

Brabourne 150th Anniversary (Quality: Good)

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Date: 22 June 1988

Preacher: Wood, Clement (1920-2010)

[0 : 00] We have just read from the Word of God to tell it to the generation following.

With the dear friends here, we have been greatly exercised concerning this part of the service. But we believe it may be profitable, I hope it will, and be instructive to go back to the records of dear saints 150 years ago, the way in which the Lord raised up servants of God and how this house of prayer was built.

In the year 1809, in the Bitterland area, a baby boy was born, and his name was James Jones.

His parents were ungodly. He was brought up in an ungodly atmosphere with no religion.

The background was one of poverty and of ignorance. He could not read James Jones, even as he grew up to boyhood.

[1 : 29] But working on a farm in early days, as they did in those days, in the evening, as he was called to, I gather, tarry at the farm, the farmer's wife taught him to read.

The hand of God is clearly seen in this event. And in time, he read, began to read the Bible, and without, as I gather, any outward teaching, though I believe in younger days he attended the Church of England, but he was taught of the Lord.

He was convinced of his sin, a solemn, real, personal, powerful, conviction of sin, and sought to make amends to keep the law by adjusting his life and finding, as we all do, that our doings cannot meet the demands of the law.

But the Lord, who began that work, led him to a sweet knowledge of pardon, and laid upon him the solemn work of the ministry in preaching.

There were various moves in Providence, and in 1832 he was baptized at Smarden, and there was a house opened for reading and for prayer, at which he attended, and was called upon to speak in prayer, and at times to read, and in reading then he would, as felt led, expound.

[3 : 39] And so the Lord opened his mouth and led him into the solemn work of the ministry, and from there he moved to the High Holden area.

Now I have quite a lengthy account, but I feel it profitable, and I hope that this is right for me to read it. A brief statement concerning the Church of Christ at Brabham.

About four years ago, this was at that time, about 1832, a friend who is connected with this little church being at Bethesden, and hearing that Mr.

Jones was to preach at High Holden, went there to hear him. And when she returned home, she related to her friends how she heard him with profit, from these words, that I am poor and needy, yet the Lord thinketh upon me, thou art my helper and my deliverer, make no tarrying, O my God.

And also that she approved of the doctrine which he held forth. An invitation was then sent requesting him to come to Aldington and speak, which Mr.

[4 : 56] Jones complied with. And accordingly he came there. And a few friends assembled together heard him speak from Cast thy burden upon the Lord, and he shall sustain thee, he shall never suffer the righteous to be moved.

And they received it with great satisfaction. And expressed the desire for him to come again, which he did in about seven weeks. And after that time it was proposed that he should come once a month, which he did for some time, then once a fortnight.

The people continued to hear with profit, the word being blessed to many. Now a few of our friends at Brabham were accustomed to go to Ashford to hear Mr.

Taffenden, who also used to come to Brabham to speak once a month. However, about this time, a friend who was present was deeply impressed with the thought of building a convenient place of worship, with no other intention than for Mr.

T to preach in once a month. Accordingly, a building adjoining his provinces was built and converted into a chapel for that purpose.

[6 : 10] However, as Mr. Jones used at this time to come to Aldington once a month, our friends at Brabham went several times to hear him, and as they found that he advanced such truth as their minds could feed upon, after a short time, they gave him an invitation to come to Brabham to speak, which he accepted.

The first time he came to Brabham was 27th of July 1835. It appears that this season was somewhat similar to Peter's first sermon on the day of Pentecost.

Several of our friends here present can bear testimony to the truth of this. The text, by the grace of God, I am what I am.

Now, for about the space of twelve months, Mr. Jones came to Brabham to preach occasionally, and after a time, it was found requisite that a stated subscription should be raised, and a few friends put their names to subscribe so much a month, according to their ability, for the workman is worthy of his hire.

Now, listen to this, you young friends, and older ones too. The distance which Mr. Jones used to come was about seventeen miles, and that was walk.

[7 : 33] After some time, when the congregation increased, the number of disciples was multiplied, also those that loved the truth came constantly to hear it, it was found necessary to call them together, to inquire whether any felt a desire to walk in the ordinances of the Lord's house.

And when we found that some were desirous of giving themselves up openly unto the Lord, and to one another by his will, when we had related how the Lord met with them, there were seven of our friends baptized at Bethesden on the 5th of June, 1836.

Now, we were awkwardly situated, for Mr. Jones, not being an ordained preacher according to church order, he was not allowed to administer the ordinance of the Lord's Supper.

However, when the persons who had been baptized, had given to each other the right-hand fellowship, and were formed into a little church, our friend Mr.

Schilling, who is pastor of the Baptist Church at Bethesden, came to Braven to administer the ordinance to them. This we went on for some time.

[8 : 48] At length it appeared that Providence was about to take a different turn, respecting our minister, for Mr. Jones found it impossible for him any longer to come so many miles, that this time he came from High Holden every week and walked all the way.

It was now come to this point that he must either come and reside among us, or he must decline coming, which I believe would have been something like Paul taking his farewell of the church at Ephesus.

It would have been a cutting stroke for us to see his face no more. However, making it a matter of prayer, and considering the matter over, it was proposed, Mr.

J proposed to come on certain terms, which was that a certain sum per week might be assured him, and he concluded that with this trifle, together with a little saved, by the sweat of his brow, and the blessing of his covenant God, he should be just able to make both ends meet.

Well, our friends mustered all their forces according to their ability. At length our desires were granted. He is now and has been for some time living in this village.

[10 : 09] Up to the present time, Mr. Jones has preached on Lord's Days at Brabent and Aldington alternately, but as our numbers are much increased, we have had two baptisings since the first, we found the chapel at Brabent Street, that's not this chapel, but up the road here, began to be too straight for us.

Not only that, but it seemed very desirable that the preaching might be regularly at one place. Therefore, this was taken into consideration, and we spread it before the Lord, and it appeared that after a time, one of our friends offered to give a piece of land sufficient to erect a chapel upon, and the steps that have been taken in building this, appeared to us to be the best.

Now, previous to this, the church thought proper to make choice of deacons, and still making it a matter of prayer, that we might enjoy the privileges of the Lord's house, that appeared to be the united request of the members to give Mr.

Jones an invitation to become our pastor. And as we had abundant evidence that the Lord had been graciously pleased to bless his ministry among us, after calling a church meeting for this purpose, we were unanimously agreed, and accordingly gave him an invitation to become pastor, which he accepted.

Now, after stating these few brief particulars respecting the overruling providence of our covenant God and Father, in bringing us thus far, we would say now, O Lord, let thy work appear unto thy servants, and thy glory unto their children, and let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us, yea, the work of our hands establish thou it.

[12 : 10] We read on of how this chapel was built, and the numbers were increasing, and it says we have heard Mr.

Jones speaking of digging the stones himself for the building of the chapel, so that while he was being used as an instrument in the Lord's hand for bringing sinners out of nature's quarry, and build them up as a spiritual house, he did not object to, but felt a pleasure in bringing the stones from the earth, to build a house for God to worship in, isn't that wonderful?

Literally building, bring the stone, and used by God to gather in by the spirit, stones for the heavenly building.

Now, the declaration of faith and truth and practice of this church is very solid, and that has been maintained and is the desire to this present day.

And following these articles, there's a beautiful word, I would love to read it all, but it's most profitable of how the members pledge themselves to love and union to each other, sympathy, their walk in the midst of a wicked world, and seeking grace to serve God.

[13 : 39] it is of the Lord that this dear man with a background of no religious instruction whatsoever, no education, yet should be raised up with a wonderful gift that he wrote many hymns and poems.

And I hope this is profitable, I hope I'm not taking too much time, but I love this which has been handed to me. These verses were written as it was thought to build this chapel.

Dear Lord, we fain would build a house where thou mightst hold a lasting seat, where thy saints so dear to thee might worship at thy gracious feet.

Our way at present is hedged up, we scarce know where our hopes will end, yet will we build the temple Lord, if thou wilt liberal help us send.

The earth is thine and all its store, the hearts of men are in thy hand, O make them give thee of thine own, then will we build as we have planned.

[14 : 54] O may we imitate thy saints who built thy house in days of old, they gave abundance of their store, of stones, of silver, and of gold.

my Christian friends, whom God has blessed with providential bounties here, sure, you will give a little sum, you'll have your interest every year, you are not called to give your life, though Jesus gave up his for you.

No, minor things will satisfy, a pound, a crown, a mite or two. Consider what he's done for you, to save your souls from sin and hell, then sure you'll lend a helping hand to build a house where he may dwell, where you may see his lovely face, and o'er his beauties freely rove, and feel the vital flame within, the flame of everlasting love, where you may hear his word proclaim, what wonders he has done for you, how this will animate your souls, will make you love and serve him too.

Come, let us all in union join and build a house without delay, a moment's intercourse with God will all donations overpay.

when you think of that background, is not this a clear evidence of the power, blessed teaching, and gracious gift of the Holy Spirit?

[16 : 42] I'll take just a few more moments. The three pastors, Mr. James Jones, he ministered in the area for about eight years, six years as pastor here, and then felt led to go to Shovus Green, Mr. Skelton, about three or four years soon after, and then Mr. Hickmott, roughly in the years of the First World War.

Like all churches, this church has its difficulties. In the 1845, we read of discipline, members that were disorderly, they were visited, and showed no signs of repentance, and they had to be withdrawn from.

I name this because there is a need be for loving discipline in our churches. In the year 1900, the balance in hand of the church was three pounds, eleven shillings, and two pennies.

In 1911, the chapel cleaner received five shillings a quarter, that is, as our young friends may not know, 25p per three months, but then it shows us the difference of the values of money.

In 1915, the friends here were faced with major repairs to this chapel, and a church meeting was called, prayer was made, and I like this extract.

[18 : 28] This is what we should read in our church books. It says, oh, how many prayers went up to the Lord for him to open the hearts of friends, to give toward our repairing fund.

Oh, how we told the Lord that the gold and the silver was his, and the cattle upon a thousand hills was his. Oh, how true we proved it to be, for money kept coming in from friends, both far and near.

Mr. Weeks of Tenderden carried out the work, and in time the debt was paid, and the closing item here, oh, we could sing, praise God, from whom all blessings flow.

Centenary services were held in 1938, Mr. Hickmott preaching in the afternoon, I will abundantly bless her provision, and satisfy her poor with bread.

Mr. Herbert Dawson in the evening, the great cloud of witnesses, in Hebrews 11, concluding with the words, looking unto Jesus.

[19 : 47] Now, our aged deacon has told me he wanted nothing said about himself, neither do the brethren here, we are not here to exhort creatures, we are here to pray for these brethren that we dearly love, we are here to pray for this little church and its congregation, and we thank God that this place stands still on the same foundation of faith as it was begun, and we pray the Lord's richest blessing to rest upon the dear people here, and for their spiritual prosperity.

I will just add one word, our dear aged deacon, once as I was in this pulpit in my supply days, read a hymn, I've never forgotten it, never, it was so solemn, hymn 895, which starts awful, is thy threatening Lord.

Oh, friends, these are sacred memories, all we want to remember, whether it's minister, deacons, whether it's a member of the church, or the congregation, even the child, is what the Lord has done.

Now, may God bless these few comments, I hope they've been profitable, and I hope that they may be a means of encouragement.

The Lord bless you all. In dependence upon thee, Lord, I will venture to draw your prayerful attention to Psalm 48 and verse 14.

[21 : 50] Psalm 48 and verse 14. For this God is our God forever and ever.

He will be our guide even to death. For this God from everlasting to everlasting thou art God.

God the Father, God the Son and God the Holy Spirit. Omnipotent, all powerful, omniscient, knowing all, omnipresent, ever present.

for this God and there is none other. Eternity past, solemn, sacred mystery, a covenant ordered in all things and sure, a people chosen, loved with an everlasting love, their names written in the Lamb's Book of Life, a blessed provision, a lamb slain from the foundation of the world.

world, this God, all glorious, high and exalted, holy and just, a sin hating God, the justice of this God must be met.

[24 : 29] man sins, man is fallen, man is lost, man is ruined, but this God, for God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.

This God, that holy thing, without controversy, great is the mystery of godliness, God was manifest in the flesh.

He born as a babe at Bethlehem, none other than he who thought it not robbery to be equal with God.

For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace, he who came to this earth, none other than the eternal Son of God, yet taking human flesh, not stained by human generation, but that holy thing, the God Man.

So, this God, on this earth, Jesus Christ, his deity, manifested in casting out the devils, in feeding the multitude, in calming the storm, in knowing the thoughts of all, and yet this man, the man of sorrows, acquainted with grief, his visage was marred more than any man's, this man, sinless and holy, yet he wept, yet he hungered, yet at the cross he thirst, weary with his journey.

[27 : 16] Oh, beloved, this God, this dear Jesus, behold the Lamb of God, who went forth to Calvary, and there suffered on the cross, there died the just before the unjust, this God, and the Father in heaven, said, awake, oh, sword, against the shepherd, the man that is my fellow, and smite the shepherd, and the sheep shall be scattered, and my hand shall be turned toward the little ones.

Oh, friend, think of it, this God, as Jesus cried from the cross, my God, my God, why hast thou forsaken me?

Oh, there we see one who bore the punishment instead, the saviour of sinners, enduring the wrath due for the sin of his people, drinking up that cup of which in the garden of Gethsemane, sweating as it were great drops of blood, he cried, Father, if it be possible, let this cup pass from me, nevertheless, not my will, but thine be done, and yet, later he said, the cup that my Father giveth me, shall I not drink it, this God, and this dear saviour, who triumphantly cried, it is finished, the work is done, full salvation, payment God cannot twice demand, first at my bleeding shortest hand, and then again at mine, this precious blood, the blood, sinless blood, the blood of the

Son of God, deity is stamped on it all, yet, deity could not suffer, but deity in union with sinless humanity, there was a life to be laid down, there was sinless blood to be shed, there was the satisfaction of the law, there was the demands of the justice of almighty God met, there was the gate of heaven open, there is a full atonement, there is a fountain open for sin and for uncleanness, this God, and my friends, this is the wonder, this is the blessing, this is the mercy, that there is a purpose in heaven, a set time, and this God, the Holy Spirit, the gift of the Father and of the Son, who said, I will send you another comforter, even the spirit of truth, to convince of sin, to open the eyes of the blind, to quicken into divine life, to call by grace, to lead to Christ, this God, this God, and this

God, who where this work of grace is begun, will perform it, for I am confident of this very thing, that he which hath begun a good work in you, will perform it unto the day of Jesus Christ, and this God, who will never fail, nor forsake his dear people, but this God, who will bring all his dear people, the glory at last, for this God is our God.

[31 : 14] Now what evidence have we of this stupendous, wonderful, unspeakable, amazing blessing?

It is made known by the powerful, blessed, personal work, of the Holy Spirit in the heart of a sinner, for we've all sinned and come short of the glory of God, and we cannot by any means meet the demands of that holy law.

Could my, not the labour of my hands can fulfill thy law's demands, could my tears forever flow, could my zeal, no respite, no, all for sin could not atone, thou must save, and thou alone, dead in trespasses, and in sin, but, and you, hath he quickened, because this God is our God, determined to save, never a disappointed Christ, never was that blood shed in vain, all my friend, and they shall come, and my friend, all that the Father giveth me shall come to me, and him that cometh to me, I will in no wise cast out.

Here is spiritual life, as God in creation brought all things in by the word of his mouth, as God said, let there be light, this God, so this God speaks, let there be light, for God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ, this God who in love and mercy, everlasting thoughts of love and mercy toward his people, oh how precious, also are thy thoughts unto me, oh God, how great is the sum of them, have you a personal religion, have you my friend, the evidence of that dealings of God of heaven in your soul, is this God that we preach, is this

God that we serve, is this Christ that we proclaim, is the blood that was shed, is this God your God, is this Christ yours, has this blood cleansed you from all your sin, have you my friend been brought under the burden of sin, the guilt to cry out at the throne of grace, God be merciful to me a sinner, and yet you say how can this holy God, this just God, this all glorious God, look down on such a vile sinner, how can there be mercy, how can there be hope, how can there be pardon for such a wretch, such a vile thing as this poor sinner, and yet, hoping in his mercy, trembling at his word, thinking on his name, venturing to his throne, coming just as I am, and waiting not to rid my soul of one dark blot, to thee whose blood can cleanse each spot,

[34 : 51] O Lamb of God, I come, this God is our God, and my friend, the evidence of spiritual life, the work of grace, the new birth, regeneration, is inseparable from the finished work, the shed blood of Jesus Christ on the cross at Calvary.

We read, as a word I often quote, a word that is precious to my soul, that deliverance from the power of darkness, think of it, not just darkness, but the power of it, it's got you, without Christ, you'll sink to hell, is the power, and no man, no woman, no child, can rid themselves of that power, but God comes, by his grace, the God, this God, the God of all grace, and sets the prisoner free, who delivered us from the power of darkness, and hath translated us, into the kingdom of his dear son, and, in whom, and this is the inseparable link, the word of God, in whom we have redemption through his blood, even the forgiveness of sin, for this

God is our God, and my friend, do you know the way, do you know the path of the prodigal, have you wasted your substance with riotous living, your God has given you a body, God has given you health and strength, and before that work of grace begun, you lived to self, you wasted your substance in riotous living, I don't mean you lived like, shall I say, the heathen, but you never saw the glory of God, you never sought to walk in his ways, obey his voice, it was self, but now, hungering, thirsting, panting, empty, beggar, poor, there's only one way, it's to the father's house, I will arise, and go to my father, will he say me nay, if I ask him to receive me, will he say me nay, not till earth and not till heaven pass away, while he was yet a great way off, his father saw him, did he call for the chains, did he call for the prison to be got ready, no, while he was yet a great way off, he saw him and had compassion, his bowels of love, his heart of mercy, the arms of his grace, and he ran, and kissed him, fell on his neck and kissed him, oh the provision of the gospel, this God, our God, so beloved, do you know the path, and is the

Lord Jesus precious to your soul, and to you which believe, he is precious, precious, and mark again, that is the evidence of faith if Christ is precious, if I say what God has joined together, let no man put asunder, the friend of sinners, have you had to do much business at the cross, have you had to cry out for Jesus Christ, is there any other God, is there any other way, neither is there salvation in any other, there is none other name unto heaven given among men, whereby we must be saved, thou, O Christ, all I want, all in, all in thee I find, nothing in my hand I bring, but simply to thy cross I cling, and as one dear minister said to me, not long before he died, though at that time he was well, he did not know how it would be, where he would die, whether it be in the dark or in the night, but my friend, he says, one thing

I know, I shall die, clinging to Jesus, and that's where I stand, when the devil gets at me, when sin condemns me, when I see the plague within, when all is dark, when everything gives way, when everything seems, my friend, to go against us, when I say, we wonder where we are, yet I tell the Lord, I cling to him and none other, a good hope through grace, it's the anchor of the soul, it won't stop the storm, it won't stop the waves rising high, but the boat will never sink, because the anchor, the cable will never break, it's centred in glory, in a finished work of Christ, a risen Christ, ascended Christ, an ever living Christ, a Jesus Christ, who is the same yesterday, today, and forever, this God, our God, and my friend, as Christ is made precious, as you taste a little of that mercy, of his love, of pardon, and of peace, or you say, and my beloved,

[40 : 16] I am my beloved's, and my beloved is mine, or that my soul could love and praise him more, his beauty's trace, his majesty adore, and live near his heart, obey his voice, and all his will esteem, oh beloved friend, I say, this God, our God, and this will be, the world will gradually shrink, the world will gradually lose its charm, self will get smaller, smaller, smaller, Christ more precious, and the desire, this prayer, dear Mr.

Herbert Dawson, this prayer, this ambition, mine, living, and dying, to be thine, oh beloved friend, this is it, that Christ may be magnified in my body, whether for life or for death, for to me, to live is Christ, and to die is gain, all the treasure is in heaven, all the smile of his face, a single smile from Jesus' heaven, will lift a drooping soul to heaven, this God is our God, and this little pronoun, our, oh it's beautiful, because my friend, this is the family, this is of all who fear God, both small and great, this is all who love the Lord Jesus Christ, in sincerity, and in true, our God, and do you feel it?

How did you feel when we read about Mr. James Jones? You'd never met him, of course you hadn't, neither had I, in fact I'd hardly heard of him, but do you know as I read that record, and I read the record of the saints, did I love them?

Of course I did, and never met them, but I thought, our God, it's the one language, the one work of God's grace, the unity of the spirit, and the bond of peace, now if your people are God's people, you'll love them, you'll feel to be the most unworthy to be among them, but your heart will move in sympathy toward them, if they're hurt, afflicted, in darkness, temptation, or trial, you'll feel it, because you love them, you'll seek to help them, you'll pray for them, you'll pray that nothing may come to mar that union, that fellowship in the gospel, that bond of peace, to bear one another's burdens, and to minister one to the other, and to esteem one another better than themselves, beware of prejudice, if you have something against somebody, don't start keep looking and trying to find fault with that person, my friend, get down on your knees, and pray that the prejudice may be removed, and all that is wrong,

I am not condoning what is wrong, no, in the family, our God, there will be those who we thank God for, who come, and in love, and after much prayer, in the spirit of Christ, come and tell us where we are wrong, and may grace be given to us to say, yes, I'm sorry, I was wrong, and embrace that brother, that sister in Christ, for their love, their faithfulness, in coming to thus speak to us, for faithful are the wounds of a friend, and my friend, our God, this family, there was a deacon, and there was a minister of another chapel, and they looked very much alike, and one day, the deacon met this minister, oh, I am so put out, people think I'm you, and this minister, who incidentally was my late beloved pastor, said to this dear friend, who was a deacon at West Street,

[44 : 12] Croydon, never mind, my friend, we have the same heavenly father, that was the last time they met on this earth, oh, friend, our God, and that great cloud of witnesses, this little company in Brabant, and all over the country, all over the world, gathered from all quarters, this God, this family, oh, the whole family of heaven and earth is named, some on earth in glory, some severed only till he come, that you may be all saints able to comprehend what is the length and breadth and depth and height, and to know the love of Christ, which passeth knowledge, and to be filled with all the fullness of God, this God is our God, forever and ever, whom once he loves, he never leaves, but loves them to the end, oh, the wonder of it, and though we have him off for God, his loving kindness, it changes not, oh, love that will not let me go, it's forever and forever, and my friend, what solemn words they are, we're facing them, there's no escape from them, and how will you spend, and where will you spend that forever and ever, oh, there come the day when the bridegroom shall come, and I say, behold, the bridegroom cometh, go ye out to meet him, is there oil in the vessel, is there the work of grace in your soul, is Christ formed in your heart, the hope of glory, is the blood, has that blood washed away your sin, my friend, think of it, you may have a vessel, you may be a strict

Baptist, you may have a knowledge of doctrine, you may have sat under the soundest of truth, God bless you in doing it, but that won't take you to heaven, it's the work of the Holy Spirit, this God, and yet they that were ready went in with him into the marriage shop, and the door was shut, which side of that door will you be found on?

Ah, my friend, I say, solemn is this word forever and ever, and think of that banishment forever and ever, from the Lord Jesus, from the presence of the saints, and the holy angels, where no mercy can come, a great gulf is fixed, and how shall we escape, if we neglect so great salvation, for the wages of sin is death, and the gift of God is eternal life, through Jesus Christ, our Lord.

My friend, these things are solemn, this is the message, this is the preaching of the gospel, in this place, may it ever be so, and among our churches, and throughout the world, I say, forever and ever, to be banished, and from the presence of him, whom our soul loveth, ah, it can never be, not one soul in hell that sought the Saviour's face, that came as a poor and needy sinner, to plead that name and that precious blood, but forever and ever to be with our God, our God, and this God that takes care of us, this God that watches over the little sparrows, this God that when there's only a handful of meal, will provide, this God, my friend, that says a bruised reed I'll not break, and the smoking flax I'll not quench, this God, the great shepherd, the creator of the ends of the earth, who fainteth not, neither is weary, that hangeth the world on nothing, that upholdeth all things by the word of his power, this God holds the little lambs in the arms, and carries them in his bosom, and they shall never perish, and neither shall any man pluck them out of my hand, my friend, this is the

God we adore, this is the God that we love, this is the God, this God is our God, all the wonder of it, the Lord is my shepherd, and what more can you want, oh how firm a foundation, ye saints, that the Lord is laid for your faith, in his excellent word, what more can he say to the neuter he has said, you who are unto Jesus, for refuge have fled, this God is our God, and my friend, yes may we acknowledge him as our God, not be ashamed of our God, those three Hebrew wordies said, yea, and mark Christian courtesy, they never lost their respect for the king, in a right way, never lose your manners, Christian, remember, whose name you bear, seek a right spirit, in contending for the truth, but, they never lowered the standard, the flag wasn't drawn down from the pole, was it, our God whom we serve continually, is able to deliver us, if not, we will not bow down, we serve the king of kings, yes my friend, this God, yes Jesus in the midst of the fire with them, their bands loose,

[49 : 19] Daniel, what have you got to say, what did the king say, what does the world say about you as a Christian, do they say, your God whom you serve continually, oh my friend, is that the testimony, is our life a clear witness, a shining witness, as distinct as light from darkness, truth and error, in the world in which we live, I say, Daniel could say, my God hath, and so God's children speak, to the glory of their God, this God is our God, forever and ever, and he will be our guide, yes, never fail us, never forsake us, and he'll order the steps, and do you want anybody else to order them, oh but you say I'm afraid, I go into the dark, I fear as I enter the cloud, there's a bitter cup in front of me, there's a fiery furnace, there's a trial, there's a cross for me to carry, my friend, are you going to go there alone, isn't it better to bear the cross, to drink the cup, to go through the fire, for faith to be tested, and prove the upholding strength and grace of your God, than to walk in a path far off from communion with your Lord, our guide, yes, even there shall thy hand lead me, and thy right hand shall hold me, one hand to lead, and another hand to hold you in the path, you're ready to fall, you say Lord

I can't go that way, I can't bear that cross, I can't endure that trial, my child, I'm holding your hand, I'll bring you through, I'll support you, I'll strengthen you, I'll uphold you, fear thou not, for I am with thee, be not dismayed, for I am thy God, I'll strengthen thee, yea, I will help thee, yea, I will uphold thee, with the right hand of my righteousness, nevertheless, says the psalm, I, a poor sinner, am still with thee, and thou shalt, thou hast helped me, and thou shalt guide me, continue, and afterward, receive me to glory, guide me, all thou great Jehovah, pilgrim through this barren land, I am weak, but thou art mighty, hold me with thy powerful hand, bread of heaven, feed me now, and evermore, he will be our guide, even, I love that word, it's right down in the very depths that you may reach, the dark paths, the valley of the shadow of death, the trial of your faith, and even to death itself, he won't fail you there, he won't forsake you, lo, said Jesus,

I am with you always, even unto the end of the world, and he hath said, I will never leave thee, nor forsake thee, even unto death, and my friend, what can death do to the dear people of God, is the porter to glory, O death, where is thy sting, O grave, where is thy victory, the sting of death is sin, and the strength of sin is the law, but thanks be unto God, which giveth us the victory, through our Lord Jesus Christ, and neither shall death sever us from the love of God, which is in Christ Jesus our Lord, be our guide, even unto death, be our guide, into the very gates of glory, and there to join in the everlasting song, and to crown him Lord of all, when he shall appear, we shall be like him, for we shall see him, as he is, all blessed appearance, all glorious change, when the

Lord himself shall descend from heaven with a shout, and the dead in Christ shall rise first, and we shall all be changed in a moment, in a twinkling of an eye, we shall be in a body fashioned like under his glorious body, and to meet the Lord in the air together, this one family, this people who can say, this God is our God, forever and ever, he will be our guide, even unto death, our Jesus that loved us, our Jesus that died for us, that Jesus that has saved us, that Jesus that has kept us, he's coming for us, he loves us so dearly, he'll come for us, the trophy of his blood, he shall see the travel of his soul, and shall be satisfied, the kingdom is his, and my friend, all the final victory unto him which loved us, and gave himself for us, all I say, this God is our

God forever and ever, he will be our guide, even unto death, and then at last, when all is done, guided through life, like the dear man with his dream, you know it don't you, where he dreamt, he saw his life as footsteps in the sand, two sets of footprints for the most part, and he thought, yes, my Lord and myself, but some places he saw there was only one set of footprints, and they were the places when he was in the deepest of trouble, and he was perplexed, Lord, didst thou leave me there?

[54 : 37] No, said his God, I carried thee, I carried thee, this God is our God forever and ever, he will be our guide, even unto death, all then to join in that everlasting song, and crown him, Lord of all, worthy is the Lamb, Amen, Amen, Amen.

Amen. We'll sing the third hymn, the church Newington, number 884, God.

Endless blessings on the Lamb, broken hearts repeat the same, his dear heart was broken too, when he bore the curse for you, endless blessings on him rest, broken hearts in him are blessed, and though they may tremble extend, they are wholesome with his head, the third hymn, h■■■■ with his fights m h h CHOIR SINGS

CHOIR SINGS CHOIR SINGS CHOIR SINGS The End

The End The End The End

[58 : 44] The End The End The End The End The End The End The End The End The End The End The End The End The End The End The End The End The End The End

The End The End The End After the Brorough of A May My God doth refresh and thine orche eam and doth Tempest bells in praise coming Thou must stand the captive free We who shall now love and sing

Glory to the Lord of the Holy Spirit Do follow with thy blessing Thy own precious word
Mercifully forgive all spoken amiss We thank thee for this day We believe it will be one of
those of which thy word declares This is the day which the Lord has made We will rejoice
and be glad in it Now Lord there are journeys Do take care of each one Watch over from
dangers seen and unseen Bless thy people The grace of the Lord Jesus Christ

The love of God The communion of the Holy Ghost Be with you all Amen Amen Amen