

## HELPS for SUNDAY SCHOOL TEACHERS and OTHERS

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

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### Some Remarkable Prayers and their Answers.

#### LX. Elijah's Prayer for the Raising of the Widow's Son (*Concluded*).

We have now to consider the answer to this remarkable prayer: "And the Lord heard the voice of Elijah; and *the soul of the child came into him again*, and he revived" (I Kings xvii. 22). This answer seems even more remarkable than the prayer itself. Was there ever such an answer to prayer as this before, since the world was created and man put upon it? I should be glad if any of our young friends would correct me, if they find a case before this of a dead person being raised to life in answer to prayer. We read in James v. 17, 18, that "Elias" (or Elijah) "was a man subject to like passions as we are, and he *prayed earnestly* that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." Neither of these prayers, earnest though they were, are recorded in full in the sacred Scriptures, but this one for the raising of the widow's son is given; and see the marvellous display of almighty power in answering this prayer, which is also mentioned. Elijah's faith in his God was greatly honoured here, as was also the faith of the widow, both in Elijah's God and the Lord's servant. In the record of worthies who accomplished such marvellous things by faith, this woman, with others, is honoured. This remarkable sentence is worthy of our notice: "Women" (through faith) "received their dead raised to life again" (Heb. xi. 35). Here was a display of the Divine power such as never had been known before; and when the prophet brought the child down to his mother, and said, "See, thy son liveth" (verse 23), she answers with holy rapture, "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth" (verse 24). Even so, Lord Jesus, Thou hast "the keys of hell and of death." "Amen. Alleluia."

# 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.*

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- Pastor E. A. BROOKER, 52 Culverden Park Road, Tunbridge Wells, Kent.
- Pastor R. F. CHAMBERS, 75 Warwick Road, Thornton Heath, Surrey.
- Mr. E. H. DYKE, Orchard House, Holly Road, Blackheath, nr. Birmingham.
- Mr. R. HANSON, "Benloch," Broad Oak Road, Accrington, Lancs.
- Pastor S. R. HUNT (*Editor*), 29 Russell Avenue, Bedford.
- Mr. H. V. MANN, "Normandene," The Drive, Fetcham, Surrey.
- Mr. E. Rootham, 139 Rockingham Road, Kettering, Northants.
- Mr. G. W. SALMON (*Treasurer*), "Wymering," 232 Old Bath Road, Cheltenham, Glos.
- Mr. F. YARWOOD, "Bendith," 144 Cherry Lane, Lymm, nr. Warrington.

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WE regret to say that Pastor S. F. Burns, of Billingham, and Mr. W. F. Goodchild, of Wallington, have retired from the Committee. We know that we still have the prayers and good wishes of these friends, as they have ours. Their valued help in the past has been much appreciated. It is with pleasure we place the name of Pastor R. F. Chambers (Balham) upon the above list as having become a member of our Committee. May he be long spared to the Church of God, and may his ministry still be greatly owned and blessed. God bless him, and the rest of the Committee, in the labour of love wherein we are engaged together, for the truth's sake. May all we do be done in love, with a single eye to the honour and glory of God, and in accordance with His holy Word: May nothing appear in the pages of "Waymarks" that can be proved by this infallible Guide Book, to be contrary to its blessed teaching. Rather may the testimony borne upon our pages endear the Scriptures to our readers, and so prove that as Strict Baptists we desire to declare constantly *all the counsel of God*, under the gracious leading and teaching of the Holy Spirit, whose unction we crave in abundant measure, through Jesus Christ, the great Head of the Church.

## THE WILL OF GOD CONCERNING THE CHURCH.

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

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"In everything give thanks; for this is the will of God in Christ Jesus concerning you" (II Thess. v. 18).

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. iv. 6, 7).

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THANKFULNESS for the protecting and providing mercy of God through twelve months of war-strain, becomes all who have proved the worth of prayer when dangers have pressed closely on every hand. God has been our Refuge and Strength, a very present Help in trouble. "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men" (Psa. cvii. 8).

It may seem difficult indeed to wish each other a happy New Year under present circumstances, and yet because Jesus lives, sorrow will still be turned into joy, fears will yet be relieved by His "fear nots," and over-anxiety will be laid aside in His strength, while His peace which passeth all understanding is assured to all who by prayer and supplication, with thanksgiving, let their requests be made known unto God. As therefore, true happiness and rest are only to be found in Christ, and are blessings which cannot be hindered by suffering, but often accompany it, we lovingly commend our readers to Him who knows how to draw His troubled ones into that close communion with Himself, which brings true peace and joy. May such sweet and heavenly intimacy at the throne of grace be granted, encouraging us to come there often and boldly, that in this time of great need we may find mercy and grace to help beyond all our expectations.

Just as it is not contradictory to the divine purpose for believers in Jesus to enjoy real happiness in times of affliction, so is it not contrary to the will of God for the note of thanksgiving to be prominent in stormy days like the present. Has not the great Head of the Church said: "This people have I formed for Myself; they *shall* show forth My praise"? (Isa. xliii. 21.) But we may well ask the question, *how* are they to show His praises forth? Will anyone question the assertion

that these terrible war days are *great testing days* for the Church of God? She is living in the midst of much religious teaching that entirely lacks the fundamental truths of the gospel, *but is she rightly using the definiteness which she claims to be characteristic of her witness?* In that witness, is she giving thanks in a practical way for what the gospel, of which she professes not to be ashamed, has done for her? Is it not a gospel that has rescued her from the ruins of the Fall? Is it not a gospel that has brought her into vital union with Him who gave Himself for her? Has not the gospel, with all its freeness and fulness, met the great need of those who have been shown their extreme poverty? Yes, indeed, it has done much for some of us, but where is the fruit? Is there not far too much satisfaction with a *name to live*, while a *name for being living and lively* surely cannot be said, for the most part, to describe the present condition of the denomination to which we still heartily belong?

"Hereby perceive we the love of God because He laid down His life for us; and we ought to lay down our lives for the brethren."—But do we? If our trust is in the Lord, and our hope is built on nothing less than Jesus' blood and righteousness, how is it that *doing good* (Psa. xxxvii. 3) does not find a more prominent place in our denominational witness? Heart-rending reports reach us from those who have worked hard among homeless sufferers from terrible air-raids. What are Strict Baptists doing with the definite comforts of the gospel which have been their support and stay, while these desolations are painfully existing in the earth? Are they satisfied to condemn the teaching of others, whose practical relief work in these scenes of misery is wonderful, and merely look on for the most part with little apparent care for the souls and bodies of the unhappy victims of these brutal attacks from the enemy? When shall we seek grace to follow the *example* of Him "who went about doing good"? Oh that it might be *soon*, and in *real earnest!*

During the earthly sojourn of our blessed Lord, "He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with Him" (Luke viii. 1). Oh that we might be stirred up to follow this course, at a time when our cities, towns, and villages are the scene of so much misery, because of desolated homes and lives! Can anything but the glad tidings of the gospel, brought home to the hearts of these sad folk with divine power, bring light into their darkened lives? Nay, the power of man fails completely here, but the power of the gospel of Christ—*never*. Brethren, with thankfulness to its blessed Author, for making it known to us, and for making it the power of God to our own salvation, we need to prayerfully embrace these opportunities,

made by this terrible conflict, for sowing the good seed, and doing good in a practical sense, *as far as in us lies*. "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).

While the Scriptures contain many exhortations to praise God *from* whom all blessings flow, *for* those blessings, the will of God in Christ Jesus concerning His people, as revealed in the scripture at present under consideration, is that *in* everything they should also give thanks. There is much strengthening and instructive teaching couched in that little word, "*in* everything give thanks," while days are so dark and the future is so uncertain. May we be favoured to see light in God's light, while attempting to trace out His revealed will in regard to thanksgiving as seen in this scripture. It is found in a chapter that speaks of the second coming of Christ. There are many who cannot think of that coming *without fear*. Multitudes, too, will discuss it without questioning *their readiness* for so solemn an event. And the times through which we are now passing point very clearly to the near approach of the coming of the day of the Lord. Brethren, here is a bright light in the midst of present darkness. *In* your anticipation of that day, when the dear Author of your "good hope through grace" will come to crown it with glory—*give thanks*. *In* the unfolding of prophecy, leading up to the dawn of that bright day, which you now see unfolded page after page, *give thanks*. Give thanks that the Word of the Lord, upon which your hope is built, is being proved by the fulfilling of prophecy, to be His infallible Word beyond all possible doubt. Give thanks, too, *while you are favoured to discover your favours in the night which is preceding the dawn of day*. You may thank your God for mercies which many fail to discover in their trials. You may *sing* while many *sigh*, for reasons which will be recognized as they are given. For instance, you have cause to thank the Lord:

i. *In Darkness*. If you are not afraid for the terror by night (Psa. xci. 5), is it because you are not naturally a creature of fear like the rest? Nay, the reason is because your Lord is allaying your fear, by hearing your cries and keeping you close to Himself, beneath His shadow. If you have sat down there with great delight, perfect love has cast out fear. *In* this precious experience, *give thanks*; for while with your neighbours you have heard the enemy's bombs during the darkness of the night, He has said: "Fear thou not, for I am with thee." This has made all the difference between you and those who are strangers to such relief. Then as the Lord shines into your hearts, and upon His work of grace there, and His Word,

you, are enabled to realize while anticipating the coming of the Lord, that you are "the children of light, and the children of the day." Therefore you "are not of the night, nor of darkness" (I Thess. v. 5). Oh what cause for gratitude! You are living in dark days like others, but not living *in* darkness, "without hope and without God in the world."

Then, too, if you are walking in darkness, and having for the time being no enjoyment of light, does not the unfolding of this word to your case prove that *in* your present darkness, you may give *thanks*?—"Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God" (Isa. l. 10). What cause for gratitude there is also in the consideration that, if we had what we deserved, we might be in *outer darkness*! Such will never be the portion of believers, since the Lord of life and glory came down to redeem them from death and hell, and has now gone to prepare a place for them, from whence He will shortly come to receive them unto Himself, that where He is there they may be also. Therefore, brethren, let not your heart be troubled; lift up your heads, for your redemption draweth nigh. *In* this happy prospect—*give thanks*.

ii. *In Distress*, believers may give thanks. Why? Because, in the most distressing hour, the Lord has displayed, and does display, the greatness of His power to them. Jacob was greatly afraid and distressed when he heard that his brother was coming to meet him with four hundred men; but this trial brought him to his God, and made divine deliverance very real and sweet when it came. Have we not found that *in deep distress*, prayer has been more real than at other times when the way has been less rough? Has not our good and gracious Lord come to us *in* distress? Then let us not forget these past mercies, but *in* distress let us praise Him for past help, and trust Him implicitly, for He will surely appear again. His help is "*present* help" as well as *past*, as seen in this scripture: "Then they cry unto the Lord in their trouble, and He *saveth* them out of their distresses" (Psa. cvii. 19).

iii. *In Disappointments*, there is cause for thanksgiving. Oh how clearly some of us have been shown the truth of that statement! Our way has been committed to the Lord by prayer, and after hopes have been raised that He would open up the way *we* desired, those hopes have been dashed by disappointment. Looking back, we can now see that it was His will that we should thank Him in those disappointments. We can now thank Him *for* them, after seeing clearly *why* He disappointed us; but "blessed are they that have not seen, and yet

have believed," may well be applied to those whose faith is so strong in the midst of trial, as that they can quietly and with confidence leave the issue with Him. If He performeth the thing that is appointed for us, the overturning of all that He has *not* appointed, is an essential prelude to the opening up of His appointments. Our dear Guide knows that some of us can say from the bottom of our hearts:

"Yes, dearest Lord, 'tis my desire  
Thy wise appointments to admire;"

and we would thank Him *in* our disappointments, since it still stands confessed that what *He* does is ever best.

iv. *In Difficulty*, there is much room for gratitude in the case of believers. If we could solve all our problems, and remove every difficulty, should we need Him to make crooked things straight and rough places plain? If we have proved that our difficulties have been God's opportunities, instead of becoming confused and fretful in future, will it not be wise to give thanks *in* these difficulties, as we seek to leave them by prayer and supplication with the Lord? He knows no difficulty. Pihihiroth proved to be, what the name of that place means, to Israel, even "the opening of liberty." Who could bring them out of the huge difficulty that faced them, as they stood still there, but the One who set them free from their enemies by making a way of escape through the sea? Oh for more grace to trust where we cannot trace, and to recognize in the many difficulties of life, the ways our Lord and Master is taking to put Job's language into our lives and lips: "I know that Thou canst do everything." In difficulties, then, while carrying them believingly to the mercy-seat, let us give thanks, because "the way of the righteous is made plain" (Prov. xv. 19).

v. *In Death*, it is the will of God that His children should give thanks. Who but those for whom He died can say when treading the verge of Jordan: "O death, where is thy sting? O grave, where is thy victory?" His will concerning these favoured objects of His love, is that *in* death their thanks shall be to Him who gives them the victory through our Lord Jesus Christ (I. Cor. xv. 55—57). In the *anticipation* of death, when Jesus is embraced by faith, a believer may thankfully say, "Yea though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me" (Psa. xxiii. 4). What a time for reflection the death-bed will be! What a multitude of sins the believer will find are washed away by the blood of Christ! Looking back upon the goodness and mercy that have followed him all the days of his life, what cause for sorrow there will be for all the many sinful departures from his good and gracious God! But

how a consequent sense of unworthiness will evoke thankfulness *in death!* Praise as to *the lip* may be silent, but surely it will possess the heart. Wrapt in unconsciousness, the Christian may pass away without the utterance of a word, but who can tell what passes between him and his God, while all around is fading away! What are our prospects, should the Lord tarry, when we come down to this cold river of death? Is He with us in life? Is it our *desire* to show forth His praise, though the poverty of our praises make us wish we could adore Him, as do the hosts above? Do we desire to bring forth fruit to His honour and glory? There can be only one reason for these desires and longings if they are with us, if they express the aim and object of our life. That reason is *contact with Him who is our life.* The closer that contact becomes in the fulfilment of our desires, the further away will be the fading joys of this life, and the more real to faith will be the life to come. The nearer we are favoured to live to the Lord, the more vitally important will His will appear to us, and the less we shall fear the frowns or court the smiles of men in seeking to follow it fully. May His will concerning us be revealed throughout the days that lie ahead. In all our ways may He help us to acknowledge Him, and as direction is given, may we not hesitate to follow Him in the paths He marks out for us. No calamity is to be compared with that of living without Christ; no calamity so awful as that of meeting death alone. May none of our readers live and die in such a condition.

The Lord has helped us hitherto with this little witness. He has graciously assisted our friends who have laboured with us in writing Articles month by month, and our readers have been moved to continue their valued support through twelve more anxious months. In all these things we give thanks, and take courage. May "Waymarks" find its way into many more hearts and homes in the future, and still be prayerfully and kindly received by its present friends; and may our brave young men in the Forces who greatly need the support of our prayers, find refreshing "good news from a far country," provided for them between the covers of our Magazine month by month. "Brethren, pray for us, that the Word of the Lord may have free course, and be glorified" (II Thess. iii. 1).

We are sinners, and cannot look back upon the past without feeling grieved beyond expression at the sight we have of our sins of omission and commission. In thinking of, and mourning over our sins, we have *nothing at all to thank ourselves for.* But in remembering all the way that the Lord our God has led us, *a way marked out by blood,—*

"What mercies has He made us prove!

Mercies which all our praise excel,

Our Jesus has done all things well."

*He has done nothing amiss, and He will not leave His people until He has done that which He has spoken to them of. He has told them that His sweet heaven which He has entered by His own blood will shortly be theirs too, and it is their infinite mercy, (in which and for which they will never be able to thank Him enough,) that His precious blood will never lose its power, till all the ransomed Church of God be saved to sin no more. May it track all our path, be sprinkled upon our consciences by the Holy Ghost, cover our dwellings, permeate our worship, and be made known and applied to our precious children. May the peace it brings rule in our hearts, to the which the saints are called in one body. And may we be thankful. And whatsoever we do in word or deed, may we do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him (Col. iii. 15, 17). "Fare ye well" (Acts xv. 29).*

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## PEACE AT THE MERCY-SEAT.

From every stormy wind that blows,  
From every swelling tide of woes,  
There is a calm, a safe retreat;  
'Tis found beneath the mercy-seat.

There is a place where Jesus sheds  
The oil of gladness o'er our heads!  
A place, than all beside more sweet,  
It is the blood-stain'd mercy-seat.

There is a spot where spirits blend,  
Where friend holds fellowship with friend;  
Though sunder'd far, by faith we meet  
Around our common mercy-seat.

Ah, whither could we flee for aid,  
When tempted, desolate, dismay'd:  
Or how the hosts of hell defeat,  
Had suffering saints no mercy-seat.

There, there, on eagle-wings we soar,  
And time and sense seem all no more,  
And heaven comes down our souls to greet,  
And glory crowns the mercy-seat.

Oh let my hands forget their skill,  
My tongue be silent, cold, and still,  
This bounding heart forget to beat,  
If I forget the mercy-seat!

HUGH STOWELL, 1832.

## GLEANINGS FROM THE PSALMS. (No. 96.)

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

PSALM xv. 2.—“He that walketh uprightly.” This verse, together with the three that follow it, form the answer to the vital inquiry made in verse 1. Let us remember, in our attempts to contemplate the remainder of this Psalm, that the answer is not so much given by David, as by the Holy Spirit through him. Therefore, let all in whom the opening verse produces a measure of gracious and anxious exercise, closely examine that which the Spirit affirms to be the characteristic features of a citizen of Zion. Happy is the man whose spiritual life conforms to this divine standard. He, with all others similarly sanctified, “are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.” (Eph. ii. 19). The Lord enable us to carefully and prayerfully examine these certified marks of godliness; and as we venture to do so, we must forthwith confess that the perfection herein required is to be found only in the Man Christ Jesus; nevertheless, the Holy Spirit is pleased to implant a measure of this holiness in the heart of each true believer. It is to be observed that *outward* marks of godliness are alone alluded to in the verses under consideration, but as these define the *fruit* of the Spirit’s work *within*, it is obvious that none but the truly regenerated are able to reduce to practice the conduct herein specified.

“He that *walketh* uprightly.” It is noteworthy that this refers to that which a man *does* rather than to that which he *says*. The true test of any man’s character is the manner in which he *lives*, and not by that which he gives utterance to. It is significant that as Paul recapitulates the various sections of the “whole armour of God,” he places in the forefront the wherewithal to walk uprightly, for, saith he, “Stand therefore, having your loins girt about with truth” (Eph. vi. 14). In his wonderful penitential Psalm, David would have us to know: “Behold, Thou desirest truth in the inward parts” (Psa. li. 6), and wherever it pleases the Holy Spirit to deposit this sacred principle, the actions that proceed therefrom will spring from the purest *motives*. It is lamentably true that unworthy motives sometimes inflame the heart of the godly, and that from these unworthy motives sinful actions proceed; but in such instances chastening inevitably follows, and will continue until fruit meet for repentance is brought forth. To have the loins girt about with truth, implies the necessity of having a *backbone* to our religion, and to have the wherewithal to enable that backbone to function correctly. If the spine be deformed or weakened, an unsteady gait is inevitable; with such an infirmity it is impossible to walk uprightly. Moreover, for a man to walk

uprightly, it is necessary for him to have his eyes open, and for them to be centred upon his immediate object. When the eye is diverted, the foot is apt to slip or to stumble. That man will never slip nor stumble whose eye is fixed upon Him who is the truth (John xiv. 6). Peter walked uprightly upon the water all the while his eyes were fixed upon his glorious Master, but as soon as his surrounding circumstances engaged his attention, he began to sink (Matt. xiv. 29, 30). Further, the man whose eye is fixed upon Incarnate Truth will surely walk uprightly, for Incarnate Truth hath said, "I will *guide* thee with Mine eye" (Psa. xxxii. 8); and another poor man, whose envy of the foolish had caused him to falter in the way of righteousness, but who was mercifully brought to a right understanding in the sanctuary of God, humbly affirmed, "Thou shalt *guide* me with Thy counsel" (Psa. lxxiii. 24). To have the Object of truth before the eye, and the grace and power of truth in the heart, will ever keep a man from dissembling, insincerity, and hypocrisy. It is when the eye wanders, and the heart becomes a prey to its own sinful lusts, that the believer's *walk* opens the mouths of the ungodly, and causes the weak in Zion to stumble, and ultimately to pierce his own soul through with many sorrows. Perhaps many who read these lines have solemnly concluded that the life they live lacks every essential of uprightness, and they mournfully confess with the hymn-writer:

"Marks of grace I cannot shew;  
All polluted is my breast."

Yet even such felt destitution cannot smother such an upright and fervent desire as this, "Hold up my goings in Thy paths, that my footsteps slip not" (Psa. xvii. 5); nor drain the agitated heart of such living breathings as this, "Hold Thou me up, and I shall be safe: and I will have respect unto Thy statutes continually" (Psa. cxix. 117). We are satisfied, with regard to this latter scripture, that he who is moved to prayerfully adopt the former part of it, does so in the devout hope that the answer thereto will enable him to *walk* as implied in the latter part of it. That man, however, that well knows the plague of his own heart, will never find his proneness to falter removed by mere *spasmodic* prayer; he will find it very necessary to "watch thereunto with all perseverance" (Eph. vi. 18); and all the while he is so occupied, his upright walk will never be in question. The Lord ever grant us the appropriate grace to prayerfully heed the gracious counsel given in this Scripture: "Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy

feet, and let all thy ways be established. Turn not to the right hand nor to the left; remove thy foot from evil" (Prov. iv. 23—27). Yea, may we ever be enabled to pray with Dr. Watts:

"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 PRECEPTS OF THE GOSPEL. (No. 46.)

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

"CIRCUMCISE therefore the foreskin of your heart, and be no more stiffnecked" (Deut. x. 16). This precept takes us in thought immediately into the New Testament, to those important words of the Apostle Paul to the Romans: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. ii. 28, 29). Again, he says to the Philippians: "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. iii. 3). We are brought face to face with this solemn fact in the words before us, that real religion is a matter of the heart, and of the spirit, and not of the flesh. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise" (Psa. li. 17). Paul gives two reasons for the error of those who insisted on circumcision literally, as being essential to salvation: first, "only lest they should suffer persecution for the cross of Christ;" and secondly, "that they may glory in your flesh" (Gal. vi. 12, 13).

Then, again, we see in this precept that the only alternative to the obedience of it is to be stiffnecked, or rebellious. This is a fearful sin, even as "witchcraft and stubbornness is as iniquity and idolatry" (I Sam. xv. 23). When God gave Moses the reason why He would not go up in the midst of the Israelites on their journey from Mount Sinai towards the land of Canaan, He said it was because they were a stiffnecked people. Let us also remember that "the rebellious dwell in a dry land" (Psa. lxxviii. 6). This precept also corresponds with the one given by God through the prophet Jeremiah to the men of Judah and Jerusalem: "Circumcise yourselves to the Lord, and take away the foreskins of your heart, . . . lest My fury come forth like fire, and burn that none can quench it, because of the evil of your doings" (Jer. iv. 4).

## “ONE TO ANOTHER.”

“Then they that feared the Lord spake often one to another.”—  
MALACHI iii. 16.

HERE are two portions gleaned from the letters of two godly friends in the Midlands, where there has been so much disturbance from air-raids:—

- i. “To praying souls He always grants  
More than they can express.”—

These words rested on my mind while at work, and stayed with me till I got home at 5.15. I knew they were two lines of a hymn, but could not think which one it was; but when I got home, and had finished my duties, at about half-past seven we decided to read, and found the hymn (No. 395, Gadsby's) which included those two lines. Then we read Isa. liii. and liv., and just before we had finished reading, we had a raid alarm, so we finished reading and called upon our dear Jesus; and He blessed us there, and answered our prayers, for before we had done calling upon Him the “all clear” sounded. Our souls were filled with love, joy, and thanksgiving. It made one feel that we could shout for joy. I know you will understand how we wanted to bless His holy Name, in coming so quickly to our relief, for we were so tired and weary after having so many raids, and so much gun-firing. So we had a good night's rest; we were able to lay ourselves down in peace and sleep. I do want to bless our dear Lord Jesus for a throne of grace, and for the sinner's only, perfect, and all-prevailing plea: mercy through blood. I know, my dear friend, you will rejoice with us.

Our best love to you all. We still remain,

Yours affectionately, J. and A. J.

ii. May He give me a greater measure of faith and patience to follow hard after Him, not even to *walk*, but to *run* after Him, who is able to do more abundantly than I can ask or even think. May my will be always submissive to my heavenly Father's, for the sake of Jesus Christ, *my* Lord and Master, and may the same Lord God bless you, my dear friend, and your efforts, because I believe they are the outcome of a newness of life within. And as I ask for you, so would I ask for all who are endeavouring in these terrible days to put into practice the real meaning of the Master's words: “Follow thou Me.”

Now, dear one, I must finish up. If it be the Lord's will that we do not meet again for a long time, we will still remember each other at the throne of grace, and if never to meet here

again, may it be in a better land, where there is no sin, and we can *really adore* that blessed Lamb without hindrance; although we much desire to do so now.

Oh what a song of praise! . . . God bless you all. Wife and M. join me in love to you all.

Yours very affectionately, E. H. D.

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iii. A minister visiting an old lady in a dangerous area that had been bombed many times, asked her this question: "Do you go to sleep at night?" "Of course I do; I ask my heavenly Father to look after me, and then go to sleep as usual. It is no use for *two* to keep awake," replied the old lady. "He that keepeth Israel shall neither slumber nor sleep" (Psa. cxxi. 4).

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## BEGINNING FAMILY PRAYER.

THE commencement of this sacred and delightful duty must often be attended by difficulties where the head of the family has for years neglected it. "I have never done anything since I became a Christian," writes one, "which required so much self-denial, and which was so truly a bearing of the cross, as beginning family worship. I felt that it was a duty from the time that I devoted myself to the service of Christ; but I shrunk from its performance so painfully, that day after day and week after week passed away without my attempting it. At length conscience remonstrated so loudly, and my conviction that it was a sin to neglect it so long was so strong, I determined to make the effort to perform it the next morning, cost what it would. It occasioned me a wakeful night; again and again I implored strength from on high. I was constitutionally timid, and when the morning came was much agitated.

"Before breakfast I said to my wife: 'I feel, C., as if we ought to have prayer in the family. We each have an immortal soul and need God's blessing. I am sure you will not object to it.' 'No,' she replied; but the tone in which she said it was not encouraging. When we rose from the breakfast table it seemed to me the children had never been so noisy before, and it required an effort to request them to keep silence and be seated. They did so, but I felt that their eyes were fixed wonderingly on me. I took the large Bible from the shelf and sat down. I wished to preface the service with some remarks, but I could not trust my voice, and I opened the book and read the first chapter that presented itself. I then knelt, and with faltering voice began to address the Creator. But my hesitation soon

passed off. I know not why it was, but during the performance of the service my soul was so filled with thoughts of God's great goodness in permitting me to approach Him, and to place myself and those dear to me under the shelter of His protecting love, that I forgot the presence of others, and poured out my heart in supplications for His blessing with as much freedom and fervour as I had ever done in secret. When I arose I perceived my wife's eyes were moistened with tears.

"The conflict was over, the duty was entered on, and the peace which follows the consciousness of having done right came into my heart. Prayer with my beloved ones was no longer a burden, but a delightful privilege, and ere long I had the satisfaction of knowing that the heart of my companion ascended in full unison with my own to the throne of grace. I can now speak freely in my family of the value and sweetness of this service, and to many of them I believe the hour of prayer has become one of the most highly prized of all the day brings us."  
—*Selected.*

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## THE GREATEST WANT.

BY DR. JOHN OWEN.

No men in the world want help like them who want the Gospel. Of all distresses, want of the Gospel cries loudest for relief. A man may want liberty, and yet be happy, as Joseph was; a man may want peace, and yet be happy, as David was; a man may want plenty, and yet be full of comfort, as Micabab was; but he that wants the Gospel wants everything that should do him good. A throne without the Gospel is but the devil's dungeon! Wealth without the Gospel is fuel for hell; advancement without the Gospel is but going high to have the greater fall.

What do men need that want the Gospel? They want Jesus Christ, for He is revealed only by the Gospel. He is all and in all, and where He is wanting there can be no good. Hunger cannot truly be satisfied without manna, the bread of life, which is Jesus Christ; and what shall a hungry man do that hath no bread? Thirst cannot be quenched without a living spring, which is Jesus Christ; and what shall a thirsty soul do without water? A captive, as we all are, cannot be delivered without redemption, which is Jesus Christ; and what shall the prisoner do without his ransom? Fools, as we all are, cannot be instructed without wisdom, which is Jesus Christ; without Him we perish in our folly. All building without Him is on the sand, and will surely fall. All working without Him is in the fire, where it will be consumed. All riches without Him have wings and will fly away. A dungeon with Christ is a throne, and a throne without Christ is a hell. Nothing is so ill but

Christ will compensate. All mercies without Christ are bitter, and every cup is sweet that is seasoned with but a drop of His blood; He is truly the love and delight of the sons of men. He is the way; men without Him are Cains, murderers, and vagabonds. He is the truth; men without Him are liars, like the devil, who was so of old. He is the life; men without Him are dead, dead in trespasses and sins. He is the light; men without Him are in darkness, and go they know not whither. He is the vine; those that are not grafted in Him are withered branches prepared for the fire. He is the rock; men not built on Him are carried away with a flood. He is Alpha and Omega, the first and the last, the author and the ender, the founder and the finisher of our salvation; he that hath not Him hath neither beginning of good nor shall have an end of misery.

O blessed Jesus! how much better were it not to be than to be without Thee; never to be born than not to die in Thee. A thousand hells come short of this—eternally to want Jesus, as men do who want the Gospel. Without Him the soul in the body is a dead soul in a living sepulchre. They want all the ordinances of God, the joy of our hearts, and the comfort of our souls. O the sweetness of a Sabbath! the heavenly raptures of prayer! O the glorious communion of saints which such men are deprived of! If they knew the value of the hidden pearl, and these things were to be purchased, what would such poor souls not part with for them?

They will at last want heaven and salvation; they shall never come into the presence of God in glory, never inhabit a glorious mansion. They shall never behold Jesus Christ, but when they shall call for rocks and mountains to fall on them, and to hide them from His presence, They shall want light in utter darkness; they shall want life under the second death; want refreshment in the midst of flames; want healing under the gnawing of conscience; want grace, continuing to blaspheme; want glory in full misery; and which is the sum of all, they shall want an end of all this; for "their worm dieth not, and their fire is not quenched."

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## NOTES FROM SUNDAY SCHOOL ADDRESSES

By Mr. B. WALSHAW (Brighouse, Yorks.).

DEAR Young Readers,—What a blessing it is to have a *good master!* what a curse it is to be compelled to serve a *bad master!* What strange forces there are at work to-day, all striving for mastery! "There are, it may be, so many kinds of voices in the world, and none of them is without signification." Alas! some of these voices are like a *burning fire*, and give

every proof that the kindling is not from above, but from the bottomless pit. We said in our last notes that "Fire was a bad master"; and when our little member, the tongue, is out of control, it, too, is a bad master. The apostle James said that it could be "set on fire of hell."

There can be no worse master than Satan, and the fires which Satan genders must indeed have terrible effects. Take, for instance, our present troubles. "From whence come wars and fightings among you?" asks the Apostle; and at once there are a thousand voices saying the cause is because of this or that. When these voices are analysed, we realize that the terse summing up of the Apostle is right: "Come they not hence, even of *your lusts* that war in your members?" *Lust* is a terrible master, just like a fire out of control. When it takes possession of a person and becomes master, it stops at nothing. Who kindles the fire of *lust* in the breast? Not God, but Satan. We have only space to cite one case. Here is a king upon the throne, and one of his subjects has a vineyard. To the king it was just a vineyard to be bartered or exchanged for another vineyard; to the king's subject it was an inheritance from his fathers. Now see how *lust* works! That which cannot be obtained by fair means must be obtained by foul; the flame of envy and covetousness began to burn, and how quickly did it become *the master!* The king was mastered by it, the queen was mastered by it. See where the little member the tongue came in; two false witnesses were chosen against the king's subject, saying, "Thou didst blaspheme God and the king." The punishment was meted out to fit the false charge, and the king's subject was stoned to death and the vineyard seized by the king.

We hear much of the word "propaganda" to-day, yet one feels it is a cruel word, and very often could be rightly translated *lust*. *Deception* is an awful thing. Listen to what the wise man says of it: "A man that deceives his neighbour, and says, Am not I in sport? is as a madman, *who casteth firebrands, arrows, and death.*" Who kindles the fire of deception? The Word of God answers the question: It is the great dragon, that old crooked serpent Satan. Fires out of control are bad enough of themselves, but what madness there is in casting firebrands here and there, in the hopes of causing a fierce inferno. This is just what is being done to-day, when thousands of incendiary bombs are being cast from planes in the one hope of causing uncontrollable fires. How strange to realize that if this were done in peace time we should consider the person in the same light as the Scripture definition, "a madman." What a terrible deception, then, war really is!

We need to look nearer home than this. Jonah had some

wonderful and terrible dealings with God ere he fulfilled the Lord's mission. He had many painful lessons, and one of them had to do with his anger, or as we sometimes say, his temper. When God repented of the evil that He had said He would do unto the city of Nineveh, and did it not, Jonah was exceedingly displeased and very angry. The Lord spoke these words, "Doest thou well to be angry?" Now anger dwells in the bosom of fools, and when this fire is burning in our hearts, it is more likely than not to get out of control. Not many people have full control of themselves when they are angry. Some people think they are *great* when they are giving vent to their passions, but the Psalmist found other causes of greatness than anger. "Thy *gentleness* hath made me *great*." How we need to pray against the temptation of anger and passion! It is good to remember that even the meek man Moses spake inadvisedly with his lips. The teachings and the doings of the Lord Lord Jesus should ever be our pattern. Who so meek and lowly as He?

Another terrible word has been much in the news of late: "Reprisals." What is the plain teaching of Scripture to all this? Much could be written, but vengeance belongs to *no man, only to God*. He only has the perfect right to recompense, and to repay. An eye for an eye, and a tooth for a tooth, is sound humanitarian law, but the Christian law reaches further, reaches higher. "Do good" is its basic principle, and is applied not to the friend only, but to the foe. There is a profound truth in these lines:

"'Tis better a wrong to endure  
Than wrong on another impose."

Besides the unalterable Scriptures, God has given us an inward monitor. After being angry ask yourself this question: "Who gendered this fire? who gave me these thoughts?" Anger in man may appear to sustain for a time, but the Scripture has a sad end for the man who kindles a fire, and compasses himself about with sparks: "This shall ye have of Mine hand, ye shall lie down in sorrow."

Lastly, even the most uncontrollable fires upon earth burn themselves out eventually, but the Scripture solemnly warns us of a fire which burns and *burns for ever*. Not only is there a separation between the sheep and the goats, but two distinct places are mentioned, to which each one is consigned. The one is everlasting bliss, the other is *everlasting burning*. May we watch our spirits, and have the grace given us that when strange fire is kindled in our hearts, we may beg of the Lord to put it under control.

Your well-wisher, B. W.

## A MESSAGE TO OUR YOUNG MEN SERVING IN H.M. FORCES.

DEAR YOUNG FRIENDS,

A New Year has opened, and we find ourselves stepping into another period of time, not, I trust, without a sense of God's goodness in bringing us thus far on life's way, and a realization of our need of His continued mercy in protection and provision. Although there is much to sadden us, at the opening of another year, if Jacob's God is ours, we are in a happy position, and can wish each other the real happiness of all who have the God of Jacob for their help.

You remember that in our last Number, I wrote to you about the way in which the Lord leads His people about, particularly mentioning the *path of duty*. My parting word was a promise to try and tell you this month how the seed of Jacob are brought to know the meaning of the marginal rendering of that scripture, "He led him about," which is, "*He compassed him about*" (Deut. xxxii. 10).

You dear lads may often feel, in your present life, like David, who said: "Innumerable evils have encompassed me about" (Psa. xl. 12). You may also fear being overcome by those evils; but God can and will hear your cries, as you pray to Him to be kept by His power, and led safely through the trials you fear the most. There are some very comforting Scriptures which throw much light upon the path of a believer who is "compassed about" by divine care. How true is this one: "The angel of the Lord *encampeth round about* them that fear Him, and delivereth them" (Psa. xxxiv. 7). This Angel is the Angel of God's presence, who is also the Leader and Commander of His people, whose salvation is as walls and bulwarks about them, and as an army surrounding them. Yes:

"Walls of salvation surround  
These souls He delights to defend."

May such defence be yours.

What a contrast is seen in these words: "Many sorrows shall be to the wicked, but he that trusteth in the Lord *mercy shall compass him about*" (Psa. xxxii. 10). Mercy suits sinners, and no sensible sinner can seek it in vain. It is needed in every direction in a believer's life, whose prayer is like that of the publican: "God be merciful to me a sinner!" (Luke xviii. 13.) Mercy provides surroundings which are an invaluable guard *from*, and deliverance *out of* all evil. Then David also says: "Thou art my Hiding Place; Thou shalt preserve me from trouble; Thou shalt *compass me about with songs of deli-*

verance. Selah" (Psa. xxxii. 7). The complete defence provided in the mercy of God, which is His active compassion, draws forth songs of deliverance, since a praying man is at times conscious of the fact that he is surrounded with mercies which call for songs of gratitude. May you be thus compassed about; and certainly true happiness will accompany your song.

While you are away from your homes, your loved ones, and friends, may you each have the quiet comfort and joy of knowing that this is true of you: "*The righteous shall compass me about*; for Thou shalt deal bountifully with me" (Psa. cxlii. 7). Favoured indeed are those who are surrounded with the prayers of the Lord's people. You lads who have left Christian homes to serve your King and country, have those in and around those homes who are encompassing you with their prayers. They wish you well; they wish for you the best of blessings, and their wishes are carried to the mercy seat, and turned into prayers. Cannot many of you, in your quiet moments, take a mental survey of your circle of godly friends, and feel confident that you are encircled with their petitions? May the day not be far distant when you will find yourselves at home again, surrounded by the rendering of praise and thanksgiving to God, from those who are now praying for your constant protection and safe return. God bless, protect, and defend you all.

Your affectionate friend, THE EDITOR.

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## HOW GOD PROVIDED.

THE late C. H. Spurgeon was a great believer in the care of the Lord for himself. He related the following incident as evidence of this.

"On one of my early journeys by the Eastern Counties Railway—as the Great Eastern Railway was then called—I had a singular adventure, on which I have often looked back with pleasurable recollections. I had been into the country to preach, and was returning to London. All at once I discovered that my ticket was gone; and a gentleman, the only other occupant of the compartment, noticing that I was fumbling about in my pocket as though in search of something I could not find, said to me: 'I hope you have not lost anything, sir?' I thanked him, and told him that it was my ticket that was missing, and by a remarkable coincidence I had neither watch nor money with me. I seldom wear a watch, and probably the brother whom I had gone to help had seemed to me in need of any coin that I might have had in my possession before I started on my homeward journey. 'But,' I added, 'I am not at all

troubled, for I have been on my Master's business, and I am quite sure all will be well. I have so many interpositions of divine providence in small matters as well as in great ones, that I feel as if whatever happens to me all will be well.'

"The gentleman seemed somewhat interested, and said no doubt it would be all right, and we had a very pleasant and, I hope, profitable conversation until the train had nearly reached Bishopsgate station, and the collectors came for the tickets. As the official opened the door of our compartment, he touched his hat to my travelling companion, who simply said, 'All right, William,' whereupon the man again saluted and retired. After he had gone I said to the gentleman, 'It is very strange that the collector did not ask for my ticket.'

"'No, Mr. S——,' he replied, calling me by name for the first time; 'it's only another illustration of what you told me about the providence of God watching over you even in little things. I am the General Manager of this line, and it was no doubt divinely arranged that I should be your companion just when I could be of service to you. I knew you were all right, and it has been a great pleasure to meet you in such happy circumstances.'"—*Selected.*

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## FOR THE LITTLE ONES.

A LITTLE boy whom we knew very well, was expecting the gift of a bicycle from his parents. Imagine his delight when the van came to the gate, and the driver delivered the longed-for machine at the house. The little boy was seated at the dinner-table at the time, facing the window, so that he could plainly see the van arrive. His intense pleasure was quickly manifested, but his father bade him be quiet, and sit still. Finding it somewhat difficult to restrain his feelings, he said to his mother: "Mother, I thought the Bible said: 'Rejoice with them that do rejoice'?" What a lesson those words contain, as well as those which follow! May you dear little boys and girls be taught to know Him who gives His people joy, that you may rejoice with them in the real happiness which Jesus gives them. This precious knowledge will make you kind to the sad, and cause you to "weep with those that weep."

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He brings His people into a wilderness, but it is that He may speak comfortably to them; He casts them into a fiery furnace, but it is that they may have more of His company.—*T. Brooks.*

## "WAYMARKS" FUND.

By divine goodness, we find ourselves at the beginning of another year, having been enabled by the kind provision of our gracious God through our readers, to maintain this little magazine through twelve more months, under adverse war conditions, fraught with many anxieties. It will be remembered that at the close of 1939, a kind friend, by a very liberal donation, made it possible for us to continue "Waymarks" to our readers during 1940, at 2d. per copy. This remarkable interposition of divine providence, and a particularly good response, in answer to prayer, to our usual year-end appeal in 1939, for "Waymarks" Fund, have served to help us through the difficulties of increased costs, through the past year. With deep gratitude to our God, and His people, we again venture to lay our case with its immediate needs, before our kind supporters. It has already been proved that they do not wish us to discontinue this Monthly Witness because the days are difficult, and abundant proof in this matter has also been given, that nothing is too hard for the Lord. We have reason to believe that if our friends will kindly do their utmost to make this appeal an adequate financial success, our generous friend, whose gift has been the means of averting an increase in the cost of the Magazine thus far, will again be ready to help us to send "Waymarks" hither and thither for another twelve months (D.v.) in spite of the still increasing cost of production, at 2d. per copy. **May we then plead for a warm response to this appeal, and ask that our friends will kindly take the matter up as promptly as possible, by sending their annual subscription for the monthly copy (which is now 3/- by post for a single copy, instead of 2/6, owing to increased postage)—and any sum sent in excess will be an encouraging donation to "Waymarks" Fund.**

The following donations received since last month, are gratefully acknowledged: Mr. A. W. Hodgkinson, £1; Mr. W. F. Goodchild, £1; Miss P. Clough, 14/6; Mrs. Hazelden, 1/-; Pastor S. F. Burns, £1; Mr. E. Taylor, 3/-; Mrs. A. E. Haig, 7/-; Mr. J. Dartnall, 2/6; Mr. E. H. Dyke, 6/-; Mr. and Mrs. Taylor, 3/-; Miss Robbins, 10/6; M.P.P., £3; E.B.W. 10/-. Total. £70 16s. 1d.

Further Donations and Annual Subscriptions will be welcomed, and received with thanks by our Treasurer, Mr. G. W. SALMON, "Wymering," 232 Old Bath Road, Cheltenham, Glos.

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## CORRESPONDENCE.

Received with thanks: "Peace and Truth," (Sovereign Grace Union); "In Memoriam," Herbert J. Sharp—A booklet containing funeral sermon by Pastor B. W. Clover (Bath), and The Monthly Record from Tamworth Road Strict Baptist Chapel, Croydon.

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## IDENTITY CARD.

The tract accompanying this copy of "Waymarks" will be recognized as a re-print from Mr. B. Walshaw's Article in our September Number. We heartily thank the kind friend, at whose expense these free copies have been circulated.

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## THE BOUND VOLUME OF "WAYMARKS" FOR 1940,

Volume XII. of "Waymarks," bound in stiff cloth covers, with gilt lettering, can be supplied at 3s. 9d. complete, postage 6d. Friends who have retained their own copies for each month during the year, may, by sending us their complete set for the twelve months, have them bound in exactly the same style of binding as specified above, for 2s. per volume, by post 2s. 6d. All orders should be sent as soon as possible to: Mr. G. W. SALMON, "Wymering," 232 Old Bath Road, Cheltenham, Glos.

HELPS for SUNDAY SCHOOL TEACHERS and OTHERS  
By Pastor W. J. WILTSHIRE (of Guildford).

Some Remarkable Prayers and their Answers.

LXI. Elijah's Prayer on Mount Carmel.

"LORD God of Abraham, Isaac, and of Israel, let it be known this day that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word. Hear me, O Lord, hear me; that this people may know that Thou art the Lord God, and that Thou hast turned their heart back again" (1 Kings xviii. 36, 37). This is the second recorded prayer of this great prophet, and a truly remarkable one it is. Note, first, his reverent address to God, and his faith in the God of his forefathers. In it he uses Jacob's new name of Israel (a prince of God, a prevailer in prayer), thereby implying he himself knew what it was to prevail with God in prayer, as we have already noticed in the raising of the widow's son. His first request was that God would let it be known "this day" (note the urgency of the case), that He was not only the God of Israel, but *God in Israel*; that is, that He was the only true God in Israel, and that Baal was a false god. The second request was that God would make known that day that Elijah was the Lord's servant, although it appeared to himself that he was the only one left, while Baal's prophets were 450 men. The third request was that God would also reveal to the people of Israel that Elijah had done all these things (viz., arranging this vast concourse of people, repairing the altar of the Lord, and putting their faith as well as his own to the severest test) at the express command of God. The fourth request was that the people might know once more that God's great name was Jehovah, the Lord God; and the fifth and last request was that they might also know that God had "turned their heart back again" from the idolatrous worship of Baal, with all its superstitions and uncleanness, to the true worship of Him who alone is worthy to be feared, loved and served. The prayer is also noteworthy for its holy wrestling, and the vehemence with which the prophet of God cries, "Hear me, O Lord, hear me." The Lord give to us each such power in pleading with Him to-day for our own guilty nation, that we, too, may be turned back again to true worship.

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# Waymarks.

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“SEARCH THE SCRIPTURES” (John v. 39)

for teaching concerning:

## THE VOICE OF THE LORD.

1. “Beware of Him, and obey His voice, provoke Him not” (Exod. xxiii. 21).
  2. “He uttered His voice, the earth melted” (Psa. xlvi. 6).
  3. “The voice of the Lord is powerful” (Psa. xxix. 4).
  4. “He doth send out His voice, and that a mighty voice” (Psa. lxxviii. 33).
  5. Jesus says: “Every one that is of the truth heareth My voice” (John xviii. 37).
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## EDITORIAL COMMENTS.

“See that ye refuse not Him that speaketh” (Heb. xii. 25).—There are many voices to which men eagerly listen in these momentous days, but there is one Voice which is above them all. Who and where are the listeners whose ears are trained by divine grace to listen to the Voice of Wisdom? The best speeches are always recorded, so that men can afterwards read what they have already heard, so laying to heart the valuable instruction which needs to be carried out in life. In the unerring Word of Truth we find a complete record of what God has said in relation to the *past*, *present* and *future*. Such a speech is unique; it is invaluable, yet, alas! refused by multitudes! It contains the most up-to-date information, and the wisest and safest advice. The whole of the sacred volume of God’s Word is devoted to its infallible sentences. If we look back to the account of the Creation, we have the record of the voice divine, when it sounded forth the command: “Let there be light, and there was light.” We cannot read about Samuel in the temple in his early childhood without finding the thrice-repeated call of the divine voice. Coming onward to the New Testament: “The Word was made flesh, and dwelt among us.” The God-Man spoke. We are told how He spoke to diseases, which vanished at His word. Death gave place to life, as His

loved voice proclaimed His resurrection power. Men sought to silence Him, they tried to entangle Him in His talk, He endured the contradiction of sinners, and still His Word was with power. Neither years nor insults have stilled that mighty voice, and the present terrible conflict is but proving the living and truthful character of all that God hath spoken. After a recent raid in one of our large cities, a friend of truth was passing through a bombed area and was struck to notice a large family Bible that had been flung out into the street, lying open at Isaiah xxiv. There lay the Word of God, and its message was visible to every passer-by: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word" (vers. 1—8). The question may well be asked, who is listening to the clearest possible account of what is actually happening recorded by God Himself?

Yet we do well to ask another question. Jesus says: "Every one that is of the truth heareth My voice" (John xviii. 37). Surely the man whose ears are open to receive such solemnly true statements which depict the pouring out of present judgments, will need the messages of mercy which a precious Christ still speaks in the gospel. Oh that we may not refuse Him who speaks there. May we not refuse to speak what He speaks. While it is only too true that numbers are refusing to listen to that awful voice, which is speaking so loudly in the present storm, we little know how many are finding the Lord in the present path of severe suffering. Their ears thus opened to discipline, are doubtless listening anxiously for the accents of the glorious gospel of His grace. Oh what need there is for preaching it, faithfully, lovingly, clearly and simply! May God grant to His servants more grace to magnify what He has spoken, and thus to:

"Tell of His wondrous faithfulness,  
And sound His praise abroad."

We little know who is listening, or where He is blessing.

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We are dependent upon the Lord, but not necessarily upon any creatures. They smile upon us when He bids them, and do us good when He sends them, but they cannot benefit us without Him; and He can do everything for us without them.—*Newton.*

## EBBING MOMENTS.

BEING THE DYING TESTIMONY OF "A CERTAIN POOR WIDOW"  
(Luke xxi. 2).

"On her lips, her dying lips,  
The sound of glory quivered."

THE following is a simple narrative of facts; for to avoid the sensational, and grasp at the substantial, is very necessary in these days. It is penned because it is believed that to note the dying testimonies of the Lord's saints concerning the faithfulness of their covenant God, the preciousness of redeeming blood, and the sanctifying operation of the Holy Ghost, must bring honour to the Eternal Three, and is calculated to strengthen the faith of those who remain, to struggle on amidst the battle of life. May God accompany the narrative with His blessing, to the profit of souls!

On a Sabbath Day, just as we were upon the point of going to the house of God, a Christian friend called to ask us to visit a poor widow woman who was evidently drawing near her end, adding, "I have had such a feast while listening to her telling of redeeming blood, that I am sure you would like to hear her for yourself."

Very soon we wended our way to Widow White's cottage. It was a lowly one. Some nasturtiums were running up over the door, at which stood a young woman, the daughter of the widow. We inquired for her mother, and she replied, "Very sadly, sir. Do come in." We were no sooner in than we were at the bed-side of the sufferer, for it was only round the corner by the door, and close to the window. Perhaps this was her own wish, for she loved the sunshine; and now a ray darted upon the placid countenance of the sick one. There she lay. True, her frail body was but a mere frame of bones, covered with a tightened, bloodless skin, but yet her eye sparkled, her intellect was wonderfully vivid, and her voice sweetly clear as, looking at me, she said, calmly and deliberately, "A stranger! Come near, sir. Now I'll tell you what the Lord has done for my soul."

Ah! reader, "where the treasure is, there will the heart be also." It needs no chilling formality to introduce Christ.

"Oh, what a Saviour mine has been to me!" she continued. "Thirty years ago I was a wretched woman, burdened under a sense of my many sins. I did not know what to do. One day, in my agony, I determined to go to a Christian tradesman in this town, and tell him of my state. Full of this idea, I started for his house, and when on the way I saw him coming up the street. My heart failed me as he approached. and yet I thought, 'My case is such a desperate one, I must take the

liberty;' when, just as I was upon the point of crossing the road to speak to him, a woman I knew stopped and spoke to me, and the gentleman passed on. Thus was I foiled. And now how angry I was with God! I told Him He would not do anything for me. It was all hopeless. But do you know, sir, that night, as I laid in bed, on this side" (pointing to her right, and proceeding slowly), "do you know, sir, a voice spoke into this ear, and it did not go out of the other: 'Believe in the Lord Jesus Christ, and thou shalt be saved.' I cannot tell you whether I was dreaming, or whether it was a vision; but this I know, it was a voice; I heard it. And then did I see that the Lord Jesus did not mean me to look to a fleshly instrument, but *He meant Himself to take me in hand.* Do you know" (an expression she often used), "I can't tell you a thousandth part of what I have enjoyed of Christ since then. Oh, what a Saviour He has been to me! 'I'll praise Him while He lends me breath.' He took my filthy rags of creature-righteousness, and threw them all behind His back, and covered me with His own robe of righteousness and garments of salvation, and presented me, pardoned, to His Eternal Father. Oh, what a Saviour He has been to me!" and here, looking upward and becoming lost in adoration, she exclaimed, "Yes, I see Him! I see Him upon the fleecy clouds, bending towards me, and I long to be with Him!" and, overcome, she sank upon the pillow, and for a few moments all was silent.

Then slowly, yet clearly, she proceeded: "Do you know, sir, I have had to battle with the world, a poor, lone widow; but Jesus, my blessed Saviour, has never left me. "Now," she added, "you are a stranger to me, but take my advice: *do you take every little thing that concerns you to Christ.* I have, and it is wonderful how He has helped me through all. He has raised me up such kind friends, and while I have been lying here for now more than two years, they have come; and, do you know, their words of comfort have been like dewdrops upon the thirsty ground."

Talking on in this strain, one felt one could only sit quietly and listen to the testimony of this happy saint, and it was not till some time had passed that we ventured to propose the reading of a portion of God's Word, and joining together in prayer; and one will not easily forget her emphatic "Oh, yes!" to the proposition. We turned to the eighth chapter of St. Paul's Epistle to the Romans, every word of which seemed familiar to this ripened saint. "There is therefore now no condemnation to them which are in Christ Jesus." "That is true," she exclaimed. "What should I do 'now' if there was?" She particularly enjoyed that sweet verse, "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." And again,

"The earnest expectation of the creature waiteth for the manifestation of the sons of God." She stopped us there, saying, "There's where I am wrong. I want my Saviour to give me patience, but when my daughter turns me in bed, oh, my agony is so great that I do pray to my Saviour to take me home! But it is only the flesh. I know His time is the best; and what are my sufferings to His? And, do you know, my sufferings are deserved. He suffered for us, 'the Just for the unjust.'" We read to her this glorious chapter, and after prayer, the burden of which was that this dear saint might have her desire, even "the spirit of patience," we left her, promising, if the Lord's will, to come soon again; for our own sake, for verily we did feel it good to be there, and watch the *ebbing moments* of a child of God ripening for glory.

A few days after this interview, we wended our way again to Widow White's cottage. We found her weaker in body, but her intellect still exceedingly clear. As we drew near to her bed-side, she shed upon us a smile of welcome, and we felt that oneness of spirit known only to the Lord's dear people. Her conversation again turned upon the past incidents of her life, and she slowly mentioned two things which we thought remarkable. First, at the expression, "feeding upon Christ," she said, "Do you know, I have sat in that armchair hour after hour at my needle" (she was a shoe-binder), "and with my Bible open on the table by my side; yes, hour after hour, till weary, sick, and faint for want of food, my hands have dropped. I have roused myself, and turned to my precious Bible; and such has been the joy realized, that the pangs of hunger have been removed, and I have not felt to want food. Understand me, it was not that the Lord left me without bread in the house, but from my state I have loathed it." We replied, "We can quite believe it. This is not the first time, by many, that we have heard of the Lord miraculously sustaining His children with spiritual food."

The second thing she mentioned, which we thought an important lesson for many, was this: She said, "I have read my Bible *as the voice of Jesus speaking to me*; not as mere words, but as if I could see His dear countenance, and look at His sweet lips moving, while He has spoken personally to me of the promises of His Word;" and, turning her face towards us, she said emphatically, "*Do you read the Bible, sir, as the voice of Jesus speaking to you?*"

We read her some precious passages of the Word, to all of which she responded, and seemed fully alive. At the passage, "Out of the depths have I cried unto the Lord," she said, "*Is not that marked?*" We responded, "Yes;" for, sure enough, there was the marking of some by-gone date, when doubtless wrestlings and rejoicings had been experienced. At the mention

of "the New Jerusalem," she caught at the words, and repeated, "Ah! ah! 'the New Jerusalem!'" and then burst into a perfect ecstasy of soul at the anticipation:

"When I appear in yonder cloud,  
With all the ransomed throng,  
Then will I sing more sweet, more loud,  
And Christ shall be my song."

We thought it a fitting opportunity to read John's description of the Holy City, every word of which she seemed to drink in as one about to enter its pearly gates; and after prayer we retired, promising, if the Lord's will, to pay her another visit shortly. Ah! reader:

"Jesus can make a dying bed  
Feel soft as downy pillows are."

Widow White was a peculiarly afflicted woman. She had to drink deeply of the cup of trial. It was not merely personal sufferings that she had to bear, but her loving heart was often wrung through its tenderest affections. Her husband was bereft of his reason for eighteen months prior to his death. In the earlier stage of his malady she promised him that she would never send him away. It might have been an unwise promise, but it was one which she faithfully kept, although at the peril of her life. On one occasion, when no one else was in the house, he went to her with the intention of killing her. He told her so; but she could not move away. She had no earthly succour at hand, but, like Nehemiah, before he answered the question of the king, she prayed to the God of heaven, and He as quickly put it into her heart what to answer the poor maniac. She said, "I have good news for you, dear;" and he paused to ask, "What is it?" "Jesus Christ came into the world to save sinners—to save you and me." He answered, "Why, did He indeed, dear?" and forgot his fatal purpose. On another occasion her calm trust in God was manifested when her husband came downstairs, rubbing his hands in evident delight, and saying, "Oh, my dear, I have got something very nice to tell you." She said, "Well, my dear, what is it?" "Oh," said he, "I have been thinking how nice it would be to cut your throat and mine." She said, "Well, my dear, but you know we are both so very poorly, and if I were you, I would not do it to-day. Leave it alone till to-morrow; we may be better by then;" and he was led away again from his purpose. Her friends now strongly recommended that her husband should be sent away to an asylum, as it might be very dangerous to be in the house with him. She said, "What! have you no more faith in your God than that? If you have not, I have. My God will never suffer him to hurt either me or my children."

Grateful to the Lord was she when, a short time before her husband's death, the Lord in mercy gave him back his reason, and he "sat at the feet of Jesus, clothed, and in his right mind." Her children also were her constant care, and many a prayer did she offer on their behalf. A Christian gentleman, whom God had blessed with this world's goods, visited her a short time before her departure, bidding her be at peace concerning her children, for he would see them provided for, and she was not to have a thought about them. This was the fulfilment of a reliance she had often expressed concerning her children. She would say, "I feel assured that God will raise up some friend to take care of them when I am no longer able to work for them." Thus does He honour His afflicted poor, leading the wealthy to administer of their abundance to their necessities, and proving Himself to be "the faithful Promiser." Earnestly did she plead for all spiritual blessings on the heads and hearts of those who had supplied her temporal wants; and after the visit of her kind benefactor, exclaimed, "The last earthly link is broken! 'Lord, now lettest Thou Thy servant depart in peace . . . for mine eyes have seen Thy salvation.'"

After this it was very evident to all about her that her time on earth would be but short, and thus it proved. How often, in walking along the streets, does only a thin partition of brick or glass separate the living from the dying! Outside is the hum of busy life, men pressing on, full of thought, while just inside is the hush of the sick-chamber, and the prostrate form of one approaching eternity. We reflected thus as we stepped for the last time from the moving and the living into the presence of our happy saint.

As we approached her couch, "How weary," we thought, must the enfeebled body get, lying hour after hour upon a narrow bed!" but not a murmur passed her lips. Her joys were above, her faith was strong, her trust peaceful, and Christ was verily "All and in all" to her. Her sufferings from dropsy were very great, so that, while her face and hands were wan and thin, her body was now swelling to an enormous size; yet her first words in answer to our enquiries were, "Suffering much, yet, mark me, not a murmur, for what are my sufferings compared to those of my Jesus for me?" and then she commenced in her usual calm and deliberate way (her intellect remaining remarkably clear to the end), "I'll tell you, sir, while I lie here, oh, how gracious my God is to me!" We suggested that doubtless she could say, "Truly my fellowship is with the Father, and His Son Jesus Christ." Raising herself a little on the pillow, she replied, "Ah! that it is! I'll tell you what occurred since you were here;" and pointing to a corner of the room over the bed, she exclaimed fervently, "That corner is witness of that. I asked the Lord, if it was His will, to give

me a little relief from pain, and He did, but I could not sleep; and as I lay meditating, looking in that corner, do you know, I saw in my mind's eye two great mountains, and between them was a deep, black gulf, over which was a narrow bridge. I saw myself attempting to pass over that bridge, but it was so slippery that my feet went from under me. I clutched at the side, and held on with all my strength, but the little I had was fast falling me, and I should have fallen into the deep gulf beneath, but a Friend, with such a lovely countenance, outstretched His hand, lifted me completely up, and set my feet upon the mountain on the other side. Mind me, sir, it was only with my mind's eye I saw this. It was no vision." We were particularly struck often with her anxiety that we should not think her visionary. There was indeed a matter-of-fact simplicity about all her statements. She then went on to explain how the sight of those mountains had carried her back to the time when Jesus rescued her from impending destruction. How she had tried by her own strength to cross the bridge, and completely failed, and that, when ready to perish, hanging over the gulf of eternity, Jesus outstretched His hand and put her on the other side. "So you see, sir, it is all of grace. I tried to get across myself, but I could not. Jesus, and Jesus alone, saved me." We suggested that her experience was that of the Psalmist's when he said, "He brought me up also out of the horrible pit, out of the miry clay, and set my feet upon a Rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God: many shall see it and fear, and shall trust in the Lord." We now read, at her request, the fourteenth chapter of the Gospel according to St. John, which was turned down, and which, since our last visit, she had been feasting upon as well as her dim sight in "ebbing moments" would allow. Her heart was full of the precious promises of God's Word, and we could not mention one without her completing it with considerable emphasis.

At the precious passage, "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many *mansions*," we reminded her that the word "mansions" meant "abiding places," as if the Lord would say, "We have no continuing city here: this world is a world of unrest; but yonder are *abiding places*, where there will be no more going out for ever, but all peace, and rest, and joy." The prospect of that fruition of joy caused her countenance to light up with the sweetest animation. Her hope was truly full of immortality.

Again, she seemed to enjoy the passage, "Yet a little while, and the world seeth Me no more; but *ye see Me*: because I live, ye shall live also." We could appeal to the dying saint, and say, "Is not this your experience? You see Christ—you have

seen Him in His Word, seen Him with the eye of faith, seen Him in fellowship, seen Him in His precious promises, seen Him in many a sanctified providence." "Ah!" she added, "and seen Him as if He was by my side, and soon shall 'see Him as He is.'"

"I shall behold His face,  
I shall His love adore,  
And sing the wonders of His grace  
For evermore."

Her life moments now ebbed fast away. We were not privileged to be with her at the last, but friends describe the closing scene as follows: "We read to her a hymn, during which she seemed to eat every word. One said to her, 'You are still on this side of the river, but how is it now?' She said with great effort, for the light of life was flickering in the socket, '*Peace! joy! glory!*'" And thus passed away the happy soul of Widow White. She died on November 28th, 1865, in the forty-ninth year of her age.

"Sweet is the scene when Christians die;  
When holy souls retire to rest;  
How mildly beams the closing eye!  
How gently heaves the expiring breast!  
So fades a summer cloud away;  
So sinks the gale when storms are o'er;  
So gently shuts the eye of day;  
So dies a wave along the shore."

—From "*Golden Truths and Grace Triumphs*," by GEORGE COWELL.

## GLEANINGS FROM THE PSALMS. (No. 97.)

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

PSALM XV. 2 (*continued*).—"And worketh righteousness." We now come to consider the *second* gracious characteristic of a citizen of Zion. Last month we sought to examine his *walk* ("He that walketh uprightly"). We now find that the principle directing such a walk manifests its divine origin by its *works*. A corrupt tree cannot bring forth good fruit, and a carnal heart is incapable of righteous works. It is therefore clear that there is a marked distinction between benevolence and righteousness; in other words, between the works of the flesh and the works of the Spirit.

Lotteries are sometimes organized in aid of certain charities, and those participating therein assume the character of benefactors. The opening of cinemas on the Lord's Day was clamoured for, and duly sanctioned, upon the explicit under-

standing that a given percentage of the proceeds should be allotted to hospitals, etc., and thus, upon the specious plea of "doing good," the fourth commandment was supplanted by the decrees of mammon. Some, whose lives will not bear a too minute examination, have bequeathed large sums for religious or social activity, probably trusting that their "good deeds" will cover a multitude of sins. Others, well endowed with this world's goods, may do much to relieve the distress of their less favoured fellow-creatures, yet their actions may proceed from anything but Christian principles. In the popular estimation, all this may constitute a claim for divine recognition, and form a substantial credit item in the account between man and his Maker. There is no precedent for lotteries in the Scriptures; Sunday amusements are a flagrant breach of the divine law; as "without shedding of blood there is no remission" (Heb. ix. 22), donations towards religious and social activity cannot make atonement for sin; and a man may "bestow all his goods to feed the poor," yet, lacking charity, it will profit him nothing (I Cor. xiii. 3). Moreover, the first two of these pursuits surely fall under this condemnation: "Let us do evil, that good may come; *whose damnation is just*" (Rom. iii. 8). There is a God by whom "actions are weighed" (I Sam. ii. 3), and to this God all men are accountable; nothing less than the full satisfaction of His holy requirements is acceptable with Him.

There is but One that has rendered this full satisfaction, even "Jesus Christ the righteous" (I John ii. 1). This perfect work was wrought out by the Lord Jesus as the substitute for and surety of His people, and happy is that man to whom the Holy Spirit applies such a scripture as this: "For He hath made Him to be sin for us, who knew no sin; *that we might be made the righteousness of God in Him*" (II Cor. v. 21). Whoever is *made* the righteousness of God in Christ Jesus is in possession of a principle that, by love, will, *work* accordingly. He that hath such a principle will eschew all legal strivings; but in the spirit of the Gospel, and out of love to Him whose imputed righteousness he has received, will give godly heed to the precepts of the Scriptures. Such an one will "come to the light" (not the light of public opinion, but the light radiating from the Sun of righteousness), "that his deeds may be made manifest, that they are wrought in God" (John iii. 21). Moreover, he that worketh righteousness will neither perceive nor claim any merit in his actions; and when his deeds come up for final judgment before "the righteous God that trieth the hearts and reins" (Psa. ix. 7), his astonishment at the divine interpretation of them is foreshadowed by the Master in His vivid description of the last assize, "Then shall the *righteous* answer Him, saying, Lord, when saw we Thee an hungred?" etc. (Matt. xxv. 37.)

Let it be remembered that we are considering the divine answer to the vital question raised in the first verse of this Psalm. We have often been told that true religion consists of three essential elements, viz., doctrine, experience, and practice. This witness is true. The absence of any of these essentials from a profession of religion deprives it of any real spiritual significance, and denudes it of any real profit to the Church. Let none belittle the vital importance of doctrine; an unparadonable slackness therein has degraded many a former sanctuary of God into a mere social centre, or school of ethics, to mention nothing worse. On the other hand, let none conclude that a mere knowledge of doctrine is sufficient; otherwise devils have an inheritance in the kingdom of heaven. There are many that despise an experimental religion, although it must be acknowledged that much of the experience of a Christian is not *Christian* experience. That man who has not proved or realized the grace of the doctrine he professes, embraces but a mere pious theory, that may serve him as a source of mental exercise, whilst his heart remains untouched. A measure of experience may be added to a sound knowledge of doctrine, yet even so, he that hath attained thereunto is still an imperfect Christian. There may be much pulpit insistence upon the necessity of doctrine, and an equal insistence upon the necessity of experience; and those that attend a ministry that proceeds no further will be more or less satisfied with a religion restricted accordingly, and will conclude that they have every requisite feature of a true citizen of Zion. It may be conceded that a measure of experience of the grace and power of true doctrine may be productive of the first characteristic this verse insists upon, in that a man whose profession extends thus far may "walk uprightly." Nevertheless, the standard fixed by this and the following verses requires something more. The Master's searching ministry repeatedly drew a sharp distinction between those who were merely *hearers* of the Word and those who were *doers* of it: He even compared the two cases to the difference between building a house upon the sand, and building one upon a rock (see Matt. vii. 24—27). Let us soberly pause and contemplate this vital consideration; for although heaven and earth shall pass away, the words of Christ shall not pass away.

In one of our supplicatory hymns we thus address the divine Majesty:

"To us the sacred Word apply,  
 With sovereign power and energy;  
 And may we, in Thy faith and fear,  
 Reduce to practice what we hear."

The dear Lord graciously grant an abundant answer to that petition. He that would abide in God's tabernacle, and dwell in His holy hill, must expect to "*labour* to enter into that rest"

(Heb. iv. 11). He will find necessity laid upon him to "work out his own salvation with fear and trembling" as God is pleased "to work in him both to will and to do of His good pleasure" (Phil. ii. 12, 13). The dear Lord implant in each of our hearts the grace of *practical* godliness, that we may, in consequence, "work righteousness," lest the lack of it should ultimately issue in "Tekel" being stamped upon our profession.

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## THE PRECEPTS OF THE GOSPEL. (No. 47.)

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

"Thou shalt fear the Lord thy God; Him shalt thou serve, and to Him shalt thou cleave, and swear by His Name" (Deut. x. 20). Seeing this precept is in the nature of a command, and is imperative, there being the word *shalt* no less than three times in it, how much it becomes the people of God to join in the words of the godly hymn-writer, or similar language of their own:

"Then cry we to heaven with one loud accord,  
That to us be given the fear of the Lord."

Apparently it was this precept with which our Lord Himself met the great enemy of our souls, Satan, with a deadly thrust, when in the wilderness he came to Him, and after taking Him into an exceeding high mountain, and showing Him all the kingdoms of the world and the glory of them, said: "All these things will I give Thee, if Thou wilt fall down and worship me." The Lord Jesus replied with this sword of the Spirit: "Get thee hence, Satan: *for it is written*, Thou shalt worship the Lord thy God, and *Him only shalt thou serve*" (Matt. iv. 10). How much better equipped we should be to meet the tempter if we were more graciously exercised in the obedience of the precepts! We know the dear Saviour of poor sinners fully kept God's law as none other could, for the Spirit was given to Him without measure, and made Him of "quick understanding in the fear of the Lord"; but this does not exempt His followers from craving a measure of His Spirit, and desiring to obey His voice in His Word. We read of the early believers, that when visited by the apostle Barnabas, he "exhorted them all, that with purpose of heart they would cleave unto the Lord" (Acts xi. 23). David said of swearing by God's Name, or making solemn vows: "But the king shall rejoice in God; everyone that sweareth by Him shall glory: but the mouth of them that speak lies shall be stopped" (Psa. lxxiii. 11). How careful we ought to be how we use God's holy Name in making solemn promises or swearing we will do something. He has no pleasure in fools.

## "WAYMARKS" WAR RELIEF SERVICE.

*A Christian organization for seeking the welfare of those who are serving and suffering in the present War.*

THE war has brought to our land many problems of an entirely new nature, and not the least the effects of evacuation, with its destruction of family life, the loss of all things by enemy action, and the consequent difficulties and discomforts of such an upheaval.

It also has placed opportunities in the hands of those who seek the good of their fellows, and responsibilities upon the shoulders of those who have at heart a desire for the spiritual welfare of the people.

Feeling this need to be an urgent one, an organization has been formed by a few friends in connection with "Waymarks" magazine, and an Inauguration Fund, which now stands at the encouraging figure of £100, has been contributed for this purpose. The help of our kind donors has been a matter for deep thankfulness, and is an encouragement to believe that throughout our denomination there are many who will be glad to assist in such a work and labour of love.

The solemn days in which we live are marked by a spiritual declension which causes many to mourn in Zion. Our fervent prayers, not only for peace among the nations, but for a gracious spiritual revival, have often gone up before the throne, and while the work of grace is entirely that of the Holy Spirit, it is our privilege to strive to spread the knowledge of the truth by every means in our power.

The Lord does not now bestow upon His Church the power to heal, but she has still the opportunity to comfort the distressed and the needy; meanwhile, never forgetting her high and holy calling to "Go into all the world and preach the gospel to every creature."

So may He help us to move in this War Relief Service in His fear, and in real earnest, seeking to relieve the temporal wants of those who have suffered the loss of their homes, and then to reach them with the message of the everlasting gospel. Our service is also designed for keeping in touch with our young men in the Forces, and also with those with whom they come in contact, who appear by their language to be strangers to the King of kings. We want to do them some practical good by caring for their bodily needs in the provision of wool comforts and other useful articles; then, we shall prayerfully endeavour to introduce the good Word of Life in the form of sound, suitable, and simply-worded gospel literature.

Will you kindly do all in your power to help us in this great work that we trust our God has constrained us to commence, in dependence upon His Word, His help, and His blessing?

By the time you take up this February number of "Waymarks" an outline of our plan of action in this new service will be almost ready, in pamphlet form. Copies will be gladly sent for you to read and distribute, if you will kindly apply to the Editor's address: 29 Russell Avenue, Bedford.

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## "MY TIMES ARE IN THY HAND"

(PSALM xxxi. 15).

"My times are in Thy hand,"  
I'd wish them to be there;  
Leave all at Thy command,  
And cast on Thee my care:  
Trust not to erring reason's eye,  
But look by faith beyond the sky.

"My times are in Thy hand;"  
What if my path appear  
Too dark to understand?  
True faith can hush my fear:  
Help me to trust with Thee my soul  
When furious billows round me roll.

"My times are in Thy hand,"  
Let faith behold them there;  
And cast, at Thy command,  
Myself and all my care  
Low at the feet of Thee, my God,  
Trusting that all shall work for good.

"My times are in Thy hand;"  
My journey and its end  
I'd leave to Thy command,  
Thou never-changing Friend:  
Clouds are around to reason's eye;  
All's bright to faith above the sky.

Thy precepts be my guide,  
Thy promises my stay;  
Oh, keep me near Thy side,  
And help me every day,  
Through grace, Thy precepts to fulfil,  
And leave to Thee Thy sovereign will!

## NOTES FROM SUNDAY SCHOOL ADDRESSES

By Mr. B. WALSHAW (Brighthouse, Yorks.).

DEAR Young Readers,—Most of you have at some time or other had cause to use a *ruler*—the instrument used for drawing straight lines, and for measuring. There are three kinds of straight lines: *horizontal*, *vertical*, and *slanting*. Without the aid of a ruler, it is a most difficult matter to draw a perfectly straight line. So in life, it is so very difficult to pursue a *straight* course, and so easy to go crooked; so easy to fly off at a tangent, at an angle. The Word says: "Make *straight paths* for your feet, lest that which is lame be turned out of the way, but let it rather be healed." The opposite to a *straight path* is a *crooked path*; and Solomon speaks of the evil man as one "who leaves the path of uprightness to walk in the ways of darkness, whose ways are *crooked*, and they froward in their paths." We see therefore that the path of uprightness may be likened unto a *straight path*, and the path of darkness as a *crooked path*.

Again, the straight path may be spoken of as that of sobriety, the crooked path as that of the drunkard. The young boy or girl who in youth form bad habits and bad companions, are standing on slippery ground. After all, strong drink is not the only thing whereby people become intoxicated. Most things taken to excess may produce an unsteadiness, and may go to the head and produce just the same crooked walk and conduct as strong drink itself. The same may be said of companions. They may not always be *actual persons*; your books, the places you frequent, speak of companionship. Happy is that young person who, having grown to manhood or womanhood, can look back and realize that in habits and companionship there was nothing crooked.

*Horizontal lines* suggest things that are parallel with *the earth*. How many people there are whose vision never reaches higher than the earth, and the things of the earth. Thousands of people to-day are looking for, and expecting, salvation to spring out of the earth. We constantly hear phrases like this: "*a new order*." Even in our own country there are many people who really feel that there will never be a return to the *old order* of things. What is wanted is a *new way of life*, where care and want, poverty and disease, are swept away. Few indeed venture to suggest how all this is to come about; yet the few who do make suggestions all point in this direction: salvation is to spring out of the earth. All seem to agree that sufficient can be produced to meet the *needs* of all, the difficulty is *equality* in *distribution* of the produce. What, then, is lacking in this scheme of things? The Word of God furnishes

the answer: "The eye is not satisfied with seeing, nor the ear filled with hearing;" and again, "He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase." Jeremiah, the true prophet, said: "Truly in vain is salvation hoped for from the hills, and from the multitude of mountains. Truly in the Lord our God is the salvation of Israel." There is but one end to all whose vision lies only parallel with the earth: it *begins with dust*, and the scheme *ends in dust*. "Then shall the dust return to the earth *as it was*," is God's unalterable word. But mark what follows: "And the spirit shall return to God who gave it." This brings us to another point.

*Vertical lines* suggest things which reach *upward from* the the earth. Man, as man, is never *satisfied* with material things; in fact, he is never really satisfied with himself; there is a constant reaching out for something higher. Whatever age we look back to, and in whatever part of the earth we look, man has always been found worshipping something or somebody. "There is a spirit in man;" alas! because of sin, it is a spirit of error. The woman at Jacob's well worshipped, but Jesus said, "Ye worship *ye know not what*." The Athenians had "*an unknown God*" whom they worshipped. The publican would not lift up so much as his eyes unto heaven, but (and this is important) smote upon his breast, saying, "God be merciful to me a sinner!" The abasement of himself prevented his eyes looking to where his spirit really soared, even to God Himself. It is a wonderful thing if you and I ever get beyond drawing horizontal lines, and are led to think and ponder not only the path of our feet, but have aspirations *heavenward*. Jacob was given a wonderful vision—"a ladder set up on earth;" it was a vertical line which reached where God was, for we read, "The Lord stood above it." We sometimes sing:

"See how we grovel here below,  
Fond of these trifling toys;  
Our souls can neither fly nor go,  
To reach immortal joys."

This is very descriptive even of Christians at times, but, on the other hand,

"Prayer climbs the ladder Jacob saw;"

and the apostle speaks of the possibility of sitting in *heavenly places* in Christ Jesus. In these dark days the words of Solomon are being literally fulfilled; not only are doors being shut in the street and the windows darkened, but how many of us are "afraid of that which is high, and fears are in the way"? It has been a comfort and strength to be enabled to draw the line a little higher and realize that God is higher than our

enemies. May the Lord give us an increase of faith, so that when we are afraid of that which is high, we may look higher still and prove as Toplady sweetly puts it:

“Sweet to look inward and attend  
The whispers of His love;  
Sweet to look *upward* to the place  
Where *Jesus reigns* above.”

Is it not a remarkable thing that at the very time when “men’s hearts are failing them for fear, and for looking after those things which are coming on the earth,” Jesus said, “*Look up, and lift up your heads*; for your redemption draweth nigh.” That the Lord may enable us to draw many vertical lines in these days, and leave the horizontal ones to Him, is the desire of  
Your well-wisher, B. W.

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## A MESSAGE TO OUR YOUNG MEN SERVING IN H.M. FORCES.

THE message comes to you this month from an aged deacon of one of our churches, who is still most interested in our dear young people. He has been evacuated from his home for several months, and we feel very grateful to him for kindly granting our request by writing this letter. We also find it a sacred pleasure to have him and several other friends, who are likewise away from their homes, worshipping with us at “Providence,” Bedford. Best of wishes to you all.—*Editor*.

DEAR YOUNG FRIENDS,

“Hold up my goings in Thy paths, that my footsteps slip not.”—PSALM xvii. 5.

Over seventy years ago, when a small boy at school, I was permitted by my schoolmaster to choose and write out a verse of Scripture, that my parents might see a copy of my writing. The verse decided on was: “Hold up my goings in Thy paths, that my footsteps slip not.” I did not know then what it actually meant. But since, how often have those words been my prayer. I had not then learned by personal experience how slippery was the path of life, nor did I then know what it was to be placed in the pathway of life, which is meant in the text. Christ Himself said, “I am the Way, the Truth, and the Life” (John xiv. 6). Only those who are in the pathway of life can be held up in it, and they must have been placed in this way before they will feel their need to utter in prayer such a petition as the text expresses.

Dear young friends, my desire for you in these solemn,

difficult and dangerous times in which your lot is cast is, that your goings may be placed and kept fast in that pathway which leads to the perfect day, though the night may be dark. The dark night matters not to Him, whom I trust and pray will uphold you in the slippery way; for He alone is light. There is no darkness at all with Him.

“Whatever be your state or case,  
The Lord Himself be near;  
Support, protect, defend, embrace,  
And make your passage clear.”

Is there any secret spot where God might say of you:

“I saw thee unobserved, alone,  
With trembling steps approach My throne;  
I heard thy heartfelt, fervent prayer:  
Oh! let me Thy salvation share”?

If so, you have desired the upholding of your steps in His path. Remember the answers that Christ gave to the questions He asked: “Ask?” “Seek?” “Knock?” Look at the answers: “It shall be given you.” “Ye shall find.” “It shall be opened unto you.”

Many are now constantly moving from one place to another, not knowing in the morning where they may be at night. Let me say, when you have the opportunity to assemble with the people of God in His courts, forsake not assembling with them. For there how often is the God of heaven intreated on behalf of the members of the Forces? His servants have constantly, through the knowledge of your needs, to resort to the throne of grace; there to plead your cause. Remember, “The effectual fervent prayer of a righteous man availeth much.”

In conclusion, the best and sincere wishes for your spiritual and temporal welfare come from one who has reached that period of life about which Holy Writ says, “Yet is it labour and sorrow.” He was advised by the authorities to leave his home and remove to and sojourn in a place that was less dangerous, and “went out not knowing whither he went.” He has proved that the lines written by Cowper are as true to-day as when first penned:

“God moves in a mysterious way  
His wonders to perform.”

And still can say:

“I thank the goodness and the grace  
Which on my birth have smiled,  
And made me in these later days,  
A happy English child.”

January, 1941.

Affectionately yours, E. W. F.

## THE CLEANSING BLOOD.

A VISITOR among the poor was one day climbing the broken staircase which led to a garret in one of the worst parts of London, when his attention was arrested by a man of peculiarly ferocious and repulsive countenance, who stood upon the landing-place, leaning with folded arms against the wall. There was something about the man's appearance which made the visitor shudder, and his first impulse was to go back. He made an effort, however, to get into conversation with him, and told him that he came there with the desire to do him good, and that the book he held in his hand contained the secret of all happiness. The ruffian shook him off as if he had been a viper, and bade him begone with his nonsense, or he would kick him downstairs. While the visitor was endeavouring with gentleness and patience to argue the point with him, he was startled by hearing a feeble voice, which appeared to come from behind one of the broken doors that opened upon the landing, saying, "Does your book tell of the blood which cleanseth from all sin?"

For the moment the visitor was too absorbed in the case of the hardened sinner before him to answer the inquiry, and it was repeated in an urgent and thrilling tone, "Tell me, tell me, does your book tell of the blood which cleanseth from all sin?"

The visitor pushed open the door and entered the room. It was a wretched place, wholly destitute of furniture except a three-legged stool, and a bundle of straw in a corner, upon which were stretched the wasted limbs of an aged woman. When the visitor entered, she raised herself upon one elbow, fixed her eyes eagerly upon him, and repeated her former question, "Does your book tell of the blood which cleanseth from all sin?"

He sat down upon the stool beside her, and inquired, "My poor friend, what do you want to know of the blood which cleanseth from all sin?"

There was something fearful in the energy of her voice and manner as she replied, "What do I want to know of it? Man, I am dying! I am going to stand naked before God. I have been a wicked woman, a very wicked woman, all my life. I shall have to answer for everything I have done!" and she groaned bitterly as the thought of a lifetime's iniquity seemed to cross her soul. "But once," she continued, "once, years ago, I came by the door of a church, and I went in, I don't know what for. I was soon out again; but one word I heard there I have never forgotten. It was something about blood which cleanseth from all sin. Oh, if I could hear of it now! Tell me, tell me, if there is anything about that blood in your book?"

The visitor answered by opening his Bible and reading the first chapter of the First Epistle of St. John. The poor creature seemed to devour the words, and when he paused she exclaimed, "Read more! read more!" He read the second chapter. A slight noise made him look round; the savage ruffian had followed him into his mother's room, and though his face was partly turned away, the visitor could perceive tears rolling down his cheeks. The visitor read the third, fourth, and fifth chapters before he could get his poor listener to consent that he should stop, and then she would not let him go till he promised to come again the next day. He never from that time missed a day reading to her until she died, six weeks afterwards; and very blessed was it to see how, almost from the first, she gave evidence of having obtained peace through faith in the precious blood and merits of the Lord Jesus Christ.

Thus, by the power of the Holy Ghost, the great truth of free pardon through the blood of Christ sinks into the soul, and lifts it up above the floods that are going over it. Thus it breaks the heart of stone which nothing else could touch, and turns the very misery and despair of the convinced sinner into a sweet foretaste of heaven.

"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."—[*Selected.*]

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## FOR THE LITTLE ONES.

A poor mother was sick. Mary was sorrowful; she was afraid her mother would die. She nursed her mother as well as a little girl could.

"Doctor," she asked one day, "do you think you shall cure my mother?" "I hope so, Mary," said the doctor. "Don't you think you had better consult Jesus? He is the Great Physician, you know," said Mary. "Well, Mary, how can I?" asked the doctor. "I know," cried the little girl; "we can kneel down and tell Him all about mother, and ask Him to heal her." "I suppose He knows already," said the doctor. "But," cried the child, "He loves to be asked. He says, 'Ask, and ye shall receive.'"

Did the doctor? Yes; the doctor was a man who consulted Jesus. He often laid the case of his poor patients at Jesus' feet; and he and Mary now kneeled down together by the bedside and prayed for the sick woman. It gave hope to Mary; it put hope into her mother's heart; and the next week Mary had the pleasure of seeing her mother sit up in a chair and eat her dinner. Mary's mother got well.

## "WAYMARKS" WAR RELIEF SERVICE.

In Connection with "Waymarks" Strict Baptist Magazine.

### INAUGURATION FUND.

You are earnestly invited to give as liberally as possible towards this very needful work, particulars of which will be found on p. 33.

The following donations have been most thankfully received from friends who have encouraged us much in launching this scheme, about which much prayer is being made :

A Friend, £25; Mr. and Mrs. O. Bath, £10; A Bedford Friend, £5; Mr. H. Tyler £3 3s.; Mr. F. J. Neville, £1 1s.; Mr. E. Sibthorpe, £1; E. W. £10; A Bedford Friend, £1 11s. 6d.; S. E., £1 2s. 6d.; A Friend, £10; Mrs. Varley, £2; E. B. W., £2; 2 Warm Supporters, £2 2s.; A Hastings Friend, £1; Also a promise of £25 from Mr. Albert Tyler. Total up to date, £100.

Donations will be gratefully received by the Hon. Treasurer for this Fund, Mr. T. O. R. BATH, New Spring Farm, Biggleswade, Beds, who will also forward an official receipt in each case.

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### "WAYMARKS" FUND.

The following donations have been received with grateful thanks, since we last went to press, to be included in the list for 1940: Two Friends, 7/-; Mrs. D. M. Baker, 4/6; E. P., 10/-; Friend in Sussex, 4/6; O. L. S., 4/-; M. and E. A., 5/-; Mrs. Ing, 6/-; Mr. B. Walshaw, 8/6; Mr. J. Young, 10/-; Mr. Pearson, 6d.; Mr. and Mrs. Bottrill, 10/-; Willenhall Friend, 3/-. Total for 1940, £74 9s. 1d.

The following donations have been gratefully received to commence the present year: Miss Astbury, 4/-; J. L., 10/-; Mr. T. Starkey, 7/-; Miss Moon, 1/-; Sergt. Chapman, 2/-; Miss Evans, 2/-; Mrs. Ashworth, 2/-; Bedford Friends, £2 2s.; Miss Fountain, £1; M. P., 4/-; Mr. Maskell, 3/-; Mr. J. C. Robinson, £1; Per Miss Clark, 3/6; Mr. House, 2/6; Bath Friends (per Mrs. Salter), 7/6; Miss Paul, 4/-; C. H. G. W., 2/-; Mrs. K. Baker, 2/-; Miss Pollard, 2/6; Per Miss Kemp, 4/-; Mr. Tyler, 10/-; Well-wisher, 5/-; Two Friends, 1/6; Mr. Jefferys, 2/-; Mr. A. E. Rowell, 10/-; Mrs. Blinkhorn, 5/6. F. M. F., 10/-. Total up to date, £99 9s.

We tender heartfelt thanks to all our kind helpers, and desire to express our sincere hope that their valued co operation may still be extended to us.

Donations to this Fund, will still be welcomed by our Hon. Treasurer, Mr. G. W. SALMON, "Wymering," 232 Old Bath Road, Cheltenham, Glos., who will send receipts for same.

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### SUBSCRIPTIONS FOR 1941.

Will our friends who have not yet sent their Annual Subscriptions for their monthly copies for 1941, kindly do so as soon as possible? Please note that the increased postage makes the single monthly copy 3/- per annum (including postage).

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### CORRESPONDENCE.

Received with thanks: The Monthly Record from Tamworth Road Strict Baptist Chapel, Croydon—Grove Chapel, Camberwell, Quarterly Review, and pamphlet on "The Fame of Jesus," by Joseph Irons (Sovereign Grace Union).

## HELPS for SUNDAY SCHOOL TEACHERS and OTHERS

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

### Some Remarkable Prayers and their Answers.

#### LXII. The Answer to Elijah's Prayer on Mount Carmel.

ELIJAH'S God now demonstrates to all around that He *only* is the true and living God, and this by an answer to His servant's prayer. The prophet had made a proposition to the people, which they had agreed to, viz., that the God that answereth by fire let Him be God. The answer to the prayer is thus recorded: "Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, He is *the* God; the Lord, He is *the* God" (I Kings xviii. 38, 39). This was not the first case of the Lord answering by fire. We find in Judges vi. 21, when Gideon had presented the angel who visited him with flesh, and unleavened cakes, and broth, that the angel put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. The difference between these two cases is, that on Mount Carmel the fire fell from heaven, but in Gideon's case it rose up out of the rock. The remaining part of the answer to this remarkable prayer was the destruction of Baal's prophets, who were captured, taken to the brook Kishon, and there slain. After this wondrous feat of skill and bravery on Elijah's part, and also the wondrous answer God had given him to his prayer, we find him astonishingly low in his mind and weak in faith so soon afterwards; yea, flying for his very life before Jezebel, whose anger he had kindled by his wholesale slaughter of her wicked accomplices in idolatry. What wickedness had been perpetrated by the 450 false prophets, in addition to the 400 prophets of the groves which ate at the table of that wicked queen, it is impossible to say, but now, at one stroke, the land is rid of them by prayer.

# Waymarks.

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"SEARCH THE SCRIPTURES" (John v. 39)

for Instruction relating to

## WILLING SERVICE.

1. "I know thy works, and charity, and service" (Rev. ii. 19).

2. "With good will doing service, as to the Lord, and not to men" (Eph. vi. 7).

3. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (II Cor. viii. 12).

4. "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. vi. 2).

5. "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).

6. "And whatsoever ye do, do it heartily, as to the Lord, and not unto men"—"FOR YE SERVE THE LORD CHRIST" (Col. iii. 23, 24).

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## EDITORIAL COMMENTS.

Waymarks War Relief Service.—With this present Number, a copy will be found of the prospectus which sets out the plan of action for this Organization which is known as Waymarks War Relief Service. It will be a real help and encouragement to us if our readers will kindly peruse this leaflet carefully and prayerfully, with a view to giving the Scheme all the support possible in the various directions indicated. We have been greatly cheered by the splendid response already made to our appeal for the necessary funds, and are quite hoping that when our friends look through the particulars now given regarding our proposed activities in this new Service, they will feel moved to render practical aid in accordance with the demands which the carrying out of our plans will entail.

Apart from the Rest Centres which we are hoping to see opened before long, there is very much scope in connection with

Item 5 under "Your Opportunity," in the accompanying leaflet. By the help of God, and the whole-hearted co-operation of lovers of truth, it should be possible to obtain a large number of names and addresses of our young men now serving in H.M. Forces, with a view to sending them parcels regularly, which would always include a letter from us, and suitable gospel literature.

Please, therefore, send to the Secretary *as soon as possible* the names and addresses required, and kindly increase our funds by large or small donations, so that these parcels may be as numerous and beneficial as possible.

The many helpful messages that have reached us since this work began, for which we warmly thank the senders, indicate that our friends are glad of the opportunity to associate themselves with a definite movement to aid the war effort which has been commenced among 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. A great deal of preliminary work has been going on since the inception of this War Relief Service, and now a great deal of building up on these needful foundations is prayerfully anticipated. We hope, if spared to labour together in love, to keep our readers in close touch with all we are enabled to do, and most earnestly do we trust that it may be clearly seen in our records that "the hand of the Lord hath done this" (Isa. xli. 20). The word of promise to Israel of old will then be proved rich in repeated fulfilment: "Ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee" (Deut. xii. 7).

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## THE BLOOD-TOKEN.

A Sermon preached by the late Mr. J. E. HAZELTON, at Streatley Hall, London, on Lord's Day, March 19th, 1916.

"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt."—Exodus xii. 13.

WHEN Moses and the children of Israel stood on the salvation shore of the Red Sea, they sang together that song which God inspired His servant Moses to give to them. One verse of that song is this: "Who is like unto Thee, O Lord, among the gods (that is, among the mighty ones)? who is like Thee, glorious in holiness, fearful in praises, doing wonders?" That verse expresses the great deliverance wrought for them at the Red Sea,

and also included the great deliverance wrought for them on that solemn Passover night in the land of Egypt, when God's heavy judgments fell upon the enemies of His people, and when for the first time the host of Israel was manifested as a redeemed people,—redeemed by the blood of the Passover lamb.

Consider for a moment the circumstances which attended that solemn night. In accordance with divine command all that mighty host of people was divided into families and companies; for if a family was too small to consume entirely the Passover lamb, one or two families were to be joined together for that purpose, so that the whole of the lamb might be consumed. We see the head of every family of Israel slaying, in the name of the rest, the Passover lamb, and then catching every drop of its blood in a basin, and with deep solemnity of countenance dipping in that basin a bunch of the many stalked hyssop and sprinkling the upper door post and the two side posts of the house. Then the door is shut, and within is the family and the company, all of them with girded loins; that is, the loose flowing garments of the oriental were girded and tied for an early and hasty journey; all of them with their sandals on their feet, not to be put off during the solemn night; all of them with staves in their hands ready for use; with not a crumb of leavened or fermented bread in their houses; with nothing but unleavened bread and bitter herbs to eat with the Passover lamb. It was to be eaten in haste, for the people who had been redeemed in symbol by the blood of the Passover lamb, were about to be redeemed by the power of their faithful covenant-keeping God, and with the early dawn of the next morning were to depart from the land of Egypt to begin their journey to the place of which God had said, "I will give it you."

Now there is always a danger that in speaking of the typical meaning of the Old Testament, we may go beyond what God has revealed, and doubtless good men have sometimes seen types where none really exist. But there is not the shadow of doubt that the Passover lamb is one of the most glorious types of the salvation and the Person of the Lord Jesus Christ which the whole Bible affords. For proof of this we have but to bear in mind the word of the Holy Ghost in the fifth chapter of the First Epistle to the Corinthians: "Christ our Passover is sacrificed for us." I would draw your attention to this fact, that whilst there must have been many thousands of lambs slain on the Passover night, yet the singular number is used throughout. It is *the* lamb, *a* lamb, *the* Passover lamb, so that our attention is directed by those thousands of lambs to the one Lamb whom God has provided, to the one Lamb whom God has found as the great Atonement, to put away the guilt and sin of His people.

Consider, ere we pass on, God's dear servant Moses. We are

apt, I think, in connection with the Passover, somewhat to lose sight of Moses. In the eleventh chapter of the Epistle to the Hebrews the Holy Ghost says that through faith Moses kept the Passover and the blood of sprinkling. Think of the power of a living faith, the power of the faith the Lord gives to poor sinners once dead in trespasses and sins. There stands Moses before Pharaoh, the faith which God gives him such that he does not shake. Pharaoh threatens, but Moses stands fast upon the Word of the living God. Think of the faith as it wrought in Moses. There were nearly one million people to be protected and led forth out of Egypt, and by faith Moses kept the Passover; by faith he knew that the sprinkling of that blood would be the deliverance of the people, and that notwithstanding all the opposition of Pharaoh and of the enemies of the Lord's people, He who had redeemed them by blood would bring them out of that land with a high hand and an outstretched arm.

Now this I know, that where the power of the precious blood of the Lord Jesus Christ is felt in the soul of a man, in the soul of a woman, it is the most influential of all things, and just as a living faith was the source of Moses' strength, so the mercy is that where God gives to a poor sinner a heart-trust in the blood and the Person of the Lord Jesus Christ, it is a mighty, a potent, an influential principle. "The soul of religion is the practic part," as Christian said to Hopeful. And what is the "practic" part, what is the result on your own soul, in your attitude to God and to your fellow-men, of the religion that you profess? The Lord save us from a dead profession, and from everything that savours of words, words, words, and give to us that we may know and feel the power and reality of this most blessed salvation in our hearts and souls.

The Lord put a difference between Israel and Egypt. In Egypt there was not a house in which there was not one dead. Why? Because no house in Egypt was protected by the blood of the Passover lamb. In Goshen there was no death. In Goshen there was complete deliverance of everyone of those six hundred thousand men, not counting the women and children. Why? Because of the blood. What is it that saves? Not my repentance; not my faith in itself; not my prayers; not my tears. Look at the Israelites in Goshen. The godly among them must have been deeply moved to repentance; from the godly among them there must have arisen prayer to God on that awfully solemn night. One must have said to another, Who has made us to differ? But their prayers, repentance, or hopes did not save them. *It was the blood.* It was the blood that saved them. Every household was sheltered behind an arch of blood, and that shelter was impregnable, for the Lord said, "When I see the blood, I will pass over." Now, how great the mercy to be found interested in, covered by the precious blood

of the Lord Jesus Christ! "The blood," God said, "is the life." The blood poured out is the life sacrificed; that means the sin-atonement death of the Lord Jesus Christ. The blood sprinkled is the application of this atonement to the heart by the power of God the Holy Ghost, and this is what we need for salvation. Oh to be found in life with the door of my heart sprinkled on lintel and side posts with the precious blood, with the benefits of the redeeming death of our Lord and Saviour Jesus Christ. Oh the unspeakable mercy in the hour and article of death to be found resting under the value of the sin-atonement death of our most blessed Lord!

"In that dread moment O to hide  
Beneath the sheltering blood,  
'Twill Jordan's icy stream divide,  
And land my soul with God."

And that may be to-day, to-morrow, in the coming night! Oh to be made ready as was Israel of old when the destroying angel passed over the houses of the Israelites because the blood token was upon their doors. Without this, Church membership goes for nothing. Without this a striking profession will all be shrivelled up in the day that will try every man's work. I have just as much religion as I have of Christ, and I have as much of Christ as I know of the power of God the Holy Ghost sprinkling the blood, making Christ precious to my heart and conscience.

In Psalm lxxxvi. we have this word: "Shew me a token for good." Now that is a prayer which I at all events—I will speak for myself—have sometimes used, I fear, in an unscriptural way. What have I meant by it? I have opened a door in my thought, and have said, "Lord, shew me a token for good by coming in Thy providence by this door; manifest Thyself to me in this special providential way." But God does not work in that way. God will open His own doors and take His own way. Hence see the folly of attaching to this prayer some particular appearance of God in His providence. But do you think God will let me go to wreck? No; but He will work in His own way, and will not come through a door which you and I selfishly, for our own peace, open for Him. "Shew me a token for good,"—give me, Lord, a remarkable dream; give me a singular feeling which I have never had before,—“Shew me a token for good.”

Now the Lord says that His token for good is the *blood*. "The blood shall be to you for a token upon the houses where ye are." And what more can we desire? What more can a poor tried child of God desire,—tried in providence, hedged about with difficulty, sinking low in his or her own feelings, unable to read his title clear to mansions in the skies? What

better token for good than to see the blood? Where the blood is sprinkled, where faith is brought into act and exercise, where I see with the eyes of my heart my incarnate and most precious Lord, when I feel the power of His blood in my own soul, I do not trouble myself about God coming through this door or that, I am enabled to say, "Lord, it is all right; for Thou who didst not spare Thy own Son, but didst freely give Him up for us, all, will with Him freely give us all things." O tried and tempted child of God, you who are in trouble in business, in your own home, and in other ways, what shall I pray? I will ask the Lord to show you Christ, to prove Christ to your very soul, and to cause you to know the power of His precious blood upon your heart and conscience, and then, as Joseph Hart sings:

"We first after Jesus reach,  
And richly grasp the whole."

"Shew me a token for good." "The blood shall be unto you for a token." The best of all evidences of divine life is to be found at the cross of the Lord Jesus Christ.

Here, then, is the divine fact set forth in the Passover lamb, and the divine fact in its glorious fulfilment is Christ our Passover sacrificed for us. The facts of the gospel are what I desire to direct the attention of my friends to, evermore praying that they may know their *power* in their own souls.

Young people are here this morning. They may be continually startled and perplexed, as God's children, by the attacks and objections and reasonings and arguments of the enemies of God and His truth. Never be startled or perplexed, dear young friends, by the objections of those who know not God. Attempt to meet them on their own ground, and you land yourselves in perplexity and entanglement indeed. Be perplexed so far as you do not know, or have not read the Word of divine truth, but in all these arguments and entanglements seek to direct the gainsayer to the Word of the living God, for it is a divine fact from the beginning to the end. It has been made vital in my own experience; and this being so, I can tell the objector that I know it is a fact, and say to him, "You must settle this matter with God, and not with me." For this reason I have always objected to public arguments between infidels and those who oppose them. No doubt many have done this with good intentions, but you cannot argue a man into religion. Here is *the Book*, and it contains nothing but truth, and we should refer all these gainsayers to the God of the Book.

But now to pass on. Look at Christ our Passover first of all in connection with the blood shed and sprinkled; secondly, in connection with the eating under the shed blood; and lastly,

in connection with the token. "Christ our Passover is sacrificed for us."

The lamb, among the Israelites, was to be shut up for four days; it was to be under inspection during the days between the tenth and the fourteenth day of the month, so that it might prove to be free from blemish or disease. Now the Holy Ghost by Peter says that the Lord Jesus Christ is a Lamb without spot or blemish, and that God's Church and people are redeemed by the precious blood of Christ. Why does He not say, the precious blood of Jesus? There is always a reason why God the Holy Ghost uses particular names and titles of our Lord and Redeemer. Throughout the New Testament, wherever the atoning work of our blessed Lord is spoken of, the title Christ is used rather than the name Jesus. But was not the blood the blood of Jesus? Undoubtedly it was. Jesus is His personal name which He bears as man, but Christ is the name which He bears as the Anointed of the Father, the Anointed by the Holy Ghost. My soul craves infinitely more than a human Saviour; my salvation must have infinitely more than this. Hence we have the anointed Man, the anointed Saviour Christ Jesus the Lord. The blood of Christ our Passover is the blood of *God manifest in the flesh*. Explain it! I cannot. "*Great is the mystery of godliness.*" The Lamb that God provided Himself was His own Eternal Son manifested in time as Jesus, and anointed for all the high and holy offices of redeeming love by the Spirit given to Him without measure. God's own Lamb, when was He anointed? He was anointed in the covenant of grace, in the eternal purposes of love and mercy by Jehovah His Father, and the Holy Ghost confirmed that divine appointment so that the covenant stands between the Eternal Three.

When was Christ anointed again? When His human nature was formed in the Virgin by the power of God the Holy Ghost. When was He anointed? When He commenced His public ministry by being baptized of John in Jordan. "And I saw the Spirit," says the Baptist, "like a dove descending upon Him." John the Baptist said, "Behold the Lamb of God"—the Passover Lamb—"that taketh away the sin of the world." Oh that blessed Lamb, the great Salvation shining from first to last in God's Word!

The first altar named was Abel's. What was it for? The exhibition of a lamb as a sinner's way of access unto God. The first act of God with regard to the redemption of the children of Israel was to provide the Passover Lamb. The first act of the gospel dispensation was the pointing by John the Baptist to our precious Lord: "*Behold the Lamb of God.*" And when John in Revelation iv. said, "I saw a door opened in heaven," the first object that appeared was "a Lamb as it had been slain, from the foundation of the world."

In Psalm xl. the Eternal Son says with regard to His incarnation: "Lo, I come to do Thy will, O God; in the volume of the Book it is written of Me." "In the volume of the Book,"—Hebrew scholars tell us this means "at the head of the Book it is written of Me." Now the Old Testament Scriptures were comprised of a number of separate rolls. The Lord says here: "At the head of every roll, at the head of every purpose of God's love and mercy, is the divine intention and purpose of preparing a body for Me, that in that body I might suffer, bleed and die, and effect the salvation of the Triune God." "Feed the Church of God which He hath purchased with His own blood." God Himself is infinitely different from us, but the union between the Godhead and the humanity of our most blessed Lord is so close that here the blood is called the blood of God. Oh what strong consolation this is! The blood that cleanses is the blood of God!

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

What was the difference between Gethsemane and Calvary? There was the flowing of the blood in each case. The difference—and we only get feeble, dim glimpses—the difference was this: In Gethsemane the blood welled out from the infinite agony of the soul of the Lord Jesus Christ. On Calvary the blood flowed by reason of the nails, the spear, and thorn crown that was upon His head. Oh! most precious blood which came in Gethsemane from the infinite agony of soul of Him who loved us and gave Himself for us, and on Calvary when He freely submitted Himself to that cross of sin and shame, and "became obedient unto death, even the death of the cross."

Every drop of the blood of the Passover Lamb was caught in a basin; every drop of it was used in the sprinkling of the lintels and the two side posts. The blood of Christ is not lost or ineffectual blood. Redemption is a specific work for a specific people. The blood of Christ has not been spilt upon the ground as water that cannot be gathered up again. The blood of Christ redeems, the blood of Christ separates, the blood of Christ protects; the blood of Christ is so precious that it is ministered to the souls of poor sinners by God the Holy Ghost, and is received by faith which is of His giving and of His operation. We rejoice in a salvation that saves, and in a redemption that redeems. We declare that all bought sheep are brought sheep. If you are coming—that is the attitude of the poor sinner, not only we have come, but are *coming*—if we are coming to a once crucified but now risen Saviour, it is because we are brought, and we are brought because we are

bought. It is effectual blood, "invaluable blood," as Joseph Hart sings.

"Over heaven's gate a motto stands engraved,  
'Let sin alone be damned, and sinners saved;'  
And o'er the mouth of hell's dark, dismal cave,  
'Jesus, the purchase of His blood will have.'"

Oh! there is the gospel, the gospel for the poor sinner, the broken-down sinner, the gospel for the sinner who says,

"Give me Christ, or else I die."

The blood was sprinkled, not poured out; sprinkled that it might cover the whole surface of that upon which it was sprinkled. Sprinkled blood, applied atonement, sanctifying and separating. Have you no hand, no desire that that blood may be applied, that you too may dip the hyssop brush into that blood and know its power as the blood of sprinkling. Here is the hand, here is the hyssop.

"Here I fix, and comfort take,  
Jesus died for sinners' sake."

There is the supper. We have spoken of the blood. Now the house was protected by that arch of blood, and was the scene of the supper. The door is shut, and the lamb that has been slain, having been roasted with fire, is about to be eaten. No bone of that lamb might be broken. It was to be roasted whole; that is, none but a whole Christ can suit your case and mine. It was not to be eaten raw; that is, Christ apart from His blood-shedding, His sin-atonement, death, is no food for a poor hell-going and hell-deserving sinner. "Eat not of it raw;" eat not of it sodden or boiled with water. Christ sodden in man's thoughts, in man's theories, Christ set forth in the terms of modern thought and in the New Theology, is set forth in this prohibition: "Eat ye not of it sodden with water." A whole Christ, and a whole Christ who, enduring the Father's wrath against sin, was roasted in that fire which otherwise must have consumed us.

"My soul, one portion of that ire  
Had scorched thee in eternal fire,  
Which spent itself on Him."

The lamb roasted, the lamb roasted and without one bone broken, and the roasted lamb partaken of with unleavened bread,—what does that set forth? Sincerity and truth (see I Corinthians v.). Now, poor sinner, are you sincere about your soul's salvation? As a poor sinner, can you say before God this morning, Lord, Thou knowest I speak, so far as I know myself, with the utmost sincerity of heart; "Give me Christ, or else I die." My refuge and my hope are alone in

Thy precious blood. Eat the lamb with the unleavened bread of sincerity and of truth.

But bitter herbs? Here they are. The lamb was to be eaten with bitter herbs:

“Bitter herbs of gracious grieving,  
Here we eat with solemn zest,  
While upon the Lamb believing,  
Under Paschal blood we rest.”

The “bitter herbs of gracious grieving” because of sin, because of what I am and have made myself, too, by nature, in God’s sight. But oh to eat of a precious Christ, to receive Him into my soul by grace with “bitter herbs of gracious grieving,” resting my soul under the blood of the Paschal Lamb. A token, a token for good of your election and of your recognition by God. A token of your election? Yes, indeed it is. Every poor sinner drawn to the Fountain opened for sin and for uncleanness has a token of his election. Here we have it in the First Epistle of Peter, and among the opening sentences, where he says, “Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ”—elected unto sprinkling of the blood of Jesus Christ!—“Grace unto you, and peace, be multiplied.” Now I pronounce those words, but may God the Holy Ghost pronounce them in your souls. Under the blood of Christ our Passover we would gather to-day, and bless and praise Him who loved us and gave Himself for us.

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## THE PRECEPTS OF THE GOSPEL. (No. 48.)

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

“THEREFORE thou shalt love the Lord thy God, and keep His charge, and His statutes, and His judgments, and His commandments, alway” (Deut. xi. 1). This precept was enforced by the consideration of what God had done for Israel of old, “These great and terrible things which thine eyes have seen” (chap. x. 21), and also by the Lord making of a remnant a strong nation: “Thy fathers went down into Egypt with three-score and ten persons; and now the Lord thy God hath made thee as the stars of heaven for multitude” (Deut. x. 22). Very similarly did Samuel exhort the people in his day: “Only fear the Lord, and serve Him in truth with all your heart: for consider how *great things He hath done for you*” (I Sam. xii. 24).

This precept also reminds us of the 119th Psalm, where the Psalmist sets out the value and beauties of the Scriptures under these repeated terms: statutes, judgments, and commandments.

Also we think of the angel's solemn protest to Joshua, the high priest, after his filthy garments were taken from him, his iniquity pardoned, and himself clothed with change of raiment: "Thus saith the Lord of hosts, If thou wilt walk in My ways, and if thou wilt keep My charge (or, My ordinance), then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by" (Zech. iii. 7). Does not this also show us that the Lord's servants, who, like Moses and Samuel, have to enforce the precepts in their preaching and teaching, must also see to it that these same precepts are obeyed by themselves, and thus enforce them still more by their practice? The Lord look mercifully upon us in these solemn days, when as our Lord predicted, the love of many shall wax cold, and shed abroad His powerful love in our hearts, that we may love Him truly, and practically, in keeping His charge, His statutes, judgments, and commandments alway.

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## SAMUEL MEDLEY.

This eminent minister was originally in the Navy, and engaged in several actions. Being severely wounded, he was permitted to return to his grandfather's house till perfectly recovered. As soon as he was able to go abroad, he attended with his grandfather (a deacon of the Baptist Church in Eagle Street, London) the ministry of Mr. Whitefield and Dr. Gifford, when it pleased God to lead him to a saving acquaintance with divine things.

He was twenty-seven years pastor of the Baptist Church at Liverpool, and during that period one of the regular supplies at Whitefield's Tabernacle, Tottenham Court Road, London, where his ministry was greatly owned. He died on July 17th, 1799, aged sixty-one.

He was also a poet of some repute. Here is one of his choice hymns:—

While the dear saints of God below  
Travel this vale of sin and woe,  
There is a river through the road,  
"Makes glad the city of our God."

- This river is His heavenly love,  
Proceeding from the throne above;  
And all its streams which here are found,  
With comfort, joy, and peace abound.

Blest river! great its virtues are;  
Pure river, O how sweet and clear!  
Deep river, through the desert way;  
Full river, never to decay!

Ye thirsty, poor, and needy souls;  
For you this wondrous river rolls,  
Though sin and sorrow make you sad,  
Yet drink, and let your hearts be glad.

Drink, and for ever bless His Name,  
From whom these streams of mercy came;  
Drink, for the fountain's open still;  
Drink, for He says, "Whoever will."

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## BOOK NOTICES.

**THE MEMORY OF THY GREAT GOODNESS:** being a record of the tender mercy of the Lord in things temporal and spiritual with Miss Mary Davey, of Brighton. By Mr. S. F. Paul. 114 pp. and 4 illustrations. Cloth, 2s. 6d.; by post, 2s. 10d. —Messrs. C. J. Farncombe & Sons, Ltd., 55 South End, Croydon, Surrey.

THIS interesting and profitable little book is unique, in that it recounts many mercies which Miss Davey, who is the subject of the account, was made to prove throughout her long and consistent career of 108 years. Before this dear old saint reached the age of fourteen, she became the happy recipient of the "peace of God which passeth all understanding," and by divine grace she was held up and held on in the way of peace until she entered the land of peace, in her 109th year. The autobiography presents encouragement to the seeker after Christ in early days, and confirming evidence of the keeping power of God to those who, in later years, oft wonder how and where the scene will end. Miss Davey was a member of the church at "Galeed," Brighton, for nearly seventy years, where her familiar figure, and tender walk and friendship, were much esteemed.

The little book speaks for itself. It is nicely written and got up, and will doubtless be of real interest to our readers, from youth upwards. Most heartily do we wish for it a large sale, but above all, may all who read the sweet account be found among the wise who, in observing "these things," understand the lovingkindness of the Lord.

**"THE LITTLE GLEANER" VOLUME** for 1940. Post free, 2s. 10d. —Messrs. C. J. Farncombe & Sons, Ltd., 55 South End, Croydon, Surrey.

Here is a good, interesting little book for our young folk. All our friends know from past reviews of similar volumes, that the "Little Gleaner" is always much appreciated by the rising race, whose temporal and spiritual welfare in days like these is

no small concern to godly parents and Sunday School teachers. We recommend this nicely got up little volume as a prize or present, and sincerely trust that those boys and girls who receive a copy, will not only find pleasure in possessing one, but real profit from its contents.

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## GLEANINGS FROM THE PSALMS. (No. 98.)

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

PSALM. xv. 2 (*continued*).—"And speaketh the truth in his heart." The *third* divine characteristic of a citizen of Zion is manifested by his *words*. The first characteristic is his *walk*; the second, his *works*; and the third, his *words*; and it is significant that that which a true child of God *says* is placed *last* in this short but vital catalogue of *positive* marks of godliness. It would be well if every man's character were judged according to this standard. Great swelling words may captivate the simple, and a verbal piety may deceive the unwary. All of us are more or less impressed by what we hear, and as none of us possess the omniscient faculty of seeing the heart of those we talk with, or listen to, and, at the same time, may lack the opportunity of comparing the words uttered with the life lived by the same individual, we are prone to form an immature judgment. In this connection, it is probable that "the children of this world are in their generation wiser than the children of light" (Luke xvi. 8). For instance, a man applies for a position of trust. He may have a ready, and possibly a true, reply to every question put to him. Is the prospective employer satisfied therewith? No. He requires references as to the manner of life, habits, and integrity of the applicant; and unless these prove satisfactory no engagement is made. If such be the maxims of men, how much more should they be observed in the things appertaining to the Church of God, and particularly with respect to office in that Church? A ready tongue is not necessarily an index of godliness, and to be slow of speech does not necessarily imply the absence or shallowness of godliness. The gift of speech is not the only qualification for the ministry, and fluency of utterance is not a scriptural essential for the diaconate.

Let us still bear in mind that the verse we are now considering is the Spirit's answer to the question put in verse 1. The prayerful contemplation and acceptance of the priority of these positive marks of godliness would do much to cleanse the heart and mind of many of the evil of "making a man an offender for a word" (Isa. xxix. 21). As has often been observed, the best of men are but men at best. They are not infallible. An

ill-advised or hastily spoken word should never be sufficient cause to ruin a man's reputation, always provided that his life and walk are in harmony with the gospel.

He that walketh uprightly will never lack gracious opportunity of working righteousness; and as uprightness and righteousness are not the product of mental fluctuations, but the effect of the Spirit's power in the heart, nothing but that which is the truth will be uttered thereby. Before truth can be spoken in the heart, it must first be received therein in love; then, "out of the abundance of the heart the mouth speaketh" (Matt. xii. 34). Nevertheless, it has been truly observed that the people of God are not *all* grace; and many amongst them, bitterly proving the plague of their own heart, frequently find their fallen nature striving for (and often attaining) the mastery. When such is the case, the tongue often sinks to the sordid and degraded depths so vividly described in the third chapter of James. Many there be that can bear their own sorrowful witness to the truth of the Master's words, "For out of the heart proceed evil thoughts" (Matt. xv. 19); and it needs but a breath to translate those evil thoughts into evil words. Many since David's day have had mournful cause to pray with him, "Set a watch, O Lord, before my mouth; keep the door of my lips" (Psa. cxli. 3); and also to fervently adopt this prayerful utterance of his, "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer" (Psa. xix. 14). The godly are not immune from the influence of such elements as anger, pride, jealousy, humiliation, and self-interest. Each and all of these are fruitful sources of unguarded and ill-advised speech; yet a conscience made tender in the fear of God will immediately fall under condemnation thereby, and contrition will produce such truth as this spoken in the heart, "Father, *I have sinned,*" and confirming sincerity before God by a frank acknowledgment of wrong to those injured by such utterances.

The true servant of God will neither speculate nor exaggerate in his ministry, but will scrupulously honour the limitations imposed by that "which he has heard, which he has seen with his eyes, which he has looked upon, and his hands have handled of the Word of life" (I John i. 1). Private Christians, as they converse upon divine things, will "never, never dare, what they're not to say they are." They will re-echo the Psalmist's fervent petition, "Remove from me the way of lying, and grant me Thy law graciously" (Psa. cxix. 29). In common conversation, he "that speaketh truth in his heart" will never be guilty of flattery nor indulging in empty compliments. In several homes we have entered we have seen this motto prominently displayed: "Christ is the Head of this house, . . . *the silent Listener to every conversation.*" When that motto is not only

displayed in the home, but is also enshrined in the heart, an effective restraint will ever be placed upon the tongue. We may all assent to the full truthfulness of this motto, as it meets our eye, yet it is to be feared that its truth is hopelessly forgotten in the bulk of the words we utter, whether in public or private. Who that feareth God, in reflecting upon a single day's walk, work and words, will not be struck with shame, guilt, and confusion at his solemn shortcomings as a professed Christian, and will refrain from confessing with contrite honesty, "I am no more worthy to be called thy son" (Luke xv. 21)? Lord, remember we are dust, and hear us as we again seek grace to sincerely pray with the Psalmist, "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer" (Psa. xix. 14).

### "ONE TO ANOTHER."

"Then they that feared the Lord spake often one to another."—  
MALACHI iii. 16.

January 3rd, 1941.

My dear Pastor,—I am writing to say I have to go in hospital on Sunday, January 5th, at 2 p.m.

I must thank you for all your kindness, and thank you, too, for your prayers. I do feel I need the prayers of God's people, but how *unworthy* I am of one of the least of His mercies. Yet my hope is in Him and Him alone. These trials bring me to His dear feet. He is indeed precious to my soul; and, "Did Christ my Lord suffer, and shall I repine?" He bore all incarnate God could bear, with strength enough and none to spare; this melts me when I think of love like this.

I hope to be at chapel on Sunday morning if I feel well enough; if not, my prayer will be for you, and may He pour you out a blessing. I can say I have loved the habitation of God's house, and "my soul shall pray for Zion still."

May you be able to feast on His dying love, and if He grants me the same, then "all afflictions I can easily endure." And when all our trials are over, we will praise Him who alone is worthy. Then:

"What theme, my soul, shall best employ  
Thy harp before thy God,  
And make all heaven to ring for joy?  
'Tis Jesus' precious blood."

Please give my love to Mrs. H., and hope you are all keeping well. With Christian love,

Yours sincerely, R.

## A GENERAL ORDER

given to the Right Hon. Rear-Admiral the Earl of Northesk,  
and the respective Captains and Commanders.

THE Almighty God, whose arm is strength, having of His mercy been pleased to crown the exertions of His Majesty's fleet with success, in giving them a complete victory over their enemies on the 21st of this month; and that all praise and thanksgiving may be offered up to the throne of grace for the great benefit to our country and to mankind: I have thought proper that a day should be appointed of general humiliation before God, and thanksgiving for His merciful goodness, imploring forgiveness of sins, a continuation of His divine mercy, and His constant aid to us in the defence of our country's liberties and laws, and without which the utmost efforts of man are nought, and direct therefore that this day be appointed for this holy purpose.

Given on board the *Euryalus*, off Cape Trafalgar, 22nd  
October, 1805. (Signed) C. COLLINGWOOD.

### "TO WHOM COMING."

"And him that cometh to Me I will in no wise cast out."—JOHN vi. 37.

CHRIST saith not, "And him that talketh, that professeth, that maketh a show, a noise," or the like, but "him that *cometh*." Christ will take leave to judge who among the many that make a noise, they be that indeed are coming to Him. It is not him that saith he cometh, nor him of whom others affirm that he cometh, but him that Christ Himself shall say doth come, is concerned in the text. When the woman that had the bloody issue came to Him for cure, there were others as well as she that made a great bustle about Him—that touched, yea, thronged Him. Ah! but Christ could distinguish this woman from them all! "And He looked round about them all to see her that had done this thing." He was not concerned with the thronging nor touching of the rest, for theirs was but accidental, or, at best, void of that which made *her* touch acceptable. Wherefore Christ must be Judge who they be in truth that are coming to Him. "Every man's ways are right in his own eyes, but the Lord weigheth the spirits." . . . The words, "To Me," are also to be well heeded. . . . Some that come, come no farther than the Gospel ordinances, and there stay; they come not through them to Christ; with these neither is He concerned, nor will their "Lord, Lord," avail anything in the great and dismal day. A man may come and go also from the place of ordinances, of worship, and yet not be remembered by Christ. "So I saw the wicked buried," says Solomon, "who

had come and gone from the place of the holy; and they were forgotten in the city where they had so done" (Eccles. viii. 10). "To Me." These words are by Jesus Christ very warily put in, and serve for caution and encouragement; for caution, lest we take up in our coming anything *short* of Christ; and for encouragement to those that shall in their coming, *come past all* till they come to Christ. "And him that cometh to Me I will in no wise cast out." . . . The man that cometh aright casts all behind his back, and looketh at (nor hath his expectation from aught but) the Son of God alone.—*Extracted from Bunyan.*

## NOTES FROM SUNDAY SCHOOL ADDRESSES

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

DEAR Young Readers,—Last month we noticed that the ruler you use at school enabled you to draw three kinds of straight lines. Now let us consider the second use to which we may put our ruler, namely, to *measure*. It is necessary that our ruler should have a straight edge, and it is just as important that it should be correctly divided. How difficult it would be if some of the inches were longer than others, or if every ruler you used had different markings for the supposed inch!

We see, then, how very important it is that our ruler, and every ruler, should conform to *the standard* in every detail. What chaos there would be in the business world if no one conformed to the *standard yard*, if the shopkeeper just guessed "*at about a yard*"! Because of this, there are laws whereby a person using unauthorised or unjust weights and measures may be punished, by having a heavy fine imposed upon them.

Now the British standard unit of length is *the yard*, which is the distance between two plugs of gold, set in a bar of platinum. This standard is fixed, and must not be altered. Other dimensions, such as *the foot* and *the inch* are *derived* from the yard. We do not question whether our foot rule is a foot, because we know that by law it must conform to the standard laid down.

What, then, are the lessons we may learn from this? The necessity of a *correct standard*. Now the Bible tells us that one of the things which the Lord hates is a *false standard*. We read, "Ye shall do no unrighteousness in judgment, in *mete yard*, in weight, or in measure." Whatever may be said of *man's standards*, we may be certain that *God's standards* are perfectly correct. Just as it would not only be foolish, but very wrong, to make a measure thirty-five inches and call it a yard, so it is foolish and evil to question the standards which God has laid down, and seek to make our own standards, which will not strictly compare to His.

There are many things which our ruler cannot measure. It is limited to measuring space or objects, the length, the breadth, and the height. We do not carry a ruler to measure time, or to weigh matter. The Bible knows no such limitation. Not only does it measure space and time, but it measures the thoughts and intents of the heart, the motives from which actions spring. The ruler is restricted to certain defined units, such as inches or metric measure. The Bible is international, and its standards apply to *all*. That is a wonderful word the Apostle uses, "*The Word of God is not bound.*" It measures big things: "The worlds were framed by the word of God." The small things are measured, as "a cup of cold water." The great men of the earth are measured: "By Me kings reign, and princes decree justice." The poor man is not forgotten: "This poor man cried, and the Lord heard him, and delivered him out of all his troubles."

The Apostle Paul, writing to the Corinthians, says of some: "But they *measuring themselves by themselves*, and comparing themselves among themselves, are not wise." Now the Apostle says, "We dare not make ourselves of that number." How common it is even among boys and girls to measure themselves by themselves! How many of us are guilty of thinking, even though we may not have said it (and thousands say it), "I'm as good as so-and-so." The Bible teaches us that *this is not wise*. It is indeed a good thing if *other people* can see in us an example worthy of being followed. When the Apostle said, "Be ye followers of me," he also qualified it by saying, "Even as I also am of Christ." The steps of good men are good to follow, but it is bad to pick out the faults of another or the weakness of another, or the sins of another, and then measure ourselves by these.

What, then, is the measure by which we should measure ourselves? What is the standard we should apply? It is a good thing if you and I *have faith*; for be sure of this, it is one of the things by which God measures us. It is a terrible thing if we are left without faith; for remember, "Without faith it is impossible to please God." On the other hand, the *smallest* measure of faith is indeed a *great thing*. Just a grain of it can do wonders. Goliath was a giant, he measured much more than his fellows, but this was as nothing with God. Goliath had *no* faith; he actually defied God and His armies. On the other hand, see David and his *faith and trust* in the Lord of hosts. This made him tower above the giant. One of the things God looks at in the lives of men and women, boys and girls who fear Him, is faith, and our greatness is measured by how much we possess: "According to thy faith be it done unto thee."

*The rule of life* is an important standard. How complex

is life as we know it to-day! how different are the standards which are set up! yet "the Word the choicest rule imparts." There are many things which we say "*enrich* life"; there are also many things which make life *the poorer*; but,

"To do to others as I would  
That they should do to me,"

is a very important factor. It embraces the second great commandment: "Thou shalt love thy neighbour as thyself." Because this rule has been neglected and forsaken, we are having to endure much to-day; nevertheless, we shall do well to remember the royal commandment, which is indeed *the true rule of all life*. For remember the word of the inspired Apostle: "Though I speak with the tongues of men and of angels, *and have not charity*, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and *have not charity*, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and *have not charity*, it profiteth me nothing."

What a goodly stature we shall have reached if, when other people measure us, they have to say, "Isn't he or she like the Lord?" May this be our portion and rule of life, is the desire of  
Your well-wisher, B. W.

## A MESSAGE TO OUR YOUNG MEN SERVING IN H.M. FORCES.

DEAR YOUNG FRIENDS,

You will have followed with interest the progress of Waymarks War Relief Service, which has been prayerfully commenced very largely for your benefit. It is our earnest desire that many of you dear lads who are away from your homes and the Sabbath surroundings which you must be missing, may find many encouraging moments in receiving the messages and parcels we hope to send you from time to time. In all likelihood you come in contact with some fellows whom you seek to befriend in the hope of doing them good by constraining them to leave harmful company and habits, for helpful pursuits and recreation when off duty. We shall be delighted to try and help you to help them by putting their names on our list for receiving profitable literature, including either an Air Force blue or khaki Testament, with the King's message printed inside, and other articles that will please. All you have to do in these cases is to send your name and complete address, and theirs. In sending to these boys referred to, we shall not mention your names, unless you wish us to do so. We want you to

look upon us as your true friends, who are striving to do all we can to strengthen your hands, and cheer your hearts, in the noble calling that occupies your loyal service in these anxious days of war.

Several of our lady helpers are busy knitting socks and other articles for you, that we hope to despatch before long; and the first Rest and Refreshment Centre will be opened (D.V.) in Bedford by the time you receive this March Number of "Waymarks." As far as funds will permit and opportunity serves, we anticipate opening other such Centres, where our soldier boys can spend their spare moments reading, writing, and resting in congenial surroundings, and where those who are seeking their good will be pleased to bring them food and refreshment.

If any of you are stationed at places where there are openings for such Rest Centres, and suitable accommodation is available, I shall be glad if you will let me know, so that if possible we may embrace those opportunities.

Do not hesitate to write to me about any of these matters, or for any advice or help I may be enabled to render. While thus wishing to help you, I am glad to have the honour of representing the Sub-Committee appointed to conduct Waymarks War Relief Service. In doing so, I am sure that love to the Lord Jesus Christ, His Word, His service, and each other in Him, are the powerful factors which prompt our actions, and upon such factors we know we can seek His blessing.

May that enriching blessing rest abundantly upon us all, making you and us a great blessing to many in these strenuous and momentous days.

Your affectionate friend, THE EDITOR.

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## FOR THE LITTLE ONES.

WHILE time is passing so rapidly, and the moments are so precious, how true are these lines and how deeply instructive is their message:—

When as a child I laughed and wept,  
Time Crept.

When as a youth I dreamt and talked,  
Time Walked.

When I became a full-grown man,  
Time Ran!

When older still I daily grew,  
Time Flew!

Soon I shall find in travelling on,  
Time Gone!

O Christ, wilt Thou have saved me then?  
Amen!

## "WAYMARKS" WAR RELIEF SERVICE.

In Connection with "Waymarks" Strict Baptist Magazine.

### INAUGURATION FUND.

You are earnestly invited to support a Fund which is for the support of a most needful war-effort in our midst, as Strict Baptists. We most gratefully acknowledge the following donations which have been received since we last went to Press:

Mr. T. Bath, £5; A Friend, 10/-; A Well-wisher, £50; Newcastle Chapel, £6 10s.; Mr. G. Clough, £5; Mrs. Barnes, £1; Miss Harbour, 5/-; Mrs. G. M. Hunt, 10/-; Mr. H. Wren, 10/-; D. W., £1; L. W. T., £2 2s.; Mr. W. F. Goodchild, £1 10s.; Mr. John Goss, £2; A Norwood Friend, 10/-; Sympathizer, £2 2s.; A Friend, £1; Mr. E. H. Dyke, £1; Mrs. Wren, 3/6; Mrs. Higgs, 10/-; Mr. V. Jarman, 10/-; Miss A. Williams, 5/-; Mr. A. F. Rowell, £2; W. S., £10; C. F., 10/-; Mr. B. Walshaw, £1; 2 Bedford Friends, £1. Total to date, £196 7s. 6d.

Donations will be gratefully received by the Hon. Treasurer for this Fund, Mr. T. O. R. BATH, New Spring Farm, Biggleswade, Beds, who will also forward an official receipt in each case.

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### "WAYMARKS" FUND.

The following donations have been received with grateful thanks, since last month: Mr. Barkaway, 7/6; Miss Bull, 2/-; Mr. F. Yarwood, 20/-; Mrs. Ancombe, 1/-; Mr. J. Clarke, 1/-; A Friend, 2/-; Mr. Smart, 3/-; Mr. D. H. Northern, 10/6; Mr. J. L. Tyler, 7/-; Cheltenham Friends, 14/6; A. J. S., 5/9; Mr. A. W. Ball, 7/-; Miss Edwards, 7/-; M. P., 2/6; Willenhall Friend, 4/-; Bedford Friends, £1 2s. 6d.; Mr. P. Wakeley, £1 1s.; Mrs. Eade, 1/-; Mr. Bartlett, 10/6; Miss Kershaw, 1/-; D. W., 12/9; Anon., 2/6; Mrs. Benstead, 10/-; Mrs. W. Smith, 3/6. Total up to date, £18 8s. 6d.

Donations to this Fund will still be welcomed by our Hon. Treasurer, Mr. G. W. SALMON, "Wymering," 232 Old Bath Road, Cheltenham, Glos., who will send receipts for same.

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### SUBSCRIPTIONS FOR 1941.

Will our friends who have not yet sent their Annual Subscriptions for their monthly copies for 1941, kindly do so as soon as possible? Please note that the increased postage makes the single monthly copy 3/- per annum (including postage).

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### CORRESPONDENCE.

Received with thanks: "Watching and Waiting"; The Monthly Record from Tamworth Road Strict Baptist Chapel, Croydon, and verses from Mr. W. Wileman.

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### THE BOUND VOLUME OF "WAYMARKS" FOR 1940.

Volume XII. of "Waymarks," bound in stiff cloth covers, with gilt lettering, can be supplied at 3s. 9d. complete, postage 6d. Friends who have retained their own copies for each month during the year, may, by sending us their complete set for the twelve months, have them bound in exactly the same style of binding as specified above, for 2s. per volume, by post 2s. 6d. All orders should be sent as soon as possible to: Mr. G. W. SALMON, "Wymering," 232 Old Bath Road, Cheltenham, Glos.

## HELPS for SUNDAY SCHOOL TEACHERS and OTHERS

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

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### Some Remarkable Prayers and their Answers.

#### LXIII. Elijah's secret, but fervent and effectual prayer for rain.

We considered last month the answer to Elijah's public prayer on Mount Carmel. Now we come to his secret and unrecorded prayer on the same mount. After the destruction of Baal's prophets at the brook Kishon, and the people had dispersed, he utters these remarkable prophetic words to king Ahab, "Get thee up, eat and drink; for there is a sound of abundance of rain" (I Kings xviii. 41). Now comes the great test of the prophet's faith and confidence in his God. The wicked, but we should hope, somewhat humiliated monarch returns to his palace to refresh himself, but the prophet of the Lord goes up again "to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said to his servant, Go up now, look toward the sea" (vers. 42, 43). Behold, how he who stood boldly before his earthly king in God's Name, humbles himself in secret before his God in the reverent attitude of prayer and adoration, and prayed for rain, which for three-and-a-half years had been withheld for the nation's sin. (See James v. 17, 18.) What must have been the man of God's feeling when the servant returns to his master only to say, "There is nothing!" The heavens were still as brass, and the earth as iron, and no indication whatsoever of his prayer being answered. Does he give up in despair? Not he. That is not like this mighty man of valour. He says to his servant, "Go again *seven* times." And while the willing servant obeys, the holy wrestler continues his fervent supplication alone before Him who permits sinners to take the kingdom of heaven by force. Would our faith, think you, have survived the sixth reply of the servant, "*There is nothing*"? Only if it is the faith of God's elect. See now how his faith triumphs! At the seventh and last time, allotted by the prophet himself, the answer was, "Behold, there ariseth a little cloud out of the sea, like a man's hand" (verse 44). We must defer meditating upon the answer until next month (D.v.). "Lord, teach us to pray," like Elijah did.

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# Waymarks.

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“SEARCH THE SCRIPTURES” (John v. 39)

for Instruction relating to

## NIGHT-TIME.

1. “And God divided the light from the darkness” (Gen. i. 4).

2. “Day unto day uttereth speech, and night unto night sheweth knowledge” (Psa. xix. 2).

3. “In the day time also He led them with a cloud, and all the night with a light of fire” (Psa. lxxviii. 14).

4. “And in the fourth watch of the night Jesus went unto them, walking on the sea” (Matt. xiv. 25).

5. “Weeping may endure for a night, but joy cometh in the morning” (Psa. xxx. 5).

6. “WATCHMAN, WHAT OF THE NIGHT?” (Isa. xxi. 11).

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## EDITORIAL COMMENTS.

Night-Time, and Night-Termination.—The goodness of our great Creator is seen in the provision of darkness. That benefit is well suited to the needs of our bodies which require rest after the labours of the day. Sinners, alas! have abused the blessing of night-time, by using that season for the indulgence of evil and mischief. While our enemies choose to create such terror by night in the lives of so many helpless people, and commit their ruthless crimes in the silent watches, the faith of the Lord’s children is being sorely tried; but nevertheless the goodness of their faithful Protector has been, and is being, abundantly proved. That is a striking word, which in the Hebrew carries this signification: “He that dwelleth in the secret place of the Most High shall abide (*pass the night*) under the shadow of the Almighty” (Psa. xci. 1). How many nights of imminent danger have been passed under His shadow, and how many mornings of heartfelt gratitude have succeeded such nights of prayer since this awful war began! Let those who know His Name, and have put their trust in Him, seek to magnify the Lord together, and put their trust in Him for the future. The night of war may be long, but the question need never be asked:

"Will the Lord live through the night?" He *ever* lives to watch over His people, and should many weary and anxious hours lie ahead, all who rest by faith in the secret place of the Most High shall pass the night under the shadow of the Almighty, who neither slumbers nor sleeps. What a bright morn is in store, when all the nights passed on earth shall give place to endless day! Do we who have proved that "joy cometh in the morning," after much weeping, seek to encourage each other as much as we should do, concerning that blessed hope set before us? "God hath spoken once" (Psa. lxii. 11). Our feelings change, "our comforts may vary, our frames may decline," but "the Word He hath spoken shall surely prevail." Has He promised us heaven? Has He given a good hope through grace?

"The hope that's built upon His Word  
Can ne'er be overthrown."

If that hope is only for this life, we are indeed of all men the most miserable. But it goes beyond this life. It carries with it an expectation; and that expectation shall not be cut off. Lift up your heads, you dear people whose hope is in Christ alone, you who have gladly received His Word, which by His Spirit has been given to you to build your hope upon. "Lift up your heads; for your redemption draweth nigh" (Luke xxi. 28).

"There is a land of pure delight,  
Where saints immortal reign;  
*Infinite day excludes the night,*  
And pleasures banish pain."

"There shall be *no night there*" (Rev. xxii. 5). This means:

i. There will be no *Night-Watching*. Needful employment now, while the forces of hate burn and descend in the form of incendiaries from enemy planes by night. In heaven there will be no hatred, no more curse. War is heard no more. It is *through* fire and water to glory, but there the fire of divine love alone kindles in each breast, where all dwell safely, and are forever quiet from fear of evil.

ii. There will be no *Night-Wandering* in heaven. Why? The Lamb who is the Light of this happy place will be the Leader. How, then, can His followers wander as they do now, in the darkened streets, and in frequent seasons of felt darkness of mind?

iii. There will be no *Night-Weeping*. Oh the wondrous secret of its absence: "God shall wipe away all tears from their eyes" (Rev. vii. 17).

iv. *No Night-Waking will ever be experienced*. Wakeful nights through pain cannot be known where "there shall be no more pain." And such nights on account of sin will cease:

“Where they shall see His face,  
And never, never sin;  
But from the rivers of His grace  
Drink endless pleasures in.”

v. *Night-Wondering will be unknown.* The question, “Watchman, what of the night?” will never be asked, because there will be no suspense, no anxiety, no problems, no perplexity. All these are the “former things” which will have for ever passed away.

vi. *There will be no Night-Working,* for that redeemed multitude “rest from their labours”; their rest is eternal.

vii. *Night-Wailing, too, will be a thing of the past.* Heaven will know no wailing of sirens which so often break the silence of our nights in this time of war. Oh to be found among that happy people who by grace alone will escape the weeping, and wailing, in outer darkness! Instead of *night-wailing*, there will be an *everlasting song*. Sinners saved by grace shall assuredly:

“Join in the everlasting song,  
And crown Him Lord of all.”

Brethren, “Comfort one another with these words” (I Thes. iv. 18).

**Waymarks War Relief Service.**—We are deeply grateful to our many kind friends who have shown such practical interest in this work, by sending socks, scarves, and helmets, which they have knitted; while our list of donations this month gives the reason why we are encouraged by the widespread support given to our Fund. Very warmly are these interested supporters thankful for their gifts and most helpful letters. Also the correspondence received from our young men who have been the recipients of parcels and literature, has been very cheering. All our readers will be glad to know what pleasure they are helping us to give these dear fellows, by the parcels containing correspondence and literature, which are being sent through Waymarks War Relief Service.

It is such a privilege to be the means under God of comfort to those who are serving and suffering in this terrible war. Owing to unexpected circumstances over which we have had no control, the first Rest and Refreshment Centre at Bedford has not yet been opened. Arrangements, however, are now proceeding satisfactorily, and in quite a short time we hope to be giving a welcome to all who are serving in H.M. Forces, in the School-room belonging to “Providence” Strict Baptist Chapel, Rothsay Road, Bedford. It is sincerely hoped that all young men who are in the habit of attending our chapels who may be in the neighbourhood of Bedford, will come and see us at this

Rest Centre. They will be able to rest in comfortable chairs, do their reading and writing in congenial surroundings, obtain light refreshments free, and have their sewing and mending done for them by willing friends who will be there for that purpose. The Editor of "Waymarks" will be in attendance (D.v.) as often as possible, to give our lads in the Forces all the help and advice he can.

We have received some kind offers of hospitality for our soldier boys from friends in different parts. These offers should prove most helpful, and we cordially thank all who have made them. In order, however, that these good people may be given the greatest possible opportunity of rendering this valuable service, we invite correspondence from every reader who is willing to welcome such members of H.M. Forces as would greatly appreciate the atmosphere and company of Christian homes in their spare time. *Please let us have a good list of names and addresses for our May Number, where such homes away-from-home may be enjoyed.* The result hoped for, is many restful hours in store for our dear sons in all parts of the country. What a number of thankful hearts this will mean!

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**Change of Addresses in the Services.**—As Waymarks War Relief Service is to be the channel (D.v.) of *continued* communication with our young men in the Forces, will those receiving parcels *please be sure and let the Secretary know at once of any change in their addresses?* We shall also still be glad to receive the names and addresses of other young men who have already gone from our Causes of Truth, beside those already entered on our list.

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**Sunday Opening of Cinemas and Theatres.**—How grievous in the sight of a holy God, whose Word is so clear and decisive in regard to the Sabbath, must be the movement that has been launched by the Entertainment Interests to secure the general opening of Cinemas and Theatres on Sundays! May He who says, "Remember the Sabbath day to keep it holy," arise for our help, and deliver us as a nation from this persistent and increased departure from so absolute and plain a command. His heavy hand rests upon us in the present conflict. May all who desire to humble themselves under it, be helped to pray and protest in earnest; and ere victory is won, may this sinful nation be purged in mercy of the present enormities of Sabbath desecration.

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"That base heart (the Word has said it)  
Loves not God that loves the world."—*Hart.*

## GLEANINGS FROM THE PSALMS. (No. 99.)

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

PSALM xv. 3.—“He that backbiteth not with his tongue.” If there is one weapon which, more than any other, has wrought havoc in this present war, it is the weapon of *propaganda*, or the munitions of *words*. Our adversaries, who have no use whatever for the truth, either within or without their national borders, not content with deluding their own countrymen with lying words, have successfully undermined the resistance of nation after nation by a campaign of slander and falsehood respecting the aims, objects, and integrity of this country. It is lamentably true that there are traitors amongst most of the subjugated peoples, but these were first seduced by the subtle propaganda of Germany, and being perverted thereby, eagerly promoted the betrayal of their countries into the hands of this evil race. The amount of destruction wrought, in the last analysis, by lying propaganda, is known to God alone; and this war has provided an object lesson to all people of the success that attends an organized system of perversion and a persistent campaign of clumsily concealed lying. If the contemplation of such circumstances is revolting to all true standards of morality and sober thought, who can estimate the ravages of this pestilence in the professed Church of God? The implication of the clause we are now considering is that backbiters *do* afflict Zion, but that notwithstanding their claims to be true citizens thereof, their revealed character irrevocably places them amongst the uncircumcized. Our blessed Lord was condemned, literally, *upon perjured evidence* (Matt. xxvi. 59, 60), and the reputation of many of His humble followers has been ruined by similar means. The third chapter of the Epistle of James is still a recognized part of the Sacred Canon, and is therefore included in that Holy Book which, according to the inscription on its title page, is “appointed to be read in churches.” Would to God it were also *heeded* in churches. On page 209 of the 1938 volume of “Waymarks” there is a reprint of that most timely tract, “Deacon Lee’s Opinion.” Let all who would be spared the agony of that penitent worthy, read his contrite testimony. It would be a mercy if all who frequent the earthly courts of the Lord were purged of the canker that characterized the people alluded to in this verse: “For all the Athenians and strangers which were there spent their time in nothing else, but either to tell or to hear some new thing” (Acts xvii. 21). It is immaterial whether this “new thing” be true or false, so long as it provides an attractive topic for discussion. The man who asks, “Have you heard so-and-so about So-and-so?” is always assured of an intensely attentive audience. Brethren,

these things ought not to be. We were present once at what are termed "Recognition Services," when a well-known minister gave this advice to the church in question: "I hope your minister will be spared to you for many years, and be made a good minister of Jesus Christ to you; and whether he be with you twenty, thirty, or forty years, may he be able to say, 'I have yet to hear the first unkind word,' *and may there be no unkind words he does not hear.*" This advice was disregarded, and, in consequence, what proved to be a short and sad pastorate abruptly terminated; and had the reputation of the minister involved been left exclusively in human hands, it would have been irretrievably ruined.

The verb in this clause is most expressive. Let us look at it again. "*Back-biting.*" It has been truly observed that some people's tongues are far sharper than their teeth, and that they are infected with far more venom. Unfriendly and dishonest criticism is a species of backbiting that too often works as an evil leaven in the community wherein it originates, and often far outside that community. Jeremiah was a victim of this particular scourge of the tongue, and many since his day have trodden the sorrowful pathway he thus depicts: "For I heard the defamation of many, fear on every side: Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him" (Jer. xx. 10); and have found their only comfort as he did, in his God, and which he describes in the following verse: "But the Lord is with me as a mighty terrible One: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten" (ver. 11).

Backbiting is a particularly gross form of cowardice. Those that delight in it lack the courage to face their victims, because they know that their base detractions will be easily and quickly disproved. Some of us have proved the truth of Solomon's contention, "A whisperer separateth chief friends" (Prov. xvi. 28), and the suffering imposed thereby has only been alleviated by the gracious discovery that it has not separated us from our best Friend.

A word, probably coined since the outbreak of the present war, and fraught with a very sinister interpretation, may not inaptly be applied to these detractors. We mean the word "fifth-columnist." These are the individuals that undermine resistance from *within*. Is it possible to find anyone more despicable? Integrity can always meet an open foe at least on even terms, but when a man's enemies are the men of his own house, he is in a helpless and a hopeless position. It is to be feared that many place a wrong interpretation upon Article

XVI. of the "Gospel Standard" Articles of Faith. The opening words of this particular Article are these: "We believe that the Believer's Rule of Conduct is the Gospel, and not the Law, commonly called the Moral Law." This implicit denial of the Law as the Believer's Rule of Conduct appears to impress many with the solemn delusion that they are not amenable to the precepts of the Word, and that they are thereby justified in renouncing, what is to them, an intolerable yoke. We do not covet such a conscience (or *lack* of conscience) as this. Who amongst us is absolutely free from the inclination to backbite? Fallen nature glories in magnifying another's faults, and in over-rating another's failings; and one of its chief characteristics is that its vision is, much more often, distorted by the "beam," than by the "mote" (see Matt. vii., 3-5).

May the Lord, in infinite mercy, and not in judgment, root out this canker from our hearts, and put into its place that holy principle whose functions are so graphically described in these words: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth" (1 Cor. xiii. 4-8).

## THE PRECEPTS OF THE GOSPEL (No. 49.)

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

"Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them" (Deut. xi. 16). "It would be interesting to know how many precepts commence with the warning words, "Take heed." I think we should be astonished at the number. The one under consideration now is a very personal one: "Take heed to yourselves." I fear we are all too guilty of taking heed to other people, to the neglect of ourselves. It is one thing to frequently sing:

"Preserve us from running on rocks, or on shelves,  
From foes strong and cunning, and most from ourselves"

(Gadsby's, 129); and again, "Save us chiefly from ourselves" (Gadsby's, 706); and quite another to prayerfully watch against self-deception: "Oh! what a tremendous scripture is that: 'The heart is deceitful above all things, and desperately wicked: who can know it?' (Jer. xvii. 9.)" This precept is also akin to another in the New Testament which also warns against idolatry: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living

God" (Heb. iii. 12). Am I writing to those who are well acquainted with the plague of their own heart? Do you solemnly feel, reader, that your heart is not to be trusted? Are you conscious of many turnings aside from God in your past experience? May it be ours, then, to fall before God in humble confession of sin, and wait for a forgiving look from Him, who alone can forgive sins, as good Samuel Medley did when he wrote:

"How oft, deceived by self and pride,  
Has my poor heart been turned aside;  
And Jonah-like, has fled from Thee,  
Till Thou hast looked again on me!"

Surely the precept of the Lord Jesus should be much observed by us in these solemn last days: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day (of judgment) come upon you unawares" (Luke xxi. 34). "Whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things" (Phil. iii. 19).

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## A DREAM.

ONE night, as I lay nestled in the arms of nature's soft nurse, sleep, I dreamed a dream. Methought I had long been ill. Night after night had the weary watcher stood beside my pillow, bathing my aching brow, moistening my parched lips; but this night I seemed calmer. The watcher had left me for needed rest, and I was alone. I slumbered. Long, calm, sweet was that slumber; such as had not weighed my wakeful eyelids down, or steeped my aching senses in forgetfulness, for many a weary night. Suddenly I was awakened by a voice calling me by name. I turned, and beheld a form standing beside my bed! It was that of a man—dark, tall and slender; his visage was *very* pale, his eyes dark and, as they looked upon me, beautiful! By the light of the pale full moon I saw that he was clad in a long, black, flowing garment. With one hand he held back the curtain of my couch, with the other he held a faded and drooping wreath of white lilies.

"Who art thou?" I cried.

"Dost thou not know me?" he answered. "I have stood beside thee by many a sick-bed; we have often met before, in cottage and in mansion, by the child and by the sire, by the youth and by the maiden. *I am the child of sin and sorrow!*"

"Art thou Death?"

"Yea; and I have come for *thee*. Dost thou fear me?" I started. "Thy Lord hath need of thee," he said.

"Jesus?" He bowed. "I am ready," I answered.

"Dost thou not fear the dark valley?" he replied.

"Nay, Death. My Lord passed through it before me, and He took thy *sting* away. Hath He not said, 'I have called thee by thy name; thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, *thy Saviour*,' and *my Saviour*? He *cannot* lie. In Him do I trust; for He has purchased me by His most precious blood. I am not my own; I am His; *therefore* I *cannot* be confounded! 'The Lord is *my* Shepherd; I shall not want. . . . Yea, though I walk through the valley of the shadow of death, I will fear no evil: for *Thou art* with me.'"

"Happy one!" he cried. "This night have I visited many couches. I have been into the palace with my mandate from the Lord. I went to the couch of the captain of the host of the king of this land. He was a great man with his master, and honourable in the eyes of the world; he was also a mighty man of valour; but he quaked, he trembled at my approach, he feared to meet me face to face upon a bed of pain and death, though oft had I passed close by him in the excitement of the battlefield. He had lived for honour and renown, fame was his god; to him to die was *not* gain. With my mandate I also visited the ballroom this evening, and followed through the whirl of the giddy waltz a fair and lovely girl. She was called the belle of the room. Beautiful indeed she was, bedecked with all that wealth and jewels and millinery art could do to enhance her charms. Poor girl! When she felt my cold touch she shrieked, she shuddered, she implored, she entreated to be spared yet a little longer! She said she was *too* young to die; that Death was for the old, the faded, not for her; and that she was not ready. I could not wait, for I had to stand beside a small white crib, wherein lay a little fair, golden-haired boy. 'Weep not, mother,' he cried to the tearful, sorrowful form bent over him; 'I'm so happy; I'm going to dear Jesus! He loved little children while on earth, and I shall soon be gathered by Him in His dear kind arms, and you will come soon, too.' And putting his little dimpled arm round her neck, he murmured:

"'Jesus, tender Shepherd, hear me;  
Watch Thy little lamb to-night;  
Through the *valley* be Thou near me,  
Till I waken in Thy sight.'

I have stood by the sceptic's couch this night, and oh" (Death shuddered) "it was awful! and the church-goer and *professing*

Christian; but, alas! in death did they open their eyes to the knowledge that 'God will not be mocked.'

"But, come," he said, "we must go;" and his cold arm encircled me, and away we seemed to fly! I cast one look behind me upon those who had been kind and loving to me on earth, and heaved a sigh, committing them to Him "who sticketh closer than a brother," to Him who Himself wept with the bereaved. On, on we flew, till we came to a dark, black valley; through it, on, on to the banks of a dark, wide, rushing river. My companion clasped me tighter. I shivered; for I beheld another form rush forward to claim me. I knew his visage, but too well; dark, hateful, swarthy as it was! Oft had he led me astray while on earth from the "strait and narrow way." "Jesus! Jesus!" I almost shrieked, and Satan vanished quicker than the lightning's flash. "Fear thou not," answered a low, sweet voice, "for I am with thee." My companion plunged into the river and swam, bearing me with him, to the other shore. A faint light began to stream through the thick inky clouds. It grew brighter and brighter as on we flew, till we arrived at the gates of a great city "whose light was like unto a stone most precious. . . . The foundations of the wall of that city were garnished with all manner of precious stones." We stopped. "I must now leave thee," said Death; "I may not enter there. Neither sorrow, nor crying, nor any more pain; for the former things are passed away!"

He disappeared, and alone I knocked at that pearly gate. "Thy watchword?" cried the keeper. "Jesus! Jesus!" I answered. The portals flew open at this. "Name above every name." A joyous band of shining ones flew forward, and some, whom I had loved and known on earth, cried: "Welcome, welcome, ransomed one!" and in the twinkling of an eye was I clad in white, so spotless, it almost dazzled mine eye! A crown was given me, and on, on we walked through streets of shining gold, by a sea of purest glass, clear as crystal. I saw myself reflected in it. "How beautiful I look!" I cried; "is it really myself?" "The beauty of the Lord our God is upon us," replied my bright companions; "and we are clad in Jesus' robe of spotless righteousness; that is why we are all so fair, so comely. But, hark! dost thou hear?" Oh, what exquisite music burst on my ear! Brighter and brighter shone that golden city as on we pressed. Distinctly did I hear the words pronounced by those millions of happy choristers. They were familiar to me: "Worthy is the Lamb;" yet 'twas "a new song." The glory seemed almost too great for my newly awakened vision! Eye, indeed, had ne'er seen such unspeakable beauty; ear had ne'er heard such rapturous sounds! We stopped at the foot of a great white throne. I trembled with the exceeding weight of glory which surrounded me. "Fear thou

not," said the same sweet voice I oft had heard before; "it is I, be not afraid." O bliss! O joy beyond compare! I looked up, and, behold, there sat "the King in His beauty." "Jesus!" I cried; but in staggering forward to cast my crown at His feet, I awoke and found it but a dream!—*Selected.*

## THE CONTENTS OF THE HOLY BIBLE.

BY W. HUNTINGTON.

*A Nation must be truly blessed if it were governed by no other Laws than those of this blessed Book.*

It is so complete a system, that nothing can be added to it or taken from it.

It contains everything needful to be known and done.

It affords a copy for a king (Deut. xvii. 18) and a rule for a subject.

It gives instruction and counsel to a Senate, authority and direction for a magistrate.

It cautions a witness, and requires an impartial verdict of a jury.

It furnishes the judge with his sentence.

It sets the husband as lord of the household, the wife as mistress of the table.

It tells him how to rule, and her how to manage.

It entails honour to parents, and enjoins obedience to children.

It prescribes limits to the sway of the sovereign, the rule of the ruler.

It checks the authority of the master, commands the subjects to honour, and the servants to obey.

It promises the blessing and protection of its Author to all who walk by its rules.

It gives directions for weddings and for burials.

It promises food and raiment, and limits the use of both.

It points out to the departing husband and father a faithful and everlasting guardian.

It tells him with whom to leave his fatherless children, and in whom his widow is to trust (Jer. xlix. 11).

It promises a Father to the former, and a Husband to the latter.

It teaches a man how to set his house in order, and how to make his will.

It appoints a dowry for the wife, and entails the right of the firstborn, and shows how the younger branches shall be left.

It defends the rights of all, and reveals vengeance to every defrauder, over-reacher, or oppressor.

It is the first book, the best book, and the oldest book in all the world.

It contains the choicest matters and the best instruction.

It affords the greatest pleasure and satisfaction that ever was revealed.

It contains the best of laws and the profoundest mysteries that ever were penned.

It brings the best tidings and affords the greatest comfort to the inquiring and disconsolate.

It exhibits life and immortality from eternity, and shows the way to glory.

It is a brief recital of all that is past, and a certain prediction of all that is to come.

It settles all matters in debate.

It resolves all doubts, and eases the mind and conscience of all scruples.

It reveals the only living and true God, and shows the way to Him.

It sets aside all other gods, and describes the vanity of them, and of all that trust in them.

It is a book of laws to show the right and wrong.

It is a book of wisdom, that condemns all folly and makes the foolish wise.

It is a book of truth that detects all errors.

It is the most compendious book in all the world.

It is a book of life, that shows the way from everlasting death.

It is the most ancient and entertaining history that ever was published.

It contains the most ancient antiquities, strange events, and wonderful occurrences.

It points out the most heroic deeds and unparalleled wars.

It describes the celestial, terrestrial, and infernal worlds.

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## “ ONE TO ANOTHER.”

“ Then they that feared the Lord spake often one to another.”—  
MALACHI iii. 16.

WE have been greatly encouraged by the letters we have received from our young men in grateful response to the parcels which (including a copy of “Waymarks,” correspondence, and tracts) have been sent to them from Waymarks War Relief Service. Here is a part of one of the replies:—

Dear Sir,—This is just a few lines to tell you that I have received the parcel you so kindly sent me quite safely, and I assure you I appreciate your kindness very much. I really have

to confess to you that I felt a little rebuked in accepting it as the thought came to me that there are so many in such distressing cases, and friends have been so kind to me. However, I shall find the articles enclosed very useful, as they are among the things that the Army does not supply us with, so we have to buy them out of our pocket money from time to time. I am sure this is a grand work that your Committee has undertaken, and I trust that your prayers for me and others serving in the Forces may be abundantly answered, and that these things may be the means in His heavenly will of bringing out many from nature's darkness to the light of the gospel.

I have much enjoyed reading the nice letter you sent me, and I must say I felt encouraged by it. Oh I do hope the Lord has given me a thirst that the world cannot satisfy. I wish I could say I always felt it; and yet there are times when I trust I have felt I could part with all things to be assured that Jesus died for me. I believe the Lord brought me to a place where I felt the truth of those lines:

"The waters of the earth have failed,  
And I am thirsty still."

Alas! I have such an unbelieving heart, and painfully have I felt the lines true that one hymn-writer wrote, that run something like this:

"Weary of myself and sin,  
Yet still I cannot come to Thee."

The promises of the gospel are very sweet and encouraging, and I am so glad that it says, "Whosoever," and that no sins are too big for Him to deal with. My only hope is that "Jesus came to seek and to save that which was lost," and that His blood cleanseth from all sin. I don't know what you will think of all this, but I felt I must tell you, and if you reprove me for it, I believe it will be a rebuke in love, and that you will still pray for this unworthy sinner.

And now I must tell you that I have approached one or two other fellows in our Company who, I believe, do not have much sent to them, and who would appreciate a similar parcel to the one you sent me, should your funds permit. And so I have ventured to enclose their names and addresses, and to leave the matter in your hands, but desiring in one's poor way that any literature that you may enclose to them may under the Lord's blessing be a voice to them in these solemn days.

Yours sincerely, C.

"Thy beams alone can bid the gloom depart,  
And spread celestial morning o'er my heart."—Steele.

# THE ASSURANCE OF FAITH.

By AUGUSTUS TOPLADY.

[It may be observed by some of our readers that the following letter slightly differs from the form in which it appears in the latest edition of Topлады's works. But the friend who sent it informs us that it was originally penned by Mr. Topлады to one of his parishioners who had written for his thoughts upon the subject, and as we believe it to be a matter which at times exercises the Lord's people, both personally and relatively, we trust its reproduction will, with the blessing of God, be a means of comfort and establishment to them.]

THE deep things which relate to a personal experience of the Holy Spirit's dealings with the soul ought to be a matter of prayer and not of disputation. I hope you will never lose sight of this certain and important truth. The question on which you condescend to ask my judgment is, whether it be necessary for a man to know that his sins are forgiven him before he can go to heaven; or, is every soul sensibly pardoned in time who was pardoned in God's account before time? You have stated the enquiry in very strong terms; God enable me to return a clear and just answer.

It has long been a settled point with me that the Scriptures make a wide distinction between faith, the assurance of faith, and the full assurance of faith.

1st, then, faith is the hand by which we embrace, touch, or reach towards the garment of Christ's righteousness for our justification. A soul who does this is undoubtedly safe.

2. Assurance resembles, I consider, the ring which God puts upon faith's finger. A soul who enjoys this is not only safe, but also comfortable and happy; nevertheless, as a finger may exist without a ring, so faith may be real without the superadded gift of assurance. We must either admit this, or set down the late excellent Mr. Hervey, among a multitude of others, for an unbeliever. No man, perhaps, ever contended more earnestly for the doctrine of assurance than he, and yet he expressly declares as follows: "What I wrote concerning a firm faith in God's most precious promises, and an humble trust that we are the objects of His most tender love, is what I desire to feel rather than what I actually experience." In truth it is as another good man expresses it, "A weak hand may tie the marriage knot, and a feeble faith may lay hold on a strong Christ." Moreover, assurance, after it has been vouchsafed to the soul, may be lost. Peter, no doubt, lost his assurance and sinned it away when he denied Christ. He did not, however, lose his principle of faith, for Christ had beforehand prayed that his faith itself might not fail, and Christ could not possibly pray in

vain. A wife may lose her wedding ring, but that does not dissolve the marriage union. She continues a lawful wife still, and yet she is not easy till she finds her ring again.

3. A full assurance we may consider as a brilliant, or cluster of brilliants, which adorns the ring, and makes it incomparably more beautiful and valuable. Thus, when the diamond of full assurance is there, set in the gold of faith, it diffuses its rays of love, joy, peace, and holiness with a lustre which leaves no room for doubts or darkness. While these high and unclouded consolations continue, the believer's felicity is only inferior in degree to that of angels or of saints made perfect above.

4. After all, I apprehend that the essence of full assurance is communion with God. While we feel the sweetness of His inward presence, we cannot doubt of our interest in His tender mercies. So long as the Lord speaks comfortably to our hearts, our affections are on fire, our views are clear, and our faces shine. It is when we come down from the mount, and when we mix with the world again, we are in danger of losing that precious sense of His love which is the strength of saints militant and the joy of saints triumphant.

But let not trembling believers forget that faith, strictly so-called, is neither more or less than a receiving of Christ for ourselves in particular as our only propitiation, righteousness, and Saviour (John i. 12). Hast thou so received Christ? If so, thou art a believer to all purposes of safety; and it deserves special notice that our Lord calls the centurion's faith "great faith," though it rose no higher than to make him say, "Speak the word only, and my servant shall be healed" (Matt. viii. 8-10). The case likewise of the Canaanitish woman is full to the present point. Her cry was, "Have mercy on me, O Lord, Thou Son of David!" and a little after, "Lord, help me!" Jesus at first gave her a seeming rebuke, but her importunity continued, and she requested only the privilege of a dog, namely, to eat the crumbs that fell from the master's table. What was the Saviour's answer, and the Saviour's remark, too, on the answer?—a remark which ought to make every broken-hearted sinner take down his harp from the willows: "O woman, great is thy faith" (Matt. xv. 22-28).

The graces which the blessed Spirit implants in our hearts, and the grace of faith among the rest, resemble a sun dial, which is of little use if the sun do not shine upon it. The Holy Ghost must shine upon the graces He has given, or they will leave us at a loss in point of spiritual comfort, and be unable to tell us whereabouts we are. May He, day by day, rise upon our souls with healing in His beams, then shall we be "filled with all joy and peace in believing, and abound in hope through the power of the Holy Spirit."

Are there any in your society who come under the denomina-

tion of "bruised reeds" and "smoking flax"? Let them know that God will take care of them; the former will not be broken, the latter shall not be quenched. Bless God for any degree of faith, even though it be as the smallest of all seeds. Sooner or later it will expand into a large and fruitful tree. However, stop not here, but, as the apostle advises, "covet earnestly the best gifts," and the gift of assurance—yea, of full assurance—among the rest. The stronger you are in faith, the more glory will you give to God, both in life and death. "O Lord, increase our faith." Amen.

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## NOTES FROM SUNDAY SCHOOL ADDRESSES

By Mr. B. WALSHAW (Brighouse, Yorks.).

DEAR Young Readers,—If you have read the "Pilgrim's Progress," you will perhaps remember how the author begins his apology for his book:

"When at the first I took my pen in hand  
Thus for to write, I did not understand  
That I at all should make a little book  
In such a mode;"

and again he says:

"But yet I did not think  
To show to all the world my *pen and ink*."

What a remarkable invention is *the pen and ink*! What a useful means of communication! The pen I am now using has been the means of communicating some of my thoughts to you, and some of my wishes and prayers for you. This pen has conveyed messages to a great variety of people concerning a variety of subjects. It has conveyed the witness of my hand to many important deeds and documents. Yet I feel that I can sincerely say, that writing these notes to you, causes me more exercise than any other duty in which my pen is called into action. It is indeed good when, as Bunyan puts it:

"Thus I set pen to paper with delight,  
And quickly had my thoughts in black and white.  
For having now my method by the end,  
Still as I pulled, it came; and so I penn'd  
It down: until it came at last to be,  
For length and breadth, the bigness which you see."

Well, like Bunyan, I never thought to show to the little world in which "Waymarks" moves *my pen and ink*. I certainly did not know that when I was giving Sunday morning

lessons and addresses, in our Sunday School that one day they would be seen in black and white:

I think after this introduction, it is almost unnecessary to state that my subject is *Pen and Ink*, or, as the apostle John puts it in one of his letters "*ink and pen*." This brings me to my first point: the best means of communication is not with ink and pen. The Apostle put it rightly when he said, "But I trust I shall shortly *see* thee, and *we shall speak face to face*." To be able to see and speak to our friends or loved ones, to hear their voice and see their face is far better than their letters. Most of us in these days of separation from those whom we love, are proving this. So far as I know, the *only* time and place where Jesus ever wrote was with his finger in the sand. On the other hand, we have the assurance that He has promised to *see* His disciples again, and that they shall see Him *face to face*, and that He will *speak* to them. Many thousands to-day are looking forward to the time when ink and pen will be laid on one side, and loved ones will be seen, face to face. The now familiar letter will give place to the familiar voice. Nevertheless, surely the next best thing to this is the use of ink and pen. By this means we can convey the *thoughts and wishes of our hearts*, in a manner which can be fully understood.

The next thing we will notice is that *the pen*, in and of itself, is a useless thing. It needs a hand to direct it; then it needs fuel or ink, so that visible marks are produced; it needs material upon which these marks can be made. Having obtained all the necessary requirements, we need something more. We may give a little child all these things (which would be unwise), and the result would not be a message, or an intelligent communication. No! we need *the mind* and *the spirit* that can so direct the course which the pen must take, so that the very thoughts of our hearts are conveyed.

We see, then, that the message written can be *no greater* than the mind which conveys it. True, a child may *copy* messages which it *does not understand*, yet that same message is no greater than the mind which *originated* it. Conversely the more *able the mind*, the greater *the wisdom* and *ability*, the *greater the message*. How wonderfully we see this in the Word of God! "Holy men of God spake as they were *moved* by the Holy Ghost;" and as we sometimes sing:

"The prophet's pen succeeds his breath,  
To save the holy words from death."

Consider the greatness of the Word of God by this standard, that it conveys to us *the mind of God*, *the thoughts of God*, *the will of God*. The materials God used were mortal and poor finite creatures, some were unlearned, so far as men's standards

go; but when we consider *the power that moved them*, we see that the mind and the spirit behind the pen was eternal, immortal, and divine. There is a sense in which the writers were like children copying down messages, sometimes which they understood not, and sometimes the same messages were not understood by those to whom they were addressed, because their minds were not as great as the message. If we believe that holy men of God spake as they were *moved* by the Holy Ghost, we shall also see the absolute necessity for the Holy Ghost to *move* us to receive the message, otherwise we shall never understand it aright. The Apostle Paul says, "The natural man receiveth not the things of the Spirit of God; for they are foolishness to him: neither can he know them, because they are spiritually discerned." What proof does the apostle give of this? Here are the words that contain it: "We speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory." There we see the moving of the Holy Ghost. Now listen to what follows: "Which none of the princes of this world knew; for had they known it, *they would not have crucified the Lord of glory.*" Think upon this word when you hear or read of men who deride the Word of God or the God of the Word; and remember that whatever they say or write, *their message* can be no greater than *the measure* of their mind. The *written Word* is indeed a wonderful message. The ink, the pen, the paper, the hand were *by man*; the mind, the spirit, that moved the hand and supplied the materials, *were of God*. More to follow (G.w.).  
Your well-wisher, B. W.

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## A MESSAGE TO OUR YOUNG MEN SERVING IN H.M. FORCES.

DEAR YOUNG FRIENDS,

I have been asked by the Editor of "Waymarks" to write you a few lines by way of greeting, and also if the Lord may be pleased to help, by way of assistance and comfort to you, who have been called away from your homes and normal employment to strange scenes and unusual service which the conditions at the moment demand.

Let me first ask your acceptance of our heartfelt desires and concern for your temporal and spiritual welfare. Let me express the hope that so far as conditions allow, you are well in health, and thus far have been mercifully preserved from the horrors of war. This will indeed be a mercy; for war is not confined to-day merely to the man in uniform, but it is at our own doors as civilians as well. Many in our land have been

called upon to suffer loss, pain and bereavement, and it will be a great favour to our beloved country if out of all this the Lord may be pleased to sanctify many souls in the travail and suffering, that it may prove spiritually a blessing, and redound to His honour and glory.

You will never forget the great change between civilian life and military service, as it impressed you in the first days in which you "joined up." You had to leave your own home and cast aside your civilian clothes to assume those which at once denominated you as a member of one of the fighting services which exist for the defence of this land and all it holds dear. Your service now will be to carry out efficiently and readily the orders of those who have immediate authority over you. For this you will undergo such training as may be considered necessary to fit you for your task and also to cause you to co-operate effectively with your colleagues, and they, with every other branch of our great Military, Naval and Air Services, to bring about, with God's gracious blessing, a decision against the "evil things" which have aggressively disturbed the peace of Europe, so that the way may be opened up for a righteous peace and a just basis of international relationships in the future.

As enabled in these short letters, we hope to try to put forward a few points wherein the present sad condition of the world, the place of our own country in the struggle, and the part you are called upon to play may be in some respects illustrative of the pathway and warfare of a good soldier of Jesus Christ. In meditating on these things, as an old soldier of the last war, as a schoolmaster, and as a minister of the Gospel, I find many things which "speak" forcibly; and if there is anything I may say to you which may be graciously used by the Lord to illustrate your own case as a pilgrim from this world to the next, our communion will not have been in vain.

Bunyan has forcibly brought out many of these comparisons in his lesser known allegory of the Holy War. He writes as befitting the times in which he lived. We may live in a very different age, but two things have never changed, and never will in this lower world. One is the fact of *sin*, which is rebellion against God, His Word, and His will. The second is the fact of His *grace* as manifested in His covenant dealings with those He has for ever loved. "I am the Lord; I change *not*."

We find our country engaged at great cost, engaged in a conflict against a power completely opposed to right things as set forth in God's Word. This evil power has become so aggressive that no country pursuing its own peaceful pursuits was safe. Its crafty policy sought to undermine, demoralise and conquer territory which, with its resources gone, its in-

habitants subjugated, would contribute to the greed and lust for power over the whole of mankind. A malignant growth calls for immediate and drastic treatment as may be considered best to preserve health, if the Lord will.

Our nation, we trust through the effects of Christian teaching in her midst, has always taken a stand for the help of the weak against the brutality of the strong. As far as we understand the purpose of our present policy, we are engaged in a conflict to prevent further encroachment on the rights of small nations and the deliverance of those already enslaved to the position of again enjoying their own liberty and individual national development. It is our privilege, though unworthy, to champion the helpless against the determined aggression of those imbued with the lust for world power. This principle of totalitarian conquest is of the Devil, and commenced in Eden. It is no new thing, though men's minds have been much blinded by the plausibility and craft of the prince of this world, the father of lies and the arch-rebel against God. The armies of the living God are again defied by a Goliath who would bestride the world. It will be our national mercy and your great privilege if we may be used instrumentally, though chastened in the process, to overthrow the power and stem the tide of conquest which has so rapidly wrought havoc among the peoples of Europe.

This letter, then, serves as some introduction to the thoughts which may engage our minds (G.w.) in the days before us.

With sincerest wishes,

W. B. GRIFFITHS VAUGHAN.

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## FOR THE LITTLE ONES.

If you asked Dora to do anything, she would reply, "In a minute!" It was a bad habit she had. "Dora, please bring me a drink of water."—"In a minute." "Dora, go upstairs, and bring down my comb."—"Yes, mother, in a minute."

One day Dora's bird was hopping about on the floor. Somebody went out, leaving the door open, just as "somebody" is always doing. Dora's mother said, "Dora, shut the door, or the cat will be after your bird." "Yes, mother, in a minute," said Dora. "I just want to finish this line in my drawing." But the cat did not wait. In he came, and with one dart had the bird in his mouth. Down went the slate to the floor, and away went the cat, bird, and Dora. "In a minute" Dora came back crying, with the dead bird in her hand. Dora cried; mother was sad, but said gravely, "A great many things may happen in a minute." Dora has not forgotten that lesson, and never will. "Children, obey your parents,"—and promptly, too.

## "WAYMARKS" WAR RELIEF SERVICE.

In Connection with "Waymarks" Strict Baptist Magazine.

### INAUGURATION FUND.

The following donations have been most gratefully received for the above Fund. We heartily thank our kind friends and helpers for same.

Oakham, £2; Mr. and Mrs. G. W. Neville, £5; Two Warm Supporters, £2 2s.; A Reader of "Waymarks," 10/-; W. Fleming, 10/-; Two Bedford Friends, £1; Mr. P. Wakeley, £1 1s.; In Memoriam of the late Mrs. P. Wakeley, £1 1s.; Mr. P. E. H. Wakeley, £1 1s.; Oakham Chapel, £1 7s.; The Misses A. and H. Cornwell, £5; Messrs. F. J., L. J. and F. B. Cornwell, £10; Airman, 10/-; A. and J. Jessop, £2; Mr. and Mrs. Alsop and Family, 12/6; Miss Farris, 2/6; Miss Richardson, 2/6; Mrs. E. Haig, £1; Mr. and Mrs. W. B. Griffiths Vaughan, £1; Mrs. Eveling, 2/-; Miss Ada Baldwin, 5/-; A. E. W., £1; "Ebenezer," S. B. Chapel, Claygate, Collection, £5; H. Kelly, £1; M. B. J. Gurney, 10/-; Mr. J. Guest, £1 6s; Sussex Friends, £1 5s; Three Friends, 5/-; Mrs. S. Harrison, 5/-; Miss O. L. Sadler, 10/-; Miss Peace, 3/-; Pte. W. J. Christian, 2/6; Collecting Box at Bedford Knitting Party, £3 11s.; Mr. and Mrs. A. C. Piper, £1; Mrs. Knight, 2/-; Miss A. Sykes, £1; Pastor H. G. Dann, £2; Northampton Friends, £5; Miss Darrington, 2/-; a Friend (R. D.), 2/6; Mr. P. Whitehorn, 2/6. Total up to date, £256 13s.

The more our friends can give this War Service their generous support, the more we shall hope, by the Lord's help, to extend our activities among our dear young men in H.M. Forces. Donations therefore, large and small, will be thankfully received, and may be sent to the Hon. Treasurer for this Fund, Mr. T. O. R. BATH, New Spring Farm, Biggleswade, Beds, who will also forward an official receipt in each case.

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### "WAYMARKS" FUND.

The following donations have been received with grateful thanks, since last month: Mr. Vaughan, 2/-; Mr. A. Tyler, 17/-; A "Waymarks" Reader, 5/-; J. S. N., 10/-; Mr. Jessop, 2/6; Mr. Jempson, 6/-; Mr. Piper, 3/3. Total up to date, £20 14s. 3d.

Donations to this Fund will still be welcomed by our Hon. Treasurer, Mr. G. W. SALMON, "Wymering," 232 Old Bath Road, Cheltenham, Glos., who will send receipts for same.

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### CORRESPONDENCE.

Received with thanks: "Watching and Waiting"; The Monthly Record from Tamworth Road Strict Baptist Chapel, Croydon, and Peace and Truth (Sovereign Grace Union); A Statement deprecating the Opening of Cinemas and Theatres on Sunday, from H. H. Bartlett.

## HELPS for SUNDAY SCHOOL TEACHERS and OTHERS

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

### Some Remarkable Prayers and their Answers.

#### LXIV. The answer to Elijah's prayer for rain.

I SUPPOSE most of us would be very unbelieving, if we saw no larger intimation of our prayers being answered than this one: "a little cloud," arising out of the vast expanse of sea, to take its course in the vast expanse of heaven, and *no larger than a man's hand*. But behold the faith of God's prophet! As soon as this message is brought to him, he sends his servant to the king with this command: "Prepare thy chariot, and get thee down, that the rain stop thee not" (I Kings xviii. 44). He evidently expected a deluge. How quickly the Lord honoured the faith of His servant! "And it came to pass in the meanwhile"—while the servant of the man of God was gone on his errand—"that the heaven was black with clouds and wind, and there was a great rain." So we see how wonderfully his prophecy was fulfilled: "there is a sound of abundance of rain." Was it a sound of a going in the tops of the mulberry trees, that the prophet heard? Whatever it was, his faith pierced the cloudless heavens, and behold, in a miraculously short time the land was darkened by the black clouds that filled those very heavens, and the welcome rain descended in copious torrents. "And Ahab rode, and went to Jezreel. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel." The remarkable answer to his pleadings had a wonderful effect on the prophet's body as well as his soul. The hand of the Lord was indeed upon him, to enable him to outstrip the king's chariot. Oh for a measure of this precious faith "that laughs at impossibilities, and says it shall be done." When Artaxerxes the king said to Nehemiah, "For what dost thou make request?" Nehemiah prayed to the God of heaven, that He would move the king's heart in his favour. When the answer came, he says: "And the king granted me, according to the good hand of my God upon me."

# Waymarks.

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“SEARCH THE SCRIPTURES” (John v. 39)

for Instruction relating to

## COMPASSION.

1. “The Lord is gracious and full of compassion” (Psa. cxi. 4).
  2. “It is the Lord’s mercies that we are not consumed, because His compassions fail not” (Lam. iii. 22).
  3. “When He saw the multitudes, He was moved with compassion on them” (Matt. ix. 36).
  4. “Finally, be ye all of one mind, having compassion one of another” (I Peter iii. 8).
  5. “But whose hath this world’s good, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth” (I John iii. 17, 18).
  6. “Give them compassion before them who carried them captive” (I Kings viii. 50).
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## EDITORIAL COMMENTS.

Waymarks War Relief Service.—Our friends will be interested to read in the present number, portions from some of the many letters received from our young men who have so warmly responded to the parcels and messages which have been sent to them from Waymarks War Relief Service. We are praying that further benefit may reach many young men in the Services through what is now being done for them in our Rest Centre at Bedford. We shall be very pleased to give these lads, and any of our readers who may be visiting Bedford, a hearty welcome at the Schoolroom in Rothsay Road, where this new branch of the service is being carried on.

The grievous air-raids on our cities and towns make constant demands upon our pity and practical aid. Our hearts are sore for those who have been rendered homeless, and for the little groups of defenceless men, women and children who are now in hospital suffering from wounds caused by enemy action.

Dear friends, without delay we must send these poor folk in hospital a message of comfort, as from our Service, together with portions from God's Word, and some tangible token of our tender prayerful sympathy. Who can tell what blessing may follow this effort by the goodness of God? We therefore, here and now, make an earnest appeal to our ministerial friends especially, or any others who are willing and in the position to undertake the work of visiting those hospitals in bombed areas where air-raid casualties are being treated, to write to the Secretary, volunteering their kind co-operation. A supply of packages will immediately be sent to these kind helpers, and their errands of mercy will be followed with the closest interest and prayerful concern. It is quite obvious that there should be no delay in responding to this pressing appeal. Names and addresses of our young men in H.M. Forces may still be sent along, as we wish to make Waymarks War Relief Service, by God's blessing, a power for good in as many cases as possible.

Most grateful thanks are tendered to all who have lent a helping hand in this labour of love, whether that help has been of a financial character or otherwise. Let there be no relaxation of effort. As we pray for divine intervention and deliverance in this terrible conflict, may we abound in this labour of love, and so seek to relieve numbers whose lives have been saddened in so many ways, through the force of that brutal oppression which lies behind this totalitarian warfare. Liberal hearts, liberal pockets, and liberal deeds, watered by effectual fervent prayer, will, by God's blessing, prove to be powerful factors in support of Waymarks War Relief Service.

**Rest and Refreshment Centres Elsewhere.**—Having found, by the goodness of God, that our Rest Centre at Bedford has been the means of meeting a real need, in that night after night numbers of grateful fellows in H.M. Forces who appreciate a quiet atmosphere find their way to the Schoolroom at "Providence," Rothsay Road, we should be glad to welcome other opportunities for opening similar Rest Centres in other towns where they are likely to prove beneficial. Will any of our friends, therefore, who can render practical aid in this direction, please communicate with the Secretary as soon as possible? He will be pleased to go into the matter carefully with intending Organizers of these new Rest Centres, and also to arrange financial assistance for their equipment as far as possible.

We hope to include in next month's (June) Number of "Waymarks" one or two glimpses of the Bedford Rest Centre by way of photographs. Additional copies that may be required of this Number should be ordered in good time, to save disappointment.

## WONDERFUL LOVE.

A Sermon preached by the late Mr. J. E. HAZELTON, on Lord's Day, May 29th, 1904.

"I am my Beloved's, and His desire is toward me."—  
SONG OF SOLOMON, vii. 10.

Of all the books in the divinely inspired record of the Old and New Testaments, the Song of Solomon is emphatically the book of communion. It is the highest expression we possess of the holy fellowship which exists between the great Bridegroom of the Church and His eternally loved and blood-bought family. It is the noblest compendium which we have of the intercourse between Emmanuel and the individual souls for whom He paid so great a price. It is indeed a song which the men of earth can never learn; it is the new song of redeemed sinners expressive of the deepest feelings of their souls. There are links not a few, which I cannot stop to mention, between this Book and the Book of the Revelation—a remarkable connection existing between the two—but I may point this out, that in the darkest times of the Church's history, and in the darkest times of the believer's experience, the Song of Solomon and the Book of the Revelation have been peculiarly precious. When the Church has been passing through darkness, sorrow, storm and trial, it has been the beaten oil from the isle of Patmos, the beaten oil of the Apocalypse from beginning to end, that the Church has found to fan the lamp, and again and again as we progress, passing through sorrow, storm and trial, this Song has supplied hearts innumerable with holy hymns of praise. In it the child of God has heard the sweet utterances of the Bridegroom's voice. In it there are many words of response of the God-touched heart to the voice of Emmanuel. Indeed, and of a truth, the Book is not only for those who are in the table-land of experience, but it is also a Book for those who are going about the city seeking their Beloved, and asking for a manifestation of Him who shows Himself to His people through the lattice. The Book is intensely spiritual; no natural key will in any way fit this lock. There is only one subject here, and that is the subject of communion. The longer I live, the more and more deeply am I convinced of this, that all the life and all the power of saving religion, a distinguishing mark of the grace of God in our souls, is this: either seeking or enjoying communion with Christ. If to-day I am making a profession of religion and not enjoying communion with Christ, and not seeking communion with Christ, something is seriously and solemnly wrong.

See the pathway of communion as set forth in this Song:

coming and going, sighs and songs, darkness and light, wanderings and findings. So your heart, if it has been touched by grace divine, is either this morning pining and sighing for communion with Jesus, or you are favoured to gaze upon the countenance and sit at the feet of Him who is the "altogether lovely." Now if we are seeking communion, what is the burden of our requests to the Bridegroom of our souls? We shall tell Him first of all how deeply we need Him; we shall have to tell Him that without Him it is not life to live, and with Him it is not death to die. We shall be telling Him our wants, and asking Him to heal our souls, to pour balm into our broken hearts, to manifest His love and blood to our consciences, and to work in us to will and to do of His good pleasure. If this is your heart's desire this morning, the Song of Solomon is yours; you are on the high road which shall most certainly bring you into the sweet and immediate presence of Christ Jesus our Lord and Saviour. All true religion begins with want; all true religion begins with sorrow for sin, and where the soul is the subject of a great want; and the spirit is swept by sorrow for sin, there will be a pleading with the Lord Jesus for those mercies and favours which He alone can bestow. Thus our text brings us to a very intimate point and place of communion. How can God who is Spirit, who has neither body, parts nor passions; how can God, pure and Holy Spirit, eternal and infinite, eternally existent, how can God speak and commune with men? *By virtue of His incarnation.* He is one with us. The God-Man is bone of our bone, and flesh of our flesh. There is the place of communion, in the body, in the Person of our Lord Jesus Christ, the complex Person of the Son of God. How can we commune with God? *Just as He by virtue of His flesh is one with us, so we by virtue of His Spirit are one with Him;* and thus we have communion. Then there can be no communion without the Spirit of Christ and without a visitation to our souls of the Spirit of Christ in His distinguishing love and mercy, quickening the soul into life divine, and bringing it to realize vital union with Christ; for all communion must spring out of union, and there can be no union without the blessed Spirit. "He that is joined to the Lord is one Spirit."

Now our text expresses the outgoing of desire from the sinner's heart to Christ, and it expresses what is infinitely more precious, the known strength of Christ's desire toward His people. What a blessed picture this is! the flame of desire from my heart Godward, and desire in God's heart coming down to me! "*His desire is toward me,*" and therefore I can say, "*I am my Beloved's.*"

Let us look at two points into which the text naturally divides itself. First of all, the believer's delight, "I am my

Beloved's"; and secondly, the Lord's desire, "His desire is toward me."

*The believer's delight:* "I am my Beloved's." But this is the very thing about which many of the people of God have often a great many doubts and fears, and I will tell you why. A mere professor never has any, but the people of the living God, those whose hearts have been changed and quickened, have often doubts and fears concerning this Song. Now I am not going to preach doubt and fear (I do not believe in it), but I am just pointing out one of the reasons of them,—tenderness of conscience. A sinner that has been made to know that he is a sinner, realizes sin to be a very black and very dreadful and terrible thing. Sin is not to him a shadow but a reality, and it is the sense of vileness, the sense of sin, the sense of unworthiness, and the sense of the holiness and the glory and grace of God which so often, working one against the other, cause trembling and the asking of the question, After all, am I among that wondrously privileged multitude who can say, "I am my Beloved's, and my Beloved is mine"?

"'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?"

But here we have the full assurance of faith,—“I am my Beloved's;” He holds me; I belong to Christ; He will defend me; He will correct me; He will keep me from sin; He who has gripped me will never let me go. What proof have we of this? That is the question. Is my heart playing me false, or is God Himself my Father, Friend, Teacher, Saviour? Every soul here this morning has a master; everyone of us here belongs to somebody. To whom do we belong? Now, dear trembling soul, whose case I have been attempting to describe, *Who owns you?* Will the world own you? You go into worldly company, and you will be a kill-joy; it will be thankful to get rid of you; the world casts you out. You cannot say that the world owns you, or that it would own you. Does Satan own you? If you were his servant, would you be in God's House this morning with earnest desires for a manifestation of Christ, and with a deep sense in your heart that Christ alone can give you peace and satisfaction? No feeling or desire such as this ever animated the heart of one under Satan's sway, and owned by the great adversary of souls. Does sin own you? It cannot own you because you hate it and long for holiness, and because your one cry is that you may be so quickened and dealt with that you may joy and rejoice in Christ as your Saviour. Then if the world does not own you, and sin and Satan do not own you, who does? *Your Beloved.* There is no

other alternative. Your Beloved, Christ Jesus the Lord, owns you. Consider again. Your heart has consented to take Christ on His own terms, to be saved in His own way; you have been made willing in the day of God's power. Now as far as human words can prove, and human ministry can prove that you belong to Christ, this alone would prove that you belong to the Lord Jesus Christ, for you have been made willing in the day of His power. That willingness is the result of the indwelling in your heart of God the Holy Spirit; you possess the earnest of the Spirit. God has given you the ring which shows that you are married to Him, married and joined by a tie which shall never be broken. "If any man," no matter how bad he has been, "if any man have not the Spirit of Christ, he is none of His;" and the converse is equally true, if any man has the Spirit of Christ, he is one of His. The Holy Spirit has revealed to you the fitness of Christ to save, the fullness of Christ to save, and He has brought you this morning, notwithstanding all your tremulousness of spirit; to rest your soul wholly and entirely upon the work and the Person of the Christ of God. Highly privileged sinner, God has dealt very graciously with you; you are not under the law, not under the world or Satan or sin, but you belong to Christ. "I am my Beloved's."

Now see what this declaration involves,—so full of comfort. The Church in an earlier verse of the Canticles says, "I sat down under His shadow with great delight, and His fruit was sweet to my taste." When the soul favoured with communion can say, "I am my Beloved's," it tastes fruit that grows upon the apple tree, and which is sweet unto its taste. He is mine by the free gift of Himself to me. He loved me and gave Himself for me. He is mine to look upon. Where are your eyes fixed, dear tremulous one? On the Christ of God! He is mine to look upon, to lean upon, and to dwell with. "My Beloved is mine" to bear all my burdens, to discharge all my debts, to answer all my accusers, to conquer all my foes, to deliver me from hell and prepare a place for me in heaven. My Beloved is mine in His absence; He is mine in His presence; He is mine in life, mine in death, mine when my poor clay cold body is sleeping in the tomb, mine when I stand before Him on the day of His power at the marriage of the Lamb!

"Once in Christ, in Christ for ever,  
This the gospel scheme declares;  
Sin nor death nor hell can sever  
Jesus from His chosen heirs."

Oh what blessed fruit this is when the soul can say, "My Beloved is mine." How am I thus? By the ransom of His blood; by the conquest of His Spirit. O I do believe in an

invincible Holy Ghost. The enmity of your heart against the gospel, against the people of God, and the things and Christ of God, where is it? It has been subdued. You are His by the life which He has given, by the conquest of His Spirit! The life which He has given you is the life that seeks and pants for communion, the life of Him whose desire is toward you. "I am my Beloved's." Life is in your soul; your enmity has been subdued, and Christ has ransomed you by His precious blood. It follows then that all yours is His, and all His is yours. This is a wonderful betrothal; for what have we? Sin! All my sin He made to be His as my Substitute! All my weakness; He will perfect His strength therein! All my condemnation!

"The Lord in the day of His anger did lay"—

(although in regard to His people, *mercy* shone)

"The Lord in the day of His anger did lay

My sins on the Lamb, and He bore them away."

My condemnation is His! He became "the Man of Sorrows, and acquainted with grief." All His is mine. See what beauty there is in these words: All His is mine! His strength,—mine! We have proved that from time to time; not all at once, but "as thy days so shall thy strength be." His holiness,—mine! His righteousness,—mine! His salvation,—mine! His glory,—mine! for He says concerning His loved ones, "They shall sit with Me in My throne." "Father, I will that they should behold My glory which I had with Thee before the world was." This is what we are called to, dear friends. Called to communion. Hence we have in I Cor. i. 9: "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord." As the Lord called Abraham out of the land of the Chaldees, so elect souls are called out of the world, darkness, sin and death; called out of a formal religion; called out of self-righteousness. What for? To be blessed with manifestations of His love and mercy; to be warmed, melted and cheered with revelations of what Christ has done for them!

Notice the two saints of God who used the possessive pronoun in an emphatic manner. Who was the first man recorded in the Old Testament who used this pronoun *my*? Oh, say you, he must have been a very good man indeed. It was just Jacob, and he suits me a good deal better than Abraham does. Somehow I seem nearer Jacob than Abraham, because he was such a poor stumbling mortal. And who was the first man recorded in the New Testament who used this *my*? No other than sceptical Thomas: "My Lord and my God!" And who uses it in our text? The Church, who in the first chapter tells us she was black; her mother's children were angry with her.

You too, dear friends; your religion has made you a speckled bird at home or amongst those with whom you are wont to associate. Where was the spouse? She was hidden in the secret places of the stairs, among the dust of the cobwebs, and she was hidden in the clefts of the rock. Then who are these? They who have the great want, the great need; sinners black, ruined and undone, but sinners looking to Jesus, sinners called out to communion, sinners hidden in the clefts of the Rock.

Lastly on this point: all this is *for ever*. We hold everything here on earth as a leasehold,—I mean looking at earth and the material from the spiritual point of view. A man leases his seventy years, and every year beyond that is a year beyond the lease which God has set forth in His Word. But everything we hold in the spiritual world is *freehold*, ours for ever. Christ has given Himself for us! It is a freehold. "Who shall separate us from the love of God which is in Christ Jesus our Lord?" "I am my Beloved's." He is mine to flee to in any troublous hour! Mine when I know it, and mine, bless God, when I do not know it! Mine when I doubt; mine when I am sure! Mine when I am on the hill Mizar, and mine when I am in the swellings of Jordan!

Secondly, *the Lord's desire*. The believer's delight, and now the Lord's desire,—“His desire is toward me.” Now that is the reason why the child of God can say, “I am my Beloved's.” “By the grace of God I am what I am.” We are here this morning to acknowledge that we have nothing but what we have first received from Him. Christ first, Christ the beginning. What is desire? *Love in motion*. Some of you, dear friends, say: “I cannot say I love Him, but I can say that I desire to love Him;” but you cannot desire a thing or a person that in your heart you do not really love. Desire is love on the wing. Desire is the heart going forth towards the person desired. When the Church says of the Lord, “His desire is toward me,” it means that God's love is on the wing toward His Church and people. Love is desire at rest; delight in other words is love at rest. So here we have the desires of the Lord going forth toward His Church and people, descending upon its objects,—desire never disappointed. All whom God desires He saves! All whom God desires come to the feet of the Lord and Saviour Jesus Christ. If I desire God, His desire was first toward me; for no desire in my heart can arise except it first be kindled by a flame from off the altar. “His desire is toward me.” It was so from everlasting. He desired His people; He received them as a gift from the Father. When before the universe was created the Father gave to His dear Son His Church and people, it is recorded God gave to Him His heart's desire, and God did not withhold from Him the request of His lips. In Eden's garden, when the creatures were

slain that our first parents might be clothed and the shadow of the coming Christ might be seen where sin had entered, then His desire was toward us. His desire was toward us in manifestation when He was born in Bethlehem of Judæa. In time His desire was toward us. What a wonderful word that was when our Lord was about to partake of that Last Supper: "With *desire* have I desired to eat this Passover with you before I suffer." Why was this desire so strong? He was straitened; He was oppressed in spirit that He might give on the cross of Calvary the highest evidence of His love! His desire was toward me when I was dead in trespasses and in sins. How is it you met with no fatal accident? How was it you were guided so mysteriously to this or that chapel? How is it you were kept from committing suicide? Perhaps this has been a temptation in the hour of sorrow. How is it you were kept from that terrible evil? You were to be quickened and brought to His feet; you were to be a trophy to His sovereign grace and mercy, and His desire is toward you to do you good, neither will He turn away from thee, but will "rest in His love" toward thee.

Finally, "His desire is toward" you as a believer. His children He calls the excellent of the earth, in whom is all His delight. Well pleased is He with that beauty which He puts upon them, and is it not wonderful that He should say in the second chapter of this Song: "Let Me see thy countenance; let Me hear thy voice; for sweet is thy voice (in prayer and desire) and thy countenance is comely." O glorious Psalm xly., where it is said of the King and His Church: "He shall greatly desire thy beauty." In private prayer when the heart's desire goes up to God, your Saviour says, "Let Me hear thy voice; let Me see thy countenance." We have not an unwilling High Priest; we have not a Saviour whose feelings towards us fluctuate. His desire is toward us; it is our Head who speaks, the Husband of His Church, the Saviour of His people who speaks, who bears with us and sympathizes with us, and provides for all our needs, and will protect us all along the way. "This is our Beloved, and our Friend," "the same yesterday, and to-day, and for ever," so loving as to come down from the hill of Zion to the succour and relief of His little ones, so loving as to intervene between them and the evils which they dread.

"The voice of my Beloved sounds  
Over the rocks and rising grounds;  
O'er hills of guilt and seas of grief  
He leaps, He flies to my relief."

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"His worth if all the nations knew,  
Sure the whole world would love Him too."—Watts.

## THE LOVE OF GOD.

COULD oceans, rivers, springs and lakes,  
All that the name of water takes  
Beneath the expanded skies,  
Be turned to ink of blackest hue,  
And every drop of falling dew  
To make the wonder rise.

A book so large could we suppose,  
Which thinnest paper would compose,  
As this whole earthly ball;  
Were every shrub and every tree,  
And every blade of grass we see,  
A pen to write withal.

Were all that ever lived on earth  
Since nature first received her birth  
Most skilful scribes to place,  
In clearest light that wondrous love  
Found in the heart of God above,  
To Adam's sinful race.

Were such Methuselah in age,  
And every moment wrote a page,  
They'd all grow tired and die;  
The pens would every one wear out,  
The book be filled within, without,  
The ink be drained all dry.

And then to show His love, O then,  
Angels above as well as men,  
Archangels e'en would fail;  
Nay, till eternity shall end,  
A whole eternity we'll spend,  
Nor then have told the tale.—*Communicated.*

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## A SWEEP WITH TWO BUSINESSES.

THE stately House of Commons, like the humblest country cottage, cannot function without the services of the chimney-sweep, the dirty fellow whose calling demands attention before other men have often had their breakfast.

One day, a Prime Minister on going rather early to the Commons was surprised to meet a sweep coming out. The sweep was later than usual, but unabashed he cheerfully greeted the Prime Minister with a "Good morning, sir," and the Prime Minister, though taken aback, politely returned the compliment.

"May I speak to you, sir?" inquired the sweep. "What is it you want?" was the short answer. "I want to ask, sir, if I

may pray with you?" he replied. The Minister scratched his head. "Well, yes, you may," he replied, and conducting the sweep to his private room he closed the door. "I'm a local preacher, sir, and I often pray for you, that you may be guided aright in all you do, but I've always had a wish to pray *with* you," he explained before they knelt down. The sweep prayed very fervently, and when they arose the statesman said: "I have often entertained dignitaries of all the churches, but this is the first time anyone has ever offered to pray with me to ask God's blessing on my difficult task."

## THE PRECEPTS OF THE GOSPEL. (No. 50.)

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

"THEREFORE shall ye lay up these My words in your heart, and in your soul" (Deut. xi. 18). The true state of our soul before a holy and heart-searching God may be determined by our attitude towards His holy Word. David, under divine tuition, says: "Thy word have I *hid in mine heart*, that I might not sin against Thee." How obedient he was, therefore, to the above precept! And many times in the Psalms he speaks of the Word affecting his heart and soul. We know it is the Holy Spirit's work to apply the Word to the heart, but let us not forget it is the work of faith in the heart to hold fast that which God gives. The following words clearly demonstrate how the Word affects our inward parts: "The law of the Lord is perfect, converting the soul: . . . the statutes of the Lord are right, rejoicing the heart." And this is according to the divine requirements. "Behold, Thou desirest truth in the inward parts; and in the hidden part Thou shalt make me to know wisdom." Then again, although we know we have a direct reference to the Lord Jesus Christ in Psa. xl. 8; "Thy law is within my heart;" yet we must not altogether exclude David's experience here, for he was a man after God's own heart. Then we cannot forget in this connection that wonderful promise, and the sure fulfilment of it: "I will put My laws into their mind, and write them in their hearts." And doubtless the Apostle Paul again refers to this when he says, "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."

The Lord give us diligence in the obedience of faith relating to this precept, as well as all other precepts of the gospel, lest we be found forgetful hearers instead of doers. Surely the words of the Master are conclusive: "Yea, rather, blessed are they that hear the word of God, and keep it."

## POOR SARAH: OR, ANSWERS TO PRAYER.

THERE was a poor old woman who earned a scanty living by selling rags. She was strictly honest, and used to put by her pence for her rent before taking any for her own use. She became known to a lady who was kind to her, and often sent her a little help. This lady went out for some time, and on the evening of her return, she was kneeling down to thank God for His preserving care, and asking Him to show her what she should do, when suddenly it forcibly struck her mind, "Go at once and take poor Sarah a pound of candles."

The lady did not like to go at first; she thought it was so strange to take candles, would not a pound of meat or butter be better? But the call seemed so clear that she put a few things into her basket with the candles, and went at once to the poor attic where Sarah lived. It was so dark that nothing could be clearly seen. The old woman was just rising from her knees, and was astonished to find the lady there. "What can have brought you here, ma'am, at this time?" said Sarah. "First," said the lady, "tell me what you were praying for?" "Why, ma'am, you will think it very odd, but I was asking God to send me a candle; for my neighbour has lent me a large-print Bible, just what I wanted so much, and I cannot see to read it without a light. So I thought it must be according to God's will that I should be able to read His holy Book."

Tears came into the lady's eyes, for she felt that her heavenly Father had indeed condescended to use her as His messenger, and she held the packet of candles to Sarah, saying, "God has sent them to you." The old woman wept, too, and both united in wondering thankfulness to Him who delights to do for His dependent, praying children "exceeding abundantly above all they can ask or think."—*Selected.*

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## EXPRESSIONS OF GRATITUDE.

*Culled from Letters received from our Young Men in H.M. Forces, in response to the Correspondence, Gospel Literature and Articles sent to them from Waymarks War Relief Service.*

"DEAR Friend,—I am sorry to have been so long in writing in answer to the kind letter and parcel received, for which I am very grateful. The reason why I have not written before is because we have moved to another address. I was very sorry to have left the other place where I was, because it gave me an opportunity to get to the House of God, and to meet with His dear people. What a mercy for one to realize the emptiness of this vain and sinful world, and be enabled to thirst for this

living water, and never be satisfied till we drink it full in the kingdom of heaven!"

"Dear Mr. H.,—Your parcel came to hand, for which I would sincerely thank all members of your War Relief Service. I trust that the Lord will bless your efforts, and use the literature to the gathering in of His dear elect. The words on my own letter (this letter was sent to each of our young men with the parcels—S.R.H.) were very sweet and appropriate:

'Lord, there are no streams but *Thine*  
*Can* assuage a thirst like mine.'

As you say, the change from home life is tremendous; yet in spite of one's felt weakness, 'our strength is as our day.' The Lord is a strong tower, and I have proved His great care and protection. We live in a world of trouble, sin and iniquity abounds; but in spite of the terrible things that have happened, and are happening, this word has comforted me: 'The Lord reigneth.' This is our mercy."

"Dear Pastor,—I duly received your letter and parcel enclosing material comforts, and if my acknowledgment is belated, such delay is due to the exigencies of barrack life, and in no way lessens the heartfelt gratitude I feel I must express to you. Yet it is not for the material gifts alone that I wrote to thank you, though they are indeed most useful, rather it is for the moving message of spiritual truth and encouragement. Your words will go with me throughout my military career, even through my whole life, and I trust that it may please God to answer your devout prayers for an early conclusion to this most terrible world catastrophe. If this brief expression of gratitude encourages you to go forward with your good work, it will not have been written in vain. I for one deeply appreciate your words of Christian advice, and there is no doubt that as I keep the letter by me, I shall draw much spiritual strength from its message in the uncertain days before me. Again thanking you, and with my prayers for God's blessing on your truly Christian endeavours."

"Dear Mr. Hunt,—Just a few lines of sincere thanks, through you as Secretary to the Waymarks War Relief Service, for the parcel so kindly sent to me. I am sure all of us who are in the Services, greatly appreciate what the various organizations are doing on our behalf, and when we receive letters or parcels from an organization connected with our own Denomination, it is even more acceptable, as we know the friends, many of whom we know personally, are thinking of, and praying for us while we are away from home and those we love best."

"Dear Mr. Hunt,—Many, many thanks for the gift which I received from the W.W.R.S. yesterday. You will see from my new address that I have been moved again. I can assure you that your gifts to me will be very useful; in fact, they are already in commission, and I greatly appreciate your action. Your letter is very comforting, and it is nice to know that I share the prayers which you offer up on behalf of we Service fellows. . . . It is very encouraging to read Psalm xci., and also, as you suggest, Isaiah lv., not forgetting Isaiah xliii. 5."

"Dear Mr. Hunt,—I wish to express my deepest appreciation both to you and to the Waymarks War Relief Committee for the very welcome letter and parcel I have received. I must apologize for not writing before; the company has been engaged in some exercises for the last fortnight, and consequently there has been no opportunity to write. It is a very comforting thought to realize that friends at home are both thinking of us and praying for us. Sometimes it is a very hard struggle to do what I know to be right, and it is at such times that I feel the need of prayer, and feel thankful, I trust, that I have so many praying friends. I have often enjoyed reading 'Waymarks'; mother takes it regularly, and invariably sends it on to me. Again thanking you for your kindness."

After reading the foregoing, try to visualize, dear friends, the Rest Centre at Bedford, where a number of young men gather night after night in response to our invitation. They come, knowing from the hand-bills which they have received that ours is a Christian organization, and it is quite obvious that they find in the quiet surroundings provided, just what they have been seeking for. If you came along, you would find some of these lads seated round the long writing tables, writing their letters on paper with a printed heading which tells that Waymarks War Relief Service is befriending them; others are comfortably seated in easy chairs, taking refreshment without charge which our kind helpers bring to them. (A box is provided for voluntary contributions.) Books are provided for them to read; they can get stamps on the premises, and several have already kept our lady friends busy with the sewing and mending they have brought along. A little group of these helpers are seated in the Schoolroom for the purpose, under a large card which announces their willingness to render this welcome assistance. A captain in the Army came in to inspect the Schoolroom just before the canteen was opened, and he expressed his real pleasure and approval of the object we had in view. His experience, he said, had proved the need for quietude in such places, so that the men could rest, read, and

write their letters without the distraction of the usual methods of entertainment.

We depend upon our good and gracious God, and through Him we look to our many friends, whom we are confident will render adequate aid for the maintenance of this much-needed work. "Brethren, pray for us," for these dear young men, and for the poor folk who are suffering from enemy action, to whom this Service also stretches out a helping hand.

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## HOMES AWAY FROM HOME.

HERE is a list of names and addresses of friends who have kindly offered hospitality to any of our young men in H.M. Forces who have left Christian homes to serve their King and country:—

- Mrs. S. CORDLE, Hill Farm, Chelmondiston, nr. Ipswich, Suffolk.  
Mr. and Mrs. A. T. DRAKE, 149 Horton Grange Road, Bradford, Yorks.  
Mr. A. R. DESMOND, 132 Walden Drive, Howarth Road, Heaton, Bradford, Yorks.  
Mr. W. FLEMING, 62 Cherry Lane, Lydm, Cheshire.  
Mr. and Mrs. J. GAUKROGER, 9 Exley Gardens, Exley, Halifax, Yorks.  
Mr. and Mrs. W. F. GOODCHILD, 14 Holmwood Gardens, Wallington, Surrey.  
Mr. and Mrs. S. RUTHERFORD HUNT, 29 Russell Avenue, Bedford (and other Bedford friends).  
Mr. and Mrs. J. W. ING, 11 Oakroyd Villas, Manningham, Bradford, Yorks.  
Mr. L. G. MILLS, Whin Farnley, Hindhead Road, Shottermill, Haslemere, Surrey.  
Mr. and Mrs. P. OLIVER, The Old Post Office, Bethersden, Ashford, Kent.  
Mr. and Mrs. A. F. ROWELL, Ropsley, Grantham, Lincs.  
Mr. W. B. GRIFFITHS VAUGHAN, 11 Bargrange Avenue, Shipley, Yorks.  
Mr. and Mrs. A. O. B. VAUGHAN, "Hillside," 250 Bradford Road, Wakefield, Yorks.  
Mr. and Mrs. B. WALSHAW, "Darfield," Castle Avenue, Brighouse, Yorks.  
Mr. W. J. WADEY, 1 Station Avenue, Caterham Valley.

We are quite sure that our soldier boys will find a warm welcome in any of the above homes. No doubt other friends who would like to offer similar benefit, will be letting us have their addresses to insert in the June number of "Waymarks."  
S. R. H.

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## SOWING BESIDE ALL WATERS.

THE late Mr. M'Cheyne, of Dundee, was once riding by a quarry, and stopped to look in at the engine house. The fireman had just opened the door to feed the furnace with fresh fuel, when M'Cheyne, pointing to the bright hot flame, said mildly to the man, "Does that fire remind you of anything?"

The man could not get rid of the solemn question. To him it was an effectual arrow of conviction. It led him to hear the gospel, and will end, we trust, in his reaching heaven.

It is said that Harlan Page once went through his Sabbath school to inquire into the spiritual hopes of the teachers in the school. Coming to one of the teachers, he said, "Shall I put you down as having a hope in Christ?" The teacher replied, "No." "Then," said he very tenderly, "I will put you down as having no hope." He left him. That was enough. God gave that young man's soul no rest till he found a hope beneath the cross.

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## NOTES FROM SUNDAY SCHOOL ADDRESSES

By Mr. B. WALSHAW (Brighouse, Yorks.).

DEAR Young Readers,—The use of *ink and pen* as a means of communication is very common. We are able to *send* and *receive* messages, and provided the envelope is sealed and properly stamped, no person except the sender and receiver need know the contents of the message. In war time, letters going abroad and coming from abroad are *censored*, which means that a responsible person is given the authority to open our letters and read the contents, and has also authority to strike out, by a heavy blue line, anything which he may deem undesirable. What a difference it would make if we could all realize the fact that God censors everything we write! that it has to pass His scrutiny! I wonder how much would receive the heavy blue line! It would be good, therefore, if each time we took up ink and pen, we remembered that our letters *are censored*.

By means of ink and pen we have a *permanent record*. That which is spoken may be forgotten, or may be misinterpreted by our hearers; but to have our message written, or as we sometimes say, in "*black and white*," signifies a permanent authority, something which can be referred to and produced again and again. So in the Word of God, how often we read as a statement of permanent authority, "*It is written*."

Then again, a thing is often written so that it shall *never be forgotten*. Job said, "Oh that my words were now written! Oh that they were printed in a book! that they were graven with an *iron pen* and *lead* in the rock for ever." When we consider what the message was that he thus wanted to have for a permanent record, that should not be forgotten, we wonder not. This was the message: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth, . . . whom I *shall see for myself*, and mine eyes shall behold, and not another." What a message! what sublime faith, in such dire conditions as he was then placed!

Let us just notice the figure Job used: "Graven with an iron pen and lead in the rock." To this very day this method is used by sculptors when engraving memorial stones. First the iron pen chisels out the letters in the rock, and then lead is inserted, and the whole idea is that it shall be a permanent record. Memorial stones thus inscribed have weathered the storms for hundreds of years. Nevertheless, God has graciously written Job's message in a *Book* that is more permanent than the hardest rock with the deepest incision and perfect lead. Has God ever given you anything, and has it been so precious that, like Job, you want it to be in writing, so that it should never be forgotten?

It is a remarkable thing that the choicest writings ever written, were written in most uncongenial surroundings. God has inspired men to use ink and pen in circumstances and under conditions which were entirely opposite to the nature of the messages written. The Apostle Paul while in prison wrote: "I can do all things through Christ which strengtheneth me." The *circumstances and conditions* suggest bondage, chains, restrictions, hunger and want. The ink and pen tell us that through these very things "I have learned in whatsoever state I am, therewith to be content." Again think of the Apostle John on the isle of Patmos, in a penal settlement. Circumstances and conditions suggest the very opposite to the gracious things which ink and pen have conveyed to us; for whilst in a terrible place, and probably among terrible company, he wrote: "I was in the Spirit on the Lord's day."

A book which has often been considered next to the Bible, "The Pilgrim's Progress," was written in Bedford Jail by John Bunyan. The circumstances and conditions are plainly stated in the beginning of his book: "A man clothed with rags in a certain place (the jail), with his face from his own house, a book in his hand, and a great burden upon his back." But see how it ends, and remember the outward circumstances were just the same: "There (the heavenly Jerusalem) you shall not see again such things as you saw when you were in the lower regions upon earth; to wit, sorrow, sickness, affliction, and death; for the former things are passed away. You must receive the comfort of all your toil, and have joy of all your sorrow; you must reap the fruit of all your prayers and tears and sufferings for the King by the way. In that place you must wear crowns of gold and enjoy the perpetual sight and visions of the Holy One; for there you shall see Him as He is." His tongue was indeed the pen of the ready writer.

Now there are two kinds of letters: those intended for *private use*, and those intended for *open use*; those written to relatives and friends, and those written for the world to see. The Apostle Paul, writing to the Corinthians, said: "Ye are

our epistle written in our hearts, *known and read of all men*; forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us and written not with ink, but with the Spirit of the living God: not in tables of stone, but in the fleshy tables of the heart." O what a blessing that will be if the Holy Spirit writes a private message in our hearts, which will be written for all the world to see, "*known and read of all men.*"

May this be the portion of both reader and writer is the desire of  
Your well-wisher, B. W.

## A MESSAGE TO OUR YOUNG MEN SERVING IN H.M. FORCES.

DEAR YOUNG MEN,

Perhaps my first letter to you may have raised some expectations, and if so you will be interested to read what I may now try to write.

In phraseology with which we are familiar, you are *service men*, and expect to be on *active service*. I may be described as an ex-service man, meaning that I am no longer recognized as being in H.M. Forces. Previous injury has placed me in the category of the "unfit." However, I am to write to you of a service where the ability to serve does not lie in creature power, strength or ability, but in the gracious operations of the grace of God in the heart. From one's call by grace to crossing Jordan's dark flood, there is no discharge in the spiritual conflict. There is no such thing as being "pensioned off," or demobilized.

When we are in our first love in spiritual things, we may manifest much zeal and warmth of heart for the cause of God and truth; but it is when we have been brought through a period of training, when we have learned to walk, commanded to "go forward," and thrust into the battle against self, the world, and all evil, that we need to know how to use our weapons. Our God has said in Isaiah lv. concerning the Captain of our salvation: "I have given Him for a witness to the people, a Leader and Commander to the people." What a mercy to be found among those who are constrained by love to take up their cross and follow Him! There is no place in which you may be found, no wounds which you may be called upon to suffer, no losses you may be privileged to endure, but He knows all about you, and in Him and from Him will be found that which shall supply all your needs. Healing, helping, supporting, equipping, strengthening, delivering, He has promised *never* to leave nor forsake.

The war in which you are now called to serve in the cause of your king and country has been described as a religious war, in that it has for its sole purpose the eradication of an evil growth which menaces the well-being of the world of men among whom we have to live. The glorification of self, the enslavement of the individual to the dictates of the state, and the accomplishing of this by methods at once cruel and unscrupulous, places the weak and defenceless in a position of being grievously victimised by a tyranny which has only a refuge of lies as its basis. Shall it prosper? *It cannot.* At this season of the year at which I write (Easter), the Christian world remembers the greatest and mightiest victory over sin, death, and hell which has or will ever take place. To the perplexed disciples (followers), how near to failure it must have looked! Their Leader betrayed by one of His professed followers, arrested, shamefully humiliated and mocked and submitting to unmentionable cruelty! No wonder to the philosophic Greek it appeared foolishness, and to the Jew, expecting a Messiah, it appeared a stumbling-block. Yet how different is it *revealed* to faith. Had not Christ suffered, died, and risen again, there would have been no faith, no prayer, no preaching, and no Church. There would also, we think, have never been an old creation either. But to the heavenly pilgrim in his warfare there is the divine message of comfort: "Tell her that her warfare is accomplished, her iniquity is pardoned. . . ." This is the *comfort* of the Scriptures. In the strain and stress of middle life, in the declining of our natural powers in later life, how comforting to prove that there is One that knoweth our infirmities, and One that helpeth them! Our daily life with its *ordered* details is not only a training ground, but the field of battle, where not only is instruction given through the Word, but experience of the reality of our glorious Leader's gracious present help and power.

In your present service you may be called upon to serve a greater King in witness and courage. May your armour be kept bright by prayer, your shield at hand, your sword, helmet, and girdle in place, and in order to be used as your Leader may direct. The powers of evil leave their scars, but if we bear in our bodies the marks of the Lord Jesus, we shall not fear what man shall do unto us. This is the testimony of an old veteran of many fights who was enabled also to *keep* the faith. That you may be a good soldier of Jesus Christ, and hence an asset to your King, country, and fellow-men, is the desire of

W. B. GRIFFITHS VAUGHAN.

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Our glorious Leader claims our praise for His own pattern given,  
While the long cloud of witnesses shows the same path to heaven.

## A WONDERFUL DELIVERANCE.

A MOVING story of the heroic behaviour of fifty London men on the Western Front during the Great War is the following:—

From the forward trenches thirteen of our men were seen lying out in No Man's Land, apparently dead. For three days and three nights they lay there, and then the arms of some of the men were seen to move. The enemy kept up a barrage with their machine guns, and shells were flying in all directions. To escape with life seemed impossible for anyone who dared to approach the spot.

A call for volunteers was made, and fifty gallant London men promptly responded. They undertook to bring in these unfortunate men or die in the attempt—men who were not in their own regiment.

Before going over the top they knelt down and prayed that as it was to be a work of mercy God would protect them, and thus enable them to carry out their mission. Then they started amid the shot and shell on their errand of mercy.

Hour after hour went by, their comrades waiting anxiously for the return of at least some of them. Eventually they returned with eight of the seriously wounded men, and went back again to find the other five. This was on Monday night, and on Tuesday morning by five o'clock all the thirteen wounded had been brought in, and not one of the fifty rescuers had been touched.

Thus God hears and answers prayer. Commit thy way unto Him.

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## FOR THE LITTLE ONES.

SOME years ago a great drought prevailed in some parts of England. Several godly farmers agreed with their pastor to hold a meeting to petition God to send rain. They met; the minister was surprised to see one of his little Sabbath scholars bending under the weight of a large umbrella. "Why, Mary," said he, "what made you bring that umbrella on such a fine morning?" The child gazing at him said, "I thought we were going to pray to God for rain, and we should want the umbrella." The minister smiled, and the service began. *Whilst they were praying* the wind rose and the sky became overcast; and soon, amid vivid flashes of lightning, a storm of rain descended. Those who attended the meeting unprepared to receive the blessing they sought reached home drenched, whilst Mary and the minister returned together under the family umbrella.

## "WAYMARKS" WAR RELIEF SERVICE.

In Connection with "Waymarks" Strict Baptist Magazine.

### INAUGURATION FUND.

Our work increases, and we hope soon to send packages with gospel messages to those who are suffering in hospital from injuries caused by enemy action. A very warm response, far exceeding our expectations, has resulted from the opening of the Bedford Rest and Refreshment Centre, where refreshments are supplied free, with all writing materials. So, while warmly thanking our friends for their kind support, we would remind them and others, that in order to carry out our plans in various directions with this War Service, liberal co-operation is needed. *Please help all you can.* The following donations are acknowledged very gratefully:

112, 10/-; Mr. and Mrs. L. J. Ellis, 10/6; Mr. J. P. Whitehorn, 2/6; Mr. V. Farley, 2/-; Pastor E. M. G. Mockford, 3/6; Mr. J. Clover, 5/-; Pensioner, 5/-; Mr. S. Jeffs, £2 2s 6d; Mr. H. Shiles, 10/-; E. B. W., 10/-; Mr. and Mrs. Banstead, 5/-; Two Bedford Friends, 5/-; Mr. and Mrs. R. Oliver, 2/6; Mr. and Mrs. Geilam, £1; Mr. H. Wakeley, £1; Mr. A. D. Mitchell, £1 1s; Mr. Todd, 5/-; Mrs. E. Bedford, 1/-; Mrs. Barrett, 5/6; Miss Fincham, 2/-; Mrs. Fincham, 2/-; Lydia, 10/-; Mr. D. Savage, 2/6; Mrs. D. Smith, 1/-; Mrs. Hurry, 2/-; Mrs. Rowlandson, 2/6; Mrs. Aimes, 2/-; H. B., 5/-; Mrs. Savage, 5/-; A Friend, 3/6; Miss Lamont, £1; Mr. and Mrs. Spratt, 5/-; Mrs. S. Risbridger, 2/-; W. J. W., 10/- (per Pastor W. J. Wiltshire); "Zion," Accrington, Knitting Class, per Mrs. George, £2 2s; Mr. and Mrs. George, £1; Mrs. W. Smith, £1; Mrs. R. Hanson, £1; Blackburn, £2; Mrs. Woodward, 2/6; Mr. C. A. Anderson, £1; Mrs. S. Cordle, £1; Mr. A. Bucknall, £1. Total up to date, £279 17s. 6d.

Donations may be sent to, and will be gratefully acknowledged by Mr. T. O. R. BATH, New Spring Farm, Biggleswade, Beds, who will forward an official receipt.

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### "WAYMARKS" FUND.

The following donations have been received with best thanks, since we last went to press: Mrs. Jones, 1/-; Mr. A. Buggins, 6d; Mr. Mockford, 4/-; Mr. Woodhouse, 2/-; Miss Lamont, 14/6; Mr. J. Goss, 7/-. Total up to date, £22 3s 3d.

Donations to this Fund will still be welcomed by our Hon. Treasurer, Mr. G. W. SALMON, "Wymering," 232 Old Bath Road, Cheltenham, Glos., who will send receipts for same.

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### "WAYMARKS" BEDFORD CONFERENCE.

The Annual Bedford Conference will (D.v.) be held at "Providence" Strict Baptist Chapel, Rothsay Road, Bedford, on Thursday, June 5th, 1941. The Subject of the Conference is: PRAYER.

Pastor R. F. Chambers (Balham), is expected to preach the Conference Sermon in the afternoon. Service to commence at 3. Tea will be provided in the interval, and Pastor S. Rutherford Hunt will preside at the Evening Meeting which begins at 6. Further particulars as to speakers will be given next month (D.v.). Collections will be taken for "Waymarks" Fund.

All particulars from Pastor S. Rutherford Hunt, 29 Russell Avenue, Bedford.

HELPS for SUNDAY SCHOOL TEACHERS and OTHERS  
By Pastor W. J. WILTSHIRE (of Guildford).

Some Remarkable Prayers and their Answers.

LXV. Elijah's prayer that he might die."

This bold and courageous prophet of the Lord, who had many a time stood fearlessly before king Ahab on behalf of the cause of God, now appears before us flying for his life from the wrath of Jezebel, Ahab's wicked wife. Coming to Beersheba, he "left his servant there; but he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and he said, It is enough; now, O Lord, take away my life; for I am not better than my fathers" (1 Kings xix. 3, 4). This seems a very strange prayer for a man of God to pray. What kind of death would he choose? Did he expect to sleep his life away with sorrow and a broken heart? If he really desired to die in the Lord's cause, why not abide the issue of this evil queen's threat and willingly perish at her hand, if the will of God be so? The prayer seems to be a strange mixture of the fear of man which bringeth a snare, and self-pity of his sorry plight brought about by his zeal for the Lord in the destruction of Baal's prophets. Does he stand alone in this strange request? Nay, my brethren in the ministry, as well as Sunday School teachers, who know the keen trial of felt failure, and a fear of having laboured in vain and spent your strength for nought, listen for your comfort to Moses, the meekest man of his time: "If Thou deal thus with me, kill me, I pray Thee, out of hand, if I have found favour in Thy sight: and let me not see my wretchedness" (Num. xi. 15). Also Jonah: "Therefore now, O Lord, take, I beseech Thee, my life from me: for it is better for me to die than to live" (Jonah iv. 3, 8). This is no new experience to the prophet of the Lord even in these days, but let us beware of indulging in such a spirit. How much better to pray with Job: "All the days of my appointed time will I wait, till my change come" (Job xiv. 14).

CORRESPONDENCE.

Received with thanks: Monthly Circular from Tamworth Road Strict Baptist Chapel, Croydon; "Watching and Waiting"; Pamphlets from the Sovereign Grace Union, also Tracts for distribution in our work connected with "Waymarks" War Relief Service, from the Sovereign Grace Union. These are much appreciated, and we are most grateful to the Committee of the S.G.U. for their valued co-operation.

"WAYMARKS" FUND.

The following donations have been received with grateful thanks, since last month: Mrs. Risbridger, 2/6; Mr. Bartlett, 10/-; Pastor W. J. Wiltshire, 1/6; Mr. A. C. Walls, 2/-; S. W., 2/6; Anon., per T. J. L., 3/-. Total up to date, £23 4s 9d.

Donations to this Fund will still be welcomed by our Hon. Treasurer, Mr. G. W. SALMON, "Wymering," 232 Old Bath Road, Cheltenham, Glos., who will send receipts for same.

# Waymarks.

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“SEARCH THE SCRIPTURES” (John v. 39)

for Instruction relating to

## ZEAL.

1. “It is good to be zealously affected always in a good thing” (Gal. iv. 18).

2. “For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works” (Titus ii. 11-14).

3. “Zealous toward God” (Acts xxii. 3).

4. “He put on the garments of vengeance for clothing, and was clad with zeal as a cloak” (Isa. lix. 17).

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## EDITORIAL COMMENTS.

“Waymarks” Annual Bedford Conference.—Once more we bid our friends welcome to the Annual Bedford Conference, which is to be held (D.v.) on Thursday, June 5th, 1941, at “Providence” Strict Baptist Chapel, Rothsay Road, Bedford. What a subject is the one chosen for consideration! May prayer, so very much needed to-day, be the secret of truly successful gatherings on this occasion. May it be again proved in overcoming all hindrances, and by the power of the Holy Spirit, may it bring down showers of blessing. Good things are *promised* to those who ASK (Matt. vii. 11). Prayer will also make the journey to Bedford well worth while, if those who have proved the immense worth of this rich blessing, are divinely invigorated by unctuous messages concerning this precious means of communication with heaven. God bless and abundantly help the speakers who are expected to speak at this Conference. We are often struck with the fine physique of our young men in H.M. Forces, and cannot fail to recognize the bodily benefit which they have evidently derived from their military training. While they, with our loved country and the

Church of God, greatly need our prayers, may it be clearly seen by those that know us best, that this Conference, though convened in troublous times, has made us "strong in the grace that is in Christ Jesus." Our witness for the truths of the everlasting gospel will there be richly permeated with that spiritual freshness and ardour which are always a reflection of spiritual health and strength. So may the kingdom of Christ be advanced, and His precious Name be highly exalted.

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**Waymarks War Relief Service.**—It is truly a sacred pleasure to "set up waymarks" which call attention to God's goodness to us in this work and labour of love. Little did we think in the early days of our prayerful attempt to stretch out a friendly hand to those who are serving and suffering in the present war, that the work would so soon necessitate the requisitioning of the regular help of an Assistant Secretary. Yet such, we are thankful to say, is the case. By the generosity of some friends who have recognized the imperative need of relief for the Secretary, it has been made possible to secure the services of an Assistant Secretary, whose capabilities and deep spiritual interest in the work are already proving a great acquisition. In setting up this Waymark, the Editor says to his praying friends: "O magnify the Lord with me, and let us exalt His Name together" (Psa. xxxiv. 3). How plainly we see in this manifestation of His love, that when His people have need of relief in work which He gives them to do, His goodness can find out a way! Oh for more grace to use all our powers in these solemn days for His glory, so proving that they are all controlled by His almighty power! Thus may we redeem the time, because the days are evil.

*We have been glad to receive garments* of various kinds, and knitted comforts in response to our appeal. It is our endeavour to place all articles of clothing sent, into the hands of those who have suffered much from enemy activity. We have already found some excellent opportunities for distributing these garments among fellows who visit the Canteen whose homes have been bombed. It has been a joy to witness their appreciation. **So, dear friends, please help us all you can in this Section of our work by sending whatever clothes you can spare.** By God's help, we will do the rest.

*The Rest and Refreshment Centre*, which is now in full swing, is supplying a great need, and only those who are there can fully realize what satisfaction and pleasure many sober-minded fellows are finding in the provision thus made for them at the close of each day. The pictures given with this present Number give some indication of their thankful response to all that is being done for their comfort.

*Photograph-Letter Cards of this Rest Centre* are now ready giving five splendid pictures of the Canteen, with a brief survey of the aims of Waymarks War Relief Service, and the copy of a good letter from one of the many thankful young men who have visited us. We shall be very glad if all our readers will give us their whole-hearted co-operation in the purchase and distribution of these letter cards, as the scattering of them far and wide is likely, by God's blessing, to stimulate and increase interest in the activities of Waymarks War Relief Service. We also anticipate a very ready sale of these picture-cards at the Rest Centre among members of H.M. Forces. Particulars of these little Souvenirs may be found on the cover of this Number.

*A list of Names and Addresses of Friends* willing to receive into their homes our young men who are serving their King and country, again appears in this June issue. We sincerely hope it will be possible to extend this list considerably another month. Who will be willing to send along their kind invitation to our soldier boys?

The sincere hope is cherished for opening other Rest Centres in the future. Who is anxious to help in this direction, both financially and by practical suggestions?

Brethren, the liberal soul deviseth liberal things, and by liberal things shall he stand. Stand by us, pray for us, liberally help us, and let us watch God's hand together, believing that in us He will fulfil His own word: "Thou shalt break forth on the right hand and on the left" (Isa. liv. 2).

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## AN EARNEST DESIRE TO BE MADE A BLESSING.

Lord, speak to me, that I may speak  
In living echoes of Thy tone;  
As Thou hast sought, so let me seek  
Thy erring children lost and lone.

Oh, lead me, Lord, that I may lead  
The wandering and the wavering feet!  
Oh, feed me, Lord, that I may feed  
Thy hungering ones with manna sweet!

Oh, strengthen me, that while I stand  
Firm on the Rock, and strong in Thee,  
I may stretch out a loving hand  
To wrestlers with the troubled sea!

Oh, teach me, Lord, that I may teach  
The precious things Thou dost impart!  
And wing my words, that they may reach  
The hidden depths of many a heart.

Oh, give Thine own sweet rest to me,  
That I may speak with soothing power  
A word in season, as from Thee,  
To weary ones in needful hour.

Oh, fill me with Thy fulness, Lord,  
Until my very heart o'erflow.  
In kindling thought and glowing word,  
Thy love to tell, Thy praise to show!

Oh, 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! F. R. H.

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## A MESSAGE OF FRIENDSHIP AND SYMPATHY.

The following is a copy of the letter which is being sent by Waymarks War Relief Service to those who are lying in hospital on account of injuries received through enemy action. This letter is being enclosed with a tin of Horlick's Milk tablets or Ovaltine tablets, booklets of Scriptures, and Gospel tracts. Who can tell how plentiful the harvest may be? While we think of these little packets being handled by so many brave sufferers, may we be helped to entreat the Lord's gracious and tender pity on their behalf, and His blessing upon what we are sending to them.

Dear Friend,—This comes to you from Waymarks War Relief Service as a message of heartfelt sympathy and friendship in the unhappy experience which has been yours during the recent past. Sincerely do we wish you a speedy recovery from your injuries, while we quite hope that the enforced rest in hospital will do you much good.

These are truly sad times, but they would be unspeakably more so if there were no peace or cheer to be found in Jesus Christ. To His children He says: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John xvi. 33). What a privilege to be a child of His! Saved by grace, loved with an everlasting love, upheld by His everlasting arms, and befriended by One whose power and truth can never fail. May you be found among His children.

These little booklets which accompany this loving message, tell about Jesus and His love. This time of rest in hospital may be just His time for teaching you to seek salvation, enduring substance and happiness in Himself, where alone these blessings are to be found. "All have sinned, and come short

of the glory of God" (Rom. iii. 23). But we are glad to be able to tell you with confidence that, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. i. 15). On His way to the cross He "went about doing good" (Acts x. 38), and He leaves us this example, that we should follow His steps. Therefore, desiring to follow Him, we put this little packet into your hand, and pray that our blessed Lord will put His wonderful love into your heart. You will then be favoured to see in your present trial how true these lines are:

"Ill that He blesses is our good,  
And unblest good is ill,  
And all is right that seems most wrong,  
If it be His sweet will."

It will be a pleasure to hear from you, if it should be but a few lines in pencil. God bless you. This means, "All the best."

Yours very sincerely,

S. RUTHERFORD HUNT,

*Hon. Sec., Waymarks War Relief Service.*

29 Russell Avenue, Bedford.

(To whom all correspondence should be addressed.)

P.S.—Since the above has been printed, we have been cheered and grateful to receive from Messrs. A. Wander, Ltd., a very practical letter of appreciation of our work among these air-raid casualties. They are the well-known Ovaltine firm, and are kindly sending *gratis* six dozen tins of Ovaltine for our distribution in the hospitals.

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## EXPRESSIONS OF GRATITUDE.

*Culled from Letters received from our Young Men in H.M. Forces, in response to the Correspondence, Gospel Literature and Articles sent to them from Waymarks War Relief Service.*

"DEAR MR. HUNT,—I must just try to write a few lines to thank you for the parcel which I received a few days ago. I am very sorry not to have replied before, but we have all been busier than usual as regards training. I think the idea is to make the most of the long hours of light. It certainly is better for us all now the weather is brighter.

You may be interested to know that this time last year I was in — with the B.E.F. I went out in April and was back in England in June. I think they were the worst two months for the whole of us fellows in the B.E.F. We certainly endured many hardships and privations. I am thankful to say I found great comfort in trying to call on the Name of Almighty God

during those two months, when we did not know from day to day if we would see the dawn of another.

It was a great help to me to realize that, although everything seemed so confused to us fellows, actually it was according to the will and order of our Lord. Without this thought, several times I felt I must give up all hope of seeing those at home who are so dear to me, and the things which I loved so much.

I hope this little account will not bore you, but I do wish you, and all who are doing their share in the War Relief Service, to know how much I appreciate your kindness to me, and all those with whom you kindly correspond. It is indeed very pleasing to see the people of the Strict Baptist Causes doing so much in order to make up, as far as possible, for our disappointment in not being able to attend our place of worship as often as we would wish. So often we go from day to day seeing our comrades doing lots of things, all of evil, without a thought or care for 'the better things' which are not of this world. It is distressing to those of us who know what is right, and have been taught to honour and obey the Lord above.

Thank you very much for all you have done for me. My best wishes to all those who so kindly give up much of their spare time to help us young fellows. I am indeed very grateful to you all."

"Dear Sif,—I thought I must write and tell you how much the parcels have been appreciated you have so kindly sent to the men in our Company. You will be particularly interested and encouraged, I am sure, when I tell you that the attractive New Testaments that were sent have given them great pleasure, and they have been pleased to have them. I trust, under God's blessing, they may find help and comfort from them. I am venturing to send you one more name and address; and if you can possibly manage to send him a parcel, I know he would much appreciate it, as he has not a Testament. He is in the Air Force, so if you have one in blue that would be very nice. The name and address I enclose.

I trust you are keeping well, and have had sufficient strength given to fulfil all your engagements; also that your wife and family are well. May God abundantly bless your labours in His Name."

"Dear Mr. Hunt,—Many thanks for the delightful parcel which I received on returning from leave this morning. I am about to read 'Waymarks,' in which I see there are contributions by one of my Sunday School Superintendents, Mr. Walshaw, and our School Secretary. I can assure you it is a pleasure to hear from you, and to know that one possesses such very good friends when one is away from home."

“Dear Sir,—Just a brief note thanking you on behalf of the boys of the 152nd Battery for the refreshments and the facilities you gave us when we were billeted in your district. Also we would like you to know that we miss you very much where we are at present, being miles away from such good friends. We often speak of you, and the good times we had; especially when the Press visited you and took our snaps. We have wondered if it is possible for you to oblige us with one or two? Again thanking you and wishing you great success in your good work.”

“Dear Friend,—Many thanks for your parcel so kindly sent, and which took me quite by surprise. It is very nice to be remembered by friends, especially by those who are interested in promoting that Word, which we read is ‘able to make us wise unto salvation.’ I enjoyed reading the literature you have enclosed very much. It is a pleasant change from the filthy language that one continually hears in the Forces; it is awful, and I do pray that I may be kept from indulging in the same. I feel we very much need strength, for temptations everywhere abound; but, thanks be to God, He is able to keep us in the hour of danger, if we trust in Him. I am enclosing the address of a friend who is serving in the R.A.F., and is stationed in Scotland. I am sure he will be glad to hear from you.”

“Dear Mr. Hunt,—I must apologise for not answering your letter before. Thank you for the gift which I received from “Waymarks” War Fund. I feel it is very kind of all those concerned. Truly it is good to feel there are some among our own people who remember us, especially in their prayers. I often feel unlike the Lord’s dear people, yet they are the company I desire.

We at — are favoured to be able to meet with a few who desire to love and fear God. These are truly solemn times in which we live; and, for the most part, among the fellows with whom I work there seems to be no thought of God or godliness. One could have greater hopes for the well-being of the nation if we could see a turning unto the Lord with a spirit of repentance. May God have mercy upon us.

Well, Mr. Hunt, I again thank you for your kindness.”

“Dear Friends,—Your welcome parcel, together with the kind letter, has been sent on to me from —. It is indeed nice to know there is a company of friends belonging to the Strict Baptists who have the welfare at heart of those serving in H.M. Forces. The socks fit a treat, and the handkerchief and shaving soap will be very handy indeed.”

I am indeed privileged, inasmuch as I am able to live at home now, my work being to do with the War Office. Sundays are quite free, and I trust will continue so. I am enabled to

attend the Cause at —. There are no guards or parades to do, so I am more or less living a normal life at the present time.

I trust, then, I can say that God also has my welfare in view. How unworthy I feel to be of His continual goodness, considering my rebellion in the past. I do hope the Waymarks War Relief Service will be a success, and that it will indeed have the Lord's blessing upon it and its work in the future.

Before closing, please accept my poor thanks for your kindness to me, a comparative stranger."

"Dear Sir,—I desire to thank you for the parcel received safely, and congratulate you and your Committee on the wise choice of its contents. They are just the things a soldier needs for his natural and spiritual comfort. Your letter is very encouraging. I did feel after reading it, a strengthening of the faith I hold. I heartily thank you for the gifts, and particularly for your prayers, and I pray God's blessing will be with you in the grand work you have undertaken, if in accordance with His holy will, and that you will receive many manifestations of His almighty power.

I believe yours is the first work of its kind undertaken by Strict Baptists. I served nearly three years during the last war, and have served sixteen months this time, and I have never yet come across a Rest and Refreshment Centre where men of our faith could feel at home. We do indeed seem to be few and almost unknown. I pray the Lord will constrain the hearts of His people to give generous support to your Committee, so that your welcome gifts may reach every one who has left a Cause of truth to serve his earthly King. I also pray your message may reach many who are unconcerned about their never-dying souls. May it be God's will that many should become 'good soldiers of Jesus Christ.' Here is the address of a friend who would, I feel, appreciate your gifts and literature; he is a good, clean-living lad (brought up in a "free-will" church). Here I believe the seed may fall on good ground. I also enclose the addresses of four other lads gone from the — S.B. chapel. Please accept my heartfelt thanks."

"Dear Sir,—Just a few lines to thank you for your kindness in sending me another parcel. I appreciate it very much; the articles will be very useful. I admire the choice—just the things I needed most. Thanks for sending "Waymarks"; it is nice to sit and read on a Sunday, when I cannot get to chapel. I miss chapel more than I could have believed. When we have a Church parade the fellows swear and curse all through the service; it is very sad how they carry on, and it is a job to find fellows who do not swear. I was on guard one night at the main gate,

about 10 p.m., when the chaps came streaming down the road swearing a good deal. Then two fellows came along, talking rather loudly; one was explaining the Bible to the other. It did my heart good to hear them as they walked along, to know there were some chaps in the camp different to the others. I should have liked to have spoken to them, but it was dark and I could not leave my post.

I thank you for your sermon and text on Sunday. I hope soon to be home and come regularly. My thanks to all the kind folks who enable you to send these things to me. I must close, and say good-bye, as it is supper-time."

"Dear Friend,—At last I have a few moments in which I can write and thank you for your kindness in sending the parcel to me. When we are away from home, if only for a week, we miss our dear ones and chapel very much. It is very comforting and encouraging to know there are unseen friends who are concerned for, and work in aid of, our welfare. I opened my parcel and read the literature, and was conscious of the sincere spirit of love and godliness in which it was sent. I cannot say enough in favour of your splendid work, but shall deem it a favour if you will convey my sincere thanks to all who work for the welfare of the boys away from home.

Unlike many of the boys, I am able to get home fairly often. Even so, I was greatly disappointed to miss the Anniversary Services at —, at which I believe you were speaking from God's Word. I should like to have met you, and look forward to the day when that will be possible; perhaps you will be coming to — in the near future?

Duty calls, and I must end this letter, thanking you for all your kindness, and praying God's blessing may rest upon you and help you in your great work."

"Dear Sirs,—Please forgive this rather belated acknowledgment of so kind a gift and thoughts, which rest assured have been received with thanks—particularly the literature, which will be handed on to friends after I have read them. It is gratifying to know that one can turn to 'Waymarks' for advice and help during such a critical period. This tends to relieve the minds of the troops, who would otherwise constantly worry about their loved ones. With this I must close, trusting God's blessing will be on all you do."

"Kind Friends,—I wish to take this opportunity of thanking you for the parcel and literature which I received yesterday. It is very kind of you, and words cannot express my heartfelt thanks. It is a great consolation to know that prayers are being offered on our behalf. I may tell you I have tried to pray more earnestly since being in the R.A.F. Dear friends, only our Master in heaven can put a stop to this conflict. The

bombers and other planes, when I see them, that is often, cause me great heartache, and I try to pray. I appreciate the literature, and shall read it. It is just lovely to see and hear "the Lord's Name." At present I am over 400 miles from home, wife, and friends; but yesterday, when I received your parcel, it cheered me, especially when I read that you (who I don't know) were praying for us. I hope your work will be blessed, and that in the near future all of us will be back among our loved ones; and that all peoples on the earth will live as brothers. This is my prayer.

Thanking you once more. I enclose my friend's address."

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## HOMES AWAY FROM HOME.

HERE is a list of names and addresses of friends who have kindly offered hospitality to any of our young men in H.M. Forces who have left Christian homes to serve their King and country:—

Mrs. S. CORDLE, Hill Farm, Chelmondiston, nr. Ipswich, Suffolk.

Mr. and Mrs. A. T. DRAKE, 149 Horton Grange Road, Bradford, Yorks.

Mr. A. R. DESMOND, 132 Walden Drive, Howarth Road, Heaton, Bradford, Yorks.

Mr. W. FLEMING, 62 Cherry Lane, Lymm, Cheshire.

Mr. and Mrs. J. GAUKROGER, 9 Exley Gardens, Exley, Halifax, Yorks.

Mr. and Mrs. W. F. GOODCHILD, 14 Holmwood Gardens, Wallington, Surrey.

Mr. and Mrs. S. RUTHERFORD HUNT, 29 Russell Avenue, Bedford (and other Bedford friends).

Mr. and Mrs. J. W. ING, 11 Oakroyd Villas, Manningham, Bradford, Yorks.

Mr. and Mrs. C. JEMPSON, Bethel Cottage, High Street, Robertsbridge, Sussex.

Mr. and Mrs. J. JEMPSON, Tudor Saloons, High Street, Cranbrook, Kent.

Mr. L. G. MILLS, Whin Farnley, Hindhead Road, Shottermill, Haslemere, Surrey.

Mr. and Mrs. P. OLIVER, The Old Post Office, Bethersden, Ashford, Kent.

Mr. and Mrs. A. F. ROWELL, Ropsley, Grantham, Lincs.

Mr. and Mrs. G. W. SALMON, "Wymering," 232 Old Bath Road, Cheltenham, Glos.

Mr. W. B. GRIFFITHS VAUGHAN, 11 Bargrange Avenue, Shipley, Yorks.

Mr. and Mrs. A. O. B. VAUGHAN, "Hillside," 250 Bradford Road, Wakefield, Yorks.

Mr. and Mrs. B. WALSHAW, "Darfield," Castle Avenue, Brighouse, Yorks.

Mr. W. J. WADEY, 1 Station Avenue, Caterham Valley.

The following is an extract from the letter of another kind friend: "On behalf of our 'War Services Fund' Committee at Blackburn Chapel, I am desired to say that should any of the 'boys' be stationed in our town and come along to the chapel, a warm welcome will be given them, and arrangements made to entertain them in the homes of several of the friends during some of their off-duty time."

We are quite sure that our soldier boys will find a warm welcome in any of the above homes. No doubt other friends who would like to offer similar benefit, will be letting us have their addresses to insert in the July number of "Waymarks."

S. R. H.

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## "SITTING UNDER HIS SHADOW."

NUMBERLESS are the examples of the power of the promises of God to sustain the spirit and gladden the heart, even when deprived of almost every earthly comfort. We give below one or two cases as illustrative of the fact.

A worthy minister of Christ went on a stormy winter's day some miles from town to see a poor old man who lived in a lonely hut. The aged invalid was, so far as temporal comforts were concerned, in but a sorry condition. He had little more income than was requisite to procure the merest necessaries of life in the way of food, and the snow was drifting through the roof and under the door, while the fire was almost out for lack of anything with which to replenish it. Unable to help himself, the poor old man sought comfort from the words of the faithful Promiser. He was busy reading his Bible when the minister entered and put the question, "What are you about to-day, John?" "Ah! sir," replied the happy old saint, "*I am sittin' under His shadow wi' great delight!*" So the dear old saint, in the midst of poverty, discomfort, and pain, had joys and delight fresh from the streams of God-given peace.

Another servant of God tells a similar story of a poor cripple whom he was called to visit. He found the invalid deprived of all power to move either hand or foot. On his knees was his much used Bible, supported by a peculiarly-formed cushion, and opened at a favourite portion of the Psalms of David. The poor cripple had but a very small weekly allowance on which he could depend, and when the minister asked him how the remainder of his wants were supplied, he answered: "Why, sir, 'tis true, as you say, that my allowance would never support me; but when it is gone, I rely upon the promise I found in this Book: '*Bread shall be given him; and his water shall be sure;*' and I have never been disappointed yet; and so long as God is faithful to His Word, I never shall be." The minister then inquired if he was never tempted to repine. "Not the last three years," replied the old man; "for I have learned from this Book in whom to believe: and though I am aware of my weakness and unworthiness, I am persuaded that, according to His promise, He '*will not leave me nor forsake me.*'"

Surely such consolation amid sore affliction proves the won-

derful efficacy of the promises which God hath given, and which are exceeding precious. "More are they to be desired than gold, yea, than much fine gold; sweeter also than honey, and the honey-comb."

W. R. P.

## GLEANINGS FROM THE PSALMS. (No. 100.)

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

PSALM xv. 3 (*continued*).—"Nor doeth evil to his neighbour." The Master was once asked, "Which is the great commandment in the law?" (Matt. xxii. 36.) He gave the appropriate answer, and then added: "And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matt. xxii. 39). Many people miss the true point of the parable of the "Good Samaritan," which was given in answer to the impertinent question, "And who is my neighbour?" (Luke x. 29.) The whole stress is laid upon the mercy of the "certain Samaritan," and an exalted parallel is drawn between him and the Saviour of sinners. This is so far correct, yet the real "moral" of the parable is found in the last clause of it, viz.: "Go, and do thou likewise" (Luke x. 37). A sanctified understanding of this divine teaching will reveal to us exactly who our neighbour is. There is, of course, a broader interpretation of this relationship, which covers each of our fellow-creatures in general, and those who dwell in our own locality in particular. The "common rights of man" are, or should be, possessed by all. They are jealously guarded individually, and should be respected generally. Those things that we reasonably claim for ourselves, we should ever be ready to concede to others; and if this be granted as a moral precept amongst men, how much more should it be recognized amongst all who profess to fear God. It is therefore incumbent upon all who profess to be citizens of Zion to refrain from all words and deeds that would have any injurious effect upon his neighbour. Most of us are very tender respecting our own feelings, and a little reflection upon the fact that our neighbour is a man of like passions with ourselves would remind us that he, too, has feelings. It is vain to look for and expect to find perfection in others until we attain to it ourselves. This we shall never do. Therefore let us give due heed to this apostolic precept, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; *considering thyself, lest thou also be tempted*" (Gal. vi. 1). A spirit of retaliation for wrongs suffered is ever present with all of us, but it is never profitable to indulge it. We sometimes sing:

"Our glorious Leader claims our praise,  
For His own pattern given;"

and an inspired comment upon this thought reads as follows: "Consider Him that *endured such contradiction of sinners against Himself*, lest ye be wearied and faint in your minds" (Heb. xii. 3). Moreover, an impetuous and hasty Peter is moved to write: "For what glory is it, if, when ye be buffeted for your *faults*, ye shall take it patiently? but if, when ye do *well*, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, *leaving us an example*, that ye should follow His steps: who did no sin, neither was guile found in His mouth: who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously" (1 Peter ii. 20—23). There are many that will have it that such expressions as "pattern" and "example" are *legal*; but dare any affirm that any word or act of the Master's was legal, or that any Gospel precept imposes a legal yoke? From the inception of His public ministry until He triumphantly uttered, "It is finished!" He was railed upon, misinterpreted, persecuted, slandered, reviled, blasphemed, and ultimately condemned upon perjured evidence, "yet He opened not His mouth"; and when He was subjected to the barbarous cruelties of the crucifixion, His first words were, "Father, forgive them: for they know not what they do" (Luke xxiii. 34).

In our last meditation we noticed the deadly havoc wrought in Zion by the tongue. It cannot be denied that the "evil" we are now considering is anything but merely nominal to-day. We are sometimes exhorted to confess our "Church sins," but the interpretation of this term is left to every man's particular opinion. Why not openly tabulate some of the more glaring "sins" that eat as a canker into Zion's prosperity? They are manifest to all whose eyes are not blinded by self-esteem and self-righteousness. It is idle to lament the decay in the churches, and take no practical step to remove the obvious cause of it. Let him that seeks to propagate this particular poison be shunned by all he seeks to infect; and when this "evil" is fermenting with us personally, let us cry mightily unto God for restraining grace.

There are many that appear to consider that Zion's prosperity consists in tithing mint, anise, and cummin (see Matt. xxiii. 23), and he who seeks to restore the omission of the weightier matters of the law—judgment, mercy, and faith—is regarded as a dangerous innovator. His motives are regarded with the utmost suspicion, his actions are widely misinterpreted, and his reputation is very rudely handled; the infliction of all this "evil" being justified as "zeal for the truth, and the rejection of error." There is no persecution more bitter than religious persecution, and no intolerance more cruel than that practised under the guise of "defending truth." That both

approximate to "doing evil to one's neighbour" is never considered. Then, with regard to "those that are without," harsh denunciation of their life and practice is not calculated to reform or enlighten them; it is for us who profess to know better to show unto them a more excellent way.

"Though justly of wrongs we complain,  
Or faithfully sinners reprove,  
Yet still we do all things in vain,  
Unless we do all things in love.  
'Tis love makes us humble and meek;  
The wounds of ill-usage it cures;  
It pities the falls of the weak,  
The pride of the lofty endures."

May the Lord in infinite mercy bless the whole household of faith with more of the mind and spirit of Christ Jesus, and grant to us grace whereby we may "let our light so shine before men, that they may see our good works, and glorify our Father which is in heaven" (Matt. v. 16).

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## THE PRECEPTS OF THE GOSPEL. (No. 51.)

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

"UNTO the place which the Lord your God shall choose . . . to put His Name there, even unto His habitation shall ye seek and thither shalt thou come" (Deut. xii. 5). This Old Testament precept is carried into the New in another form. Let us put these side by side for a moment and weigh up their importance. First, we have our Lord's example: "And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read" (Luke iv. 16). Secondly, His own blessed declaration: "Where two or three are gathered together in My Name, there am I in the midst of them" (Matt. xviii. 20). Thirdly, the exhortation of Paul: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice (in public worship), holy, acceptable unto God, which is your reasonable service" (Rom. xii. 1). "Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching" (Heb. x. 25). It should not be necessary to stress the importance of these gospel precepts in connection with the old dispensation of public worship. We have no longer to bring various sacrifices like them of old time, but we should still "bring an offering, and come into His courts" (Psalm xcvi. 8). "Offer unto God thanksgiving, and pay thy vows unto the Most High" (Psalm l. 14). "The sacri-

fices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise" (Psalm li. 17). "The Lord loveth the gates of Zion more than all the dwellings of Jacob" (Psalm lxxxvii. 2). And should not His people love His house more than their own? Was it not the controversy that God had with His people in Haggai's ministry, that they dwelt in their own cieled houses, while the Lord's house lay waste? (Haggai i. 4, 5.) The Lord stir us up in these last evil days to be constant in calling upon His Name in public worship, "that we should be saved from our enemies, and from the hand of all that hate us" (Luke i. 71).

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### IN PRAYER. (Psalm lxxxv. 8.)

DESIRE God to look into His own heart, and therein to view the thought He had of thee, and those secret, ancient thoughts He bore towards thee from all eternity. And if at first He seems yet silent at it, then desire Him to look upon thee again, and ask Him if He doth not know thee? and if He hath not known and taken thee for His from everlasting, and engraven thee in the palms of His hands, and table of His heart, with such deep and lasting letters of lovingkindness, as are not as yet, yea, which will not be for ever blotted out; tell Him thou darest refer thyself wholly to what passed between Him and His Son concerning thee, and let His own heart decide it. Appeal to Christ as thy Surety, and a witness thereof for thee, who was privy to all His counsel, whether thou art not one of those He gave unto Him, with a charge to redeem and save. And desire Him to look in Christ's heart also, if thy name be not written there with His own hand; and if that Christ did not bear thy name written up in His heart—as the High Priest did the names of all the tribes—when He hung upon the cross, and when He ascended into the Holy of holies. Thus Habakkuk, putting up a prayer in the name of the Church, hath taught us to plead, "O Lord, art not Thou from everlasting my God and mine Holy One?" (Hab. i. 12). It was a bold question, yet God dislikes it not, but approves it, and presently assents to it in a gracious answer to their hearts ere they went any further; for their next words, and those spoken abruptly, by reason of a sudden answer, are an assurance of this, "We shall not die." And thus whilst thou mayest be a speaking blindfold as it were, casting anchor in the dark, He haply may own thee, and fall upon thy neck and kiss thee. T. GOODWIN, 1651.

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"All weakness, and all helpless, I  
To Thee, my Rock, for shelter fly."—*Kent.*

## NOTES FROM SUNDAY SCHOOL ADDRESSES

By Mr. B. WALSHAW (Brighouse, Yorks.).

DEAR Young Readers,—Our subject for this month is again a very old one, and has quite a few applications under present-day conditions. It is something which is imposed upon certain animals and also human beings. The godly prophet Jeremiah says it is good when borne in youth, and should therefore be very applicable to young readers. Let us introduce the subject in Jeremiah's own words: "It is good for a man that he bear the *yoke* in his youth" (Lam. iii. 27).

First, let us ask what is a *yoke*? A yoke is a piece of wood, shaped to fit across the shoulders, so that burdens or weights can be more easily carried; or in the case of animals, a collar fitted so that the animal can draw a big load without undue strain and without chafing.

There are different applications of the yoke, and it has been used to signify various conditions of life and experience. Some of them good and others bad. The kingdom of Israel reached great heights and great glory during the reign of king Solomon. Not only was this seen in the wonderful buildings which he caused to be erected, and in the riches wherewith they were adorned, but also in *wisdom* which God gave so liberally to him. We read: "King Solomon surpassed all the kings of the earth in *riches* and *wisdom*, and all the kings of the earth sought the presence of Solomon to hear his wisdom that God had put in his heart." The time came when Solomon must sleep with his fathers, and his son Rehoboam must reign in his stead. On his ascension to the throne the people presented their address to the new king in these words: "Thy father made our *yoke* *grievous*; now therefore ease thou somewhat the grievous servitude of thy father and his *heavy yoke* that he put upon us, and we will serve thee."

We see, then, that the riches and glory of Solomon's reign cost the people something, and after forty years they were beginning to feel the weight of it like a heavy burden upon their shoulders. Now let us see how Rehoboam reacts to this address to the throne. Surely here is a letter to spread before the Lord. Had he followed closely the ways of his father, he would doubtless have gone before the Lord and said, "Now, O Lord God, let Thy promise unto David my grandfather and Solomon my father be established; for Thou hast made me king over a people like the dust of the earth in multitude. Give me wisdom and knowledge, that I may go out and come in before this people; for who can judge this Thy people which is so great?"

But Rehoboam does not react this way; he perhaps did the

next best thing, and yet how far short was that to the best way. He sent for the counsellors that had stood before Solomon his father. True, they were old men, but they had heard and doubtless stored in their hearts and minds many of Solomon's sayings and wise directions. "What counsel give ye me to return answer to this people?" was the king's question. Their reply was, "If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever." Rehoboam did not like the advice of the old men, so he turned to his contemporaries, young men who were brought up with him; and asked their advice; and this was the reply they gave: "Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it somewhat lighter for us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I will chastise you with scorpions." Rehoboam neglects the first counsel, rejects the second, and accepts the third, and the result is rebellion and the dividing of the kingdom.

How soon shall we see history repeated? What a yoke is being thrust upon the peoples of many countries to-day! Some countries have been bearing this heavy burden for a good number of years. For years now the advice to the German people has been, "Guns before butter, bombs before buns;" and one feels that the yoke must be indeed grievous. We know that in Germany there is no spreading their letter before the Lord, neither by those in authority, nor with the mass of the people; nor is there a seeking of advice and counsels from past ages, from past good men, neither from past history. The law of kindness has not been sown in the hearts of millions of those young people. But the counsel of the young men has been accepted, the wisdom of the aged rejected, and the great Word of truth neglected.

Let us now come nearer home. We cannot deny that God has made of this little Island a great nation and a great Empire; riches and honour have been poured upon us; wisdom has been given us in great measure, in that godly men have been raised up to bear rule over us. Queen Victoria, giving the *Bible* to an Indian prince, said, "This is the cause of England's greatness." Are we as a nation neglecting the counsel of an older generation? What is the advice of the younger generation of to-day? What a responsibility rests upon the readers of these pages!

There is a yoke by which the heaviest burden can be carried with ease, which is only known to those who have experienced it. "Take my yoke," says tempting Satan; yet a million voices cry out that they have tried it, and it has but one end,

*death!* "Take my yoke," says an alluring world, with all its gaieties and pleasure, and again a million voices say that it is only a bubble, only tinsel, and ends in vanity and vexation of spirit. "Take my yoke," says this and that form of rule and government. Then from among all these voices comes this *one Voice*: "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.*" Yes, it is the voice of Jesus; and immediately a number which no man can number, out of every kindred, and tongue, and people, and nation, testify that they have proved it to be true.

"I came to Jesus as I was,  
Weary and worn and sad;  
I found in Him a resting-place,  
And He has made me glad."

This is a day of grievous burdens; burdens which, unless we have a yoke upon us, may well cause us to stoop, if not altogether crush us. May the Lord cause us to hear His voice, saying, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

Your well-wisher, B. W.

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## A MESSAGE TO OUR YOUNG MEN SERVING IN H.M. FORCES.

MY DEAR FRIENDS,

My mind goes back to the time when I was called upon to undertake "Guide duty" at the Front in the last war. It was our business to make ourselves acquainted thoroughly with the way to and from our Company position. To do this, two of us used to crawl out of our shell-hole each evening at dark and make our way to Headquarters and then return. We had to note exactly *anything* which would serve as a landmark and aid us in leading our relief into the particular water-filled holes in which men lived. A stump of a tree, a broken wagon, a dead mule, a ruined farm, a length of dirty tape, a "pill-box," a small cemetery, *anything* that would help to tell us that this was the right way,—these had to be learnt, until in dark and wet weather no mistake could be made. This was a most responsible job. To be lost and to have the lives of men, naturally speaking, dependent on us, might have meant death or arriving in the enemy's lines.

What a striking parable lies here! For nearly thirty years I have had to try and guide the younger generation into learning to think and act in a sensible way, and to make progress in the rudiments of various branches of human learning. Look-

ing back, the responsibility and the sense of one's own limitations gives a feeling of anxiety as to results, but of joy at the privilege of being permitted the task. For over twenty years one has had an even more weighty matter to undertake in the service of Him who alone leads in the way of righteousness. How responsible is the work of the ministry which deals with immortal and never-dying souls! What a terrible thing it is to mislead a soul!

The Lord has given to His servants and people an infallible Guide into *all* truth, the Holy Spirit of Truth. The way is narrow, and few there be that find it. It is the *only* way to glory. Solemn is the profession of being only a *blind* guide! How often the Psalmist cries out for the Lord to guide him. It will be your great privilege if, in your present occupation, with the mass of confused thoughts which arise as you are away from your homes and usual vocation, you are *led* to consult the Guide Book, and find there powerful direction given for your *safety*. The promise is to seekers; the Good Shepherd calls His sheep to follow Him, and we trust that you may not be too concentrated upon the things that are seen which are temporal, that you lose sight of Jesus and His cross, but that you may "keep Christ in view in all you say and all you do." He has undertaken to manage all; you cannot lose your way with such a Guide.

Watch for landmarks, which many try to remove. The promptings of the Spirit to repentance and prayer, the bringing forcibly to the mind of gracious words to encourage, reprove or instruct, the word of direction or exhortation, and other methods which our sovereign Lord may use to reveal His Presence going with you. Be not content with silence, plead that He may speak, and then what comfort and assurance for the next step of the way! What is your goal? How far are you on the way? Are you clear of the signs? If He has begun the good work, He will perform and perfect it.

Yours with sincere wishes,

W. B. GRIFFITHS VAUGHAN.

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## 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 before him told him 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, and seeking for 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 led to Jesus 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"—were used to bring him to Jesus, and he found peace in Him. The Good Shepherd made use of the telegraph wire to bring one of His lost sheep back to Himself.—*Selected.*

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## FOR THE LITTLE ONES.

A SPARROW was caught fast in a tree by a piece of string, and two men, noticing its plight, hurried to fetch a ladder to enable them to free the poor little captive. The ladder proved too short, yet their attempt was successful, for their near approach caused the bird to flutter so much that the string broke, and it was free to fly away.

Remembering that Jesus Christ tells us that His Father notices the "fall" of each sparrow, I thought of the Father's pleasure in the release of this little bird. Have you ever wondered whether the Heavenly Father, as He watches *you*, is pleased with you or displeased?—*Selected.*

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"Thou, by whom the birds are fed,  
Give to me my daily bread;

And Thy Holy Spirit give,  
Without whom I cannot live."

## "WAYMARKS" WAR RELIEF SERVICE.

In Connection with "Waymarks" Strict Baptist Magazine.

### INAUGURATION FUND.

It is with real gratitude that we again record the practical help which is being maintained in support of this Fund. Our work still requires, and will require, all the help that our friends can give, and we are anxious to increase our activities in each branch of this Service as far as funds will allow. We therefore pray that new helpers may be constrained to join hands with those who are already so generously co-operating with us. The following donations are acknowledged very gratefully:

Mrs. Wren, 3/6; Mrs. Darrington, 1/-; Mrs. Beeken, 5/-; Miss Blinkhorn, 10/-; Chapel Friends, at Forest Hill, £2 2s; M. A. E., 2/6; M. B., £1; Miss D. Berry, 10/-; Miss E. Reynolds, 10/-; Mr. B. Hervey, 5/-; F. Noble, 2/-; L. Hervey, 5/-; Mr. and Mrs. F. Huggins, 5/-; E. B. W., 10/-; Miss L. Paine, 2/6; Mr. A. Rowe, £10; W. S., £25; A Well-wisher, £25; Brooke Friends, £1; Miss Smith, 5/-; Mrs. E. Bourne, £1; Miss K. C. Edwards, £1; Mrs. Rogers, £1; Mrs. S. Curtis, 5/-; Miss Sizer, 4/6; Mrs. Barnes, £1; Mrs. Palmer, 10/-; Collecting Box at Canteen, £6 14s 6d; Croydon Friends, 10/-. Total up to date, £360.

Donations for this Fund will be thankfully received, and may be sent to the Hon Treasurer, Mr. T. O. R. BATH, New Spring Farm, Biggleswade, Beds. An official receipt will be forwarded in each case.

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## "WAYMARKS" BEDFORD CONFERENCE.

The Annual Bedford Conference will (D.v.) be held at "Providence" Strict Baptist Chapel, Rothsay Road, Bedford, on Thursday, June 5th, 1941. The Subject of the Conference is: PRAYER.

Pastor R. F. Chambers (Balham), is expected to preach the Conference Sermon in the afternoon. Service to commence at 3. Tea will be provided at 4.30. In the Evening, a Meeting will be held at which Pastor S. Rutherford Hunt will preside. Chair to be taken at 6.15. Addresses will be given as follows:

1. Prayer and its Source. Pastor R. F. CHAMBERS.
2. Prayer and its Strength. Pastor M. BERRY (Carlton).
3. Prayer and its Subjects. Pastor W. J. WILTSHIRE (Guildford).

Collections will be taken for expenses, and "Waymarks" Fund. Particulars respecting the journey and desired accommodation will gladly be given to enquirers, by Pastor S. Rutherford Hunt, 29 Russell Avenue, Bedford. A hearty welcome is given to all, to attend.

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## PHOTOGRAPH LETTER CARDS OF OUR REST AND REFRESHMENT CENTRE

In Connection with "Waymarks" War Relief Service.

These Cards are very attractively got up, and contain five pictures of this Centre, a short survey of the aims of "Waymarks" War Relief Service, and a grateful letter from one of our young men who has visited the Canteen. They can be obtained from the Hon. Sec., 29 Russell Avenue, Bedford, at 3d. each, to members of H.M. Forces, 2½d. each, post free. Please order soon, and as many as possible. Your friends will be very interested to receive them, and procure more for themselves, thus helping forward our Work.

## HELPS for SUNDAY SCHOOL TEACHERS and OTHERS

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

### Some Remarkable Prayers and their Answers.

#### LXVI. Elisha's Prayer for the Shunamite's Son.

WE have before us another instance of the wonderful power of prayer, and yet, as in many other cases in the Scriptures, that prayer is not left on record, but is registered in heaven. When the prophet Elisha arrived at the Shunamite's house and found her son dead, and laid upon the bed which he himself occupied when a visitor there, "He went in therefore, and shut the door upon them twain, and prayed unto the Lord" (II Kings iv. 33). This is all that we read of this remarkable approach unto God by His servant, to request Him to restore the woman's son to life; but we may be sure that the pleading was none the less fervent, and, it may be, was based on the same pattern, if not couched in the same words, as that of Elisha's great master, Elijah, which prayer (I Kings xvii. 20, 21) we have already considered in a former paper.

There is also another remarkable analogy in these parallel cases. Both Elijah and Elisha stretched themselves upon the dead child, as if to bring warmth to the corpse, Elijah doing it three times, and Elisha twice; and between these times he left the bedroom and walked to and fro in the house. Who can tell what groaning that could not be uttered escaped from the prophet's praying heart, whilst his restless body kept pace, so to speak, with his more restless spirit? Oh! how many of the Lord's dear people thus pray to their Father that seeth in secret and heareth in secret. And what rich rewards will He openly grant in His own time, as in the case before us! Elisha, like the apostle Peter, chose to be alone with the dead child while he pleaded with his God for the power of His resurrection to be demonstrated (see Acts ix. 40). We will (D.v.) consider the answer to this prayer next month.

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# Waymarks.

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"SEARCH THE SCRIPTURES" (John v. 39)

for Instruction relating to

## PROFIT and LOSS.

1. "And when He had called the people unto Him with His disciples also, He said unto them, Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Mark viii. 34—37).

2. "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, 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. 7—9).

3. "For to me to live is Christ, and to die is gain" (Phil. i. 21).

4. "The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord" (Job i. 21).

5. "Also the Lord gave Job twice as much as he had before" (Job xlii. 10).

6. "I am the Lord thy God which teacheth thee to profit" (Isa. xlvi. 17).

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## EDITORIAL COMMENTS.

**Our Bedford Conference.**—Although there were war hindrances, we were enabled to press through difficulties, and helped to overcome them in order to gather together in the House of the Lord at Bedford for this Annual Conference. The attendance was necessarily affected, owing to existing war-time conditions, but as many as were constrained to meet, found it good to be there. Our friend, Pastor R. F. Chambers, was

graciously helped to preach in the afternoon from the word: "Behold he prayeth" (Acts ix. 11); and his remarks formed a most apposite introduction to the subject chosen for the Conference, even PRAYER.

The Evening Meeting, at which the Editor took the chair, proved to be most profitable. Pastors Chambers, Wiltshire, and Beeby were certainly given a good word of instruction and encouragement for praying people, who greatly need spiritual strength in the life of faith and prayer in stormy days like the present.

We anticipate publishing the afternoon Sermon and evening Addresses in a Special Conference Number, for August (D.V.). Thus may the good news be spread prosperously, by divine blessing. The kindness of the Trustees of "Providence" Chapel, Rothsay Road, in granting the use of the Chapel and School-room for the Conference is much appreciated, and all who rendered valuable help in connection with the good tea which was provided are most warmly thanked. The Lord be praised also for His goodness in moving the hearts of His people to contribute the sum of £14 to the work of producing "Waymarks." That sum represents the total amount of the collections for the day, including the profit derived from the Tea. We are very grateful to all who helped us to gather this good sum.

We know not what future days hold, but "hitherto hath the Lord helped us" (I Sam. vii. 12). His lovingkindness must be mentioned, and we firmly believe it will be yet understood in all its much needed manifestations. May we therefore trust and not be afraid, seeking to "go forward," leaning hard upon all-sufficient grace which can never fail.

**Waymarks War Relief Service.**—Since our last report, we have received some most encouraging letters and practical help from many friends, in response to our requests for their kind co-operation in this Service. Owing to limited space, we are not able to give our readers the same opportunity each month of reading as much as we should like them to see of the correspondence received from our young men and others. We want to put first things first, and so continue as helped to provide spiritual reading in our pages, that by God's blessing will prove really helpful to many in these anxious days. So, dear friends, do not relax your kindly efforts, and please be sure to send for leaflets explaining our work, whenever you find an opportunity of gaining the interest of others in this labour of love. You will also find the Pictorial Letter-Cards very interesting, and likely to promote further co-operation, if procured and circulated. Particulars of these have already been given, and may be found on the cover of this Number. We are glad to say that

there has been a splendid response already in the purchase of these little souvenirs of our Rest Centre, and doubtless many more will yet be required. "Brethren, pray for us," and kindly do all in your power to help forward this needful work.

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## ANOTHER BRANCH OF OUR WORK

*in connection with Waymarks War Relief Service.*

A LEAFLET entitled, "A few words of tender sympathy in your present sorrow," which includes the following letter, with another letter explaining our work, is being sent to the relatives of young men who have lost their lives on Active Service. In every case the name of the relative addressed is filled in, and each letter is signed by the Secretary. Scripture booklets and gospel tracts are also enclosed.

Dear \_\_\_\_\_

This is to let you know that somebody cares. You have suffered a heavy bereavement, and in your great sorrow and loss, those actively engaged in Waymarks War Relief Service desire to extend the hand of loving Christian sympathy. Our work is being carried on largely for the benefit of those dear lads who have responded loyally to their Country's call. In various ways, as shown by the enclosed leaflet, we try to assist and encourage them in their noble army life; but while endeavouring to help those who *serve*, we are as much concerned for those who *suffer* in these anxious war-days. You have suffered for us all, therefore your loss is ours. How tenderly do we sympathize, and how gladly would we drop a soothing word without intruding upon your grief!

There are so many thoughts which crowd into the mind at times like these, tending to make us overlook the fact that the King of kings who is seated upon His eternal throne, can make no mistakes. He knows so well your silent grief. He sees the vacant place in your life, and the empty chair in your home. He wept at the grave of Lazarus, and

"That human heart He still retains,  
Though throned in highest bliss."

We pray that He will graciously let down His wonderful love and sympathy into your heart. "The Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet" (Nahum i. 3).

It is our hope that He will lead you by means of this storm to Himself, making the way of salvation to appear very real and needful, and the knowledge of it the main object of your

life. Happiness and peace in Christ will then grow out of your present trial, and all things will be seen working together for your good (Rom. viii. 28).

Those who love Him learn to know that:

“If their dearest comforts fall before His sovereign will,  
He never takes away their all, Himself He gives them still.”

The storm of death must break over us all sooner or later; and since death came by sin (Rom. v. 12), how needful is His pardoning grace to prepare us to meet that storm whenever it may come! “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (I John i. 9). The Lord Himself be your Teacher and Friend, and make the enclosed reading matter a great blessing to you. It will afford us much pleasure to be of any further help either to yourself, or your friends, as we take our place by the side of all who trust in God, while fighting for the Cause of Freedom. We are, yours in heartfelt sympathy,

29 Russell Avenue,  
Bedford.

WAYMARKS WAR RELIEF SERVICE,

S. RUTHERFORD HUNT,

*Hon. Secretary.*

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### “CALM ME, MY GOD.”

CALM me, my God, and keep me calm,  
Let Thine outstretchèd wing  
Be like the shade of Elim's palm  
Beside her desert spring.

Yes; keep me calm, though loud and rude  
The sounds that my ear greet;  
Calm in the closet's solitude,  
Calm in the bustling street;

Calm in the hour of buoyant health,  
Calm in my hour of pain;  
Calm in my poverty or wealth,  
Calm in my loss or gain.

Calm in the sufferance of wrong,  
Like Him who bore my shame;  
Calm 'mid the threatening, taunting throng,  
Who hate Thy holy Name.

Calm me, my God, and keep me calm,  
Soft resting on Thy breast;  
Soothe me with holy hymn and psalm,  
And bid my spirit rest. HORATIUS BONAR.

## "ONE TO ANOTHER."

"Then they that feared the Lord spake often one to another."—  
MALACHI iii. 16.

June 2nd, 1941.

DEAR Mr. Hunt,—As one who served in H.M. Forces during the war from 1914—18, I am so glad to see the splendid effort by "Waymarks" for our serving lads during this present war. "Be not weary in well doing."

I do so well remember at the commencement of my service, when my regiment was stationed at St. Albans, the warm welcome given to me by the late Mr. Whitbread and Mrs. Whitbread; it was so much appreciated. I shall therefore be pleased to welcome any lad of our denomination (see "Homes away from Home," p. 135), especially any who may be over here from the Dominions.

I notice that you are including good reading and Testaments in the parcels sent to the troops, and perhaps my little experience may be an encouragement to you in this labour of love.

Shortly after joining up in 1914, the Lord made me to feel my terrible lost condition as a sinner, and for some months during my early training in England and service in France I laboured under this deep conviction of my sinfulness before a holy God. Fearing and trembling (although trying to show a bold face) that I should be killed and lost for ever, I cried for pardoning mercy. During my last leave before embarking to France, my God-fearing father took my hand and said, "You will come back, for the Lord hath promised me 'a thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou see the desolation of the wicked.'" This encouraged me to pray and beg that the Lord would give me a token for good that I might know He had a favour towards me.

In France, for several months near and in the front line I cried as Jonah out of the belly of hell, and begged that if He had a favour towards me He would show me a sign, and that someone would send me a Bible (I had a Testament). For some time I looked very, very anxiously for this, but no Bible came, although I received letters and parcels from home and friends. However, one day, when my regiment was in the front line preparatory to an attack, I made ready (with a heavy heart, fearing the worst) to jump over the top, when my hand felt something on the top of the trench, which, to my amazement, was a Bible. Hastily opening the front, there written on the fly-leaf were these words: "I will not fail thee nor forsake thee. Be strong and of good courage" (Josh. i. 5, 6). "Their Redeemer is strong" (Jer. l. 34). "A thousand shall fall at thy side, and ten thousand at thy right hand; *but*

it shall not come nigh thee" (Psa. xci. 7). I need hardly say I was soon lost in wonder, love and praise.

That day I actually saw that promise to my father fulfilled, and I was mercifully spared. A few days afterwards my health was impaired, and I was taken to hospital, and from that time, although I regained my health and was in France until May, 1919, the Lord's hand prevented me from ever going into the front of battle again.

If any of the Bibles you are distributing should have a similar history to the one in my possession, you would feel encouraged, I am sure. As a point of interest, I might add that through a letter folded in the Bible I found this had been sent by a lady, a Welsh Baptist, to her nephew, who, having been wounded, had discarded his kit, and it had been thrown on to the top of the trench, where the Bible had fallen out.

With kindest regards, very sincerely yours,  
Sydenham. C. R.

## GLEANINGS FROM THE PSALMS. (No. 101.)

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

PSALM cxv. 3 (*continued*).—"Nor taketh up a reproach against his neighbour." This is the third *negative* characteristic of a true citizen of Zion; and as we re-read the whole of this verse, we find it lays a solemn emphasis upon the Master's vital teaching; "Ye must be born again" (John iii. 7). Obviously, the whole of the Psalm is applicable in a special manner to regenerated persons. Those destitute of grace have no divine principle within them to restrain the evil passions of their fallen nature, and many in possession of it bewail its apparent insufficiency to dominate their thoughts, words, and deeds. Job asks a pathetic question which nakedly exposes the poverty and helplessness of human nature, "Who can bring a clean thing out of an unclean?" and he closes all debate upon the matter by answering, "Not one" (Job xiv. 4). It is not necessary to fall into David's sin before finding reason to re-echo his plaintive petition, "Create in me a *clean* heart, O God" (Psa. li. 10). A profession of grace brings with it certain solemn obligations and responsibilities which the ungodly at least rightly expect to be observed and honoured. The ungodly are justified in looking for a more excellent standard of conduct in the Church than that which the world practises. In every age of the Church, however, some have climbed up some other way (John x. 1), or have crept in unawares (Jude 4), and as the Church is usually judged by its defaulters rather than by those who adorn their profession, its claims are usually derided, and its members branded as hypocrites. In this Psalm

David is inspired to describe both the positive and negative characteristics of a true believer, and unless, through grace, we conform to this standard, men are justified in questioning our credentials. Nothing is easier than fault-finding, and happy is the man that confines this pursuit to his own heart. This will lead him to fervently pray with the Psalmist, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psa. cxxxix. 23, 24). Mischievous tongues abound in every society, and, alas! they are a pregnant source of trouble in the Church of God. For instance, let a man's orthodoxy be challenged, and the "reproach" is taken up on every hand. The apostolic injunction is, "Grace be with all them that love our Lord Jesus Christ in sincerity. Amen" (Eph. vi. 24); but there is a widespread disposition to confine this "love" within the limits of a given creed. Should the exercise and practice of this "love" not conform to the details of this particular creed, it immediately constitutes a "reproach," which is speedily, "taken up." Divisions readily follow, and decay inevitably sets in. "Thou shalt not go up and down as a tale-bearer among thy people" (Lev. xix. 16), is a definite and binding scriptural precept upon the entire household of faith. The sting of a reproach is never removed by its repetition. It is a melancholy contemplation that Jeremiah's complaint did not die with him: "For I heard the defamation of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him" (Jer. xx. 10).

We have observed in previous "Gleanings" that it would not be out of place if the third chapter of James was read at every church meeting, nor would it unduly disturb the peace of Jerusalem if the motto upon the cover of this Magazine was generally honoured: "Who seek humbly and faithfully to abide by the Word of God as their *final* appeal in all matters relating to faith and *practice*." It is the abiding mercy of Zion that "the blood of Jesus Christ His Son cleanseth us from *all* sin" (I John i. 7), even the sin of "taking up a reproach against our neighbour." Nevertheless, may grace be given to us to avoid the commission of this particular evil, and thus be spared the bitter repentance that will follow the laying of this sin upon the conscience. Its commission can do no other than grieve the Holy Spirit of God; it dishonours the Name which is above every name; it may inflict a grievous wound upon an innocent "neighbour"; it will create a festering sore in Zion; it will open the mouths of the uncircumcised; and it will be doing the devil's work. James says, "My brethren, these things ought not so to be" (James iii. 10). The Lord ever enable us

to walk according to this rule: "Let all bitterness, and wrath, and anger, and clamour, *and evil speaking*, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. iv. 31, 32).

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## THE PRECEPTS OF THE GOSPEL. (No. 52.)

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

"Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes. For ye are not as yet come to the rest and to the inheritance which the Lord your God giveth you" (Deut. xii. 8, 9). This important precept is on the negative side, but nevertheless we understand by it that we should abstain from indulgence in those things which are merely right in our own eyes, while they are very wrong in others' eyes. We should ask ourselves the question, "Is this thing that I purpose doing right in God's sight, according to the Scriptures, and is it right in the sight of men?" It is a wonderful mercy to have a conscience void of offence before God and man; whereas, on the contrary, it betrays a sad lack of self-control and looseness of living, as well as flouting law and order, when that state of things obtains of which we read concerning Israel: "In those days there was no king in Israel: every man did that which was right in his own eyes" (Judges xxi. 25). The explanation for the observance of the precept is given immediately after it: "For ye are not as yet come to the rest;" implying that when they did come into the promised rest and inheritance, then they would be permitted to please themselves what they did, or at least implying that, when they entered the promised land, they would be so satisfied with God's goodness, and be delighted with the provision He had made for them, that they would no longer desire their own way and their own doings, but would serve the Lord wholly. This is referred to in Ezekiel: "Then thou shalt remember thy ways, and be ashamed, . . . that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God" (Ezek. xvi. 61—63). A good precept of the New Testament may be quoted in conclusion: "Abstain from all appearance of evil" (I Thess. v. 22).

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"Who slights in any part God's Word,  
Shews a too haughty look;  
The slothful soul will not be stirred,  
Nor scorers hear rebuke."—*Hart.*

## SEAMAN DONALD CAMPBELL, NESS, LEWIS.

DONALD CAMPBELL was born on the 5th of June, 1920, and met his death at the early age of 20, through the sinking of his ship by enemy action at the beginning of October, 1940.

His strong athletic build and winsomeness of disposition had since boyhood earned for Donald a place of general esteem. As a naval reservist he joined the colours at the outbreak of war. No known deeds of daring can be placed to his account, but the firm grasp he had of the righteousness of our cause, the steady devotion shown to King and country, and his death in their defence, deserve that a more than passing tribute be paid to his memory.

At the beginning of last year, when on a voyage to Australia, he came under soul concern. In a letter in which he gives an account of his conversion, he writes: "I reached Australia without hope and without God in the world, and with my conscience giving me no rest. I would go to a picture house and to the public house, but felt so restless, as if the roof were about to fall on top of me. One night in Sydney the chaplain of the Mission to Seamen came down to our ship and told us they had a nice picture on. Well, I said to myself, they keep services there, and so there can be no harm in going to see this picture. I went, but a hot war was raging inside me all night. It got so hot that I had to leave half-way through. I left New Zealand, homeward bound, still wallowing in the 'miry clay' and very uneasy at heart. I had a small Testament (which, by the way, my beloved sister Mary, now I believe at her rest, put into my kitbag), and I used to read in bed every night, but when anyone appeared at the door, the Bible got thrown under the blanket. I spent the look-out hours praying on my knees that if there was a Saviour, that He would take me out of this miserable and sinful state."

Donald's conversion was not of the stony-ground type. Experimentally he was to learn that by the works of the law no flesh can be justified, and whatever other faith man by nature can lay claim to, he is altogether destitute of that faith which is the "gift of God." Like all who are taught of God, Donald was convinced that he could not believe, convinced, too, that he was on the broad road which, as he puts it, leads to "destruction and damnation"; and from that road no carnal, self-produced faith could deliver him. But "the time to favour Zion, yea, the set time," had come at last. "One night," he continues, "when on the look-out, convinced that 'the wages of sin is death,' and that of myself I could do nothing, I saw as if it were in front of me Jesus with His arms outstretched. I enquired of Him if He was waiting for me, and suddenly on the fo'c'sle head of the ship in the middle of the Pacific the

promise came with power, 'Gather My saints together unto Me: those that have made a covenant with Me by sacrifice' (Psa. 1. 5, quoted in Gaelic). For the rest of the night I felt as if I were talking to my Saviour face to face. Two hours on the look-out in the middle of the night after that were a pleasure to my heart; in fact, they would pass too quickly."

The following extracts from his letters reveal how closely Donald walked with his Lord: "I have dull moments at times, and often think that my darkness cannot be dispelled, but it is in my blackest moments that my Lord's love and brightness shine forth on me again. I have a small closet to which I go for secret prayer, and, oh! many a happy meeting I have with Him in this closet. Tears fall from my eyes that I would give anything for at other times, when my mind is taken away by worldly affairs. Indeed, I can often say in this closet, 'A day in Thy courts is better than a thousand.' I must say that worldly pleasures are nothing compared to even a small glimpse of His love. Oh! what a blessing to my soul when I get a minute of His presence amid the din and roar of a worldly crowd. I want to have such love to my Saviour that I could always meditate with Him. But oh! I lack that love. I lack it in a way that I break down sometimes when I think of my coldness to such a blessed Saviour whose head was bowed in agony for my sake. Oh! that I could show a bit of gratitude to Him for His mercies. They are so precious, we cannot pay Him for them. We show Him nothing but wickedness and stubbornness. Pray for my coldness."

In his spare time he was in the habit of translating sermons into Gaelic and memorising the Shorter Catechism in Gaelic. Its great truths about man's lost and ruined condition by the Fall, the scheme of redemption, and the work of the Holy Spirit in effectual calling, had now become living realities, precious and satisfying to his soul. Christ says, "If ye love Me, keep My commandments." That love Donald manifested perhaps in no clearer way than in his great regard for the Sabbath. His self-denial to preserve the sanctity of God's day even amid the exigencies of war cannot be passed over, for self-denial in whatever walk of life calls for commendation. On two occasions he sacrificed the tender ties of home and mother to meet the perils of war by curtailing his leave rather than do any unnecessary travelling on the Sabbath. A fellow sailor remarked that he never knew a more godly fellow than Donald Campbell.

Shortly before his death he wrote: "I would praise God, that although I am suffering from the darkness of night, nevertheless, He is giving me 'songs in the night'; for when I get short beams of His light, I am compelled at once to sing to His praise, and it is from these songs I am having hope for His sudden return, which will make cry out, 'My Beloved is

mine, and I am His.'” His Beloved did return suddenly, and Donald’s ransomed soul entered the house of many mansions, where his sun shall no more go down, “for the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of waters; and God shall wipe away all tears from their eyes.” The sympathy of the community goes out to his widowed mother, brother and sisters in their sore bereavement.—*Copied from the “Free Presbyterian Magazine,” by kind permission.*

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## EXPRESSIONS OF GRATITUDE.

*Culled from Letters received from our Young Men in H.M. Forces, in response to the Correspondence, Gospel Literature and Articles sent to them from Waymarles War Relief Service.*

“DEAR Friends,—I beg your kind indulgence for my delay in answering the letter enclosed in your parcel. I refrained from doing so pending my removal from Blackpool to above address; nevertheless, I now take this opportunity of expressing my heartfelt thanks for your kind consideration of me. I am well in body, but not, in my soul; we often bring darkness and barrenness into our soul by some unwarly step. The sad contamination of the world, and abounding sin within and without, often cause us to sink in deep mire where there is no standing. But we have to realize our help cometh from the Lord. Oh, how He weans us from self and man, and teaches us the sad plague of our *own* heart. Whilst we have to cry with David, ‘Create in me a *clean* heart, O God, and renew a right spirit within me.’ Thus at times we realize, with the hymnwriter, that we often tread ‘the darkest paths alone,’ yet not alone.

I will not weary you with my own sad case. Sufficient to say that, in spite of self, sin, the world, pride, lust, carnality, and Satan, we know that He is able to deliver in every time of need, and that His strength is made perfect in weakness. Our cry is, ‘Lord, increase our faith.’ I trust you and yours are well, and that they will be preserved by Him who neither slumbers nor sleeps. In spite of the chaos around us, ‘The Lord reigneth,’ and this is our hope. What a blessing at times the Word is unto us! We sometimes feel the journey is too great for us, but He strengthens us; and like Hezekiah we can say, ‘By these things men live,’ etc. Oh, to be amongst those that endure unto the end! My desire is that He will bless you, and that signs and wonders may follow the preached Word; and that He may use you mightily to gather in His dead elect, and to edify and build up His Church. May He keep us in His fear, . . . Pray for me.”

"Dear Sir,—Please accept my heartfelt thanks for the parcel received yesterday. Your letter, too, was very warming, and its message much appreciated. I have much to thank God for since I joined the Forces. I have experienced His blessed presence as I have travelled to various parts of the country.

May God continue to bless you, and those connected with you, in the production of 'Waymarks'; and may a happier day, when we can once more join with the people of God of our own denomination, soon come. Sincerely yours."

"Dear Sir,—Just to let you know that I received the splendid parcel. The Bible I am very pleased with; the muffler is very nice and warm, and as for the Florlick's tablets, they soon went. News and parcels are most welcome in the Navy. As one of the lads said, 'The mail man is liked better than any.' It is surprising how news, no matter how small, is read again and again. If only the Bible was read as often, I believe the world would most certainly be a far better place to live in. I have a friend aboard from London. I feel he would like his name added to your list. His name is ———.

I must close, thanking you once again for your words of comfort and your wonderful gifts. Yours sincerely."

"My dear Pastor and Friend,—Thank you very much for your letter (perhaps I should say, thank God for it, for I did feel He inspired the thoughts expressed by your pen). I pray His blessing will rest on your labours both in the ministry and your work for those suffering as a result of this terrible war. It is good to know that others with myself appreciate your efforts, and are encouraged to seek an abiding city; for we are continually reminded that we have no abiding city here. It is a pleasure to read the replies you publish from the young men who receive parcels and correspondence from you.

Since I last wrote there has been much enemy action in this locality. . . . Once more the Lord preserved us. I trust He has granted to you, your family, His church and people, the same merciful protection.

I am pleased to say I've made a few friends here who have invited me to their home (through attending the chapel). It is good to get away from my surroundings for a while, and talk with those who do attend a place of worship. It grieves my heart and offends my ears to listen to the conversation of the young men I have to sit at table with—men who have no thought for their soul's welfare, but yet who are often called upon to fly over to our enemy's country. I may take a meal with them; they go out, and some never return. It is solemn indeed. Oh that we could see more humility before God!

I had a very sweet experience on the evening of the third of this month. An airman had been laid to rest in ——— church-

yard, and that afternoon, having a little time to spare, I visited the grave and then went into the church. I opened God's Word, which lay on the lectern. My eyes fell on these words: 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.' I was glad to be alone in the church, for I felt the Lord was with me in that place. What a mercy it is that the Lord is not confined to means or place! I felt how good it would be if this sweet feeling could remain with me always, but I am afraid I should be unfit for my duties if it was so.

Well, I can hear 'planes overhead, and must close, in case I am required. I trust the Lord will preserve us, as He has done hitherto. I am expecting leave in the near future, so (D.v.) I shall be meeting with you and our friends to worship our God. I trust these few lines will find you, Mrs. Hunt, and all well; and pray the blessing of Almighty God will be with you always. Yours very sincerely."

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## "THEY STOOD BEFORE THE THRONE."

(REVELATION vii. 9.)

HERE the apostle John saw a vision, as a great picture of the great throng of the saved ones in glory; yes, there they stood, all happy, all cleansed from every sinful stain, all filled with unspeakable delight, their hearts running over with heaven's joy: "They stood before the throne." What a blessed condition, in contrast to what we read in the end of chapter vi., how that men of every description were "calling on the rocks and mountains to fall on them, and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb." For, in their great terror, they could not bear His heart-searching gaze, which pierced them through and through. And said they: "For the great day of His wrath is come, and who shall be able to stand?" O how dreadful to have no shelter, no sure refuge then, and in despair to seek refuge in vain beneath the rocks and mountains. O let us *think*, seriously *think*, what if that time should come now, just while we are reading about it, where, oh *where* could we look for help? Alas, alas! our prayer *then* could not avail.

Then see the great and wondrous mercy, that after this we read of a great multitude which no man could number, *stood before the throne*; not in terrible fear, but with hearts and tongues bursting forth with gladness and praise. O which company are we hoping to join? Where shall we be found in that solemn time? Now we know full well that all had been sinful creatures like ourselves, all had lived in this sinful world

as we do, and all had passed away as we also shall, *each one* of us. O let us thank God, that in His Word there is hope for poor sinners of every grade, who bow in spirit before the gracious Redeemer, and plead for forgiveness, and cleansing, through His precious blood; who died in the stead of sinners, that they might live through Him. Well, this great number came from all countries, and nations, and different tribes and languages. They came up out of great tribulation, and had washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God. O the blood, the *precious* blood of Christ! Children from ragged schools and wretched homes will be there. Poor cripples who never had walked here, some that were never well, some from drunken abodes, and miseries more than we can tell, some from dreadful persecutions, and tortures, and diseases, and helplessness—their sins all washed away in the precious blood of Christ. O the joy and the praise that will then be known and heard! “They cried with a loud voice;” their diseased chests, their sore throats, their headaches, and feeble voices, all left behind. “They cried with a *loud* voice, Salvation (all the praise of it) unto our God which sitteth upon the throne, and unto the Lamb.” O the blood, the *precious* blood of Christ, which washed them from their sins, and gave them a place in that heavenly home, in that triumphant throng! O have we a good hope that we shall be among that happy company? Do we really prize the precious blood, and bow adoring at the Saviour’s feet? Men and women, boys and girls, babes and sucklings, will be there from all nations, and yet they will all know the one blessed language of heaven: Praises for ever to God and the Lamb. O may God in rich grace and mercy grant us a happy meeting there!

B. B.

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## SURPRISING CONVERSION OF A GERMAN.

THE notorious German, Count Reventlow, who has long been one of the fiercest fanatics in the fight against Christianity, which he called upon the Germans to abandon, has apparently been converted from the folly of his ways. He has now written that the disappearance or decline of Christianity would be a misfortune for the German people, and do them irremediable harm, as “there is no substitute for those religious values expressed in the personality of Jesus.”

All British Christians would do well to witness before their neighbours to the truth of this quotation, that the sad decline of Christianity in our own beloved land may, please God, be stemmed.—*Selected.*

## HOMES AWAY FROM HOME.

HERE is a list of names and addresses of friends who have kindly offered hospitality to any of our young men in H.M. Forces who have left Christian homes to serve their King and country:—

- Mr. and Mrs. C. T. Appleton, 11 Sunset Gardens, South Norwood, S.E.25.  
Mr. and Mrs. G. Baldwin, High Street, Biddenden, Kent.  
Mr. and Mrs. W. Bucknall, Providence House, 403 Coventry Road, Hinckley, Leicester.  
Mr. and Mrs. F. J. Burch, 12 High Street, Rusthall, Tunbridge Wells, Kent.  
Mrs. S. Cordle, Hill Farm, Chelmondiston, nr. Ipswich, Suffolk.  
Mr. and Mrs. A. T. Drake, 149 Horton Grange Road, Bradford, Yorks.  
Mr. A. R. Desmond, 132 Walden Drive, Howarth Rd., Heaton, Bradford, Yorks.  
Mr. and Mrs. Frank P. Farrington, Nordkap, 9 Jesson Road, Walsall.  
Mr. W. Fleming, 62 Cherry Lane, Lymm, Cheshire.  
Mr. and Mrs. J. Gaukroger, 9 Exley Gardens, Exley, Halifax, Yorks  
Mr. and Mrs. W. F. Goodchild, 14 Holmwood Gardens, Wallington, Surrey.  
Mr. and Mrs. S. Rutherford Hunt, 29 Russell Avenue, Bedford (and other Bedford friends).  
Mr. and Mrs. J. W. Ing, 11 Oakroyd Villas, Manningham, Bradford, Yorks.  
Mr. and Mrs. C. Jempson, Bethel Cottage, High Street, Robertsbridge, Sussex.  
Mr. and Mrs. J. Jempson, Tudor Saloons, High Street, Cranbrook, Kent.  
Mr. L. G. Mills, Whin Farnley, Hindhead Rd., Shottermill, Haslemere, Surrey.  
Mr. and Mrs. P. Oliver, The Old Post Office, Bethersden, Ashford, Kent.  
Mr. and Mrs. A. C. Piper, Sherbrooke, Grove Road, Burgess Hill, Sussex.  
Mr. and Mrs. A. F. Rowell, Ropsley, Grantham, Lincs.  
Mr. C. Rowell, 119 Longton Avenue, Sydenham, S.E.26.  
Mr. and Mrs. G. W. Salmon, Wymering, 232 Old Bath Rd., Cheltenham, Glos.  
Mr. W. B. Griffiths Vaughan, 11 Bargrange Avenue, Shipley, Yorks.  
Mr. and Mrs. A. O. B. Vaughan, Hillside, 250 Bradford Rd., Wakefield, Yorks.  
Mr. and Mrs. B. Walshaw, Darfield, Castle Avenue, Brighouse, Yorks.  
Mr. W. J. Wadey, 1 Station Avenue, Caterham Valley.  
Pastor W. J. Wiltshire, 18 Foxenden Road, Guildford, Surrey.

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## NOTES FROM SUNDAY SCHOOL ADDRESSES

By Mr. B. WALSHAW (Brighouse, Yorks.).

DEAR Young Readers,—We are living in days when quite a lot of our food is measured out to us, and it would appear that more and more foods will come under this category as the year progresses. The real measure of our food should be our *appetite*. If we are normal and healthy, we shall have a *good appetite*; this means that we shall have a *relish* for food. It is possible for a person to have an appetite for food and yet be far from a state of good health, and the food, taken may

actually be feeding a disease. On the other hand, a person may be physically healthy, and yet not have a relish for food because of worry or sorrow. Generally speaking, however, a person's appetite signifies the state of their health.

Again, the appetite, when functioning correctly, *detects* whether the food is good or bad. If good food does not taste right, or if we have lost our taste, it is very evident we are in a sickly condition. What a blessing, then, to have a good appetite, and what a blessing if there is a sufficiency of food and sufficient variation to satisfy a good appetite! What a sad and terrible condition it would be if we had a good appetite, and yet no food could be procured to satisfy that longing; to have a relish for things which only existed in the imagination would be nothing better than a dream, or like a mirage in the desert. On the other hand, would it not be just as bad to have the most nourishing and wholesome food set before us, if the very sight of the food made us feel sick, and we had absolutely no appetite for it?

The Word of God declares that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." How wonderfully this was proved by the children of Israel as they came up out of Egypt and through the wilderness. Listen to Moses: "He humbled thee, and *suffered thee to hunger*, and fed thee with manna, which thou knewest not, neither did thy fathers know, that He might make thee know *that man doth not live by bread only*, but by every word that proceedeth out of the mouth of the Lord doth man live." Look at the picture: a great multitude in a waste howling wilderness, a hot sun during the day, and cold at night, marching only when the pillar of cloud moved, and resting whenever and for as long as the pillar of cloud rested, day after day, month after month, year after year. What an appetite must have been theirs! How dependent upon God they were! No hope of sowing, no hope of buying food, and then comes the test: "*He suffered thee to hunger*." How they must have realized and said again and again, "Well, if God does not feed us, we shall starve." I sometimes wonder if we are to be proved as they were, for we realize how much we are dependent for supplies of food to come from abroad. But do we realize how dependent we are *upon God* for those supplies?

The Lord suffered His children to hunger; but now let us look at their appetite. They had an appetite, but for what? God's food or the slaves' food? "The children of Israel wept again, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely, the cucumbers, and the melons, and the leeks, and the onions, and the garlick; but now our soul is dried away; there is nothing at all beside this manna before our eyes." If we have *sufficient* food to satisfy

our hunger we ought not to grumble if it is not as *varied* as it used to be.

There is a greater truth to learn from the cry of the children of Israel. They had a *depraved* appetite; the food they longed for may have been good, and their appetite may have been good, but look at the spirit it provoked in them concerning the manna. They said, "Our soul *loatheth* this light food." How wicked that was! Again, they said, "Let us make a captain, and let us return into Egypt." Are we better than they? We can answer that question as we answer this: Have we an appetite for the things of God? If we are honest after examining ourselves, we shall have to confess that, like the children of Israel, we have a *depraved* appetite; by *nature* and by *birth* we have *no relish* for God's food, and we willingly reject angels' food, with the promise of all that is good hereafter, for a mess of pottage, though it be joined with abject slavery. "Though wickedness be sweet in his mouth, though he hide it under his tongue; though he spare it, and forsake it not; but keep it still within his mouth: yet his meat in his bowels is turned, it is the gall of asps within him." Nevertheless God had a purpose in all this, namely, to teach them not only that they were entirely dependent upon God for satisfying their appetite, but through their dependence upon Him for *earthly food*, He would teach them that man does not live by *bread only*, but by *every word* that proceedeth out of the mouth of the Lord.

We see, then, that what *food* is to the *body*, so the *words of God* are *food* to those who have an appetite for them. Godly Jeremiah said, "Thy words were found, and *I did eat them*; and Thy word was unto me the joy and rejoicing of mine heart." May the Lord give us an appetite for His words, which we will try to write from in the next notes (D.v.).

Your well-wisher, B. W.

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## A MESSAGE TO OUR YOUNG MEN SERVING IN H.M. FORCES.

MY DEAR FRIENDS,

The time has come round again to send you our monthly letter of greeting and good wishes. Some of you who may be stationed near Bedford will have already availed yourselves of the provision made by "Waymarks" for your comfort and profit. Judging by the letters received, this provision has supplied a real need, and a "homely" atmosphere has been felt.

To those in other parts of this country, we trust you will

make use of the addresses of friends, given in this issue, who will be glad to receive you into their homes. Several of us have already had the pleasure of welcoming some of you, and we know that this little service has been most appreciated. Such intervals in the ordinary routine of your present duties must be refreshing to your spirits, which brings me to my subject for this month.

At one time I was stationed near a ruined village in Flanders. Water was scarce, and we had to obtain what we could from one of two wells. One well was sealed up, as its contents were foul. The other was deep, and water had to be drawn up in an old paint can by a wire rope and windlass, and then only a small quantity was available; so with this precious liquid one retired among the nettles and broken stones of a nearby cottage to wash oneself and one's soiled underclothes! You may not yet have had this experience, and I trust you may never have it, but the memory stands out as a parable. Two sources of water—one poisoned, the other safe. So there are poisoned streams which are harmful to the mind and to the soul. May you be given wisdom to avoid these, and discernment to detect them. Many are the temptations to the unsuspecting, where human beings congregate together.

Many years ago, I had given an address in one of our Sabbath Schools, and afterwards, noticing a trap door in the floor of the school, I asked what it was for. The answer was: "That is a well, and it is said that it has never failed yet." What a wonderful thing to have in a Sabbath School! The Word of God is an unfailing source of life-giving refreshment to the soul, as the Holy Spirit is pleased to bless it. It reminds you of the incident at Jacob's well and the woman of Samaria. The Lord Jesus used the opportunity to speak of "living" water which "wells" up from the life of God in the soul. May you often be refreshed in dry places and under desert conditions by this stream, which will be as sweet to you as that for which David longed, from Bethlehem's well.

Isaac digged again the wells that his father had dug, and called them by the names wherewith his father had called them. The Philistines had sought to fill them up. The poor natives in North Africa, dependent on the local wells for water, were deprived of this life-refreshing stream by the enemy filling the wells with concrete. What base action was this! The enemy of souls has been trying for years to poison or fill up the wells of salvation. Evil teachings contrary to the Scriptures have been very prevalent for years, and the result is Sabbath desecration, wrong views of God and His Word, and a disregard of His authority. But we trust you, by faith, may dig again the wells which your godly parents found to be so vital to their spiritual well-being.

When our troops were marching into Palestine in the last war, they were parched and weary, their lips cracked, their eyes smarting and blinded by glare, and they staggered on, knowing that if any man fell out he must be left to die. They linked arms, and with the *belief* that water was ahead, ultimately reached the wells of Abraham, still pouring out fresh water after all the centuries, and there, as they lined up in order, they waited with commendable courage and patience until each man's turn came, and none broke rank. That was wonderful discipline, but what a lesson!

We trust you may find the wells still overflowing, and that you may draw water from salvation's wells with joy, and whatever stage of your journey through the wilderness may be, as you journey towards the sun-rising; may your song be as in Israel of old, "Spring up, O well."

Yours with the best of wishes,

W. B. GRIFFITHS VAUGHAN.

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## PRAYER ANSWERED.

J. W., a gracious young man, was employed in a large factory, the overseer of which took every opportunity of exposing him to the ridicule of his companions on account of his religion, and because he refused to join in their drinking parties and Sabbath frolics. As they lived in the same house, the overseer one day heard him at prayer, and resolved to listen, when, to his great surprise, he found himself the subject of the young man's supplications, who was spreading his case of infidelity and hardness of heart before God, and supplicating earnestly for him, that God would give him repentance unto salvation, and create in him a new heart, and put a right spirit within him. The man was deeply penetrated with what he heard. He had never entertained an idea of the power or nature of true prayer; he wondered at the eloquence and fervour with which his own unhappy case had been pleaded before God. I never, said he to himself, thus prayed to God for myself. The impression dwelt upon his mind.

The next day he took John aside. "I wish, John," said he, "you could preach to me a little." John, who only thought his grave face was meant to turn the subject into ridicule, said, "Mr. M., you know I am no preacher. I don't pretend to it." "Nay," said Mr. M., "I don't know how you can preach to-day, but I heard you yesterday make such a description of my state as convinces me you can do it very well, and I shall be much obliged to you to repeat it." "Oh!" said John, "it is true I was at prayer, and did indeed heartily pray for you."

"Very well," said he, "pray, do it again; for I never heard anything in my life which so deeply affected me." John did not wait for much entreaty; they knelt down together, and cried to the God of all grace, and found acceptance. From that day they were bosom friends, went to the same place of worship, and frequently bowed their knees together and joined in praise and thanksgiving. Their conversation adorned their profession; and the mocker became a confessor of the grace which he had so often abused and turned into ridicule.

The above story shows us what persecution a young man often has to endure if he is walking in the right way, but it also shows how God does often over-rule the trials of His own for their own good and the good of others. Because of persecution, J. W. was driven oftener to a Throne of Grace than otherwise he would go; grace in him constrained him to pray earnestly for his persecutor, and the Most High so ordered it that the one who was being prayed for heard it, and derived a lasting blessing from it. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."—*Copied from "Free Presbyterian Magazine."*

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## FOR THE LITTLE ONES.

*The following Account is well authenticated.*

In a South-east coast town which has suffered heavily from air raids, a dear little girl of only four years of age died on Saturday night, May 17th. She was a twin daughter of Mr. and Mrs. —, and such a friendly little girl. She was ill five weeks with tubercular meningitis, and was in hospital three weeks. She told her mother a few weeks before her illness she had been thinking that if only somebody would go to Germany and tell the German people about Jesus, *and tell Hitler too*, the war would soon finish. While ill, and her mother was sitting with her, she often said, "Tell me more about Jesus;" and as she grew weaker she said, "I only want to hear about Jesus now." She always smiled when her mother spoke to her of Jesus. How wonderful to think of this precious little one now safely folded in the arms of that dear Saviour she was brought to seek and love!

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"On earth she sought the Saviour's grace,  
On earth she loved His Name;  
But now she sees His blessed face,  
And stands before the Lamb."

## "WAYMARKS" WAR RELIEF SERVICE.

In Connection with "Waymarks" Strict Baptist Magazine.

### INAUGURATION FUND.

The following donations have been most gratefully received for the above fund. We heartily thank our kind friends and helpers for same:

Mr. D. Creasey, £1; Collection from S. B. Chapel, Lincoln, £4 os. 1½d.; S. E. £3; Miss A. Sykes, £1; Pastor G. W. Bourne, 2/6; A. B., 2/6; Mrs. E. A. Cummins, collection amongst her friends, £11 6s. 2d.; Mr. F. Farrington, £1; Miss M. Lamont, £1; Mrs. A. G. Luck, 7/-; Miss L. Fincham, 3/6; Balham Friends, 5/-; Two Guildford Friends, 5/-; Mr. & Mrs. Northern, £1 1s.; Mr. & Mrs. Rose, £1; Mrs. A. Fielder and Friend, 5/-; Mr. S. Curtis, 2/6; Pastor M. Beeby, 10/-; A Friend, 5/-; Anonymous, £2 2s.; Two Ashwell Friends, 8/-; Miss M. Carr, 2/6; E. B., postmark Swan L'pool, 3/-; A Debtor, 8/4; E. D. Eldridge (Sgt.), 5/-; Mrs. M. A. Reeve, 10/-; F. M. R., 15/-; Miss Bootman, 10/-; Mr. & Mrs. W. J. Jempson, 10/-; Mr. & Mrs. C. Jempson, 5/-; Collection, Bethel Chapel, Robertsbridge, £1 2s.; Mr. E. Whittle, 10/-; Misses K. & A. Rollins, 10/-; Miss E. Stubbs, 5/-; Miss E. King, £2; T. M. T. W., £1 10s.; Mrs. Blinkhorn and Family, £5. Total up to date: £403 11s. 1½d.

Further donations are earnestly invited for this good work and will be thankfully received by Mr. T. O. R. BATH, New Spring Farm, Biggleswade, Beds.

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### "WAYMARKS" FUND.

The following donations have been received with grateful thanks, since last month: Anon., per T. J. L., 3/-; Mr. Langton, 2/-; Mr. Harris, 7/6; Mr. Stonelake, 2/-; Pastor R. F. Chambers, 10/-; Mrs. Cullen, 18/-; Collections at Bedford Conference, £14; A. J. S., £1; Mrs. Harrison, 2/6. Total up to date, £39 8s. 3d.

Donations for this Fund will still be welcomed by our Hon. Treasurer, Mr. G. W. SALMON, "Wymering," 232 Old Bath Road, Cheltenham, Glos., who will send receipts for same.

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### "WAYMARKS" LONDON CONFERENCE.

The Southern Conference, in connection with "Waymarks," will (D.v.) be held at Brixton Tabernacle, Stockwell Road, London (by kind permission and co-operation of the deacons). The date arranged is **Wednesday, August 13th, 1941**. The Conference Sermon will be preached in the afternoon by Pastor S. DELVES, of Crowborough. Service to commence at 3.30 p.m. Tea will be provided in the interval.

There will be a Meeting in the Evening, at 6.30, when Addresses will be given upon the all-important subject chosen for the Conference: **KNOWING CHRIST**. Speakers: Pastors S. Delves, R. F. Chambers (Balham), S. Rutherford Hunt (Bedford).

Collections will be taken for expenses, and "Waymarks" Fund. A warm welcome is extended to all who can possibly meet with us on this occasion. Above all, may we be favoured to meet under the Lord's gracious smile and blessing.

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### CORRESPONDENCE.

Received with thanks: "Peace and Truth," from the Sovereign Grace Union; Prayer Letter from E. and R. Zingers; and many letters of encouragement sent with donations for our work in connection with Waymarks War Relief Service. Will our kind friends who have written them, please accept our heartfelt thanks in this way, as pressure of work makes it impossible to send individual replies?

## HELPS for SUNDAY SCHOOL TEACHERS and OTHERS

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

### Some Remarkable Prayers and their Answers.

#### LXVII. The Answer to Elisha's Prayer for the Shunamite's Son.

THE moment the prophet Elisha began to pray, and to *work* with prayer (for in all true prayer there is labour, "and in all labour there is profit"), and in that labour stretched himself upon the child, "the flesh of the child waxed warm" (2 Kings iv. 34). This is the first intimation to the man of God that his prayer is about to be answered; and what an incentive to further holy wrestling! Warmth of flesh, although a sign of life, is not life itself. So the prophet continues his pleading while walking to and fro in the house, and again stretches himself upon the child, when, lo! the second intimation of answered prayer, quickly followed by the third, is given, both of which was an unmistakable proof that life had returned to that corpse. "And the child sneezed seven times." What a remarkable evidence of life! And was there ever a sweeter confirmation of this godly man's faith in the Lord of life and glory? "And the child opened his eyes" (ver. 35). Does it not send a thrill through our hearts as we contemplate what must have been the prophet's feelings to behold this dear boy whom he doubtless loved very dearly, looking at him again? and what must have been the feelings of the child to be brought back to life, to behold the face of God's servant first of all, according to whose promise, under God, he had been born several years before? No doubt the child dearly loved this prophet of the Lord, and it was no stranger he opened his eyes upon when he returned to earth. And what joy filled the poor mother's heart, too full for words, when the prophet said to her, "Take up thy son" (verse 36).

### "WAYMARKS" FUND.

The following donations have been received with grateful thanks, since last month: Mr. E. H. Dyke, 5/-; Cheltenham Friend, 2/6. Total up to date, £40 4s. 3d.

Donations for this Fund will still be welcomed by our Hon. Treasurer, Mr. G. W. SALMON, "Wymering," 232 Old Bath Road, Cheltenham, Glos., who will send receipts for same.

### CORRESPONDENCE AND PARCELS.

Received with warm thanks: A most liberal parcel of Stationery for our Rest Centre, from a Nottingham Friend; similarly liberal parcels of woolly comforts, etc., for our young men in H.M. Forces, from "Zoar," Bradford, and Peel Street, Accrington, S.B. Knitting Parties; magazines for distribution and reading at our Rest Centre, from a Bath Friend; books and magazines for Rest Centre from Mr. E. A. Ambrose; and many most encouraging messages accompanying donations, and gifts of clothes for those who have lost their homes through enemy action. We shall be very grateful for more such parcels—to help our Work. Also: "Watching and Waiting," the Quarterly Review from Grove Chapel, Camberwell, the Sovereign Grace Herald, from Pastor S. W. White, and the Monthly Circular from Tamworth Road Strict Baptist Chapel, Croydon, are hereby acknowledged with thanks.

# Waymarks.

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## BEDFORD CONFERENCE NUMBER.

WHILE perusing the following pages which bear the account of our Bedford Conference, held at "Providence" Strict Baptist Chapel, Rothsay Road, Bedford, on June 5th last, may the Lord graciously draw near and seal home the gracious thoughts expressed by our friends who delivered the messages on the all-important subject of Prayer, which herewith we find a sacred pleasure in passing on to you. So may He give the increase (1 Cor. iii. 8). Isa. lv. 10, 11; Matt. vi. 5—15; Luke xi. 5—13; xviii. 1—14.

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**"Waymarks" Brixton Conference.**—Through the kindness and hearty co-operation of the Deacons, we are arranging (D.v.) for the Southern Conference to be held at Brixton Tabernacle, Stockwell Road, London, S.W., on Wednesday, August 13th next. The all-important subject chosen for these Gatherings is one that draws true lovers of the Lord Jesus Christ, who cannot rest on feelings or imaginations. A warm welcome is extended to all who are well aware of the fact that

"True religion's more than notion,  
Something must be *known* and felt."

It will also be a matter for profound gratitude if some who do not know the Lord may be constrained in these solemn times, when life is so uncertain and eternity is rapidly approaching, to come to this Conference and find that the Holy Spirit is teaching them each to pray with those who have already prayed this prayer: "That I may know Him, and the power of His resurrection" (Phil. iii. 10). May earnest prayer be given for showers of blessing, which we trust will be enjoyed by each of the speakers and many thankful hearers.

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**Waymarks War Relief Service.**—Most warmly do we thank all our kind friends and helpers for their continued support and deep interest in the work connected with this Service. This terrible conflict still continues, and we are warned by our Prime Minister that a hard time must yet be expected. Oh for wisdom to face it on our knees, and to seek grace to confess the sins which have brought God's heavy hand upon us, and this

nation! Let us also seek to embrace every possible opportunity for relieving those who are serving and suffering in this struggle for Freedom. As new and old supporters of Waymarks War Relief Service are constrained to supply the means, we assure the continuance of whole-hearted labour in the wise use of those means, and pray that our all-wise and good God will sanctify us to His service, and use us in a great measure for His glory, while our energies and material, accompanied by truthful messages from the Word of His grace, are used for the benefit of our young men in H.M. Forces and those who have been crippled, impoverished, or bereaved in this time of world-wide trouble. If every reader will kindly send to us for leaflets explaining the work of W.W.R.S., and then endeavour to gain the interest of his or her friends, a considerable increase both in our income and activities may be prayerfully anticipated. May this word speak powerfully and prosperously to us all as we go forward together in this war effort:

“Whatsoever thy hand findeth to do, do it with thy might”  
(Eccles. ix. 10).

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## A WONDERFUL SIGHT TO BEHOLD!

The Conference Sermon preached at “Providence” Strict Baptist Chapel, Rothsay Road, Bedford, on Thursday afternoon, June 5th, 1941, by Pastor R. F. CHAMBERS (of Balham).

“Behold, he prayeth.”—Acts ix. 11.

I FEEL it is an amazing thing that God should so graciously provide a means of approach unto Himself as the way of prayer. He might in His majesty and sovereignty have reigned in the heavens, controlled the earth, and directed the universe, without any reference whatever to the needs as felt within themselves, of men on earth. For are not the nations to Him as the drop of a bucket? Does He not take up the isles as a very little thing? Is it not that Lebanon is not sufficient to burn, or the beasts thereof sufficient for a burnt offering? Yet this great God, this unapproachable God, in His holiness has appointed a way whereby lost, ruined, undone, sinful creatures may come to Him, and bring their needs, their sorrows, and their cares to a throne of grace. Is it not wonderful? And not only may they unbosom themselves before Him, but He has promised a hearing ear, and answers too. “Ask, and it shall be given,” He says; “seek, and ye shall find; knock, and it shall be opened unto you.” What a rich and wondrous gift is the gift of prayer!

Now this afternoon, if the Lord will enable me, I want to speak of several things in relation to prayer. First of all, the

WAY OF PRAYER. God has a way of access to Himself, the way of prayer. There is only one way whereby needy souls can come unto God with confidence, and with assured hope, knowing that their prayers will be heard and answered. That way is of His own appointment. It is not man's ladder set up upon earth whereby he can climb into God's presence. It is not a tower of Babel established upon the plains of Shinar, whereby he may ascend by easy stages to the heights of heaven. It is a way that God has revealed, and set up upon the earth, and that way is the Lord Jesus Christ. "I am the Way, the Truth, and the Life," He said; "no man cometh to the Father but by Me." And, friends, before a just God, One who can in no wise look upon evil, you can only have one plea acceptable to Him, and that is the Name of the Lord Jesus Christ,—the sweetest Name that ever heaven or earth has heard; the Name the Father delights to hear. The Name of Christ is the key that unlocks the golden stores, and is a means whereby needy sinners can reach the ear of God. To plead His Name is the way, the only way. Have you come that way? When you bring your needs to the throne of grace, is it that way? Just as John said, "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous." Sweet Name, is it not? One has said,

"How sweet the Name of Jesus sounds  
In a believer's ear;  
It soothes his sorrows, heals his wounds,  
And drives away his fear."

That is the way of prayer. You cannot come on your own merits, or on the basis of your own fitness. But He who came down from heaven is the One who in heaven will present your prayers before the throne of grace.

Then, in the next place, there is not only a way of prayer; that is the first essential; but there is a WORK OF PRAYER. In the portion of God's Word which we read, the parable there given by the Lord Jesus Christ illustrated to His disciples the necessity for *importunity*—*persistence* in prayer. One of our weaknesses—at least it is one of mine (so I speak for myself)—is that so often we pray for a thing, and then have done with it. The result is we wonder why our prayers never seem to be answered. There has not been persistence in prayer. Oh, my friends, if there is something in the needs of your heart, something in your experience in which you must have the hand of God, does it not bring you constantly, persistently, repeatedly to the throne of grace? That is the *work*, the *labour* of prayer. God does not grant a supply for your needs easily. When He comes, He draws His children out and gives to them, by drawing out from them, the graces He has bestowed upon them. This is part of the labour of prayer. The Apostle Paul, in writing to the

Church of old, exhorted them to strive in prayer. My friends, we should be far better in experience if we were more often on our knees. Some of those gracious men that have figured in the history of the Church of God have been men of deep and constant prayer. They lived a life of prayer, they walked the way of prayer; laboured in prayer both for themselves and for those to whom they ministered. Striving in prayer is a necessity we need to-day. "Behold, he prayeth!"

We have noticed the "*way* of prayer" and the "*labour* or *work* of prayer." Now let us observe that when there has been laboured prayer, importunate prayer, there must be WATCHING UNTO PRAYER. When you have a real need, you will not only be beseeching the throne of grace, but you will be watching for answers. What can be said of prayers that are merely uttered, and then you go away and forget them? What can be said of petitions from the lips that represent nothing more than your mental conception of that which you need? No! living, vital prayer is wrung out of the very depths of your experience. Why, if you feel the weight of sin upon your conscience, that you are a lost and ruined creature, and nothing whatever but the manifest grace of God can satisfy your soul, then you will be constantly in prayer.

But, look! there is something else. A *watching* unto prayer. Watch for the answer, watch for God's hand, watch His dealings with you. They will all point to the way in which He intends to answer your petitions. The Church of old watched unto prayer oftentimes. Many waited long for the least fulfilment of their petitions; and sometimes, even when the Lord answered their prayers they were amazed at His answers. Take the Church when Peter had been apprehended and cast into prison. Presently the authorities would bring him out to trial and death. But the Church was gathered together praying for his release. Constantly, persistently, day and night, they were praying for the release of Peter. The Lord heard, and the Lord answered. And yet they were amazed at His answer! You know how it took place, God sent His angel; Peter was sleeping in prison between two soldiers. The angel struck him on the side, telling him to get up. Peter got up, but it was very evident that when he got up he was hardly conscious of what he was doing. The chains fell from him; he followed the angel through the gate and on to the outer gate, and into the street of the city. The angel left him, and then he went, and knocked at the door of the house where the Church was gathered together. One goes to the door and recognizes the voice of Peter. She runs in, saying, "Peter stands at the door." "What? Oh, no, no! you are mistaken, Rhoda!" "No, I know Peter stands at the door; I know his voice, even in the darkness." So they came to the door and opened it, and there was Peter. Persist-

ent and continuous prayer had been answered, and they were amazed at the answer. And I think they must have been ten times more amazed when Peter told them the way their prayer was answered. Oh, my friends, there should be, there must be, in a real exercise of prayer, a watching unto prayer.

Then you can add something else. There is a WEIGHT IN PRAYER. I have travelled up and down the country for many a long year; I have been into places of worship of all kinds of denominations; I have heard prayer of all sorts, and sometimes there has been no weight in it. It has been very superficial; it has come from the head and not from the heart, words just strung together. There has been no evidence in it of need, or that it was this living, vital watching, waiting prayer that is so necessary. My friends, may there be weight in prayer. We hear of prayers which are uttered with agony of spirit. If the Holy Spirit, whose office and prerogative it is to present the prayers of the saints to the Most High, presents them with groanings which cannot be uttered, what must be the weight of prayer? Sometimes the weight of prayer lies in the necessity for prayer. You have a very deep instance in the case of the Lord Jesus Christ. See Him there in Gethsemane, see His head bowed, hear His cries as His human nature is pressed down under the weight of the heavy burdens that lay before Him in His experience. See the great drops of blood falling on the ground. See the evidence of His suffering and groaning and hear the cry of His soul. There is a weight in prayer. And when, in your soul's experience you come face to face with the deep realities of the needs that pertain to the welfare of your never-dying soul, there will be a weight, a burden in your prayer, as it rises from your breast. There is nothing superficial in living prayer. It springs from the heart's deep experience, it lives in the very sorrows that press you down. It is, as it were, wrung out, and then it is a weight. Such prayer presented by the Spirit of God before the throne is as groanings that cannot be uttered. So, then, there is a weight in prayer.

I have been speaking about prayer wrung out of the soul. Now listen to what God says: "The prayer of the upright is His delight," we read in the Proverbs. God's delight is the prayer of a broken heart poured out of the depth of his need. In that His glory shall be revealed, in that God delights. There is a WORTH IN PRAYER, but the value is God's value, and God's value is eternal. The apostle James, speaking of the worth of prayer, says: "The effectual, fervent prayer of a righteous man availeth much." What a worth there is there! Here is the sinner who is in darkness and in need, and here is a child of God pleading for that poor sinner. And here is a man of God who has been calling upon God, pleading for the soul of one of

his congregation who is in deep suffering and sorrow. There is a prayer that availeth much.

When I was a young man I sat under the deep and blessed ministry of the late Mr. Newton, of Hanover, Tunbridge Wells. That man's ministry, I know for a fact, was watered with deep prayer. Constantly was he on his knees before God in his vestry. He pleaded for the souls of those that met there, and God answered those prayers. I for one can say that, as long as memory lasts, I shall not forget the blessed ministry of that beloved man of God; and I am not the only one. There is a *worth* in prayer. God delights in it. It availeth much, and in the Word of God it is likened unto incense ascending up as a sweet-smelling savour before the throne of God. The Orientals delighted in heavy perfumes, and just as the incense rose from the altar in the tabernacle and temple before the curtain that hid the mercy-seat, so before God ascend the prayers of His people perfumed with the blessed merits of the Lord Jesus Christ. There is a worth, a divine, a gracious, holy worth in prayer.

In our text we have another thing brought to our notice, which is the WITNESS OF PRAYER. That ninth chapter of Acts records one of God's most outstanding acts of sovereign grace and mercy. There was Saul of Tarsus, an enemy of the gospel and of God's people, a persecutor working in all his hatred against the Name of Christ. He goes down to Damascus to hale men and women to prison because they follow the meek and lowly Jesus of Nazareth, but ere he enters that city God meets with him. God deals with him and changes him. What a change it was! Godly Ananias was sent to him with a message, and God's words to Ananias bear witness to that great change made by grace in his heart: "Behold, he prayeth!" That is true of every needy sinner too. When the Lord begins to deal with a sinner in grace, one of the very first things in his experience is prayer. It may be mostly a cry, but it is prayer. It may be something that is not put into words, but it is prayer. Says the poet:

"Prayer is the soul's sincere desire,  
Uttered or unexpressed;  
The motion of a hidden fire  
That trembles in the breast.

Prayer is the contrite sinner's voice,  
Returning from his ways,  
While angels in their songs rejoice  
And say, 'Behold, he prays!'"

One of God's hall-marks of grace is living, vital prayer drawn out of the heart by the needs of one's experience. "Behold, he prayeth!"

Lastly, a few words about the WORSHIP OF PRAYER. First and foremost, it recognizes the sovereignty of God. The very act of prayer to God recognizes His sovereignty. You have an illustration of that in the leper that came to Jesus. He came to Him in all his dire condition. The leprosy had eaten its way into his very being. The possibility of deliverance from his trouble was as remote as the poles, but he came: "Lord, if Thou wilt, Thou canst make me clean." A simple prayer. But right at the very back of that prayer is the recognition of God's sovereignty: "If Thou wilt." And all true, living, vital prayer is true worship. It recognizes God's sovereignty. You know He is able, you know He can do it for you, you know He can lift you up and give you that which your heart desires. But it hangs upon this, friends: "If Thou wilt," "If Thou wilt," "If Thou wilt!" And God, in His great mercy, as He looks down in pity and compassion upon the needy soul, in His sovereign grace says, "Yes, sinner, and I will." Just as Jesus said to that leprous man, "I will; be thou clean."

Another thing in the worship of prayer is that living, vital prayer not only admits the sovereignty of God, but it is a submission to the will of God. That prayer of four words, "Thy will be done," is the very key to living prayer, for when you come as a needy sinner to the Throne of grace, you want God's will to be done, God's glory to be manifested, and His grace to be exercised. The desire that God's will be done is a gracious submission to God's purposes and God's design. Moreover, true, living, vital prayer must ever be accompanied by contrition and confession at the throne of God's grace. For when your soul is brought in its need before the Lord, you will have to come, saying, "Lord, I am a sinner, a ruined creature, but sin I hate, I want to be free, graciously hear me in Jesus' Name. Bring me out from under its power. Deliver me by Thy precious blood from its guilt. This is my desire and this is my need, and Thou hast promised. Wilt Thou not grant me my request?" Oh what a precious blessing is this that has come to us in this path of prayer. May the Lord teach us its depth and sweetness, for His Name's sake. Amen.

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## PRAYER AND ITS SOURCE.

The Address given at the Evening Meeting by Pastor R. F. CHAMBERS.

IN speaking of my subject this evening, I am going to add also something concerning the nature of prayer. A good many years ago, when writing some articles, I had a letter from a friend with this enquiry in it. Someone had been talking to this

friend and saying that it was no good to pray because, since God had willed everything and every detail concerning us, prayer would make no difference; and this had caused a great deal of trouble in the mind of this exercised believer. Well, one can see the fallacy of that argument straight away. In answering that letter, I said that prayer is God's will and God's way, and that the source of all living right prayer lies in the will of God. For instance, we have those remarkable promises given to God's ancient people—the promises of restoration, of blessing, of prosperity—and then the Lord says to them by the prophet, "For this I will be enquired of by the house of Israel to do it for them." Prayer is God's will for His children. He who prays most, and is constantly in prayer, is nearest truly to the will and way of God.

We mentioned this afternoon the instance of Peter, and the Church praying for his release. The Church prayed, not knowing at that time that it was God's will to release Peter; and perhaps someone might say to me that Peter would have been released whether the Church prayed for him or not, because God had ordained that Peter should be a preacher for many a long year. I say, "No! Peter would not have been released had it not been for his people's prayers, because God had ordained that the prayers of the Church for his release should be made." "In everything by prayer and supplication let your requests be made known unto God." The source of prayer lies in the will of God. It is God's way and God's plan for His children.

Let me take you from the Source to the Spring of Prayer. At times in the country you may see a spring of water bubbling out from the hillside. You may say that is the source. But it is not exactly the source. The source lies hidden away out of sight. In fact, you have to trace the sun's rays drawing up the water and its distribution in the form of rain in that great circle of divine providence. That is the source. Man's need is the spring of prayer, and it is when God brings a sinner into need and into that place where he must have the mercy, the help, and the grace of God extended towards him; that his soul's desire is poured forth in words of prayer. Thence comes the spring of all his needs. So in another sense we see the source of prayer marked in the spring of prayer, from the heart. I daresay that many of my friends here know something of the welling up of the spring of prayer in their hearts. I was talking to a friend the other day who was complaining of feeling an utter absence of prayer upon his spirit. Well, you cannot always judge by your feelings, because I can witness, and more than one of our members can witness too, to the freshness and to the helpfulness of that man's prayers in the prayer-meeting. He may have felt dry in himself, but as there

flowed forth expression of the desire and the need of his heart there was the spring of prayer.

Now, having traced the Source of Prayer and the Spring of Prayer, I might just mention the *Example of Prayer, the Lord Jesus Christ*. You might say, "Surely the Lord Jesus Christ did not need to pray, seeing He was God." If we are working from human reason we might say so, but Jesus did pray, and He held whole nights of communion with His Father, and in the dire need of His dark experience on the road to the cross we find the prayers of the Lord Jesus poured out of the depths of His soul. What a spring was that!

May I now draw your thoughts to a few words relating to the Nature of Prayer. Archbishop Trench in his book, "New Testament Synonyms," gives to us seven Greek words for prayer, and I want to interpret them to you.

1. Prayer as an *approach*. It may be in earthly things as an approach to the King. In heavenly things it is an approach unto God; that coming unto Him which might be expressed in the words of good old John Bunyan when he said, "I perceived that believing is coming, and coming is believing." And you might add a third word, and say that believing is coming, coming is praying, and praying is believing. Turn it round whichever way you like, you have the three-fold cord which cannot be easily broken. The coming sinner on his knees perhaps cannot utter a word, but it is an act of prayer. So we have the nature of prayer in the coming.

Prayer is also *petition*. In this case it may be a petition to a king, or a petition unto God. That is the second word. It is an expression of the desires of the heart unto God. That is the very nature of prayer.

The third word used for prayer comes a little closer still. It is *prayer to God alone*, quite distinct from anything to men. When your heart is drawn out unto Him from the very spring of your need, there flows forth the rich waters whose source lies high up in the glorious purpose of God's redeeming grace.

Then the fourth word in the New Testament refers to the *parts of prayer*. In the Lord's Prayer there are seven distinct requests. Our prayers are often made up of different petitions or requests. There is one thing, there is another thing, and together they make our prayer. Sometimes the heart goes before God with just one thing only. One need, one desire only, as was the case with the publican when he said: "God be merciful to me a sinner!"

Then there is another word which takes us higher still. In the Epistle to the Hebrews the inspired writer speaks of *coming boldly* to a Throne of grace. That is something more than just a petition. The experience we want is to be found firmly fixed upon the Rock Christ, that through His sufferings and blood-

shedding we may come boldly to the Throne; and coming, there to find access in time of need.

But there is another word which takes us higher still, showing us the true blessedness of prayer as *communion* with God. Of all the words that are used in the original to express the riches of God's gift of prayer, surely nothing is sweeter than when the soul has unrestricted communion with its God. To come into His presence, and lay all your needs there; to tell Him your cares, unbosom your heart to Him, and feel a perfect, complete freedom in so doing.

One more word will complete the whole scope and meaning of prayer, and that word speaks of *thanksgiving*—prayer as thanksgiving. As the waters of the sea are drawn up in vapour by the power of the natural sun, so thanksgiving of the soul is drawn up unto God by the mighty rising of the Sun of Righteousness.

Having thus briefly touched upon the seven words given in the New Testament as the meaning of prayer, what a richness there is in them! This is God's perfect way—the Source is in Him, the Spring is in our need, and the experience is one which is the delight of the exercised child of God.

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## PRAYER AND ITS SUBJECTS.

The Address given at the Evening Meeting, by Pastor W. J. WILTSHIRE (of Guildford).

WE want to notice the persons who pray, the subjects of prayer, praying people. Secondly, for what they pray, the subject matter of prayer. Persons who pray are sinners born again. We had this in the text this afternoon: "Behold, he prayeth." When the Lord met with the Apostle Paul, or, as he then was, Saul of Tarsus; when He turned him from his former evil way, this was God's witness of him, "Behold, he prayeth!" The most unlikely man on the face of the earth at that time was Saul, the persecutor of the Church, the body of Christ, to truly pray. Disciples who seek instruction in prayer are the subjects of prayer: "Lord, teach us to pray." Then we have the pattern given us by the Lord Jesus Himself for the moulding of our prayers, of which you have heard already this afternoon.

Secondly, the subjects for which we pray, or the subject matter of prayer. The text quoted by Mr. Chambers just now shows us the vastness of the subjects, for they are endless: "*In everything*"—naturally or spiritually, in whatever condition we may be—"in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." Let us notice a few of these things: i. Prayer for the forgiveness

of sins, "For *this* shall every one that is godly pray unto Thee in a time when Thou mayest be found." "To-day," says the Holy Ghost; He says repeatedly, "To-day, if ye will hear His voice, harden not your hearts." The present moment, then, is the time to pray. In time of affliction, difficulty, and danger: "Call upon Me in the day of trouble; I will deliver thee; and thou shalt glorify Me." "Give us help from trouble, for vain is the help of man." I wish it were in the heart of our Government to pray that prayer, and to pray it *now*. "Give us help from trouble," nationally, trouble into which we have brought ourselves by our national sin; "for vain is the help of man." That means, vain is all self-help, as well as help from other people. "Vain is the help of man." I believe God will bring us there before He gives us victory.

Pray for the Holy Spirit: "If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Let us always remember the encouragement of the Lord Jesus to His disciples to ask: "Ask" for the Holy Spirit, "and it shall be given you."

Pray for the sick. Pray over him, anointing him with oil in the Name of the Lord; not literal oil, blessed by a priest, commonly called extreme unction, but with the oil of grace, the oil of faith, the oil of the Holy Spirit, who indites the prayer; "and the prayer of faith shall save the sick, and he shall be raised up; and if he hath committed sin, it shall be forgiven him." I fear that we ministers, as well as others, have not half believed that word of promise.

Pray for an increase of godly ministers: "Pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest." The Church of God needs that prayer to-day more than in any time of her history. Never was there a greater need for God-sent ministers to preach His truth; but where do you find the professing Church stirred up to pray diligently, fervently, and urgently, according to the experience of the disciples, "O Lord, teach us to pray"?

Pray for wisdom: "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." Nehemiah, when questioned by the king as to the cause of his sadness, was asked for what he would make request. Did he lean to his own understanding? Nay; but we read, "Then I prayed to the God of heaven" for wisdom to make a wise reply.

Pray in providential straits. "Deliver me, I pray Thee," prays poor Jacob, "from the hand of my brother Esau, lest he come and smite me, and the mother with the children." And you know how Jacob was delivered from those fears. In whatever straits we may be, we should pray respecting those needs.

Pray to be delivered from temptation: "Lead us not into temptation, but deliver us from evil."

Pray to be delivered from the fear of death, and to be prepared for death itself: "Lord, make me to know my end, and the measure of my days what it is, that I may know how frail I am." "And deliver them who through fear of death were all their lifetime subject to bondage."

Pray for a revelation of Jesus Christ. Moses prayed, "I beseech Thee, show me Thy glory." If we truly pray thus, one day we shall be able to testify as Paul did: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God *in the face of Jesus Christ.*" "He that hath seen Me, Philip, hath seen the Father."

Lastly, pray that heaven may be eternally ours: "Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation."

Oh may it be ours to live a life of faith and prayer upon the Son of God, and to "die the death of the righteous"!

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## PRAYER AND ITS STRENGTH.

Address given at the Evening Meeting, by Pastor M. BEEBY (Carlton).

I WILL direct you, by the Lord's help, to this scripture: "Behold, the Lord's hand is not shortened that it cannot save; neither His ear heavy, that it cannot hear" (Isa. lix. 1). How can we receive strength unless it comes from One stronger than ourselves? Therefore this word came to me in relation to the subject in hand. Let me direct you to what the man of God said in Numbers xxiii. Even when Moses was giving way to unbelief, the Lord said to him: "Is the Lord's hand waxed short? Thou shalt see now whether My word shall come to pass unto thee or not." In Jeremiah xxxii. we have the same subject brought before us. Jeremiah was in a low place, clouds were gathering thick and fast, the horizon was black, the storms approached, and he could not understand God's dealings. He says, "Ah Lord God! behold, Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee." Then the Lord asks His servant this question, "Is there anything too hard for Me?"

In relation to prayer, there must be the Object. Our brethren have spoken comprehensively of prayer, but they have left me this great theme to speak about: the *Object of Prayer*, who is the Lord God omnipotent; a Triune Jehovah, Father, Son and Holy Spirit; He who performs His will in the armies of

heaven and among the inhabitants of the earth; He who speaks, and it comes to pass; He who commands, and it stands fast; before whom the inhabitants of the world are reputed as nothing.

Then in reference to the strength of prayer *faith is a divine necessity*. "Without faith it is impossible to please God." "He that cometh to God must believe that He is, and that He is a Rewarder of them that diligently seek Him." We might specify strength in prayer. It may be reduced to a two-fold order: (1) vocal, (2) mental. All prayer is performed in this way.

Then prayer may be considered from another aspect. It may be described thus: To cry, to call, to shout, to weep, to mourn, to sigh, to groan, to desire. But what constitutes this strength which we are expected to explain? The fulfilment of God's promise, which says: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint" (Isa. xl. 31).

Then I ask again; What is it that makes this strength in prayer? It is through the inbreathing of God the Holy Ghost into the soul, and through the out-breathing and this in-breathing into the ear of God. Our subject on Sunday morning was what our friend referred to this afternoon,—Jacob's ladder, whose top reached unto heaven and its foot was upon the earth. Many things might be said concerning that.

In relation to strength in prayer we may refer to history: (1) In the year 1588 over 100 ships came from Spain to invade this country, with the intention of bringing Protestant England under subjugation to the Popish power. Prayer went up from His people here, and God frustrated it. This was strength in prayer. (2) Mr. Newton tells us that in 1756 the French fleet made an attempt to invade Ireland. Prayer was made, and God blew with His wind and shattered the ships, and hardly one of them returned in good condition. (3) Then there was the threat of invasion in Napoleon's time. Prayer again rose to heaven, and it was prevented.

Then let us come down to recent times. In the month of August, 1918, a day of intercession and prayer, confession of sin and humiliation, was proclaimed from the throne. God heard prayer, and from that day not another reverse was registered against our troops in France. God heard prayer, and delivered us.

Let us think again of Dunkirk. Only last year, how prayer had been made, and nearly 350,000 of our troops were successfully evacuated from the Continent. And now of our troops having been evacuated from Greece and from Crete, has not God heard prayer? He has; and we believe that He will yet hear prayer, and those reverses which we are now experiencing,

when we have felt our weakness and are brought low, and cry to Him for help, then the Lord will appear for us.

We are exhorted to pray for the three S's, as the Apostle tells Timothy (1 Tim. ii. 1, 2): for the King (the Sovereign), the Senate, and the State. What shall we say in relation to other things? Prayer has suspended the laws of nature. Did not Joshua say unto the sun, "Stand still," and unto the moon, "Go not down"? (Josh. x. 12, 13.) And I think of Elijah, how strong he was in the Lord his God! How he was used instrumentally in bringing Israel back to the Lord, and how by prayer the heavens responded, and the rain, which had been withheld for three-and-a-half years, was again given in such a copious manner. What shall we say in relation to this nation? He who has helped, does help, and He will help.

I should like to go on a little because the subject is a growing one, and to speak of that beautiful prayer of the Lord Jesus recorded in John xvii., and of His intercessory prevailing prayer for His people now in heaven before His Father.

"With cries and tears He offered up  
His humble suit below;  
But now with authority He asks,  
Enthroned in glory now."

But my time is short, and we must leave the individual side of prayer. May the Lord give us the spirit of prayer, real, earnest pleading, wrestling prayer. As Jacob wrestled with the Angel (Gen. xxxii. 25), and his thigh was out of joint, may we cling to Him, and get the blessing in answer to earnest, prevailing prayer.

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## JESUS CHRIST, AND HIM CRUCIFIED.

1 CORINTHIANS ii. 2.

Jesus, my sinful, mortal lips like mine  
Attempt that worthy Name to sound abroad,  
In whom the Father's brightest glories shine—  
Jesus, Immanuel, our incarnate Lord?

Jesus, the Father's equal, only Son,  
His well-beloved, His supreme delight,  
By whose own power all things were made alone,  
And who is Heir of all by sovereign right.

Fain would I sing of how He left His throne,  
And came to sojourn here with worms below;  
Was poor, despised, rejected, and unknown,  
A Man of sorrows, and inured to woe.

With the angelic hosts would I adore  
The glorious mysteries of Immanuel's birth;  
The wonders of His suffering life explore,  
And trace His footsteps while He dwelt on earth.

I'd muse upon His words of truth and grace;  
He spake with power, yet was so kind and mild.  
What depths of wisdom shine in all His ways!  
What kind compassion to the youngest child!

But most of all I long by faith to view  
Immanuel groaning in Gethsemane,  
Bearing that wrath that was to sinners due,  
And suffering in their stead on Calvary's tree.

I'd gaze upon that wondrous scene by faith,  
From His dear wounds find healing virtue flow,  
My life derive from His atoning death,  
My peace and comfort from His smart and woe.

This be my theme while still I sojourn here,  
My comfort 'mid the anxious cares of life!  
His precious Name be music in my ear  
Amid earth's sorrows, conflicts, din and strife!

In changing scenes this be my lasting joy,  
This be my hope in prospect of the grave!  
And while on earth this be my sweet employ,  
To tell of Jesus and His power to save! S. E.

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### "ONE TO ANOTHER."

"Then they that feared the Lord spake often one to another."—  
MALACHI iii. 16.

HERE are two gracious letters from our dear young men in H.M. Forces. The first has been thankfully received by the Hon. Secretary of W.R.R. Service, and the second is the copy of one sent from one God-fearing young airman to another. God bless these dear lads!

"Sir,—I trust you will kindly excuse my delay in writing to thank you for the parcel and the nice letter you so kindly sent on to me. Please once again accept my most sincere thanks. It is nice to think that we, away from our homes and churches, are still being remembered by our friends in the Strict Baptist denomination. I sometimes wonder how long it will be before I can once again attend — Chapel, —. Before that time comes we may have to pass through very hard and trying times. We may have to sacrifice and suffer a great deal, before the victory we are fighting so hard for, comes along. Our

leaders believe we shall win; in fact, I am sure we are all of the same opinion, that at the end of this great conflict, this grand country in which we live will stand supreme. To get this opinion, are we basing it on the limited bit of knowledge we have of ourselves and of the enemy, or is it that we have placed our confidence in God? If only we would read of the facts He gives us in the Bible, we might be enabled to place all our faith in Him who will never fail us! May it please God that His blessing will be upon us all at every moment of the day, and may we be taught more and more to diligently follow Him.

In your letter I read those lovely words, 'Fear not; for I am with thee.' Mr. Hunt, I can never hope to put into words what they have really meant to me, and how they have helped me. Never shall I forget the time when I was made to understand the strength of them. It was the time of my first experience of a real air-raid. We had just retired to bed in our tents when 'Jerry' came over. In less than ten minutes you could hear the bombs whistling down. Orders were given to us to leave our tents and to take cover as best we could, lying on the ground. After a short time the raid got more intensive. The noise from the dropping bombs and the A.A. guns firing at the planes was terrific. I lay there afraid to move. Each bomb I heard dropping sounded as though it was coming right at me. I felt after a time that I could stand it no longer. I felt that death was oh so very near to me, and, Mr. Hunt, I was somehow afraid to die. Something within me told me to get up and run, where to I did not know. You could feel the shrapnel hitting the top of your steel helmet, and the sky was ablaze with the light from the explosions. I could tell that my nerves were weakening under the strain, and I felt that I must cry out, when oh so very plainly above the terrific noise I heard the words spoken to me, 'Fear not, be not afraid: for I am with thee.' I knew that it was God who had spoken to me, for all my fears were taken away. The raid still lasted for a long time, but I was no longer afraid, knowing that my Lord was watching over me. Many are the times since, when I have been in even worse raids and in greater danger, and each time the above words have come back to me to strengthen and to keep me through it all. May we all be made to realize how much we really need Him."

"Dear M.,—I received your welcome letter when I was at —, but decided not to write then as I was awaiting posting; this eventually came, and I am now at the above station. I cannot say anything about it, as you will understand, save that it is a new station, and I was amongst the first airmen there.

I have often thought of you since you were posted away, and desired that the Lord would watch over you, and keep you

from the terrible things you have no doubt witnessed in others. You have a great blessing, namely, praying, godly parents, who will often hold you up at a throne of grace, desiring your temporal and spiritual welfare. I do not know if you are amongst those that know the plague of their own heart, but I do desire that you may be brought there. You will see on every hand what the fruit of the natural mind is (and we all have one). How true is that which the Apostle says: 'That which is born of the flesh is flesh,' and how it seeks after the things of this life, and is satisfied with them! It is a great mercy if we have had our eyes opened, and been led to seek and desire better things. Time is passing quickly, and eternity comes on. At times I wonder where I shall spend it. The Bible is quite plain, that I shall spend it in one of two places—heaven or hell. O to be led by the Spirit of Truth, and to be washed in the precious blood of Jesus!

I trust that you are keeping well, as I am at present. I remembered you to the friends at — before I left. May the Lord watch over us and bring us back to those we love in peace. With every good wish.  
R. J."

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## SOME FOOD FOR THOUGHT.

*A Letter from a Barrister-at-Law now serving in the Forces.*

DEAR MR. HUNT,—I received the parcel sent along by Waymarks War Relief Service quite safely this morning. It had followed me from — to —, and thence to —. I should like to thank your Committee very much indeed for sending it. Needless to say, both the parcel and the kind thought were much appreciated.

I feel that your organization fills a big gap in our Strict Baptist denomination. So few of our churches are conscious of the need of some organization to give a helping hand to the many young men who have joined the Forces and been plunged into surroundings which try a young Christian to the full, and in which very often his very "difference" must make him exceedingly lonely. The churches can give much needed help of both a spiritual and social nature in such circumstances. Your Service, too, is a manifestation of "Positive Christianity," and it is the *works* of the Lord's believing people which will, in my opinion, have more weight with the soldier of to-day than any amount of preaching. Please *do not* think I undervalue the latter in making this statement. Your Christian Canteen is a splendid venture. May it be blessed exceedingly; we could do with more like it.

It seems to me that this is a day of opportunity, so many

people facing sudden death, and air raids causing abrupt plunges into poverty. I feel that we should pray earnestly for revival; our churches should be missionary centres, lamps shining in a dark place, pointing out the way of salvation, and the abiding feeling of security there is in Jesus. To preach to, and stablish our own congregations within our gates is right and proper; but we seem in so many places to have withdrawn within our walls and forgotten the man outside, who is being turned upside down by current events, and having all his comfortable ideas of social and material progress and prosperity swept away, leaving nothing. Surely this is an ideal field for the preaching of the gospel. Mind you, I do not suggest we can do anything of ourselves, only try to carry out, by the help of God, the gospel precepts. Our prayer must be: "Lord, wilt Thou not revive us again, that Thy people may rejoice in Thee?" Lovers of the gospel of free grace are growing fewer, and there seems little consciousness of the need or the necessity.

I am afraid these remarks, quite unwittingly, are phrased rather like a sermon; but I do feel you are doing a splendid work, and you have my prayers. As an individual, I find the Christian pathway in the Army a difficult one. One's duties, as well as one's companions, tend so much to interfere with the Christian. Often one is too tired to read or pray properly, but the Lord has without doubt led me thus far, and I cannot praise Him enough for mercy received along the road. Although I often feel both sterile and unprofitable, and frequently fall in the way, He seems to help me all the same. Can there be greater grace than this? I have found friends, too, both in the chapels at — and here at —.

Now I will stop. This may seem a curious letter to you, a complete stranger, in many ways; but I think you will understand. I should much appreciate a note from you from time to time, and a copy of "Waymarks."

Yours very sincerely, ———.

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## HOMES AWAY FROM HOME.

HERE is a list of names and addresses of friends who have kindly offered hospitality to any of our young men in H.M. Forces who have left Christian homes to serve their King and country:—

Mr. and Mrs. C. T. Appleton, 11 Sunset Gardens, South Norwood, S.E.25.

Mr. and Mrs. G. Baldwin, High Street, Biddenden, Kent.

Mr. and Mrs. W. Bucknall, Providence House, 408 Coventry Road, Hinckley  
Leicester.

Mr. and Mrs. F. J. Burch, 12 High Street, Rusthall, Tunbridge Wells, Kent.

Mrs. S. Cordle, Hill Farm, Chelmondiston, nr. Ipswich, Suffolk.  
 Mr. and Mrs. A. T. Drake, 149 Horton Grange Road, Bradford, Yorks.  
 Mr. A. R. Desmond, 132 Walden Drive, Howarth Rd., Heaton, Bradford, Yorks.  
 Mr. and Mrs. Frank P. Farrington, Nordkap, 9 Jesson Road, Walsall.  
 Mr. W. Fleming, 62 Cherry Lane, Lymm, Cheshire.  
 Mr. and Mrs. J. Gaukroger, 9 Exley Gardens, Exley, Halifax, Yorks  
 Mr. and Mrs. W. F. Goodchild, 14 Holmwood Gardens, Wallington, Surrey.  
 Mr. and Mrs. S. Rutherford Hunt, 29 Russell Avenue, Bedford (and other Bedford friends).  
 Mr. and Mrs. J. W. Ing, 11 Oakroyd Villas, Manningham, Bradford, Yorks.  
 Mr. and Mrs. C. Jempson, Bethel Cottage, High Street, Robertsbridge, Sussex.  
 Mr. and Mrs. J. Jempson, Tudor Saloons, High Street, Cranbrook, Kent.  
 Mr. S. M. Kirkman, 29 East Cliff Road, Tunbridge Wells, Kent.  
 Mr. L. G. Mills, Whin Farnley, Hindhead Rd., Shottermill, Haslemere, Surrey.  
 Mr. and Mrs. P. Oliver, The Old Post Office, Bethersden, Ashford, Kent.  
 Mr. and Mrs. Oliver, Mount Pleasant, Egerton, nr. Ashford, Kent.  
 Mr. and Mrs. A. C. Piper, Sherbrooke, Grove Road, Burgess Hill, Sussex.  
 Mr. and Mrs. A. F. Rowell, Ropsley, Grantham, Lincs.  
 Mr. C. Rowell, 119 Longton Avenue, Sydenham, S.E. 26.  
 Mr. and Mrs. G. W. Salmon, Wymering, 232 Old Bath Rd., Cheltenham, Glos.  
 Mr. W. B. Griffiths Vaughan, 11 Bargrange Avenue, Shipley, Yorks.  
 Mr. and Mrs. A. O. B. Vaughan, Hillside, 250 Bradford Rd., Wakefield, Yorks.  
 Mr. and Mrs. B. Walshaw, Darfield, Castle Avenue, Brighouse, Yorks.  
 Mr. W. J. Wadéy, 1 Station Avenue, Caterham Valley.  
 Pastor W. J. Wiltshire, 18 Foxenden Road, Guildford, Surrey.

Friends at Blackburn S.B. Chapel, Lancs., will be very pleased to entertain in their homes any of our young men who, stationed near by, may be attending the services at the chapel—to which they are welcome.

## NOTES FROM SUNDAY SCHOOL ADDRESSES

By Mr. B. WALSHAW (Brighouse, Yorks.).

DEAR Young Readers,—Before the war I was working with a Frenchman for several weeks. Two or three times each day, over the whole period, when leaving him at his rooms, his unfailing parting words were, "Bon appetit, Monsieur." We are not accustomed to this parting greeting in our country, yet it struck me as being most appropriate. Here, then, is a good greeting we can express to each other; and if good in a natural sense, how much more so in a spiritual sense. Surely this is the least we can do, to wish each other a *good appetite*.

We often speak of a *whetted appetite*. By this we mean *our anticipation for food is very keen*. We have an illustration of this in the case of Esau. We read: "Esau was a cunning hunter, a man of the field, and Jacob was a plain man dwelling in tents." We can understand how the hunting would *whet* Esau's appetite, but alas, what a result! "Esau said to Jacob,

Feed me, I pray thee, with that same red pottage; for I am faint. . . . Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me?" Unerring Scripture gives this verdict, "*Esau despised his birthright,*" and the New Testament adds this as a warning: "Lest there be any fornicator or profane person as Esau, *who for one morsel of meat sold his birthright*: for ye know how that afterward, when he would have inherited the blessing, *he was rejected*; for he found no place of repentance, though he sought it carefully with tears." It is good to have a healthy appetite, and an occupation which whets the appetite. And mark again: "Man does not live by bread alone." Better to despise one's appetite than despise one's birthright. "The life is more than meat, and the body more than raiment."

There are certain foods we call "*appetisers*"; foods that are taken with the express purpose of giving one an appetite for *further food*. What wisdom there is in the manner which God uses to constrain us to eat. We know that God does not *tempt* men to evil, yet there are ways in which God constrains us, or gives us an *appetiser*, in order that we may have a relish for further food. The two disciples on the road to Emmaus walked and were sad; they had indeed *lost their appetite*, and their hearts full of disappointments. Then a Stranger joined Himself to them, and as He walked and talked with them a transformation was wrought in their hearts; hope took the place of sadness, and by the time they reached the village they had an appetite, a double appetite, an appetite which had been whetted by the journey perhaps, but also an appetite for the words of this Stranger. So we read: "They constrained Him, saying, Abide with us: for it is toward evening, and the day is far spent. And He went in to tarry with them. And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them." Was not that walk and talk along the road a real appetiser?

Again, there are times when in a certain condition of health, the doctor prescribes a *tonic*, "a pick-me-up." Very often these tonics are very *bitter* to the taste. We cannot say that we *relish* them, and yet if they act rightly, they do give us a relish for food. How true this is in spiritual things. The wise physician diagnoses our case and orders for us a tonic; the medicine may be bitter, but it gives the desired result. Naomi knew something of this when she said, "Call me Mara; for the Almighty hath *dealt bitterly with me*. I went out full, and the Lord hath brought me home again empty." Naomi proved that her name was right, in God's *afterwards*, when it yielded the peaceable fruits of righteousness. The children of Israel came to the waters of Marah, and could not drink of the waters,

for *they were bitter*; but the Lord showed Moses a tree, which when cast into the waters, *made them sweet*. So the Lord is able to make our most bitter things a real tonic. How the Apostle Paul proved this when the thorn was *not* removed, but instead the promise of sufficient grace was given and gladly received.

Lastly, if we have an appetite for heavenly food, and have in any measure had that appetite supplied, we shall feel like David when he said, "O taste and see that the Lord is good." David had proved it because he had *tasted*. What a mercy to have an appetite for *heavenly food*! We were not born with it, nor do we possess it by any natural reasonings or natural propensities, but once given the appetite, there will be no rest until we have partaken of the food relative to the appetite. David says to all such, "O *taste* and see!" God still blesses the provision of His house, still satisfies His poor with bread. There are times now when we may be found under His shadow and *His fruit is sweet to our taste*, but the time will come when all who have an appetite whetted below, all who have had a little appetiser by the way, all who have had their bitter tonics at the hand of the Great Physician, shall sit down, not under His shadow, but in His banqueting house, and His banner over them will be *love*! when He will say in effect, "*Eat, O friends; drink, yea, drink abundantly, O beloved.*" That we may be given an appetite *here*, and the fulfilment and satisfaction of it *in heaven*, is the desire of  
Your well-wisher, B. W.

## WARNING VOICES.

WHEN Mr. Whitefield preached in Yorkshire, near Haworth, where Mr. Grimshaw was settled, thousands gathered in the fields to hear him preach. A temporary pulpit had been erected, and Whitefield, on ascending it and surveying the vast multitude, who with upturned faces stood ready to hear the words about to fall from his lips, was pervaded with a peculiarly solemn feeling. With uplifted hands he offered a most impressive prayer, invoking the divine presence and the divine blessing. Then in a manner peculiarly solemn, he announced his text: "It is appointed unto men once to die, and after this the judgment." Few who heard it thought the king of terrors was in their midst, and that he would lay his skeleton hand on some in that audience before the sermon ended; that

"A point of time, a moment's space,  
Would take some to that heavenly place,  
Or shut them up in hell."

After reading the text, he paused for a moment before he

preceeded, when suddenly a wild, terrifying shriek issued from the centre of the congregation. At once there was great alarm and confusion. Whitefield requested the people to remain quiet until the cause could be ascertained. Mr. Grimshaw, leaving the pulpit where he had been sitting during the sermon, hurried to the spot, and in a few moments was seen passing toward where Mr. Whitefield stood, exclaiming, "Brother Whitefield, you stand between the dead and the dying! An immortal soul has just passed into eternity; the destroying Angel is passing over the congregation. 'Cry aloud, and spare not.'" The solemn event was announced to the awe-struck congregation. "It hushed their very hearts in horror and amazement."

After a few moments, Mr. Whitefield read his text again, and was about to proceed with his discourse, when another loud and piercing shriek proceeded from near the place where Lady Huntingdon and Lady Margaret Ingham were standing. It fell upon the multitude like the sound of the last trump, when they ascertained the cause of this second alarm, that another had fallen by the hand of death.

When the consternation had somewhat subsided, Mr. Whitefield proceeded with his sermon amid the stillness of death and the solemnity of the grave. All sounds ceased but sighs and groans, as Whitefield, inspired by the scenes of the day, proceeded with solemn countenance and with most impressive eloquence to warn the people, and to point out their need of a shelter from the gathering storm.

What impressive sermons! What an application of his text! What a warning! What an illustration of the words of the poet:

"Great God, on what a slender thread  
Hang everlasting things!  
Th' eternal state of all the dead  
Upon life's feeble strings.

Infinite joy or endless woe  
Attends on every breath;  
And yet how unconcerned we go,  
Upon the brink of death!"

—From "*Anecdotes of George Whitefield.*"

Be it ours, by the quickening power and teaching of the Holy Spirit, to pray this short but effectual prayer:

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

The Lord Jesus Christ, who is the Friend of sinners and the

Antidote of death to all who believe on His Name, waits to be gracious, and "is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. vii. 25). May He be with us in life, to make known His great salvation, so that in the valley of the shadow of death we may fear no evil. [EDITOR.]

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## A MESSAGE TO OUR YOUNG MEN SERVING IN H.M. FORCES.

MY DEAR FRIENDS,

Another month has rolled by, and you are still spared to your friends and dear ones, though you may be separated from them in body. "It is of the Lord's mercies that we are not consumed, because His compassions fail not; they are new every morning: great is Thy faithfulness," so cried Jeremiah amid the ruins of Jerusalem. His faith appeared to have well-nigh perished with his hope, but it had *not* really, and thus in his greatest need the Helping Hand was near, and he *had* to break forth in praise. This shows that his faith was not in the wisdom of men, and that his hope was a well-grounded one, and acted as an anchor to his soul.

I want to drop a word this month on "foundations." When sorrow and tribulation come upon us, what grounds have we to hope all will be well? Some think they are "safe as houses," but surely this old saying has proved vain after the terrible experiences of the war at home. He who spake as never man spake declared: "Whoso heareth these sayings of Mine, and *doeth* them, I will liken him unto a man that built his house upon a rock." Here is not merely complacent docility to a doctrine, but the venture of faith in action, which has been animated by the dynamic power of constraining love. Here is the mainspring of faith and the antidote of fear. How different is the lot of those who have only the remnants of traditional Christianity, and the shadows of a superstition, or the void of self-confidence! Some seem to launch out on an enterprise with a fatalistic idea that all will be well. They will soon realize their disillusionment. The issues from death belong unto God. What a deep satisfaction in face of danger or even death is that which comes from the Christian's hope which shall never fail. It is grounded on a finished work which God has accepted, the blotting out of transgression, and the cleansing from all sin by the shed blood and atoning sacrifice of the Captain of our salvation, made perfect through sufferings. Here is a substantial ground for hope, and the deep spring from whence faith comes and mercy pours. You may listen to

addresses by those who are appointed to minister to you on spiritual matters, and as you think of what you hope the Lord has taught you and what you heard in your own little chapel, you will know whether they raise a superstructure of gold, or only hay, wood and stubble, which will be consumed in the fires of trial, as they have nothing with which to stand the test. May your own hearts be established with grace, and your minds kept at peace by the present help of the Good Shepherd, and the more you learn of Him, the more you will love Him; then read Psalm xxiii.

Yours, with desires for the Lord's gracious protection in body, soul and spirit,  
W. B. GRIFFITHS VAUGHAN.

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### AN EYE-OPENER.

THE nation spends £240,000,000 a year on strong drink, £125,000,000 on tobacco, £50,000,000 on cinemas, £7,000,000 on cosmetics and lipstick, and only £1,000,000 on spreading the knowledge of God's salvation. Is it any wonder that God should have a controversy with us when we show so little appreciation of Gospel privileges and opportunities?—*Copied from the "Free Presbyterian Magazine."*

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### FOR THE LITTLE ONES.

THE other day we were riding in a railway carriage. At one of the stations an old man entered, and was looking round for a seat, when a boy about ten years old rose up and said, "Take my seat, sir." The offer was accepted, and the infirm old man sat down.

"Why did you give me your seat?" he asked the boy.

"Because you are old, sir, and I am a boy," was the reply.

A hundred or more years ago there would have been little need to record as remarkable an incident like the foregoing. Among things that are good and hopeful in the rising generation there is one great change for the worse manifest to everybody—a declining respect towards age. How rarely now do the young rise up before the old and hold their peace before the wisdom of grey hairs! Let the young read what God's Word says on the subject: "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).—*Selected.*

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"The hoary head is a crown of glory, if it be found in the way of righteousness" (Prov. xvi. 31).

## “WAYMARKS” WAR RELIEF SERVICE.

In Connection with “Waymarks” Strict Baptist Magazine.

### INAUGURATION FUND.

The following donations have been most gratefully received for the above fund. We heartily thank our kind friends and helpers for same :

Mrs. M. E. Ames, 2/-; Mrs. Wm. H., 10/-; Mrs. Elgar, daughter and sister, 30/-; Mr. & Mrs. Burch, £1; Mr. H. Beighton, 5/-; Mr. J. D. Andrews, 2/6; Mrs. Gelb Bray, £2 2s.; Miss A. Wilmshurst, 10/-; Miss E. Guest, 5/-; Miss L. B., Croydon, 5/-; Pastor H. Popham, £1 1s.; Mrs. H. Popham, 5/-; Mr. J. May and family, £2; Cranbrook Friends, £4 14s. 6d.; Croydon Friend, 5/-; Mrs. Hanse, 2/-; Miss Hanse, 5/-; Mr. J. W. Jempson, 10/-; Miss Manlove, 2/6; Mr. and Mrs. Tidbury, 4/-; Mr. Mayo, 2/-; Mr. S. Ford, 2/6; Mr. and Mrs. Piper, 10/-; Mr. J. C. Doggett, 21/-; Miss L. Farncombe, 10/-; M. & A. E., 7/6; Mr. E. H. Dyke, 5/-; Miss A. Williams, 2/6; Mr. & Mrs. Bottrill, £1; Well-wishers, 10/6; Miss M. Baldwin, 10/-; Misses Cragg and Ball (collection box, Bedford Knitting Party), £2 1s.; Mr. & Mrs. Childs, £2 2s.; Miss Paske, 10/-; Mrs. E. George (Zion, Accrington), £1; Miss M. Allsop, 5s; Mrs. Lingwood, 6d; Charlwood Chapel Friends, per Mr. & Mrs. Eade, £1 10s.; Canteen Box and Stall Fund, per Mr. H. Baker, £10 16s. 11d.; M. F. E., 10/-; The Misses Prentice and Campbell (collection at Meeting), £2 5s. 2d.; E. M. D., 5/-; Anonymous, Henlow, 2/6; Stowmarket Postmark, 10/-; Mrs. J. Cracknell, 5/-; E. B. W., 5/-; Mr. G. Baldwin, 10/-; Miss E. Payne, 2/-; a Bedford Friend, 3/9; Ditto, 3/9; Mr. S. Curtis and Friends, £3; Mrs. Caton, 2/-; Mrs. Reeve, 10/-; Mr. Meed, 2/6; a Friend, 2/6; a Friend, 2/-; Mrs. S. Clark, £2 2s.; Mr. & Mrs. Farrington and Friends, £10; M. A. E., 2/6; Two Friends, 5/-; Haslemere Friends, £1; Mr. and Mrs. Young (Kames), 5/-; Miss Gunn (Edinburgh), 1/-; a Friend, 2/-; Two Leicester Friends, £1; a Leicester Friend, 2/6; Mr. H. Shiles, 8/6; E. S., 1/6; Hinckley Chapel Friends, per Miss Beardsmore, £2 18s. Total up to date: £470 7s. 2½d.

Further donations are earnestly invited for this good work and will be thankfully received by Mr. T. O. R. BATH, New Spring Farm, Biggleswade, Beds.

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## “WAYMARKS” LONDON CONFERENCE.

The Southern Conference, in connection with “Waymarks,” will (D.v.) be held at Brixton Tabernacle, Stockwell Road, London (by kind permission and co-operation of the deacons). The date arranged is Wednesday, August 13th, 1941. The Conference Sermon will be preached in the afternoon by Pastor S. DELVES, of Crowborough. Service to commence at 3.30. Tea will be provided in the interval, at the Aerated Bread Company’s Restaurant. Friends will all be together in a reserved section.

There will be a Meeting in the Evening, at 6.30, when Addresses will be given upon the all-important subject chosen for the Conference: **KNOWING CHRIST**. Speakers: Pastors S. Delves, R. F. Chambers (Balham), S. Rutherford Hunt (Bedford).

Collections will be taken for expenses, and “Waymarks” Fund. A warm welcome is extended to all who can possibly meet with us on this occasion. Above all, may we be favoured to meet under the Lord’s gracious smile and blessing.

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## PHOTOGRAPH LETTER CARDS OF OUR REST AND REFRESHMENT CENTRE

In Connection with “Waymarks” War Relief Service.

We are glad to state that there has been a large demand for these attractively got up Letter Cards; so much so, that the 3rd order has been placed with the Printers for a further supply. We are therefore once again in a position to attend to orders which we hope our friends will send to us for these cards, which are 3d. each; to members of H.M. Forces, 2½d. (all post free). Much can be done to help forward our Work, by means of prayerfully circulating these pleasing reflections of this service among our young men in H.M. Forces.

## HELPS for SUNDAY SCHOOL TEACHERS and OTHERS

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

### Some Remarkable Prayers and their Answers.

#### LXVIII. Elisha's Prayer for his Servant.

THE king of Syria had vowed vengeance upon Elisha because he had warned the king of Israel against his tactics, and had sent horses, chariots, and a great host of soldiers to capture him in Dothan. Elisha's servant had risen early; and was utterly dismayed to see themselves hemmed in by this besieging host, and hastening to his master, said: "Alas! my master, how shall we do?" The prophet, with undaunted faith in his God, replied: "Fear not: for they that be with us are more than they that be with them" (II Kings vi. 15, 16).

Now we come to the prophet's prayer for his incredulous servant. "What can his master mean? Where are the more numerous host of our defenders, as compared with this horde of savage enemies thirsting for our blood?" Such would be the cogitations of this young man. "And Elisha prayed, and said, Lord, I pray Thee, open his eyes, that he may see" (ver. 17). The young man doubtless heard this wonderful prayer, as, I believe, we may presume it was audibly spoken. Was he not awake? Were not his eyes already open in a natural sense? Yes, truly; but he needed still that the eyes of his soul and understanding might be opened, as well as supernatural sight, spiritual sight, to behold that unseen host of heavenly beings, the blessed angels of God, who surrounded them, and stood as warriors between them and the foe. How swiftly and graciously the Lord answered this remarkable prayer! The need was urgent. "And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha" (verse 17). Oh! what a God His people have to do with! How faithful to His Word, and how ready to display His loving care to His people in every time of need! "The angel of the Lord encampeth round about them that fear Him, and delivereth them" (Psa. xxxiv. 7).

# Waymarks.

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“SEARCH THE SCRIPTURES” (John v. 39)

for Instruction relating to

## HELPFUL UP-LIFTS.

1. “Thou, O Lord, art a shield for me; my glory, and the lifter up of mine head” (Psa. iii. 3).

2. “Unto Thee, O Lord, do I lift up my soul” (Psa. xxv. 1).

3. “He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that He may set him with princes, even with the princes of His people” (Psalm cxiii. 7, 8).

4. “Jesus took him by the hand, and lifted him up; and he arose” (Mark ix. 27).

5. “Lift up your heads; for your redemption draweth nigh” (Luke xxi. 28).

6. “Humble yourselves in the sight of the Lord, and He shall lift you up” (James iv. 10).

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## EDITORIAL COMMENTS.

A Lift by the Way.—Many of our dear young men have had their homeward journey greatly facilitated by the motorist's friendly *lift by the way*. Others who have been a long way away from home have also found the lift by the way very congenial and helpful, when during off-duty periods they have been making their way to the open doors of kindly folk who have befriended them. Not long since it was our privilege to give a lift to a lad who has come over here with the Canadians, to assist us in the present struggle for freedom. He turned out to be a Baptist. We had tea together on our way, and we chatted about Waymarks War Relief Service. He has since received a parcel from this Organization, with a letter and gospel literature, and in response he gratefully acknowledges the tokens of friendliness to one so far from home. What a frank, open face this dear lad had! Who could fail to lend a helping hand and speak a kindly word to such an one? Who knows, too, what such lifts by the way mean to those who have bravely

left their homes, and now find themselves strangers in a strange land? What wonderful opportunities are open on every hand in these days for those whose eyes, hearts, and homes are open with a view to "do good unto all men, especially unto them who are of the household of faith" (Gal. vi. 10)! Let us all keep our eyes wide open, and may God give us grace to seek opportunities for smoothing the rugged way wherever possible, while the war clouds hover over our heads and depress our spirits.

There is such a thing, too, as a *heavenly lift by the way*. Oh how wonderfully does such a lift carry our weary feet over rough paths, and our troubled minds into the region of eternal verities! Then, "our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;" for then "we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. iv. 17, 18). Jesus gave those two dear disciples who were walking to Emmaus a most loving lift by the way when He "drew near and went with them" (Luke xxiv. 15). Love smoothed the way; and faith received a real uplift as these two, in the presence of a risen Christ, forgot the length of the journey while He talked with them by the way, and while He opened to them the Scriptures (ver. 32). The *way home*, their *own home*, and then the hearts and homes of others were all bettered by this heavenly intercourse. Precious Jesus! Who could receive such lifts from Thyself and remain earthbound, selfish, and lacking in the spirit of Thy living gospel? Graciously assist those of us who desire to fear Thy Name, to walk humbly before Thee in these days of stress and strain. Help us to confess our sins, to live near Thy feet, and to mark the footsteps which Thou hast trodden. May Thy zeal inspire our hearts, and as we receive Thy enriching blessings, do make us a real blessing to others, so that redeeming the precious moments continued to us, we may pass the time of our sojourning here in fear. We crave Thy mercy in the restoration of peace in the earth. Hear the cries of Thy people for deliverance from this conflict; calm our troubled minds while war conditions continue; by whispering peace, and give to our King and his advisers all that wisdom and courage which they so greatly need. Help them to cast their burden of responsibility upon Thee, and to seek Thine honour and help in striving for a victorious issue from the oppression of war. These much-needed mercies we humbly crave, with the pardon of our many sins, for the sake of Jesus Christ. Amen.

Waymarks War Relief Service, by the help of God and its many friends, is striving to give many a lift by the way to those who are serving and suffering in these war-days. Let no effort

be spared that may be prayerfully directed to this end. Please help us in every way possible to carry out the aims of our Service, and may all that we do be done with a single eye to the honour and glory of God, and the advancement of His kingdom.

**“Waymarks” Brixton Conference.**—We record with thankfulness a profitable season spent at Brixton Tabernacle during the Meetings of our Southern Conference held there on Wednesday, August 13th, last. Pastor S. Delves, of Crowborough, was graciously helped in the afternoon when delivering an edifying discourse from Phil. iii. 8 (first clause), and we believe the Evening Meeting, over which our friend and Treasurer, Mr. G. W. Salmon, presided, was a season of blessing to many. Pastors S. Delves, R. F. Chambers, and S. Rutherford Hunt, proved the goodness of the Lord in speaking upon the Conference Subject, “Knowing Christ,” and there was cause for encouragement and gratitude to find so many friends gathered under present conditions to listen to news of the “one thing needful.” The kindness of the Deacons and friends at Brixton Tabernacle has been greatly appreciated, and we pray that the Lord will richly bless them and surround them still with His protecting care. Many friends partook of an excellent tea between the services, provided at the Aerated Bread Company’s Restaurant at Brixton, and the collections amounted to the sum of £11 12s. 6d. We hope to publish the Sermon and Addresses in our November Number. “Praise God from whom all blessings flow.”

## THE PRECIOUS WORDS OF INCARNATE TRUTH.

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

“And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own Name those whom Thou hast given Me, that they may be one, as We are.”—JOHN xvii. 11.

EVERY verse in this chapter has an infinite meaning; every verse bespeaks the infinite love and wisdom and power of our God engaged in the salvation of His Church and people. Every word fell from the lips of Incarnate Truth, and is given to us for our admonition and comfort upon whom the ends of the earth are come. Here we stand not upon theological propositions, but on the words of the living and incarnate Lord, which

bear upon the every day life of every one of God's people in His house at this time.

There are two things to which I invite your attention. The first is the *Proclamation*: "I am no more in the world, but these are in the world, and I come to Thee." And the second is a *Promise*, which is given to us under the form of a petition: "Holy Father, keep through Thine own Name those whom Thou hast given Me, that they may be one, as We are one." The proclamation by Jesus Christ of what He is now to His Father and to His people, and the promise from the lips as it were of the Father and the Son, that every one given to the Son shall be kept by the Holy Father, to whom the Lord of Life and glory addresses Himself.

Who is the speaker? The Son of God eternal. In what office are we to regard Him? In the office which He bears as the Mediator of His Church and people; in the office which He bears as Prophet, Priest and King; in the office which He sustains as having taken the flesh and the blood of the children. Let us remember, and may God the Holy Ghost enable us to do so for our own comfort, that whilst the speaker here is very God of very God, yet He is speaking to His Father as the Man Christ Jesus, as the glorious One who here is viewing His work as finished, and who is basing His petitions upon the holiness of His Father who had promised, in accordance with that accomplished redemption, to bless His people for ever and for ever. Let us be careful in considering our blessed Lord as God manifest in the flesh, never to harbour any thought that would lead us to suppose that His humanity is different from ours. There is no difference between the humanity of our Lord and ours, except that *He was without sin*, immaculate and pure. Every sinless infirmity He experienced, every sinless human weakness He endured. He has taken part of the flesh and blood of the children, and this is to me a source of unspeakable comfort, a "well of salvation," a "well of the Saviour," from which from time to time I am enabled to draw water.

Our Lord Jesus Christ learned by His own experience, in our nature, what we need, what things are suited to us, to our circumstances, our state, our exigencies. A rich man may say, when some tale of distress is laid before him, "Tell me what I can do, and I will send, for I have no experience of the need which you lay before me." As God, the Lord of life and glory knows all about us, but oh the comfort for a poor distressed, panting, hungry, thirsty sinner to come by living faith up—if I may so speak—against a human heart, a human experience, and to know that He who has provided resting-places by the way, and shelters for His poor weary people, who is ever ready with a heavenly cordial to pour it into the spirits of those who are ready to give up the ghost, knows by human experience what

we need and want. Oh this is the sweetness of the everlasting gospel, that up in heaven we have not simply a divine Man, not, as some would represent, a human God, but we have God and Man in the living, breathing Person of the glorified and blessed Christ.

Here, then, our blessed Lord, as the Mediator of His people, speaks from absolute and perfect experience. Do you want a scripture to bear this out? I am well persuaded I have not overstepped the mark in what I have said. Here is the scripture: "Though He were a Son, yet learned He obedience by the things which He suffered," and "being made perfect. . . ." But our Lord was perfect as God. Bless His holy Name, He was and ever will be. He was perfect as Man. Bless His holy Name, He was and ever will be. "And being made perfect, He became the Author of eternal salvation." "Being made perfect!" In what way? In a human experience, in a knowledge acquired at first hand of this planet on which we dwell, and of the snares and temptations that beset us. Now here our blessed Lord speaks. He knew the path that lay before His disciples. He knew what an uncongenial place He was still going to leave them in, for He had trodden the way.

What kind of blessings were they which our Lord asked on behalf of His people? I use the word "asks" rather than "petitions," because our Lord asks on the basis of righteousness, and as God manifest in the flesh. It was the will of the Father to grant, for the Lord Jesus Christ's askings were in accordance with His covenant obligations, and His Father delighted to give according to those askings. He asks here for the whole Church of the living God. Every one of these petitions refers to heavenly blessings. He does not ask for riches for them; not for honours, not for worldly things, not for political power, not for great preferment. I find nothing here like this, but He asks that they may be kept from evil, that they may be separated from the world; that they may be qualified and sustained in all duty, and that they may be brought safely home at last.

"What more can He say than to you He hath said,  
You who unto Jesus for refuge hath fled?"

And is not the asking in this chapter a blessed fulfilment of what our Lord says to His poor people in relation to their askings? "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." "Unite my heart, O Lord, to fear Thy Name," and give to me, as a professor of Thine everlasting gospel, an undivided heart. But what about my position, my circumstances? what about that place that I hunger so much for? "*Seek ye first the kingdom of God and His righteousness.*" Soul prosperity is the best index to true prosperity. As John writes: "Beloved, I wish

that above all things thou mayest prosper, and be in health even as thy soul prospereth." Now our Lord says here, My bodily presence is about to be withdrawn: "I am no more in the world, but these are in the world." I like the personal pronouns and the possessives in this chapter. See how frequently they occur. "I"—that is, our Princely Prince, our Blessed One. "These"—oh, I do believe they include many of us here. "Thee"—the Father of Lights, with whom is no variableness nor the shadow of a turn. "I," "these," "Thine," knit together. In His blessed hands He entwines them and knits them together like the heart of Jonathan and David. "I," "these," "Thine," knit together, Father, "that they may be one, even as We are." Oh it is union, sweet and blessed union from the beginning to the end!

Now He says here, "I"—their Light, their Comforter, their Companion—"am no more in the world." "I," their Counselor; "I," their "very present help in trouble." Do you ever find the disciples of the Lord Jesus attacked in the days of His flesh, criticised, found fault with, without the blessed Lord going to their help? He would not let anyone speak against them; He was there ready to meet their enemies, and to speak for those who could not speak for themselves. He was there to correct them, so far as they were able to bear it, when their conceptions of His gospel and work were unscriptural. And now He says, "I am no more in the world." This must have fallen upon the hearts of those eleven men gathered around our Lord like the knell of a funeral bell. "What! are we going to lose Him who drew us from our occupations to Himself, who melted our hearts with His love, and

"Has won our affections, and bound our souls fast"?

And now, now He is going to leave us! "I am no more in the world." Would that this sentence were written upon all the so-called altars in the Church of Rome and the Church of England. "I am no more in the world." Then the corporal presence of our blessed Lord in pieces of bread and in a cup of wine are in flat contradiction to that which our Lord sets forth here. In their refinement these theologians speak to us of the presence of our Lord in the sacred elements being an extension of His incarnation. Away with it! We are poor ignorant, sinful men and women, we are dying men and women, and we believe every word the Book says; and if our blessed Lord has a humanity like mine, He cannot be in two places at once, although spiritually He can be everywhere at one and the same time. He is in heaven—"I am no more in the world"—and they may spin their theories like spiders' webs, but they shall be as nothing in the day of God's account. "The world was made by Him, and the world knew Him not." The weary and the suffering days of His pilgrimage were ending. "I am no

more in the world, but I come to Thee, O Father, where no enemy can follow, where no temptation can assail, and where no weariness can distress." I have sometimes thought how full of joy the Lord Jesus Christ must have been to get back to heaven, to get home! "Father, I come to Thee, returning home, returning home having finished that work of salvation! Returning home, no more the Man of sorrows and acquainted with grief! Returning home—the last tear shed, the last sigh heaved, the last conflict passed through. My rest, My portion, My home! Father, I come to Thee to reap the trophies of My victory! Father, I come to Thee to wield the sceptre of sovereignty which Thou hast given, to wear the crown and to wait until all enemies shall be put under My feet.

"But these"! "But these, Father, are in the world." Let the emphasis rest for a little moment on "*these*." Who were they? Eleven loving, but poor ignorant men! They had not a friend in the truest sense but Jesus Christ. "These, Father, are in the world." I have sometimes seen, when death has entered a home, a most pathetic sight. A mother has passed away, or a father, or perhaps both have gone. Just as the mother is going she sees her little family about to be left behind. Oh the pathos of it when a mother has to commit her fatherless children to the Lord; little wide-eyed children who have not the slightest conception of what the shadow means that is coming over the mother's face. "These, my children, I should have no anxiety or thought or tremor; but my children, what will become of my children?" Now look at the Lord Jesus Christ. There was no anxiety in His soul, no tremor in His spirit, but there was the love divine beating in His heart. "Father, I am coming to Thee, but these, I am leaving them in the world, and I come to Thee." Oh, brethren and sisters, the Lord of life and glory cannot forget us, tempest-tossed, toiling and tried though we are. He does not forget the weary and the low spirited. The gates of heaven are ready to swing open and admit the Lord of Hosts in His glorious and heavenly triumph, as recorded in Psalm xxiv.: "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in;" whilst our Lord turns to His people and says, "Father, these, these that I am leaving behind," looking at them with an intensity of love and stretching forth His hands with all the overflowing of divine affection.

What a beautiful illustration we have of this watchful love in the record of Matthew. The Lord had dismissed His disciples; He desired to spend a night in solitude, retirement, and communion with His Father, and He said to His disciples, Go over to Bethsaida. He went apart to pray, and the disciples went on. The night descended, and the storm broke, and they thought every moment would be their last, and "it was now

dark, and Jesus was not come to them. But in the fourth watch of the night (when the darkness was deepest) He came walking upon the sea." This is the same Saviour who on the very eve of His entry into glory said, "These, Father, these are in the world. Keep them through and in Thine own Name;" and what He said concerning those eleven disciples, He said concerning the whole election of grace.

"These!" How far did the gaze of the Lord Jesus Christ extend? Right away to the last sinner that shall be wending his or her way to the Lord of life and glory. "Father, I pray not for these only, but for them also that shall believe on Me through their word"—the outcasts, ready to perish!

"These are in the world"—the ungodly, the unkind world, the world that hates Christ and His people in proportion as they are for and like the Lord Jesus Christ. "These are in the world," in the place of trial, where every principle will be tested. "These are in the world," the place of danger, where foes abound, where temptations will assail. "Father, these are in the world," the world that offers and promises so much, and gives so little. "These are in the world," where all hope withers, where all joy declines, and where every prospect, however fair, is beclouded with disappointment. "These are in the world," the unfruitful and unsatisfying world. Oh our mercy is that He who uttered this proclamation is "Jesus Christ, the same yesterday, and to-day, and for ever;" He sees us, now He is not in the world. As to His body He is in heaven, but let us also bear in mind that as God over all, blessed for ever, His eye on the one hand rests on angels and archangels and the multitude of spirits of the just made perfect, it also rests upon the least and feeblest of His dear people here upon earth. This word "these" breathes out the infinite and tender love of the heart of our Lord and Saviour Jesus Christ.

We speak of the providence of God. It is well. It is a truth. But what is the providence of God? Is it an impersonal something? The providence of God is God Himself in Christ Jesus the Lord, foreseeing, providing against, settling and arranging everything, so that there is no chance or emergency on God's side. Emergencies arise in our experience day by day, but there are no emergencies on God's side. The Lord here identifies Himself with His people. He declares in effect that He has measured the storms, weighed the billows, counted the difficulties. Someone may say, These are poetical expressions. No, they are not; for it is written that "He holds the waters in the hollow of His hand, and the winds in His fists."

"Love divine has seen and counted  
Every tear it caused to fall,  
And the storm that love appointed  
Is the choicest gift of all."

That is true, but we cannot always realize it. I close this part of our subject with this word of our blessed Lord: "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." "These"! These all, identified with Me, shall overcome through My Name and blood and righteousness.

Secondly, we have the *Promise*: "Holy Father, keep through Thine own Name those whom Thou hast given Me, that they may be one, as We are." But someone says, How can you affirm that to be a promise which is most evidently a plea in this prayer? I put it like this, dear friends. Do you believe that the Holy Father is unwilling to grant this asking of His own dear Son? Why, no; of course He is not. Then if that is so, He is willing, and we may go a step further. It is His will, and there is the promise. It is His will to grant this. It is His will to "save to the uttermost all that come unto God by Him." Hence in that magnificent doxology in the Epistle of Jude you have this word: "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour be glory and majesty, dominion and power, both now and for ever. Amen."

Now I have said that this chapter is not simply full of theological propositions. It is practical, it is sweet, it is helpful. As realized, this chapter provides Arms that are round about me, a solid Foundation that is under me, an outlook that is before me, and a sweet assurance that He who has said this word will be faithful unto the very end of my career upon earth. I sometimes think we are apt to misapply, with regard to the people of God, that word of our Lord in the parable, where He says to the approved servant, "Well done, good and faithful servant; enter thou into the joy of thy Lord." That will be a blessing if, through grace divine, we are thus remembered; but who chiefly and principally is the "good and faithful Servant"? Jehovah Jesus. "Thy work has been completed, the price has been paid down, the everlasting righteousness has been brought in, Thy people have been saved; enter Thou into the joy of Thy Lord." But Father, these! And the Father says, I will keep these in this evil world; they shall follow Thee.

Why does He say, "Holy Father"? Because holiness is the crown of all God's attributes, and because we have in this chapter the "covenant which is ordered in all things and sure." Here is the answer to the question why our Lord Jesus Christ addressed His Father in this place as "Holy Father." Perhaps you are surprised that He did not say, "Merciful Father," because all "these" are the recipients of His mercy. In our misery we are under the mercy of our God; but what is the sinner's great need? In himself his first great need is mercy;

but what is the sinner's great need before God? That which he lost when he fell—righteousness. Hence our Lord came to prepare and work out that righteousness which is unto all and upon all them that believe. Hear the Father of the Lord Jesus Christ speaking in Psalm lxxxix.: "Once have I sworn by My holiness that I will not lie unto David." What does that mean? That the Lord pledged, swore; because He could swear by no greater, He swore by Himself; that the holy God pledged His holiness to His own dear Son to save and to receive the whole company for whom His Son should suffer, bleed, and die; and David's greater Son says, "Lord, Thou hast sworn by Thy holiness, keep those which Thou hast given Me, that they may be one, as We are."

How does the Lord keep? "Lest any hurt it, I will keep it night and day." "Kept by faith through the power of God unto salvation, ready to be revealed in the last time." But why does the Lord take all this trouble with us? Why does He not take us to glory that we may immediately enter into those heavenly felicities? He could do so if He saw fit. We are not more saved at one moment than at another. Then why does the Lord keep us here? He keeps His people here for the sake of the world for one thing: "Ye are the light of the world." "Ye are the salt of the earth." Oh, brethren and sisters, there is nothing so worthless as savourless Christianity. Nothing! What does our Lord say? "If the salt has lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and trodden under foot of men." Kept here as the salt of the earth, but also that we may learn what we are; for the formation of the Christian character. Kept here that we may be taught by divine grace to live by trust, to walk by faith, and not by sight. "Father, keep through Thine own Name those whom Thou hast given Me, that they may be one, even as We are." Keep them in the knowledge of Thy Name—Father, Son, and Holy Ghost. Keep them in the love of Thy Name. Keep them in the enjoyment of Thy Name, and so keep them that they may be one, as We are one. I look not here for any union of sects and denominations, which shall constitute a universal church. I do not believe in it. Nay more, I repudiate it as contrary to the Scriptures of divine truth. Then has our Lord's prayer been answered: "that they may be one, even as We are"? I appeal to you. Every grace-called, grace-taught sinner; every guilt-condemned and self-condemned and law-condemned sinner; every sinner who has fled for refuge to the hope set before him, is one with every other sinner who has been similarly taught of God. Are we to look for amalgamation on the right hand and on the left? The union for which Christ pleaded is the union of the Head and the members, the union that proceeds from life and is of

love. May we be found at the last among the manifested sons and daughters of glory, for then in that day the whole Church will be revealed in her glory, and then shall be its unity proclaimed before hell and heaven and all mankind.

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## THE PRECEPTS OF THE GOSPEL. (No. 53.)

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

“ONLY ye shall not eat the blood: ye shall pour it upon the earth as water” (Deut. xii. 16). I suppose some will be ready to say, “Is this a precept of the gospel? Has not this to do solely with the Jews’ moral and ceremonial law?” As I view it, we must not confine it to the old dispensation, otherwise how could we interpret Acts xv. 19, 20, 28, 29? “For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, *and from blood*, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well.”

Firstly, we should remember that God gave His ancient people health laws, and that food forbidden them was not merely a matter of making them ceremonially clean by abstaining from such food, but making them healthily clean. Secondly, blood was forbidden as an article of food, because it typified that by which they were redeemed, even “the precious blood of Christ.” “It is the blood that maketh an atonement for the soul” (Lev. xvii. 11). Thirdly, “It is the life of all flesh: the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off” (Lev. xvii. 14). Fourthly, Is it not repugnant to the ordinary mind? And does it not favour the nature of a brute beast which savagely feasts upon the blood of its victim, rather than the nature of a civilized man?

Common sense, as well as the divine laws of God in the Holy Scriptures, unites to forbid such abominable practices. The Lord keep us tender in our consciences, and may we refuse all such diet as that which the Scripture forbids. A godly woman once told me that when she was cook in a gentleman’s house, she was ordered to cook a hare *in its own blood*. I think my conscience would have forbidden me to obey that order. If it must be prepared for such depraved appetites, may we at least say with David, “Incline not my heart to any evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties” (Psa. cxli. 4).

## EXPRESSIONS OF GRATITUDE.

*Culled from Letters received from our Young Men in H.M. Forces, in response to the Correspondence, Gospel Literature and Articles sent to them from Waymarks War Relief Service.*

"DEAR Mr. Hunt,—My four friends duly received their 'Waymarks' parcels, and will, no doubt, themselves be writing to thank you. The Lord has given precious opportunities of reading the Word with them, and of conversation on the things that matter; and one does so pray that if it be His sovereign will, fruit may be borne to eternal life. There are three other lads who have stated their willingness to accept and use the Testaments, and if this is not asking for an unfair share in the Waymarks Service, I should be so glad if a parcel could be sent to them also. Personally I have had but very slight contact with these lads; they are friends of one who has already received a parcel, and appreciated a request that if I gave their names and they received a parcel, they would make daily use of the Testaments. So I leave it to your judgment. Should you feel led to send them, here are their addresses.

If things go according to schedule here, I hope to be home for seven days, and am anticipating the joy of meeting with the Lord's people at the chapel. It is my heart's desire to associate with you, if the Lord will, and if He so direct, I should like a talk with you. I am praying to be posted near home, if it is His will. So we will just seek His guidance.

May His rich blessing rest upon your ministry, and the manifold labours entrusted to you, and to the workers at 'Providence.' With Christian love, yours sincerely."

"Dear Mr. Hunt,—Just a line or two to thank you very much for the useful parcel I received a fortnight ago. I am very sorry I have not acknowledged it before. My wife gave me a Bible when I joined up eighteen months ago (she was my fiancée then), and I have found it very useful indeed. I like to walk out into the quiet country woods away from the filthy language that surrounds me, to read alone. I have never yet met a Strict Baptist in the Army. I am very thankful to say I am within reach of a Strict Baptist chapel at —, which is four miles from where I am stationed, and have found many kind friends there. Yours sincerely."

"Dear Sir,—Please convey my thanks to all concerned in providing the parcel which arrived a few days ago. All the articles, particularly the socks, were very acceptable, and the knowledge of your interest and prayers very encouraging in the face of all the opposition which one meets in the Forces. It came as a surprise to receive a parcel from an organization of which I had no previous knowledge, and it was of added interest

in that I was in Bedford only a fortnight ago, where, I believe, your efforts are largely concentrated. For Sunday worship I am obliged to cycle nine miles into — to the only Baptist chapel where I can at present find the necessary spiritual help. Last Sunday will always remain in my memory, when a young R.A.F. fellow conducted the service and spoke from the text, 'The Lord of Hosts is with us; the God of Jacob is our refuge.' It was well worth the long journey there and back.

Thank you again for all your prayers; only those in the Forces can realize the hopelessness of the fight if it were not for the horses and chariots of the Lord, and that the only way in which a young fellow can cleanse his way is by taking heed according to His Word. Yours very sincerely."

"Dear Friends,—Thank you ever so much for the parcel received yesterday; it is so kind of you, and I appreciate it very much indeed. When I left home I was lonely at the start, which is only natural; but the loneliness passed away, although at the back of everything, the thought of those at home, who are very dear, never leaves me. It is good to know there are friends like yourselves who are willing to help and make life more pleasant. I should much appreciate a copy of God's Word. I have not got one, but would like to possess it. Again thanking you for your magazine and parcel. Yours sincerely."

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## HOMES AWAY FROM HOME.

HERE is a list of names and addresses of friends who have kindly offered hospitality to any of our young men in H.M. Forces who have left Christian homes to serve their King and country:—

- Mr. and Mrs. C. T. Appleton, 11 Sunset Gardens, South Norwood, S.E.25.  
Mr. and Mrs. G. Baldwin, High Street, Biddenden, Kent.  
Mr. and Mrs. W. Bucknall, Providence House, 408 Coventry Road, Hinckley, Leicester.  
Mr. and Mrs. F. J. Burch, 12 High Street, Rushall, Tunbridge Wells, Kent.  
Mrs. S. Cordle, Hill Farm, Chelmondiston, nr. Ipswich, Suffolk.  
Mr. and Mrs. A. T. Drake, 149 Horton Grange Road, Bradford, Yorks.  
Mr. A. E. Desmond, 132 Walden Drive, Howarth Rd., Heaton, Bradford, Yorks.  
Mrs. D. Dixon-Savage, Baron's Park Farm, Desford, Leicester.  
Mr. and Mrs. Frank P. Farrington, Nordkap, 9 Jesson Road, Walsall, Staffs.  
Mr. W. Fleming, 62 Cherry Lane, Lymm, Cheshire.  
Mr. and Mrs. J. Gaukroger, 9 Exley Gardens, Exley, Halifax, Yorks.  
Mr. and Mrs. W. F. Goodchild, 14 Holmwood Gardens, Wallington, Surrey.  
Mr. and Mrs. S. Rutherford Hunt, 29 Russell Avenue, Bedford (and other Bedford friends). Phone: Bedford 4303.  
Mr. and Mrs. J. W. Ing, 11 Oakroyd Villas, Manningham, Bradford, Yorks.  
Mr. and Mrs. C. Jempson, Bethel Cottage, High Street, Robertsbridge, Sussex.

Mr. and Mrs. J. Jempson, Tudor Saloons, High Street, Cranbrook, Kent.  
 Mr. S. M. Kirkman, 29 East Cliff Road, Tunbridge Wells, Kent.  
 Mr. L. G. Mills, Whin Farnley, Hindhead Rd., Shottersmill, Haslemere, Surrey.  
 Mr. and Mrs. G. W. Neville, "Belmead," Hemingford Abbots, Huntingdon.  
 Phone: St. Ives 3258.  
 Mr. and Mrs. P. Oliver, The Old Post Office, Bethersden, Ashford, Kent.  
 Mr. and Mrs. T. Oliver, Mount Pleasant, Egerton, near Ashford, Kent.  
 Mr. and Mrs. A. C. Piper, Sherbrooke, Grove Road, Burgess Hill, Sussex.  
 Mr. and Mrs. A. F. Rowell, Ropsley, Grantham, Lincs.  
 Mr. C. Rowell, 119 Longton Avenue, Sydenham, S.E.26.  
 Mr. and Mrs. G. W. Salmon, Wymering, 232 Old Bath Rd., Cheltenham, Glos.  
 Mr. W. B. Griffiths Vaughan, 11 Bargrange Avenue, Shipley, Yorks.  
 Mr. and Mrs. A. O. B. Vaughan, Hillside, 250 Bradford Rd., Wakefield, Yorks.  
 Mr. and Mrs. B. Walshaw, Darfield, Castle Avenue, Brighouse, Yorks.  
 Mr. W. J. Wadey, 1 Station Avenue, Caterham Valley, Surrey.  
 Pastor S. W. White, "The Manse," Wattisham, Bildeston, Ipswich.  
 Pastor W. J. Wiltshire, 18 Foxenden Road, Guildford, Surrey.

Friends at Blackburn S.B. Chapel, Lancs., will be very pleased to entertain in their homes any of our young men who, stationed near by, may be attending the services at the chapel—to which they are welcome.

## GLEANINGS FROM THE PSALMS. (No. 102.)

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

PSALM xv. 4.—"In whose eyes a vile person is contemned." The appreciation of moral virtues amongst men varies according to the exalted or degraded standard whereby they are assessed. When corruption is in the ascendancy in any society, its garlands are distributed accordingly, and any pretensions to honour are contemptuously rejected therein. As patronage (as distinct from intrinsic merit) is the lever which generally promotes men unto places of honour, the principles of the authority thereby exercised unerringly demonstrate the real nature of their original source.

What is a "vile" person? There is but one infallible standard whereby men may be judged—the Bible. This holy volume knows nothing of sliding scales of virtue, and admits of but one degree therein—*perfection*; nevertheless it draws a sharp distinction between moral rectitude and moral turpitude. It is the practice of the latter that constitutes a man a "vile" person. The world has a maxim which affirms that "a man is known by the company he keeps." This witness is true. Whatever lofty pretensions a man may make, they are worthless unless confirmed by his open and *secret* social connections. Corruption invariably strives for the mastery, and almost as invariably secures it in some form or another. Israel's sin in desiring a king to reign over them sprang from an unworthy ambition to

emulate the corrupt nations around them, and their desire being granted, it bore bitter and grievous fruit from the moment that Saul was elevated to the throne. Notwithstanding the personal piety of David and Solomon (together with a very few of the subsequent monarchs of Judah and Israel), their courts were infected with a sequence of corrupt intrigues, whereby "vile" persons manipulated things for their own ends; and the example thus set has been sedulously copied in every age and in every clime since. The law-abiding and God-fearing section of any community thus affected, whilst bound by their own standard of honour to respect the *principle* of authority, can do no other than "contemn" the persons by whom it is administered. The present war has thrown up convincing evidence of the manner in which "vile" persons assume and dispense power, and the blood of multitudes of victims cries aloud to heaven for vengeance in consequence. That part of civilization which has not yet abandoned all true claim thereto recoils with horror from the traces of this modern trail of the serpent. If those who are swayed by nothing higher than moral impulses thus re-act to the practice of "vile" persons, what must (or should be) the effect of it upon the godly? for let us remember that this Psalm deals exclusively with the characteristics of those who fear God.

Is all well with professing Christianity? There is a literal interpretation of "spiritual wickedness in high places" (Eph. vi. 12). Germany had the honour of being the birthplace and the scene of the bulk of the labours of Luther. It was also the source of the poisonous streams of the so-called "higher criticism"—streams which have penetrated into almost every section of organized Christianity. Spurgeon's commendable and fearless attitude in the "Downgrade controversy" of his time was but a voice crying in the wilderness, although the accents of that voice must have entered heaven with approval. The "Thirty-nine Articles" of the Establishment and the Trust Deeds of Nonconformist Churches are often regarded as so many "scraps of paper," and the latitudinarian system thus manifested has spent years in a pernicious mission to secure "the union of the Churches." The godly in every church who "contemn" this particular spirit of antichrist are branded as senseless bigots, and as limiting the grace and love of God. Peter's fearless rejoinder to the threats of the Sanhedrim, "We ought to obey God rather than men" (Acts v. 29), is still the watchword of all who know no fear but the fear of God, and irrespective of all denominational distinctions, *they* still constitute the "sect that is everywhere spoken against" (Acts xxviii. 22). There still exist believers who are not ashamed to rally round the standard unfurled by Paul in 2 Cor. vi. 14—18: "Be ye not unequally yoked together with unbelievers: for what

fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. *Wherefore 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;" and when the latitudinarians of this and every other age can give a God-fearing answer to this inspired series of pointed questions, we will give them a more patient hearing. Meanwhile, in the eye of these true believers, these "vile" persons will continue to be contemned.

Is all well with ourselves? All who have been favoured to participate in the new birth possess a "vile" nature they can do no other than heartily contemn. In such sanctified hearts corruption strives for the mastery, and too often appears to gain it. Corruption can excite both sinful self and righteous self, and the latter is certainly the most abhorrent. Many since Job's day, who have been subjected to far less severe discipline than that worthy was placed under, have confessed as he did, "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. *Wherefore I abhor myself*, and repent in dust and ashes" (Job xlii. 5, 6). Such persons can prayerfully adopt Toplady's immortal language, and say:

"Rock of Ages, shelter me;  
Let me hide myself in Thee;  
Let the water and the blood,  
From Thy riven side which flowed,  
Be of sin the double cure,  
Cleanse me from its guilt and power."

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## A MESSAGE TO OUR YOUNG MEN SERVING IN H.M. FORCES.

MY DEAR FRIENDS,

Another month has gone by since I last wrote to you, and we have to record our deep indebtedness to the forbearance, longsuffering and lovingkindness of our faithful God in sparing us from many dangers and sufferings due to enemy action. It is a wonderful thing that the enemy's great land war machine should be largely turned against Russia, there to spend its munitions and its oil against what appears to be a determined

and formidable people spread over a vast and difficult territory. Though we, as a nation, have by our many sad departures from God and His Word justly merited His wrath, we do feel that He has heard the prayers of His people, and not dealt with us according to our sins. Soon, in His undisturbed affairs, the autumn and winter will be upon Europe. Who can stand before His cold? Think of His words to Job, when He reviewed before His tried servant the display of His mighty power: "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" (Job xxxviii. 22, 23). Few and poor roads soon to be seas of mud, few railways and of a wide gauge, a "scorched earth"—these will prove a testing power to creature strength. On the other hand, let us not be too carried away with a confidence in those disposed to come to our aid with munitions, food and other necessaries. Glad and thankful we are for them and their neighbourly help; but they must come to us across the wide seas, and again what power is His to create storms, as also to give remarkable calms as He did for our troops to return from Dunkirk. Watch and pray! Watch His hand, pray for discernment of His doings, but in this lose no sense of preparedness and fitness for whatever task may be yours in this great conflict against the powers of evil. May you feel in your own hearts that you have been given a trust to guard, keep, and use on behalf of your country, so long blessed and used of God, that we may not lose the things which, under Him, we have wrought. Read II John, a tender, inspired letter to those who love the truth.

Yours with every good wish,

W. B. GRIFFITHS VAUGHAN.

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## NOTES FROM SUNDAY SCHOOL ADDRESSES

By Mr. B. WALSHAW (Brighouse, Yorks.).

DEAR Young Readers,—One of the last things which many of you received before breaking up for your summer holidays was the *Terminal Report*. Some of you received your *Final Report*, before stepping out into the larger sphere, that of learning some profession, and to seek a future livelihood. What an important stage this is, both for your parents and yourselves! A right step now may mean all the difference between a life of happiness and success, and a life of disappointment and regret. How well to follow the advice of a wise and honoured king: "In all thy ways acknowledge Him, and He shall direct thy paths." And again: "Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass." It is indeed our mercy

that nothing is too small and nothing too great to bring before God.

But to come back to the *terminal* report. The apostle Paul, writing to the Galatians, used a very homely figure to set forth a great truth. He speaks of being "*under a schoolmaster,*" and "*under tutors and governors until the time appointed of the father.*" The holy law of God, says the apostle, was our schoolmaster, and all the lessons which this schoolmaster teaches have but two objects: *to show us very clearly what is right, and to correct us for every fault.* This schoolmaster is very good and very correct, never deviating from the truth; the more he is obeyed and respected, the greater will be the scholar, and the more fitted for all the future that life may hold in store. On the other hand, this schoolmaster is very strict. He has a most discerning eye, and never passes a mistake; there is no deceiving him; he is as strict on *omissions* as *commissions*. So thorough and painstaking is he that none of his pupils can plead ignorance. All excuses are dealt with faithfully; he neither fears nor favours. Any who pass his examinations are wonderfully praised in the highest terms and the greatest of degrees; but he never passes a failure, and what is more, a failure in one subject alone means *total failure* at his school.

There are indeed many pupils who claim big successes at his school, and *in part* they may be quite right; in fact, we read of one pupil who thought he had done *all* his teacher had bade him. "All these things have I kept from my youth up." Yet we are told he was not *perfect*; and *perfection* is the only accepted standard of this schoolmaster. I wonder what kind of a report you and I would receive at his hands? Mine would be so bad I should not want anyone else to see it; at least, only *one Person*. Yes, there is just one and only one Person to whom I could bring my report and know that He would understand it; and while He would substantiate everything that was written there, and say it was all true, and I too should have to acquiesce and say it was true and just and good (even though the report proved me bad), this glorious Person could take this report and plead my cause, and prove my case completely good. Need I say who this glorious Person is?—*Jesus Christ*.

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

So you and I, if we are, or ever shall be, children of God, are in one of two conditions: shut up with our schoolmaster the law, and under tutors and governors; or *faith* has come, that wonderful gift of God, and we have passed our schooldays, no longer under a schoolmaster, but believers in the Lord Jesus

Christ; and as the apostle says, "No more a servant, but a son; and if a son, then an heir of God through Christ." Moreover, no pupil can realize the goodness or the severity of the schoolmaster until faith is come, and no pupil can realize the blessedness of faith in the Lord Jesus Christ without knowing something of the schoolmaster—"Law"; "The law is our schoolmaster, to bring us to Christ."

The Report which you took home before the holidays has three interested parties: the *teachers*, the *parents*, and the *scholars*. The teachers' interest is that it should represent a true record of the progress made during the term in review. The teacher has based the report on certain facts, either by examination or observation, over several weeks. The conscientious teacher will see the reward or otherwise of his or her labours in the results obtained. I imagine it must be either a very pleasing duty or a very irksome duty to fill up these reports.

The second interested party is the *parent*, and this is a peculiar interest. All parents love to see their children making good progress in their studies. But there are two aspects, two kinds of statistics on your report. One set of statistics relates how active the *brain* is, how receptive the *mind* is, how much is retained and put to good use. The second aspect, and the one which most parents are anxious about, relates how the *heart* is being effected; what the teacher has to say about *character*. Yes, we love to see you studious and gaining a position at, or near, the top of the class, but not at the expense of a low place with regard to *conduct* and *character*. Better to have a low percentage of marks than a low estimate of conduct. *All* cannot be at the top, *all* have not the same capacity for learning; but what is to prevent the lowest in the class from having good conduct marks? I think most parents look at reports to see what is written against "Department, Times late or absent, Conduct, Inattention, General Progress, General Remarks;" and these we will look at in more detail later.

The third interested party is *yourself*. The scholar's interest is that this report really means *me*. It bears my name, my age, my height, my weight; shows how much I have grown; what progress I have made; what are my strong subjects and what are my weak ones; whether my position in class has been maintained, or whether I am slipping back. This report reflects myself, *as another person sees me*, according to what I have done or have failed to do; and *it is for the inspection of my parents!* Will they be pleased or otherwise with my report? I hope that you had a good report to take home.

Your well-wisher, B. W.

## FOR THE LITTLE ONES.

I WANT to tell you how a little boy, many years ago, learned a very painful lesson. His name was Willie, and at the time this happened he was ten years old. His father used to go to the place of worship on Monday evenings, because he had to lead the singing and attend to the library, and Willie was glad to go with him. One evening his father said he could not go, as he had a special piece of work to finish, and would be in the shop until very late; so that Willie must go by himself and tell the minister. I am sure that he meant to obey, but on the way there he met four boys, who persuaded him to go with them to play in a field.

He then began to think how he could deceive his father on returning home, and then conscience began to speak. Well, he went home at the usual time, half-past eight, and sat down to supper. His father came in from the shop, and asked the expected question: "Who prayed at the meeting to-night?" Then came the prepared answer: "Mr. Barlow, Mr. Dexter, and Uncle Reuben." At that moment there was a knock at the door, and when the visitor came in it was *Uncle Reuben!* The visitor was asked to join them at supper, and Willie sat there suffering two things: he was afraid he should be found out and punished; yes, but conscience was telling him that he had disobeyed his father, deceived his parents, and acted the part of a liar.

His father went back to the shop at nine o'clock, but Uncle Reuben stayed until it was nearly ten. Willie was not found out, and crept up to bed. Did he kneel down to pray? No. Did he go quietly to sleep? No. The solemn church clock struck ten in the darkness, and every note gave pain. Still he kept awake, and the clock struck eleven, each note telling him he had done wrong. Then after another hour the clock struck twelve, and each note seemed to Willie as if it was God telling him that *He* knew all about it, although he had escaped punishment.

Some years passed away before Willie confessed to his father, and they rejoiced together that God is a God of mercy, and that there is forgiveness with Him if, by His grace we are brought to confess our sins.

Willie is now an old man, and loves to write to his young friends and tell them of the mercy of God to those who seek His favour. He has not told you his full name, but you will find it on this page if you look in the right place.

WILLIAM WILEMAN.

—Copied from the "Free Presbyterian Magazine."

## "WAYMARKS" WAR RELIEF SERVICE.

In Connection with "Waymarks" Strict Baptist Magazine.

### INAUGURATION FUND.

The following donations have been most gratefully received for the above fund. We heartily thank our kind friends and helpers for same:

Mrs. Parish, 2/6; Sgt. E. D. Eldridge, 10/-; Miss A. Wilmshurst, 2/6; Mr. S. W. Doggett, £5 5s.; Mrs. E. Osborn, 10/-; Mrs. R. E. Wardle, 5/-; Letter Card Money, £6 5s. 6d.; Cash from Canteen Box, £3 12s. 7d.; Cash from Canteen Stall, £4 15s. 9d.; Miss M. Bugden, £1 10s.; A Well-wisher, 5/-; Mrs. E. Oakes, 4/-; Mrs. Adams, £1; Mrs. Haden, £1; Mr. & Mrs. Thomas, 5/-; Mr. & Mrs. F. Densham, £2; Thankoffering, £1; Mrs. Harrison, Dovercourt, omitted in July, 2/6; Miss Pooke, £1; C. F., 10/-; Stowmarket Postmark, £1; W. F., £1; Mr. & Mrs. A. J., £1; Miss Orton, 5/-; Miss Payne, 5/-; Mrs. Dixon-Savage, 2/-; Miss M. E. Lyddon, £1 1s.; A Donation, 10/6; Pastor S. W. White, 10/6; "F." 10/-; Anonymous, 5/-; Mrs. E. Stubbs, 4/-; N. K., 10/-; Mr. & Mrs. Holcombe, £1. Total up to date: £508 15s. 6½d.

Further donations are earnestly invited for this good work and will be thankfully received by Mr. T. O. R. BATH, New Spring Farm, Biggleswade, Beds.

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## PHOTOGRAPH LETTER CARDS OF OUR REST AND REFRESHMENT CENTRE

In Connection with "Waymarks" War Relief Service.

When writing to your friends, why not send your messages to them on the back of these Pictorial Letter Cards, and so endeavour to create still further interest in our work? These attractively got up cards, contain five pictures of the Rest Centre, and the copy of a grateful letter received from one of our young men who have visited us there. The cards are 3d. each; to members of H.M. Forces, 2½d. (all post free).

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## CORRESPONDENCE AND PARCELS.

We most heartily thank all our friends, who in sending donations for Waymarks War Relief Service, have revealed their keen and prayerful interest in our work by their encouraging letters. We are greatly heartened by their warm wishes. Many thanks too, for a parcel of clothes received anonymously, and for books and magazines from Waddon New Road, Croydon.

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## "WAYMARKS" FUND.

The following donations have been received with grateful thanks, since last month: Mrs. Baldwin and Mrs. Elwood, per Miss Kemp, 2/6; Mr. B. Hunt, 15/9; Mr. Holcombe, 4/-; Collections at Brixton Conference, £11 12s. 6d. Total up to date, £53 9s.

Donations for this Fund will still be welcomed by our Hon. Treasurer, Mr. G. W. SALMON, "Wymering," 232 Old Bath Road, Cheltenham, Glos., who will send receipts for same.

# HELPS for SUNDAY SCHOOL TEACHERS and OTHERS

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

## Some Remarkable Prayers and their Answers.

### LXIX. Elisha's Prayer against the Syrians.

AFTER such a vision of God's host sent to protect him, the prophet Elisha calmly awaits the approach of the Syrian army, and does not attempt to escape from them. He knew his God, and also the power of prayer. "And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray Thee, with blindness" (2 Kings vi. 18). What an awful thing it is to be found fighting against God! And those who fight against His servants and His people will find eventually they are fighting against Him who hath said, "Touch not Mine anointed, and do My prophets no harm;" and again, "For he that toucheth you, toucheth the apple of His eye." Behold, how swiftly and terribly the prophet's prayer was answered, and the judgment of God fell upon these enemies who had come to arrest him, and take him to their master. "And He smote them with blindness according to the word (or prayer) of Elisha" (verse 18). This same judgment of God overtook the wicked Sodomites when they pressed sore upon Lot, and came near to break the door of his house (Gen. xix. 11). Also it fell upon Elymas, the sorcerer, who withstood Paul and Barnabas, and sought to turn the deputy from the faith (Acts xiii. 11). To be blind by affliction is very sad, but to be struck blind for sin must be truly awful. Now follows an exhibition of the prophet's kindness even to his enemies. He used stratagem in taking these men prisoners, not deliberate lying. "And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria." Taking advantage of their blindness, he led them to the king. Now we have his prayer for their sight to be restored: "And it came to pass, when they were come into Samaria, that Elisha said, Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw; and, behold, they were in the midst of Samaria" (verses 19, 20). The prophet would not permit the king to destroy them, but told him to feed them, and send them home. How astonished they must have been at the kindness of him whom they sought to destroy!

### "WAYMARKS" FUND.

The following donations have been received with grateful thanks, since last month. The liberal gift of £20, which is included, comes from the kind friend who is still keen on helping us to send forth "Waymarks," in spite of increased costs, at 2d. per copy. We are confident that our warm thanks to this friend are heartily confirmed by all our readers. Miss Lamont, 2/-; Mr. E. Green, 1/6; Mrs. Varley, 10/-; a Well-wisher, £20. Total up to date, £74 2s. 6d.

Donations for this Fund are needed, and will still be welcomed by our Hon. Treasurer, Mr. G. W. SALMON, "Wymering," 232 Old Bath Road, Cheltenham, Glos., who will send receipts for same.

# Waymarks.

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"SEARCH THE SCRIPTURES" (John v. 39)

for Instruction concerning

## THE TIME OF HARVEST.

1. "They joy before Thee according to the joy of harvest" (Isa. ix. 3).
  2. "He reserveth unto us the appointed weeks of harvest" (Jer. v. 24; Marginal Ref., Gen. viii. 22).
  3. "The harvest is past, the summer is ended, and we are not saved" (Jer. viii. 20).
  4. "Let both (wheat and tares) grow together until the harvest" (Matt. xiii. 30).
  5. "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest" (Luke x. 2).
  6. "The harvest of the earth is ripe" (Rev. xiv. 15).
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## EDITORIAL COMMENTS.

**Harvest Thanksgiving.**—The bountiful hand of a faithful God is clearly seen in the exceptional harvest which He has granted to us. Our Prime Minister has rightly and wisely attributed this great favour to Divine goodness, and we sincerely hope that thousands of thankful hearts all over our beloved land are humbly expressing their gratitude to the Giver of every good gift. Without in any way under-estimating the vital need of whole-hearted co-operation to ensure the complete ingathering of these precious fruits of the earth, it seems truly grievous that the abiding command of so kind a Benefactor should be waived in order that the hours of the Sabbath, which He has set apart for rest and worship, should be added by man's disobedience to days appointed for labour. A wise conception of our present case should humble us under His mighty hand, since we are as dependent upon Him for victory as for His providential supplies, so essential to the maintenance of a nation's strength and fighting powers. Surely

it ill behoves us to receive so many mercies with one hand, and hold so indifferently with the other the word we know so well: "Remember the Sabbath day, to keep it holy." We are intensely loyal to our King and country, but such loyalty does not lessen our ambition to render sincere allegiance to the King of kings and Lord of lords. Be it ours to faithfully regard His truth, recognize His manifold goodness, and yield obedience to His laws. Thus may our lips and lives render praise to His great and holy Name.

**Waymarks War Relief Service.**—Application to, and appreciation of, our work among our young men is still a source of real encouragement to us. We highly value all the prayerful interest and help with which we are still supported by our many kind friends, and we feel sure that there is no wish anywhere, among us for the slackening of effort in the least degree. Let us very carefully guard against slackness; rather may we seek to encourage every useful and practical expression of willingness to stimulate our Service that comes in our way. Every earnest volunteer is a welcome addition to our present band of whole-hearted helpers. There may be difficulty in future regarding the purchase of wool, but let not this prove a discouraging factor. While we are glad to receive all the woolly comforts possible to send to our dear young men, there are other ways and means of helping to fill their parcels. Please keep the Working Parties going, even if it should be necessary to divert the attention of the workers to the production of fancy articles, such as Lavender Sachets, Art Needlework, Poker-work, etc. Leaders of our Working Parties could then arrange little Sales of Work among their friends, when these cleverly-made goods would doubtless find a ready sale among interested purchasers. An alternative suggestion is that parcels of such articles when made may be sent to the Hon. Secretary, 29 Russell Avenue, Bedford, who will arrange for the disposal of them, to the best advantage. The financial result of these Sales of Work should usefully augment the Fund for providing suitable fillings for the packages that give so much pleasure to the many grateful recipients on our list.

And so, dear helpers, as our lads are away from our homes bravely serving their King and country in the present struggle, let us cheer them still by our words and deeds, and may the Lord help us to get right busy during the dark evenings. Doubtless this will mean that there will be some surprises in store, which will mark His goodness in blessing our efforts while carrying on the good work. Please accept our most grateful thanks for valued help already given, while we add our expressions of gratitude in anticipation, with prayerful confidence.

"Waymarks" Brixton Conference.—Our readers are reminded that the November Number will (D.v.) be a Special Brixton Conference Number, containing the afternoon Sermon preached by Pastor S. Delves (Crowborough), and the Addresses delivered at the evening Meeting by Pastors S. Delves, R. F. Chambers (Balham), and S. Rutherford Hunt. Additional copies required *must* be ordered early, please.

## A DAY OF PRAYER MESSAGE.

The substance of a Sermon preached at "Providence" Strict Baptist Chapel, Rothsay Road, Bedford, on Lord's Day evening, September 7th, 1941, (Day of Prayer appointed by H.M. The King) by the Pastor, S. RUTHERFORD HUNT.

"Thy kingdom come."—MATTHEW vi. 10.

THIS short, but comprehensive petition, which the Lord Jesus taught His disciples to pray, demands our closest attention, seeing that it has so much to do with the prayerful attitude of all His well-exercised followers in regard to the present conflict. What a plain proof is daily, hourly, before us in this terrible war of the way in which Satan has usurped a captivating power over the human race! All creation groans under the awful, far-reaching effects of that power, and what power less than Omnipotence can ever break it down? Search all the world through, and you will find none. Our text is a prayer for the spiritual reign of Christ in the hearts of men, which means, that wherever it is begun, a complete change is effected in their lives, so that the powers of darkness no longer have dominion over them. If we are given, by the Holy Spirit, a gracious understanding of the real meaning of this prayer, and what great things are accomplished when and wherever it is answered, we shall see that it sums up all the desires of the righteous for the manifestation of divine interposition and deliverance in the present struggle. Let me endeavour to prove this to you, by seeking to unfold the precious teaching contained in these three words: "Thy kingdom come."

In the first place, the believer is reminded of *an Abiding Truth*: "The Lord reigneth" (Psalm xcix. 1); "The Lord God omnipotent reigneth" (Rev. xix. 6). He manifests this abiding truth to faith, encouraging His people to pray that His kingdom may come in the hearts of men, so that the strongholds of sin and Satan may be pulled down. Take away this glorious truth, and where can rest for the troubled mind be found in these stormy, anxious times? Take away this proved, unquestionable fact, and who could pray with confidence: "Thy kingdom come"? Oh think of it, praying friends. Here is the

Incarnate Word teaching you to pray, "Thy kingdom come;" and He speaks from heaven, where He reigns supreme, where His Word is for ever settled (Psa. cxix. 89). How can He deny an answer, as you plead His Word which He has magnified above all His Name, and ask for His sake?

Look at the *extent of this truth*: "The Lord God omnipotent reigneth"—*over Creation*. "In His hand are the deep places of the earth: the strength of the hills is His also. The sea is His, and He made it: and His hands formed the dry land" (Psa. xcv. 4, 5). Well may we encourage each other thus, and say: "O come, let us worship and bow down: let us kneel before the Lord our Maker" (ver. 6). If He made the sea and controls it, we know why our food still reaches us. The enemy cannot do just as he likes. How good the Lord is in keeping open a path through the mighty waters, so that the prayers of His people are heard, and supplies still continue to reach our shores. Zion's King looks after the temporal, as well as the spiritual needs of His subjects, and their prayers also bring untold benefit to a nation that is struggling to be freed from its anti-Christian foe. Let it not be forgotten that the time is coming when the foes of Christ and His people will be forced to bow before His holy Majesty. David says: "Through the greatness of Thy power shall Thine enemies submit themselves unto Thee" (Psa. lxvi. 3). Oh what a solemn time it will be when the divine command goes forth: "Those Mine enemies, which would not that I should reign over them, bring hither, and slay them before Me" (Luke xix. 27). God grant that none of us may come under that awful sentence.

It is also needful to say that *He reigns over His Providential Kingdom*. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psa. xxiv. 1). He cares for His people, and His kingdom grows in them as they bring their providential needs to His footstool, to prove that:

"With heaven and earth at His command,  
He waits to answer prayer."

Are your needs greatly increased through this terrible war, O subjects of King Jesus? How boundless are His resources! How infinite His power to deal with such a big variety of problems which are ours in days like these! "Who is this King of glory? *The Lord of hosts*, He is the King of glory. Selah" (Psa. xxiv. 10). "If God be for us, who can be against us?" (Rom. viii. 31.) He will supply all His people's need, according to His riches in glory, by Christ Jesus (Phil. iv. 19).

But the prayer before us to-night has particular reference to: *The Kingdom of grace*. The subjects of this kingdom are de-

scribed as "the generation of them that seek Him" (Psa. xxiv. 6). They seek Him because He first sought them. His sovereign reigning grace has translated them from the kingdom of darkness into His own kingdom (Col. i. 13). They were captivated by sin and Satan, now they confess their sins at Jesus' feet, and seek salvation through Him, and Him alone. They want Him to reign over them, as they seek to commit their way and all that concerns them into His hands. What does this marvellous change in their lives mean to them? What does it mean to-day, while they pray for God's deliverance? True, they need a Refuge in Him for themselves, a Hiding-place in this day of trouble; but is there no concern for the souls of others? What of the thousands that are under the appalling Nazi rule? What of the numbers of poor men and women in other countries who have fallen under this terrible oppression, and who amidst their untold miseries know nothing of the blessings of the kingdom of grace? Do we pray: "Lord, set up Thy kingdom in their hearts"? Can there be anything more effectual than omnipotent grace for equipping men to withstand in the evil day, to endure the heaviest trials and hardships, and to break up the evil designs of the Prince of darkness?

Then there are our dear young men who have left their homes to fight our battles. We bear in mind, too, those whom we receive at the Rest Centre day by day. They come, they go, and we do what we can for them. Scriptural literature is provided for their perusal, and they have the Word of God ready to hand on the tables where they write their letters. How I do desire and pray that God will save their souls, and that His kingdom may come into their hearts, so making them strong in the grace which is in Christ Jesus. Believers in Jesus, if reigning grace has taught you to pray, can it not teach these also? May it please God to stir us up to greater diligence in seeking earnestly the extension of His kingdom where darkness and ignorance respecting eternal verities now reign. Would not rich results soon appear on the horizon? Souls newly brought under the reign of grace would then go forth to defend their native land with double strength, for David's Lord would be teaching their hands to war and their fingers to fight (Psa. cxliv. 1). Think what this would mean. Many in H.M. Forces are already praying while they are serving. Oh that the number of such men may be greatly increased! God bless the lads. How our leaders, too, would increase their strength if this prayer was answered in them! The centurion of old made a better soldier by prayer. His authority was influenced and prospered by the mighty power of divine grace. Cornelius was a power for good because he belonged to the kingdom of divine grace. We pray too for our King, who has desired this

Day of Prayer, that he may be sustained in these strenuous days, and that by divine grace he may receive the blessings of the kingdom of Christ. This is the way to victory, my friends. This is the way to better days. Oh let us pray for the advancement of His kingdom, and trust that many may be brought to seek the Lord while we are all under His heavy hand.

ii. Have you observed that this prayer provides an *Accurate Test*? Men speak of God dealing with the masses. Oh, that many may be brought under His gracious rule. It is true that King Jesus spoke to the multitudes about His kingdom while He dwelt below, but let us ever bear in mind that His sovereign reigning grace, when arresting *many, captivates each one individually*. Everyone in a crowd that hears His voice becomes a changed character, owning His sovereign sway, for "where the word of a king is, there is power." And this prayer, "Thy kingdom come," is the test. Those who pray it sincerely, pray it first of all for *themselves*, and then for *others*. If you realize that you are "not your own," if you want Him to reign over you and accomplish His will in you, to guide your ways, to lead you to Himself, to save you from your sins and Satan's power,—His kingdom has already been set up in your heart. Do you say to Him: "Let my soul live, and it shall praise Thee; and let Thy judgments help me"? (Psa. cxix. 175.) Eternal life must be the very life of such a prayer. You are seeking for the blessings of the kingdom, and therefore you must belong to the generation of them that seek King Jesus.

What a test, too, is this prayer in regard to the life of churches, and families! A church that sincerely prays, "Thy kingdom come," is not its own, but under His gracious reign, obeying His laws, and therefore must be a live church. A family swayed by sovereign grace is a beautiful sight, showing whose its members are, and whom they serve.

iii. Furthermore, this prayer is answered by the provision of an *Authoritative Testimony*. The Lord help us to keep in view, while praying that His kingdom may come, the words of the King of kings uttered at a time when He predicted wars, famines, and pestilences. He says: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. xxiv. 14). If you are His, *you will desire to know no will but His in this matter*. The preaching of the gospel is for the express purpose of the salvation of men. The worst of men have been saved by the means of the preaching of the gospel. The disciples were to "begin at Jerusalem" (Luke xxiv. 47). The prophet Isaiah saw this great King, who gives His disciples the command to preach, "sitting upon a throne, high and lifted up, and His train filled the temple" (Isa. vi. 1). Oh what a sight he had! How great was the King! how little did the pro-

phet appear in his own eyes, and how willing he then was to obey the gospel! "Woe is me!" he cried, "for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts" (ver. 5). It was *then* and *there* that this sinner saved by grace was prepared to proclaim the glad tidings of the gospel to other sinners. For "*then* flew one of the seraphims unto him, having a live coal in his hand, which he had taken with the tongs from off the altar" (ver. 6). This live coal is the Word of the living God which endureth for ever. The Word which, alas! so many dare to deride and set at nought! May we ever love it, and prove its living power in our hearts and lives. Now that live coal touched the prophet's lips. Its divine authority and cleansing power removed his sins, and made him perfectly willing to go and tell to sinners round, what a dear Saviour he had found. He beholds with the eye of faith the Trinity in unity. He hears the voice of the Lord saying: "Whom shall I send, and who will go for *us*?" Then came the response: "Here am I, send me."

A man may complain of his weakness, he may urge his utter unfitness for this great work, but if with divine authority the word goes forth, "Go *thou* and preach the kingdom of God" (Luke ix. 60), he must go, depending upon all-sufficient grace,—and who can hinder? That man *must* go, he *must* preach the Word, and God will use him for His own glory as he proclaims the gospel of the kingdom with the Holy Ghost and with power. This prayer, "Thy kingdom come," will be answered *in* him, and *through* him; for it is still the purpose of God to clothe the Word preached by His own sent servants with "power from on high," so that sinners are brought out of darkness into His marvellous light. When these evidences appear, the minister, whoever he may be, is deeply humbled and greatly encouraged, and his profound gratitude to God finds expression in Paul's words: "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (II Cor. iv. 7). This gospel *must* be preached, and it *must* prosper, wherever God sends it. May He stir us up in this important matter, and greatly help His servants to labour on in obedience to His Word, preaching *as* and *where* God bids them, whether men will hear or forbear. And may many more true labourers be sent forth into His harvest, that through them many careless sinners may be turned to righteousness, to pray with those already at the mercy-seat: "Thy kingdom come."

iv. This oft-repeated prayer breathes most *Appropriate Thanksgiving*. Listen to these familiar words, how very apposite they are to our present case: "We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old. How Thou didst drive out

the heathen with Thy hand, and plantedst them; how Thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them: but Thy right hand, and Thine arm, and the light of Thy countenance, because Thou hadst a favour unto them." David, with thankfulness, chooses this God for his King, and says: "Thou art my King, O God: command deliverances for Jacob. Through Thee will we push down our enemies: through Thy Name will we tread them under that rise up against us" (Psa. xlv. 1-5).

Here is the secret of success over natural and spiritual enemies. Christ is always stronger than Antichrist. We cannot belittle the terrible power of this present and far-reaching exhibition of Antichrist, as it has come against us in this war, but through our God, whose kingdom cannot fail, praying ones will get the victory. Deliverance can alone come from the Lord. Let us bless and praise His great and holy Name, that what He has done, He still can do. How He exalts Himself in the hearts of His people, causing them to sing:

"Bring forth the royal diadem,  
And crown Him Lord of all."

Brethren, let us highly exalt this precious King, and continue to call upon Him for deliverance in this day of trouble. "Some trust in chariots, and some in horses: but we will remember the Name of the Lord our God" (Psa. xx. 8).

v. The text expresses a longing for *an Approaching Time*. After the destruction of Antichrist, a glorious time is promised. What an answer will then be received to this great prayer: "Thy kingdom come." The earth will "be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi. 9). Think of the effect that will be seen when the Lord Jesus reigns so powerfully in the hearts of men by His Spirit! Everything of a fierce nature that is brought under this peaceful reign will be tamed, places that before were dangerous because of false teachers will be safe enough for children. "The wolf shall dwell with the lamb, and the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox" (vers. 6, 7). What a time of peace this will be! Pray for it, brethren. Pray earnestly that Jesus shall come, and banish the horrors of war, and wield His peaceful sceptre over those who long for His reign. "He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. ii. 4).

Lastly, the prayer before us is to be answered at length

by *an Assured Triumph*: "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet" (I Cor. xv. 24, 25). All for whom Christ died, who form the kingdom of His grace, are presently to be presented to the Father. They will be presented "faultless before the presence of His glory with exceeding joy" (Jude 24). Meanwhile they are "kept by the power of God through faith" (I Peter i. 5). All their enemies are under His control. Much as they fear being overcome by them, nothing shall by any means hurt them. They cry to Him in their trouble, and He delivers them out of their distresses. Sin which is such a plague to them, shall not have dominion over them, for they are not under the law, but under grace (Rom. vi. 14). Through Him they are "more than conquerors" (Rom. viii. 37). While here, they are constantly coming to the throne of grace, to find grace to help in time of need. Presently, as overcomers, they are to *share His throne*. This wonderful triumph is assured. Jesus says: "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" (Rev. iii. 21). What a prospect for all who sincerely pray this prayer: "Thy kingdom come." Death itself, that last enemy, cannot triumph, for He must reign until He hath put this enemy, with all others, under His feet. "He will swallow up death in victory" (Isa. xxv. 8). Lift up your heads, then, dear subjects of King Jesus. Wars and tumults will soon be over for ever, and everlasting peace will be yours.

"The time will shortly come,  
 When you with glad surprise,  
 Will find yourselves at home  
 With Christ, above the skies;  
 With Him to live, with Him to reign,  
 And never, never part again."

Amen.

## THE PRECEPTS OF THE GOSPEL. (No. 54.)

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

"OBSERVE and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the Lord thy God" (Deut. xii. 28). This important precept is a kind of summary of those gone before, and shows the necessity of obedience to *all* God's holy commandments, and also the blessed fruit that gospel obedience will bear, together

with the rich reward of the promise in its fulfilment, as connected with the precept, and this to each succeeding generation of the godly. "That it may go well with thee, and with thy children after thee for ever." We are reminded of two other scriptures which seem to illustrate the above precept: "Whoso is wise, and will *observe* these things, even they shall understand the lovingkindness of the Lord" (Psa. cvii. 43). "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein" (Hosea xiv. 9). Also we are plainly told the end and purpose of God in bringing His chosen people out of Egypt, and giving them the lands of the heathen, "that they might observe His statutes, and keep His laws" (Psa. cv. 45). When a good king is described, it is usually in the terms that "he did that which was right in the sight of the Lord," and of a wicked king it is said, "he did that which was evil in the sight of the Lord." What a real and solemn attribute of our God is His holy omniscience! Well would it be for us if we considered more the importance and reality of the name which Hagar called the Lord that spake unto her, "Thou God seest me; for she said, Have I also here looked after Him that seeth me?" (Gen. xvi. 13). The Lord give us grace to live and act, so that we may say with godly David: "I will walk before the Lord in the land of the living" (conscious that His eye is upon all our goings).

## GLEANINGS FROM THE PSALMS. (No. 103.)

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

PSALM xv. 4 (*contd.*).—"But he honoureth them that fear the Lord." It is written, "The fear of the Lord is clean" (Psa. xix. 9); consequently "them that fear the Lord" will manifest cleanness in their conversation, their conduct, and their company; and this from no Pharisaic assumption of superior piety, but because the holy principle implanted in them separates them from all things opposed to its sanctified character. The fear of the Lord is never noisy, but mostly manifests its existence by an impressive silence. Its words are few, and its acts are sober, and devoid of all excitement. If necessity demands that it should be vocal, its speech is always with grace seasoned with salt (Col. iv. 6), whereby those possessed of the gracious faculty of discerning the difference between sounds, will be able to detect its sincerity.

There can be no greater contrast amongst men than that between the "vile person" referred to in the first clause of this

verse and "them that fear the Lord." Remember that this Psalm opens with a vital question, "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill?" and amongst the gracious answers given thereto the clause we are now considering occupies no unimportant place. Many a trembling child of God is deeply exercised as to his lack of this holy fear, yet his attitude towards those who clearly possess it blessedly harmonizes with the characteristic affirmed by this clause to be a true mark of a citizen of Zion. Some who read these lines may fear to claim any grace whatever, yet the only company they seek, and the only people they really honour, are "them that fear the Lord." Why is this? The fear of the Lord in others acts as a powerful magnet upon them; it not only serves to draw or attract them, it causes them to *cleave* to the power thus manifested. A magnet will have no effect whatever upon any substance that has not been appropriately magnetised. The carnal heart, therefore, if not definitely hostile, remains quite unmoved in the presence of "them that fear the Lord"; yet let a heart possessing but one breath of divine life approach such company, a *cleaving* thereto will be immediately effected.

What is it to "honour" them that fear the Lord? It is certainly not to idolise them; it certainly does not imply that they should be either the objects or subjects of fulsome flattery. No. It is to closely study them, in so far as they are "living epistles" (II Cor. iii. 2, 3); it is to follow them, in so far as they reduce to practice the things of the Spirit; it is to respect them for the grace of God manifest in them. This should be the only standard of preferment recognized whenever it becomes necessary to fill or to create offices in Zion.

The fear of the Lord never glories in ignorance, inasmuch as "the fear of the Lord is the beginning of wisdom" (Prov. i. 7); therefore *ignorance* is not synonymous with the fear of the Lord. It is true that when the apostles were summoned before the Sanhedrim, that august tribunal "perceived that they were unlearned and ignorant men," and they marvelled; but the cause of their amazement was not the worldly ignorance of the apostles, but that their gracious, courageous, and sober deportment betokened that they had been with Jesus (Acts iv. 13). In a word, their contact with the Son of Man, together with the gift of the Holy Ghost, had so far subdued their infirmities as to enable them to debate on equal, and even superior, grounds the things of the kingdom with their accusers. The fear of the Lord is an *ennobling* principle, and it will render natural and intellectual limitations sad infirmities; never to be gloried in, but to be constantly mourned over, as tending to hinder the things of God, both in themselves and in others. "Them that fear the Lord" will ever strive to glorify God in all things,

and all such striving will be counted worthy of all honour by every true citizen of Zion. Let all, then, who truly honour them that fear the Lord be strong and of a good courage, notwithstanding their many fears that they have neither part nor lot in the matter of eternal life. They may see no grace in such inclinations, but the Most High regards them with manifest favour; and in proof of this, may it please the Holy Spirit to blessedly apply to their hearts the grace and power of this reassuring scripture: "We *know* that we have passed from death unto life because we love the brethren" (I John iii. 14).

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## A STATE OF SECURITY.

HAPPY they who trust in Jesus!

Sweet their portion is, and sure;

When the foe on other seizes,

He will keep His own secure.

Happy people!

Happy, though despised and poor.

Ye whom God has saved from error,

Ye "who know the joyful sound,"

Fear ye not the mighty 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,

Thousands more be put to flight;

But His presence

Keeps you safe by day and night.

Lo! your Saviour never slumbers,

Ever watchful in 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.

## EXPRESSIONS OF GRATITUDE.

*Quoted from Letters received from our Young Men in H.M. Forces, in response to the Correspondence, Gospel Literature and Articles sent to them from Waymarks War Relief Service.*

"DEAR Mr. Hunt,—Please accept my sincere thanks for your letter and parcel which I received a few days ago. It was a very pleasant surprise to hear from you again. I think it a grand idea to send along a copy of 'Waymarks,' and I can assure you, for my part, I think it very 'good reading.' I especially enjoyed reading the 'Message to us Young Men serving in the Forces.' May I once more thank the many kind friends who are continually seeking our welfare.

"Let us pray to God that the present conflict will draw speedily to a close, and Christianity return to the oppressed nations of Europe. I will now close with the best wishes to all members of Waymarks War Relief Service, and for its success. Yours very sincerely,

"P.S.—I enclose the address of a friend who will be pleased to hear from you."

"Dear Sir,—I wish to acknowledge receipt of your parcel, and offer my profound thanks for the very useful articles it contained. I assure you it is much appreciated. I also thank you for the literature which I find very interesting, and may I say now I treasure a copy of the New Testament which you gave me on one of my visits to your Rest Centre.

"Again thanking you and all concerned in the good work carried on by your organization for the welfare of those in the Services, both by words and deeds. Yours very sincerely."

"Dear Sir,—It is with great pleasure I acknowledge your gift sent by the Waymarks War Relief organization, though my recommendation was by a friend. It is good to know through organizations such as yours we have become friends with strangers, and made to feel we are not alone. May I heartily thank you and your helpers for my parcel, and I hope many receiving such parcels appreciate them as I do. May your good work be carried on with the success and honour it deserves. Such work as yours will not be forgotten by us even after hostilities have ceased, and we are living our natural lives. May this short note be read by your many helpers to shew them we do appreciate what people outside are doing for our comfort. Thanking you again and our many unseen friends.  
Yours truly, JUST A GUNNER."

"Dear Sir,—I wish to thank you for the lovely parcel I received a day or two ago. I cannot express my feelings

sufficiently, to think we soldiers have so many kind friends who are thinking about us whilst we serve our country. There are many ways to victory, and I am sure the comforts that you give us is one of them. Many are the times when we feel alone in this world, but a few cheery words help us to bear our load.

I am sure such kind deeds will never be forgotten, and that you will all reap the benefit of your noble deeds. Once again I thank you and your friends. Enclosed are the names of other men serving in H.M. Forces. I am, sir, yours respectfully."

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## HOMES AWAY FROM HOME.

HERE is a list of names and addresses of friends who have kindly offered hospitality to any of our young men in H.M. Forces who have left Christian homes to serve their King and country:—

- Mr. and Mrs. C. T. Appleton, 11 Sunset Gardens, South Norwood, S.E.25.  
Mr. and Mrs. G. Baldwin, High Street, Biddenden, Kent.  
Mr. and Mrs. E. Bradley, 28 The Ridgeway, Croydon. Phone: Croydon 4986.  
Mr. and Mrs. W. Bucknall, Providence House, 403 Coventry Road, Hinckley, Leicester.  
Mr. and Mrs. F. J. Burch, 12 High Street, Rusthall, Tunbridge Wells, Kent.  
Mrs. S. Cordle, Hill Farm, Chelmondiston, nr. Ipswich, Suffolk.  
Mr. and Mrs. A. T. Drake, 149 Horton Grange Road, Bradford, Yorks.  
Mr. A. E. Desmond, 132 Walden Drive, Howarth Rd., Heaton, Bradford, Yorks.  
Mrs. D. Dixon-Savage, Baron's Park Farm, Desford, Leicester.  
Mr. and Mrs. Frank P. Farrington, Nordkap, 9 Jesson Road, Walsall, Staffs.  
Mr. W. Fleming, 62 Cherry Lane, Lymm, Cheshire.  
Mr. and Mrs. J. Gaukroger, 9 Exley Gardens, Exley, Halifax, Yorks.  
Mr. and Mrs. W. F. Goodchild, 14 Holmwood Gardens, Wallington, Surrey.  
Mr. and Mrs. S. Rutherford Hunt, 29 Russell Avenue, Bedford (and other Bedford friends). Phone: Bedford 4303.  
Mr. and Mrs. J. W. Ing, 11 Oakroyd Villas, Manningham, Bradford, Yorks.  
Mr. and Mrs. C. Jempson, Bethel Cottage, High Street, Robertsbridge, Sussex.  
Mr. and Mrs. J. Jempson, Tudor Saloons, High Street, Cranbrook, Kent.  
Mr. S. M. Kirkman, 29 East Cliff Road, Tunbridge Wells, Kent.  
Mr. L. G. Mills, White Farnley, Hindhead Rd., Shottermill, Haslemere, Surrey.  
Mr. and Mrs. G. W. Neville, "Belmead," Hemingford Abbots, Huntingdon.  
Phone: St. Ives 3258.  
Mr. and Mrs. P. Oliver, The Old Post Office, Bethersden, Ashford, Kent.  
Mr. and Mrs. T. Oliver, Mount Pleasant, Egerton, near Ashford, Kent.  
Mr. and Mrs. A. C. Piper, Sherbrooke, Grove Road, Burgess Hill, Sussex.  
Mr. and Mrs. A. F. Rowell, Ropsley, Grantham, Lincs.  
Mr. C. Rowell, 119 Longton Avenue, Sydenham, S.E.26.  
Mr. and Mrs. G. W. Salmon, Wymering, 232 Old Bath Rd., Cheltenham, Glos.  
Mr. W. B. Griffiths Vaughan, 11 Bargrange Avenue, Shipley, Yorks.  
Mr. and Mrs. A. O. B. Vaughan, Hillside, 250 Bradford Rd., Wakefield, Yorks.  
Mr. and Mrs. B. Walshaw, Darfield, Castle Avenue, Brighouse, Yorks.

Mr. W. J. Wadey, 1 Station Avenue, Caterham Valley, Surrey.  
Pastor S. W. White, "The Manse," Wattisham, Bildeston, Ipswich.  
Pastor W. J. Wiltshire, 18 Foxenden Road, Guildford, Surrey.

Friends at Blackburn S.B. Chapel, Lancs., will be very pleased to entertain in their homes any of our young men who, stationed near by, may be attending the services at the chapel—to which they are welcome.

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## THE STORY OF AN OLD DUTCH BIBLE.

MANY people who know London well may yet have missed the old Dutch Church in Austin Friars. Here in the heart of the City stood the dignified old building where for centuries Dutch merchants and their families worshipped in their own way without let or hindrance. To step into the cool shadows of the old church was to shut out completely the noise and turmoil of the centre of the world's commerce. The place had a solid dignity about it which bore witness to the sturdy qualities of the people of the Netherlands who for years had made it their spiritual home. It was a witness also to that tolerance which London has always shown to good folk of foreign cities who have sought shelter within her walls when persecution had driven them from their own homes. Domestic and religious controversies of all kinds might rage in London and throughout the land, as they often did, but the Dutch people in Austin Friars were undismayed and undisturbed.

But German methods of warfare pay no heed to these gentle courtesies of Christian civilization. Austin Friars Church lay in the City of London, and was therefore a suitable target for their haphazard night raids and bombers. The grand old church was not to survive, and its ruins only now testify to its great history.

A few days after the destruction of the church, a number of pages from the Book of Psalms, part of a large Bible in the Dutch language, were found in a basement area on the premises of the London Wall Branch of the Standard Bank of South Africa, Ltd. The few pages were carefully retrieved, and they have been restored to the Pastor of the Church by the Manager of the Branch, Mr. C. Edwards.

The spot where the pages were found is about 150 yards from Austin Friars with roofs of high buildings intervening. They came to rest on a coke heap. Recognizing their interest for the congregation, Mr. Edwards gathered the ragged, ruffled pages, and smoothed and pressed them between pages of blotting paper. The pages run from Psalm lxxiv. to Psalm cxix., and one of the opening verses reads:—

"They have cast fire into Thy sanctuary. They have defiled

by casting down the dwelling-place of Thy Name to the ground."

The congregation of the old Dutch Church now worship in the West End of London, at a church placed at their disposal by the English Church. The lessons for the day were recently read from these few pages which have been saved.

A new Dutch Church is to rise in Austin Friars, and these pages will have their place of honour in the new church. But that will be when German Nazism has been finally overthrown and the Dutch people are restored to their Queen and their country.

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## NOTES FROM SUNDAY SCHOOL ADDRESSES

By Mr. B. WALSHAW (Brighouse, Yorks.).

DEAR Young Readers,—By the time you read these notes another school term will have begun, and many of you will have made progress toward another *report*. The Apostle Paul, writing to his son in the faith, Timothy, said: "That thou mayest know how thou oughtest to *behave* thyself in the house of God." Your *terminal report* has to do with your behaviour, how you conduct yourself, *your deportment, your carriage*. There is the prestige of the school to be upheld. A slovenly carriage often reflects slovenly ways and habits. Then there is your deportment to the aged and infirm, your elders. How many ways there are of showing respect and good manners by your deportment!

We need, however, to notice that a good carriage and upright walk, an uplifted chin, is very often the product of *pride*. Pride may give us a carriage before the eyes of our fellows, but pride will not give us a good character before God. Do you remember how the prophet Samuel was sent to Bethlehem to anoint one of the sons of Jesse to be king over Israel? When Samuel saw Eliab, what a goodly man he was, so tall, and such a fine bearing, he said: "Surely the Lord's anointed is before Him." But what said the Lord in reply? "Look not on his countenance, or on the height of his stature, because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Watch against slovenly and untidy habits, let the school's best traditions be upheld by your deportment and carriage; but do watch against that hideous monster pride, especially if you are an inch taller than your friends, or can excel in one or more subjects. That spirit which says, "Stand by thyself; come not near to me," is to be shunned.

"Humility the Lord beholds  
With an approving eye,

In humble youths He doth delight,  
For such on Him rely."

The next item on your report may be "*Times late*." What a bad characteristic is this! "Procrastination is *the thief of time*," is a wise saying. How many of us stand to be reproved on this ground, especially in the matter of worship! It used to be said, "A *good* soldier is always on parade five minutes *before* the time." The principle still holds good. Remember the parable of the ten virgins; the five foolish were just *too late*, and the door was shut. See to it that the school door is never shut, and you left outside. This certainly should apply to your Sunday School and place of worship.

"*Times absent*" is another item on your report. Some absence is unavoidable and excusable, but not *playing truant*. Happily this is not practised as it used to be in former days. How different school life is, and what tremendous advantages you have! But what about your Sunday School? do you play truant? The child that wilfully plays truant at weekday school defies the parents' wishes, and defies the law; but playing truant on Sundays is defying God's wishes and God's law. Not only so, but what important lessons we may miss, and what grief we may cause to those interested in our true welfare! There is an exhortation which young and old would do very well to take heed unto: "Not forsaking the assembling of ourselves together, as the manner of some is." How often our reason for not being at chapel or school is an excuse.

From the parents' point of view the next two items on your report are the ones which give either the greatest pleasure or the greatest pain: "*Conduct or inattention marks*." Each of us are subject to discipline, and conduct marks reflect either a spirit of *unruliness* or *discipline*. An unruly child is the first step to an unruly man or woman. Discipline is the first step to discipleship. It is the action and reaction towards discipline which produces the *good* conduct marks; it is the spirit of unruliness which produces the *bad* conduct marks. The discipline as laid down at school is just the same for each scholar. It is either our *inattention* or *unruliness* to that discipline which causes the big variation of conduct marks at the end of the term.

Now with this in mind, let us look briefly at the scripture quoted at the beginning: "That thou mayest know how to behave thyself in the house of God." There is discipline in the house of God, a required standard; yet how often by inattention and an unruly spirit we flout the idea. There is a becoming reverence which should be manifest *every* time and *all the time* we are in God's house! Our behaviour should be becoming the place. Again, our good behaviour should not *end* in the house

of God. Just as bad conduct marks can be given outside the school grounds and after school hours, so in our lives our conduct should not be bound by the things we do when under observation of our masters and teachers, or when in the classroom; it should extend to the playground and to the home life. But surely this can be said, if we know how to behave in the *house of God*, we shall know how to behave in *all other company*.

Would you have a good report to take home after the present term? Then listen to the advice of a godly aged man to a young student: "Let no man despise thy youth (let no man *have cause* to despise thy youth), but be thou an example in word, in conversation, in charity, in spirit, in faith, in purity. Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee." Would you have a good report from your Sunday School? Then seek to put into practice the lessons read and taught Sunday by Sunday. This will be the report issued concerning some: "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; *and their works do follow them.*"

That you and I may be included in this final report is the wish of  
Your well-wisher, B. W.

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## A MESSAGE TO OUR YOUNG MEN SERVING IN H.M. FORCES.

MY DEAR FRIENDS,

It is once more our privilege and pleasure to extend to you all the heartfelt wishes of readers of "Waymarks," for your well-being in body, mind and spirit. Since last I wrote to you, I have visited the Rest and Refreshment Centre which is being carried on by Waymarks War Relief Service. It is good to hear that the enthusiastic efforts put forth by our Editor and his helpers are deeply appreciated by the men of the Forces, as witness the very many letters received, some of which have appeared in "Waymarks." It is also most gratifying to note the way in which financial aid has come in, and is still coming in, for this excellent work. Any of our young men within reach of this Rest Centre are made most welcome, and apart from the various amenities revealed in the Photographic Letter Card, the Pastor attends to give advice to those who wish it, and each evening is usually concluded with a hymn, reading of Scripture, and prayer. Thus a real effort has been

made to provide our lads, when off duty, with congenial surroundings for letter writing, conversation, or quiet reading.

This quiet retreat adjoining the House of God seems to suggest what is a true refreshment to the soul after six days' toil and labour in a chaotic world of mankind. How welcome is the Lord's Day and His House! The quiet resting-places, with green pastures and still waters, where the weary and heavy laden may have rest of body and mind, and rise refreshed for the next steps of the way, are to be found in the blessings which accompany divine worship. It is leaving the world awhile. May you have these for your own good, not only in the House of God, when you are able to get there, but also when, even in the disturbing atmosphere of barrack room or billet, you can draw near to God and find He is near to you in communion and fellowship.

That you may have much experience of rest and refreshment in the best sense, is the wish of

W. B. GRIFFITHS VAUGHAN.

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## MY!

READER, what can you say *my* about? You may say, *My* farm, *my* horse, *my* lands, *my* knowledge, *my* reputation, *my* health, *my* wealth, *my* friends, *my* father, *my* mother, *my* sisters, *my* brothers, *my* wife, *my* children, *my* food, *my* raiment, *my* comforts, *my* privileges, *my* books, *my* companions, and you may utter a thousand "my's," for which you have cause to be exceedingly thankful, and then have to put at the end of these "my's," *my* unpardoned sins, *my* unregenerate soul, *my* fettered conscience, and at last have to say, in the horrors of such despair as only the lost know, *my* everlasting, *my* deserved hell. But oh! if you have good ground to say, *My* Christ, *my* Refuge to which I fly, *my* fulness from which I receive grace, *my* fountain to which I repair for cleansing, *my* food on which my hopes entirely feed, *my* shield behind which alone I dare to fight, *my* Prophet at whose feet I sit to learn, *my* Priest in whose sacrificial work I trust, *my* King to whose sceptre my willing soul bows down, *my* only way to God, *my* only plea at the throne, *my* trust for life, for death, and for eternity, oh, what a blessed *my* is yours! The Lord help you to utter with a heart full to the brim with praise, *My* Christ! Faith to fly for refuge to Jesus is saving faith; but faith to believe I have fled for refuge to Jesus, and faith to appropriate Jesus and all His benefits to myself, is most comforting, melting, helping, gladdening faith. May such faith be sweetly realized by my reader, if he is one who has cast his soul for peace beneath the

shadow of the cross, while making melody in his heart to the Lord he reads and sings in his very soul the following song of loving praise:—

“I’ve found the Pearl of greatest price,

My heart doth sing for joy,  
And sing I must, a Christ I have;  
Oh, what a Christ have I!

My Christ He is the Lord of lords;  
He is the King of kings;  
He is the Sun of Righteousness,  
With healing in His wings.

Christ is my meat, Christ is my drink,  
My physic and my health,  
My peace, my strength, my joy, my crown,  
My glory and my wealth.

Christ is my Father and my Friend,  
My Brother and my Love,  
My Head, my Hope, my Counsellor,  
My Advocate above.

My Christ He is the heaven of heaven,  
My Christ what shall I call?  
My Christ is first, my Christ is last,  
My Christ is All in all.”

*Happy* reader, if you have truly *found* the Pearl; *blessed* reader, if you are truly *seeking* the Pearl.—From “*The Sower*.”

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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’m told, sir.” This so pleased the shopkeeper that he said, “You’ll do, my boy.”

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“Praise God for our harvest-store;  
He hath filled the garner floor;  
For His mercies still endure;  
Ever faithful, ever sure;

And for richer food than this,  
Pledge of everlasting bliss;  
For His mercies still endure,  
Ever faithful, ever sure.”

## "WAYMARKS" WAR RELIEF SERVICE.

In Connection with "Waymarks" Strict Baptist Magazine.

### INAUGURATION FUND.

The following donations have been most gratefully received for the above fund. We heartily thank our kind friends and helpers for same:

(We regret that N. K., 10/-, was included in error last month). Mrs. E. Orchard, 2/6; Mrs. H. Skipworth, 5/-; Mr. J. W. Marsden, 10/-; Miss M. Lamont, 10/-; Mrs. A. Hairmyres (a Thankoffering), 5/-; Miss O. Z. Sadler, £1; Mrs. G. Vinall, 2/6; Mr. Robinson, £2; Mr. S. Curtis, 10/-; Mrs. S. Clark, 4/8; Mr. Taplin, 2/6; Mrs. Mackinnon, 10/-; a Bedford Friend, £1; Miss E. Payne, 2/-; Mr. F. Yarwood, 10/-; Miss H. Edmunds, 5/-; Mrs. M. E. Belgrave, 2/6; a Haslemere Friend, £1; a Well-wisher, Warbleton, 3/-; Mrs. Hazeldon and Mrs. Bridges, 10/-; "Ebenezer," Baptist Chapel, Woburn Green, Collection, per Mr. W. Halson, 10/6; Mrs. T. Icker, 2/6; Miss A. M. Rylatt, £1 1s.; Sergt. and Mrs. E. D. Eldridge, 5/-; a Friend, 10/-; Mrs. A. H. Pickett, 10/-; Sale of Letter Cards, £1 10s. 6d.; Canteen "Box" Fund, £8 16s. 3d.; Canteen Stall Fund, £13 1s. 9d. Total up to date: £544 7s. 8½d.

Further donations are earnestly invited for this good work and will be thankfully received by Mr. T. O. R. BATH, New Spring Farm, Biggleswade, Beds.

### A NEW PAMPHLET FOR DISTRIBUTION.

The Sermon given in the present Number, which was preached on the Day of Prayer (Lord's Day, September 7th, 1941), by the Editor, may be obtained separately, in pamphlet form, as follows: Single copies, 1d. each; 1/- dozen; 25 copies for 1/9; 50 copies, 3/-. Please send 1d. stamp for postage for single copies. One dozen or more copies will be sent *post free*. To be obtained from: Messrs. Farncombe and Sons, Ltd., 55 South End, Croydon, Surrey, or The Editor, 29 Russell Avenue, Bedford.

### PHOTOGRAPH LETTER CARDS OF OUR REST AND REFRESHMENT CENTRE

In Connection with "Waymarks" War Relief Service.

When writing to your friends, why not send your messages to them on the back of these Pictorial Letter Cards, and so endeavour to create still further interest in our work? These attractively got up cards, contain five pictures of the Rest Centre, and the copy of a grateful letter received from one of our young men who have visited us there. The cards are 3d. each; to members of H.M. Forces, 2½d. (all post free).

### CORRESPONDENCE AND PARCELS.

We most heartily thank all our friends, who in sending donations for Waymarks War Relief Service, still reveal a keen interest in our work by their encouraging letters. Many thanks too for the following gifts:—Small knitted Blankets, from Mrs. A. Cummins. Knitted Gloves, from Miss O. Z. Sadler. Socks, Scarves, etc., from Miss Saunders. 1 pair of Socks, from Mrs. Manton. Parcel of Socks, Scarves, etc., from the Dorcas Society, P.B. Chapel, Rochdale Road, Manchester. Socks and Helmets, the Blackburn Knitting Party, per Miss E. Cook. 1 large Bale of Knitted Comforts, from the Bradford Knitting Party. A splendid parcel of Knitted Scarves from the Hadleigh Heath, S.B. Working Party; and another big parcel of Socks, Helmets, etc., from the Peel Street, S.B. Chapel, Accrington, Lancs. Parcel of Clothing and Books, etc., from Miss M. Lamont, Scotland. Books for Rest Centre, Postmark, London.

Also our thanks for pamphlets entitled: "Enemies in the Fight," from The Sovereign Grace Union; for Socks and Scarves, from M. A.; the Monthly Circular from Tamworth Road, Strict Baptist Chapel, Croydon, and copies of the "Christian's Pathway" for distribution to members of H.M. Forces.

## HELPS for SUNDAY SCHOOL TEACHERS and OTHERS

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

### Some Remarkable Prayers and their Answers.

#### LXX. Hezekiah's Prayer against Sennacherib.

HEZEKIAH, in his trouble by the blasphemy of Rab-shakeh, the servant of the king of Assyria, sends to Isaiah, requesting him to pray for the remnant of God's people. When the letter of Sennacherib arrived he "went up into the house of the Lord, and spread it before the Lord" (II Kings xix. 14). "And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubim, Thou art the God, even Thou alone, of all the kingdoms of the earth; Thou hast made heaven and earth. Lord, bow down Thine ear, and hear: open, Lord, Thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God" (vers. 15, 16). What a solemn and reverential reproach we have to God in this prayer! Hezekiah begins by pleading God's great Name: "the Lord God of Israel." Then he pleads the majesty of God: "which dwellest between the cherubim." He, doubtless, was acquainted with God's promise to Moses: "And there I will meet with thee, and I will commune with thee from above the mercy-seat, from *between the two cherubim* which are upon the ark of the testimony" (Exod. xxv. 22). David also in his pleading in Psalm lxxx. uses the same figure: "Give ear, O Shepherd of Israel, . . . *Thou that dwellest between the cherubim*, shine forth." Thirdly, he pleads the nature of God; the only God of all the earth, who had made heaven and earth. Now we come to the prayer itself. He claims God's condescension, that the Lord would bow down His ear to his prayer, and also to the words of the wicked king of Assyria, knowing that God was well able to deal with this man and all his hosts; and that God would open His eyes and see the trouble they were in as a nation from the threatened invasion of this cruel enemy. May we not take a pattern from this prayer to-day, when we plead with the Lord for our own beloved land. We have proud and blasphemous foes to deal with, but "there be higher than they," and our God is all-sufficient to subdue them and deliver us. We must leave the rest of the prayer for next month.

# Waymarks.

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## BRIXTON CONFERENCE NUMBER.

The subject chosen for this Conference, which was held at Brixton Tabernacle, Stockwell Road, London, S.W., on August 13th last, is of the utmost importance. The messages delivered on this occasion are therefore passed on to our readers in the following pages, with the earnest prayer that *Knowing Christ* may be their daily experience. This is the one thing needful. May it yet be seen that this great theme was made the main consideration at these London gatherings under divine direction, to the end that "handfuls of purpose" might fall for many whose constant prayer is couched in these memorable words: "That I may know Him, and the power of His resurrection." (Phil. iii. 10; John xvii. 3; I John v. 20; I John v. 13; Eph. iii. 14—19; II Tim. iii. 14; II Peter iii. 18.)

**An Earnest Appeal. Both Sides of W.W.R.S.**—Everyone knows that there are always two sides to every question. Waymarks War Relief Service is no exception to this ruling. So far, our friends have known little, if anything, about our *expenditure*. They have been so kind and liberal in sending us help, and we have been so busy dispensing that help in the various branches of our Service, that we have so far been satisfied to let our monthly bulletins convey a brief outline of our activities. The time, however, has now come for us to answer a question that may be in the minds of many concerning the *maintenance* of this war effort; As will be seen by the back page, the amount which we thankfully report is not as large this month as formerly. We do not suggest for one moment that this argues any diminution of interest, but it does seem to present convincing evidence that our friends are waiting patiently for further information. So here is a brief outline of our case.

No fewer than 384 of our young men in H.M. Forces are receiving parcels of Scriptural literature, woollies, and other useful articles. That list of names increases, more or less, daily. And recently it has been deemed needful to add another section for sending packets of gospel literature, writing paper and envelopes only; so that our lads hear from us more frequently, and receive those supplies of profitable reading matter which they particularly appreciate and ask for. We welcome fresh names for our list, and no lad whose name is given to us is

missed. The Rest Centre continues its activities; numbers of grateful fellows and young women in the Forces visit us day by day, and week by week. Every comfort is provided,—food and refreshment, writing materials and profitable reading matter, and now, cosy heating, free of charge. A box is available for voluntary donations. Then we send packages to hospitals in towns that have been bombed, for air-raid casualties. These contain Ovaltine or Horlick's Milk tablets, a letter of sympathy, and gospel messages. Bereaved parents, wives, and other relatives who have lost their loved ones on Active Service, are also remembered. Week by week, packets of Scripture tracts, with a letter expressing our deep sympathy and concern, are dispatched to these heart-broken folk. People who have lost their homes are also helped with parcels as their needs may require.

In addition to these outgoings, the Secretary, whose days are very full, is compelled to have regular secretarial assistance, which is kindly provided by friends, but which, of course, represents part of our weekly expenditure. The work grows daily, and with it the loving interest of all our kind helpers; but as things stand at the present our expenses amount to £9 per week, and while the total amount already subscribed to our funds is £560 11s. 11½d., *our balance in the Bank* needs replenishing; seeing it is down to the sum of £138 10s. It will, of course, be quite understood that in addition to the above-named demands upon our Funds, there have been sundry expenses to meet in connection with fitting up our Rest Centre, printing, stationery, etc., etc.

Our motive in writing the foregoing is now achieved. In drawing these points to a close, we desire to *look up* continually to Him who says, "The silver is Mine, and the gold is Mine;" and then to His people who desire to use what He has given them, for His glory. We cannot *look back* upon inadequate supplies and half-hearted effort. We do not *look forward* to disappointment in making this earnest appeal to all whom we know still consider it a privilege to co-operate with us in every way possible. In *looking around* at the many evidences of deep gratitude from our soldier boys, and while *looking through* their most appreciative letters, we feel sure that our direction for the days to come is, "Go Forward!" We therefore prayerfully await the needful confirmation of those two words in the form of spiritual and financial provision, so that our work is not hindered. Our God is able.

#### Waymarks War Relief Service. Other News in Brief.—

We shall be very glad to receive further parcels of clothing from our friends who can spare garments for our women-folk whose sons and husbands are serving in the Forces, and for those who suffer the loss of homes through enemy action. Gifts

of this kind, already sent, have passed into many most grateful hands, so that our resources for further distribution are now low. Clothes for infants, and children up to 15 and 16 years of age, will also be most acceptable. We feel sure that it is only needful to ask, in order to receive a very practical response in this matter. Thank you, dear friends.

The news will be received with pleasure, that we are now able to do something for our young men and women in H.M. Forces on Sundays. Owing to the black-out, our usual evening services at Bedford on Lord's Days are now held at 3.30 in the afternoon, which enables us to combine the Pastor's Bible Class with a Young People's Service in the Schoolroom, at 7 p.m. Prior to this Service, we welcome all who care to come, belonging to H.M. Forces, to tea. This, of course, is provided free, and those who partake are given a warm invitation to stay to the Service afterwards. So far, we are thankful to say, this has appeared to be a successful move, and we earnestly pray that our dear young people who attend may reap real spiritual good.

This Evening Service, which so far has been well attended, includes the singing of six well-known hymns, Scripture Reading, Prayer, a short Address, and the reading of letters of interest received from our lads in the Forces. It has cheered us greatly to hear the voices of so many boys in the King's uniform on these occasions. May there be much prayer for a spiritual and numerical increase. A very hearty welcome is extended to any of our young men who read "Waymarks," who may be stationed in or near Bedford.

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## THE EXCELLENCY OF THE KNOWLEDGE OF CHRIST.

The Conference Sermon preached at Brixton Tabernacle, London, on Wednesday afternoon, August 13th, 1941, by Pastor S. DELVES (of Crowborough).

"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

PHILIPPIANS iii. 8.

THE subject proposed for our meditation to-day is the knowledge of Jesus Christ. If there is a subject that needs wisdom, grace, spiritual understanding, and a personal sense of it in our hearts to speak of it rightly, it is that subject. For how can we speak of such knowledge unless we know Him ourselves? I have felt much to desire for these meetings that the spirit of wisdom and revelation in the knowledge of Him might be given to lead us rightly into it. We do need understanding in the

mind, grace in the heart, and a door of utterance, to speak of so important a matter. It is eternal life to know Jesus Christ, as He Himself said in the memorable prayer recorded in chapter xvii. of John's Gospel: "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."

*Life eternal.* What a wonderful expression! But what kind of knowledge can that be which will bear such a designation? There is knowledge and knowledge. There is a bare, cold, formal, speculative knowledge, and a gracious, living, effectual knowledge of Jesus Christ. With most of us here it is probably true that we have had the things of Jesus Christ set before us from our youth up. How can we but have a knowledge of Him? But that is not of itself eternal life.

There is a knowledge which is of another nature, for which we need the Holy Ghost to be our Teacher. A knowledge revealed and wrought in the heart, spiritual, sweet, powerful, and in which the soul is transformed into His likeness. A knowledge clothed with faith to believe, and love to esteem Him. If ever there was a man who knew Jesus Christ in that way it was the Apostle Paul. Whoever knew Him if he did not? Yet in the text he expresses himself not as knowing, but as *desiring to know*. How was that? He meant in a comparative sense. Compared with what was to be known, he felt that he had not attained. His knowledge was but as a drop, compared to an ocean. A drop is part of the ocean, of the same element, but who would say that the drop was the ocean? It should encourage some of us who feel to know so little, to know that even an apostle counted himself not to have attained. You should not consider yourself cut off because you feel so limited and ignorant.

Then again, the life of God in the soul in this time state is largely a *desiring life*. This present state is not one of *consummation*, but of *preparation*. It is marked more by waiting, seeking, and desiring, than attaining. But it will come to its consummation in that heavenly state where we shall know even as we are known. Thus we find the Apostle saying: "Not as though I had already attained." In all his knowledge he professed a great desire to know. So it must be with us. There is more to be known, deeper impressions to be felt, a clearer revelation to be received. And there is sweetness even in the waiting upon Him for these revelations.

In speaking more particularly of the text, I shall notice: First, *The excellency of the knowledge of Christ*. Secondly, *The desire expressed for it*.

Take first the *excellency of the knowledge*. Not only the knowledge, but the excellency of it. It is excellent; it excels all other knowledge, comparatively and essentially. All other

is earthly, this is heavenly. All other is for time, this is for eternity. Other knowledge informs the mind, this saves the soul.

It is excellent in the *Object of it*. That I may know *Him*. It stands in a spiritual, experimental acquaintance and discernment of His Person, grace, righteousness and atoning blood. In the highest sense, Jesus Christ is worthy to be known. We are not worthy of the knowledge. It is gain to count all things but loss for the priceless privilege of knowing Christ.

His Name shall be called Wonderful, because *He is wonderful*. He is fairer than the children of men; grace is poured into His lips. He is fairer in His Person, for He is a wonderful Person. United in Him are two natures, divine and human. As God-Man He is wonderful. The mystery of godliness is without controversy. If it is made known in our hearts by the Holy Spirit, we shall desire to know such a Person as Jesus Christ is. And, blessed be God, *He is knowable*. His divinity is a vital doctrine to know concerning Him.

“So guilty and helpless am I,  
I durst not confide in His blood,  
Nor on His protection rely,  
Unless I were sure He were God.”

He is fair in His humanity. Grace is poured into His lips. He was without sin; He knew no sin in Himself. Sin is the shame of our nature, as it is fallen. Holiness is the honour of that nature as in Christ. It is a great thing to know this wonderful, sinless, holy Person. He is to be known as “The Lord our Righteousness.”

“The law its best obedience owes  
To our incarnate God.”

He is righteousness in Himself, and in His perfect law-fulfilling life for His people. It is a perfect righteousness, provided for us who believe; revealed to us in the Scriptures, and in us by the Holy Spirit; received by us in faith and love. He is to be known as a Sufferer. There is a deep, awful mystery in the cross of Christ which is not explained to us. There was darkness over the earth at that time, and it seems expressive of the darkness in which the mystery of the cross is hidden from our understanding. What depths of unexplainable anguish Jesus fathomed when He poured out His soul unto death! But this is to be known, that He who did by that sacrifice of Himself put away the sins of His people for ever, opened in the rent vail of His flesh a new and living way to God.

And He lives. To know Him is not to know a dead, but a living Christ. Being raised from the dead, He dieth no more. “I am He that was dead, and, behold, I am alive again for evermore.” He is to be known not after the flesh; that is, as

living here in this world as before. He is not to be known by natural sight and hearing as they knew Him who listened to His gracious words, but as the truth of His doctrine is applied to us in a spiritual way. It is excellent knowledge to know Him. What other person can do you good? It is Christ you need to know.

“Some this, some that, good virtue teach,  
To rectify the soul;  
But we first after Jesus reach,  
And richly grasp the whole.”

Moreover, as this knowledge is excellent in the object of it, so it is excellent *essentially*. It is good in the nature of it. There is a knowledge that puffeth up. That is not good knowledge, though it may be about a good thing. This is gracious humbling knowledge. It does good to the soul. We need the Holy Spirit to impart it. It is *saving*, and we need a Saviour. A sinner's knowledge of a Saviour. It is *satisfying* knowledge. A knowledge of that which meets and supplies every need of the awakened soul. It is *sanctifying* knowledge. To know Christ is to be conformed to Him. It has that effect. He is made unto us sanctification and redemption.

Lastly, *There is the desire for this knowledge*. Whence cometh this desire? Does a man dead in sin want to know Christ? Does a man of the world, engrossed in the things of it, desire this knowledge? Does a Pharisee, full of self-righteousness, want to know Him? What can such know of Him? Before we can desire or receive this knowledge we must have a spiritual capacity to receive and understand. Where there is a new nature through a new birth, there will be a wanting and desiring. The desire is an evidence of the nature. Fallen nature needs a Saviour, but never of itself desires one. The Holy Spirit must convince of sin, then a Saviour is wanted. Conviction of sin and a discovery of Christ cause deep desires after the knowledge of Him as a personal Saviour. The Holy Spirit reveals Him according to the Scripture. He is the Teacher of the things of Jesus Christ. He must give us sight to see what He reveals. He is the Spirit of wisdom and revelation in the knowledge of Him. All deep fervent desires for the knowledge of Christ arise from His teaching. He makes us long to know. Now we know in part, in the end He will make us to know even as also we are known. “Then shall we know if we follow on to know the Lord.” There are many things to draw our hearts away from this knowledge. Many things we have to be engaged in day by day; yet may we be able to say:

“I could from all things parted be,  
But never, never, Lord, from Thee.”

## KNOWING CHRIST AS "THE WAY."

The Address given at the Evening Meeting by Pastor R. F. CHAMBERS (of Balham).

I FEEL that my portion of the subject to-night is really one of opening the gate for other friends—the subject of "Knowing Christ as the Way"; that is, the principle of knowing Christ.

Let me put it this way: If I were to ask one of you the way to Brighton, you might possibly say: "Just go down to the end of the road here, turn to the right, and keep straight on, and if you do that long enough, you will come to Brighton."

But I might ask you, "Do you *know* the way to Brighton?" You might know the way in the sense of being able to direct me to the road, but have you travelled the road yourself? There is a vast difference between travelling the road yourself, and knowing how to point out the way.

And then again, I might ask the question in a third sense: Do you know the *way* to Brighton? In other words, do you know the *whole way*, right to the very terminus of the journey? because then you will know Brighton itself. It will mean that you know not only the way to point it out, but you would know the way to describe it, and you would know the *end* of the journey.

Now, in my portion of the subject, to know Christ as the Way, let me take it in three divisions. First of all, knowing Christ in His Person. We have heard a great deal in recent years, and possibly some of us have read some of the books that have been published, concerning the historical Christ; that is, the Christ of history, the Christ whose ways, journeys, conversations and preachings are recorded in the Bible, and there are plenty of people to-day who can tell you a lot about the historical Christ. Those people are like those who would point me the way to Brighton, but who have never travelled it. They can show you *the gate* to the way of life, but they have never been through it. They can point out to you the narrow way and strait gate, but have never been in that way. You may know Christ that way. Thousands, I believe, know Christ that way. Mr. Delves was speaking this afternoon of such a knowledge. Many of us have been brought up as Strict Baptists. Our fathers were Strict Baptists, our grandfathers, and our great-grandfathers, back for generations. We have imbibed, as it were, a Strict Baptist atmosphere from our very birth. Consequently we know Christ in the sense of the historical side. We know Him as we might know a person whom we meet. Often people say to me, "Do you know Mr. So-and-so?" and I say, "Well, I have met him; I can't say that I really know him." I never like to say that I really know people until I have had some acquaintance with them. "Merely to meet a

person is not to know him; and merely to know Christ from the history, from the account, is only, as it were, to see the gate and never to enter upon the way.

Then my second point is this: To know Christ as the Way we must know what it is to enter into the gate, and to pass along that way which is Christ. Thus, to come back to my first illustration, I could describe to you, had I the time, mile by mile the whole of the road to Brighton, for the simple reason that I have travelled that road numbers of times. I have seen the road from end to end, and therefore I know it. Do we know Christ in such a way that we can describe Him not only from history, but from heartfelt experience? To know a friend, is to know that friend as that friend touches you. When you have a real friend there is a heart-to-heart contact. You know that friend as one whose very personality touches you. To know Christ as the Way, the principle of knowing Christ in the way, is this: To know Him for the Friend He is to you. Do you know Christ that way?

When we come to my other point we realize this: That nothing but a *feeling* religion is a right religion. Nothing but an *experimental* knowledge of Christ is a right knowledge. You cannot say that you know Christ except *by experience*. You cannot say you have a knowledge of Christ unless you have a *feeling* religion; that is an essential part of knowing Christ the Way. For instance, do people know Christ as the Way unless, in their own heart's experience, they are drawn to Him? The old, old words come back to us: "Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." A little taste of that, and you begin to know Christ experimentally. You may know something of Christ in His compassion, in His forgiveness. It is just as it touches you, a guilty needy sinner, coming unto Him who alone is able to save; and He touches you—His compassion touches you, His forgiveness touches you, and you feel and realize how sin is cleansed, iniquity is removed, and pardon sealed.

But the third point is: *To know Christ in the deepest and fullest sense*. It is to know something of the nature of Christ. When we know our friends very deeply, when we are in close contact with them, we say sometimes, we not only know them to meet them, we not only know their hearts because we are in contact with them, but we know them so well that *we know their very nature*. When you take your journey to Brighton, you not only know the way, the beginning of the way, the gateway of the way, and the way itself, but you know *the terminus* of the way; and the terminus of the way to Christ is Christ Himself, as the Apostle has put it: I press after Christ, that I may know Him, and the power of His resurrection, and the fellowship of His sufferings.

To know something of the nature of Christ is to know that He is divine. To know something of the nature of Christ is to know that He is holy and pure, and to delight in that holiness and purity. To know something of the nature of Christ is, as it were, to almost forget what He is to you, and to realize what He is in Himself. He becomes to you then the chiefest among ten thousand, and the altogether lovely.

Now let me just sum up in conclusion the three points of my section of the subject to-night: First, knowing Christ as the *gate of the way* (and let us never think that merely knowing Him as the *gate of the way* can be a substitute for knowing Him as the Way). Then experimentally knowing Him as the Way, the *very course of the way*. For instance, when you know Him as the Way, you are *on* Him as the way when your whole soul rests upon Him. You are *in* Him as the Way. The whole track of your experience lies parallel and upon the Lord Jesus Christ. And then, here is a solemn thing as a contrast. If you are *out* of the way, then you are *out* of Christ, and *out* of Christ you are *out* of the way.

And lastly, knowing Him as the *end of the way*. The highest bliss of heaven, the greatest glory of ransomed souls is to be with Christ, and to be like Him. Then, when with Him, like Him, and knowing Him as He is, you will know Him as the *end* of the way, and be able to say as the Psalmist did, "I shall be satisfied when I awake with Thy likeness."

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## KNOWING CHRIST AS "THE TRUTH."

The Address given at the Evening Meeting by Pastor S. RUTHERFORD HUNT (Bedford).

IN coming to this tremendous theme, one feels greatly to need the aid of the Holy Spirit, for how can we speak of knowing Christ apart from the third Person in the Trinity, who not only reveals Him and graciously imparts that knowledge, but who brings to remembrance those revelations? The Lord says to His children, "Ye are My witnesses" (Isa. xliii. 10). Now a witness is a man who *knows*, not one who guesses or imagines; not one who passes on a report received from someone else, but one who has been there, and thus has been brought into direct contact with the person, or that which has transpired. Are we His witnesses? Do we *know* Him, by living experience, who is the Truth? As our friends have already said, it is not enough for a witness to go to the Word of God and read it as he would read an ordinary book, to gain a *saving* knowledge of Christ. That way certainly leads to *information*, but nothing more than head knowledge is the result. *Contact with Him*

who is the Truth is essential to the acquiring of that knowledge which leads to glory. What a heart-warming religion a man receives who receives Christ, and who knows what it is to be led along step by step into divine truth by this ever-faithful Friend! He never deceives His people. He abides faithful. He gives them His faithful Word, and writes His laws upon their hearts. By His Spirit they are guided into all truth, and brought to sit as willing learners and ardent lovers at His dear feet. Do we know what it is to feel our need of Jesus Christ? Has it been engraven upon our hearts that a knowledge of Him is the one thing needful? If so, the eye of faith has been given, and a glimpse of who and what He is has already penetrated to the soul, which now seeks after His love. It is a covenant mercy to know our need of Him. Some of us can go back to our early days when those we still love so well gave us encouragement in our concern lest we did not know enough about conviction of sin, to seek Christ. These were the words they tenderly quoted to us:

"All the fitness He requireth,  
Is to feel your need of Him.  
This He gives you,  
'Tis the Spirit's rising beam."

This is one of the first and sure evidences of having entered in through the Gate, and Jesus says: "I am the Door: by Me if any man enter in he shall be saved, and shall go in and out, and find pasture" (John x. 9). Here is the way into further discoveries of sin in ourselves, and salvation in Christ. We have not found an opening up of the malady without an application of the remedy in this way. In leading sinners to Himself He manifests His sovereignty, both as to the time and measure of His convincing teaching. But in every case He leads convinced, longing, needy sinners to Himself. There is *unity* to be looked for among disciples of Jesus, but not *uniformity*. Each one in God's time reaches the spot where these lines of Dr. Watts, in our dear experimental hymnbook, meet the case:

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

Now I have no doubt there are many of you who, having watched matters somewhat closely in the Church of God for some time past, will agree that there are two things which seem to stand out of a saddening character in regard to a knowledge of Christ. The first is this: So many who profess to know and fear God, seem to consider that an experience made up of doubts and

fears and negative evidences is preferable, and more to be heeded than one which earnestly contends for, and cannot rest short of a knowledge of Jesus Christ. There seems to be a strong feeling existing with these friends that if anything is said about *knowing* Him, it must proceed from a false confidence. But we would ask such objectors, should they be here to-night, what the Apostle Paul meant when he said to those who, like himself, knew whom they had believed: "Cast not away therefore your confidence, which hath great recompence of reward" (Heb. x. 35.) If there is no such thing as *true* confidence in the fear of God, why does the Apostle lay it down as such a valuable blessing, not to be cast away? If I have a false confidence, I want the Lord to take it from me, but if I can, by His goodness speak of what I have *proved* concerning Jesus Christ, it ill becomes me to tell a lie, and say *that I don't know what I know He has taught me to know*. May God save us from a lazy religion, which many appear to prefer to one which labours to enter into the rest of knowing the joy and peace in believing. "Let us labour therefore to enter into that rest" (Heb. iv. 11.) It is *promised rest*. Jesus bids His people come to Him for it. Oh the poverty of remaining satisfied without a personal knowledge of this faithful Promiser!

No, my friends, it is not *contending* for truth to *misrepresent it*, to *substitute tradition* in the place of it, or to say things which are not true to the dealings of God with us. The Way, the Truth, and the Life leads us to speak the truth, and if we are His witnesses, we are "children that will not lie." The Lord give to us a true experience which *pants for promised rest*, and which wrestles with importunity for the unspeakable blessing of a strong confidence in Jesus Christ as *our* Saviour.

The other sad thing I wish to mention is this: We meet with those who have a knowledge of Christ, as they say, who ridicule doubt in others, and never seem to know what it is to doubt themselves. They are quite sure they are right for eternity, and if anyone questions their position they are insulted. They boldly declare themselves to be sons and heirs of God, and they can name the Name of God in public as lightly as they would the name of a mortal man. Our friend, Mr. Delves, touched this point this afternoon when he said, "If angels veil their faces before the Lamb, what should sinners do?" We deprecate very strongly that flighty, vain, so-called knowledge of Jesus Christ which leaves people in utter ignorance of the glory and majesty of His Person, of the fact that He is God, and that as God, He is greatly to be feared, worshipped, and adored. Surely, if you and I are given confidence in Him, the smallest place at His feet, the humblest spot in His presence will be our choice, and we shall find in that strong confidence, our

strength is at His feet to lie. Is *that* a coveted spot with us? Will you let me tell you what I trust not a few of us have been brought to know, as the Lord Jesus has been our Teacher? Have we not proved Him as our Saviour? He says, "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Seeker, are you looking for this experience? He bids you look, so go on looking. We have been tempted to give up, but He has kept us looking to Him to guide us. We have seemed to sink lower and lower, but the Spirit of God has held us. We have *had to look*, we have had no one else we could look to, and the time of love has come, for when looking into His Word, while we have been praying earnestly for a blessing, He has honoured His own work, brought us to look unto Him, and given us a word like this, for which we bless Him: "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels." We have *known* that it has been for us, for He has shown us plainly and unmistakably our interest in that word. You may have another word upon which He has caused you to hope, but the one just quoted has been *mine*. What has been the effect? Have we been able, in the strength of it, to walk in pride as though we were somebodies? No, we have wanted to sit at His dear feet. We have praised Him, confessed our sins, blessed Him, and we have just longed to go and be with Him for ever, where sin will be for ever absent, and where we shall see His face.

Then have we not proved the truth of *His blood for cleansing, and His righteousness for clothing*? We ministers are much concerned as we come before the people that we may speak of those things we know, and we want to know those living truths concerning Jesus Christ which the Holy Ghost reveals. I remember on one occasion being much concerned about proclaiming the great and all-important theme of the blood and righteousness of Christ. While before the Lord with this exercise, and alone in my room, these lines dropped with sweetness and power into my heart:

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

Instantly I was in spirit at His dear feet, saying: "My unworthy head, Lord?" How we love to come before the people from the presence of Christ in secret, to tell these wonders of His love, which become our meat and drink.

On another occasion I remember going into my room with this temptation: You have never confessed sin as the people of God confess their sins. I had to go on my knees before Him whom I believe I know, and these lines, again from our ex-

perimental hymnbook (which those who have a head knowledge only cannot understand), came right into the case:—

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

I knew *then*, that by the grace of God I had confessed my sins as the people of God confess their sins, because I wanted to be among the penitents who weep at His feet as they consider Him.

How precious He has been in these things! Some of us, too, have been brought to know something of Him as our *Guide*, have we not? A guide has been greatly needed, and *divine guidance* has been sought. “Lord, what wilt Thou have me to do?” has been our earnest cry. And have we cried in vain? Nay, far otherwise. He has indeed been a Wonderful Counsellor to us, and we bless Him for that counsel which *we know* He has given. Counsel which has since proved to be from Himself. There have been times when we have badly wanted our own way, but in His wisdom He has closed that way, and opened up the *right* way,—*His* way, which has proved the best. Difficulties have been removed, mountains have been levelled, and the way has been made plain. How real these things are! Is it not for His honour and glory that we who have *proved them* should say we *know* His guiding hand? I do trust that the rehearsal of such favours may strengthen our faith, and be for the real encouragement of those present who are seeking the Lord.

Now the day is fast hastening on, brethren, when the Judge of the whole earth will solemnly decide *who those are that really know these saving realities*. The *nature* of your knowledge and mine will be made manifest in that day. *Saving knowledge* will then be seen to be more precious than life itself, for as Christ Himself says, it is “*eternal life*.” “This is life eternal, that they might *know* Thee, the only true God, and Jesus Christ whom Thou hast sent” (John xvii. 3). The all-important and decisive feature of *personal contact* with Christ will be clearly revealed in that great day. All other knowledge will avail nothing then. To a vast number of people, assembled before the Great White Throne, these solemn words will be addressed: “*I never knew you: depart from Me, ye that work iniquity*” (Matt. vii. 23). Think of it! What an awful sentence! But believers in Jesus, who do know Him, He cannot say this to you. These words, “I never knew you,” mean: “*I have never had a true and personal connection with you*.” He knows you, He knows that close contact with Himself as the Truth has been yours, by His precious grace. He knows that

He is your life, that His life is the Source of all your spiritual comfort and strength. All the grace that has saved you, and that still supports you, He knows you seek and derive from Him. The precious blood that cleanses you, and the righteousness with which you are clothed, are *His*. He has applied both. Your knowledge of His guidance has also brought you into contact with Him, at the Throne of grace. Indeed, you *know* that you know nothing upon which to build for eternity apart from that which He has so graciously and sovereignly communicated to you by the Holy Ghost. The Lord grant that we may each and all be saved from every false way, and be found walking with Him in the way of life, thus deriving that clear teaching which removes doubt, opposes all ideas and speculations, and indeed "by far excels all things beside." God bless you. Amen.

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## KNOWING CHRIST AS "THE LIFE."

The Address given at the Evening Meeting by Pastor S. DELVES (Crowborough).

I HAVE been asked to speak on knowing Christ as "The Life," and particularly on the practical effect of that knowledge in the life and conduct of the children of God. Jesus said, "I am the Life." That is a very solemn and profound statement. No one else could say it. Each one of us lives a natural life; I hope by the grace of God many live a spiritual life. But none of us can say, "I am The Life." We live, but we are not "The Life." I desire, as enabled, to shew a little of the meaning and intention of that word.

First, it means that Christ is the *fulness of life in Himself*. He is so in His divine nature. He is the eternal Son of God in truth and love; One with the Father and the Holy Ghost. Divine life is His, and He is that life. Moreover, He is the Life as the Mediator; as the Head of the body the Church, and as the Surety. In this sense that scripture is to be understood: "As the Father hath life in Himself, so hath He given to the Son to have life in Himself." Thus, in respect of every office He sustains, He is the Life.

Then, secondly, *He is the Life relatively*. He is the life to His people, and *in* them. Nothing, no one, has life but in relation to Him. There is no life besides. Wherever you look in a spiritual sense, there is death apart from Christ, because He is the Life. If there is life, it is from Him. If the Scriptures have life, it comes from Him. He only is the living word by which men live. If the ministry has life, it is from Christ; the minister is not the life. Every child of God has life only in and from Him.

Now this view of the subject opens a very deep and full line of truth. But I shall come to speak a little of Christ as the Life in respect of the walk and conduct of a child of God. All knowledge of Jesus Christ, if it be of a spiritual and gracious nature, will manifest itself in the life and conversation. He that abideth in Christ ought himself so to walk even as He walked. There seems to be an objection to the word "ought." It is in the Scripture, and if it is used in the sense in which it is intended in the Scripture, there can be nothing wrong with "ought."

Now if a man abides in Christ, he has a knowledge of Christ, that He lives, and he derives life from Him to walk as He walked. Therefore, this point falls into two considerations. First, *Christ is the living example of that walk.* Secondly, *He is the enabling life in His people whereby they are conformed to that example.*

Christ is the Life in that He is the living example. He must be that to us if we would walk in the ways of God with a right spirit and a right mind. If we would seek to be that which He would have us to be, to honour and glorify His Name—and such desires become Christians—we need a guide, rule, direction and standard. What shall be that rule and standard? It is not a moral or even spiritual code of rules and precepts standing alone. In the gospel we have an example. There are precepts and commandments, but they are set forth in the perfect example of that blessed Person who fulfilled in Himself all that He directed His people to do by His grace. "If there be therefore any consolation in Christ, if any comfort of love, if any bowels and mercies, fulfil ye my joy, that ye be like-minded." Whatever we follow after in a way of gospel obedience, we must do so as like-minded with Him who is the life of that obedience. We must follow as we see it in the life, spirit, and example of Christ.

We are not at a loss as to that example. It is very clearly and graciously set before us. What are some of its features? Humility of mind: "Let this mind be in you which was also in Christ Jesus." If you would know what humility is, see it in Him: "He humbled Himself, and became obedient unto death, even the death of the cross." Humility is life as it is seen in Christ. He was tender; faithful indeed He was. Solemnly, even sternly, He could reprove; but to the bruised reed and smoking flax, how tender! There are bowels and mercies with Christ. How submissive to the will of God! How forgiving of personal injuries! "Father, forgive them; for they know not what they do." In all this He is the Life in Himself. He did not simply propound a *theory*, He manifested a *life*.

It might be said that it is very well to set all this before men, but how can we walk in a path so spiritual and holy, and

attain in any degree to such an example? Why, as He is the living example to you, He must be the life of it *in* you. How much to the point is His own teaching. "I am the Vine, ye are the branches." "The branch cannot bear fruit of itself, except it abide in the Vine." There is no life if separated; and if no life, there is no fruit. No sap flows into it. The life of the vine must be the life of the branch. So the life of Christ is the life of all fruitfulness in His people. He is the life *in* them, as well as *to* them. They do not always feel it; life admits of variations. To attempt to do the will of Christ without His life within would result in despair or self-righteousness. If He is life in us, the fruits will be brought forth to His glory.

"I am the Life." There is death everywhere and in everything beside. Death in me, death in you, death in our preaching, death in our knowledge such as it is, and death in our profession, unless Christ be the life to us and the life within us. What a blessing to know this, and to feel, though the measure seems little, it is very little with me, that He is indeed our life. Paul said: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." I would be thankful tremblingly to repeat such a word as that out of my heart, yet such by the grace of God I desire to do.

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## HOMES AWAY FROM HOME.

HERE is a list of names and addresses of friends who have kindly offered hospitality to any of our young men in H.M. Forces who have left Christian homes to serve their King and country:—

Mr. and Mrs. C. T. Appleton, 11 Sunset Gardens, South Norwood, S.E.25.

Mr. and Mrs. G. Baldwin, High Street, Biddenden, Kent.

Mr. and Mrs. E. Bradley, 28 The Ridgeway, Croydon. Phone: Croydon 4986.

Mr. and Mrs. W. Bucknall, Providence House, 408 Coventry Road, Hinkley, Leicester.

Mr. and Mrs. F. J. Burch, 12 High Street, Rusthall, Tunbridge Wells, Kent.

Pastor B. W. Clover, "Elswyte," Bloomfield Road, Bath.

Mrs. S. Cordle, Hill Farm, Chelmondiston, nr. Ipswich, Suffolk.

Mr. and Mrs. A. T. Drake, 149 Horton Grange Road, Bradford, Yorks.

Mr. A. E. Desmond, 132 Walden Drive, Howarth Rd., Heaton, Bradford, Yorks.

Mrs. D. Dixon-Savage, Baron's Park Farm, Desford, Leicester.

Mr. and Mrs. Frank P. Farrington, Nordkap, 9 Jesson Road, Walsall, Staffs.

Mr. W. Fleming, 62 Cherry Lane, Lymm, Cheshire.

Mr. and Mrs. J. Gaukroger, 9 Exley Gardens, Exley, Halifax, Yorks.

Mr. and Mrs. W. F. Goodchild, 14 Holmwood Gardens, Wallington, Surrey.

Mr. and Mrs. J. W. Ing, 11 Oakroyd Villas, Manningham, Bradford, Yorks.

Mr. and Mrs. S. Rutherford Hunt, 29 Russell Avenue, Bedford (and other Bedford friends). Phone: Bedford 4803.

Mr. and Mrs. C. Jempson, Bethel Cottage, High Street, Robertsbridge, Sussex.

Mr. and Mrs. J. Jempson, Tudor Saloons, High Street, Cranbrook, Kent.

Mr. S. M. Kirkman, 29 East Cliff Road, Tunbridge Wells, Kent.

Mr. L. G. Mills, Whin Farnley, Hindhead Rd., Shottersmill, Haslemere, Surrey.

Mr. and Mrs. G. W. Neville, "Belmead," Hemingford Abbots, Huntingdon.  
Phone: St. Ives 3258.

Mr. and Mrs. P. Oliver, The Old Post Office, Bethersden, Ashford, Kent.

Mr. and Mrs. T. Oliver, Mount Pleasant, Egerton, near Ashford, Kent.

Mr. and Mrs. A. C. Piper, Sherbrooke, Grove Road, Burgess Hill, Sussex.

Mr. and Mrs. A. F. Rowell, Ropsley, Grantham, Lincs.

Mr. C. Rowell, 119 Longton Avenue, Sydenham, S.E.26.

Mr. and Mrs. G. W. Salmon, Wymering, 232 Old Bath Rd., Cheltenham, Glos.

Mr. R. S. Saunders, 21 Windsor Road, Hailsham, Sussex.

Mr. and Mrs. Taplin, Lynton, 23 Deakin Leas, Tonbridge, Kent.

Mr. W. B. Griffiths Vaughan, 11 Bargrange Avenue, Shipley, Yorks.

Mr. and Mrs. A. O. B. Vaughan, Hillside, 250 Bradford Rd., Wakefield, Yorks.

Mr. and Mrs. B. Walshaw, Darfield, Castle Avenue, Brighouse, Yorks.

Mr. W. J. Wadey, 1 Station Avenue, Caterham Valley, Surrey.

Pastor S. W. White, "The Manse," Wattisham, Bildeston, Ipswich.

Pastor W. J. Wiltshire, 18 Foxenden Road, Guildford, Surrey.

Friends at Blackburn S.B. Chapel, Lancs., will be very pleased to entertain in their homes any of our young men who, stationed near by, may be attending the services at the chapel—to which they are welcome.

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## A LETTER TO OUR YOUNG MEN SERVING IN H.M. FORCES.

MY DEAR FRIENDS,

Ever desirous of your welfare, we trust that you are favoured with a measure of health, ability to carry out your duties, and that your long waiting for more "active" service is not wasted, but is proving to be a time of preparation for the sterner demands which may be made upon you in due course. How you will look for letters from home! We, who have been away from our loved ones during the last war and on other occasions, valued the flow of letters that came telling us of the doings and happenings among our own folk. People sometimes say that the art of letter-writing is dead. Perhaps the art of spreading a little over a lot of pages in more or less prosaic language is dead. If so, it may be a good thing.

However, I have been thinking of the letters in the Bible. We have the crafty plot to hinder the building of the House of God and the mischievous letter sent by the adversaries to Artaxerxes in Ezra iv.; and after the exposure of the plot, the letter he sent in reply in Ezra vii. 11. We have the letter sent to Felix by Claudius Lysias concerning Paul, a cunning and self-

exalting epistle. Read it in Acts xxiv. 25—30. But the letters of real worth are the inspired Epistles from Paul, Peter, James and John, to the members of the little groups of churches in the dark days of the first century. These were, in the purpose of God, working through the loving desires of the apostles, to advise, exhort, correct and encourage these tried saints amid a pagan world. Here we see the abounding love and mutual interests of preachers and churches in days when friends were few and enemies many.

But the most telling letter of all seems to be the one mentioned by Paul: "Ye are our epistle, written in our hearts, known and read of all men" (II Cor. iii. 2). Living epistles! What do men read in us? What do we read in ourselves? What does the Holy Spirit write? What answers can you give to these questions? Now I must end my letter, but I trust there is a good work begun in you, not with paper and ink, but with the Spirit of the living God, and that He may engrave on your heart that the knowledge of Jesus Christ is the one thing needful, for He is *All* and *in all* (Col. iii. 11).

Yours, with the best of wishes,

W. B. GRIFFITHS VAUGHAN.

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## NOTES FROM SUNDAY SCHOOL ADDRESSES

By Mr. B. WALSHAW (Brighouse, Yorks.).

DEAR Young Readers,—It has been said that "necessity is the mother of invention," and the black-out now enforced throughout the country has brought to the fore the use of "*cat eyes*," those studs set in the middle of many main roads which reflect the light from vehicles during the darkness. The invention sprang from a necessity; the tramlines, which for so many years had been a guide to a Yorkshireman, were dug up and scrapped. He missed them so much that he wondered what could be used in their place. Whether the eyes of a cat, glowing in the darkness, were an inspiration I do not know, but the idea was put into practice, and now a factory is very busy making thousands upon thousands, which have been laid along our roads up and down the country. One of the difficulties was how to keep the "*cat eyes*" clean from the mud and dust of the road. This was eventually overcome, and they are now self-cleaning; so that when a vehicle runs over them it automatically wipes the "*eyes*."

These "*cat eyes*" remind me of a conversation which Moses had with Hobab as the children of Israel were journeying to the Promised Land. "We are journeying unto the place of which the Lord said, I will give it you. Come thou

with us, and we will do thee good: for the Lord hath spoken good concerning Israel," said Moses. Hobab said, "I will not go; but I will depart to mine own land, and to my kindred." Moses still pleaded: "Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and *thou mayest be to us instead of eyes*; and it shall be that what goodness the Lord shall do unto us, the same will we do unto thee."

"*Thou mayest be to us instead of eyes.*" What a strange request was this, when we remember that right up to the time of his death the eyes of Moses were not dim, nor his natural force abated. Surely Moses must have forgotten the wonderful provision God had made, not only for him, but for all the people of Israel. What need had Moses for the eyes of Hobab, when the Lord went before them by day in a pillar of cloud and by night in a pillar of fire? With such eyes going before them by day and by night, this may surely be said of them: "Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither the desolation of the wicked; for the Lord shall be thy confidence, and shall keep thy foot from being taken." "The eyes of Hobab may have been very good, but his vision was limited; the pillars of cloud and fire knew no limitation. If the eyes of Hobab gave confidence, how much more the heavenly presence! The eyes of Hobab required rest and sleep. "He that keepeth Israel neither slumbers nor sleeps."

Nevertheless, we, like Moses, are always ready to use something which can be *instead of eyes*, and to the night driver the "cat eyes" along our roads are a real help, and fulfil a great need. It would be good if we could do all our travelling by day. Jesus commended travelling in the day: "Are there not twelve hours in the day? If any man walk in the day he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth because *there is no light in him.*" Again Jesus said, "Yet a little while is the light with you: *walk* while ye have *the light*, lest darkness come upon you; for *he that walketh in darkness knoweth not whither he goeth.* While ye have the light, believe in the light, that ye may be children of light."

Much has been said about "*beating the black-out,*" and the safest way is to stay at home, if and when at all possible. You remember the quotation which the King used in that Christmas broadcast: "I said . . . give me a light that I may tread safely into the unknown." And he replied, Go out into the darkness and put your hand into the hand of God. *That shall be unto you better than a light, and safer than a known*

way." The children of Israel had sometimes to travel in the night, and sometimes we may have to travel in the night.

What, then, are some of the lessons these "cat eyes" may teach us? They divide the road into two; one is the right side, and one the wrong. They are *most useful at night*. The darker the night, the more do they show up. They possess no light *in themselves*, they only *reflect light*. The *greater the light shining on them*, the greater their reflection. They are *resilient, stand hard, and repeated knocks*, yet immediately come into *useful service again*. They are *self-cleaning* and are useful for *traffic either way*. One condition makes them *useless*, that is when *covered with snow*.

Dangers abound on roads to-day, even when all care and attention is given; but what a danger to himself and others is the person who insists on using the wrong side! Is not that person *without excuse* even on the darkest night if there are "cat eyes" along the road? It is a terrible thing to be *without excuse*, yet that is our condition before God. By disobeying and breaking His laws we are in the same condition and position as the driver on the wrong side of the road, in a dangerous place ourselves and may be a danger to others. Surely there are in the Word of God sufficient precepts, like so many "cat eyes," to show us on which side we are!

It may be a good thing to aspire to be like a beautiful twinkling star, to shine on the darkest night, a star to be seen by millions of the human race, a heavenly light; but the figure is too great for most of us. Can we aspire to shining like the "cat eyes"? Is there not an attraction in feeling that you and I may be instead of eyes to some poor traveller homeward bound in the black-out? Would it not be a great blessing if we were *light reflectors*? We may feel, and in reality actually are, without light in ourselves, but God does shine into hearts, and when He does, He gives power of reflection too. "Among whom ye shine as lights in the world." Yes, shining lights, though often crushed and feeling heavy burdens upon them. That the Lord may make many of us His reflectors in the dark roads of life, is the desire of  
Your well-wisher, B. W.

## FOR THE LITTLE ONES.

HERE is a little verse which we have found in the *Little Gleaner* for the year 1877. May each of our dear little ones be taught to pray these words sincerely day by day:

"To me, a little child,  
O Lord, Thy grace impart;  
And make it clearly manifest  
Thy fear is in my heart."

## "WAYMARKS" WAR RELIEF SERVICE.

In Connection with "Waymarks" Strict Baptist Magazine.

### INAUGURATION FUND.

The following donations have been most gratefully received for the above fund. We heartily thank our kind friends and helpers for same:

M. K., Tunbridge Wells, 10/-; Mr. S. Curtis (for August), 10/-; Mrs. Varley, 10/-; Miss May, 2/6; Miss Applegate, 1/-; Mrs. Joliffe, 5/-; Mrs. Fletcher, 4/-; Miss G. Kemp, 5/-; Miss Orton, £2; Miss M. Lamont, 17/6; Mr. and Mrs. Young, Kames, 2/6; Sunville, 5/-; Mrs. Cullen, £1; Mrs. Thickett, 2/6; Mrs. Spencer, 5/-; Mrs. Twells, 4/9; Part Collection, Mount Hermon Chapel, Warbleton, per Mr. R. Saunders, £4 10s.; Miss R. Holder, 10/-; a Well-wisher, Applecross, £1; Two Sussex Friends, 7/6; M. A., £1; Miss French, 1/-; Mr. David Housden, 4/-; the Misses M. and K. Markham, 2/-; E. M. Sizer, 5/-; Miss E. Edmunds, 5/-; Mr. S. Curtis, 10/-; Pte. A. L. Martin, 5/-. Total up to date: £560 11s. 11½d.

We sincerely hope and pray that our friends will give their kind and liberal attention to our appeal on p. 205, and favour us with a warm response by way of donations, which will be thankfully received by Mr. T. O. R. BATH, New Spring Farm, Biggleswade, Beds.

### A NEW PAMPHLET FOR DISTRIBUTION.

The Sermon published in the October Number of "Waymarks," which was preached on the Day of Prayer (Lord's day, Sept. 7th, 1941), by the Editor, may be obtained separately, in pamphlet form, as follows: Single copies, 1d. each; 1/- doz.; 25 copies, 1/9; 50 copies, 3/-. Please send 1d. stamp for postage for single copies. One dozen or more copies will be sent *post free*. To be obtained from: Messrs. Farncombe and Sons, Ltd., 55 South End, Croydon, Surrey, or The Editor, 29 Russell Avenue, Bedford.

### PHOTOGRAPH LETTER CARDS OF OUR REST AND REFRESHMENT CENTRE

In Connection with "Waymarks" War Relief Service.

When writing to your friends, why not send your messages to them on the back of these Pictorial Letter Cards, and so endeavour to create still further interest in our work? These attractively got up cards, contain five pictures of the Rest Centre, and the copy of a grateful letter received from one of our young men who have visited us there. The cards are 3d. each; to members of H.M. Forces, 2½d. (all post free).

### CORRESPONDENCE AND PARCELS.

Our warm thanks are extended to: Miss E. Edmunds for parcel of socks. Mr. N. Neville for a large parcel of envelopes for our young men in H.M. Forces, Miss M. H. Wakeley for a splendid parcel of artistic work, which was quickly sold for the benefit of our Service, and a Caterham friend for a parcel of Magazines for our Rest Centre. Also for Prayer Letter from Mr. F. P. Farnington, the Monthly Circular from Tamworth Road, Strict Baptist Chapel, Croydon, copies of the "Christian's Pathway" for distribution to members of H.M. Forces, and copies of "Peace and Truth" from the Sovereign Grace Union.

### "WAYMARKS" FUND.

The following donations have been received with best thanks since last month: Miss Wright, 10/-; Mr. Neville, 7/-; Mrs. C., 5/-; Mr. Thickett, 2/6; F. M., per Mr. Rootham, 2/6. Total up to date, £75 9s. 6d.

Donations for this Fund are needed, and will still be welcomed by our Hon. Treasurer, Mr. G. W. SALMON, "Wymering," 232 Old Bath Road, Cheltenham, Glos., who will send receipts for same.

## HELPS for SUNDAY SCHOOL TEACHERS and OTHERS

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

### Some Remarkable Prayers and their Answers.

#### LXXI. Hezekiah's Prayer against Sennacherib (*continued*).

"Of a truth, Lord, the kings of Assyria have destroyed the nations, and their lands, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now, therefore, O Lord our God, I beseech Thee, save Thou us out of his hand, that all the kingdoms of the earth may know that Thou art the Lord God, even Thou only" (II Kings xix. 17--19). Hezekiah thus continues his pleading with God on behalf of Israel against this proud and haughty monarch, who had been permitted to destroy so many nations, and their false gods. He infers here that it was because of these nations' idolatry that they had been cut off, for they had worshipped "the work of men's hands," as David describes their images in *Psa. cxv. 4-8*, concluding with this solemn denunciation, "They that make them are like unto them; so is every one that trusteth in them" (verse 8). Jeremiah also thus describes the vanity of idolatry: "For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe," etc. (*Jer. x. 3-5*). Then the king contrasts the state of Israel with these idolatrous nations, as being worshippers of the true God, and beseeches God to save them out of Sennacherib's hand, and that their deliverance might come about in such a way that all the kingdoms of the earth might know that Jehovah was God alone. May we not take encouragement here to plead for our beloved land? It is true that we have many and great sins, and we are by no means free from the sin of idolatry as a nation, but we believe the Lord has His remnant amongst us, even those who worship Him alone, the true and living God. And do they not continually pray that He will appear for us in this time of our national distress, and so work that the nations may be constrained to acknowledge that He alone can give us the victory, and that He alone may be glorified? The remarkable answer to this prayer is a lengthy one, and the Lord wonderfully delivered His people (see verses 20-37). What joy must have been felt by Hezekiah when Isaiah sent God's message to him, "That which thou hast prayed to Me against Sennacherib I have heard" (verse 20). We will (D.v.) consider this answer next month.

## THE BOUND VOLUME OF "WAYMARKS" FOR 1941.

### Suitable Christmas or New Year Gift.

Volume XIII. of "Waymarks," bound in stiff cloth covers, with gilt lettering, can be supplied at 3s. 9d. complete, postage 6d. Friends who have retained their own copies for each month during the year, may, by sending us their complete set for the twelve months, have them bound in exactly the same style of binding as specified above, for 2s. per volume, by post 2s. 6d. All orders should be sent as soon as possible to: Mr. G. W. SALMON, "Wymering," 232 Old Bath Road, Cheltenham, Glos.

# Waymarks.

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“SEARCH THE SCRIPTURES” (John v. 39)

for Instruction concerning

## GIFTS.

1. “Thanks be unto God for His unspeakable Gift” (II Cor. ix. 15).

2. “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning” (James i. 17).

3. “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you” (Luke xi. 9).

4. “If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him” (Luke xi. 13).

5. “If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water” (John iv. 10).

6. “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Rom. vi. 23).

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## EDITORIAL COMMENTS.

Christmas Gifts and Greetings.—It will not be easy this year to express by way of gifts, our greetings to loved ones and near friends. Gifts will be a problem, owing to war conditions, and many favourite gifts obtainable in peace-time will be ruled out altogether at this Christmas season. The usual Christmas fare, too, cannot be expected. If any is available, all will have to be satisfied with their rationed allowance. And surely there should be no room for *complaint*, but rather much cause for *consideration*. The people of God may still greet their friends by name (III John 14), and wish for each other the *Best* of gifts, with all the blessings residing in, and flowing from, the Lord Jesus Christ. They may “Consider Him” (Heb. xii. 3), as it shall graciously please the Spirit of God to reveal Him and

His love with power. We cannot help wondering in our considerations, if the present circumstances are not plainly teaching us to consider how little the dear Babe of Bethlehem has been considered during the season which commemorates His birth. Is it not to be feared that gifts and feasting have received too much consideration, and Jesus Christ far too little? Yet, in spite of all our sins of omission and commission, our ever faithful Friend has never failed to consider us! Oh dear people of God, what a Friend we have in Jesus! Many of us will be without members of our dear families in our homes at Christmas-time, some things may be missing from our tables because they cannot be procured, but may the peace of God which passeth all understanding, keep our hearts and minds by Christ Jesus (Phil. iv. 7). May murmuring be far removed from us, and a deep sense of gratitude for all our mercies fill our hearts, and may all our loved ones at home and away from home "abide under the shadow of the Almighty" (Psa. xci. 1). Then, if past deliverances, an ever-present Strong Defence, mingled with a few denials, should be the means of bringing us to "Consider Him" more than we have done, we shall surely mean what we say while thinking of the few and unnecessary things we miss:

"These can never *satisfy*,  
Give me Christ, or else I die."

"The grace of our Lord Jesus Christ be with you all. Amen" (Phil. iv. 23).

**Waymarks War Relief Service.**—Our friends have very kindly responded, in many instances, to our Appeal last month. We thank God and take courage. All, too, who are helping to maintain this war effort may be assured that their generous co-operation is always deeply appreciated. We are very grateful to them all. Do not forget those who are serving and suffering at this season of the year. Please give liberally to our Service that we may be enabled to continue that service of love in all its branches. God has given the increase; we look to Him for the favour of a further increase of a spiritual and material character.

## GLEANINGS FROM THE PSALMS. (No. 104.)

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

PSALM xv. 4 (*contd.*).—"He that sweareth to his own hurt, and changeth not." The worldling is often indifferent as to whether his words are confirmed by his actions, but the child of God will ever seek to prove by his deeds that he means exactly what he says, even if by so doing a pathway of suffering is his lot.

Many of the evils of the age are attributable to the wilful breaking of the most solemn vows, not excepting the present dreadful war. A satanic lie was instrumental in procuring the total fall of all mankind, and this issued in man's subsequent existence being sadly but truly described in this humbling scripture, "They go astray as soon as they be born, speaking lies" (Psa. lviii. 3). This inherent evil in man has necessitated in placing him under a most solemn oath whenever the real truth is required, or when the real facts of a case are at stake; and this has led a certain type of individuals to affirm the reality of what they say, or what they promise to undertake, by the utterance of horrid imprecations. This extreme and daring conduct, however, is insufficient to deter them from breaking their bond, should expediency render that course necessary for their own safety, or for the furtherance of the cause they espouse. A fear of painful consequences may sometimes urge even a good man to equivocate: witness the case of Peter. He virtually swore that he would die with his Master, yet when confronted with the accusation that he was associated with the Man of sorrows, he unhesitatingly met the charge with a three-fold denial. An unbalanced and an untried zeal often leads to many a rash utterance, with disastrous consequences. Few, if any, of us really know our own weakness in this matter; therefore we do well to diligently heed this inspired warning, "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin" (Eccles. v. 5, 6). Moreover, the integrity of the language of a professed Christian affects something more than his own personal reputation; *it also affects the honour of God*. The Master, who well knew the extent of human frailty, gave this salutary warning, "Swear not at all . . . but let your communication be Yea, yea; Nay, nay; *for whatsoever is more than these cometh from evil*" (Matt. v. 34, 37).

The clause we are now attempting to consider implies that a citizen of Zion may "swear to his own hurt." Mortal vision and finite limitations cannot penetrate the future. An undertaking may be entered into with all sincerity of purpose, but between the giving of the undertaking and its fulfilment many unforeseen circumstances may arise involving serious consequences. Nevertheless, he who would "dwell in God's holy hill" (verse 1) "changeth not," but honours his bond in its entirety. Moved by the fear of God to retain inviolate his own integrity, and jealous of the honour of God, he performs his vow, although it be "to his own hurt." We do well to weigh our words in every circumstance, and especially so when making solemn promises. Bearing this in mind, may our word ever be, by the grace of God, our unbreakable bond, whatever the consequences. The uncircumcised are always ready to seize upon the

slightest faltering of the godly, and to use it as a ladle to stir up profane contempt for true religion. Many since David's day have found cause to pray with him, "Set a watch, O Lord, before my mouth; keep the door of my lips" (Psa. cxli. 3).

"He that sweareth to his own hurt, and changeth not." We do not think we shall do despite to this scripture if we interpret it as describing the vicarious sufferings of the Son of God; He who in covenant love, pity, compassion, and faithfulness solemnly undertook to become the sinner's Surety, notwithstanding the fact that "*He knew what was in man*" (John ii. 25). When the full implications of His solemn undertaking fell with relentless force and horror upon Him, it is little wonder that it produced the bloody sweat and the thrice-repeated cry, "Father, if it be possible, let this cup pass from Me;" and it is our lasting and burning shame that we are so often utterly untouched by the amazing love that moved Him to add, "Nevertheless, not My will, but Thine be done." We are not fit to name His Name. Well might one say,

"When we think of love like this,  
Joy and shame our hearts possess;  
Joy, that Thou couldst pity thus;  
Shame, for such returns from us."

Would to God we could thus *think* continually. Mr. Hart lays a solemn indictment against us when he says:

"The blessings from His death which flow,  
So little we esteem,  
*Only because we slightly know  
And meanly value Him.*"

This may appear to be a somewhat sweeping charge on the surface, but let us all examine our lives since we have known anything of His love, and we shall find overwhelming evidence that will justify the charge up to the hilt. Luther's commentary upon the fifty-third chapter of Isaiah is this: "*We priced Him at nothing.*" This is certainly true of us all in our unregeneracy, but are we really less guilty now that we trust we have passed from death unto life? No; only as divine compunction is vouchsafed unto us, or when we are graciously favoured with the application of the blood. Again we say we are not fit to name His Name. Let us once more quote Mr. Hart:

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

O for grace to beware of pride, the mother of contention.—  
T. Hardy.

## DIGGING FOR VICTORY.

The substance of a Sermon preached at the Harvest Thanksgiving Services at "Providence" Strict Baptist Chapel, Rothsay Road, Bedford, on September 4th, 1941, by Mr. W. B. GRIFFITHS VAUGHAN, of Bradford, Yorks.

"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you."—  
HOSEA x. 12.

It was good to hear our Prime Minister say that, by the grace of God, we have the finest harvest this year in living memory. It gladdens our hearts to hear men in high places acknowledge the Almighty. We know that the authorities have awakened to the fact that many, many acres of usable land, capable of great possibilities for supplying food for the people, were lying idle and neglected. The menace to our overseas supplies from enemy action had led them to look round and examine what land was available. In many cases the land was sour, waterlogged, or covered with gorse or thistles; hedges were untrimmed, drainage channels were blocked and could not function, and what grew was unprofitable and useless. There had to be a rooting up, a digging deep, a great overturning, and ultimately sowing. With the aid of excavators, traction engines and tractors, hundreds of acres were cleared, hedges trimmed, dykes cleared and made useful in draining off superfluous water, and the soil turned up was exposed to the purifying influence of air, sun, rain, and even frost. It was now sweet and ready for seed; the wilderness became a land of promise.

This timely and seasonable enterprise seems to help in our meditation of this text. Hosea is termed a minor prophet, but he has a *major* message. It would seem that the shorter the prophecy, the more concise and pregnant the message. We are told the state and condition of this people. It is a people favoured in all their history with privileges sovereignly bestowed upon a covenant people. They had grievously neglected those things which would have profited their souls. In the verse following our text you will see what had happened: "Ye have ploughed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men." What a harvest! What a solemn warning to others! Notice the opening of the fourth chapter: "Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is *no truth, nor mercy, nor knowledge of God in the land*. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth

blood. Therefore shall the land mourn. . . .” “No *truth*, nor *mercy*, nor *knowledge of God* in the land!” Think of whom these things were spoken. They were not Philistines, Egyptians, or any other people, but *Israel* with her long history of gracious privilege. Thus we see the capabilities of the human heart, deceitful and desperately wicked. To what lengths did they drift in iniquity! What a mercy to be kept by the power of God, through faith unto salvation, ready to be revealed in the last time! What a condition is revealed in this second verse of this fourth chapter! How the land smelt most foully. In chapter viii. we read that “*Israel* hath cast off the thing that is good; the enemy shall pursue him.” They had acted independently of their God, and though they had had great blessings, now they had neglected the great things of His Word and counted them as a strange thing. What a picture of a people who, departing from God and His Word, had drifted into a state in which they recognize no authority in His Word, and no sense of obligation to attend to it in walk and conduct. His law is counted as a strange thing! Solemn is this state of a nation, of whom it was said that the Word of God was the secret of its then greatness; but when it is the state of those who have made a profession of His Name, what shall *we* say to these things?

Whilst meditating on this solemn subject, our eye caught a letter in the Press on the “Decline of Religion,” in which the writer made the following statements: “Thousands of well-meaning people have lost interest in religion and almost forgotten that God exists. Therefore great efforts should be made by those whose lives are dedicated to God’s work to bring back the necessity of the reality of belief and faith in God, which is the basis of law and order in the world. We must get back to the old standard of religion in the daily lives and in the homes, before we see good results in public worship and in the observance of the Sabbath.” The writer evidently sees a great malady spreading over the people, and discerns where the remedy lies. The ground has too long been allowed to produce only the evidences of the curse of sin. It is therefore largely sour and foul. Stagnant pools of formality mar its surface and render it unproductive even of moral good.

These ancient words of Hosea deal with an evil which must be always present in this world which lieth in wickedness. There is, in this respect, nothing new under the sun. O for a gale of grace to quicken; revive and stimulate to zealous, gracious activity, that there may be a sowing in righteousness, for “they that sow in tears shall reap in joy”; but a sowing to the flesh can only be to reap corruption, and to sow to the wind will only mean reaping the whirlwind.

You will all have seen what is called a piece of “waste”

land: It has long been neglected; vegetation is rank, and anything but that which is profitable grows well. Rightly dealt with, it will yield to treatment. But what a disturbance is necessary! How it must be overturned and overturned again and again and broken up before it is ready for the seed. Where the Word of God is despised, and His ordinances fallen into disuse or neglected, you will find sooner or later that the ground bears the signs of death, moral and spiritual.

Behold, then, the state of Israel when Hosea declared his message. No man can keep alive his own soul, and so we turn to the text. It is a very vigorous text; a text of action. It cannot refer to the sowing of the seeds of grace, for that is the Lord's work. These are implanted under the influence of God. Paul may plant, and Apollos may water, but it is God who giveth the increase. When the Lord opens the heart, as in Lydia, there is an attending to the Word. It is sown in the heart, and under the gracious influence of the Spirit bears fruit. The Word dwells richly in us. Here is gracious activity, but it is the Lord's work. "My Father is the husbandman," says Christ.

"Sow to yourselves in righteousness." This is a definite injunction and must be capable of being put into action. It would seem to point to a line of conduct which is regulated by taking heed to the Word. It seems to say: "Get close to the Word of God, and take hold of it." Let the Word be chart, compass, guide, a light and lamp, a standard and acid test of every action, enterprise, or policy in social, business and national associations of the Lord's people. Whenever it may please God to so exercise His people, there will be a reaping in mercy. What disorder has arisen in the professing religious world, and among human systems, because man has acted according to his own will, and men have ploughed wickedness and have reaped iniquity. "Much food is in the tillage of the poor, but there is that which is destroyed for lack of judgment." A people may profess to publish the only gospel worthy of the name, may practise the form of the only accredited ordinances of His House, and yet lack judgment and tact, and thus have been responsible for the detraction from the Word rather than the promoters of attraction to it. (See hymn 955, Gadsby's.)

May we be spared the influence of "unreasonable men," who through some imaginary fad or fancy hinder the welfare of the Church and bring discredit upon it. The world has no clear ideas of what is meant by the Church or her life and function, for there has been much neglect of the discriminating truths which so clearly defined her position in past days. False notions masquerading as truth, the introducing of forms and rites unknown to the early saints, superstitions gathering round the perverted views of unstable professors of the mixed company

class, are responsible for unprofitable growths which cumber the ground and tend to stifle that which is good. The truths of God's Word are counted as a strange thing, and hence evil things grow apace.

"As for God, His way is perfect." The seeds of grace, sown in the heart, which has known a breaking-up process in affliction and harrowing travail, produce a desire for His glory in the extension of His kingdom on earth, and for the more widespread advancement of His Word as He is pleased to grant according to His promise in Isaiah lv. 10, 11. Some have noticed the awful results of this gross neglect, and in dismay have cried, "We must get back to the Bible." Others declare we must seek to influence the young. Such decisions are right, but if the latter is to be brought about by bringing worldly methods to aid spiritual growth, there will be only more rank and unprofitable results. The only hope is in those who have known the truth savingly for themselves, and begin with the fundamental and solemn fact, "Ye must be born again." Whilst we hold to this vital truth as firmly as our faith allows, we can see, we feel, vast possibilities for moral and social good in example, walk, and conduct to those around. We have to show them something *better* than the world can give. Our responsibility is great. The farmer expects a harvest, or else why does he go to so much trouble for nothing? It would be sheer folly to plough and sow, and then feel that all was over. A true farmer prepares his land, sows, and then he knows that under God's blessing he may expect, in season, the anticipated crop.

Thus carrying the figure into the realm of our text, in our labour in the Sabbath School, or in the pulpit, or in our private worship of prayer and soul exercise, surely wisdom expects results, providing always it be the Lord's will, remembering if there has been a sowing in righteousness, there will be a reaping in mercy (Psa. cxxvi. 5, 6). Some want to plant deep truths in shallow and unprepared soil. Some, through lack of judgment, would plough up the tender blade, and thus throw back some young believers, and check zeal and life for some years. It is good if we are able to foster grace where it is perceived. A well-kept field is worthy of attention, and so is a well-kept and well-ordered church and people. Sad it is when there are roots of bitterness, pricking thorns, and other hurtful things which mar rather than adorn. Israel had fallen a victim to the fashion of the world around them. Whatever they had suffered they had only themselves to blame. It may well be that we have been ensnared to think that if we enforced the precepts of the Word, or emphasised the gracious counsels and injunctions, we should lay ourselves under the charge of being "Duty Faith" preachers, or even bordering on free-will. I think this

has been a real evil in our midst, and this ground, so used by the inspired apostles in their letters and by the Saviour in His sermon to His disciples on the mount, has long been neglected. To-day this method of preaching may be counted by some a "strange thing."

Therefore, there has been little of heart-breaking, and the fallow ground has tended in many quarters to become stagnant with formalism. It seems to be a poor excuse to say, "It is a day of small things," in the sense that our lot is to idly wait for the tide to turn. Let not a fatalistic spirit invade our hearts. God drive off this enemy who so well disguises himself in the guise of faith. Being without works of a God-honouring character, it is dead.

Even a quick survey of the labours of the apostles in the Book of the Acts will reveal how going to the Jew first, and after to the Gentiles, as directed by the Spirit, hearts were broken and opened, so that like Lydia they attended unto the things that were spoken. The Word wrought effectually in the hearts of those who believed. Paul himself had been through the personal experience of all this. He knew whom he had believed. Many traditions which seemed so firmly rooted in him had to be pulled up, and he could say, "These things I counted loss for Christ," etc. In Asia and in Eastern Europe, under the power of God resting upon the Word preached, pagan superstitions, cunningly devised fables, and false creeds were uprooted, the ground overturned, and the heart changed, so that the good seed took root and bore fruit.

Take, as an example, the state of the Land of Promise under Turkish rule, and compare it with the conditions after the liberation of that country in 1919. Formerly, this land so fertile had been allowed to become derelict and neglected, but under proper treatment by the Jewish colonists that settled there it again blossomed and bore such harvests that, for its size, its National Debt was one of the least in the world. These things have a voice and a meaning. God will bless His Word, and as He exercises His servants in prayer and meditation, and enables them to speak as the Spirit giveth them utterance, so will the distinctive truths of a separating gospel bring forth fruit. How full of life would our petitions be, and how varied our cries to Him, if we realized the vast possibilities of fruit, under divine blessing, in this land of promise! We are not to dally on the verge, but "Go forward." Have you not noticed, in reading the Epistles, how the life of God in the soul has a directing and controlling influence on all the earthly relationships of God's children? Read again the many, many injunctions and exhortations to masters and servants, to parents and children, to husbands and wives, and to subjects and rulers or magistrates, and see that it is implied that, whilst travelling

through this wilderness, there is an influence emanating from a living soul which has beneficial repercussions on those around. None of us liveth to himself. But how neglected is the ground! What strange growths have cropped up which detract from the beauty of holiness, so that instead of some saying, "We can go with you, for God is with you," there is rather a repulsion.

In Romans i., in the latter part of the chapter, there is a terrible account of the awful things which appear on nature's unbroken soil. Unrestrained sin works havoc among a people. Who can subdue iniquity but God? If it please God that we may see victory for our arms in this sad war, how are we going to deal with the youth of Germany, who from tender years have been steeped in a pagan creed of cruelty and lies? Nay, how are we going to deal with the lawlessness among some of the younger generation in England? These run wild, and fear neither God nor man, and have no regard for the authority of His Word nor for the need of a Saviour. Vice is regarded as a virtue. Moral decency is regarded as a fitting theme for ridicule. Will there be raised up a Luther or a Cromwell, or the counterpart of a Gadsby? Will there be a ploughman who, with a "Thus saith the Lord," will cause men to cry, "What must we do?" If you had to travel round the world, you would find various cults in India, Africa, China and Japan, and even some professing Christian communities struggling against the old deep-rooted fanaticism of an earlier religion which had its origin from the father of lies. What breaking up and overturning there will have to be some day, before the earth is filled with the knowledge of God as the waters cover the sea, and the kingdoms of this world become the kingdom of our Lord and His Christ! Yet Pentecost showed how, when it pleased God to pour out His Spirit upon His servants and upon the people, things of a former creed were overturned, and the Word pierced hearts and penetrated into the inner being, and having wounded, it healed and built up the people in a most holy faith. What a scope for the believer in prayer, and what a field for the gospel! The north shall give up, and the south cannot keep back, and from the ends of the earth shall come those ordained to eternal life, a number that no man can number.

During the struggles of the early Church, which was no Golden Age, but a time of trial and persecution, the Word was preached simply and fully, and as local churches were formed in gospel fellowship, little communities were scattered about the old world. But later on, error crept in and weeds grew apace. The hedges of ordinances were not kept trimmed, and encumbered by weeds and unprofitable growths, a sad change came over the professing Christian Church. Ritual, error, fleshly sentiment, and other rank things, so sprang up that the condition of things bore little resemblance to the days of the apostles.

Much of these remain. There is much to be torn up, but it will be only by wrestling prayer, simple, direct, and unhesitating preaching of the Word, which God will bless, and then we may look for the hedges to be trimmed, drainage channels to be opened, and the ground to be laid bare to the health-giving beams of the Sun of Righteousness, as the secrets of the heart are made manifest; and again something will be known and felt.

"It is time to seek the Lord," says the text. "Now is the day of salvation." "How shall we escape, if we neglect so great salvation?" Joshua prayed that, whilst he wrestled with Israel's enemies, the sun might stand still. The prayer was answered, and the day was *long enough* for the defeat of the enemy, and so will the day of grace be.

How is it with us as individuals or as churches? Is the ground stagnant, or unproductive of good, and foul? Have we sown much and bring in little? If so, we do well to consider our ways, and see if our sowing is in right things and right ways. There will be no reaping in mercy without. But if on the other hand the Lord is among us, and working in us to will and to do, then as concludes our text, He declares He will "rain righteousness upon you." Let me refer to the chapter preceding the one we read, Gal. v., because we find described precisely the things to be eradicated ere the land can produce a good and God-honouring harvest. Read verses 19—21: "Adultery, fornication, uncleanness, lasciviousness, idolatry," etc. It is a land with a stench. But what a change when it has been cleansed and wrought upon! Now there are "the fruit of the Spirit: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. . . ." Here, then, is encouraging news. Good seed sown under divine guidance will result in fruit, and we shall have no greater joy than to know that under God our children may walk in the truth. In the chapter read (Gal. vi.) we see, "As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Such, then, are our thoughts on this solemn subject in this solemn day. A full gospel is given us; we are put in trust regarding it, if we are separated as His servants. It is full of doctrine, prayer, promise which follows precept, and all form a whole which, accompanied by power divine, will accomplish His purpose and prosper in the thing whereto He sent it. We hang our heads in shame over our neglect and marvel at His grace. He is the God of hope, of patience, of peace, the God of *all* grace. There is nothing too hard for Him.

"Be mine to recommend Thy grace,  
That sinners may believe and live,  
That they who live may run the race,  
And then a crown of life receive."

## EXPRESSIONS OF GRATITUDE.

*Culled from Letters received from our Young Men in H.M. Forces, in response to the Correspondence, Gospel Literature and Articles sent to them from Waymarks War Relief Service.*

"I AM indeed extremely grateful to you and to those connected with your Christian organization for the parcel I received a few days ago. I can assure you the contents were most welcome and useful. I express much appreciation, too, for the literature enclosed, and more for the prayers that it may prove a blessing to the readers. How good the Lord has been to this poor sinner in providence! I joined the Army in July, 1939, and on the outbreak of hostilities our unit was mobilised and stationed at the above address. In February, 1940, I went to France, and returned to England on May 23rd. For two months we were at Leeds, and then in July we were moved here once more, and have been here ever since. One interesting fact is, my home is only eleven miles away, and again, in December of last year my wife came to me. We are staying with Mr. —, and are able to attend the chapel at — twice weekly. I feel we are greatly favoured, but what I want is to see the Lord's handiwork and control of all my movements more clearly. I try to seek grace for this purpose. How very blessed when we can say, and that from the heart:

" 'All my times are in Thy hand,  
All events at Thy command.' "

I feel I can say this when I look back to the time I spent in France, and the very wonderful escape we had back to England; — of our unit were left. I thought how easy it could have been for me to have been in that number. No, surely the good hand of God was in this, and I still desire to give Him all the praise and glory due unto His holy Name. I want to know Him as *my* Saviour. At times there seem to be, especially in the Army, so many obstacles which stand between my soul and God; but I believe all these can be removed, don't you? But, again, we must and shall suffer tribulation while life remains. 'My grace is sufficient for thee.' May God abundantly bless all your labours for the furtherance of the gospel and your work amongst the Service men, and to the quickening of immortal souls. My wife joins with me in Christian love. Yours very sincerely."

Written on H.M.S. —.

"Dear Friends,—At last I find time to write and thank you for your parcel and good wishes. The pleasure these parcels give is very well summed up in the verse you mention in your letter: 'As cold water to a thirsty soul, so is good news from a far country;' for I can assure you we are always thinking of

our loved ones and home. May you be given help to carry on your good work, and thanking you again for the parcel, I remain, yours sincerely."

"Dear Sir,—I have received your parcel with very great pleasure, and indeed I thank you very much. These parcels are very encouraging to us in H.M. Forces. The literature contained in them is eagerly sought for by the majority of the boys, and adds enormously to encouragement. For this, too, I am submitting the following names and addresses to be added to your list. All these Gunners are at the same address as myself. I am, yours faithfully."

"Dear Mr. Hunt,—Once again I wish to convey my thanks to you and the Waymarks War Relief Service for the parcel I received just before going on leave. The contents are very acceptable and useful, but, above all, I appreciate the Christian love that prompts this movement. These parcels do cheer our hearts in this strange and lonely pathway which we have been called upon to tread. Our strength is renewed as we realize there are those who are thinking of and, above all, praying for us.

"Blest be the tie that binds  
Our hearts in Christian love."

We pray that Waymarks War Relief Service may be made a blessing to many, and that it may prove a channel through which the love of God may flow into the hearts of those who are as yet strangers to it. Again thanking you, yours sincerely."

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## HOMES AWAY FROM HOME.

HERE is a list of names and addresses of friends who have kindly offered hospitality to any of our young men in H.M. Forces who have left Christian homes to serve their King and country:—

- Mr. and Mrs. C. T. Appleton, 11 Sunset Gardens, South Norwood, S.E.25.  
Mr. and Mrs. G. Baldwin, High Street, Biddenden, Kent.  
Mr. and Mrs. E. Bradley, 28 The Ridgeway, Croydon. Phone: Croydon 4936.  
Mr. and Mrs. W. Bucknall, Providence House, 403 Coventry Road, Hinckley, Leicester.  
Mr. and Mrs. F. J. Burch, 12 High Street, Rusthall, Tunbridge Wells, Kent.  
Pastor B. W. Clover, "Elswyte," Bloomfield Road, Bath.  
Mrs. S. Cordle, Hill Farm, Chelmondiston, nr. Ipswich, Suffolk.  
Mr. and Mrs. A. T. Drake, 149 Horton Grange Road, Bradford, Yorks.  
Mr. A. E. Desmond, 132 Walden Drive, Howarth Rd., Heaton, Bradford, Yorks.  
Mrs. D. Dixon-Savage, Baron's Park Farm, Desford, Leicester.  
Mr. and Mrs. Frank P. Farrington, Nordkap, 9 Jesson Road, Walsall, Staffs.  
Mr. W. Fleming, 62 Cherry Lane, Lymm, Cheshire.

Mr. and Mrs. J. Gaukroger, 9 Exley Gardens, Exley, Halifax, Yorks.  
 Mr. and Mrs. W. F. Goodchild, 14 Holmwood Gardens, Wallington, Surrey.  
 Mr. and Mrs. J. W. Ing, 11 Oakroyd Villas, Manningham, Bradford, Yorks.  
 Mr. and Mrs. S. Rutherford Hunt, 29 Russell Avenue, Bedford (and other Bedford friends). Phone: Bedford 4303.  
 Mr. and Mrs. C. Jempson, Bethel Cottage, High Street, Robertsbridge, Sussex.  
 Mr. and Mrs. J. Jempson, Tudor Saloons, High Street, Cranbrook, Kent.  
 Mr. S. M. Kirkman, 29 East Cliff Road, Tunbridge Wells, Kent.  
 Mr. L. G. Mills, Whin-Farnley, Hindhead Rd., Shottermill, Haslemere, Surrey.  
 Mr. and Mrs. G. W. Neville, "Belmead," Hemingford Abbots, Huntingdon.  
 Phone: St. Ives 3258.  
 Mr. and Mrs. P. Oliver, The Old Post Office, Bethersden, Ashford, Kent.  
 Mr. and Mrs. T. Oliver, Mount Pleasant, Egerton, near Ashford, Kent.  
 Mr. and Mrs. A. C. Piper, Sherbrooke, Grove Road, Burgess Hill, Sussex.  
 Mr. and Mrs. A. F. Rowell, Ropsley, Grantham, Lincs.  
 Mr. C. Rowell, 119 Longton Avenue, Sydenham, S.E.26.  
 Mr. and Mrs. G. W. Salmon, Wymering, 232 Old Bath Rd., Cheltenham, Glos.  
 Mr. R. S. Saunders, 21 Windsor Road, Hailsham, Sussex.  
 Mr. and Mrs. Taplin, Lynton, 23 Deakin Leas, Tonbridge, Kent.  
 Mr. W. B. Griffiths Vaughan, 11 Bargrange Avenue, Shipley, Yorks.  
 Mr. and Mrs. A. O. B. Vaughan, Hillside, 250 Bradford Rd., Wakefield, Yorks.  
 Mr. and Mrs. B. Walshaw, Darfield, Castle Avenue, Brighouse, Yorks.  
 Mr. W. J. Wadey, 1 Station Avenue, Caterham Valley, Surrey.  
 Pastor S. W. White, "The Manse," Wattisham, Bideston, Ipswich.  
 Pastor W. J. Wiltshire, 18 Foxenden Road, Guildford, Surrey.

Friends at Blackburn S.B. Chapel, Lancs., will be very pleased to entertain in their homes any of our young men who, stationed near by, may be attending the services at the chapel—to which they are welcome.

## "ONE TO ANOTHER."

"Then they that feared the Lord spake often one to another."—  
 MALACHI iii. 16.

DEAR Mr. Rutherford Hunt,—I am extremely sorry not to have replied to your last letter sooner, and to thank you and all concerned for the very useful articles sent. They have already proved useful here, particularly the darning wool; for now that I am separated from my wife, I find many odd jobs to do for myself which previously didn't bother me much. We have been in S— for about six weeks; two of them we spent in S—, and have been here for the other four. At first it seemed almost heart-breaking to have to leave our dear ones and home comforts. You see, I was much favoured in having my wife with me for about nine and a half months whilst the unit was in —, and now we are far distant from each other. But what a difference when we can realize our Heavenly Father is over all, and that we are in Him! He is truly God over all, blessed for evermore. I long for a sight, a pleasing sight, of my

Almighty Father's throne, to know that He is my Saviour, and to be humbled in the dust before His blessed feet. I feel there is very little in my poor sinful life that redounds to the glory of my God. The way is very slippery indeed, and my feet *do* slip at times I fear; but as one dear fellow-soldier told me in a recent letter: "It is very hard sometimes to follow, but remember Christ never promised an easy path. He said the way is narrow, but it leads to a cross." I do so feel to need grace to continue in that strait and narrow way.

I don't think I shall ever forget one blessed time I had in France. We were having dinner in a tin hut. I felt I was despised by the other fellows, when suddenly I had a clear and beautiful vision of the glorious Christ on the tree of Calvary. I believe my heart was really lifted up to Him then. I remember well, I thought, Oh why have I not sought Him before, and more earnestly? I wondered why others could not see His beauty and His glory, and why they did not and would not seek Him.

There is a Baptist Chapel in —, where I am thankful to say the real truth is preached, and known in many hearts. I have had many good times there, and look forward to more, if it is His will.

Will you be kind enough to note the name of one fellow here? I know he would particularly like to hear from you. He has lived a careless life, but I have a hope of his being brought to a knowledge of his real self. I pray God will shine into his heart with power, and reveal His great love for sinners. His name is —. I shall be very glad if you will communicate with him, especially at this time.

May God bless you and your continued efforts and labours, and bring many souls "out of darkness into His marvellous light," by your instrumentality. With kind Christian love,

Yours very sincerely, R. M.

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## THE PRECEPTS OF THE GOSPEL. (No. 55).

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

"If there be among you a poor man of one of thy brethren . . . thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth" (Deut. xv. 7, 8). There are many precepts and exhortations in the Word of God in connection with the above precept, showing the importance of it, and how God cares for His poor people, and requires those whom He has blessed with this world's goods to care for them also. Those who are

favoured to feel the love of God shed abroad in their hearts will require no other impetus in distributing to the necessity of saints. What a solemn and searching word we have in I John iii. 17 concerning those who are not concerned about the distress of the poor: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" May we be amongst those who love in deed and in truth, and not in word only. The apostles were diligent in the observance of these precepts in the early Church, as Paul says to the Galatians: "Only they would that we should remember the poor; the same which I also was forward to do" (Gal. ii. 10). And again: "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). It was for the care of the poor that deacons were first appointed in the Church (see Acts vi. 1-6). We shall never be the losers for what we give to the Lord's poor. Solomon tells us in the Proverbs that "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again" (Prov. xix. 17). Also he gives us a warning against indifference to the cry of the poor: "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard" (Prov. xxi. 13). Also James in his practical way exhorts us to show our faith by our good works. "If a brother or sister be naked, or destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" The Lord give us that faith that worketh by love.

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### "CASTING ALL YOUR CARE UPON HIM."

"Casting all your care upon Him; for He careth for you."—  
I PETER v. 7.

O LORD, how happy should we be  
If we could cast our care on Thee,  
If we from self could rest;  
And feel at heart that One above,  
In perfect wisdom, perfect love,  
Is working for the best.

How far from this our daily life,  
How oft disturbed by anxious strife,  
By sudden wild alarms;  
O could we but relinquish all  
Our earthly props, and simply fall  
On Thine almighty arms!

J. A.

## A LETTER TO OUR YOUNG MEN SERVING IN H.M. FORCES.

MY DEAR FRIENDS,

Another month has rolled by, and we again have the privilege of wishing you the Lord's continued blessing and gracious help in the new month to be entered upon. It is the last month of an eventful year. Doubtless we all entered upon 1941 with a consciousness of the gravity of our position as a nation, and the absolute necessity of our being able and ready to faithfully carry out the solemn obligations upon which we had embarked to suppress and defeat (G.w.) the evil things which have so spread over Europe and threaten the world of mankind.

Some of you may have been called to serve dangerously, and have thus far been spared. Others will have pursued some form of intensive training to prepare for the call to active service when it should come. Our friends in various civilian defence corps have also been busily employed in preparation to meet any demands for their help should the enemy assail our land from sea or air. The great purpose of all this is to be *ready*. I have been thinking of how this is so vital in the affairs of life, but more so in times of imminent danger, and *far more so* in the prospect of death and eternity.

It is good when we are ready in mental equipment and moral training to leave school and home and to enter upon a career among men in this ungodly world. Not to be ready means to be open to unexpected trials which, together with inexperience and lack of equipment, will mean only failure and disaster. We cannot think of any government being so short-sighted as to send its soldiers and sailors and airmen into conflict without being properly equipped or trained for their work. Yet how many neglect the counsel of God's Word and of godly friends, thinking that they can do better alone. Life has to be faced. Death may and, sooner or later, *will* have to be faced. Eternity is before us all. *Are we ready?* You may have arranged to go somewhere with a friend. Your friend waits for you as you are not ready. Something perhaps of little moment detains you, and you may tell him to go on and you will follow later. How much better to be ready, and then you can go together, and enjoy each other's company. Paul declares, "I am ready" (Rom. i. 15). He was ready to go to Rome to preach the gospel. Here was a man prepared to go to the scene of the greatest persecution and cruelty which the infant Church had ever known. Why? Because he was not ashamed of the gospel of Christ. Think on these things, and see where courage lies and what faith does. He was ready to suffer. He

was not moved by threats. His service in the ministry must be completed, and after he could say: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." What a statement! "Be ye also ready."

Yours in sincerity,

W. B. GRIFFITHS VAUGHAN.

## NOTES FROM SUNDAY SCHOOL ADDRESSES.

By Mr. B. WALSHAW (Brighouse, Yorks.).

DEAR Young Readers,—There are certain signs and symbols which to-day are very common, and as soon as they meet our eyes, they convey a multitude of thoughts. I refer to signs such as "V," hammer and sickle, and swastika. There is one sign more common and much older than all these. We cannot go through life without meeting it, and without it meeting us. To many of us in these days this sign seems to be super-imposed upon all others; it is indeed ever old, ever new; and this is it, "???" Yes, the common, every-day *Question Mark*.

What a multitude of thoughts spring to the mind as we think of this sign! Surely no day passes without it being used by us in some form or other.

A question, then, is something asked which requires an answer, an enquiry, a quest, a search, an interrogation. It is in constant use where there is debate or dispute, and there are affairs to be examined. Three things especially produce a crop of questions; *Unbelief, Fear, Mistrust*. There are some questions which are very foolish; in fact, the mind of a person is often revealed by the questions he or she asks: There are some questions which baffle us, although apparently so simple, "What is life?" "What is light?"

Asking questions, belongs much to children. When the Lord Jesus was a boy, we read of Him in the Temple, sitting in the midst of the doctors, both hearing them and asking them questions. We are not told what the questions were, but we know that the doctors were astonished at His understanding and answers; and we also know that the questions He asked were relative to His heavenly Father's business. What a great mercy that will be if we, too, ask questions when in the House of God, questions which have to do with God's business and our relationship to it. Then we read the result of this quest, "Jesus increased in wisdom and stature, and in favour with God and

man." Would you grow in wisdom? See that you ask right questions from the right authority, and in the right place.

How important are the questions which God asks concerning Himself: "To whom then will ye liken God?" "Whom say ye that I am?" "Is there a God beside Me?" How important it is to have a right conception of God. Although the children of Israel were brought out of Egypt by the mighty hand of God, we read how they made a golden calf, and as they danced around it sang: "These be thy gods, O Israel, which brought thee up out of the land of Egypt." Have we a right conception of God? The Bible alone gives us the answer to this question. Hart wrote:

"To comprehend the great Three-One  
Is more than highest angels can,  
Or what the Trinity has done  
From death and hell to ransom man.  
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."

If the Holy Spirit has given us this conception of God, we shall not want to make any graven image or artifice of man's device.

Then we have *God's questions to man*; and first we must realize that God has a *perfect right* to question man. When Jesus came down from the mountain of transfiguration, there was a commotion at the foot of the mount. A great multitude were round about the disciples, and the scribes were questioning them. A father had brought his son who was possessed with a terrible dumb spirit, and the disciples were impotent; they could not heal this only child. The first words Jesus spoke were, "Why question ye with them?" as much as to say, What right, what authority have you to question My disciples? God has a right to question us, but, on the other hand, we have no right to question God. "Shall the thing formed say unto Him that made it, Why hast Thou made me thus?"

Let us now look at God's *first* question to man; but before this, let us notice the very first question recorded in the Bible. Satan inscribed the first big question mark: "Yea, hath God said?" and Satan inscribed the first lie: "Ye shall not surely die." Satan first questioned the *authority* of God, and then questioned the *word* of God. Satan suggests that God is not inflexible. Why should not God repent, or revoke, or alter the words which had gone from His lips? When you and I begin to question God we are in Satan's sieve. When we question the Word of God we are hastening in the same steps as Adam and Eve.

The result of this disobedience brings us to the first question

which God asks man: "Where art thou?" God has a right to ask you and I this question. What answer can we give? Listen to Adam's reply: "I heard Thy voice . . . I was afraid . . . I was naked . . . I hid myself." God has a right to question our whereabouts, the places we visit, and especially the places we habit.

*Ergate* is the first thing that Satan assaults, so easy to attack, so easy to find a weak place. But contrast this with the fool who says, "There is no God." Can we say this: I know there is a God, because I have heard His voice, in His Word, felt it in my heart and conscience, heard His voice in condemnation, heard it in answer to my prayer, and God's dealings in providence? While on the one hand no man hath seen God at any time, all men have *heard* His voice in Creation's story, and all men in the future will hear God's voice; for we each must hear the word "Come" or "Depart."

There is another question which God put to His servant Elijah very much to the same point as that put to Adam, "What doest thou here?" What an arresting word it is! How it behoves us to ponder well the path of our feet, lest God should meet us also with the question, "What doest thou here?"

We must leave the subject of Adam's reply until another month (D.v.).

Your well-wisher, B. W.

## FOR THE LITTLE ONES.

"DADDY," said a little daughter, "our teacher says she knows we have all heard about the moon being made of green cheese, and she wants us to tell her whether we think it is or not, and why. I wish you would help me with the answer, please."

But Daddy thought the teacher wanted her pupil to work it out herself. At the evening meal he spoke to the child.

"But, Daddy, I had to give the answer this afternoon," she said. "And did you?" "Why, yes," was the reply. "And what did you say?" asked the greatly interested parent.

"I said it was *not*, because the moon was made on the fourth day, and the cows were not made until the sixth. The Bible says so."

"Thee, Saviour, at my greatest need :

I trust my faithful Friend to prove:

Now o'er Thy meanest servant spread

The skirt of Thy redeeming love,

Under Thy wings of mercy take,

And save me for Thy nature's sake.—C. Wesley.

## "WAYMARKS" FUND.

### SPECIAL APPEAL.

By the goodness of God we have been upheld through nearly twelve more months, to maintain under war-conditions, this little Witness for God and His truth. During these months, we are thankful to say that "Waymarks" has been handled, read, and appreciated by many more readers, including a number of our young men and women in H.M. Forces. How much we hope that it has been made a *particular blessing* in a number of cases! The same kind friend who is anxious that the Magazine should be continued to our readers at 2d. per copy, has again shown very practical kindness, which encourages us to ask our numerous friends and supporters to join in our usual year-end effort to replenish the above Fund, which exists to augment the sales and free distribution of the Magazine. It will be remembered, from previous information given, that the cost of production far exceeds the amount realised by the sales, each copy being sold under cost. *May we then plead for a warm and prompt response to this Appeal*, and seek a continued interest in the prayers of God's people, accompanied by their efforts to help us to spread His truth by a greatly increased circulation of "Waymarks" during the coming year? *The annual subscription, which is now due, for the monthly copy is 3/-* (including postage); and any sum sent in excess will be an encouraging donation to "Waymarks" Fund.

The following donations received last month, are gratefully acknowledged: Miss Lamont, 17/-; Miss Bull, 7/-; E. B. W., 7/6; Mrs. Shepherd, 6d.; O. L. S., 5/-; Mrs. Marshall, 2/6. Total up to date, £77 9s.

Further donations and Annual Subscriptions will be welcomed, and received with thanks by our Treasurer, Mr. G. W. SALMON, "Wymering," 232 Old Bath Road, Cheltenham, Glos.

## "WAYMARKS" WAR RELIEF SERVICE.

In Connection with "Waymarks" Strict Baptist Magazine.

### INAUGURATION FUND.

The following donations have been most gratefully received for the above Fund. We heartily thank our kind friends and helpers for same, and sincerely trust we shall be favoured to acknowledge another encouraging list next month:

Miss E. M. Kemp, 5/-; Well-wisher, 5/-; Miss M. Lamont, 10/-; Miss F. M. Chalker, 5/-; A Bedford Friend, 3/6; Sgt. E. D. Eldridge, 5/-; T. J. L., 5/-; Battisford Post Mark, 10/-; Mrs. A. A. Wright, £1 1s.; Mrs. M. E. Ames, 3/-; Collection money from the Bedford Knitting Class Box, per the Misses Cragg and Ball, £5 5s.; Part Collection taken at "Zion Chapel," Forest Hill, per Mr. T. S. Rowell, £2 5s.; Miss M. Daw, £1; Mrs. R. Briggs, 10/-; E. B. W., 7/6; Mr. and Mrs. J. W. Jempson, 5/-; Two Friends, 4/-; Mr. B. Francis, 10/-; W. R. B., 5/-; Mr. and Mrs. S. Perry, 5/-; Mrs. W. L. King, 2/-; Mr. A. E. Barkaway, £1 1s.; Zion Particular Baptist Sunday School Knitting Class, Accrington, per Mrs. E. George, £4 4s.; Mr. K. Brown, 10/-; Miss D. Entwistle, 2/6; Mr. and Mrs. M. Creasy, £1; Mrs. H. J. Vinall, 5/-; Mrs. Burt, 5/-; Miss L. Payne, 2/-; Mr. and Mrs. H. Baker, £1; Miss Dando, 5/-; "Johnnie," £5; Miss E. Reeves, 5/-; Mr. B. Walshaw, 10/-; Mr. F. Farrington, £2 10s.; Letter Card Money, £1 5s.; Canteen "Box" Fund, £6 12s.; Canteen Stall Fund, £9 12s. Total up to date, £609 11s. 5½d.

Further donations will be warmly welcomed, and gratefully acknowledged, by the Hon. Treasurer, Mr. T. O. R. BATH, New Spring Farm, Biggleswade, Beds.

## CORRESPONDENCE AND PARCELS.

Our warmest thanks are extended to the following for their splendid gifts of woolly comforts for our men serving in H.M. Forces: Zion Chapel, Forest Hill, per Mr. T. S. Rowell; Bradford Chapel Friends, per Mrs. B. Walshaw; Miss Smith, Croydon; Manchester Particular Baptist Chapel Dorcas Society (Sunday School); Woollies from Miss E. Cook, Blackburn. To Mrs. Troman, Coventry, for Books. To Mr. Wadey, Caterham, for gifts for the Canteen Stall. To Mrs. Taplin, Deakin Leas, Tonbridge, and Mrs. R. Briggs for Clothing for bombed people. To Mrs. Stubbs for two pairs of Socks (regret omission). Many thanks too, for copies of "The Christian's Pathway," and the Monthly Circular from Tamworth Road Strict Baptist Chapel, Croydon.