vacillating moods, ideas, and fancies of the fallen mind of man. "Musts" that all who are compelled to flee from the wrath to come will prayerfully strive to conform with, to thank God for, and to attain unto. What it pleases the Eternal Mind to *insist* upon, nothing will either overturn, thwart, or hinder. "For He spake, and it was done; He commanded, and it stood fast" (Psa. xxxiii. 9).

The branch of this subject which is allotted to me to speak from for a few minutes to-night stands upon the very threshold of all true gospel proclamation, the Scripture basis being: "And as Moses lifted up the serpent in the wilderness, even so *must* the Son of Man be lifted up" (John iii. 14). This verse forms part of the inspired record of the interview, or the dialogue, which took place between the Eternal Son of God and one whom He described as a "master in Israel"—Nicodemus. The Saviour therein brought before this rabbi strange things. Why were they strange to him? Because, with all his deep learning, he never saw in the "Law and in the Prophets," which formed the basis of his study and the theme of his teaching, the cardinal truth, and the *actual fact*, of the Fall. He was a stranger

to the real nature, effect, and issue of sin, and sadly ignorant of the fact that the Fall had totally ruined mankind. May I say just here, friends, with regard to this divine "Must," that whatever men may teach, affirm, or insist upon relative to the Fall, one thing is obvious right through the Scriptures, and that is, that with God the Fall is *real* and actual; and the mercy of sinners is this, that the entire grace, power, and purpose of the ever-blessed Trinity is marshalled in an invincible objective to undermine the worst effects of the Fall, and to bring forth from those ruins a Church which will glorify its Redeemer, and fill heaven with trophies of redeeming grace; and it was a vital factor in this objective that "the Son of Man *must* be lifted up."

In Old Testament times God taught His ancient people the simple truths of the Gospel by types, shadows, and symbols. You will remember that every sacrifice enjoined under the Mosaic dispensation involved the shedding of blood—a symbol, conclusive in its teaching: for "Almost all things are by the law purged with blood; *and without shedding of blood there is no remission*" (Heb. ix. 22). This people, however, notwithstanding the privilege they enjoyed in being so carefully, consistently, and persistently taught, often provoked God with their own inventions, their idolatry, and their self-will. One climax reached by this conduct was marked with an unusual dispensation from the hand of God. He "sent fiery serpents among the people, and they bit the people, and much people of Israel died" (Num. xxi. 6). The venom from these reptiles was fatal. This drastic punishment brought Israel to their knees before God, and in response to the intercession of Moses on their behalf "The Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived" (Num. xxi. 8, 9). There was therefore but *one* remedy for this fatal malady, and that not prescribed by Moses, but ordained by God. If the infected one looked at his wounds he died. If he looked at others in their agonies, he died. If he looked at Moses even, he died. He *must* look in the direction indicated, and at the object ordained.

Now, "As Moses lifted up the serpent in the wilderness, even so *must* the Son of Man be lifted up." As the bitten Israelite looked to the serpent lifted up by Moses, he immediately received, as it were, a new life. That which before was diseased and mortal became, through that look, perfectly whole.

Mankind, by its natural birth, inherits every phase of the awful malady of sin, and there is but one remedy for it. Man-

kind must be re-created. "Ye *must* be born again." It was the necessity of this, as emphasized by the Saviour, that so astonished the rabbi. He thereupon brought before him an illustration with which he would be very familiar, in view of his vocation as a ruler (or teacher) of the Jews. That pointed illustration conveyed to those to whom it was presented the outstanding fact that it was the *sole* means of life to those in peril of immediate death. The dear Redeemer drew from this well-known illustration a saving parallel: "As Moses lifted up the serpent in the wilderness, even so *must* the Son of Man be lifted up."

It is quite clear to the most casual observer that the world to-day is suffering, as it has never before suffered in its history, from the awfulness of sin; and the professed, or nominal Church and its ministers are mortally infected with the virus of it. Men who claim to be ministers of the Gospel waste their time and trifle with the souls of their hearers. Moral platitudes, social problems, to say nothing of the soul-destroying effects of Modernism, only serve one end, and that is to convince men that there is no such thing as sin, and neither hell nor judgment; or if not to convince them, to regard them with supreme indifference, or as matters of mere speculation only. Where to-day, in organized Christianity, do we find sin denounced and the atonement fully proclaimed? It is the mercy of sinners that God is more honest toward them, more well-disposed toward them, and more earnest and emphatic in warning them, than the bulk of those who profess to be their teachers. Even what is termed the "Evangelical Ministry," has often nothing better to offer to sinners than a "chance" to be saved. That man who, through grace, discovers himself to be utterly lost, needs something more than a "chance"; he needs a *certainty*. He has it here. The Son of Man *must* be lifted up. It was an absolute necessity that He should be lifted up. Sin is the breach of God's holy law. It involves a curse. It issues in death, for "the soul that sinneth, *it shall die*" (Ezek. xviii. 4). It was the eternal purpose and pleasure of God that, from the Fall, a seed should be saved, to become the unsullied and faultless Bride of His only-begotten Son. Therefore the Son of Man must be lifted up to fulfil the Father's good pleasure that for that seed a broken law should be honoured, the curse of sin absolutely removed, and death to be destroyed.

Moreover, the Son of man must be lifted up in order that all who are ordained unto eternal life may know the only way of salvation. The prophetic injunction to the lost is this, "Look unto *Me*, and be ye saved, all the ends of the earth: for I am God, and there is *none else*" (Isa. xlv. 22). Therefore, the main object of the Gospel ministry must be to "lift up" the Son of Man, and the minister who neglects to do so must find

it difficult to vindicate his commission to preach. It is to be feared that, in our own beloved denomination, there are too many "Christless" sermons. I do not believe for one moment, that you suffer from this deplorable omission here. If the "Name" is left out of the ministry, what is left? *Death*. And where there is death, there will soon be corruption.

Now, friends, to a world that lieth in wickedness, and to a church that has lost its witness, there is only one possible hope, and only one source of revival. It is this: The Son of Man must be lifted up. The sands of time are sinking. The coming of the King draweth nigh. Dare we trifle with souls? We say, God forbid! In the ministry of the Gospel the Son of Man must be lifted up. Some of us who attempt to serve God in the ministry often have great heaviness of heart because there are so few conversions, and we sometimes wonder if this ineffectiveness is that we have omitted to lift up the Son of man. May all of us who seek to labour in word and doctrine amongst the people, from henceforth adopt the noble determination of Paul. It is this: "I determined not to know anything among you, save Jesus Christ, and Him crucified" (2 Cor. ii. 2).

Many of us here to-night, through grace, are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus ii. 13), that glorious day when He who must be lifted up will come again to receive His own into His eternal glory. May the possession of that hope so sanctify and consecrate our lives that, as we pass from time into eternity, our *living* witness may be crowned with a dying witness, both consisting of the lifting up of the Son of Man. Personally, I can sum up my own feelings in this matter, in a verse I have long loved. The verse is this:

"Happy, if with my latest breath,  
I may but gasp His Name;  
Preach Him to all, and cry in death,  
Behold, 'behold the Lamb!'"

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## THE NECESSITY OF THE NEW BIRTH.

Address by Pastor F. L. ROWELL (Rochdale, Lancs.).

THE profundity of the subject allotted to me this evening has made me feel my inability to do it justice, and it is with a sense of reliance upon the Lord's gracious aid that I endeavour to speak concerning the "New Birth" (John iii. 7).

The words, "Ye must be born again," do not stand alone in the Scriptures as teaching this doctrine, but throughout the Word teachers and eyangelists harmoniously enunciate this

truth, which on this occasion is endorsed by the "verily," "verily," of Christ's own mouth.

There are three important matters in Christ's teaching in verses 1—21 of John vi. The first is the *ignorance displayed by a very religious man*. In answer to the enquiries of Nicodemus, Jesus said: "Art thou a master in Israel, and knowest not these things?" Nicodemus, untaught of the Spirit of God and steeped in the traditions of the Fathers, might well marvel. Is there not a danger of being held in the fetters of unbelief before this plain statement of necessity? Even to-day we see "wise" men turn from this truth, and say they marvel that any man should believe such things, or the necessity of them. The second matter to which I draw attention in this conversation between Christ and Nicodemus is the *emphasis* which the Lord places upon the necessity of the New Birth. Twice is the fact stated in plain words (verses 3 and 5), and on each occasion it is prefaced by the dual "verily." Where these distinctive words are used in the Gospel by John, they are so used to show the importance which is attached to the truth then spoken. The third important matter of teaching in this conversation is the *wondrous record*—spoken of by our friend, Mr. Brooker—*concerning the Lord's appointed way of salvation through the lifting up of Jesus Christ*.

From the Scriptures it can be clearly shown that the New Birth is extraordinary and mighty in both its process and result. John, in his First Epistle (iii. 14), declares that this is a "passing from death unto life," and Paul writing to the Corinthians (2 Cor. v. 17), declares that those who have been born again are "new creatures" (or a new creation).

Probably, in order to refute false teaching on this vital matter, it would be well to consider what is *not the New Birth*; and also what some would attempt to substitute for the New Birth.

*Reformation of character and life* of a person is not the New Birth. Certainly a great change is the result of this blessing of God, but so many people are looking upon merely external evidences in a man's life and person, and saying, "This is the New Birth." *Amendment and alteration of mode of life, or moral change*, does not of necessity signify that a man is "born again." If this was all that was needed, then the teachings of the Rabbis of Nicodemus's day, or of Socrates' or Plato's day, would have been all that was necessary for Nicodemus's instruction. Nicodemus himself realized, as he marvelled at Christ's words, that something more than this was necessary if a man was to see the kingdom of God.

Of the Spirit's work of regeneration it has been fitly said that it is not a process of elimination, but it is an *implanting* that is necessary. This must be the commencement of life and

spiritual intelligence. You and I may be successful in measure in reforming character, but should this be the limit of the meaning of the New Birth, then man is his own saviour, and there is no need of Christ's death and the Holy Ghost's operations. I have solemnly proved that reformation of habit of life can be very *transient* in its effects, but the result of regeneration is *eternal*.

Neither is "*a cleansing of the heart*" expressive fully of the work of regeneration. We sometimes speak and sing of a change of heart being necessary. It is; but we do well to examine the nature of the change. The man who lost one unclean spirit, but ultimately was possessed of seven, certainly experienced a change—probably of heart—but the last state was worse than the first. The term, "change of heart," is more poetical than scriptural in its usage, though I admit that there are certain passages of Scripture which shew that upon experiencing the New Birth the heart is changed. The question then is this: Is it a change upon the same plane, or is it a change by reason of some thing entirely new being implanted, that new thing being as different from what existed before as life is from death, and light from darkness?

Jeremiah prophetically declares that "the heart is deceitful above all things, and desperately wicked" (xvii. 9). May I ask if you are concerned lest the deceit of the heart should be allowed to deceive you in this all-important matter? Christ speaking to Nicodemus (John iii. 6) declares: "That which is born of the flesh is flesh." Therefore, if the change of heart is purely a natural change, it is still "flesh." Turning to the Old Testament, I think Ezekiel's prophecy shews the true meaning of the change of heart, for it is written: "I will put a *new* spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh" (chap. xi. 19). Yes, it is the new spirit—the new heart of flesh which is so vitally needed, and which is the gift of God.

*Why is the New Birth necessary?* That the Lord declares it to be necessary is clearly shewn by the words He used to Nicodemus. Christ does not say, "Ye *may* be born again," as though this is an offer to be accepted or refused at choice; nor does He say, "Ye *ought* to be born again," as though it was a course considered advisable by God, whether approved by man or not. No, definite and imperative language is used: "Ye *must* be born again." It should satisfy a man or woman of faith, that the Lord has pronounced the *necessity* of this, even if no cause of the necessity had been given. However, the Word of God shews the necessity of this. It is necessary because of the *spiritual death by the fall into sin of all men*.

How well we recollect these familiar words: "Flesh and blood cannot inherit the kingdom of God, neither doth corrup-

tion inherit incorruption" (1 Cor. xv. 50). A great God-wrought change must be experienced if any of us, sinners by nature, shall inherit the kingdom of God.

Further, the necessity of the New Birth is shewn by the Lord's teaching that the heavenly kingdom is a prepared place for prepared people. In other words, *heaven requires a spiritual nature in its inhabitants*. Who could enjoy the heaven of God as it is described in the Word of God, but those who have been born again? Let me express it in this way. Consider the case of a cultured, clean-minded woman, well educated, interested in social reform and the alleviation of suffering—a woman who is devoted to good causes and to her "religion." Would she be happy if without regeneration she were taken to the heaven of God? Without regeneration in this world, she is miserable in a prayer-meeting, and were it not for the appeal of ritual, she would be bored by the ministry of a Spirit-taught man. She would prefer the social gathering, perhaps the dance, or the pictures, to these. Most probably she would be miserable without the latter. How true it is that "flesh and blood cannot inherit the kingdom of God"!

What numerous attempts have been made to substitute something for the New Birth! Much heretical teaching has been occasioned by man's attempt at substitution for this all-important divine gift. Some have attempted to substitute *education*, which, though to be highly esteemed for its benefits to man, can never take the place of the New Birth. Education can only deal with ability, faculty, or genius, which is existent; but the Lord declares that for a man to inherit the kingdom of God, an alteration or development, to however great degree, of existing powers will not suffice. What is needed is the supply of something to which man is a stranger by nature.

*Social reform* can never take the place of the New Birth. Much of our social reform of to-day might have said of it, as Christ said of the Pharisees: "Ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness" (Luke xi. 39). Social reformers would deal with the prodigal son. They would provide him with new clothing, a new home, new occupations, new pleasures, and, if wanted, a new religion; but all of this "in the far country," ignoring the fact that it is only at the Father's table one who has "come to himself" can find true blessing and satisfaction. No, social reform can never take the place of the New Birth, and one who has been regenerated by God's grace will find no soul satisfaction in the schemes of social reformers.

*Religion* should never usurp the honour which is due to the Lord for the gift of spiritual life. How often religion, in the estimation of professing Christians, is substituted for the New Birth! True religion is the outcome of the life of God in the

soul; it is the action of the life, not the life itself. Christ had with Him a religious man, and was constantly surrounded by religious men devoted to their faith and ceremonies. Nicodemus marvelled at the Lord's words, and many of the others bitterly opposed Him. The work of God's grace in regeneration alone can deliver from this ignorance of spiritual truth, and save from carnal opposition to the work of Christ. It has been said, "It is difficult to say how far a man may go in religion, and yet die in his sins."

We might well ask the question: "*How shall a man be born again?*" and indeed the question is one of urgent importance, for thereon hangs the issue of life and death. Turn to the record of John (i. 12), and there is written concerning those who received the rejected Christ, that they were given power (or the privilege) to become the sons of God, even those who believed on His Name. Their privilege and great evidence is thus stated, but the origin of this grace in their experience is then declared, "Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (ver. 13). Let us consider both the negative and positive assertion of the Word.

"*Not of blood.*" In other words, the New Birth is not a hereditary possession. Christ shews this plainly in His answer to the Jews' declaration, "We be Abraham's seed" (John viii. 33—37). How clearly this negative truth is shewn in the Scriptures! "Hated" Esau was the son of the faithful Isaac; Hophni and Phineas the children of godly Eli. How solemn are these reflections, and how impossible for the natural man to accept this teaching of the sovereignty of God! Yet, on the other hand, ungodly Amon was the father of gracious Josiah, and Saul the king, of Jonathan, the gracious and beloved friend of David. What encouragement there is for one who may have to reflect upon his ancestry with shame and regret! Thanks to the Lord's grace, there is now no necessity that when the fathers have eaten the sour grapes, the children's teeth must be set on edge. (See Jer. xxxi. 29; Ezek. xviii. 2.)

"*Not of the will of the flesh.*" It will be generally conceded by those present, that without a sinner coming by faith of God to Jesus Christ, there can be no salvation. Now what is the "will of the flesh" in this all-important matter? Christ the Lord hath spoken definitely about this. Replying to Jewish objections on one occasion, He said: "And ye will not come to Me that ye might have life" (John v. 40). The emphasis being that they had not the will in possession so to do. Jesus Christ subsequently declared: "No man can come to Me except the Father which hath sent Me draw him" (John vi. 44). It is upon such truth as this, experimentally proven in Paul's life,

that he declares, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Rom. ix. 16).

"*Nor of the will of man.*" Argument, logical discussion, or debate upon the themes of Scripture, cannot bring about this great necessity. However we may attempt to suit a portion of the Word to a sinner's need, or some way work upon their emotions, the New Birth is not of such abilities. A preacher's persuasion, eloquence, or denunciation, cannot accomplish what is God's work alone.

"We may listen to the preacher,  
God's own truth be clearly shown;  
But we need a greater Teacher,  
From the everlasting throne;  
Application  
Is the work of God alone."

"*But of God.*" Yes, it is the will and work of God alone, even as James declares: "Of His own will begat He us by the Word of truth" (i. 18). It is a work which is supernatural, and miraculous, and those who know its benefit, not only observe its operation, but experience the work and power of God by this great gift of life in the soul. Often the mystery of the Spirit's work in the New Birth will pass all comprehension of men. It is declared that as with the wind, the origin and end of its course is not known, though the sound of it is heard, "so is every one that is born of the Spirit" (John iii. 8).

May I just say a word about the *solemnity of this matter*? A human body is either dead or alive. Though in a coma the breath or pulse is proof of life, but let the breath cease and the heart stop its work, and death at once has come. So is there no intermediate position between one who is dead in sin, and one who is alive by Jesus Christ. There is no period or state between passing from death unto life. As is the condition of the soul upon physical death, so it must be in eternity. There is no warrant for a time of probation, or the fires of purgatory. How stands the case with our souls?

*What is it that effects the New Birth?* Dare I suggest, as many do, that the ordinances instituted by Jesus Christ are a means to this end?

Had *Baptism* been the appointed means of regeneration, it would have been no cause for surprise in Nicodemus, for John had baptized, and so had others. Water may cleanse the body, and may be a blessed illustration of that which is professed with joy and love, even the gracious hope of the Spirit's regenerating and washing. Water has never been given the so-called sacramental power to regenerate.

*Confirmation*, a rite without divine ordination, can never bring life to a dead soul. As it was spoken of in connection

with the apostles' journeys (Acts xv. 32, 41), it would appear to have been but pastoral exhortation with approval or correction as was needed. Yet whatever it may have been, this was done after the numbers of these churches had been regenerated and baptized, and after they had "received the Holy Ghost." Thus confirmation did not confer the gift of the New Birth.

*The ordinance of the Lord's Supper* is a feast of remembrance; a solemn and deeply significant memorial meal. But even so, does this convey the power of the New Birth? Listen once more: "Ye must be born again." If this ordinance was the means to this end, Jesus had rather said: "Do this that ye may obtain eternal life of Me." But no, His words are: "Do this in remembrance of Me." It is a service of love, not of necessity to the New Birth.

*The New Birth* is brought about by the love of God through the Word of God applied by the Holy Ghost. Jesus declares of the life-giving power of this Word, saying: "The words that I speak unto you, they are Spirit and they are life" (John vi. 63); and, "They that hear the voice of the Son of God shall live" (John v. 25). Peter, writing from the experience of his own life, and also of the consistent and harmonious experience of the Church of God, to whom he addresses his epistle, speaks of "being born again by the Word of God, which liveth and abideth for ever" (1 Peter i. 23).

You may be anxiously asking: "But what are the evidences of the New Birth, that I may know if I have hope that I am "alive by the grace of God."

In answer to such an anxious enquiry must be brought the work of a gracious and experimental ministry of the gospel of Jesus Christ. Time forbids but a very brief and truly inadequate reference to this point.

God-wrought and tried *faith* in the Lord Jesus Christ is indeed a blessed evidence of the New Birth; and according to the measure of this divine gift, so will be the assurance of life and peace in the soul. It is the Spirit-born knowledge of our guilt which brings a sinner to see the value of the pardoning blood of Christ, and it is divine life in the soul that leads such a sinner to seek, with confession of sin, forgiveness at the Lord's hand. Our helplessness is the knowledge which the Lord often uses to bring us to seek His help and to cast our burden upon Him. Trial and temptation will threaten to break down this clinging, sometimes desperate, faith; but, as I have remarked, the eternal origin is the hope of final perseverance.

*Repentance*, so closely associated by the teaching of the Word with "godly sorrow," is another gracious evidence of this life. Of this it is written that it is a "repentance not to be repented of." Both on the part of the Lord, and the subject:

of His grace, there will be no repenting unto turning absolutely from the work. There may be occasions when the hardness of the way has caused the spirit of man to repent that he ever entered what he hoped was the narrow way, but the Lord does not leave His child in that condition.

Repentance is seen to a greater or lesser degree by an abhorrence of evil in self, and around, and by what sometimes seems but a feeble attempt to combat these. Faith's eye, viewing the sufferings of Christ, brings about solemn regret and godly sorrow at the awful consequences of personal sin. A cry, "O to be delivered from this!" rises from the heart, shewing kinship with Paul. Just a word of warning here. Think not that even the evidences of this will be very clear at first, for "the flesh lusteth against the spirit," and carnal, sensual desires are not at once uprooted. A company of two armies is seen in the Shulamite (Cant. vi. 13).

*Love to the brethren*, in these days of great Satanic influence, often productive of divisions and strife, is a blessed evidence of the New Birth. "We know that we have passed from death unto life, because we love the brethren" (1 John iii. 14). What is it we love in the Church of God? Is it that which we see in its members which has, by gracious dealing, been "conformed to the image of His Son"? Here is the true object of affection, and that which truly binds hearts together.

*Sanctification and Growth in Grace* are shewn in the Word of God to be the results of the New Birth. These things are sometimes discounted almost to a loss on the feelings of those of humble fear before the Lord. They are so afraid of presumption and false approbation.

Sanctification is not merely separation from the persons and ways of an ungodly world. This would be but peculiarity. Sanctification signifies separation unto the Lord primarily, and this is brought about by the New Birth. From this results the gracious separation from Antichrist and his ways, as the Spirit of God endues with knowledge and strength. The separation from those things which "war against the soul" is not accomplished always at a moment. The pathway of sanctification is truly one which "the vulture's eye hath not seen, or the lion's whelp trodden," but the "wayfaring men, though fools, shall not err therein."

These are but a few of the evidences consequent upon the New Birth, and it is the speaker's desire that these evidences may be seen more extensively, and to an increasing degree in our days.

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The best man has no cause to boast,  
The worst need not despair.—D. Herbert.

## THE NECESSITY OF WORSHIPPING GOD IN SPIRIT AND IN TRUTH.

Address by Mr. H. V. MANN (Fetcham, Surrey).

MR. CHAIRMAN and Christian Friends,—I am profoundly conscious of the solemn character of the subject upon which I have been asked to speak to you. I would there were one more worthy to stand before you.

Worship most nearly concerns us because it is an intimate communion with God Himself. In it there is revealed to our souls a clearer understanding of the divine holiness of the Eternal God, and the ever-blessed gift of His Eternal Son, than is found in any other experience in the life of a saved soul. Here there is no difference between prince and pauper; everyone is made clearly conscious of his own awful condition outside the atoning work of Christ.

Of all the phases of Christian life, worship is necessarily the most fruitful, because there alone is the mind emptied of all that is earthbound, and by the indwelling of the Holy Spirit—that is, by His power exercised in and directing our every perception—are we led to enjoy a revelation of a precious Christ; to view with understanding His everlasting love and our faithlessness; His sufferings on the cross, and our sins which nailed Him there; His faithfulness and our unbelief.

But our text says, "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." The clear inference is that there is a certain state of soul for worship. Although God looks for this worship from His children—the Lord Jesus says: "The Father seeketh such to worship Him"—yet even for them there is an altogether indispensable requisite in worship—the indwelling of the Spirit in the heart.

How conscious we are of the sin that is mixed with all we do; how seldom we pray without this consciousness; to what extent do we find the operation of a sinful will intruding upon the sacred exercise of prayer! Nay, more! What is the effect upon the soul of prayer offered in public worship? Do we really take part in the spiritual leadings of God's servants? It is a solemn consideration that some should regard the prayer as a time of repose before the sermon, thus neglecting that part of the services of God's House which is most intimately associated with worship. Is it not equally solemn that the inclusion of exposition in the beautiful exercise of prayer can be associated only with the sinful boasting which is found in each heart?

With these painful truths in mind, our consciences confirming their veracity, must we not confess that spiritual worship is rare with us? But if it is rare with a child of God, it is a

clear impossibility with all those who are not members of the household of faith. That is, if we have not been taught of God to see in the Lord Jesus Christ our only hope of salvation; if we are not made to know plainly our naturally sinful condition, that even the imagination of the thought of our heart is evil, and that it is only in the everlasting mercy of God in Christ, in His electing grace bestowed upon us with divinely unmerited favour, that we can ever approach Him,—I say, if we have not been made to know this consciously by the teaching of God the Holy Spirit, our worship is a hollow mockery; "For the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, for they are spiritually discerned."

Before we pass on, let us briefly recapitulate the three points we have made:—

1. Only by the indwelling of the Spirit can we worship God aright.

2. Real worship is, therefore, impossible to an unregenerate soul.

3. Even amongst saved sinners much which is regarded as worship is not acceptable to God.

Now let us reverently enquire what is the purpose of God in calling to Himself sinners who, in their natural condition, have no desire to love Him? It is in order that His glory may be plainly manifested. Can mortal words convey with the feeblest attempt at adequacy, an understanding of the infinite love of a holy God, shewn in the giving of His Son to suffer, bleed and die, that sinners might live? Is it possible for us to comprehend in the smallest particular the broken body of the Eternal Son hanging on the cross, bearing in Himself the sin of all those whose names are written in the Book of Life? Could anything give greater glory to God than to witness by faith the deep humiliation of the Lord Jesus Christ; His holy, blameless life; His victory over hell, sin, and the grave; His exaltation to the right hand of God the Father, where He awaits His own?

But let us remember that God expects something from His children, which He Himself definitely works in them. He not only expects our service, but our *worship*; that is, the adoration of the soul sweetly induced by the power of the Spirit leading us into the experience of an intimate relationship with Him in Christ. But, again, this can only be known by the indwelling of the Spirit—the well of water *in us*, springing up into everlasting life, and it is from this alone that our worship must and can emanate. What can we say to these things? Surely little, but a humble confession of poverty of

spirit and the knowledge of a continual striving with doubts, fears, and unbelief. Yet, listen to John speaking of the children of God: "But ye have an unction from the Holy One, and know all things." Ye know! Child of God, on how many occasions since the Lord first met with you have you been able to say, "I know!" To continue with the Apostle Paul: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day"? How much rather would you have to confess that a doubting spirit has been mightily in evidence? What is, then, your experience of worshipping God in spirit and in truth? And yet, by the teaching of the Holy Spirit, ye "know all things." There can be no better teacher than God Himself! Is it not solemn to consider that the just tribute to God which is our first duty is lacking! But more. There are some, perhaps many, in this congregation who, although in their hearts they would call Christ precious, who can point to a time of revelation by the Spirit—no matter how small it may appear to be—who yet have not sufficient love to the Lord Jesus to make a public confession of His Name! What worship can ascend from their hearts, when they even refrain from intimate association with the Lord's people, and disobey His divine command to follow His holy ordinances?

Now, in what manner does the power of God the Holy Spirit operate in our hearts to call forth adoration and worship? It is in a revelation of the Lord Jesus, and with this is necessarily bound up a sense of our own unworthiness. Suffer me to digress a moment here to remark that there is no stereotyped working of the Spirit in the heart of a sinner; that the attempt to portray a particular mode of spiritual operation as the one which must apply in the case of every saved soul is not only a stumbling-block to the babes in Christ and the fearful, but it is not in accordance with the teaching of the Lord Jesus. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit." The child of God may first experience the terrors of the law; he may equally well be first blessed with a sweet resting and confidence in Christ. But of one thing we can speak with positive assurance. One glimpse of Christ is sufficient to make us know consciously our utter unworthiness to receive any marks of His divine favour.

But in what manner is a precious Christ revealed to our hearts? When, under the teaching of the Spirit, we see Him wrestling with and overcoming the powers of darkness, and the soul cries, "This was for me!" When we know He had not where to lay His sacred head, and the soul cries, "This was necessary that I might live!" When we see Him suffering with divine humility the bitter contempt and contumely from pro-

fessed religious leaders, and we know this was for our sakes! When we see Him anointed with the precious ointment, and our spirit joins in the love and adoration of that sweet exercise of faith! View His anguish of spirit in Gethsemane, which was necessary to accomplish our redemption! See Him smitten on the face, scourged, His bruised and broken body fainting under the weight of the cross, all in order that a poor wretched, ruined sinner might be lifted from the pit of hell to dwell in the light of His countenance! See the stream of blood and water flowing from His sacred side! and know that nothing less than that could satisfy the justice of a holy God! Hear Him cry, "It is finished!" and see the burden of our sin removed for ever!

Child of God, can you help but love Him, worship Him, adore Him? But what is all our worship here compared with the new song that we shall sing before the throne? "And one of the elders answered, saying unto me, What are these which are arrayed in white robes, and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." And what is their song? "Blessing and glory and wisdom and thanksgiving and honour and power and might be unto our God for ever and ever!"

Oh may my soul be blessed with a little of the bedewing of this blessed Spirit, that I may cry: "I am my Beloved's, and His desire is towards me"! Then I know that in His own good time He will take me to be with that innumerable throng to spend an eternity praising and blessing the Lamb! Amen.

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## THE NECESSITY OF OTHER SHEEP BEING GATHERED.

The Address by Pastor F. T. W. BARTLETT (Acton).

LET me read the words from which I have to speak, in John x. 16: "And other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one fold and one Shepherd." Who but He who is God

over all could utter words like these? Truly never man spake like this Man—the God-Man. “Other sheep I *have*.” That is proprietorship, possession. I have them; they are Mine. He has them in His heart—He loves them; in His eye—He knows them, surveys them, watches over them, controls them; yes, in His power—to keep and hold them fast. And shall one of these ever perish—saved to-day and lost to-morrow? No, they shall never perish, neither shall any pluck them out of His hand.

“Other sheep I have which are not of this fold;” that is, not alone the lost sheep of the house of Israel, but others besides. Here is indicated the calling of a people from among the Gentiles. “Other sheep”—not goats, but sheep; lost they may be, far off upon the mountains of sin and guilt they may be; yes, but sheep nevertheless—“other sheep.” If there were not *other* sheep, dear friends, where would you and I be? Listen to these words in Eph. ii. 11—14: “Wherefore remember that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us.” Here are the other sheep, and so throughout the chapter; no more strangers and foreigners, but fellow-citizens with the saints and of the household of God, built upon the one foundation, of which Jesus Christ Himself is the chief Corner-Stone; all one—one Church, one people, one sure Foundation. So sings Samuel Medley:

“Sinners who have believed through grace,  
Although the vilest of our race,  
In this agree, both great and small,  
That Jesus Christ is All in all.

The Greek, the Jew, and such as we,  
Barbarian, Scythian, bond or free,  
Here find no separating wall,  
For Jesus is our All in all.”

“Other sheep I have which are not of this fold; them also I must bring.” Now consider this “must”: I must bring them. There is holy and solemn necessity here; the necessity of eternal purpose and choice. The foundation of your hope and mine is in the purpose and choice of a Triune Jehovah, on the ground of which, says our blessed Lord, I must bring them. That may be, and is, old-fashioned theology, but it is sound and sure, and is truth and no lie. See again how the Apostle speaks of this

in the opening chapter of that same wonderful Epistle to the Ephesians, from which I have already quoted: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as He hath chosen us in Him before the foundation of the world, . . . having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved."

Would you like the Epistle to the Ephesians cut out of your Bible? Well, that is exactly what the compiler of the "Bible as Literature" has done. He has entirely expunged that great epistle; he has taken away the inspired Word of God, and has added that which is not inspired, namely, the Apocrypha. But O the mercy of it if you and I have the Word of God in our hearts! If the Holy Ghost has put it *there*, savingly, efficaciously, experimentally, it is in a safe repository, and blessed be His Name, none can remove it thence. We love this sweet and precious truth that God the Father has chosen from all eternity a people in His own dear Son—all of grace, vessels of mercy afore prepared unto glory; and on this ground He says, "Them also I must bring."

There is the necessity of covenant engagement, and I would emphasize this: I *must* bring them, because I am engaged from everlasting in those secret counsels of the ever-blessed Trinity, to redeem and save and bless and bring them each and all safe home to glory.

"They must be brought to know their God,  
And turn their backs on sin;  
For Christ hath told us in His Word,  
That He must bring them in."

"My covenant will I not break, nor alter the thing that is gone out of My lips." You know the 89th Psalm, that great Psalm of the Covenant. Will you read it again at your leisure? and you will see most beautifully set forth there that He *must* bring them, because He is under covenant engagement to this very end. Oh the comfort, the assurance, the re-assurance of the covenant to poor, needy, tried and exercised souls. Listen to this: "For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord, that hath mercy on thee." I must bring them, and they shall come, every one of them, through the work of the Blessed Spirit, to rest upon that covenant of which David speaks: "Although my house be not so with God, yet He hath made with me an everlasting covenant, ordered in all things and sure," etc. There is again the love of His heart, and there is a sacred necessity in

that, even the love of our dear and adorable Lord. "Other sheep I have . . . and I must bring them." Why? Because I love them, and have loved them with an everlasting love. Therefore is it written, "I drew them with cords of a man, with bands of love." Dear people of God, do you not know something, feel something at times, of the drawings of love of a precious Christ? Then you are assuredly embraced in these words, "Them also I *must* bring." Good Shepherd, Great Shepherd, it is love which impels Thee to say, "I *must* bring them." Thine heart, ah, Thy life, is bound up with theirs, so that Thou wilt say, "Of all which Thou gavest Me have I lost nothing;" and they will be constrained to say, loving Him who first loved them, "Set me as a seal upon Thine arm, as a seal upon Thine heart" (Song viii. 6). "I must bring them." Yes; they are the purchase of His blood, and not a drop of that precious blood could ever be in vain. Oh the preciousness of the blood of Christ, the everlasting and ever-to-be-adored Son of the Father; the blood with which He has purchased the whole Church, poor sinners like you and me!

"Precious drops my soul bedewing,  
Plead and claim my peace with God."

Now since He has bought them, He must bring them, every one of these other sheep.

"They must be brought because their sins  
Were on the Saviour laid;  
If they be lost, He'll lose His ends,  
In vain their debt be paid."

But, again, there is the necessity based upon the Word of truth. "Yea, hath He *said*, and shall He not do it? or hath He spoken, and shall He not make it good?" I must bring them, for the Scripture cannot be broken. Let us hold fast the faithful Word; nothing else will He own and bless. "And they shall hear My voice;" yes, instrumentally through the foolishness of preaching, through the ministry of the gospel. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Oh that the faithful ministry of the gospel were more highly prized in these last dark days! I must bring them, and to this end My Word shall not return unto Me void.

And then, finally, there is the necessity of the great object designed: "There shall be one fold, and one Shepherd;" hence I *must* bring them. But what about the Old Testament saints? Are they not distinct, and to be regarded as a separate body from the New Testament Church (so-called)? "This fold" and the "other sheep," are they not apart the one from the other? I know of no separate congregations in heaven, no dis-

functions. There shall be one fold—one shepherd. That to me is conclusive.

“All the chosen of the Father,  
All for whom the Lamb was slain;  
All the Church appear together,  
Washed from every sinful stain.”

That embraces the whole company of the redeemed from Adam's day to the end. “Father, I will that they also, whom Thou hast given Me, be with Me where I am, that they may behold My glory.”

“The Father gave them to the Son,  
To ransom from the fall;  
And when the Saviour's work is done,  
He must produce them all.”

I must bring them, and there shall be one fold (one flock), one Shepherd. “Fear not, little flock, it is your Father's good pleasure to give you the kingdom.”

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## HE IS FAITHFUL THAT PROMISED.

God hath not said, that we shall be  
Exempt from storms on life's broad sea;  
But He hath promised faithfully  
To keep His own.

God hath not said, the lurking foe  
Shall hurl no darts as on we go,  
But He hath promised faith shall know  
The victor's throne.

God hath not said, that we shall find  
No sorrows as our years unwind;  
But He hath promised hearts to bind  
And ease their moan.

God hath not said, He will unfold  
All mysteries here of earthly mould;  
But He hath promised peace untold  
In Christ alone.

And when our journey here is o'er,  
And we have gained the golden shore,  
We then shall know for evermore  
As we are known.

A. D. MITCHELL.

## OUR CHILDREN'S PAGE.

Dear Young People,—As this is a Special Conference Number, and all the available space is required for the Sermon and Addresses that were delivered at Bedford in June last, I must ask you all to wait patiently for my letter to you until next month (D.v.). In the meantime, and always, you know I wish you well. Your affectionate friend, THE EDITOR.

### FOR OUR YOUNG FRIENDS.

*Including the Little Ones and their Parents.*

A TOUCHING story is told concerning the singing of part of that well-known hymn by Cowper, "There is a fountain filled with blood." A young man, suffering from cancer, was about to undergo an operation in one of our large Scottish Infirmaries. When the surgeon had made a careful examination, he discovered that the only hope of saving the life of the patient was the removal of his tongue. The young man was already in the operating theatre, when the surgeon, in a tender and sympathetic way, explained to the sufferer that even though the operation should be successful, he would never again be able to speak, and he was asked whether there was anything he wished to say before the operation commenced.

For a moment a shadow crossed the brow of the young Christian, at the thought that he would never again be able to testify in song or speech for the Master whom he loved. But soon the shadow passed, and a smile lit up his face. He sat up, and lifting up his voice, he sang the hymn: "There is a fountain filled with blood," etc. Ere the third verse was reached, not an eye of those who stood around was dry. How he sang! for his heart was in the song. Then came the last verse:

"Then in a nobler, sweeter song,  
I'll sing Thy power to save,  
When this poor lisping, stammering tongue  
Lies silent in the grave."

The anæsthetic was administered, the operation performed, but, alas! the patient never regained consciousness. Thus his last song on earth would be his first in heaven.—*Selected.*

O happy, happy, happy is that man  
That trusts his soul, his all, with God the Lamb.

—D. Herbert.

# Waymarks.

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“SEARCH THE SCRIPTURES” (John v. 39)

for Instruction and Comfort in War-time.

1. “Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast” (Isa. xxvi. 20).

2. “Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken” (Prov. iii. 25, 26).

3. “He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty” (Psa. xci. 1).

4. “Because thou hast made the Lord, which is my Refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling” (Psa. xci. 9, 10).

5. “The Lord of hosts is with us; the God of Jacob is our Refuge. Selah” (Think of that!) (Psa. xlvi. 11).

6. “Come thou and all thy house into the ark” (Gen. vii. 1).

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## EDITORIAL COMMENTS.

“A time of war, and a time of peace” (Ecc. iii. 8).—*September 3rd, 1939*, will always stand out in history as the date which marked the beginning of this present war. Neither the date, nor the circumstances belonging to it, will be forgotten by us. Presumably most of our readers went to the House of God on that memorable Sabbath morning, knowing that by the time the service was over a decision in the crisis then existing would have been announced by the Prime Minister. Our worst fears were realized, for we learned on our way home from chapel that “a time of war” had really begun! We are fully aware, in writing to our readers for the first time since this dread calamity came, that in reading our words, they will be quite unable to read into the depths of our heart, which painfully testifies, among other things, to the inability of knowing how to express that which needs to be written for the

honour of God, and the real good of men in this solemn hour. But may no felt insufficiency hinder. Rather may we lay aside that weight, and seek "grace to help in time of need," which has never proved inadequate.

"His grace sufficed saints of old,  
It made them strong, and made them bold,  
And it suffices still."

i. *This "time of war" is surely, in itself, most significant.* Let us not forget that September 3rd, 1939, was a *Lord's Day*. Who will deny the fact that Sabbath desecration has been rapidly increasing for some long time. The Day of Rest has at length been turned by many people into a general holiday, and numerous shopkeepers have not hesitated to remain open on Sundays to cater for these conditions. The attitude of many religious teachers has not tended to arrest this glaring sin, but rather to encourage it; for if services have not been arranged for hikers and others to attend in holiday garb on the Lord's Day, the order has gone forth from such false teachers that so long as the *early* part of the Sabbath is set apart for church-going, it matters not if games and other recreation are encouraged for the rest of the day! What has been done with that holy command, "Remember the *Sabbath day*, to keep it holy"? (Ex. xx. 8). God has spoken in judgment, and the punishment richly deserved, descended upon this guilty nation *on the Lord's Day!*

We are also aware that it was *twenty-one years ago* when the last Great War ended. Peace was *then* declared. How has the "time of peace" been spent? The voice of general thanksgiving for peace which some of us can remember, seems long since to have died away, and forgetfulness of God who gave us the victory seems to have largely taken its place! God has not forgotten. His purposes have slowly but surely been working out, and now, behold the issue: 1918 to 1939 represents a period of *twenty-one years*. In other words, it is a space of time *covered by three times seven years*, the number seven in Scripture meaning *PERFECTION*. "As for God, His way is *perfect*: the Word of the Lord is tried: He is a Buckler to all those that trust in Him" (Psa. xviii. 30). Let those who trust in Him ask themselves first of all if there has failed one word of all His good promise, which He has spoken to them, and which they have relied upon. Then let them, with us, consider how solemnly the Word of the Lord is being *tried* or tested in the fulfilment of prophecy before our very eyes!

Think of this number *seven*. That profound part of God's Word which deals so solemnly and truly with prophecy, the Book of Revelation, constantly alludes to the number *seven*.

It gives us seven messages to the Churches in Asia. The "Book written within, and on the backside," was "*sealed with seven seals*" (Rev. v. 1). John also saw "*seven angels* which stood before God; and to them were given *seven trumpets*" (Rev. viii. 2). Again, John "saw another sign in heaven, great and marvellous, *seven angels* having the *seven last plagues*; for in them is filled up the wrath of God" (Rev. xv. 1). Then the command went forth to these angels: "Go your ways, and pour out the vials of the wrath of God upon the earth" (Rev. xvi. 1).

Now let us solemnly pause, and take heed to this: "And the *seventh* angel poured out his vial *into the air*" (Rev. xvi. 17). Is comment needed here? Surely:

"His providence unfolds the Book,  
And makes His counsels shine;  
Each opening leaf, and every stroke,  
Fulfils some deep design."

It is *from the air* we are fearing so much danger in this present war. Hence the "Black-out"; the piles of sand-bags against many public buildings; and all the instructions which have been given in connection with air-raids. All is fulfilling His deep design. Whatever the means, whoever may be the instrument, the wrath of God is to be poured out upon the earth; and as the seventh angel pours out his vial into the air, there is to fall upon men "*a great hail out of heaven, every stone about the weight of a talent*" (Rev. xvi. 21). What shall we say to these things, when we further consider that the modern bomb used in aircraft is "*the weight of a talent*"! "Despise not prophesyings" (1 Thess. v. 20), seeing that all these things are actually coming to pass. Where is our shelter? It may be inside or outside our home. So far, so good; and every precaution against air-raids should certainly be taken prayerfully; but what about our SOULS? Numbers fear Hitler, his army, and his bombs, but the Lord Jesus says: "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell" (Matt. x. 28). No hiding-place, no shelter, no covering, can be adequate for those who fear God in such perilous times as these, but ONE ABIDING SHELTER. As discovered to us by grace, may we and our loved ones be enabled to say, while running into this Hiding-place by faith: "God is our Refuge and Strength, a very present help in trouble. *Therefore will not we fear*, though the earth be removed, and though the mountains be carried into the midst of the sea" (Psa. xlvi. 1, 2).

ii. *This "time of war" should be a time of heart-searching*

and labour, with every true servant of the Most High God. Whatever the length of our sermons to-day, whether they be long or short, this "time of war" is no time for trifling with the souls of men. If irrelevant matter has occupied time in the past devoted to the preaching of the gospel, then may we confess with shame what has been done, and pray earnestly that we may confine our utterances in this evil day to matters of paramount importance. Jesus always did so. If we profess to be His followers, His servants, may the souls of men, our own included, weigh heavily with us. Who knows but that our sermons may be interrupted with air-raids? May God prepare us and our hearers for such alarms, by what He gives us to speak in His great Name. Careless sinners *must* be told affectionately and faithfully of their danger, in living and dying without a Refuge in Jesus Christ, "whom we preach, warning every man" (Col. i. 28). Young men who are called to serve their King and country must be tenderly instructed; but our messages must never give any of them cause to think it possible for gallant deeds, even though it be that of dying for one's country, to merit heaven. "Not by works of righteousness which *we* have done, but according to His mercy He saved us" (Titus iii. 5). We love our young men dearly, we admire their courage, but they will know, as the Holy Spirit teaches them, that it is: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 57).

Living gospel sermons are greatly needed in these awful times. May it not be said that men, women, and children, concerned about their souls' salvation, hear not what they cry to God for, in our sermons. "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). Let those of us who have *proved* the preciousness of Jesus, His blood and His righteousness, His faithfulness and His power, His abundant mercy and goodness to the vilest of sinners,

"Tell of His wondrous faithfulness,  
And sound His power abroad."

Let us, as the Spirit of God enables us:

"Proclaim, Salvation from the Lord,  
For wretched dying men."

*Sin* is the cause of this outbreak of hostilities. It has alienated man from God. "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John i. 7). May we tell men of the awfulness of the malady, as we have been brought to know it, and then:

“Point to His redeeming blood,  
And say, ‘Behold, the way to God.’”

God bless the children too; those who are among us from danger spots. Ah, how many aching hearts there are to-day! Let us seek to speak to the children, whom Jesus suffers to come to Him. May there be a “word in season” also for trembling, fearing Christians, that they may “be strong and of a good courage.” Brethren, the gospel we preach is also very practical. Therefore may we be helped to lean hard upon our best Beloved, to live near His heart, and “pray without ceasing.” Thus may we go forth from day to day to our several spheres of labour, intensified as they are by reason of our present solemn case, seeking to walk in the spirit of that word: “As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith” (Gal. vi. 10).

**The Tunbridge Wells Conference.**—It was most encouraging to see so many friends from various Causes of Truth on the occasion of the Southern Conference in connection with “Waymarks,” held at “Rehoboth” Strict Baptist Chapel, Tunbridge Wells, on Wednesday, August 16th, 1939. Pastor B. A. Warburton (of Brighton) was graciously helped to preach the Conference Sermon, from the words, “Your fellowship in the gospel” (Phil. i. 5), and the speakers at the Evening Meeting, which was presided over by Pastor E. A. Brooker, dealt prayerfully with the sections of the subject chosen for the Conference: “The Needs of To-day.”

We sincerely trust that some real spiritual benefit was received, and carried away. It was good to have with us our dear aged friend, Pastor H. Popham (of Eastbourne), who sought the Lord’s blessing in public prayer. Mr. E. Rootham (of Kettering) read the Scriptures. The collections, as previously announced (including profit from the Tea), amounted to £16 13s. 6d. Our warmest thanks are rendered to all our friends who contributed to that useful sum, as well as to our friend, Pastor E. A. Brooker, his deacons, and people, who in so many ways revealed their labours of love in connection with the services. Above all, we “praise God from whom all blessings flow.”

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## THE PRECEPTS OF THE GOSPEL. (No. 34.)

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

“Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of

your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you" (Deut. iv. 1, 2). The importance of this precept cannot be too strongly emphasized in these days of so-called modernism, when the Scriptures are so much criticized and mutilated. And let us remember that the sin of *adding to* the Word of God is equally as great as that of *taking from* it. A few other scriptures may be given in confirmation of this: "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it" (Deut. xii. 32). "Add thou not unto His words, lest He reprove thee, and thou be found a liar" (Prov. xxx. 6). "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and 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. 18, 19). The awful solemnity of these scriptures, especially the last, bring before us the fact that God regards His own Word with a holy jealousy. David says, "Thou hast magnified Thy Word above all Thy Name" (Psa. cxxxviii. 2). The Lord give us grace, that we may be found among those to whom He will look, "even to him that is poor and of a contrite spirit, and trembleth at My Word."

"Happy the men that fear the Lord;  
 They from the paths of sin depart;  
*Rejoice and tremble at His Word,*  
 And hide it deep within their heart."

(Gadsby's, 255.)

In the great day of judgment all the books of the Holy Bible will be opened, and men will be judged according to the things which are written in the books, according to their works. How awful, indeed, will be the end of those who are not brought to repentance for their great sin of tampering with the sacred Scriptures of truth! If the Lord in His sovereign love and mercy writes His holy laws in our hearts, and makes us to know His truth in the inward parts, we shall be seeking the grace of diligence in keeping His precepts, and walking in those things that shall honour Him, and bring glory to His Name. He has said, "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." And, "To obey is better than sacrifice." We will conclude this paper with the words of the beloved John: "Whoso keepeth His Word, in him verily is the love of God perfected: hereby know we that we are in Him" (1 John ii. 5).

## SERMONS FOR TO-DAY. (No. 15.)

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

### The Fruit of Righteousness Sown in Peace.

As the opening remarks of this sermon were being spoken on Lord's Day, September 3rd, 1939, a state of War was declared by the Nation against the German Reich.

"The fruit of righteousness is sown in peace of them that make peace."—JAMES iii. 18.

THE circumstances under which we meet this morning are peculiar. I had not expected to be here, and you had expected another to minister to you in holy things. Our God is a Sovereign, and He is able to work out His own will, irrespective of the instrument He may use. We come together as a very dark cloud hovers over our beloved land, and even casts its ominous shadows over the whole world.

There has grown up during the last few years a power like the green bay tree, seeking to overshadow and predominate in its proud and arrogant sway the lesser plants that surround it, so that they not only become eclipsed by the greater, but in suffering this, lose their individuality and existence, as independent communities. The menace has so grown that its spread must be effectively checked, ere the fruits of a peaceful and orderly life among the nations of Europe shall cease to exist. There has been produced in this country and in France, and in the great Commonwealth of Nations associated with our own country, a determined unanimity to check the harmful spread of this destructive danger. With unprecedented preparation down to the minutest detail the country is ready to enforce, if no other means will do, the protection and safety of a neighbour whose independence is threatened unjustly and cruelly. This country has therefore committed itself to support the cause of the weak, and uphold the independence of smaller states to exist, and to take a firm stand for the great principles of justice, liberty, and international peace. All our minds this week, and in fact for some weeks past, have been seriously perturbed with the imminent possibility of a war of such magnitude and attended with such danger, suffering, and untold horrors and privations, that we may well seek the Lord in His House in the hope that we may be favoured by a word from Him to encourage us on our pilgrimage through this troubled world.

We feel, then, the grave responsibility in standing before you, that we may be used for this great end: to strengthen your hearts, and calm your spirits, amid the disturbances of disconcerting news and distracting preparations which are to be made in every household in this land. At a time when thou-

sands of homes are dislocated, when children are away from parents, and wives from husbands, and husbands leaving wives for the purpose of playing their part in the upholding of great and noble principles in the service of their country, we may well ask, "Is our religion and our faith so real to us that our fears are removed and our minds stayed upon our God?" Last Lord's Day, I understand, you heard from the Lord's servant what God is to His people, as stated in Psalm xlv., and how they cry to Him as their hope, as set forth in Psalm lxxxv. What He was then He is *now*, and ever will be. We come here, then, to-day, not to hear news from the world—we have had plenty of that—but to hear from God's Word of those things that cannot be shaken, and which remain.

Now our text is only another instance from Scripture of those things which God has joined together, and which man cannot put asunder; and these two things are *righteousness* and *peace*. You heard read last week how that "mercy and truth are met together, and righteousness and peace have kissed each other." Thus true righteousness must always be associated with true peace. A truly righteous cause must sooner or later be productive of a true peace. A righteous man will be a man of peace. The only Righteous Man is the Prince of Peace. Our heavenly Melchisedec is "King of Righteousness and King of Peace."

"Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." There is a satisfaction to the soul that passeth *all* understanding, that keeps the heart and mind through Christ Jesus. Thus the Scripture of truth leads us to the Fountain-head of truth. We may sadly reflect to-day how that the human element has frustrated the more or less ideal schemes of Leagues, Pacts, and other forms of human conferences and agreements, and that the trend of mankind is to recede further and further from the simple faith of God-fearing people, who, like Hezekiah, would have spread their letter before the Lord. The old paths have been so forsaken, that the aim seems to have been to establish their own righteousness, and not submit to the righteousness of God, as laid down in His holy Word. Thus there would seem to be little belief in the power of real religion, and very few who still plead before God for mercy for their sin, and are wrestling in supplication with Him who has all power in heaven and in earth. Perhaps after the awful lesson of another welter of war, the remnant will agree with the fact of the Fall of man, and the truth of total depravity. It will be a hard and expensive lesson, but the human heart is adamant, and has to be broken. The idolatry of state worship, the lust for proud ambitions to be achieved at all costs, the suppression and perse-

cution of truth, the general substitution of a burlesque of Christian doctrine for the plain facts of the Bible, the general neglect of divine worship, as if unworthy of time or notice,—all this has contributed to the present chaos in the fearful position of the nations.

In departure from God and His ways we must all plead guilty. The Lord give us grace to confess our sin, and plead His mercy for Christ's sake. One must admit that there is not that solemn outlook on life by the adult world, produced by a proper recognition and belief of the existence and character of God, and the testimony concerning His will, that caused a previous generation "to do justly, to love mercy, and to walk humbly with their God." This sense of the solemnity of our existence has given place to a false security in an arm of flesh, and a religion which presumes to honour God with lip, while the heart is far from Him. Such is the sad condition of things. This is nothing new but the present crisis has *underlined in red* the existence of the dross of human nature.

Now what saith the Scripture? "Seek ye first the kingdom of God and His righteousness," and all other things will be added. Religious leaders have pleaded in vain for a recall to worship. But a new heart is needed, for "with the heart man believeth unto righteousness." Their appeal has borne so little fruit, the means used to procure peace have also failed to bear fruit, until there can only be one cry, "It is time for Thee, Lord, to work; for they have made void Thy law."

But you have come this morning for something definite, substantial in comfort, and real in hope. You and I are tired of indecision and uncertainty. Our minds are weary of crises. These things are but of the flesh, yet they depress our minds and weary our bodies. The Lord lift up our eyes unto the hills, from whence cometh our help. Our text, interwoven into the great mass of revealed truth of the will of God, declares that the righteousness mentioned is one that bears fruit, and that this fruit is from a seed sown, and that seed is sown in peace. It is not sown in anger, or pride, or a spirit of vengeance, or anything else, but in peace. It starts its career in peace, and whatever it may lead to *en route*, it matures to fruition in peace.

The power at work is the love of God, and the glorious means is His well-beloved Son, the Prince of Peace and the Lord our Righteousness. Here, in the Incarnate Son, "righteousness and peace have kissed each other." It would appear to be like two beloved friends meeting together after a temporary separation. He is the Mediator between God and man. His righteousness is made over to the redeemed. He has made an atonement for their sins. As "sin has reigned unto death,

even so shall grace reign, through righteousness, unto eternal life, through Jesus Christ our Lord." In the way of righteousness is life, and as they have been made free from sin by the emancipating power of His resurrection, and become the servants of righteousness, they live to prove that the kingdom of God is righteousness, and peace, and joy in the Holy Ghost. To know this joy, and to be able to anticipate this peace, is to be the recipient of that unspeakable favour of a new birth. It involves the knowledge of the depravity of the human heart by nature, and the fact and consequences of sin and transgression. It involves a revelation of Jesus Christ as the end of the law and the sinner's hope as the Lamb of God, who by His bloodshedding has opened a fountain for sin and uncleanness, and has made full atonement for *all* their sins. This is more than a temporary relief,—it is peace; and as love is the cause, so love is the fruit.

*(To be concluded.)*

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## GLEANINGS FROM THE PSALMS. (No. 84.)

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

PSALM xiv. 1.—“The Fool.” The scriptural, as well as the literal, interpretation of the word “fool” is, “One void of understanding”; and as we here are dealing with a scriptural assertion, it is necessary for us to ascertain what the scriptural interpretation of the word “understanding” is. It is given to us in Job xxviii. 28, viz.:—“To depart from evil is understanding.” It is never safe to accept a lower authority than the Word of God upon any subject. Human standards of judgment vary according to temperament, self-interest, and expediency; and to be dubbed a “fool” by the world may involve no conscious loss of dignity, no social disability, no intellectual or moral inferiority. All human distinctions, be they exalted or debased, are bound by finite limitations.

History may attempt to perpetuate them, but all human history will sink into endless oblivion at the “voice of the archangel and the trump of God.” Divine distinctions alone are eternal. As they apply to the life that now is, so will they appear before the ultimate tribunal of heaven. To be dubbed a “fool” by the world is of no immediate consequence; it is often a distinction to be coveted; to be branded as a “fool” by the living God is an appellation, the full significance of which will only be disclosed in eternity. If to depart from evil is understanding, the love and wilful practice of evil is stark folly. In this particular, the standards of God and men are at variance. That which God denounces as evil, men regard as essential to their prosperity; and the man with the sharpest

wits (i.e., the man whose mental energy is unfettered by any conscientious scruples) compliments himself upon his wisdom, and is applauded for his sagacity by his fellows. We gladly acknowledge that the resources of human wisdom have, under God, provided *much* for the common benefit of humanity. When the product of human wisdom is regulated by moral considerations, the issue is always for the common good; and it will receive its due reward in the day of reckoning. Nevertheless, philanthropy and benevolence are seldom regarded as evidences of *wisdom*; unworthy motives are often attributed to the exercise of either. A fool has sometimes been described as a foe to his own best interests; and if we accept Mr. Hart's judgment as to what those "best interests" are, we agree that—

"The *chief* concern of fall'n mankind  
Should be to enjoy God's favour.  
What safety can a sinner find  
Before he finds a Saviour?"

The acceptance of this standard, which is in harmony with the scripture we are now considering, fixes the definition of a fool within specified limits, yet those limits are fraught with boundless possibilities, varying from stolid indifference to hostile and aggressive atheism. Between these extremes, the rank weeds of godlessness (in all its milder and baser expressions—not excluding hypocrisy) flourish; and even a casual examination of our own thoughts, actions, and motives, will disclose the disturbing fact that we have far more to be ashamed of than to boast of; and that the soil of our hearts is amazingly conducive to the production of these weeds, which appear so obvious in others, and so imperceptible in ourselves. By our very nature we inherit the infection of folly, and this infection must inevitably prove fatal, but for the efficacious application and cleansing virtue of THE BLOOD. Many there be, however, who, despite a saving knowledge of the power of the blood, discover, with Mr. Hart, an apparent conflict of facts such as this,

"To believe that Christ has cleansed us,  
*Though the leprosy remain.*"

Faced with these mournful symptoms, the humble seeker after righteousness is fervently thankful that his compassionate God makes provision for *redeemed* fools (Psa. 107, 17-20), and that in his feeble efforts to closely cleave to the "way of holiness" an ample safeguard against his fatal falling is provided (Isa. xxxv. 8). Moreover, he finds that although foolishness is bound in his heart, the rod of correction drives it far from him (Prov. xxii. 15), and the experience of this solemnly emphasizes one aspect of this scripture: "If the

righteous *scarcely* be saved," and fills his soul with heavy apprehensions respecting the solemn alternative, "where shall the ungodly and the sinner appear?" (I Pet. iv. 18). All such considerations, however, leave a "fool" utterly unmoved; neither judgment nor mercy makes any impression upon him; and indifferent to the favour or frown of either God or man, he blindly pursues his headlong career to perdition, and, alas! he frequently drags multitudes of others thereto with him.

"Hath said in his heart." Much may be said with the mouth that is not prompted by the heart. A man may say one thing, and *mean* another. He may verbally profess allegiance to a given cause, whereas in his heart he seeks its utter overthrow. He may condemn his fellow-creature with his lips, when he knows in his heart that that fellow-creature is guiltless. He may flatter with his lips, yet despise in his heart. He may speak words of kindness with his mouth, but in his heart entertain feelings of hatred and cruelty. The Scriptures affirm that "as a man thinketh in his heart, so is he" (Prov. xxiii. 7). All his dissimulations may deceive men, but can never deceive God. The word of the Lord to Samuel, when the prophet was sent to Bethlehem to anoint David, and when he was so favourably impressed by the striking appearance of Eliab, will hold good to the end of time: "The Lord seeth not as man seeth; for man looketh on the *outward* appearance, but the Lord looketh upon the *heart*" (I Sam. xvi. 7). It is still further true that "the Lord is a God of knowledge, and by *Him actions are weighed*" (1 Sam. ii. 3). Here, then, the Lord tears the mask from all verbal pretensions, and reveals the true nature of the heart of a fool. Who but the Almighty knoweth the thoughts and intents of the heart? We do well, therefore, to ever heed the divine exhortation, "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. iv. 23). When we contemplate the melancholy fact that we all are born with the heart of a fool, such words as these, "A *new heart* also will I give you" (Eze. xxxvi. 26) will indeed be good news from a far country to all who find occasion to brokenly plead, as did David, "Create in me a clean heart, O God; and renew a right spirit within me" (Psa. li. 10). As he humbly and hopefully contemplates that gracious word, "A *new heart* also will I give you," he will be moved to pray with the hymnwriter:

"What Thou hast promised, I implore,"

and he will sooner or later prove, by blest experience, that

"He who taught their hearts to pray,  
Will not let them cry in vain."

The exigencies of space prevent us from considering the remainder of the opening clause of this verse. It is far too weighty to be dismissed within the compass of three or four lines. We must therefore leave it until next month (D.V.).

## A STATE OF SECURITY.

"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty."—PSALM xci. 1.

HAPPY they who trust in Jesus!  
Sweet their portion is, and sure;  
When the foe on others seizes,  
He will keep His own secure.  
Happy people!  
Happy, though despis'd and poor.

Ye whom God has sav'd from error  
Ye "who know the joyful sound,"  
Fear ye not the nightly terror;  
Arms of mercy close you round:  
Dread no evil;  
God will all your foes confound.

Since His love and mercy found you,  
Ye are precious in His sight;  
Thousands now may fall around you  
Thousand more be put to flight;  
But His presence  
Keeps you safe by day and night.

Lo! Your Saviour never slumbers,  
Ever watchful is His care;  
Though ye cannot boast of numbers  
In His strength secure ye are.  
Sweet their portion,  
Who our Saviour's kindness share.

As the bird beneath her feathers  
Guards the objects of her care,  
So the Lord His children gathers,  
Spreads His wings, and hides them there;  
Thus protected,  
All their foes they boldly dare.

THOMAS KELLY.

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## A DREAM WITH A MEANING

ONE of our readers has sent us an account of this dream, which we can well understand left a deep impression. May its precious gospel teaching be made truly profitable to many who shall peruse it.—EDITOR.

Before it was light the other morning I was aroused from my sleep with these words, which I was repeating: "The chastisement of our peace was upon Him, and with His stripes we

are healed." I had dreamed a remarkable dream. I thought I was about to join a church; it seemed to me to be the Church of England. As I was standing in a room, a man in clerical attire came to me and asked me to follow him down a rather dark passage into another room. As I walked down the passage it seemed as though there was another person with me, but I did not know who it was; I was feeling *so fearful* and *so ignorant*, not knowing what I should say.

However, as soon as I entered the room I saw the man in clerical robes sitting in a chair by the side of an empty table, his elbows resting on it. As I stood by the side of the table, and looked at the man seated there, I said to myself, "Why, that is the archbishop." Whilst I was thinking that, he turned to me and said, "You know you are a poor fallen creature!" I replied, "Yes, *I know I am*, and *I feel it too!*" Well, he said, "I am very sorry, but I shall have to cane you for your sins!" I felt indignant to think that he, a *poor puny man* (himself a sinner) should attempt to punish me for my sins, so I exclaimed, "Oh! I never heard of such a thing!" Then he said, "I shall be obliged to do it!" As he spoke those words he rose from his chair, apparently to fetch the cane to chastise me, when suddenly I awoke from my sleep with these words which I was repeating in my mind: "The chastisement of our *peace* was upon Him, and *with His stripes* we are *healed*." Then followed several sweet hymns bearing on the same subject, which were very encouraging to me, as follows:

"That we're *unholy* needs no proof,  
We sorely feel the fall!  
But *Christ* has holiness enough  
To sanctify us all."

Also,

"Behold a scene of matchless grace,  
'Tis *Jesus* in the sinner's place,"

and,

"'Tis *He* instead of me is seen,  
When I approach to God."

I can say I longed for it to get light, so that I could get my Bible and find that blessed chapter (Isaiah liii.) and the hymns referred to. My meditation was sweet; those things are better felt than expressed. I could see and feel more in my dream, and in my meditation which followed, than I can explain. When I took my Bible and opened it, my thumb was on the very verse (Isa. liii. 5, "The chastisement," etc.), which I felt was a confirmation. Paul says, "The *law* was our schoolmaster to bring us unto Christ" (Gal. iii. 24). What a mercy to be interested in the substitutionary work of Christ!

B. T.

# HISTORY OF THE BAPTISTS

By Mr. H. V. MANN (Fetcham, Surrey).

## V. INFANT BAPTISM.

It was after the close of the second century that doctrinal errors crept into the beliefs held by the Church. The commencement of the third century marks particularly the introduction of what has been termed "ecclesiastical" as opposed to "scriptural" baptism, and the terms "baptism" and "regeneration" had come to be regarded as synonymous. It would seem that the manifestly powerful gift of the Holy Spirit which frequently followed the ordinance of baptism, and which was so marked in the early days of the Church, had given rise to the notion that the ceremony itself conferred upon the candidate the power of the Holy Spirit. Accordingly, many professed believers hastened to have their children baptized, especially in tender infancy, that they "might escape the damnation of hell." It is clear from a tract (circa 200 A.D.), written by Tertullian—who strongly opposed infant baptism—some twenty years before his death, that already the practice of baptizing infants was not uncommon. "Baptism," he says, "must not be given rashly. . . . Therefore, according to every man's condition and disposition, and also their age, the delaying of baptism is more profitable, especially in the case of little children. For what need is there that the godfather should be brought into danger? because they either fail of their promises by death, or they may be mistaken by a child's proving of wicked disposition." And again: "Let them become Christians when they are able to know Christ. Why should this innocent age hasten to the remission of sins?"

Unhappily, the writings of some of the other early fathers of the Church did not follow Tertullian's scriptural line of thought, for they not only supported infant baptism, but strongly encouraged it.

Origen refers to baptism as the appointed means for the removal of the sinful nature which we inherit from our first father. He says: "Infants are baptized for the forgiveness of sins. Of what sins? Or when have they sinned? Or how can any reason of the laver in their case hold good, but according to that sense that we mentioned even now; none is free from pollution, though his life be but the length of one day upon the earth? And it is for that reason, because by the sacrament of baptism the pollution of our birth is taken away, that infants are baptized."

Cyprian, bishop of Carthage, in reply to a question which had been raised upon the same subject by one Filus, a bishop

of Northern Africa—who, we would remark in passing, would have been wiser to consult his Bible and know the mind of God than to seek a ruling from a sinner like himself—gave the decision of sixty-six bishops sitting in council (circa A.D. 253): “As to the case of infants: whereas you judge that they must not be baptized within two or three days after they are born, and that the rule of circumcision is to be observed, so that none should be baptized and sanctified before the eighth day after he is born, we were all in our assembly of the contrary opinion. For as for what you thought fitting to be done, there was not one that was of your mind; but all of us, on the contrary, judge that the grace and mercy of God is to be denied to no person that is born. For, whereas our Lord in His gospel says, ‘The Son of man came not to destroy men’s lives, but to save them,’ so far as lies in us, no soul, if possible, is to be lost.”

Of the many other writings in a similar strain, we would quote but one, John, surnamed Chrysostom. He says: “For this cause we baptize infants also, though they are not defiled with sin, that there may be super-added to them saintship, righteousness, adoption, inheritance, a brotherhood with Christ, and to be made members with Him.”

Contemporaneously with the early practice of infant baptism, there had also arisen an elaborate ritual which was to be observed by all older candidates for baptism—fasts and vigils, the publicly professed renunciation of the devil and all his works, the *threefold* immersion in water “in the Name of the Father, the Son, and the Holy Ghost,” the partaking of a mixture of milk and honey, the anointing with oil, and, above all, the sign of the cross, which was also practised so frequently by professed Christians, that it gave just cause for the accusation of superstition and “strange customs” which was levelled against them.

May we be permitted to re-iterate that we take our stand upon the words of our God. Whatever is not in accordance with the teaching of God the Holy Spirit, as left upon record in our Bible, we would firmly withstand. And this in no spirit of bigotry, but because if a love for Christ has been kindled in our hearts by the influence and power of God the Holy Spirit, then we would be jealous of His truth, lest there should be mixed with it the foolish leaven of natural notions, which can but encourage the sinful pride in our hearts and lead inevitably to coldness of spirit in the things of God.

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“The thoughts of men are lies, the Word of God is true;  
To bow to that is to be wise: then hear, and fear, and do.”

## LETTERS TO THE SEVEN CHURCHES IN ASIA. (6.)

By PASTOR J. W. REED (Aldershot).

GRACIOUS words are spoken to thee by Him who is David's great antitype, with sovereign power to open and shut. "I know thy works: behold, I have set before thee an open door, and no man can shut it." And this despite all the bitter enmity of the synagogues of Satan, who ever hates to see the glory of Christ. In the false is ever a hatred of the true. "Thou hast a little strength." Yet though it appear but little, there is a reserve which cannot be exhausted. Thy enemies shall see and know thy blessedness. In the day of judgment will be solemnly manifested the difference between the true and the false.

Patiently hast thou endured, submissively hast thou suffered. "Behold, I come quickly." It may be thou shalt think Me long in coming. Be assured, there is never delay in the work. Although the final manifestation be not yet, every moment brings it nearer. Hold fast that which thou hast, that no man take thy crown. It is a precious possession of which Satan would love to spoil thee.

A victor in the strife, thy name in the sacred Scriptures is enrolled as a witness to the glory of My grace; as a pillar in that holy temple of the body of Christ, in whom shines the glory of the Triune Jehovah; as one upon whose brow shall be written in indelible characters the Name of Jehovah Jesus; an inhabitant of that New Jerusalem which is founded for ever, "whose Builder and Maker is God."

"He that hath an ear, let him hear what the Spirit saith unto the churches."

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## THE FOOTSTEPS OF THE FLOCK.

*A Letter from the Rev. John Newton to Miss M. Barham,  
September 3rd, 1776.*

My dear Miss Mary,— . . . The Lord is leading you in the good old way, in which you may perceive the footsteps of His flock who have gone before you. They had in their day the very same difficulties, fears, and complaints as we have, and through mercy we partake of the same consolation which supported and refreshed them; and the promises which they trusted and found faithful are equally sure to us. It is still true that they who believe shall never be confounded. If left to ourselves we should have built upon sands, but He has provided and revealed a sure foundation, removed our natural prejudices

against it, and now, though rains and floods and storms assault our building, it cannot fall, for it is founded upon a rock. The suspicions and fears which arise in an awakened mind proceed, in a good measure, from remaining unbelief, but not wholly so; for there is a jealousy and diffidence of ourselves, a wariness, owing to a sense of the deceitfulness of our hearts, which is a grace and gift of the Lord. Some people who have much zeal, but are destitute of this jealous fear, may be compared to a ship that spreads a great deal of sail, but is not properly ballasted, and is therefore in danger of being upset whenever a storm comes. A sincere person has many reasons for distrusting his own judgment, is sensible of the vast importance of the case, and afraid of too hastily concluding in his own favour, and therefore not easily satisfied. However, this fear, though useful, especially to young beginners, is not comfortable, and they who simply wait upon Jesus are gradually freed from it, in proportion as their knowledge of Him and their experience of His goodness increases. He has a time for settling and establishing them in Himself, and His time is best. We are hasty, and would be satisfied at once, but His word is, "Tarry thou the Lord's leisure." The work of grace is not like Jonah's ground, which sprang up and flourished in a night and as quickly withered, but rather like the oak, which, from a little acorn and a tender plant, advances with an almost imperceptible growth from year to year, till it becomes in time a broad, spreading, and deep-rooted tree, and then it stands for ages. The Christian oak shall grow and flourish for ever. When I see any, soon after they appear to be awakened, making a speedy profession of great joy before they have a due acquaintance with their own hearts, I am in pain for them. I am not sorry to hear them afterwards complain that their joys are gone, and they are almost at their wits' end; for without some such check to make them feel their weakness and dependence, I seldom find them turn out well; either their fervour insensibly abates, till they become quite cold and sink into the world again (of which I have seen many instances), or, if they do not give up all, their walk is uneven, and their spirit has not that savour of brokenness and true humility which is the chief ornament of our holy profession. If they do not feel the plague of their hearts at first they find it out afterwards, and too often manifest it to others. Therefore, though I know the Spirit of the Lord is free, and will not be confined to our rules, and there may be excepted cases, yet in general I believe the old proverb, "Soft and fair goes far," will hold good in Christian experience. Let us be thankful for the beginnings of grace, and wait upon our Saviour patiently for the increase. And as we have chosen Him for our physician, let us commit ourselves to His management, and not prescribe to Him what He shall prescribe for us. He

knows us, and He loves us better than we do ourselves, and will do all things well. You say, "It never came with power and life to my soul that He died for me." If you mean you never had any extraordinary manifestation, something like a vision or a voice from heaven, confirming it to you, I can say the same. But I know He died for sinners—I know I am a sinner; I know He invites them that are ready to perish—I am such a one; I know upon His own invitation I have committed myself to Him, and I know by the effects that He has been with me hitherto, otherwise I should have been an apostate long ago, and therefore I know that He died for me, for had He been pleased to kill me (as He justly might have done), He would not have shown me such things as these.

"If I must perish, would the Lord  
Have taught my heart to love His Word?  
Would He have given me eyes to see  
My danger and my remedy?  
Revealed His Name, and bid me pray,  
Had He resolved to say me nay?"

I know that I am a child, because He teaches me to say, "Abba, Father." I know that I am *His*, because He has enabled me to choose Him for *mine*, for such a choice and desire could never have taken place in my heart if He had not placed it there Himself. By nature I was too blind to know Him, too proud to trust Him, too obstinate to serve Him, too base-minded to love Him. The enmity I was filled with against His government, righteousness, and grace was too strong to be subdued by any power but His own. The love I bear Him is but a faint and feeble spark, but it is an emanation from Himself; He kindled it, and He keeps it alive, and because it is His work, I trust many waters shall not quench it. I have only room to assure you that

I am, etc., JOHN NEWTON.

## NOTES FROM SUNDAY SCHOOL ADDRESSES

BY MR. B. WALSHAW (Brighouse, Yorks.).

DEAR Young Readers,—The very much long-awaited-for holidays have once again come round, and many of you will have already fulfilled many of your ambitions in making "*sand castles*." There is nothing that can really be a substitute for this great stretch of beautiful sand that surrounds our coast. There is no other playground like it. Yes! building sand castles is indeed a very fascinating project for young folks, and what a large part

imagination plays! How very often the castle of your imagination is ever so much better than the castle you actually build. How true this is in actual life! We call it, "*Building castles in the air.*" These visionary castles we so often build can be very beautiful, and assume such tangible form so as to almost exist. How quickly they rise, how far they stretch, how much they encompass, and yet how often we have to prove that, like the castle built on the sands, a little wave is all that is necessary to wash it all away. I wonder why a castle always fires the imagination? at least, I think it does in most boys. Have you ever paused to think what a real castle stands for? It means a "*fortified house,*" a house that has been made strong for defence against attack. It stands for a place of refuge, a place of safety. It is also a place of vantage, where movements of the enemy can be more clearly seen; it is a watch tower. It is also a place of guard, where prisoners can be safely kept. Now, if there were no enemies, there would be no need to have any castles; but we live amidst enemies, and there are times when we need a fortified house for refuge.

Because of distrust and fear of enemy attacks, we in this country are being asked to fortify our houses, or to erect a shelter which will be a place of safety, a place of refuge. What a sad proof we have here that man has fallen, that man is not a gracious creature by birth, and what a proof we have that, in spite of all the advances of science and art, of education and so-called civilization, we are in as great a need to-day of fortified houses as ever our forefathers were when they built the many castles we see in the country. No! we are faced with this awful truth, that the heart of man is not changed, and until *the heart* is changed the most beautiful environment, the most modern invention in science, the most profound learning, may only prove to be a castle built in the air, altogether visionary and ready to be destroyed by the next wave.

Let us then see what the Word of God has to say; it has indeed some very solemn declarations concerning castles or fortified houses. Have you ever thought that Satan himself is likened unto a strong man armed, keeping his palace and his goods in peace? In this palace of Satan he has many servants, many that do his bidding very willingly, and even consider him to be a good master. The work he sets them to do appeals very much to them. The finery in which they may be dressed is very charming, and very much sought after. Excitement and pleasure are promised to every member of the palace; in fact, it all seems to promise well until we enquire about his wages. Then we realize what a terrible place his palace really is, and instead of it being a place of safety, it is a veritable "death trap." His wages are "endless death." Listen to what divine wisdom has to say, and may each reader be given the wisdom to make

the same choice: "Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

How many have proved that Satan's palace, which may look so pleasing from outside, is but a refuge of lies; inside it is full of dungeons and dead men's bones. The promised liberty and pleasure is the worst form of abject slavery. Bunyan rightly describes it as "Doubting Castle," and its keeper as "Giant Despair." Do you remember how Christian reached this castle? The narrow path was *rough* to their feet, and they wished for a better way. A little before them on the left-hand was a meadow with a stile, called "By-path Meadow," and here they found it *easier going*. Christian had for the time being forgotten his song at the hill "Difficulty":

"The hill, though high, I covet to ascend;  
The difficulty will not me offend,  
For I perceive the way of life lies here.  
Come, pluck up heart, let's neither faint nor fear;  
*Better, though difficult, the right way to go,  
Than wrong, though easy, when the end is woe.*"

Time fails to recall the many warnings that are to be found in the Book of Proverbs concerning the fortified houses of the wicked, save just this: "For her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life."

If you and I are to be delivered from the service of Satan we shall need to read a little further, and find there is *One stronger than Satan*: "But when a stronger than he shall come upon him, and overcome him, He taketh from him *all his armour*, wherein he trusted, and divideth his spoils." The Apostle Paul says of this glorious *Strong One*, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." David also expresses the same truth in the Psalms, when he said: "Be Thou my strong Rock, for an house of defence to save me; for Thou art my Rock and *my Fortress*." God mercifully provided *cities of refuge* for His children when they reached the promised land; and if a person caused the death of another unawares or unwittingly, he had to flee to the city of refuge, and once inside the gate he was safe from the avenger of blood. So says the Apostle Paul again, we might have a strong consolation who have fled for refuge to lay hold of the hope set before us.

Much emphasis is being placed in the Government's appeal for each householder to prepare a "Refuge Room." Certain precautions are necessary, and certain essential things are needed inside the room. Now if the Lord is pleased to show to

us the plague of our own hearts, the exposure to attack by the enemy of souls, we shall indeed be wise to prepare *now* a refuge room. What a tremendous lot is *put off* until a more convenient time, which may never come. When Noah was building the ark, no doubt many laughed and scorned at his quaint "Refuge Room," and they certainly refused to prepare one for themselves, until the Flood came and swept them all away. Jeremiah was a faithful prophet of the Lord, but how the people put off any action, they simply would not prepare, they had no refuge room, and in consequence were carried away captive. What an important question then: Have you, have I, prepared a Refuge Room against such a day as this?

"The moon and stars shall lose their light;  
The sun shall sink in endless night;  
Both heaven and earth shall pass away;  
The works of nature all decay;  
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."

What a fortified house, what a safe refuge room we have provided, if our trust is in the Lord. Listen: "Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself for a little moment until the indignation be overpast."

If this is our portion, then the castle seen and enjoyed by faith will give place to those mansions in glory, which the Lord has prepared for all those that love Him. Further, our highest expectation will be altogether surpassed by the full realization and security of the place, and best of all, we shall see *the Strong One, the Lord Jesus Himself*.

Lastly, I'm glad it says that there is no *sea there*, no waves to break down, wash, or carry away the object of our joy and peace.  
Your well-wisher, B. W.

We regret that the above letter had to be omitted last month, as all our space was required for the Sermon and Addresses delivered at the Bedford Conference.—EDITOR.

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## OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,

The subject of war must be constantly upon your minds, and the consequences of hostilities will be as often before your

eyes. Many changes have already been made in our lives since September 3rd, 1939, the day when war was declared. Some have gone from their homes either to join the army, or take shelter in other homes which are considered to be in a safer position than their own, and it may be said of us all, that war-time conditions are affecting the daily routine of our lives in various ways. The fact is, dear young friends, we are all "under the mighty hand of God." We may rightly feel most indignant with Hitler, whose awful lust for power has plunged the nations of the earth into untold trouble; but let us not forget that *nations* as well as *individuals* are under divine control. Nothing can happen without divine permission. We are very apt to forget that God raises up men (whom He afterwards punishes for their sin) to *punish* men, as He also raises up men to *bless* men. We deserve to be punished, for as a nation we have, in many ways, turned our backs upon God and His Word. Those who fear God are, with the rest, under His mighty hand, but they desire to heed the exhortation: "*Humble* yourselves therefore under the mighty hand of God, that He may exalt you in due time: casting all your care upon Him; for He careth for you" (1 Peter v. 6, 7).

Now I want to let you know, and your dear parents and friends too, that there is a warm welcome extended to you from the home whence this letter is being written, as well as at "Providence" Strict Baptist Chapel, Rothsay Road, Bedford. My friends here will, I am sure, extend a hearty welcome also to any of our friends, whether old or young, whose movements during these anxious days bring them *in*, or *within easy reach* of Bedford. There may be young men in the army who love to attend our places of worship, being billeted in this neighbourhood, or teachers who are looking after children who have been evacuated. A loving welcome and a helping hand awaits them all. We, at "Providence," are glad to have several children with us who have left their homes for the sake of safety. God bless them, and help us to instruct them in the Scriptures, and lovingly look after them. We pray that their parents may be comforted and blessed also. May these dear children find among my dear people at Rothsay Road, a home away from home. Will our readers who may know friends to whom this letter will be of interest, kindly place it in their hands, and tell them that 29 Russell Avenue, Bedford, will gladly be opened to such as have been described in this message of love and sympathy. I feel sure that all my friends in the ministry will endorse this message and desire, with their friends, to render similar help, both from their homes, and the various places of worship where they meet together in His Name.

God Almighty watch over, guide and bless us all.

Your affectionate friend, THE EDITOR.

## THE FATAL FLOWER.

TRAVELLERS who visit the Falls of Niagara are directed to a spot, in the margin of the precipice over the boiling current below, where a young lady some years ago, lost her life. She was delighted with the wonders of the unrivalled scene, and ambitious to pluck a flower from a cliff, where no human hand had before ventured, as a memorial of the cataract and her own daring; she leaned over the verge, and caught a glimpse of the surging waters far down the battlement of rocks, while fear for a moment darkened her excited mind. But there hung the lovely blossom upon which her heart was fixed; and she leaned in a delirium of intense desire and anticipation, over the brink. Her arm was outstretched to grasp the beautiful form which charmed her fancy; the turf yielded to the pressure of her light feet, and with a shriek she descended like a falling star, to the rocky shore, and was borne away gasping in death.

How impressively does this tragic event illustrate the way in which numbers of impenitent sinners perish for ever! In pursuit of imaginary good, fascinated with pleasing objects just in the future, they lightly, ambitiously and insanely venture too far. They sometimes fear the result of desired wealth or pleasure; they seem to hear the thunder of eternity is deep, and recoil a moment from the allurements of sin; but the solemn pause is brief, the onward step is taken, the fancied treasure is in the grasp, and the soul sinks into the arms of the second death. Oh, every hour life's sands are sliding from beneath incautious feet, and with sin's fatal flower in the unconscious hand, the trifler goes to his doom.

"WHAT SHALL A MAN GIVE IN EXCHANGE FOR HIS SOUL?"

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## FOR THE LITTLE ONES.

A LITTLE boy of four years old was sleeping one night in a low bed, in the same room with his mother. He was a lovely and thoughtful child, and though so young had already received into his mind the truth that the great God made him, and rules over all. He was happy in having been taught to pray to this great God about things belonging to his little life. But this night of which I speak, he awoke out of sleep with a loud cry, as if he had been disturbed by a frightful dream. When his mother tenderly enquired what was the matter, he told her that he was afraid, and begged to know if God would indeed take care of him. When his mother assured him that God would take care of him in the darkness as well as in the light, he sunk back upon his pillow and sighed out, "How good it is that we have a God!" He then fell peacefully asleep, as if he felt the everlasting arms around him.

# Waymarks.

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“But my God shall supply all your need according to His riches in glory by Christ Jesus” (Phil. iv. 19).

“He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap” (Ecc. xi. 4).

“Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed” (Psa. xxxvii. 3).

“Now unto Him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen” (Eph. iii. 20, 21).

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## EDITORIAL COMMENTS.

The Future of “Waymarks.”—This terrible war which has already considerably affected our circumstances and surroundings, is bound to have a bearing upon all our plans for the future. Many of those pleasant things in life which, in the light of present days appear to be luxuries, are gradually disappearing, and we know not how many of those apparently needful things that now remain, may yet have to be dispensed with. Our incomes are all going to be affected as one of the inevitable consequences of hostilities. The re-organizing of *material* things to meet the present need, requires *much* wisdom, and it would be foolish to proceed in life under these altered conditions, without sitting down first to count the cost of future living. *How much more* do we need the Lord’s guidance in the honourable discharge of our liabilities, when printers’ bills and other expenses have to be met, in connection with the spread of His truth! To go forward with a lack of prudence, would be to court the frown of the Lord and our godly friends; to omit the needs-be for trusting in Him “at all times” would also weaken our cause and witness. To walk uprightly in the fear of the Lord, committing our way to Him trustfully, while making prayerful use of proper means, is the position which the Committee desires to occupy in dealing with the immediate situation and future outlook of “Waymarks.” All our readers will have perused the *Important Announcement* on the cover

of this present number, which must have left certain impressions upon their minds. Friends who have read, with spiritual profit the pages of this little "Monthly" during the ten years of its existence, are those who will be most deeply affected, with ourselves, as to "understanding what the will of the Lord is" in regard to its future publication in these difficult times. Such readers will not dissociate from their remembrance of profit derived in reading "Waymarks,"—a tender regard which we anticipate they share with us, for the *principles for which the Magazine stands in our beloved denomination*. We have endeavoured, in proclaiming those principles, to keep "Waymarks" clear of all that would hinder an honourable and God-fearing recommendation of the scriptural position of the Strict and Particular Baptist Denomination to which we loyally belong. We have sought to "gather together in one all things in Christ" (Eph. i. 10), both inside and outside our pages, and when arranging Conferences. In looking back, we have reason to believe that the Lord has blessed our labours. Furthermore, surely no spiritually-minded person will wish to under-estimate the value and real need of the preached and printed message of truth in these solemn times. Without spiritual provision for the future, which war makes more uncertain than ever, where will men stand "when called to meet the King of dread"? Should we then entertain as advisable the question of relaxing in the least degree, prayerful efforts for meeting together in the Lord's Name, or those of disseminating His truth in printed form, because of the *material* side of our present circumstances? God forbid. The inspired words of the Apostle Paul seem to be full of counsel as to what we ought to do. May we not use them in prayerfully commending our position to our Christian friends, who have for the past ten years so lovingly and whole-heartedly supported us in this work?—"Wherefore, 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).

Referring once more to the Important Notice on the back cover of this present number, may we be permitted to stress the need of all the donations possible to meet our present expenses. "Waymarks" Fund, as we have often explained, has always been a necessary additional source of income, because up till now we have striven to keep the price of our Magazine at 2d. monthly, which is below cost. Circumstances now forbid that we should continue to supply "Waymarks" at 2d. per copy, and it is with reluctance that we have to announce the increased price of 3d. monthly for 1940; by post 3s. 6d. for the year, instead of 2s. 6d. Let it be clearly understood that our one aim is to meet our commitments, the question of making any profit does not concern us. One other slight change which

is inevitable, is that of lessening our pages by *four* each month. This change has taken place forthwith, while the Magazine will not cost more until next year. We sincerely hope that none of our readers will find these changes at all prejudicial to their continued and much-needed co-operation. This candid talk, in which we have taken all our friends into confidence, makes way for correspondence (which is cordially invited), and practical help from all who wish "Waymarks" to continue. The Important Announcement on the cover also contains a kindly request that our readers will be good enough to help us by ordering their copies for 1940 NOW, without delay. May the number of copies required be more and not less than previously; and we pray that the donations kindly sent may prove to be an encouraging message from our good and gracious God, through our friends, bidding us to continue to sow the good seed, which under His blessing must produce a good harvest. Eternity alone will reveal the extent of that harvest.

"Then, Lord, shall we fully know,  
Not till then how much we owe."

Believers in Jesus, before once more giving your practical help to this work of spreading His truth by means of "Waymarks," forget not the debt of love you owe to Him, who loved you and gave Himself for you. This will not only constrain you to give, but it will also be the means of deciding the *size of your gift*. In case any reader may too hastily think of passing by this our simple appeal, be reminded in love of that well-tried scripture: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. xi. 24).

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History of the Baptists (by Mr. H. V. MANN, Fetcham).—We much regret being unable to give our readers anything more at present from the pen of our dear friend, Mr. H. V. Mann, as like many more, his time is now very fully occupied with important duties in connection with the present war. God Almighty bless him, and make him a great blessing in his present surroundings and duties.—EDITOR.

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### "GOD LOVETH A CHEERFUL GIVER."

"How is it, Betty," said an elder of the church to a very poor woman in Wales (who was always observed to contribute something whenever a collection was taken); "how is it that I always see you drop something upon the plate? Where do

you get it?" "O, sir, I do not know," she replied; "the Lord knows my heart and my love for His cause; and, somehow or other, when a collection is to be made, I am sure to have my penny before me; and when it comes, I put it upon the plate."

"Well," said he, "you have been faithful in a little; take this sovereign, and do what you will with it." "A sovereign, sir!" said she; "I never had so much money in my life as a sovereign. What shall I do with it?" "I dare say you will find means of spending it," said he, "if your heart is devoted to the Lord's cause." Soon after this, a man came round to solicit subscriptions for some benevolent object. He went to one of the elders, who gave him half-a-sovereign, and another gave him five shillings, both of which were regarded as very liberal donations. Not liking to pass by any member of the church, he asked this poor woman what she would do. "Put my name down for a sovereign." "A sovereign!" said he; "why, where did you get a sovereign?" "O, sir," said she, "I got it honestly; put my name down for a sovereign." She gave him the sovereign, and in about two weeks from that time she received a letter from Doctors' Commons informing her that a friend *had just left her one hundred pounds!*—Selected.

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## SERMONS FOR TO-DAY. (No. 15.)

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

(Concluded from page 230.)

CURRENT events must show, as never since Babel, the crass folly of men who lead others in a way foreign to the ways of God, in which they show that they fear neither God nor man. When a man's pride is his dictator; when misplaced zeal, fired by carnal ambition inflames inexperienced youth to follow blindly in the cause of folly, how true the fifth verse in this chapter! Let the world look at the result of enthroned materialism, and see its spirit of fanatical aggression, and then let the Lord in great mercy open the eyes to see the attitude of those who value the prosperous reign of peace, who desire to strengthen the weak, to lift up the hands that hang down, and confirm the feeble knees; who long for the propagation of the pursuits of peaceable lives in industry, and the development of the arts of peace to the social betterment of their fellows. Let these two classes be contrasted, then we shall better understand the fixed determination to pursue such measures that will for some long time, God willing, check the folly of the former, and prepare the ground for a future generation of the latter to reap the peaceable fruit of righteousness to those who from peaceable

motives have been exercised thereby. God is not mocked; for as a man sows so shall he also reap. To sow sparingly is to reap sparingly.

The most blessed experience of this truth will never be known to man in a state of nature. It can only be hoped for as the fear of God is in the heart, for that is the beginning of wisdom; and our text is linked up with that wisdom which is "first pure and then peaceable, gentle and easy to be entreated, . . . without partiality and without hypocrisy." Here is the mind that was also in Christ Jesus. He, as the Wisdom of God, is made wisdom to His people. From Him is their fruit found. This satisfying peace has cost more than all the sufferings of all the wars that have or can take place.

Unbelief and its fruit, disobedience with the consequent fact of death and all sorrow, found Him weeping at the tomb of Lazarus and over Jerusalem. "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace. But now they are hid from thine eyes." To procure peace with God for the eternal reconciliation of His fallen people, He must enter and endure a great and exacting conflict of mind and body, wherein He sweat, as it were, great drops of blood, and His visage was more marred than any man's. He fought a righteous cause for peace, and became the Captain of our salvation, made perfect through sufferings. His righteous cause, ever dear to the heart of a Triune Jehovah, and embedded in the covenant of grace and peace, has, does, and will bring a peace to the sinner's conscience, which passeth all understanding, keeping heart and mind through Christ Jesus. He made peace by His death on the cross, and its origin was in the deep peace and harmony of the everlasting and unchanging love of the Godhead.

In their little measure, believers know there is a conflict to engage in, ere they can know peace, between flesh and spirit, the new man and the old, the soul and its enemy, self and grace. Life on pilgrimage is a warfare from which there is no discharge. The Christian life has its many crises due to the aggression of the dictators seeking to add gain after gain to their dominion. Pride of self seeks to dominate. The world seeks to dominate. The devil seeks to enslave. "He that findeth his life shall lose it; and he that loseth his life for My sake shall find it" (Matt. x. 39). As sure as divine life in the soul is a new creature in Christ Jesus, so surely shall that soul enjoy the fruits of Christ's righteousness, which shall be a great peace to the soul. Righteousness is conformity to what is right. Christ obeyed to the full the law of the Father, and the motive was love in purity and perfection.

Some time ago we directed your attention to the great words addressed by the prophet Isaiah to those who were

seekers after righteousness. These will be found in chapter li.: "Lift up your eyes to the heavens, and look upon the earth beneath, . . . for the heavens shall vanish away like smoke, and the earth shall wax old as a garment, and they that dwell therein shall die in like manner, but My salvation shall be for ever, and My righteousness shall *not* be abolished" (ver. 6). Let men do their worst, let the enemy mass all his armies, this word shall stand.

In the highest and most glorious way, the work of redemption was to deliver from the slavery and power of sin's dictatorship. This was a righteous cause, and as its origin was in the purposes of peace, so its fruit was peace. In measure, the child of God, quickened by the Spirit, alive by union with Christ, with a tender conscience over personal sin, and whose purest joys are in believing, fights a good fight of faith, knowing whom he has believed. Christ's victory, through deep agony, for him, endears Christ to him, and he takes up his cross—the cross of conflict and reproach—for His sake, finding a life of joy and peace.

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

This great truth, founded on the inflexible law of the Almighty, shall stand. In every nation God has His people, mostly, a little flock. They are "the salt of the earth." For them there is a Throne of grace, whence they are led to repair to make known their wants and supplications with thanksgiving. They pray for peace in their conscience and in the Church. They pray for peace in the nation in which they dwell. They pray for kings and all in authority, that they may live a peaceable and godly life.

In this there is hope. A praying people is a nation's greatest asset. The nations that forget God shall perish. "Righteousness exalteth a nation, but sin is a reproach to any people." Would that our God might at this present hour, so critical, whilst the last grain of sand trickles through the hour-glass, hear prayer that, if it be His will, the price of peace may be obtained, not by the welter of human blood, but by the humbling of hearts in soul concern and spiritual warfare (and conflict); and in wrath may He remember mercy. But, if otherwise, may our nation, so undeserving, be used to espouse a just and righteous cause, based on a desire for the establishing of a long period of international peace, though it mean travail and anguish.

There is a text in Isaiah with which I will close. We spoke from it six years ago, and my grandfather preached from it to

our forefathers in 1869, to the great comfort of a man who walked from Denholme, seven miles away, in all weathers. It is this: "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever." This is an unshakable fact. The Lord grant this blessing. Amen.

## GLEANINGS FROM THE PSALMS. (No. 85.)

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

PSALM xiv. 1 (continued).—"The fool hath said in his heart, There is no God." Last month, as enabled, we attempted to consider this clause, with the exception of the last four words, "There is no God." Last year many of the loyal and law-abiding citizens of the realm were moved to protest, in an orderly and constitutional manner, against the holding of the "Godless Congress" in this country. The existence of such a movement appeared to many to be but one more "sign of the times": a further indication of the approaching dissolution of the present dispensation; a new manifestation of the degeneracy of the human race. It is evident from this verse that the *principle* of godlessness is by no means a modern symptom of the Fall. Satan, however, forestalled the "fool" of this Psalm, inasmuch as he injected the virus of this particular kind of folly into the Garden of Eden; and from that fatal moment he has been amazingly successful in deluding multitudes to accept the base persuasion that "There is no God." Once this monstrous imagination takes root in the carnal heart there is no enormity too foul for that heart to conceive, or even to perpetrate. It is the function of the conscience to affirm that there *is* a God, but where the contrary is cherished, the conscience ceases to function normally, and all moral, social, and spiritual restraint is abandoned. If there be no superior Being to whom man is accountable, he will regard the rights of his fellow-creatures with a lofty indifference, and observe no laws whatsoever but those of self-interest; and whenever those laws are infringed, will stop at nothing to assert them. The Scriptures affirm that "As (a man) thinketh in his *heart*, so is he" (Prov. xxiii. 7). Those thoughts may be *pseudo* spiritual, or they may be blatantly atheistical; but in the case of a "fool" the fruit is identical. A man may be "religious," and profess to believe in the Deity, yet find that "belief" sufficiently plastic as to involve the denial of the Atonement, the Virgin Birth, our Lord's resurrection, His self-evident miracles; in fact, the denial of *all* the works that manifest the Deity. He "thinks" in his heart that there may be a God, but also "thinks" in his heart:

that all the works that *prove* there is a God, and that glorify His Name, are myths; and not only "thinks" so, but teaches men likewise. The devil will never lack agents to propagate this crude caricature of God whilst the world remaineth. Such "fools" are accounted wise by the "enlightened" in every age, and are the most fervent advocates of the "scientific" study of the Scriptures. Another man "thinks" in his heart that there is no God, and even if he does not seek to impress his views upon others, he lives and acts in harmony with his thoughts. The first prides himself upon his "piety," the second congratulates himself upon his "broad-mindedness." One worships the god of his imagination, the other worships himself; yet both are in the solemn position of being "fools" before God.

It will be gathered from the foregoing that we have thus far confined our thoughts to those possessed of rational intelligence. Those whom we patronizingly describe as "the heathen" are in the hands of Him who judgeth righteously. Even they have their gods, although they are the works of their own hands. They believe in an over-ruling and governing power, and offer their oblations accordingly. Being in intellectual darkness, they worship they know not what. Civilization and education have accomplished wonders for the benefit of mankind, but they have also added much to man's solemn responsibilities towards God. In a sense, the "heathen" do not say in their heart, "There is no God;" inasmuch as their ignorant worship is evidence of their belief in a higher power. It is left to those who have benefited by some measure of rational instruction, and who, therefore, are possessed of the power of observation and intellectual acumen, to manifest their folly by saying in their heart, "There is no God." In every age the "wisdom of the wise" has allowed the practice of some kind of devotion, but it is the observance of a *system* rather than the worship of a *Person*. Modern instances of this are found in Germany and Russia, where "the State" is the idol that all men are commanded to reverence. It will be readily conceded that such "worship" involves the lowest form of mental and social slavery. The denial of the Being of God, whether absolute or conditional, is not *proof* that there is no God. The self-existent Jehovah does not depend upon the verbal acknowledgment of His creatures to ratify His Being.

"Thou art the ever-living God,  
Were all the nations dead."

It is the mournful experience of many a child of God to strive against the atheistical and blasphemous whisperings of his heart, and against the foul suggestions of Satan. Such an experience will clothe such lines as these with poignant meaning:

"To the dear fountain of Thy blood,  
 Incarnate God, I fly;  
 Here let me wash my spotted soul  
 From crimes of deepest dye.  
 Stretch out Thy arm, victorious King;  
 My reigning sins subdue;  
 Drive the old dragon from his seat,  
 With all his hellish crew.  
 A guilty, weak, and helpless worm,  
 On Thy kind arms I fall;  
 Be Thou my strength and righteousness,  
 My Jesus and my All."

Many a "fool" has been eternally thankful that the mercy he once affected to despise has intervened between him and the fatal issue of his folly. We recall the strong emotion we experienced when, in reading in John Newton's "Out of the Depths," we came across this remark: "He despaired of none, since he had found mercy." It marked the dawn of a stronger hope in our heart. May such mercy as this empty many a "fool" of his folly, and fill him with the fear of the Lord, which is the beginning of wisdom.

## THE PRECEPTS OF THE GOSPEL. (No. 35.)

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

"KEEP therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people" (Deut. iv. 6). Oh, that this highly favoured nation of ours would give heed unto the precepts of the Word of God, to keep, and do them! Especially at this critical time in our history, when God's rod is upon us for our national sin. Surely this turning to the Scriptures in our present distress would be our *wisdom and understanding* in the sight of the nations. It is time we prayerfully considered God's warning to His people of old respecting David's royal seed: "If his children forsake My law, and walk not in My judgments; if they break My statutes, and keep not My commandments; then will I visit their transgressions with the rod, and their iniquity with stripes." We nationally are verily guilty of all these sins. We have indeed forsaken God's law, or His Word, speaking generally. And although we would be thankful that God's Word is still read constantly in our National Church, yet who believes or gives heed to the Word when they read or hear it? We walk not in God's judgments, but our own. We

break His statutes, especially those regarding the keeping of His holy Day. We keep not His commandments, but set up in their place the traditions of men and vain superstitious observances. Can we wonder, then, that God has fulfilled His solemn declaration and visited our transgressions with the rod, and our iniquity with stripes? The wonder is to some of us, that He should have been so long-suffering and borne with our ill-manners so many years, and that even now "He hath not dealt with us after our sins;" that is, He has not been strict to mark our iniquity, or who could stand? We rejoice in God's faithfulness and unchanging love. "Nevertheless My loving-kindness will I not utterly take from him, nor suffer My faithfulness to fail" (Psa. lxxxix. 30—33).

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## THE MIDNIGHT CRY.

HARK!—'Tis the solemn midnight cry.  
Virgins, arise! your lamps prepare;  
The heavenly Bridegroom from the sky  
Doth in the clouds of heaven appear.

Go, ye who for His coming wait,  
Whose lamps are bright with living flame;  
He comes to make your bliss complete,  
And show the glories of His Name.

Not as the bare professing race,  
Whose lamp in total darkness dies,  
But, furnish'd with the oil of grace,  
Arise, ye virgin souls, arise!

Your sacred unction ne'er decays,  
But kindled once, remains the same;  
Burning to everlasting days,  
For God Himself maintains the flame.

Without the Spirit's work within,  
Profession's but unhallow'd fire,  
A name to live, while dead in sin,  
And will in endless night expire.

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"Death to me is gain; I am assured that my personality will be preserved. Christ is to be praised and served, and death to me will be gain when without the cloak of the animal frame, and without the warring of that law in my members which distracts and here suspends adoration and joy, I shall be with and like my Lord!"—*J. E. Hazelton.*

## PREVENTING MERCY.

The following is part of a Sermon preached many years ago by Mr. JOHN HILL (London). It has been made a real blessing to one of our gracious readers, who much hopes that other longing souls will find sweet satisfaction in sharing this heavenly morsel with her. The first part of this sermon appeared in the September, 1937, Number of "Waymarks."—EDITOR.

WHAT a happy man is every Christian! How can he be poor who has God for his portion, and all the mercy in *His* nature for his supply? who is provided for for ever, and his inheritance in such hands that it can never be wrested from him? (Col. iii. 3: "Your life is hid with Christ in God." Not bare life, but all the necessaries, the pleasures and comforts of life, hid with *Christ in God*. When two such securities fail, then complain.

What pity it is Christians live no more like themselves amongst men; one is blamed and another, because they don't live according to their income. Their estates are large, but their spirits are mean; "they are of a poor little spirit." Charge no man else, but condemn thyself. God is thine, His mercy thine; and yet thou art ever fearing, ever complaining, but seldom thankful. What have you lacked yet? The *God of your mercy*, hath He not always prevented you? Why, then, shouldst thou limit Him in any of His dispensations? The Psalmist knew that God had done it, and would do it again for him; and for this consideration that He was the God of his mercy, he rejoices beforehand: "The God of my mercy shall prevent me." Which leads me to the second thing, namely,

II. How, or in what respects, does God (as the God of His people's mercy) *prevent* them? The word *prevent* sometimes signifies to *meet one in the way*, or rather, to *come before one*, or *be before one* in a thing; as when you know your friend's wants, such is your love and kindness to him, that you give him what he needs before he asks it. This is to prevent him. As it is said of the Father, when applied to by the Mediator, Psa. xxi. 2, 3: "Thou hast given Him His heart's desire, and hast not withheld the request of His lips, for Thou preventest Him with the blessings of goodness," etc. God may be said to *prevent* His people as the God of their mercy in the five following respects:—

1. God gives them the greatest blessings, notwithstanding their *ill-deservings*. What were we in our natural state but the children of wrath and servants of sin? Our care was about nothing else than fulfilling the lusts of the flesh and of the mind, and yet the God of our mercy pitied us then. Then He said unto us, live, Ezek. xvi. 6: "And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in the blood, Live," etc. There was nothing

lovely in us, but there was love in God towards us. Again, Isaiah xlviii. 8: "Yea, thou heardest not; yea, from that time that thine ear was not opened; for I knew that thou wouldst deal very treacherously, and wast called a transgressor from the womb," and yet chosen, and yet called, and made partaker of divine nature! The Lord loved us because He would love us; gave us Christ, gave us His Spirit, gave us the name and privilege of sons, notwithstanding all our vileness, and gave us all without any upbraiding. Had God marked iniquity, alas! where had any of us been? But our deservings are not the rule of God's mercy. He prevented us before-hand, and He has prevented us ever since; our many slips and falls afterwards, the vanity of our minds, the carnality of our frames, our loose and careless walk, our sad and dreadful backslidings, and turning away of our hearts from God, He provided against them all; He gives the greatest blessings, notwithstanding our ill-deservings.

Again, 2. God prevents us as the God of our mercy because He gives the greatest blessings, notwithstanding our *unpreparedness* to receive them, Rom. ix. 16: "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Were God to wait till man had prepared himself for divine grace, who would be saved? Were His thoughts and ways as man's are, He could never shew mercy; for there is not a soul that receives it but has stood it out against Him. The law is engraved in our very natures. "What must I do to be saved?" is the language of the natural mind when convinced of sin, until Christ is discovered to him by the Spirit as the end of the law for righteousness (Rom. x. 4). And all other means are tried before Christ is trusted. You that were Scripture-proof and sermon-proof, did not God *prevent* you when you came to Him? He *found* you in your own way, though He did not *leave* you there. You came, it may be, to ridicule the preacher, to have matter to oppose the truth, to hear some new thing, or it may be were forced by your parents or masters against your desires to attend public worship; and there God, who only can persuade Japhet to dwell in the tents of Shem, met you, and you heard words whereby you must be saved. Was not this *preventing* you? Ask Zacchæus what preparation there was in him for Christ; it was curiosity not conscience that made him climb the tree; but Christ knew him to be a vessel of mercy, and now the fountain is set open. "Zacchæus, make haste and come down; for to-day I must abide at thy house" (Luke xix. 5). Ask the Samaritan woman what preparation there was in her for Christ; He was first at the well, and sat there waiting (John iv. 6). What brought Him there? A design of pure love and mercy to her soul: "He must needs go through Samaria" (ver. 4). There was a lost sheep to be

gathered, and Christ can have no rest till He finds her. Oh! there is a blessed *necessity* in *our* preaching and in *your* hearing when the day of salvation cometh. Christ comes out to meet you, and says, "Turn unto Me; I am the stronghold, O ye prisoners of hope." God prevents us in our *unpreparedness*.

Further, 3. God prevents His people with respect to their *prayers*. Either He is before-hand in asking, or He gives them what they never thought of asking. How sweetly sometimes does He by His Spirit bid us pray, as having the blessings before-hand ready to give. Hence we find it, as Psa. xxvii. 8: "When Thou saidst, Seek ye My face, my heart said unto Thee, Thy face, Lord, will I seek." He bespeaks a prayer; calls us by the secret whispers of His Spirit to go and pour out our souls unto Him. And how do we find it then? Why, "Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am" (Isa. lviii. 9). Even while we are yet speaking the blessing comes (Isa. lxxv. 24). The decree goes forth and grace comes freely (Dan. ix. 21). Again, God often gives, as He did to Solomon; He gives what you ask with an exceeding over-plus (1 Kings iii. 12, 13). He asked only a wise and discerning heart; God gave him riches and honour and long life besides. So you ask direction in His way, or submission to His will; and the very blessing you were content to part with at His call is often returned to you, and is then doubly sweet; you have more than you ask. Say then, believer, whether the God of your mercy does not prevent you. But our prayers are too little observed, or else our praises would not be so few.

Also, 4. God prevents us as to our *fears*. Isa. li. 12, 13: "Who art thou, that thou shouldst be afraid of a man that shall die, . . . and forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hath feared continually every day because of the fury of the oppressor, as if he was ready to destroy? and where is the fury of the oppressor?" What a sweetness is there in these words! We are often upon the rack for nothing; we slay ourselves by our own disquieting fears, but we need fear none but ourselves; the oppressor whom we feared becomes a friend; his heart is changed, he is another man, or else his power is restrained; he dies perhaps for your sake, as has often been the case of cruel persecutors. God has heaven and earth at His command, and "no weapon formed against thee shall prosper" (Isa. liv. 17). If you have God's call to any work, never doubt of His presence to attend you in it. Fear you not their fear (Isa. viii. 12); your God, your rock, your refuge, your defence is above, and He will perfect that which concerneth you. Infinite wisdom is never at a loss; He usually worketh with, but He can as easily work without means. Remember, whatever

friend dies, whatever comfort goes, your rock liveth. God preventeth our fears.

5. And lastly, God is pleased to often prevent His people's *desires, hopes, and expectations*. Eph. iii. 20: "Unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory," etc. God is abundant in mercy and truth; we cannot go to the bottom of a promise, but God will not leave us, who has given us that promise, till He has done all which He has spoken to us of. Why is He faithful, as calling us unto the fellowship of His Son Jesus Christ? (1 Cor. i. 9) but because all the love He bore us in Christ, all the mercy He settled upon us for the sake of Christ, He will assuredly bring us to the full enjoyment of. But, alas! what are our thoughts about these things, if compared with what infinite wisdom and power and everlasting love have laid up for us? "The love of Christ passeth knowledge."

Should God bid you ask or think for yourself, it is better to refer the matter back again to Him. Oh! when we have thought our utmost, what is this to what God gives? Say with the Church, Thou shalt choose our inheritance for us. Thus, concerning the several respects in which God as the God of our mercy prevents us. Two or three words by way of use:—

Use 1. *Observe these things*. This is the close of a long and beautiful description of God's providence towards His Church and the world. Psa. cvii. 43: "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord." A heart affecting *sense* of God's goodness is a great mercy. The kindness, care and love of God are often unseen, because His dispensations are not *observed*.

2. *Trust God more*. That is the use of former instances of His mercy. What! received so much mercy, and doubt still! This is shameful unbelief.

3. *The great concern is an interest in Christ*. God shews no mercy out of the Mediator. Whatever you have heard or known of God as a God of mercy in a providential way, you are never the nearer heaven unless you have a covenant interest in Him. This is your safety, and this your best claim to anything that is His.

4. *Give God the glory of His own mercy*. Suitable returns are expected where so much mercy is so freely given; praise Him with your lips, honour Him in your lives, walk humbly with God, walk fruitfully before men. And let no man call the mercies of God *small* that is out of hell, and has the least hope of heaven.

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"How calm their state, how truly blest,  
Who trust on Thee, the promised rest."—R. Hill.

# LETTERS TO THE SEVEN CHURCHES IN ASIA. (7.)

BY PASTOR J. W. REED (Aldershot).

## LAODICEA.

"THE Amen, the faithful and true Witness" speaks to thee: "I know thy works." Solemnly the judgment is unfolded: thou art rich in thine own judgment, and well supplied with everything. It is a woeful mistake. Among the churches thou art the wretched, miserable, poor, blind, and naked one. The gilded casket is filled with dust. The gaudy exterior is but a coffin of the dead. Your works, neither hot nor cold, are sickly in My mouth.

"I counsel thee to buy of Me gold tried in the fire"—the gold of that pure divine love which yearns for the salvation of sinners. The gathering in of such is unto the glory of Christ, and these are exceeding precious in the eyes of your God. The gold, too, of a divine faith, more powerful than any product of earth. This has always been a mighty weapon, and an enriching grace with the Church of God. Apart from this thou art poor indeed.

Seek also the "white raiment" of My righteousness to hide thy nakedness, and the "eye-salve" of the Holy Spirit's teaching, that you may see in a right light the solemn things of salvation. Buy these things by the travail of thy soul at the Throne of grace, and know that being found wanting will mean thy utter ruin.

"Behold, I stand at the door, and knock." Is there within a living soul with the desire to hear and open? If so, "I will come in to him, and will sup with him, and he with Me." Blessed fellowship: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." "Even so, come, Lord Jesus."

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## SITTING UNDER HIS SHADOW.

A MINISTER was, one stormy day, visiting one of his people, an old man, who lived in great poverty in a lonely cottage. He found him sitting with the Bible open on his knees, but in outward circumstances of great discomfort, the snow drifting through the roof and under the door, and scarcely any fire on the hearth. "What are you about to-day, John?" was the minister's question on entering. "Ah! sir," said the happy saint, "*I'm sitting under His shadow, w' great delight.*"—*Selected.*

## NOTES FROM SUNDAY SCHOOL ADDRESSES

BY MR. B. WALSHAW (Brighouse, Yorks.).

DEAR Young Readers,—Since my last notes to you, a new and awful chapter in the history of our beloved country has begun. How the chapter will end, none can foresee; but this we know, that its effects will be felt by all of us. One of the effects which will be felt by millions of people is the evacuation scheme which our Government has seen fit to carry out. By this scheme thousands of children have left their homes (and in many cases their parents, too), and have gone among strangers to live an unknown life for an unknown period. To these children a new chapter in their life's history has indeed begun. It may well be that some who have previously read "Waymarks" will now read it in very different surroundings, and that some will read it for the first time because of their new surroundings. If, through the goodness of God, you can still read it by your own fireside, and with your beloved parents at your side, then yours is indeed a favoured lot. May you be given a thankful spirit to the One from whom *all* blessings flow.

I feel I should like to address these notes to those who at this time bear the name of "*Evacuees*." The Word of God has a lot to say about evacuees, and it does seem as though in many instances they had the special care of God. The causes why they had to leave their homes varied very much. In some cases it was a good cause, in others a bad one. Let us never forget that our very first parents were evacuees. Theirs was a beautiful home with beautiful surroundings. Our highest imagination can scarcely conceive the happiness, the beauty, and the serenity of their home. But sin entered into that garden, into that home, into their hearts; and the terrible result was they had to evacuate. Nor was it to be a temporary evacuation. No! there was no hope of ever going back to their former home and enjoying the previous glorious conditions of life. We read: "Therefore the Lord sent him forth from the Garden of Eden to till the ground from whence he was taken. So He drove out the man, and He placed at the east of the Garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." This, then, is one consolation: your new home and new surroundings are only *temporary*. God willing, the time will come when once again you will be able to go back to old scenes and familiar faces. Maybe, that absence will make the heart grow fonder.

The next evacuee that the Word of God tells us of, is almost as terrible as the first: the cause is the same, *Sin*.

"O thou hideous monster, Sin,  
What a curse hast thou brought in!  
Thou hast ruined wretched man  
Ever since the world began."

We read of that "wicked one," who rose up and slew his brother. "And wherefore slew he him? Because his own works were evil, and his brother's righteous." See the consequence of his crime. "Cain went out from the presence of the Lord, a fugitive and a vagabond." This then is a second consolation, although you are an evacuee, it is not because of any crime you have done; you are not a fugitive and a vagabond. On the contrary, may you so live and spend your time, that new friends and new surroundings may be a real help and blessing to you.

I must now quickly pass on to a third and fourth evacuee. We have seen the evacuee in a bad sense in Adam and Eve, and Cain. In both cases they went out *from* the presence of the Lord. Our next two cases show just the contrary. If you turn to the 12th chapter of Genesis you will read, "Now the Lord had said unto Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed." Abraham obeyed, and he went out not knowing whither he went. The great contrast between the two former evacuees and Abraham is this: The former went out *from* the presence of the Lord, and Abraham went out *with* the presence of the Lord. O! what a difference this does make, *to go from* the presence of the Lord is to go under the curse, *to go with* the presence of the Lord is to go with a blessing. To go *from* the presence of the Lord is to have Satan as a companion, or if not a companion, then a constant pest and tormentor. For we read that "Cain was of that wicked one." To go *with* the presence of the Lord means this, says David, "In Thy presence is fulness of joy, at Thy right hand are pleasures for evermore." Now we know from God's own Word that there is no spot where God is not, for He is everywhere. So it was with Abraham; he was to evacuate from his country, his relatives, his father's house, into a strange country. But there was no spot where Abraham went but the presence of God was with him. May many young evacuees remember this: that wherever they may be, God is well able to bless them, and grant unto them all things needful. If the Lord separates from home comforts, He is able to make even this work together for good.

Now let us turn to our fourth evacuee. We read of Abraham's nephew, Lot, who chose to dwell in the cities of the plain, and pitched his tent towards Sodom. What a snare the city was to Lot; and though his soul was vexed with the filthy conversation of the wicked, he quickly left his *tent* life, and all the simplicity that belonged to it, and had a *house* in the city. What a hold city life has on some people; it does seem as though they can scarcely exist

without it. Many evacuees have found the simplicity of country life very drab after the hurry and bustle of city life. The wickedness of Sodom grew to such an extent that the Lord sent two angels to destroy the city with brimstone and fire. Although Lot was warned, he would have lingered long until the angels laid hold upon him, and brought him forth without the city. "Escape for thy life," they said, "look not behind thee, neither stay thou in all the plain. Escape to the mountain, lest thou be consumed." So he had to evacuate to a *little* city. Let us notice why he had thus to flee. We read: "*The Lord being merciful unto him.*" It may well be that many will yet prove that it was because the Lord would be merciful unto them that they have had to leave the big cities. May the Lord spare us from the horrors that Warsaw and other Polish towns have experienced.

Lastly, it is well to be reminded that sooner or later we shall all be evacuees. We read that Abraham looked for a city which had foundations, whose Builder and Maker was God. Are we among those evacuees of whom Jesus says: "In My Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also." If we are among them, we may boldly say, *even now*, "The Lord is my helper; I will not fear what man shall do unto me." Your well-wisher, B. W.

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## OUR CHILDREN'S PAGE.

DEAR YOUNG PEOPLE,

The "Black-out" makes it very difficult to get about the streets after dark, does it not? We do hope that this necessary precaution, with its consequent difficulties, will not make it un congenial for you to stay in your homes (except when going to chapel) when you return from school and business at the end of the day. Difficult, unusual, and disappointing circumstances are not, however, without their lessons. They often make valuable to us things which we may have previously regarded as taken-for-granted privileges. Ingratitude, and failure to recognize God's constant goodness in supplying our daily needs, are sins which we are all guilty of, and it is indeed a mercy to be convinced of such sins by the God of all our mercies. Then we need grace to confess and forsake them. May our homes, which are God's precious gifts to us, be sanctified by the Word of God and prayer. May present trials and perplexities draw us closer together in our homes, and may we all be helped to do our utmost to make our homes the happiest places on earth, next to the House of God.

Many homes have had new-comers into them since the War commenced, many more have been left because of various duties which have called loved ones away; though we thank God that the *hearts* of such are in their homes, even though in person they are away from them. God bless all who serve King and Country away from home, and help those of us who are still favoured to meet around the family table, to warmly invite thither, those who for various reasons need a share in our home-comforts. Many dear friends find it most difficult to attend the services in God's House, owing to inconveniences arising from the "Black-out," and restricted travelling. What a joy is added to our home life, when such friends are lovingly given a welcome on Lord's days, or in the week when wishing to attend the services of the Sanctuary! Our young men, too, in His Majesty's Forces, will deeply appreciate a place with us in our families, after coming to our chapels to join with us in prayer and praise. We venture to bespeak for them, from all our friends, the warm reception which they will certainly receive in our dear home at 29 Russell Avenue, Bedford.

The Lord be round about our homes, too, that we may realize His gracious protecting mercy in these times of danger and darkness. Be it ours to humble ourselves under His mighty hand, and pray earnestly for deliverance in this distressing hour. If the Lord be thus with us *in* our homes, and round about us to preserve us in safety there, we shall truly receive very much more from His gracious hands, than all we have already missed, or shall yet miss owing to this desolating conflict.

Your affectionate friend, THE EDITOR.

## LUTHER'S PRAYER FOR MELANCTHON.

AT a certain time Luther received word that his bosom friend and co-worker in the Reformation, Philip Melancthon, was lying at the point of death; upon which information he immediately set out upon the journey of some 150 miles to visit him, and upon his arrival, he actually found all the distinctive features of death—such as the glazed eye, the cold, clammy sweat, and insensible lethargy—upon him. Upon witnessing these sure indications of a speedy dissolution as he mournfully bent over him, he exclaimed with great emotion, "Oh, how awful is the change wrought upon the visage of my dear brother!" On hearing this voice, to the astonishment of all present, Melancthon opened his eyes, and looking up into Luther's face, remarked, "O Luther, is this you? Why don't you let me depart in peace?" Upon which Luther replied, "Oh, no Philip, we cannot spare you yet."

Luther then turned away from the bed, and fell upon his knees, with his face towards the window, and began to wrestle with God

in prayer, and to plead with great fervency, for more than an hour, the many proofs recorded in Scripture of His being a prayer-hearing and prayer-answering God ; also how much he stood in need of the services of Melancthon, in furthering that cause, in which the honour and glory of God's great Name, and the eternal welfare of unnumbered millions of immortal souls, were so deeply interested ; and that God should not deny him this one request, to restore him the aid of his well-tried brother Melancthon.

He then rose up from prayer, and went to the bedside again, and took Melancthon by the hand. Upon which Melancthon again remarked, "O, dear Luther, why don't you let me depart in peace?" To which Luther again answered, "No, no, Philip, we cannot possibly spare you from the field of labour yet." Luther then requested the nurse to go and make him a dish of soup, according to his instructions, which being prepared, was brought to Luther, who requested Melancthon to eat of it. Melancthon again asked him, "O, Luther, why will you not let me go home, and be at rest?" To which Luther replied as before, "Philip, we cannot spare you yet." Melancthon then exhibited a disinclination to partake of the nourishment prepared for him. Upon which Luther remarked, "Philip, eat, or I will excommunicate you." Melancthon then partook of the food prepared, immediately grew better, and was speedily restored to his wonted health and strength again, and laboured for years afterwards with his coadjutors in the blessed cause of the Reformation.

Upon Luther's arrival at home, he narrated the above circumstances to his beloved wife, Catherine, and added, "God gave me back my brother Melancthon in direct answer to prayer;" and added further, with patriarchal simplicity, "God on a former occasion gave me also you back, Kata, in answer to my prayer."

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## FOR THE LITTLE ONES.

A LITTLE girl, after being tucked up in bed one night, was rather afraid of the dark, after the lamp had been put out. Presently she saw the bright moon out of her window, and she asked her mother, "Is the moon God's light?" "Yes, Ethel," the mother replied; "the moon and stars are all God's lights." "Will God blow out His light, and go to sleep, too?" she asked again. "No, my child," replied the mother, "God's lights are always burning." "Well, Mummy," said Ethel, "while God is awake, I'm not afraid."

Dear little ones, the Bible says: "He that keepeth Israel shall neither slumber nor sleep" (Psa. cxxi. 4).

# Waymarks.

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## THE TUNBRIDGE WELLS CONFERENCE NUMBER.

SUBJECT:

### THE NEEDS OF TO-DAY.

“But my God shall supply all your need according to His riches in glory by Christ Jesus.”—PHILIPPIANS iv. 19.

THE Committee earnestly desires that this present Number may be made very useful, by the blessing of God, to all our readers. It is placed in their hands in a time of war, although this Conference was held in peace-time. *Needs* are emphasized while war-clouds hover over us, and many *wants which are not needs*, are for the most part forgotten, as our minds are so absorbed with numerous matters relating to the present conflict. Spiritual needs are the greatest of all; would that the paramount importance of those needs might weigh with us most of all! War reminds us more forcibly than ever, that we are here to-day, and gone to-morrow. As *all our need* for things present and things to come can alone be met in a risen and exalted Christ, who came into this world to save sinners, may it be ours to spend our remaining days in seeking the welfare of immortal souls, and the honour and glory of His great Name. It will be well for us, if by prayerful labour we may have our hands strengthened by God, as we seek to strengthen each other's hands, in spreading the truth, under existing abnormal circumstances, while the judgments of God are being made manifest.

May we find refuge and strength in Him, and go forth by faith from that Refuge to tell men in all faithfulness and affection, of the dangers to which they are exposed if the God who has promised to supply all our need, should leave them to be satisfied with their poverty. And while peace, which we long for and pray for, is delayed, may the Prince of peace abide with us in our homes, rule in our hearts, and preserve us from all evil. The Christmas season, so near to us once more, will then be sanctified, bringing with it quiet happiness, in spite of much that is so depressing in our present surroundings. On these lines we wish all our friends “*good cheer*” for Christmas, and “good success” in the days to come.

## GOSPEL FELLOWSHIP.

Notes of the Conference Sermon preached by Pastor B. A. WARBURTON (of Brighton), at Rehoboth Strict Baptist Chapel, Tunbridge Wells, on August 16th, 1939.

"Your fellowship in the gospel."—PHILIPPIANS i. 5.

WE are gathered together on this occasion to consider the needs of the present day. Those needs in relationship to the pulpit; those needs in relationship to the pew; needs connected with the business; and those needs belonging to the home. But behind all, there must lie a foundation. There must be some common principle which must guide and direct us both in finding out what the needs are, and in declaring their nature. Hence it is that my mind has turned this afternoon to the words which I have read as a text: "Your fellowship in the gospel."

It has been said that the word "fellowship" is one of the most important words of the New Testament. It is not always rendered fellowship. Sometimes the word comes to us in the rendering of "communion"; but we need to get to the very background to see what it really signifies. Very briefly we find the explanation of it in that chapter we had as our lesson, in connection with that communion which the early disciples had together, when speaking of that life which they lived in relationship to that new hope,—it is said they had "*all things common.*"

The "all things common of the gospel." That was the fellowship which was enjoyed with the Philippians. Their hearts had been welded together. They were one. Each of them felt what the other felt. As they sat together they felt they were truly one. They felt that each and all of them could speak the same things. There may be a difference so far as the depths of experience are concerned, but there are no differences so far as the vital things of God are concerned. There is no difference so far the everlasting things of the gospel of Christ are concerned. They were one in the gospel of Christ, and truly one in that realization of the wonders of divine love in and through the grace of God. Nothing binds us closer; nothing cements us more; nothing brings us nearer together than a living experience of the gospel of Christ. You cannot be an enemy really and truly, if you are guided by the gospel of Christ. The Apostle is not talking about a profession, he is not talking about a creed. He is not bringing before this church a distinction made by man; he is bringing them face to face with the living reality of the gospel of Christ. Brethren, is not this one of the needs to be preached to-day? For after all, there is no greater need than the need of the gospel of Christ. Our need is of a faithful and full preaching of the gospel as it was proclaimed by those

men of God in days past. The lifting up of Christ as the sinner's only hope, and the pointing to that cross which was erected on Calvary. Do we not also need that gospel to be brought into a more powerful relationship with our own mind? Do we not need that gospel set forth with divine power which shall bring our souls together in a real communion of life? The Apostle made requests with joy for the fellowship of the saints, for their oneness, for unity. The answer to such requests always means the linking together of the Lord's children as one in the bonds of the gospel. The trouble to-day, I fear, is that the Lord Jesus Christ is not set up as the Head of the Church. He is not set up as the *one* great Head of the Church. He is acknowledged in lip, but I am speaking now of something more vital, something more real than this. I am speaking of the Lord Jesus Christ as supreme, as the Head of all things to the Church. He claims the first place there, the first place in the life. Christ stands in front, He stands first, He stands foremost; and the moment that is brought home to us as a direct truth, we are humbled at His feet. Is He the first? Is He the foremost? Is He anything less to us than the chiefest among ten thousand, the altogether lovely?

Thus He comes and points us to His sufferings there upon the cross, to His great humiliation in coming down from the glory of heaven, humbling Himself, and becoming obedient unto death, leaving us an example that we should follow in His steps. Not that we can walk in that way to offer any sacrifice, but that we might learn the lesson of humility, that we might learn the lesson of obedience to Him, that pride might be taken out of our hearts. It is when Christ stands first, when He stands foremost, when He is exalted, then it is that His sacrifice, His redemptive work, and His intercession become a living reality, and the Church lives. We should not need to talk about the needs of the day if Christ were first and foremost. They would be met here in the pulpit, as He alone can meet the deep needs of sinners. We make a profession. Many of you are strangers, but some of you I recognize. Possibly most of you are in fellowship. Have you ever considered what our profession means as it finds its centre in Christ? Have you fully considered it? . . . I speak not these things to condemn you. I simply speak of what I have seen in the lives of many. Oh the earnestness manifested before they join the church! Oh the anxiety which has been shown in their eyes as they have cast aside the things of self and business to hear the Word of God! Then some brother takes them into the water, and they are baptized *into* the Name of the Father, and of the Son, and of the Holy Ghost. The word "in" there means "into." To be baptized in the Name of the Trinity means to be baptized *into* that Name. This is a matter of vital importance. Being bap-

tized into all that which is embodied in the Trinity signifies being in a new atmosphere. But with many baptized persons, instead of such being the case, what do you see? Three months apparent anxiety follows after baptism, perhaps six months, it may be, and then, alas! folded arms and a spirit of indifference ensues, and back again they go into the condition in which they were before they were called by grace. Not merely outwardly, but inwardly! It is just because of this to-day that we lack the fellowship of the gospel. For what does this common possession of the things of the gospel mean? It means there is communicated something to us; that the Holy Spirit has been given us.

His Word is not a dead record, but a living vital Book. So many people read it as though it were simply a record of the things of past days, as if when reading those four Gospels, they were merely reading four historical tales which have come down out of the past. Have you never taken up the Book, and realized that instead of that being so, you have four books throbbing with the life of the Christ of to-day?

Jesus lives! He is not a dead Christ, whom we commemorate; He is a living Christ, One who has triumphed over every enemy. He who is seated on the right hand of the Father, is ever with His Church. "Lo, I am with you always, even unto the end of the world." He is an ever-present Christ, a living Christ with His people here below. Yes, with you in the ministry; with you as the burden rests upon your shoulders. He is with you in the pew, as you are gathered into the House of God to listen to the proclamation of the gospel, and not simply to hear Mr. "So-and-so" preach. If you have gathered here this afternoon merely to hear me preach, I hope you will go home disappointed. If you gather into the House of God to hear this or that man preach, no wonder there are barren souls in the House of God. You come up very often as those came up in the days of His sojourning here below, like publicans and sinners, because you have heard that the same Christ is preached. God will speak through the lips of His servants. He speaks to needy ones; He speaks to those that are afar off. Have you got a gospel like that? A gospel that does not shut out a single one that truly knows and loves it, from the kingdom of heaven? No man can measure the aboundings of the grace of God. I often think of that great Apostle of the Gentiles. He would ever have sat outside according to some men, but the grace of God gathered him in from the ranks of persecutors, and said unto him, "Thou shalt be My minister." What did this man say?—"I determined not to know anything among you, save Jesus Christ and Him crucified." And what had he got to say when he came to the end?—"Christ Jesus came into the world to save sinners, of whom I am chief."

We have got to live in Christ to prove the worth of His life.

We must look to Christ as the Head of the Church, if we are to know that we are His members. How needful too, that we should know Him as the Master of the family, from whose hand every true labourer ever receives blessings! Should there not be labour in the ministry? I cannot fill a brother's place. That is the position in which God has placed him, with the work which has been divinely assigned for him. Thank God there is a place low at the feet of Jesus. You cannot fill my place. If God has sent me into the ministry, He has given me a work to do. It may not be done in the way that you would do it. He places His hand on the head of a man, and He uses that man. God giveth to every man severally as He will, and He takes and uses the common temperament, and He says I will sanctify this for My glory. Leave the minister alone. The children that are born in your family are not all alike. They are related to each other as brothers and sisters; one has dark hair, and one has light; but you do not try to make them all alike. I wish people would use the same sense with regard to the gospel.

And then there is not only the ministry, there is our unity together. We see how churches are separated. Have they a right to be? Not in the way they are now, surely. Where is the fellowship in the gospel? Are not we who are united to Jesus Christ all brethren in one family? If you have a brother, and you hear that there is sickness in his home, down go all the things of your daily life, your domestic cares are laid aside, you catch the next train, and off you go to visit that one; and why? Because there is the bond of relationship. Should fellowship in the gospel be less than that? Here is a rich church. You have a minister for the Lord's day. The other is a poor church. They perhaps cannot afford to pay for a minister. What does the rich church say? Does it say, "We have got plenty of money in the funds, we will see that they get one minister a month"? Have you ever thought of trying it? Cannot you see that therein lies your fellowship in the gospel? Cannot you see that therein you will be showing that there is a life of unity between you and Christ's members? Yes, it is because of the lack of that bond which binds us together that the needs exist. Christ has entrusted to us the things of the gospel. He has placed in our hands those things which are for His honour and glory. We share them together, we hold them together; and surely, seeing that we hold them there in our hands, we should stand fast together not only for the truth of the gospel, but for the honour and glory of the gospel. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

When the fellowship of the gospel has begun to burn in our mind, and in all our actions, we shall have no need to meet to consider the needs of to-day. Needs we shall always have, but they

will be met as we plead for supplies from His fulness, by the abounding goodness of our God upon us. Met by the rich goodness of His grace, and then perhaps it may be that those days of the New Testament will begin to be lived again, and men will take knowledge of us that we have been with Jesus, that we have learned of Him. Then shall we realize that we are of one heart, and one mind, and one spirit, with one object in the things of God. Can we to-day say, "Your fellowship in the gospel"? Is that the fellowship we have, a real union of heart in the things of God, in the things of salvation? Do we look up and seek for His honour in the sermons preached, His honour in the engagements made? Is Jesus standing first? If so, then we shall look into each other's eyes and clasp each other's hands (though we may be sundered far), as we realize that there is that true fellowship. Then we can clasp each other's hands, and say, "Your fellowship in the gospel." It would be a glorious thing. Then our souls would be more alive than they are to-day. The ministry would be a true and living flame to us, when we thus set the things of God and those of Christ Jesus first and foremost.

I have only touched the fringe of the subject. May it be impressed on our souls that what we need to-day is a living fellowship of the gospel. "Your fellowship in the gospel."

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## THE NEED OF A FAITHFUL WITNESS IN THE PULPIT.

Address by Pastor B. A. WARBURTON (The Tabernacle, West Street, Brighton).

MR. CHAIRMAN, dear Friends, and last of all, Brethren in the Ministry,—I said, "Brethren in the Ministry," last of all, for my subject brings us face to face with one solemn conclusion, and that is, we are "weighed in the balances, and found wanting." If that were not the case, there would have been no necessity to speak to you upon the need of a faithful ministry in the pulpit. I want this night to look at our subject in view of the lack of a faithful ministry in our pulpits. I don't want any of you to think for one moment that I am here to criticize others, for I stand in the same position wherein you stand. But having accepted the task of speaking on the subject, I want to be faithful to it.

First of all, what is the pulpit? It is God's own ordinance whereby the gospel of His free and sovereign grace shall be proclaimed to sinners; secondly, that those who have been brought to experience the power of divine grace shall be brought

up and established in the truth of His divine Word. Let me further say that the pulpit exists for the pew, and not the pew for the pulpit. I am afraid that therein lies one of our failures. We think the pew simply exists for the pulpit, whereas, looked upon rightly, the pulpit exists for the sake of the pew. The ministry which should fill the pulpit is established upon the Word of God, and the aboundings of His grace, that sinners may hear the good news of the gospel of Christ. One of the first needs, then, is a right conception of the pulpit itself, and a right understanding of our position in the pulpit; for without that we may speak until we ourselves are dumb, and there would still remain a need in the pulpit. What, then, is that great need which faces those of us to-day, who have, we trust, been called by God to stand in the pulpit, a place perhaps more solemn than any in connection with the purposes of God? We stand there as messengers of God to men and women, conscious that one day we must appear before Him. And, brethren, you and I, whether we choose to consider it or not, must give an account of our stewardship to the Almighty. We shall have to stand before the great white throne to give an account to that God, whose gospel we have professed to preach, and give an account of our labours. Oh! that the solemnizing power of the truth might rest upon us more fully, that we might be more concerned about that for which the pulpit exists.

What, then, is our need regarding a faithful witness in the pulpit? First, that the gospel of Christ which has been committed to us, that good news of salvation which is the embodiment of the gospel, shall be simply, fully, and faithfully preached. I feel we need a right conception of the gospel of Christ. I believe our audiences could bear the testimony, if they would, that much of our preaching in the present day—give it what name you will—oftentimes leaves us outside the gospel of Christ. We as ministers are concerned about our text; we turn to the Word of God, we find therein some particular portion which may have rested with weight upon our minds, and we assume that is the message from which God would have us speak to the people. Have we in our mind also the people in the pews before us? Have we the needs of the people before our eyes? Have we the value of immortal souls resting upon our own souls? Have we chosen that portion to bring before them the unsearchable riches of Christ? For, after all, what is the value of all our expositions, what is the value of all our experiences, unless they lead us to Jesus, and lay us before the feet of Christ? For unless those that gather round us are directed to the Lamb of God, how can souls bound in fetters and chains, or saints who have tasted that the Lord is gracious, find deliverance and strength? Can it be said that every time a sermon is preached in any one of our pulpits,

Jesus Christ is exalted? I have sat and heard sermons that have been very lacking in this all-important teaching. How great the need, if there is to be a faithful witness in the pulpit, for us to get back, right back, to that early proclamation of the Christ of God, about which He spake to His disciples: "Go ye into all the world and preach the gospel to *every* creature." The responsibility is not mine; I cannot save souls; no words of mine; no eloquence of mine, can save a sinning soul, for there is nothing but the grace of God, through the gospel of Jesus Christ, that can bring salvation. Is there any wonder that we find the apathy, the coldness, and the lifelessness in our churches that exists to-day? Oh the lack of a faithful witness! How we need to be filled with shame because Christ has not been lifted up! Preach Christ! Preach Christ! Preach Christ! for in the preaching of Christ there is a message, a message for the weary soul. Brethren, it is not your wisdom, it is not the power of your speech, it is not all that you can repeat of the sermon; it is the preaching of the gospel that the Spirit of God takes and lays upon the soul. Can you have anything more experimental than the gospel? There are different opinions as to what constitutes 'experience? What does constitute experience? Do you think it constitutes experience if I preach my tribulations, and tell you I have been harassed by the Devil during the week? That may be *my* experience, but it is *Christian* experience we want to hear about, which tells of deliverance in these trials. What is Christian experience? It is the Spirit of God taking the things of Jesus and revealing them to the soul. Let us preach the gospel in its fulness, and in its freeness, to needy sinners. Only the Spirit of God can quicken souls. The Holy Spirit alone can carry the message, implant it, and write it deep there in the heart. It is our responsibility, as professed ministers, to preach Christ Jesus.

There is another need, and it is a deep one. We stand fast for doctrine, and I think that too frequently we set up right in front of our preaching one great doctrine; for whenever we preach a sermon we must have *predestination* in it. I believe firmly in the predestination of God. I believe that all the redeemed were chosen in Him before the foundation of the world. But how do we preach it? I do not want to criticize, and yet one cannot do any constructive work without appearing to do so. I heard a minister who once commenced his sermon with these words: "Unless you have been predestinated, it matters not whether you go to the House of God, or pray, or read God's Word, you will go to hell!" Is that the way to preach predestination? How is the soul to know its predestination? As I go about among the churches, I find there are souls who have sat under the gospel for thirty years, who know nothing of the actual

proof of their predestination. Why?—A doctrine shorn of all its experience has been proclaimed.

Brethren, do we not need to preach more often to the people that election is known by calling? We must not preach to those who long to read their title clear, and leave them outside the camp, because they have not yet been shown that their names are written in heaven. For they bow their knee, and confess their utter unworthiness, and pray for acceptance through the sacrifice of Christ; and after all this they think there stands before them a wall of predestination, and they sink down again into helplessness and weakness, longing for some hand to uplift and to guide, craving some ray of light to reach them in their darkness. Have we not failed in our way of setting forth doctrine? I would stand fast for every revealed doctrine of God; that is, as it is revealed to me by the Spirit of God. Do we not also, as we go to the Word, trace the leading of the Spirit of God away from doubt and fear to Christ? Seekers would never have felt their need of Him; there would never have been the desire within their breast had not the will of God been fixed upon them in eternity past. Let us put doctrine in its right place, let us put it in its true position. The doctrines need preaching, but they need *understanding* before they are preached. Then, how profitably will they be set forth! Souls will then be led to a right conception of the truth of God, we should see our churches growing, and a better understanding existing in them.

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## THE NEED OF A FAITHFUL WITNESS—IN THE PEW.

Address by Pastor S. RUTHERFORD HUNT (Bedford).

MR. CHAIRMAN, Brethren in the ministry, Friends, one and all,—I am sure there are many here this evening who will, with myself, feel glad that we have our dear aged friend, Pastor Henry Popham, with us. May the Lord bless and comfort him in the eventide of his life.

Now it falls to my lot to speak to you about: "The Need of a Faithful Witness in the Pew." Oh for a divinely given message upon this important subject! We often hear about the Word of God being the only standard relating to faith and practice. Indeed, that is just where we stand in sending forth "Waymarks." But that being so, it behoves us at once to ask the question: Are we going to consider the needs of the pew from the standpoint of *suggestions* that may be made with a view to meeting them, or are we going to bring the matter direct to the Scriptures for a solution? Suggestions may be as

*plausible* as they are *varied*, but the Word of God alone can give us safe direction.

Shall I be departing from this precious standard if I say that we need to look, and pray, for a *revival in the pulpit*, first of all, and then watch the effect of this upon the pew? Our friend, Mr. Warburton, was reading a portion of Scripture this afternoon, which I often think throws much light upon this question. It is found in Acts iv. 33: "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." Blessing was evidently abundant then among the hearers, as the precious result of much divine unction resting upon *the preached Word*. "Wilt Thou not revive us again, that Thy people may rejoice in Thee?" (Psa. lxxxv. 6.) This is a good and most needful prayer to-day, but sure we are that both the prayer and its answer should much concern the *pulpit* as well as the pew. What tremendous responsibility rests upon those of us who stand up in His great Name! How essential it is that the pure gospel should be preached, and that in all our preaching, Jesus Christ should have the pre-eminence! Then when we leave the pulpit, He "who went about doing good," must be followed in seeking to attend to the needs of hearers, by way of visits to their homes. And not only so, but should not our friends be made to feel that they are welcome to come to our homes, and talk with us who pray that we may be useful to them in our ministry? How can the needs of the pew be known, unless they are looked into? Our beloved Lord, who knows all, was *walking* with two of His disciples, *holding a private conversation* with them, when He said: "What manner of communications are these that ye have one to another, as ye walk, and are sad?" (Luke xxiv. 17.) Does He not leave this example that His servants should follow in His steps? Should we not be willing to *talk over* with our hearers what we say in the pulpit, that it may be manifest that we seek their welfare, as Nehemiah sought the welfare of the children of Israel in his day? (Neh. ii. 10.)

Then I cannot help thinking we should do well in considering the needs of the pew, if we were to pay less attention to a *fixed and formal programme* for visitation, and give more attention to *actual needs*. We do not *arrange* the times of our sicknesses, therefore if and when it should please the Lord to lay His afflicting hand upon our friends (or even those who may desire to see us who do not attend our ministry)—so that at times we are needed in the middle of the night, should a visit and a message be withheld because of the lateness of the hour? Nay. The Lord help us to go, as some of us have done again and again, *at night*, as well as in the day time, prayerfully seeking to lend a helping hand, and "speak a word in season." On

such occasions those who are sick *and* those looking after them, need a suitable word from the minister. We *know* that this course, when observed by ministers, has a great deal to do with meeting the needs of the pew.

Our hearers' needs are great, and they are brought into the House of God, but how often are they carried out of the House of God too! Carried also through the week, with perhaps very little sympathy shown of a practical nature from those who profess to fear God! My brethren, these things ought not so to be. How one desires grace to preach one sermon *in* the pulpit, and another out of it; seeking wherever possible to "stretch out a loving hand to wrestlers with the troubled sea." How we need to pray, as we consider these things, that the Lord would graciously raise up pastors after His own heart, and send them to pastorless churches, those that would think of, and prayerfully seek, the welfare of their flock! The Lord has a work for our friends to do who supply the churches, undoubtedly, and we say from the bottom of our hearts, "God bless them, and their labours." But as they go to the various churches, how much do they, can they know about the real needs of the pew from *behind the scenes?*

Do these concerns, concern us as we are concerned about our message for the people from time to time? We desire to preach the truth to them in love, both in our message and life, knowing that:

"We do all these things in vain,  
Unless we *do all things in love.*"

What a pattern we have in the *practical* part of the ministry, in the Lord Jesus Christ, who goes before His servants as the Chief Shepherd! And what a fulness from which to draw, from the Scriptures, for our messages! Think of that wonderful day which is coming for those who are deeply concerned for His honour, in tending His lambs, and His sheep!—"When the Chief Shepherd shall appear, ye *shall receive a crown of glory that fadeth not away.*"

Again, dear friends, have we really considered as we ought to have done, those who do not attend our Causes of truth? I quite well remember a neighbour once saying to me: "You do not allow other people to come to your services, do you?" I replied, "Indeed we do;" and gave a hearty invitation at the same time. But why should people talk like that? If this is no isolated case, (and I do not think it is,) are we not faced with another need? We cannot give the arresting power to the Word, as we preach, this *must* come from God; but surely we may, and ought to let all who live around our places of worship know that they are welcome to attend our services. We, at Bedford, have had printed invitations put into the

letter-boxes of a large number of homes surrounding the chapel, giving a welcome to our services; at the same time pointing out the need of not neglecting the House of God in these days of tension. We have also made it known to each one, that the Pastor will be pleased to visit in cases of sickness, and to render any help possible in times of trouble. This done, we prayerfully await results, and would say to our brethren who are concerned about the needs of the pew: "Go, and do thou likewise." If the gospel is to be preached to every creature, have we not the Word of God on our side, in lovingly asking men, women, and children to come and hear it? Our young people have worked well in putting these invitations into the letter-boxes of Bedford homes. God bless them, and their labour of love. Dear friends, we bemoan the fact that the Word of God, the Name of God, His House, and His day, are neglected. What are we doing in regard to this matter? You say, "Well, we preach in our own places." Are we concerned about those who never go to a place of worship, while we complain that our congregations are small? "Is there not a cause?" The Lord enable us to leave unscriptural ideas and traditions which hinder, and come back in a practical manner to the Scriptures of truth, wherein Christ Himself says: "Go out into the highways and hedges and *compel* them to come in, that My house may be filled" (Luke xiv. 23).

You have heard our friend, Mr. Warburton, speak of the great needs not only of the pew, but of the pulpit. Let us pursue this line of things in coming to the words of Christ in the Parable of the Sower. There we find *four* kinds of hearers described; these still listen to the gospel; all are to hear the Word *proclaimed*, while only one kind of hearer, we know, is exercised by the Spirit of God. Oh that we might be more stirred at the thought of this! Two very needful words of counsel are given by the Lord Jesus, in this parable, about hearing. In Mark's account we have the first, which is: "Take heed *what* ye hear." In Luke we have the word: "Take heed *how* ye hear." If we take heed *what* we hear, we *need* to be on the look-out for *all* the counsel of God when we listen to the preaching of the gospel. How needful it is also to remember that *God's messengers* are divinely given *God's message*. Therefore the message that comes from God, through the minister, be it a word of conviction, comfort, correction, or counsel, should be heeded prayerfully, and good fruit will be sure to follow. "Take heed *what* ye hear." It is essential that every sermon should deal with the malady and the remedy, *not one without the other*. Look out for the things that are *put together in the Word*, to be *put together in the preached and printed message*. Jesus says, "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).

The same thing applies to *desires after Jesus Christ*. While these are sweet evidences in a child of God, of divine life, *the desire and the fulfilment* must be set forth and explained in the ministry. "He will fulfil the desire of them that fear Him: He also will hear their cry, and will save them" (Psa. cxlv. 19). We are not to build people up to hope and trust they are right for eternity just because they have a fervent desire for Christ. This is certainly ground for encouragement, but we must urge the necessity for men and women who really desire Jesus Christ, to wrestle at the Throne of grace for a *fulfilment* of that desire. Some of us have received that blessing by the goodness of God, and have proved that: "The kingdom of heaven suffereth violence, and the violent take it by force" (Matt. xi. 12).

There is also a beautiful togetherness seen between *Doctrine and the experience of doctrine*. How needful that we should keep these two together in the ministry! All true Christian experience must have a good foundation, Jesus Christ being the sum and substance of all. In this day of looseness in doctrine, God grant that we may diligently "speak the things which become sound doctrine" (Titus ii. 1).

*Prayer and answers to prayer* must be kept together in our witness. If you and I have had answers to prayer, we shall be able to say with David, "I love the Lord because He has heard my voice and my supplications" (Psa. cxvi. 1). Those of us who have had answers to prayer, can tell our friends that praying breath is never spent in vain. We must not fail, therefore, to keep these two blessings together.

*Salvation, and the things which accompany salvation*, cannot be isolated the one from the other. Numbers of people talk about salvation, but their lives have been minus the things that always accompany it, wherever it really is known. The Apostle, in writing his Epistle to the Hebrews, had been speaking very solemnly of some who had fallen away, before he says: "But, beloved, we are persuaded better things of you, and things that accompany salvation." We must know *the effects*, if the *cause is there*, and godly listeners will expect to hear about *both*. The Holy Spirit shows us that we are sinners, and then presently reveals Jesus Christ. The result of such revelations will be clearly manifested in the life. And as glory always accompanies grace, the prospect of every true believer is glorious and certain.

If we believe these things, we shall not want to divide the blessed Trinity in unity in our testimony. We shall believe

"That Father, Son, and Holy Ghost,  
To save our souls are all concerned."

"Thanks be to God for His unspeakable gift." Thanks be to God the Son for coming to this sin-stained earth to die for poor sinners; and thanks be to the blessed Spirit for revealing Christ to us.

But now, *how* are we to hear? Here is another very real need for the pew to consider. There is a possibility of *hearing with prejudice*. How often prejudice against a God-sent minister has meant *an empty pew*, and pain has been given to the minister thus slighted! What an amount of harm *prejudice* has done in our Causes! Some of us have gone to chapel with prejudice, and God has broken it down. Let us take heed *how* we hear, and pray against the evil of prejudice. We need to hear with *prayer*. If we do not pray about the sermon, how can we expect to have a blessing from it? We need to hear with *patience*. Men may say concerning young ministers, "He does not go into things as we should like." Would it not be better to wait, and pray about that? Remember that "tribulation worketh patience," and it also brings a deeper insight into truth, as affliction is sanctified. Friends, be on the look-out for hearing the Word *with power*,—"power from on high." The disciples were to tarry in Jerusalem until they were endued with "power from on high." Then when the time came for blessing, on the day of Pentecost, three thousand souls were born again under the preached Word, and added to the Church! The power is not in man; it "belongeth unto God." There is a great need to-day in the pew and in the pulpit, for this "power from on high." We also read of those concerning whom it is said, "The Word did not *profit* them," because faith was not mixed in them that heard it (Heb. iv. 2). Let us not be thinking that we can only be hearing with profit when we hear with comfort. A profitable hearing time may be a stripping time! It is to hear with profit when we hear a word which brings conviction, or rebuke, as well as comfort. The Lord knows how to bless, and His blessing is always profitable. May we hear with *perseverance*; seeking for further blessing, praying that the Lord will "enlarge our coast." So may we:

"Go on to seek to know the Lord,  
And practise what we know."

May the gracious ambition of the Apostle Paul be ours in preaching and hearing: "That I may know Him." "That I may win Christ, and be found in Him,"—were longings which came from his heart, and expressed his ambition. Such blessing is not only good for *individuals*, but it spreads and stimulates the well-being of God's people. Then may we hear with *pleasure*.

"Why should the children of a King  
Go mourning all their days?"

Have none of us heard with pleasure? Why, we thankfully own that we have at times sat in the House of God, and wished we could go from thence to be "with Christ, which is far better." "In His presence," dear friends, "there is fulness of joy, and at His right hand there are pleasures for evermore." Oh to have our places of worship filled with hearers, who by the goodness and grace of God find sacred pleasure and profit under the gospel's joyful sound. This will surely mean a godly increase, yea, true spiritual prosperity. The benefit will be ours, while the glory shall be His alone.

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## THE NEED OF A FAITHFUL WITNESS—IN THE HOME.

Address by Pastor R. F. CHAMBERS (Balham).

MR. CHAIRMAN, dear Friends,—After listening to our brethren on the subjects in hand, I feel disposed to say that while we may find that a black coat in the pulpit can hide a multitude of sins, and that a solemn expression in the pew can hide a wandering mind, we may be sure of this: in the home there can be no camouflage. You are known in the home exactly as you are! That constitutes, I feel, one of the difficulties of my subject.

When Mr. Hunt asked me to speak on "The Faithful Witness in the Home," I said, "Well, I feel it is one of the difficult ones;" but, at any rate, we will see what the Word of God has to say concerning it, and with that end in view, let me take your thoughts to Deuteronomy vi. 4—9. I will just read them: "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. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

Under the old economy that was a command to Israel. Now, that which the law *commanded*, grace in a deeper, richer and sweeter sense *enables*. The law commanded, and gave no strength to do; grace commands, and gives strength and ability to obey its commands. That is the great distinction between law and grace. Not only so, but the Lord Jesus Christ Himself in many ways confirmed the words which I have read. In passing, we will notice how the command has had an effect

upon the mind of the Jew. In the days of the Lord Jesus we find the Jew a literalist. Every command was reduced to its most literal terms and observations. To-day it is no less so. You go into the house of a Jew to-day, and if you are observant, you will notice on the side of the door-posts of the house a little tin case about two inches long and half-an-inch in diameter. That tin case contains a very tiny piece of parchment about two inches square with the very words which I have read in this chapter. There the Jew observes the letter of his law: "Thou shalt write them upon the posts of thy house." It is written on parchment; it is put in a tin case, it is nailed to the door of the house, and that is the end of the matter. But when the gospel comes in, how different!

If we look at these words for a moment, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might," we realize at once that we have spiritual teaching here. That love which the law commands, grace bestows in a far richer sense. Oh! if the heart is touched by the grace of God, if there is the work of the Holy Spirit within you, this means love to the Lord, love to His people, love to His ways, and is walked out in the life and conversation.

Therefore, as a beginning to "A Witness in the Home," there must be a gracious *persuasion* of truth. There can never be a right witness in the home unless there is a persuasion of truth. In the home, where you are known best—and I believe there is a saying which is only too true, that "Home is the place where we are treated best, and grumble most"—the home is the place where we are known best, and where we are known by our actions rather than our words,—our walk, our life, and our conversation (in the deep sense of the word "conversation" in the New Testament).

Then we need a gracious *experience* of the power of that truth in our hearts. There will never be a right witness in the home otherwise. A gracious walk is the outcome of a gracious experience of the power of God. There must, too, be a gracious *knowledge* of the meaning of the Word of God. Unless that is written in our hearts, how can there be that witness?

And then there must be a gracious *clinging* to the promises of God. Let these four things lie in our minds, and with this in view we will glance again at the commands. First, "Thou shalt teach them;" second, "Thou shalt talk of them;" thirdly, "Thou shalt bind them;" and finally, "Thou shalt write them."

First, "Thou shalt teach them diligently unto thy children." Many of us here present no doubt have to thank God for the gracious atmosphere of our homes—I mean the homes where we were children, brought up within the sound of the truth, brought up in the atmosphere of a gracious knowledge of the truth,

never allowed to stray; brought up under the teaching of the Word, the Bible became our text-book. It was stored in our mind, and as children we were thoroughly interested in the things revealed in the Book of God. Now that is a wonderful thing, a right atmosphere of the home of the child of God. Let your children grow up as it were in the very atmosphere of the Word of God. "Train up a child in the way he should go, and when he is old he will not depart from it." You may say, "Well, the children learn in the Sunday School," and I hope all your children go to Sunday School. They may learn Scripture in the day school, but often that well is poisoned by the teaching of to-day. But see to it, my friends, that the teaching they receive at home shall counteract any wrong teaching that may be received in the day school. I remember on one occasion hearing of a little girl who had been brought up in a Christian home under good influence. One day at school the teacher was trying to explain to the child mind, strangely enough, the doctrine of evolution, telling them that man came from a jelly fish. This little girl listened, and presently up went her hand, and she said: "May I ask a question?" "Yes." "I do not quite understand; I went to a funeral the other day, and the minister there said, 'Dust to dust, ashes to ashes;' he did not say, 'Jelly fish to jelly fish!'" Now there you see perhaps in a very amazing way that right teaching had permeated the mind of the child, and when the wrong was brought forward she began to question it.

Then, in the second place, "Thou shalt talk of them;" and that in three ways: "When thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up." I have not time to deal with all these points.

Thirdly: "Thou shalt bind them." You know how the Jew took the phylactery and bound it for a sign upon his arm and upon his head. "And they shall be as frontlets between thine eyes." Here is a witness. In one case unseen by themselves, and in the other case seen by themselves constantly. "They shall be as frontlets between thine eyes;" something which you never see yourself, but others constantly see.

The children of God in the Revelation received a mark in their foreheads, something that others could see, but they themselves could not see. A right walk, a Christian walk according to the dictates of the Holy Spirit, in the home or elsewhere, may not be seen so much by the person concerned, but it is seen by others. How many times has one heard a worldlying speak of the children of God as those who can be trusted!

And then, "upon the hand,"—"Bind it upon thine hand." Let nothing be done with thy hand, or thy hands and thy feet, that shall counteract or be against the teaching of this gracious Spirit.

And then lastly: "Thou shalt write them upon the posts of thy house." You have heard how the Jew has taken that literally. I go into many houses where the walls are almost entirely covered with texts of Scripture; but what I want to know is whether the life of the people in that house is consistent with Scripture. You may see, then, it is needful that there should be a writing of that truth upon the posts of your house and on your gates. The posts of the house is the place where the blood of the paschal lamb was sprinkled. Let the Word of God be written there where the blood is sprinkled in thy conscience, in thy heart, and then it will show itself in thy walk.

The house, then, where this is the ruling factor, where this atmosphere persists, we may well speak of it in the words of the Apostle Paul, when he said to the Church of old: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Now, in such a home there will be no stiff, starchy, formal atmosphere, as hard as the rocks of Sinai. There will be no shifting, sandy wilderness like the Desert of Sin, no divided house which is bound to fall, but such a home must be cheerful, gracious, happy, free: "The Home of a Faithful Witness."

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## THE NEED OF A FAITHFUL WITNESS—IN THE BUSINESS.

Address by Pastor W. J. WILTSHIRE (Guildford).

DEAR Mr. Chairman, and Friends,—I felt when our friend, Mr. Hunt, asked me to take this part of the subject; "The need of a Faithful Witness in the Business," that it would have been better to have asked a godly business man of to-day to deal with that question.

It is fourteen years ago since I gave up business on my own account, and about twenty-four or twenty-five years since I was, as a young man, employed by a large multiple firm (whose name I need not give you now). So I can speak with a little knowledge of the need which existed then of a faithful witness in the business, and I am sure that the need has not lessened, for the times have not improved by any means!

I feel that one of the most important precepts in the Word of God is that which is found in Romans xii. 11, and this is backed up by other scriptures: "Not slothful in business, fervent in spirit, serving the Lord." A godly man desires to serve the Lord in his business transactions, and seeks the Lord on all matters connected with it, so that he may do that

which is right in His sight. In the same chapter we have another precept: "Provide things honest in the sight of all men."

One thing I do pray that our dear young people may be preserved from the terrible sin of deceiving in all its various ways, and particularly in the telling of business lies,—“white lies” as they are sometimes called. There is no such thing as a “white” lie, they are all as black as hell, and proceed from the father of lies, that is, the devil. God preserve our dear young friends from lying in the business.

When I was employed by the multiple firm I mentioned, we sold a certain article at three different prices, and the customers were led to believe that there were three different qualities. I went up to the manager and told him that if any of the customers asked me what was the difference in the so-called three qualities, I should tell them the truth! The manager said I had better not, and if I did it would be bad for me, and so on; but I said that I was definitely not going to tell the customers lies. One day a lady came along (the manager was close by, and could see what was happening), and she walked right over to me—I don't know why, but she did—and said, “I wish you would tell me exactly what is the difference in these articles, as I see there are three different prices.” I said to her, “There is no difference, except the price.” Of course, the manager heard me, and when she had gone there was much swearing and carrying on; but I said, “I told you what I should say if anyone asked me. You did not expect me to tell those lies, did you?” These things are terrible, my friends, and may God save us all from taking part in such deception as this.

What a terrible example of the sin of lying is given us in the Lord's Word in the case of Ananias and Sapphira, who kept back part of the purchase price of the land, and laid the remainder at Peter's feet! “Not slothful in business,” also: “Them that honour Me, I will honour,” saith the Lord. The wise man says in Proverbs (you know the portion): “Seest thou a man diligent in business? He shall stand before kings; he shall not stand before mean men.”

I well remember when I went to Guildford first, an old lady (a very gracious woman) came to see me to bid me welcome, and to say that she hoped the Lord would bless me in my ministry. She was the widow of a low Church clergyman. About this time these words were often with me: “Seest thou a man diligent in business? He shall stand before kings; he shall not stand before mean men;” and I said, “Lord, Thou knowest that I do want to be diligent in Thy business, the business of the ministry; but I don't really wish to stand before the king.” Well, it happened that one day this same old lady came to see me again, and said she wanted me to go to a big Protestant

meeting that was being held in the Albert Hall, London. She said, "I should like you to go to this meeting for me, Mr. Wiltshire; I'm not able to get there, but I want you to go, and come back and tell me what you think of it." She said she had bought a ticket, and reserved a seat for me, and that it was in one of the best parts of the Hall; so I said I would go, and would come back and report the meeting to her, which I did. When I got to the Hall I found my seat was in the *King's Box!* This dear old lady died a little while ago, when she was nearing her hundredth birthday.

We have another reference to the slothful man in Proverbs xxiv. 30—34: "I passed by the field of the slothful man," and so on. Diligence is also mentioned in Prov. xxvii., where we are told that we should be diligent to look after our flocks and herds, "for riches are not for ever."

Regarding the need of a faithful witness in the business, I have been given to understand that the Prudential Assurance Co., Ltd., was founded by a good man, and that they held a prayer meeting before business every morning for the clerks. Mr. Pounds, of Bexley, was asked to give an address there in his early days, and it was here he commenced preaching, to these clerks. Here we have a large business commenced in the fear of the Lord, although I do not suppose the same practice is carried on now.

The Master Himself also set us an example of diligence when He was taken up to Jerusalem at twelve years of age: "Wist ye not that I must be about My Father's business?" Paul, we read, laboured with his hands, so that he should not be chargeable to his brethren. He was diligent in business, and not slothful.

Mr. Hunt mentioned Nehemiah just now, and I have a portion here from that book I should like to read, chapter xiii. 15—21: "In those days saw I in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish; and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath: and some of my servants set I

at the gates, that there should no burden be brought in on the Sabbath day. So the merchants and sellers of all kinds of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the Sabbath."

I do pray that we, like that servant of the Lord, Nehemiah, may have grace to do what we can to avoid all unnecessary labour on the Lord's day, and also to try and prevent others from profaning the Sabbath. We should realize that it is the day set apart for rest and worship, and should also bear in mind what the Scriptures have to say relative to it.

## A LAST-MINUTE MESSAGE.

"I will mention the lovingkindnesses of the Lord."—  
ISAIAH lxiii. 7.

Just as we were about to go to Press, some correspondence was received from a very generous reader of "Waymarks," who not only expresses personal interest in the Magazine by sending a cheque for £30, but it is evident that this friend is anxious to prevent the circulation from suffering through the proposed raising of the cost of the monthly copy from 2d. to 3d. This liberal gift is therefore very kindly placed into the treasury, for the specific purpose of making it possible for us to *revoke our previous decision, and continue this little "Monthly" to all our friends for another year at the usual price of 2d. per copy.* To some of us this gift means even more than the gift itself. Its intrinsic value is deeply appreciated, because of its practical love, and the fact that it brings real help for the carrying on of our work with "Waymarks"; but above all, we see in it the wonder-working hand of our prayer-hearing and answering God. Truly we had been "brought low," wondering what the future of "Waymarks" was to be, especially with the present heavy war-clouds hovering over us; but He has been our help, and words fail us in expressing the gratitude which we long to render to Him who indeed *is* able to do exceeding abundantly above all that we ask or think." On one occasion of late, during real exercise of mind about our own case and the future of the Magazine, we were re-reading an Article written during a time of severe trial, entitled, "Through Fire and Water" (August, 1938, "Waymarks"). Hope once more sprang up that what the Lord had done, He would carry on for His own glory. We believed then that "Waymarks" would not come to nought. And now, brethren, "What shall we say to these things?"—but exclaim with the Psalmist; "Oh that men would praise the Lord

for His goodness, and for His wonderful works to the children of men!" (Psa. cvii. 8.) Are not these things also wrought by our God to stir us up to further diligence in the work of sowing precious seed in these last days? While deeply grateful to Him, and to one of His children, for this generous help, may there be no slackening of our labours in His Name. "Way-marks" Fund will still need *well maintaining*. While this gift of £30 is seen in the present list of donations, *it is specifically devoted towards an effort to avert the need of making an extra charge for the Magazine*. Let us, then, dear brethren, encourage each other in the Name of the Lord our God, as we delight to tell of another interposition of His goodness and mercy. The warm response thus far given to our appeal has been very cheering, and is matter for thankfulness to the Lord and *all* our friends who have rendered practical aid. We believe there will be many more loving gifts to follow.

Quite recently, while watching a dear aged saint nearing the end, "telling the triumphs of her King," it was striking to hear one of her relatives say, as they heard the sweet testimony: "It proves that there is a God, does it not?" Yes, indeed; and while reviewing these, and many more of the wonders which He hath wrought, we would humbly say: "This God is our God for ever and ever: He will be our Guide even unto death" (Psa. xlviii. 14).

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## OUR CHILDREN'S PAGE.

### NOTES FROM SUNDAY SCHOOL ADDRESSES.

BY MR. B. WALSHAW (Brighouse, Yorks.).

DEAR Young Readers,—One of the features of our lives at the present time is that many things are *rationed*, or are about to be rationed. It is important that supplies should be conserved, and also that each person should have a *ratio* of the total amount available. What a contrast between the rationing by God and the rationing by man! How lavishly God gives! with Him there is no shortage. It would indeed be helpful in these days to take a glance at that scripture: "That we may know the things that are freely given unto us of God." Just imagine what a terrible thing it would be if God rationed the air we breathe! If He said, now the world must live on forty per cent. of the oxygen it used to have! The air we breathe is indeed one of the things freely given to us of God. We certainly couldn't live long without it. If you had all the best food, and the best conditions possible, unless you had air to breathe, it would avail nothing. "Thou takest away their breath, they die." Yet how lavishly God bestows it! Think of

all the millions who are alive to-day, and all the millions who have lived in past ages, and all the millions of animal life, bird life, and fish life; yet all have had a full supply of oxygen.

Then the sunshine. How we grumble when we think we have a short ration of sunshine, and what an effect it has upon our lives! Without sunshine, all life would become pale and sickly, and eventually die. The sunshine, then, is freely given unto us of God. We have never had to live a day without it, although we have lived many a day without *seeing* it, or *feeling its warmth*.

Again. What about our food? What a lavish hand is God's is supplying our daily bread. The seed that falls on good ground, we read, brings forth some thirty, some sixty, and some an hundred-fold. While it is very true that much labour is required in preparing the soil, sowing the seed, and reaping the harvest, yet all this labour without the blessing of God in sending the sun to shine, and the rain to fall, would prove almost in vain. For seven years there would have been very short rations for the Egyptians, but for Joseph and his store-houses. More wonderful still was the provision made by God for the children of Israel while on their wilderness journey to the promised land. It was no use preparing the wilderness for seed sowing, even had they the seed, and there were no store-houses *en route*. The only thing the children of Israel seemed to possess was a bad memory. They *remembered* the flesh pots of Egypt, and *forgot* the mighty hand that wrought redemption for them. "Can God furnish a table in the wilderness?" they said. But did God put them on *short rations* for this? True, His anger was kindled, yet He remembered them in mercy. "He commanded the clouds from above and opened the doors of heaven, and rained down manna upon them to eat, and gave them of the corn of heaven. Man did eat angels' food; He sent them meat to the full."

Then what shall we say of the feeding of the multitude in the time of Jesus Christ? What a small *ratio* of bread and fishes to the multitude of hungry people? Five barley loaves and two small fishes for five thousand men, besides women and children. Well might Andrew say, "But what are they among so many?" How true that with man it was impossible, but with God all things are possible! Let us, then, remember that God is able to provide our daily bread, even in the presence of our enemies. Although the great God freely gives, it does not mean that we should waste food. After the multitude had been fed, the fragments had to be gathered, so that nothing was lost. We read in the Lamentations of Jeremiah: "We gat our bread with the peril of our lives." We should remember, too, that those who are bringing our food are doing so at the peril of their lives, and it would indeed be wicked to waste it.

Now these, although so important to our natural lives, are only the lesser things that God has freely given to us. The Psalmist truly says, "Thou openest Thy hand, and satisfiest the desire of every living thing." Nevertheless, it is possible to receive all these gifts and never acknowledge or thank the Giver of them.

Let us, then, look at the greater things. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." To know and really believe this, is to know the greatest gift that God could possibly give to us. This greatest of all gifts *includes every other gift* that we need, both for time and eternity. Hear what the Apostle Paul says on this point: God, who "spared not His Son, but delivered Him up for us all (who believe on Him), how shall He not with Him also, *freely give us all things.*" Jesus came that we might have *more abundant life.*

Again, here are some more of the *greater things*, and if we are the recipients, Jesus says we are *blessed*. The poor in spirit, mourners, meek, those who are hungry and thirsty after righteousness, the merciful, pure in heart, peacemakers; if we are among these characters, we shall indeed know no lack. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. *But God hath revealed them unto us by His Spirit.*"

On the other hand, it is our mercy that God does ration some things,—our sorrows and griefs, our sicknesses and pains, our troubles and trials, our temptations, and even our enemies.

"Our sorrows in the scales He weighs,  
And measures out our pains;  
The wildest storm His word obeys,  
His word its rage restrains."

"Whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord."

Your well-wisher, B. W.

As our space is limited this month, we are sure that our young friends will accept our good wishes *for them* in the absence of our usual letter *to them*.—EDITOR.

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"Remove this heart of stone, and give me, O good God, a heart of flesh, that it may be capable of Thy mercies, and sensible of Thy judgments. Plant in my heart a fear of Thy Name, and deliver my soul from carnal security."—FRANCIS QUARLES.