

THE GOSPEL STANDARD

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LITERARY MATERIALS

All communications, correspondence, books and other publications should be sent to the Editor, who must approve any books and pamphlets prior to advertising.

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ADVERTISEMENTS

These must be sent to **Mr. D.S. Cooper, Orchard House, Mallins Lane, Longcot, Oxon. SN7 7TE, Tel: 01793 784606**, by the first day of the month preceding desired insertion.

Charges for advertisements (*to be prepaid*): £10.00 not exceeding 4 lines (approx. 44 words).

For larger or block advertisements: Full page: £80.00: other sizes £5.00 per cm. of print run.

LIST OF CHAPELS AND MINISTERIAL SUPPLY

This list, published bi-monthly, in January, March, May, July, September and November includes only those ministers and churches who have voluntarily signified their agreement with the Articles of Faith of the Gospel Standard Societies.

It is expected that this solemn subscription will be honoured by all whose names appear by loyalty to our separate and distinct position as Gospel Standard Churches.

Engagements for insertion must reach **Mr. D.S. Cooper, Orchard House, Mallins Lane, Longcot, Oxon. SN7 7TE, Tel: 01793 784606. Email: davidshcooper@gmail.com** by the first of the month preceding desired insertion. Correspondents are asked to state the Minister's full initials, and to keep Mr. Cooper informed of changes that occur.

Donations towards the cost of printing this List from our churches or individual readers will be greatly appreciated and acknowledged in this magazine. Please enclose a stamped addressed envelope if a receipt is required.

All Cheques should be made payable to *Gospel Standard Publications* and sent to Mr. Cooper.

ORDERS FOR MAGAZINES 2022

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Queries arising from non-delivery, postal delays, quantity in chapel parcels or other related matters connected with the magazines should be addressed to the Secretary:

Mr. D.J. Christian, 5 Roundwood Gardens, Harpenden, Herts. AL5 3AJ Telephone 01582 762717.

If the Lord will, a meeting of the Gospel Standard Committee will be held on
Friday, 14 January 2022, at 9.30 a.m.

AMENDMENTS TO LIST OF CHAPELS, MINISTERS AND SERVICES

MATFIELD, Ebenezer. Will friends please note the following changes to engagements, if the Lord will: 12 December, service (mom.), Mr. J.R. Rutt (aft.); 19 December, services (mom. & aft.); 26 December, reading services (mom. & aft.); 14 December, service (7.30); 21 December, no service; 25 December, service (9.30 – see advert); 28 December, no service.

CHIPPENHAM, Old Baptist. Owing to severe parking difficulties the morning services on 12, 19 and 26 December will begin at 10.00 a.m. if the Lord will.

SPECIAL SERVICES

(Cost of insertion: £10.00)

If the Lord will, Special Services will be held as follows:

ATTLEBOROUGH, “Jireh” – End of Year Prayer Meeting, Friday, 31 December. eve. 6.00.

COPPICE – Special Service, Saturday, 11 December. Mr. D.J. Field, aft. 3.30. Tea provided.

CRANBROOK – Special Prayer Meeting, Monday, 6 December. eve. 7.30.

OAKINGTON – Special Service, Saturday, 11 December. eve. 6.15. Refreshments provided. Collection for Cheering Words Magazine.

STAPLEHURST, “Providence” – Special Service, Saturday, 4 December. Mr. M. Funnell, aft. 3.00. Light Refreshments.

TENTERDEN, “Jireh” – New Year Services, Monday, 3 January. Mr. G.W. Hyde and Mr. B.P. Mercer, aft. 3.00; Mr. B.P. Mercer, eve. 6.00. Tea provided. Collection for the Sabbath School.

Saturday, 25 December

BEXLEY – Special Service, Saturday, 25 December. Mr. R.G. Wells, mom. 10.00.

BLACKBOYS, “Hope” – Special Service, Saturday, 25 December. Mr. J.L. Rosier, mom. 10.00. Collection for the Sunday School.

BRAINTREE, “Salem” – Special Service, Saturday, 25 December. Mr. G. Christie, mom. 10.00. Collection for the Cause.

DICKER, “Zoar” – Special Service, Saturday, 25 December. Mr. Robert Field, mom. 10.00.

HASTINGS (ST. LEONARDS), “Ebenezer” – Special Service, Saturday, 25 December. Mr. P.C. Tyler, mom. 10.00.

HEATHFIELD, “Ebenezer” – Special Service, Saturday, 25 December. Mr. G. Cottingham, mom. 10.15. Collection for Savannah Education Trust.

LAKENHEATH – Special Service, Saturday, 25 December. mom. 10.30.

LAMBERHURST – Special Service, Saturday, 25 December. Mr. Jabez Rutt, mom. 9.30. Collection for Mombasa Mission.

MATFIELD, “Ebenezer” – Special Service, Saturday, 25 December. Mr. M. Seymour, mom. 9.30. Collection for Sunday School.

STAPLEHURST, “Providence” – Special Service, Saturday, 25 December. Mr. M. Funnell, mom. 10.00.

Saturday, 1 January 2022

BRIGHTON, “Galeed” – New Year Prayer Meeting, Saturday, 1 January. mom. 10.30. Collection for the Cause. Address by Mr. M.J. Hyde.

LAKENHEATH – New Year Service, Saturday, 1 January. mom. 10.30.

MAIDSTONE, “Priory Chapel” – New Year Prayer Meeting, Saturday, 1 January. mom. 10.30. Address by M. G.W. Hyde.

OAKINGTON – New Year Prayer Meeting, Saturday, 1 January. mom. 10.30. Collection for the Chapel Building Funds.

ROTHERFIELD, “Providence” – New Year Prayer Meeting for the Church and Nation, Saturday, 1 January. mom. 10.30. Collection for the Free Grace Evangelistic Association.

SCAYNES HILL – New Year Prayer Meeting, Saturday, 1 January. aft. 2.30. Collection for the Cause. Address by Mr. T.J. Pocock.

SIBLE HEDINGHAM, “Rechoboth” – New Year Prayer Meeting, Saturday, 1 January. mom. 10.30.

SOUTHAMPTON, “Bethesda” – Special Prayer Meeting, Saturday, 1 January. mom. 11.00. Address by Mr. M.D. Ridout.

STOTFOLD, “Hope Chapel” – Special Prayer Meeting, Saturday, 1 January. mom. 10.00. Address by Mr. G.E. Hadley.

ADVERTISEMENTS AND NOTICES

(Cost of insertion: not exceeding 4 lines £10.00)

(Note: The acceptance of advertisements does not indicate a recommendation of the content of the advertisement, but is regarded as a service to readers and does not imply support or approval of any activities advertised.)

DICKER, ZOAR. If the Lord will, there will be a Special Service of hymn-singing to celebrate the birth of the Lord Jesus on Saturday, 4 December at 3.00 p.m. Address by the Pastor. Collection for the Christian Institute. There will be a Gospel Standard Trust Publications book stall.

MYLES COVERDALE - New book. 'Forgotten Reformer: Myles Coverdale and the first 40 years of the English Reformation'. Available from Ossett Christian Bookshop. 'The Reformation should never be forgotten. By that mighty work of God, England was delivered from darkness, the Bible was translated and opened, people eagerly read it and the gospel had great success.... Be careful of this ancient landmark. Once England formally repudiates that, her sun will set.' (J.K. Popham, 1929).

MRS. BERYL STEVENS. The family of the late Beryl Stevens wish to thank all friends and relatives for their kind messages of sympathy in the loss of a dear Mother, Grandma and Great-Grandma and also for their support, particularly over the last 18 months.

MR. NORMAN ROE. Anne Roe and family wish to warmly thank the many relatives and friends who sent such kind and sympathetic messages of support following the sudden death of Norman. 'The will of the Lord be done' (Acts 21 v. 14).

GOSPEL STANDARD BETHESDA FUND

This Fund is for the support of the Bethesda Homes and Flatlets for elderly people at Brighton and Hove, Harpenden and Redhill, and for assistance towards home nursing.

General enquiries relating to the work of Bethesda, applications for residence in the Homes or Flatlets and Chapel collections, donations and subscriptions, should be addressed to the General Manager: **Mr. A.J.H. Topping, Bethesda General Office, 12(b) Roundwood Lane, Harpenden, Herts. AL5 3BZ. Telephone 01582 460522. Evening: 07498 223576. Email: management@gsbf.uk Website: www.gospelstandard.org.uk/Bethesda**

GOSPEL STANDARD BETHESDA HOMES

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Harpenden: 201 Luton Road, Harpenden, Herts. AL5 3DD. (Entrance and car park 12b Roundwood Lane) Tel: 01582 761359. E: debbiescott@gsbf.uk & HarpendenBethesda@gsbf.uk Home Manager: **Mrs. Debbie Scott.** Administrative Assistants: **Mrs. Ruth Jones & Mrs. Esther Green.**

Harpenden Flatlets: 203 Luton Road, Harpenden, Herts. AL5 3DE. Warden: **Mr. A. Rayner,** 4 Turnpike Drive, Luton LU3 3RA. Tel: 01582 576371

Redhill Flatlets: 3 White Post Hill, Redhill, Surrey RH1 6AN. Warden: **Mr. J. Hickman.** E: jon-jenny@tiscali.co.uk Tel: 01342 712800

Gospel Standard Bethesda Fund

BETHESDA HOMES

SHORT STAYS

Short stays can normally be arranged in any of the Homes subject to vacancies. Reduced rates apply to short stays and additional assistance can be given from the Short-stay Residents Fund if necessary (whilst funds last).

DAY CARE

Day care services can be arranged for people wishing for care and support with no overnight stay.

Further details regarding these services please see our website or contact the General Manager, Mr. A.J.H. Topping, Bethesda General Office, 12(b) Roundwood Lane, Harpenden, Herts. AL5 3BZ. (Telephone – 01582 460522). Email adriantopping@gsbf.uk

THE
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DECEMBER 2021

MATT. 5. 6; 2 TIM. 1. 9; ROM. 11. 7; ACTS 8. 37; MATT. 28. 19

“FOR YOUR SAKES HE BECAME POOR”

The gospel of our Lord Jesus Christ was so precious to Paul that whenever he saw an opportunity of commending His Saviour, the apostle took that opportunity. In 2 Corinthians 8 and 9, Paul is exhorting the believers at Corinth to be ready to give out of the abundance God had given them. To enforce this scriptural principle, he uses the best of all examples, that of the infinite generosity and selfless love of the Saviour in laying down His life for sinners.

When the Holy Spirit reveals the Lord Jesus Christ to a sinner, there is that constraint of love, which asks the question: “What shall I render unto the LORD for all His benefits toward me?” (Psa. 116. 12). Having proved the freeness of the gospel to a bankrupt sinner, there is an accompanying desire to show that there is a debt to the mercy of God in Christ Jesus. Salvation is free, says the apostle, but he implies that if our profession of forgiveness does not move us to show our indebtedness to the Saviour’s unconditional love, then there is something sadly and solemnly lacking. The Saviour Himself said, “By their fruits ye shall know them” (Matt. 7. 20).

What an inexhaustible subject is the love of Christ to sinners! Happy is that sinner who can say, with some degree of God-given faith, “It was for my sake He left His radiant throne.”

In considering this vast subject let us ask four important questions.

Who became poor?

None other than the second Person of the undivided Trinity, the eternally-begotten Son of the Father, became poor. This was a triune act – the Father sending Him, the Son voluntarily, and of His own will coming, the Holy Spirit enduing His holy humanity, without measure, out of His fulness. It was the Son of God, clothed in sinless humanity, yet the likeness of sinful flesh, who lay in Bethlehem’s manger, and who at the end of His life died between two malefactors at Golgotha.

How did He become poor?

As the Son of God, He took into union with His divine Person, an inferior though sinless nature. He became poor of His own volition. It was not forced on Him unwillingly. He bypassed the nature of sinless

angels, and took a human body and soul, like unto His brethren. He was born in an obscure manger, to a poor woman, brought up in a humble carpenter's home in despised Nazareth and lived for thirty years of His life in obscurity. He had nowhere to lay His head, especially seen as He died at Calvary and was buried in another man's tomb. For most of His sinless life, His deity was veiled, and though His miracles bore eloquent witness to His Godhead, the generation among whom He ministered, except for the few to whom it was revealed, received Him not. He became poor when He stood in the place of sinners, took the poverty of their law debt and fallen lives to Himself. He bore the wrathful anger of the Most High God against their sins, the comforts of His Sonship being withheld as He endured the hell sinners deserved. He confessed, "I am a worm and no man" and cried out in the depths of His sorrow, "My God, My God, why hast Thou forsaken Me?" (Matt. 27. 46). The deep and mysterious words were fulfilled: "For He hath made Him to be sin for us, who knew no sin; that we" – *who knew no righteousness* – "might be made the righteousness of God in Him" (2 Cor. 5. 21).

For whom did He become poor?

In the first place, for sinners. These sinners were foreknown by Him, as those who would be the fruit of the stupendous condescension He has made, spoken of as His sheep, His bride, members of His body, His brethren, living branches of Him, the true and living Vine, lively stones, built on Him, the Living Stone. Such was His love that sooner than lose one of them, He was willing to become poor, "for love's sake." If we are made wise unto salvation, then it will be our chief concern to be able to say, "For my sake He became poor." If this is a Holy Ghost wrought desire, then we will be made solemnly aware of our poverty in Adam, and in our sin-forfeited lives, under the holy law of God, which justly demands of us perfection or payment, neither of which can we give. Thus, we need One to stoop as low as we are, to reach our helpless and otherwise hopeless state. The only One who can reach our case is He who became poor that we might be rich. Thus, He said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matt. 5. 3).

Why did He become poor?

That they might be rich! Rich in the gift of His Holy Spirit, and all the gifts that accompany that precious donation. Rich in the garment of everlasting righteousness woven out for them during the life of the Saviour. Rich in the interest in the precious blood of Christ, which cleanseth from all sin. Rich because of the promise that appertains to the blood: "When I see the blood, I will pass over you" (Exod. 12. 13). How rich to the firstborn sons of Israel must the sprinkled blood have been on the night of the Passover! It stood between them and death. How

infinitely richer is the blood of Christ which secures the saved sinner from eternal wrath and misery! That they might be in glory with Him when the work of grace is done and at the end of time. Rich in the heavenly mansion He has gone to prepare for them.

“Rich in glory, Thou didst stoop;
Thou that art the people’s hope;
Thou wast poor, that they might be
Rich in glory, Lord, with Thee.” (H. 1062)

GREAT IS THE MYSTERY OF GODLINESS

*Sermon preached by Caleb Sawyer at Mayfield Chapel,
on Lord’s day evening, December 19th, 1948*

Text: “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory” (1 Tim. 3. 16).

Thus the apostle sets forth in a few sentences the great mystery of our faith relative to the Person of that dear Emmanuel of whom you have been singing (Gadsby’s 20). It will ever be a mystery that the great, eternal God, the Maker of all worlds, tabernacled in clay, in a feeble body like our own. And this mystery of “God ... manifest in the flesh” is to be believed. When the Lord Jesus Christ appeared in the commencement of His ministry, when He came into contact with one and the other, they affirmed their belief, as did Nathaniel: “Thou art the Son of God; Thou art the King of Israel.”

This mystery of God being made manifest in the flesh is that on which our hope is built for a never-ending eternity, and upon which our salvation rests. If you take away this foundation truth, what can the righteous do? But Christ is very God and very Man in one Person; not a confusion of substance, but that Christ is that glorious God-Man; and it is “without controversy.” That is, there is no controversy relative to the mystery of it, though there is controversy concerning the fact. I suppose there has been more controversy respecting the fact of the eternal Godhead of the Lord Jesus Christ than any other truth in the whole Scriptures; but there can be no controversy relative to the mystery of it, because we are at one here, in speaking of this as being a great mystery. The Apostle Paul, in writing to the Corinthians, speaks of the “wisdom of God in a mystery.”

Well now, this is a mystery, and yet it is well worthy to be believed. “This is a faithful saying, and worthy of all acceptance, that Christ Jesus

came into the world to save sinners; of whom I am chief.” “God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.” Probably for thirty years the Lord Jesus went about as an obscure Person, just as the reputed Son of Joseph; but when He came forth into His ministry, then we believe the rays of His eternal Godhead began at times to shine forth, especially in those mighty miracles that He performed and in those blessed truths to which He gave utterance. But “God was manifest in the flesh”; not the full rays of the eternal Godhead, but God undoubtedly was manifest in the flesh of Him who was spoken of as Jesus of Nazareth.

When He turned the water into wine, when He fed the multitude with the few loaves and fishes, when He healed the leprous man, when He raised the dead, and in all those miracles, which were signs of His eternal Godhead, there was a manifestation of God in the flesh; for though the flesh of the Lord Jesus was pure and sinless, undefiled and, in a sense, He was separate from sinners, yet He had the appearance of an ordinary man. In fact, according to the prophet, if there was anything about His appearance, “His visage was so marred more than any man, and His form more than the sons of men.” People think that if they saw the Lord Jesus Christ walking upon this earth they would believe on Him and follow Him, but they would need a supernatural faith, the same as those did who saw Him when He tabernacled here below and walked this earth as “a Man of sorrows, and acquainted with grief.” It needed faith, God-given faith, supernatural faith, to believe on Him, for “as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” O He was manifest in the flesh! In a way they were without excuse when they saw the mighty miracles, but such is the perversity of human nature that, though they had it before their very eyes, yet they would not believe. But He was manifest in the flesh.

It was real flesh. It was not an aerial substance. It was not a phantom. The Lord Jesus tabernacled in a body like our own; and so, even after the resurrection, the Lord Jesus told them to handle Him and prove that He had that same body that He wore as He walked amongst them, that it was real flesh that He tabernacled in and that rose from the dead.

He was manifest in the flesh, also, by the wonders that He performed and the doctrine to which He gave utterance. We must not lose sight of that. “If any man will do His will, he shall know of the doctrine.” The Lord Jesus Christ spoke of Himself as being the Bread of life that cometh down from heaven. So the doctrine was manifested in the preaching and the testimony of the Lord Jesus.

But He was “justified in the Spirit” – that is the Holy Spirit of God, the third Person in the blessed Trinity, co-equal and co-eternal with the Father and the Son, bore witness to Christ’s eternal Godhead. So when Christ was manifest in the first place, when He submitted Himself to be baptized of John, He said, “Suffer it to be so now: for thus it becometh us to fulfil all righteousness” – not merely being plunged into Jordan’s stream, but the Spirit bore witness, or justified the Lord Jesus Christ, by descending upon Him in bodily shape as a Dove and resting upon Him. The Spirit thereby justified the Lord Jesus Christ in His entrance upon the public ministry, and so it is with every true minister of Jesus Christ. There will be times when the Spirit of God will so rest upon the minister that He will abundantly justify such a one’s entering upon that sacred, solemn work. The Lord Jesus, after being baptized, was led by the Spirit into the wilderness to be tempted of the devil, so that He was “justified by the Spirit” in being made perfect in those sufferings whereby He became a faithful and merciful High Priest in things pertaining to God, in that He suffered, being tempted, so that He was able to succour every tempted son. So though He was not led into temptation by the Spirit, He was led by the Spirit into the wilderness to be tempted of the devil. There is a difference. The Lord will not tempt anyone to sin, but He may lead you in His providence into those places where you may be subjected to temptation. So the Lord Jesus was led by the Spirit to be tempted of the devil.

Then He came forth by that same Spirit into the place where He was brought up, and He went into the synagogue there, and they gave to Him the book. Probably it was a scroll, but it was the Book of the prophet Isaiah; and He opened it in that place, “The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor.” There we see that Christ was justified in the whole course of His ministry by the Spirit of God. Though the Spirit did not, at that time, rest upon Him bodily as a dove, yet the Spirit of God abundantly rested upon His ministry. It accomplished those things: it was for the poor, the blind, the lame; it was for those who were in captivity, for those who were bowed down. Hence the Spirit of God justified the Lord Jesus Christ in the whole course of His ministry and in the baptism of suffering that He had to endure. So the Spirit of God was with Him to the end; that is, when He said, “It is finished,” and gave up the ghost.

Then we believe that He was justified in the Spirit when He felt in His inmost soul that He had finished the work that the Father had given Him to do. He knew that redemption’s work was accomplished, that the mighty conflict was over, and the conquest was gained, so that He could say with confidence, “Father, into Thine hand I commit My spirit.” And

I believe that – though not to the same extent as our great Forerunner, the great Head of the church – yet there are times when this self-same Spirit bears witness with our Spirit that we are the children of God, when the Spirit of God gives us to know that we are justified from all things from which we could not be justified by the law of Moses, as we “venture all on One,” and as we rest the weight of our souls’ salvation purely upon the finished work of Christ.

But as well as being “justified in the Spirit,” He was “seen of angels.” From His very nativity Christ was seen of angels. Angels heralded His birth, and what a sweet song they sang! “Peace on earth; goodwill toward men.” It was such that it filled those shepherds who were looking after their flock with such joyful anticipation that they said, “Let us now go even to Bethlehem, and see this great sight.” Would to God that we and the world could go to Bethlehem! I do not mean literally or yet locally, but see by precious faith that Infant of Days, that Babe in the manger, and believe that He is our God.

Well, He was “seen of angels” there, and I believe at different times angels ministered to His necessities. We have it recorded that after Satan had finished his temptations, angels ministered unto Him. In Gethsemane’s garden angels ministered unto Him; and then again, when He was about to be parted from His disciples, He was seen of angels, as He ascended up into heaven. So these angels, that are “ministering spirits, sent forth to minister for them who shall be heirs of salvation,” looked upon – desiring to look into – this mystery; and yet they had no part in the work of redemption,

“If sinless innocence be theirs,
Redemption all is ours.” (H. 39)

Therefore, my friends, these angels were servants to the Lord Jesus Christ.

But it is said here, relative to the Person of Christ, that He was “seen of angels, preached unto the Gentiles”; and that was according to His own word to His disciples before He left them: “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Christ is to be preached, whether it is to Jew or Gentile, as in the case of the Ethiopian eunuch who was reading in his chariot, returning from Jerusalem. He may, it is true, have been a Jew, but in all probability, he was a proselyte to the Jewish faith. He read the Scriptures, and as he was reading that wonderful part, the 53rd chapter of Isaiah, speaking of the sufferings of Christ, he said, “Of whom speaketh the prophet this? of himself, or of some other man?” And Philip began at the same scripture

and preached Christ to him; that was the doctrine of Christ and Him crucified; it was not just talking about the name of Jesus, but it was opening up the precious truth concerning Him. And Philip went to Samaria and did the same there; he preached Jesus.

I believe that if we are true preachers of the gospel we must preach Christ as being the only way of salvation for poor sinners. "There is none other name under heaven given among men, whereby we must be saved." Do not think that there is another way of getting to heaven, because there is not. You may think that your moral integrity will take you to heaven, but it will not. You may think that a few religious duties will take you to heaven, but they will not! And you may think that your profession will take you to heaven, but it will not. "There is none other name under heaven given among men, whereby we must be saved." Christ, and Christ only, is that living Way, the Way which God Himself ordained. It is not man-made religion; it is that which was ordained by the eternal Three-in-One before ever time had a being, that Christ should accomplish all that was needed in reconciling poor sinners to God, in His own suffering, death and merit. And as this precious Christ is preached, so He is believed.

"Faith cometh by hearing, and hearing by the Word of God." There is no believing apart from hearing. The truth must be made known in some way or the other, or faith cannot mix with it. Hence the necessity of preaching the gospel to every creature, so that there can be those who believe. This believing means a receiving of the truth in the heart, "for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." So it is no small mercy if you have a heart to receive the gospel, because that is the very nature of saving faith. It is not just believing that you are a child of God; it is whether you believe the truth and whether you have a heart to that truth, and if the Spirit of God opens your heart to attend unto the things that are spoken; that is the very nature of saving faith. If the Lord gives you this saving faith, it will carry with it a sentence of justification unto life. So said the apostle when preaching in those early days of the Christian church, "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." So if you believe in the things of Christ, that brings with it some sense of acceptance with God, and thereby the forgiveness of sins. You must not expect an angel to come down from heaven and tell you your sins are forgiven, but for the Spirit of God to work faith in your heart upon the things of Christ, and that will bring some sense of forgiveness of sins.

“Believed on in the world.” So that these people are not angels. Angels, it is true, look upon the things of Christ and desire to enter into them, but these people who are believers are in the world. And that is the mystery of it very often, that the Lord should have a people whom He intends to take to heaven, and yet they must remain upon this poor, sin-bitten earth, perhaps for a number of years. But I believe it is to this end, to display the wonders of His grace. It is to reflect the honour and glory of His great name. So these poor sinners are called out of nature’s darkness into His marvellous light, and are brought to believe upon Christ for their salvation; as the poet says,

“Trust Him for salvation; you need not to grieve;
There’s no condemnation to them that believe.” (H. 1000)

And as you are brought to believe upon the Lord Jesus Christ, it carries with it some sense of your adoption into the family of God.

Then the Lord Jesus was “received up into glory.” It was not intended for Him to live eternally upon this earth, but He was to be “received up into glory,” whatever that means – the Lord only knows – but it is something “unspeakable,” as the apostle says, “and full of glory.” That related to the saints, but this glory which Christ had with the Father before the foundation of the world, that is to be upon, or is already put upon, the Person of the God-Man Mediator, the Lord and Saviour Jesus Christ, as He enters into this glory; because the human nature of Christ was never in heaven until after His resurrection and ascension into heaven. So the glory that He had with the Father before the foundation of the world was to be put upon Him as He entered those eternal doors that we read of in one of the psalms, for the King of glory to come in. “Who is this King of glory?” This mighty Jesus, He is the King of glory. And if we are amongst these people, the time will come when we shall see that glory. I have thought more than once of Dr. Owen when he was dying. He had just finished that wonderful work of his on the glory of Christ, and a friend came to him and said that the work had just been put to the press; and Dr. Owen said, “Friend, I shall soon see that glory as I have never seen it heretofore.” So if you and I belong to these people, the time will come when we shall enter into that place “where He unveils His lovely face,” as the poet so beautifully expresses it.

May the Lord grant that you and I may be amongst that number.
Amen.



ZION'S CLOUD

By J.K. Popham (1847-1937)

I do not suppose that it is needful that I should remind my brethren that Zion is under a cloud. She is. There are happily individual exceptions, and no doubt will be. The Lord make us, put us, among the exceptions. "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy" (Rev. 3. 4). But speaking generally, it is too, too true that Zion is under a cloud; that her holy and beautiful house, where once the honour of God was, is now laid low.

What course, then, should Zion take in dark days, in times of trouble, and as being under a cloud? The only proper course is for her, as convinced of her state, to go as this church of old did: "Be not wroth very sore, O LORD"; "Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not"; "We are the clay, and Thou our Potter; and we all are the work of Thy hand." Didst not Thou bring us out of the land of Egypt, and plant us in the land of promise? Didst Thou not institute Thy service, and command us to obey Thee in all the things Thou commandedst us by the hand of Moses? We have gone astray, we have done wickedly; but now we come to Thee. Do not be wroth very sore; put away our iniquity, forgive it, remember it not against us; use it not as an argument against us in Thy dealings with us; do not deal with us as we have dealt with Thee.

That is the proper course for Zion; that is the proper course for every poor child of God who feels far off, and fain would be nigh again. The Lord help us to take it and follow it, and as believing it to be true, to say, "Behold, see, we beseech Thee, we are all Thy people." He can see more and farther down than a poor, perplexed child of God can. The evidences we have may be very few, and hardly discernible by us; but beneath that load of sin, and beneath all that burying of all our good things by sin, the Lord can penetrate and see His own handiwork, to which He will have a desire. And now may God put this prayer in our hearts, as many as it may be suitable to, and kindly answer it for His name's sake.

God must needs be infinite in all places at once, not only in regard to the simplicity and purity of His nature, but in regard to His power, which being so glorious, who can set Him bounds, or prescribe Him a circuit to walk in? It is as if the drop should limit the ocean, or a star set bounds to the sun.

Thomas Watson

THE VOICE OF THE CHILD JESUS

by Hugh Martin (1822-1885)

A sweet voice breaks upon our ear. It is the voice of the Child Himself.

But what? The Child's voice! The newborn Infant speaks! Yes, He is the Word of God. In the beginning was the Word. And the Word was made flesh. Surely it is the very office of the Word to speak. And shall His coming into the world make Him silent? Surely not.

But this Child in swaddling bands, lying here in the manger – He does not speak to me. His lips do not even move. No sound issues from them. And how can you say then that you hear a voice from the newborn, speechless Babe?

But I also will ask you one question. As you gaze into the manger of Bethlehem, and listen in vain, as you say, to hear the voice of Jesus – so do I now look up to the right hand of the throne of God, where Jesus now is, and I also may complain as well as you that I listen in vain, that I hear no voice from Jesus. As little sound of words do I hear coming down from the throne of God, as you now hear coming forth from the newborn King. But is Jesus therefore silent unto me? Has He nothing to say to me? And does He take no means of saying it? Am I doomed not to hear the voice of Jesus? Do I really not hear Him? Then I am not of His sheep. For His sheep hear His voice. And other sheep He has that are not yet of His fold, them also He will bring, and they shall hear His voice.

His voice is heard in the Word – in that Word of the Lord which liveth and abideth for ever. By His Word He speaks, now that He is set down on His throne of glory. By His Word also He speaks, even when lying a helpless Babe in Bethlehem. Yes – “When He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me: in burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God” (Heb. 10. 5-7; Psa. 40. 6-8).

In His very coming into the world, He speaks of Himself as a sacrifice for sin. He willingly accepts, He gladly welcomes, the body prepared for Him – the body in which He is to bear our sins upon the tree. It is His Father's will that He should lay down His life, and He delights to do His will. “Lo, I come ... I delight to do Thy will, O My God.”

What wondrous love to His Father! What wondrous love to us! And how do we receive, or reply to, His love! Shall He welcome so joyfully that body in which He was to be wounded, and wearied, and grieved, and bruised, and crucified, and buried? And shall not we

welcome Him in that body in which He suffers all this for us? Is our flesh so dear to Him that He rejoices to receive the body prepared for Him? and when He thus presents to us the fulness of His Godhead, joyfully sojourning among us in our flesh, even though the penalty of doing so be the burden of our sin, and the sting of our death, and the battle with our foes, and the curse of our God, shall we not give Him joyful welcome, even when the issue of our doing so is, deliverance from the curse and from death, and from Satan and from sin? Surely this body is prepared for us as much as for Him. He bore our sins in His own body on the tree. "He was wounded for our transgressions, He was bruised for our iniquities." And shall we leave it to Him alone to welcome this body in which our redemption is to be accomplished? Nay, we join with Him in rejoicing at His birth. Bethlehem is the very birthplace of our hope and salvation. "Lo, we come," to see and to embrace, and to give praise for the body prepared for bearing our sins, and carrying our sorrows. And being reconciled in the body of His flesh through death, lo, we come, with Him and like Him, to do Thy will, O God. Put Thy law into our hearts as it was in His.

THE PROPHECY OF SCRIPTURE

By Adolph Saphir (1831-1891)

Scripture contains predictions which have been fulfilled. These predictions are marvellous, both on account of their comprehensive grandeur, containing great historical outlines and principles, and on account of their circumstantial and minute detail. The one was beyond the mind of the prophets, the other beyond their calculation.

Predictions of Messiah's Life

Let us consider only one great subject of prediction, the history of the Lord Jesus Christ. The whole life of the Saviour, from His birth to His ascension and His sending forth the Spirit, may be narrated in the words of Moses and the prophets. Without referring to the four evangelists, the whole history of Christ in its great outlines, as well as its minute particulars, has been foretold by the Spirit through the Scripture.

We ask first concerning His birth. And Genesis 3 informs us, that He is to be emphatically the Seed of the woman; while Isaiah teaches us that the mother of the Saviour, the great Immanuel, is to be a virgin, and that this Child thus born, this Son given unto us, is the Wonderful, the Counsellor, the mighty God, the everlasting Father, the Prince of Peace.

We enquire further, Whose Son is the Messiah to be? The Scripture points out Shem, for "Japheth shall dwell in the tents of Shem"; and still

further we are directed to Abram, and still further to Isaac (as distinguished from Ishmael), and still further to Jacob, and from among the twelve sons of Jacob, the patriarch on his deathbed singles out the tribe of Judah; out of him shall come Shiloh, and to Him shall be the gathering of the nations. But Scripture is still more definite. The son of Jesse, even David, receives the promise of the great King and Redeemer. Thus we know that the Messiah is God and Man; born of a woman, even of a virgin; a Sethite; a descendant of Abraham, Isaac and Jacob; of the tribe of Judah; of the house of David.

His Birth

Where is He to be born? Like the wise men from the east, we would naturally suppose in Jerusalem, the holy city, the city of the great King. But Micah knows differently, and points out Bethlehem Ephratah, little among the thousands of Judah: "Out of thee shall He come forth unto Me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting."

When is He to be born? Jacob predicts the period: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come"; and Daniel more definitely speaks of seventy periods of seven which are to elapse from the going forth of the commandment to restore and build Jerusalem, before the coming of the Messiah the Prince.

Born in Bethlehem, He is to be taken into Egypt; as Hosea saith, "I have called My Son out of Egypt."

What is to prepare the world for His coming? What great event is to announce His advent? Isaiah and Malachi tell us it is to be a man, a messenger: "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God."

What is to be His character? "Behold My Servant, whom I uphold; mine Elect, in whom My soul delighteth; I have put My Spirit upon Him.... He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench."

His Ministry

What is to be His work? "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."

What is His preaching? "The Spirit of the Lord GOD is upon Me; because the LORD hath anointed Me to preach good tidings unto the meek." "The Lord GOD hath given Me the tongue of the learned, that I should know how to speak a word in season to him that is weary ... He wakeneth Mine ear to hear as the learned."

How will the people receive Him? How will the rulers and guides of the nation welcome Him? "He is despised and rejected of men." The builders reject the stone.

Is He to appear as Jerusalem's king? and in what manner? Zechariah tells us: "Behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

His Death

What is to be the end of His life on earth? Daniel tells us He shall be "cut off."

Who is to deliver Him into the hands of His enemies? The psalmist tells us, one of His friends, he that eateth bread with Him; and Zechariah states that for thirty pieces of silver He shall be betrayed.

Will His disciples stand by Him in His last sufferings? No; the Shepherd is smitten, and the sheep of the flock are scattered.

How is He to die? He is the Lamb; and is to suffer a slow, painful death, and not a bone of His body is to be broken. Moses teaches us that His blood is to be shed, and that He is to be lifted up as the serpent in the wilderness. Zechariah adds another feature of His sufferings: He is to be pierced. No other mode but that of crucifixion fulfils all these descriptions.

What further happened during His crucifixion? The twenty-second Psalm tells us: "All they that see Me laugh Me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the LORD that He would deliver Him: let Him deliver Him, seeing He delighted in Him.... I am poured out like water, and all my bones are out of joint.... My strength is dried up like a potsherd; My tongue cleaveth to my jaws.... They part My garments among them, and cast lots upon My vesture."

What further circumstances attend His death? "He opened not His mouth." "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." "He was numbered with the transgressors."

Why did He suffer? Isaiah answers: "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."

Was it only man who caused His sufferings? Isaiah saith, "It pleased the LORD to bruise Him; He hath put Him to grief"; and Zechariah saith, "Awake, O sword, against ... the Man that is My Fellow ... smite the Shepherd." And in the words of David, His soul is to cry, "My God, My God, why hast Thou forsaken Me?"

His Resurrection

Is He to remain in the grave? David says, "Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption";

“The stone which the builders refused is become the head stone of the corner”; while Jonah’s history prophesies the same; and Hosea speaks of the third day as the day of revival.

And after His resurrection? The sixty-eighth Psalm says, “Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.” And in another Psalm it is written, “The LORD said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool.”

THE ONLY REMEDY FOR SIN

By Carl Heinrich von Bogatzky (1690-1774)

“And thou shall call His name JESUS: for He shall save His people from their sins” (Matt. 1. 21).

Sin is the deadliest foe we have. It cast our first parents out of paradise; it defaced God’s image in man; it brought pain, sickness and death into the world, and a spiritual death into the soul; it causes a distance from God and a dislike to His holy ways; it exposes body and soul to the last judgment of a holy God, and will sink every unpardoned offender into everlasting destruction. How is this deadly foe to be conquered? Reader, be careful in this matter, and seek after a remedy that will be lasting and efficacious. Duties, prayers, tears, sacrifices, morality and partial reformations, avail nothing in this case; all below Christ Jesus will prove physicians of no value. Jesus is the only Saviour; His blood is the only atonement for sin; this sprinkled upon the heart by the Spirit, and apprehended by faith, removes the guilt and curse of sin, and speaks pardon and peace; His grace breaks the power of sin and makes us hate it. Thus is holiness secured in the heart and walk, as well as peace in the conscience. His people are all that believe in Him, and depend upon Him for pardon, peace and everlasting salvation. In that happy number, reader, may thou and I be found! May we be enabled to look to Him, to receive Him as our Lord Jesus, able and willing to save to the very uttermost! And may we walk as the redeemed of the Lord, in righteousness and true holiness all the days of our life! Amen.

“He died to bear the guilt of men.
That sin might be forgiven.
He lives to bless them and defend,
And plead their cause in heaven.”

GOD MANIFEST IN THE FLESH

Many sermons, treatises and articles have been written on the sacred subject of the incarnation of the Son of God. Sometimes it is good for the Word of God to speak for itself.

“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory” (1 Tim. 3. 16).

“Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead” (Rom. 1. 3, 4).

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.” “And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth” (John 1. 1, 2, 14).

“For it pleased the Father that in Him should all fulness dwell.” “For in Him dwelleth all the fulness of the Godhead bodily” (Col. 1. 19 and 2. 9).

“But we see Jesus, who was made a little lower than the angels for the suffering of death” (Heb. 2. 9).

“But a body hast Thou prepared Me” (Heb. 10. 5).

“That holy Thing which shall be born of thee shall be called the Son of God” (Luke 1. 35).

“But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law” (Gal. 4. 4, 5).

“For unto us a Child born, unto us a Son is given” (Isa. 9. 6).

“And they shall call His name Emmanuel, which being interpreted is, God with us” (Matt. 1. 23).

“Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted” (Heb. 2. 14-18).

“To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them” (2 Cor. 5. 19).

“Behold the Lamb of God, which taketh away the sin of the world” (John 1. 29).

“And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing” (Rev. 5. 11, 12).

IN A MANGER

by Thomas Adams (1583-1652)

“And she brought forth her firstborn Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn” (Luke 2. 7).

It is evident in Luke’s Gospel that the shepherds found the Christ Child lying in a cradle. He who sits on the right hand of the Majesty on high was lodged in a stable. He that measures the waters in His fist, and heaven with a span, was now crowned in a manger, and swaddled with a few rags. Here they find neither guard to defend Him, nor tumults of people thronging to see Him, neither crown on His head, nor sceptre in His hand, but a young Child in a cradle. They saw a Child, who, having so little external glory, they might have saved their pain and seen many in their own country far beyond Him.

Our instruction in this is that God does often strangely and strongly exercise the faith of His people, that their persuasion may not be guided by their sight, but by His Word. The eye of true faith is so quick sighted that it can see through all the mists and fogs of difficulties. Hereon these shepherds did confidently believe that this poor Child, lying in so base a manner, is the great King of heaven and earth. Thus faith that is grounded in the promises of God must believe that in prison there is liberty, in trouble peace, in affliction comfort, in death life, in the cross a crown, and in a manger, the Lord Jesus.

If the children of God did but know what was best for them, they would perceive that God did that which is best for them.

John Mason

PASTORAL ENCOURAGEMENT TO THOSE SEEKING MEMBERSHIP

*Letter written by Mr. Jesse Delves to Mr. and Mrs. John Stevens
in 1947, when they were waiting to come before the church*

My dear friends,

Our thoughts and prayers have been much with and for you both this week. We hope you have been favoured with some continuing help in this time of need.

Don't be surprised if you hear many opposite voices, voices that may cause much conflict, because where Christ is honoured, the enemy will make a stir. One voice may be, "Now you have presumed, you are only presuming; why do you not stay as you were?" Another: "You will have to suffer for this. Why take such a step?" Another: "They will not receive you." Another: "You will never endure; you will bring dishonour upon His name and cause if you do it."

And yet it may not be so. Perhaps you already have "the answer of a good conscience," and a measure of gospel peace. I trust it is so. But if temptation abound, may He arise and rebuke the winds and say, "Peace, be still."

After the wind, earthquake and fire Elijah heard "a still small voice." He has said, "Fear not; I will help thee." I hope a few poor sinners may not bring bondage. The Lord open your hearts and ours. "If ye love Me, keep My commandments." In keeping these "there is great reward."

The step is a solemn one. I know you realise this. It is a blessed one. I hope you will realise this in the joy of the gospel in your souls and be helped through, strengthened in body, and enabled to go on your way rejoicing like the eunuch. Jesus is the Son of God – may He reveal Himself to you each in this. "If thou believest with all thine heart, thou mayest."

We will (all being well) see you in The Cottage after the services tomorrow (Sunday) evening. My wife will come in quickly so you can come straight in. We will follow as soon as possible.

"I will trust, and not be afraid."

I have a heavy cold, but hope to be helped through and be home for the evening.

Accept my love and very kindest wishes

Your affectionate Pastor,

J. Delves

COMMUNION WITH GOD

By John Owen (1616-1683)

(Concluded from page 334)

Now, of the things which have been delivered this is the sum: there is no grace whereby our souls go forth unto God, no act of divine worship yielded unto Him, no duty or obedience performed, but they are distinctly directed unto Father, Son and Spirit. Now by these and such like ways as these, do we hold communion with God; and therefore we have that communion distinctly, as hath been described.

This also may further appear, if we consider how distinctly the Persons of the Deity are revealed to act in the communication of those good things, wherein the saints have communion with God. As all the spiritual ascendings of their souls are assigned unto them respectively, so all their internal receivings of the communications of God unto them are held out in such a distribution as points at distinct rises and fountains (though not of being in themselves, yet) of dispensations unto us. Now this is declared two ways:-

1. When the same thing is, at the same time, ascribed jointly and yet distinctly to all the Persons in the Deity, and respectively to each of them. So are grace and peace. "Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven Spirits which are before His throne; and from Jesus Christ, who is the faithful Witness, and the first begotten of the dead, and the Prince of the kings of the earth" (Rev. 1. 4, 5). The seven Spirits before the throne are the Holy Spirit of God, considered as the perfect fountain of every perfect gift and dispensation. All are here joined together, and yet all mentioned as distinguished in their communication of grace and peace unto the saints (see Rev. 1. 4, 5).

2. When the same thing is attributed severally and singly unto each Person. There is, indeed, no gracious influence from above, no illapse [entering in] of light, life, love or grace upon our hearts, but proceedeth in such a dispensation. I shall give only one instance, which is very comprehensive, and may be thought to comprise all other particulars; and this is teaching. The teaching of God is the real communication of all and every particular emanation from Himself unto the saints whereof they are made partakers. That promise, "They shall be all taught of God," inwraps [envelops] in itself the whole mystery of grace, as to its actual dispensation unto us, so far as we may be made real possessors of it. Now this is assigned,

- i. Unto the Father. The accomplishment of that promise is peculiarly referred to Him, "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath

learned of the Father, cometh unto Me" (John 6. 45). This teaching, whereby we are translated from death unto life, brought unto Christ, unto a participation of life, and love in Him, it is of and from the Father. Him we hear, of Him we learn, by Him are we brought unto union and communion with the Lord Jesus. This is His drawing us, His begetting us anew of His own will, by His own Spirit; and in which work He employs the ministers of the gospel (see Acts 26. 17, 18).

ii. Unto the Son. The Father proclaims Him from heaven to be the great Teacher, in that solemn charge to hear Him, which came once (and) again from the excellent glory. "This is My beloved Son; hear Him." The whole of His prophetic, and no small part of His kingly office, consists in this teaching; herein is He said to draw men unto Him, as the Father is said to do in His teaching (see John 12. 32); which He doth with such efficacy, that the dead hear His voice and live. The teaching of the Son is a life-giving, a spirit-breathing teaching; an effectual influence of light, whereby He shines into darkness; a communication of life, quickening the dead; an opening of blind eyes, and changing of hard hearts; a pouring out of the Spirit, with all the fruits thereof. Hence He claims it as His privilege to be the sole Master. "One is your Master, even Christ" (Matt. 23. 10).

iii. To the Spirit. "The Comforter ... He shall teach you all things" (John 14. 26). "But the anointing which ye have received," saith the apostle, "abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him" (1 John 2. 27). That teaching unction which is not only true, but truth itself, is only the Holy Spirit of God: so that He teacheth also, being given unto us "that we might know the things that are freely given to us of God" (1 Cor. 2. 12). I have chosen this special instance because, as I told you, it is comprehensive, and comprises in itself most of the particulars that might be enumerated, quickening, preserving, etc.

This, then, further drives on the truth that lies under demonstration; there being such a distinct communication of grace from the several Persons of the Deity, the saints must needs have distinct communion with Them.

It remaineth only to intimate, in a word, wherein this distinction lies, and what is the ground thereof. Now, this is, that the Father doth it by the way of original authority; the Son by the way of communicating from a purchased treasury; the Holy Spirit by the way of immediate efficacy.

1. The Father communicates all grace by the way of original authority: He "quickeneth whom He will" (John 5. 21). "Of His own will begat He us" (Jas. 1. 18). Life-giving power is, in respect of original authority, invested in the Father by the way of eminency; and therefore,

in sending of the quickening Spirit, Christ is said to do it from the Father, or the Father Himself to do it. “But the Comforter, which is the Holy Ghost, whom the Father will send” (John 14. 26). “But when the Comforter is come, whom I will send unto you from the Father” (John 15. 26); though He be also said to send Him Himself, on another account (see John 16. 7).

2. The Son, by the way of making out a purchased treasury: “Of His fulness have all we received, and grace for grace” (John 1. 16). And whence is this fulness? “It pleased the Father that in Him should all fulness dwell” (Col. 1. 19). And upon what account He hath the dispensation of that fulness to Him committed you may see (see Phil. 2. 8-11). “When thou shalt make His soul an offering for sin ... He shall prolong His days, and the pleasure of the LORD shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous Servant justify many; for He shall bear their iniquities” (Isa. 53. 10, 11). And with this fulness He hath also authority for the communication of it (see John 5. 25-27; Matt. 28. 18).

3. The Spirit doth it by the way of immediate efficacy. “But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you” (Rom. 8. 11). Here are all three comprised, with their distinct concurrence unto our quickening. Here is the Father’s authoritative quickening: “He raised Christ from the dead, and He shall quicken you”; and the Son’s mediatory quickening, for it is done in “the death of Christ”; and the Spirit’s immediate efficacy: “He shall do it by the Spirit that dwelleth in you.” He that desires to see this whole matter further explained, may consult what I have elsewhere written on this subject. And thus is the distinct communion whereof we treat both proved and demonstrated.

THE COMFORT OF LOOKING UNTO JESUS IN DARK TIMES

Dear brother in Christ,

“Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation.”

I had as it were a double text yesterday: “But David encouraged himself in the LORD his God” (1 Sam. 30. 6), and in the afternoon referring back to the morning text, “Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the LORD, I will joy in the God of my salvation” (Hab. 3. 17, 18). I saw something there in Habakkuk I had never seen before. In Habakkuk are three sweet fruits and two types of meat used in sacrifices. I wish I had the grace to write it all, but spiritually, we may speak of the sweets of the gospel being lost to the child of God, but not Christ to the child of God, no never – and then there is the common sense of national calamities and failures in providence. However, the sweetness and sense of Christ and His affection to His own may be lost for a season, even the sense of our pardon through Christ’s blood, shed for sinners, but *not* the child of God. He can never be lost. Like David, the child of God by grace encourages himself in the Lord *his God*, not in himself, but *in God, his God*. He can look back like David to the lion, the bear, and Goliath, etc., and see what God has done for him. But more than this, it is to *his God* he looks *up*, to all that is in the Lord Jesus Christ in the covenant of grace and the sending of Jesus to die for the chief of sinners. This sacred exercise in trials demands much heart-searching and intercession to God. We need grace. You know the path.

Our love to you both in Christ,

Andrew G. Randalls

Bournemouth

September 20th, 2021

A DEBATE ON THE MOORS OF LANCASHIRE

By John Kershaw (1792-1870)

On another occasion, going over the road to the Rossendale Valley on a fine Lord’s day morning in May, I met two well-dressed men. They bade me, “Good morning.” I returned the salutation, and passed on. I had not gone more than a few yards when I heard them call out. I turned round, when one of them said, “If we are not mistaken, we have heard you preach at Newchurch.” I told them I had preached there. “You are a Calvinist, and we are Arminians,” one of them said, “and if you are willing, we will try which is right.” I took out my watch and said, “It is now half-past nine o’clock. I have to preach this morning at half-past ten, and have yet three miles to walk. It will not be right for me to stop

disputing in the road, and disappoint the people where I am going. They enquired when I should be at Newchurch again; they would meet me there, and argue the point. I informed them that I should, God willing, be there again that day month.

When the time came, they brought one of their preachers to argue with me. The place in which we met was crowded with people. I opened the business by recapitulating the circumstances, and then called upon my opponent to state the principle that he wished to be discussed. He then proceeded as follows: That he believed Christ laid down His life and shed His blood for the sins of all Adam's fallen race, and that life and salvation were offered to all men, so that they might all be saved if they would. I then asked him if I was to understand by his statement that he believed Christ Jesus had satisfied the demands of God's holy, just and righteous law for all and every sin of all and every individual of Adam's fallen race? He said, "Yes."

I then asked him to tell us upon what ground it was that any were condemned and sent to hell? He said, "For the sin of unbelief." I replied, "If Christ died for every sin of every individual of Adam's fallen race, He must have died for the sin of unbelief too; so that it still remains for you to prove upon what ground any are lost." This question he could not answer, and was evidently confounded, but his pride would not let him confess it. He tried to shift his ground, but I would not allow it till he had solved the question before us. I told him I would explain it to the present assembly by a metaphor, with which they would all be familiar, and leave them to judge. "If," said I to my opponent, "I owed you fifty pounds, you would have a right to demand your money; and if I was insolvent, and could not pay you, you could, according to law, throw me into gaol for debt. But if, while thus confined, a friend of mine came forward unsolicitedly to pay my debt and obtain your receipt in full for all demands, this proceeding, both according to law and justice, would secure my deliverance. Neither law nor equity could detain me for a debt that had been honourably paid." I remember when I said this a plain straightforward countryman called out, "It would not be morally honest to detain you; but be acting the part of a rogue."

I then continued, "As sinners, we are debtors to the law and justice of God. Our Lord uses this figure (see Luke 7. 41) in speaking to Simon concerning Mary Magdalene: 'There was a certain creditor had two debtors.' Christ is the great Paymaster of all His people's debts. He paid the ransom with His own blood, so that the declaration is gone forth, 'Deliver him from going down to the pit: I have found a ransom.' And again, Jehovah the Father, having received satisfaction at the hands of Christ for the sins of His people, says, 'As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no

water' (Zech. 9. 11). Christ must see of the travail of His soul, surrounding His throne in glory, or He will never be satisfied. Justice neither can nor will demand two payments for one debt, first at the bleeding Surety's hands, and then again at ours. So that not a soul that Christ shed His precious blood for shall ever perish." The pride and stupidity of my opponent were such that he professed to say he could not see the force of my argument and the word of God upon which it was founded. The people separated, saying that he was fairly and honourably defeated; but the pride of his heart would not allow him to confess it.

TRUE, JUSTIFYING FAITH

By John Newton (1725-1807)

"And He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be. And he believed in the LORD; and He counted it to him for righteousness" (Gen. 15. 5, 6).

Answerable to Abraham's faith is the way of justification now, by faith in the same object, and upon the same ground. The object is Christ. No other name is given, no other name is desired or regarded by those who are truly convinced of sin. He is appointed of God and proposed to them and set before them as wisdom, righteousness, and so forth. The Holy Spirit who has convinced them of sin, convinces them of righteousness, the necessity of it – that it is not in themselves and that it is in Jesus.

The ground (or warrant) is the promise, and that under no less outward discouragements than Abraham had to encounter. The guilt of sin, the power of corruption, the stress of temptation, the delay of comfort – by these things the soul is sometimes startled and put almost to a stand. But faith prevails and reasons, as Abraham: God has promised and is able also to perform – therefore I will hope against hope (see Rom. 4. 18).

We conclude, then, that a venturing upon Jesus from the invitation of gospel promises is true, justifying faith. To such, His righteousness is accounted as their own, and, notwithstanding all their fears and infirmities, they are accepted in the Beloved; their state is safe. O blessed are ye of the Lord that are seeking salvation in this way. But this faith in the lowest degree, if but as a grain of mustard seed, will have fruits: love, desire, obedience. Though in many things they come short, they will be pressing forward.

For meditation: Two sorts of persons then are in a dangerous state:

1. They who seek salvation by the works of the law. If they can be saved in their present way, Christ has died in vain.
2. They who talk of faith and are utterly destitute of its fruits, who have a form without the power. This is the proper description of a corpse. So James says the faith of such is dead (see Jas. 2. 26).

BOOK REVIEWS

Pastoral Gleanings: A Record of the Ministry of William Fay, pastor of the church at Zoar Strict Baptist Chapel, St. Mary's Plain Norwich, 1936-1965; 308 pages; price £19.95 plus £3.25 postage and packing; obtainable from John Crowter, Haystacks, Green Lane, Potter Heigham, Norfolk, NR29 5LP.

This is a personal record by Miss Ruth Fay, daughter of William Fay, of the substance of many of the sermons, addresses, with some letters, of her father, recorded during the years of his pastorate at Zoar. Not many of our readers will remember Mr. Fay, but he is still remembered by some as a faithful, loving pastor, a truly experiential preacher and a loyal friend to our churches. His interesting and profitable autobiography, entitled *Waymarks*, was published many years ago and appeared in the 1966 *Gospel Standard* over several months.

Though brief, these "fragments" are a treasure of heartfelt religion and are warmly commended.

Grace for Troubled Times: Devotional Readings prompted by the 2020 Covid-19 lockdown; 372 pages; price £13 including postage and packing; edited by John Hooper, of Saltash, Devon and obtainable from him at 14 Holme Park Road, Saltash, Devon PL12 6BH or johnhooper268@btinternet.com.

This book is a series of daily readings in which the editor has gathered fragments, many from the pen of others, as a guide to the Lord's people in troubled times. He published them daily from the period of lockdown, Tuesday, March 24th, to Lord's day July 5th.

The scripturally-balanced approach to the pandemic is to be commended. It begins with a quotation from Martin Luther when the bubonic plague reached Wittenberg. Though commanded by the Elector of Saxony to flee, Luther chose to remain with his wife Katie and another fellow pastor. He wrote: "I shall ask God to protect us. Then I shall fumigate, help purify the air, administer medicine and take it. I shall avoid places and persons where my presence is not needed in order not to become contaminated and thus perchance infect and pollute others, and so cause their death as a result of my negligence. If God should wish to take me, He will surely find me, and I have done what is expected of me and so I am not responsible for either my own death or the death of others. If my neighbour needs me, however, I shall not avoid place or person but will go freely as stated above. See this is a God-fearing faith because it is neither brash nor foolhardy and does not tempt God."

In other extracts the author reminds us of the deeper, more serious malady of sin, and the voice of God in this judgment in calling us both personally and nationally to repentance.

There is much profitable reading and exhortation in these devotions.

OBITUARY

Ruby Mary Poole, a member at Galeed Chapel, Brighton, for twenty-seven years, passed away peacefully to be with the Lord on April 3rd, 2021, aged 102.

The following is from her own writings.

“I would like to record a little of the way the Lord has led me these many years in the wilderness and to speak of His great goodness and longsuffering in spite of all my sinful rebellion and wanderings from Him during a long life. To Him belongs all the honour and glory; but to me shame and sorrow when I consider how even my very best is marred by sin and nothing worth.

“I was born on October 13th, 1918 in Hove, the third child of Sydney and Ellen Paul. [Mr. Paul was for many years a faithful deacon at Galeed and Editor of the *Friendly Companion* and the *Gospel Standard* magazines. She was named after her uncle, Reuben Paul, who was killed a few months before her birth on the Western Front – see his obituary in the *Gospel Standard*, 1919.] I lived my childhood and youth in a happy and godly home, surrounded by many comforts and privileges, and relations who feared the Lord and walked according to His ways. In spite of all this, the seeds of evil in me soon became evident, and I remember with shame the many times I deceived and grieved my parents. Determined to go my own way, I resented the restrictions put upon me and wished I could be allowed to do all the things the other children at school were allowed to do. Many times I have not told the truth as to where I was going and what I was doing; not without a guilty conscience, but I still determined to do as I wished.

“I was taken to chapel from my earliest years and sat under the ministry of Mr. J.K. Popham, but I rarely listened to anything that was said, being absorbed in my own daydreams. If I listened at all, the preaching meant nothing to me. We had many visitors at home and the conversation was on the things of God. At times I was attracted to the things I heard and the people I met, but it needed more than that to change my heart and make me willing to live a different life. I remember thinking once that I would like to be like they were, but not yet; not until I was older and had enjoyed all the things I longed to do whilst I was young.

"I cannot tell exactly when a change was made in me; it seemed very gradual. When I was in my seventeenth or eighteenth year, I found entirely new feelings and desires in me that I could not understand. The things that I ran after so eagerly seemed to lose their attraction, and my great desire became to be found amongst the Lord's people. It was years before I could hope that it was a true work of grace in my soul; but in looking back I could see that a great change had taken place and I had been turned completely round the other way. It was something that I never could have done in myself.

"The first thing I seemed to be shown was my death, and I was filled with darkness – a darkness that could be felt. I saw that God was holy and very far off and that I was a sinner. There appeared no way that I could ever approach unto Him; there was a great gulf between us. Little by little it was revealed to me that Jesus was the only way to God. It was only very dimly at first, but it gave me a little hope. I remember my surprise when I began to find that I understood what the ministers were saying and could often feel the same things in my own heart. One thing I found, and still find, is that I am completely ignorant in spiritual things, and no amount of study or learning will ever make them clear – it must only be through the teaching of the Holy Spirit in my heart that they are revealed to me. Truths learned in this way have an abiding influence.

"There was a time in my early days when, feeling my ignorance, I had a great desire to know and understand all these great truths. But Isaiah 28. 10 came to me and then, 'He that believeth shall not make haste,' and so I have found it over the years. It has been 'precept upon precept; line upon line ... here a little, and there a little' – a gradual teaching and learning; often instead of making haste I seem to go backwards.

"The early years of my adult life were full of activity. I was teaching and there were the war years and then married life. Sadly, the matters of my soul and eternity were often pushed into the background and there was not that urgency in my seeking that I would have desired. There were times when I longed to know my part in these matters and where I stood, times when my sins troubled me and times when I felt the meltings and drawings of the Spirit's work within. But these wore off and there was no bringing out into any real, firm hope. For years I felt to be like Lazarus – alive but still bound – not brought out into liberty. I felt that 'hope deferred maketh the heart sick,' and I could not give up.

"There were times of trouble in providence and these, I believe, were used by the Lord to bring me out more in spirit from the world, to deepen my concern and to show me my impotence and lead me to seek Him more earnestly and to put my trust in Him. Often, I found that He heard and answered my prayers even in small things and there was a little love given to Him.

"In looking back over the years, I can see how in mercy the Lord often kept me from going my own way and taking wrong steps. Very clearly, I was made to feel the danger and evil of being married to one in whom there was no work of grace. In one instance especially I was enabled to make a stand and to break off the friendship. In the Lord's own time He gave me a husband in whose heart was the fear of God. We had over forty years of married life with many joys and sorrows, many ups and downs and many mercies in spite of our wanderings and sinful neglect of the things of greatest importance.

"As my husband drew near to his end, we were able to confess together, with sorrow, that we had not always put first things first. During the last three months of his life, John was in Hove Bethesda as he needed more care than I could give on my own. The day before he died he was able to speak more than ever before of the hope that was within him, quoting the second verse of 1156 in Gadsby's: 'What mighty sum paid all my debt?' and he obviously felt it for himself. After his death I felt very encouraged and confirmed and comforted in my own heart with the evidence of the sure foundation of these truths on a dying bed.

"Some weeks later I was brought to feel that I could not rest on what my husband had received. I could not live on his religion and certainly I could not die on it. From this time there was a real concern to know these things clearly for myself, and I could give the Lord no rest until I knew my part in them. Joined to these exercises was a return of the concern about baptism which had been with me from time to time over the years. I had never been able to venture, feeling that I must have a real hope of my interest in the finished work of Christ, which I felt was lacking. Now these things came with great weight and stayed with me through the summer of 1993. I sought for clear evidences of these things personally and felt I could not settle down, short of the Lord's own word to me assuring me of 'my part in the Redeemer's blood.'

The preaching of our pastor [Mr. John Walder] at this time became very searching to me and confirmed the exercises as to the need of a personal knowledge of these truths in the experience of them in my own heart. Towards the end of October the text was, 'For such an High Priest became us,' and then for the first time, as Mr. Walder spoke of these things, I felt that Jesus was my High Priest and that my name was written in love on His heart and had been from everlasting. It was a good time and gave me a real hope. A week or two later the text was, 'Thy people shall be willing in the day of Thy power.' Just before the end of the sermon, Mr. Walder said, 'If it was said, "Wilt thou go with this man?" what would your answer be?' I felt that I could say, 'Yes, with all my heart, if He would have me.' I went home that Sunday morning and fell

down before the Lord telling Him that I was willing. I felt to surrender myself and all my affairs to Him and to say, 'Here I am. What wilt Thou have me to do?' I was glad to be alone and felt such a love to the Lord. My whole heart was taken up with these things. After so many years of wanderings, of hopes and fears, of seeking and not finding, I seemed to be brought more fully to feel the necessity of being assured of my interest in the work of salvation.

"A few days later, during a never-to-be-forgotten night, I felt to be led into truths, known before in my head, but now given to see my part in them and faith was given to receive them as my own. It was about 3 a.m. in the morning of Wednesday, November 3rd, 1993, that I awoke and was thinking of these things; I thought that it would be worth staying awake the rest of the night if only I might have it made plain where I stood in my soul before God. There came over me a solemn feeling of my sinnership and the weight of sin and guilt on my conscience seemed more than I could bear. I had, I believe, had convictions of my sins, especially at times, over the years, but never before had I felt the weight of them as I did then. They seemed to crush me; there was a horror of darkness on my spirit and there seemed to be no way out from under the burden; no way of escape from a holy and angry God.

"After a time I felt to be led to Gethsemane, and there I saw by faith the Lord bowed down under the awful weight of the sins of all His people which were laid upon Him, and I felt a real hope that mine were there too, and that He had borne them for me. It was opened up to me that there was a union there between the Lord and my soul as the burden of my sins was laid upon Him. From there I was led to Calvary, where I viewed Him on the cross suffering in the place of all His people and in my place. I felt to mourn over Him a little and grieve for Him, but not as fully as I would have liked. Then further I saw Him laid in the grave and rising again the third day. The words came softly into my heart: 'I have redeemed thee, thou art Mine' followed by, 'Ye are not your own, for ye are bought with a price,' and I felt so glad not to be my own but to be one of His redeemed ones. Then it came: 'He shall see of the travail of His soul, and shall be satisfied,' and I felt that He was satisfied with the work in my soul.

"My thoughts were filled with these things and the wonderful truths contained in the revelation. I felt to be no longer outside looking in at the election of grace (as I had so often felt), but I was inside myself and one of them. I had been brought in and put among the children; I was in the fold; and had been brought into the Ark as the dove was by Noah. These were things that I had longed to know for years, but had not been able to get any satisfaction in the matter. After about 6 a.m., I slept for a little while and then awoke in the morning. There was no great joy but

there seemed to be a solemn awe as if I had been brought just inside, and before me lay unfathomable depths which it would take all eternity for me to be led into. Later that day I seemed to be taken a step further, and saw Jesus not only as a risen Lord, but ascended up into heaven, sitting on the right hand of the Father and there interceding for His people. I felt for me too, and that the names of all His chosen, mine also, were still graven in love on His heart as He interceded on their behalf. It has been only gradually in the days and even years following that a little of the wonder and sacredness of these things, and my part in them, have been opened up to me. At times they grow dim, and seem to be covered over, and one wonders as to the reality; but still thankfully they are there underneath and I hope that I may never be left to doubt the work of the Spirit in the taking of these things and revealing them to me.

“A day or two after this special time it came to me: Now what about baptism? I could see that the barrier that I had felt in the way – that I must have a real hope of my personal interest in the finished work of Christ – had been removed and I had been given a real hope. Then it seemed that the main thing was whether it was right in the sight of God for me thus to go forward. There was a great fear of taking so solemn a step wrongly, and I asked to be kept from any wrong move and from any wrong motive. It caused great anguish of spirit to know what was right, but after a couple of days of uncertainty I felt that I must write to Mr. Walder and tell him how I had been led, although even then I did not know if I should give him the letter. However this I ventured to do, and then I was overcome with the realisation of the vast importance of my action and all that it involved; but there was also a great relief that, after so many years of uncertainty and so many fears, I had been enabled to take the step and the result I felt to leave in the Lord’s hands.

“Mr. Walder was a real pastor to me and though very unwell himself, showed me all the kindness and support that I needed. I was helped to come before the church and try and tell a little of what I believed the Lord had done for me and the hope that He had given me. I was received in much love and was quite overwhelmed with the kindness and affection of the friends. I was given great quietness at the baptism and the next morning awoke with a feeling of peace. I seemed to be surrounded with the loving approbation of the Lord in the step that He had enabled me to take. My baptism was on January 19th, 1994, when Mr. Walder preached from, ‘The like figure whereunto even baptism doth also now save us’ (1 Pet. 3. 21). [Mrs. Poole was 75 years old when she was baptized, but was enabled to be a faithful member at Galeed, giving wise counsel to me, her young and inexperienced pastor, right down to the end. May none feel they are too old to give the Lord the glory, and walk in obedience to His commands.]

“For about two years afterwards I felt to be much favoured. I seemed to live very near to the Lord, and my heart and desires were lively towards Him. All the services seemed to contain food and comfort, and my great concern was that I might not be left to wander from Him and become cold. My feelings were expressed in the hymn:

‘But I am jealous of my heart,
Lest I should once from Him depart.’ (H. 92)

“Sadly, I have lived to find how easily and imperceptibly we can depart and how the things of time, the pleasures and the cares, can lead us away from ‘the one thing needful.’ There is from time to time a bringing back and longing desire to be brought to the feet of Christ, there to live and learn of Him. I often plead that I may be as one who “cometh up from the wilderness, leaning upon her Beloved.” What better position to be in? May it be my blessed portion.”

In June 2002 she was admitted to hospital with acute appendicitis and recorded the following:

“I should like to write down a few of the things that I have felt during this time of trouble. Being unwell on Wednesday June 19th, I could not go to the evening service. Then on Friday, still unwell and in a lot of pain, but in the evening managed to get across to the Home and listened to the prayer meeting. Mr. Walder spoke from the last verse of Psalm 109: ‘For He shall stand at the right hand of the poor.’ It was a great help to me, as I felt poor and needy and in trouble. Mr. Walder spoke of the Lord being there as a Friend and being near at hand – on the right hand of the poor. That I felt to be just what I needed, and though full of confusion and scattered thoughts, the words stayed with me as a comfort and remained over the next few days, when unexpectedly I was taken into hospital on Saturday evening.

“After tests in the A&E department were all finished, at about 1 a.m. on Sunday morning, I was left on the trolley to wait for a bed. Being weary and uncomfortable I felt I must get some sleep somehow, but I could not. I was restless and miserable and in pain. Then it came softly to me: ‘What, could ye not watch with Me one hour?’ It broke me down and I said, ‘No, Lord, we have all been asleep instead.’ I was grieved that I should complain, when surrounded by so many good things, whilst He had to bear all alone and to its full extent when suffering, not for Himself, but for us. I felt to join just a little in His sufferings on my behalf. I thought also how ‘they all forsook Him, and fled,’ and He was left alone whilst I had such good friends who had brought me to the hospital and had come to see me there and get the things that I needed. It was a sweet, but sad season, and took my mind from myself and all my petty discomforts.

“When it came, ‘They all forsook Him, and fled,’ I thought on His lonely, forsaken condition and compared it with mine – surrounded and supported by kind, helpful and loving friends. I grieved again over all that He suffered and bore for poor, worthless sinners and I hope for me. Then even further He was forsaken of His Father, whereas I felt to have a Friend indeed and felt a little of the love of God surrounding me. What a contrast and what love constrained Him! Then finally His triumphant cry, ‘It is finished,’ and a little of what was contained in it – never to be fully known in this life. I felt the wonder of having a sweet hope that I was included and that all had been finished for me.

May I never forget these things, but may they be brought more and more into my experience and may I ‘live to Him who died for me.’”

Here her writings end.

After her husband died, Mrs. Poole took an active interest in the Gospel Standard Baptist Library which her father had commenced in 1949. Initially she helped Mr. B. Snell and then became interim Librarian until Miss M. Hyde was appointed in 2003. She was also involved with the Brighton Bethesda Home, being on the Local Committee, and visited regularly. By 2008 she was finding it increasingly difficult to manage alone with her physical infirmities. In December she decided to become a resident in Bethesda soon after her 90th birthday. She was there for twelve years and was often a help to the other residents. Until 2018 she was regular in attendance at Galeed Chapel, but increasing weakness prevented that, and she was thankful for the services relayed to the Home.

Latterly both her sight and hearing failed considerably, but she was given much grace to bear patiently her infirmities. Her mind and memory were clear to the end. Many years before in 1951 she had given birth to a stillborn son – an event not recorded in her writings – and the Lord had spoken those words to her: “The eternal God is thy refuge, and underneath are *My* everlasting arms” (Deut. 33. 27). This was how the words were given to her, and she proved the truth of them during her life, and felt in those last months she “was being carried.” In the end, she was brought rapidly down over a few hours, remaining conscious almost to the end, as she peacefully fell asleep in Jesus on April 3rd, 2021, aged 102 years.

The funeral was conducted by myself as her pastor, on April 30th, 2021, at Galeed Chapel and she was buried with her husband in Hove cemetery.

Matthew J. Hyde



JESUS ONLY

Only a little Babe,
 Low in a manger laid,
 As helpless and as weak
 As other infants made;
 But faith, with reverent, bended knee,
 In Him can God's salvation see.

Only a patient Man,
 Treading this earth below,
 In poverty and pain,
 In weariness and woe;
 But faith beholds God's law revealed,
 By His obedience all fulfilled.

Only a suffering One
 On an accursèd tree;
 His enemies deride
 His dying agony:
 Faith, gazing with adoring eyes,
 Beholds death conquered as He dies.

Only an empty tomb,
 The place where Jesus lay;
 Say, who has dared to come
 And take my Lord away?
 Faith stoops to view the place, and cries,
 "Since He is risen, I too shall rise!"

Jesus, Thy life and death
 Are all in all to me!
 Through these my soul shall stand
 Accepted, pardoned, free;
 Saved by Thy righteousness and blood,
 Faultless before the throne of God.

E.C.

In the goodness of God, the *Gospel Standard* has been maintained through another year of its 187-year history. Whilst we feel to come very far short of our predecessors, our desire is to contend for the same truths they held dear, and which we believe are the foundation of the hope of true believers. Our warm thanks are extended to the those who have given unstinting support and help to enable the magazine to be published each month. The Lord knows the present and future needs of this ministry and we look to Him to guide us for His own honour and glory. "Brethren pray for us."

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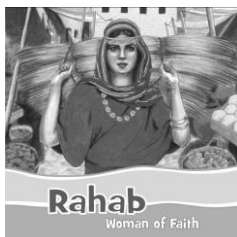
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