

Mr S Delves Jubilee services

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Date: 11 May 1974

Preacher: Delves, Stanley (1897-1978)

[0 : 0 0] Pastor Stanley Dells of Forest Fold Chapel, Crowborough, Jubilee Meetings held at the Beacon School, Crowborough, on May 11, 1974 The Afternoon Service My dear friends, as a representative of the deacons and the church and the congregation of Forest Fold it is my privilege, great privilege, to welcome you here today Some of you have been with us here this morning, for which we are very thankful Others have now joined us for our afternoon meeting We are sorry that we couldn't invite you to Forest Fold that beloved place of worship that is so dear to us and I believe to some of you gathered with us this afternoon but we are sorry, our walls are not just strong enough to push out to hold you all but we do welcome you here this afternoon amongst us and it is in the spirit of the 105th Psalm that we'd like to commence our worship this afternoon

I'll read just a few verses O give thanks unto the Lord Call upon his name Make known his deeds among the people Sing unto him Sing psalms unto him Talk ye all of his wondrous works Glory ye in his holy name Let the heart of them rejoice That seek the Lord And we believe it has indeed been in your hearts to pray as you've come to seek the Lord that you may not only just gather with us on this occasion but that the Lord may gather with us and that we may have his influence, blessing and presence in our assembly and in our hearts this afternoon It has been our pastor's desire many months ago when we were first discussing the arrangements for today that particularly his five deacons should give short addresses to the assembly

Our brother, fellow deacon, Mr. John Ralph and Mr. Percy Barker they addressed the company this morning Mr. John Ralph as a minister one of our deacons but as a minister who goes forth from us Sabbath by Sabbath to preach the gospel of Jesus Christ and he spoke very warmly of what our beloved pastor has meant to him over the years and Mr. Barker as one who has more recently moved into our midst at Cobra he spoke of the warmth and the affection that he felt and of the influence of our beloved pastor upon him his ministry and of God's blessing we are thankful for Mr. Barker to come amongst us and he also read a sample of the many correspondence which he has received as a secretary at this time of the good wishes of so many folk he's got quite a quite a volume of letters but he did just read a few to us which was expressive the feelings of so many people at this time my particular part is really to speak just for a few moments as we commence our worship this afternoon as from the families of Forestfold we are very thankful we have such a range of age groups right from the very elderly to the very young and right the way through we are very thankful that we have so many different age groups all fulfilling their various spheres and parts in our communal life of worship at Forestfold we thank God for this as we look to the future we are very encouraged very encouraged indeed

I would perhaps just mention that we are rather well some people think we are rather peculiar you may think so as well but we bring a packed lunch with us a lot of us on Sunday not very much time in between the morning services and the afternoon Sunday school and then again for the afternoon service and we average of about 90 people sit down we all have our packed lunch and we find this is a time of family fellowship and it does unite us together we feel thankful for that spirit of love that does dwell in our hearts amongst us as brethren and sisters of the Lord Jesus Christ I think I can quite rightly take the place on speaking on behalf of the families because both my wife and myself we were born we weren't born at Forestfold but we were named at Forestfold both of us being brought up our parents brought up in the same way our parents married by our predecessor's predecessor

Mr. Litterton and we realise that the grace of God is not hereditary it's not hereditary just because we attend a place of worship for many years family after family this does not give us the grace of God but what we are thankful for is that God honours the prayers of those who pray for their children and we are thankful that we have great evidence that God has done this for us at Forestfold and so from generation to generation the gospel is preached Jesus Christ is proclaimed the precious blood the only way of salvation we thank God for it and we pray that as their children their little ones their young people as they grow up into life that they too may become heirs of this glorious kingdom prepared of God

[7 : 18] I would say from experience that our pastor is indeed a true pastor we know this in every sphere of our life we can turn to our pastor for help or for advice he cares for us he cares for us in in our cares and in our anxieties ever ready to help he cares for us in our joys and in our blessings truly we have been given a true pastor we thank God that our pastor is enabled to preach the gospel so fully so comprehensively so instructively but his pastorate doesn't end with his ministry so whether it is a time of thanksgiving a time of anxiety a time of blessing whatever the case he's ready to help and he does help we thank

God for it personally being named as a child as a baby both my wife and myself my wife being the first baby that the pastor held in his arms as he come to our pastor so many years ago being baptized by a beloved pastor being married by him received into the church had our children named and we are thankful now we have a little grandson also in our congregation but this is all of none avail if we have not the lord's blessing we have not the lord's blessing it's of none avail but we thank god we have his blessing well as we come to the gathering this afternoon we remember that our pastor is indeed an unusual man he's an unusual man but we don't come with a spirit of pride we come with a spirit of thanksgiving to god and this is why we ask this meeting to be to be arranged for today so that we can indeed give thanksgiving to god not only with us at forest fold but with the many friends throughout the country so many of you who have joined with us this afternoon so as we commence our service with our first hymn we thank you for coming and we pray that you will not go away empty the first hymn the tune is in companion tune book 894 come thou fount of every blessing to my heart to sing thy grace streams of mercy never ceasing call for songs of loudest praise teach me some melodious sonnet sung by flaming tongues above praise the mount oh fix me on it mount of gods unchanging love además the the number one and everybody have considered

Thank you.

Thank you.

Thank you. Thank you.

[13 : 27] Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. You are someone else. Thank you. seventy and Ges■, I come better, I come before to thee.

[15 : 05] Come to God, how long I see, come to thee, how long I know.

Let thy heart go, faith and sin, sin from thy home.

We now call upon our ministering brethren, Mr. David Crowther, to read the scripture for us, followed by Mr. Philip Kinderman to lead us in prayer.

Let us hear the word of God, reading in the epistle to the Ephesians, the third chapter.

The epistle to the Ephesians, chapter three. For this cause I pull the prisoner of Jesus Christ before you Gentiles, if ye have heard of the dispensation of the grace of God, which is given me to you, what?

[17 : 03] How that by revelation he made known unto me the mystery, as I wrote afore in few words, whereby when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the spirit, that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel, whereof I was made a minister, according to the gift of the grace of God, given unto me by the effectual working of his power.

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, to the intent that now, unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God, according to the eternal purpose, which he purposed in Christ Jesus our Lord, in whom we have boldness and access with confidence by the faith of him.

Wherefore I desire that ye faint not at my tribulations for you, which is your glory, for this cause, I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man, that Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.

God, now unto him that is able to do, exceeding abundantly, above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end.

Amen. Amen. Let us pray.

[21 : 35] O Lord, most merciful and gracious God and our Father, we bow before thee in amazement and in thankfulness, and we do desire that rich blessing upon our assembly today, that it may be not only a record upon the written page, not only a memory of gathering together with others, but that it may be a record of thy great goodness.

And as we assemble here, O Lord, in thy holy presence, we remember those many favours that thou hast granted to us through the ministry of thy word, and especially through the ministry of our beloved pastor and thy servant.

And we are again ashamed while we remember thankfully all this, thy word, thy grace, thy restoring mercies, the love that has been manifested.

We mourn over our own hearts and that which we feel of our inability to render unto thee for the benefit that we have received.

But, O Lord, we do give thanks to thee. Thanks for this day, for the answers to those many prayers that have already been offered concerning this great day, for the blessing that thou hast bestowed according to the desire of our hearts, that there should be honour and glory to thy great name, and that the name of our Lord and Saviour Jesus Christ may once more be proclaimed and his saving gospel be expressed.

[24 : 17] And we pray, O Lord, that this afternoon we may realise thy presence and have that abiding sense upon our hearts of thy Spirit, taking off the things of Jesus and revealing them to us.

O Lord, what shall we say? Thou knowest how one desires to express the need as well as the thankfulness of this great company and to give unto thee something of praise and of glory.

And when we think for ourselves how unworthy we are of all that love and affection we have received, how much more unworthy, O Lord, are we of that grace that is so freely bestowed through Jesus Christ, our Saviour.

and we desire again the fullness of his grace. We pray, O Lord, that we may hear thy voice this afternoon, thy voice through our beloved pastor.

We thank thee for those many occasions when we have heard thy voice, we have loved thy servant, we have acknowledged his gifts, but we have heard thy voice.

[26 : 02] We bless thee for this wonder. We ask, O Lord, that that love that is manifested in our gathering together today may be continuing and increasing love, that we may abound and that in our churches to which we return and upon our worship tomorrow as we gather in thy holy name in many places we may enjoy again that sweet fellowship and that love that springs from the fountain head of love, even from Christ himself.

We ask thy help for our pastor in his address to us this afternoon. We pray that he may be conscious again of thy presence, that his mind may be refreshed, that his spirit may be borne up, that his fears, those many fears, under which as a man he has laboured, may be taken away.

Lord, who has restored him, and so wonderfully at times, restore his spirit, and bless him yet in the ministry of thy word, and in the care of this flock.

Yea, bless him. we would not like to imagine how many more years. We leave it in thy hand, O gracious God, but we pray that the days to come may be days of even richer blessing.

We pray that upon our hearts as we go there may be the savour of the name of Christ, and of the sweetness of spiritual things.

[28 : 15] And we ask, O Lord, that there may be even today thy voice heard with compelling power, perhaps for the first time in some harps.

Bless our young people and the children gathered. May they remember this day, and in the remembrance feel again a thankfulness that they were permitted this great opportunity.

And now, O Lord, hear us. Hear us in heaven thy dwelling place, and when thou hearest, forgive. For we do ask thy mercy upon our pastor, upon our beloved deacons, brethren in the Lord, upon the church, so rich with her sweet memories, and upon thy people assembled here, through Jesus Christ, our Lord.

Amen. Amen. I think perhaps at this point I might just mention the hymns that have been chosen today for this special occasion, have been chosen by our dear pastor himself.

And as we sing this second hymn, may we each be enabled to rejoice, to rejoice in the God of heaven. There is a time for all things in this life, certainly this is a time to rejoice in our God.

[30 : 01] And after the hymn, we will look to our pastor without further announcement. Rejoice, the Lord is king, your God and king adore, mortals, give thanks and sing and triumph evermore.

Lift up the heart, lift up the voice, rejoice aloud, ye saints, rejoice. Rejoice. Second hymn.

hang in, sails, CHOIR SINGS CHOIR SINGS

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SINGS Thank you.

[34 : 34] Thank you.

Thank you.

I have never seen before me such a mass of people as are here gathered today. And I am very conscious of the affection and regard and esteem that has disposed so many hundreds of you to gather to this Jubilee Day.

It is difficult for me to control my mind. For my emotions and feelings seem to be breaking over me like waves over my spirit.

But if the Lord is pleased to graciously assist me and to quiet and control my mind, I hope that I may have a word that will be suitable to the occasion, instructive to our minds and profitable to us spiritually.

[36 : 30] The word then to which my mind has been directed is in the epistle to the Philippians, the second chapter and the sixteenth verse.

Holding forth the word of life. That I may rejoice in the day of Christ.

That I have not run in vain. Neither labored in vain. The epistle to the Philippians. The epistle to the Philippians, the second chapter, the sixteenth verse.

Holding forth the word of life. That I may rejoice in the day of Christ. That I have not run in vain.

Neither labored in vain. This word, of course, primarily, as written to the saints of God at Philippi, as we read with the bishops and deacons, is in the nature of an admonition.

[37 : 52] It is connected with the twelfth verse. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

And it was, I should feel, in holding forth the word of life that that was so with them. But it must always be remembered that it is God which worketh in you, both to will and to do of his good pleasure.

And so to this word. Holding forth the word of life. And, I would understand the apostle to mean, they are holding forth the word of life, in their testimony, their believing testimony to it, and their life and conduct agreeable unto it.

Because, we read, among whom ye shine as lights in the world. Now, it was as they were enabled so to do, they did hold forth the word of life.

But this word would be very applicable indeed to the apostle himself. Because, if ever a man held forth the word of life, it was the apostle Paul.

[39 : 33] Because, he was the inspired exponent, to this day, of the word of life.

Neither did he run in vain, nor labour in vain. And only the day of Christ will reveal, the extent of the labours, of that godly apostle.

And, with a little allowable adaptation, we may see that this word is very applicable, to the gospel ministry, as such.

That this is the very purpose of it, nature of it, and profitableness of it, that it is a holding forth, of the word of life.

And, it is only so far, as any ministry answers to this description, that it is really, a ministry of the gospel at all.

[40 : 40] The main purpose, of the ministry, the preaching ministry, is to hold forth, the word of life. And, with, some diffidence, and I hope, not in, an unbecoming way, I feel I may, venture to say this, that, through the, long years, of my ministry, this really has been, my desire, and my motive, to hold forth, the word, of life.

And, I hope, and, indeed, more than hope, because, I'm just amazed, at the, evidences, that have come to light, of the profitableness, of the, word of life, that I have preached, that I have not run, in vain, neither labour, in vain.

But, it's not for me, to speak long, this afternoon, and so, for a further consideration, of this word, we may take, the substance of it, in this way.

There is first, the word of life itself, the word of life, there is secondly, the, holding, of that word of life, forth, in the gospel ministry, holding forth, the word of life.

And, there is thirdly, the end, and fruit, and issue, of all this holding forth, of the word of life.

[42 : 42] that is, that it may, appear in the day, of Christ, that it has not been, in vain. Now, these are very simple, points to take, but I feel, they, comprise, the substance, of this word.

word. What then, is the word of life? The word of life, is the gospel. About that, there can be no question, at all.

And, parallel scriptures, confirm that, for that, which the apostle here, speaks of, as the word of life, in another place, he speaks of, as the word of Christ.

That the word of Christ, dwell in you, richly. The word of Christ, is the word of life. The word of life, is the word of Christ.

And the word of life, is the word of life, because it is, the word of Christ. And, in another scripture, parallel, in meaning, we read, the word, of the truth, of the gospel.

[44 : 00] Well, now, in what way, in what sense, are we to understand, the word, of Christ, or the word, of the truth, of the gospel, as being, the word of life?

Well, in three particulars. things, and first, it is the word of life, because it is life revealing.

Perhaps I ought just to say, that, this expression, life, of course, in the scriptures, has various meanings. But, in this word, in the context, it means, eternal life.

Eternal life, in all the fullness, and richness, and blessedness, and eternity of it. not just, eternal existence, but eternal life.

Now, the word of life, is life revealing, because otherwise, nothing could be known, or believed, or felt, of eternal life, if it had not been, made known to us.

[45 : 27] For, all men, in their understandings, being as the scripture says, darkened, through unbelief, and the ignorance, that is in them, could never have had, any discernment, that there was such a blessing, as eternal life, if it had not been, revealed.

And, the Lord Jesus Christ, began, more clearly, to reveal, eternal life.

And, you are familiar, with those scriptures, that imply that. For instance, he said, I am come, that my sheep, might have life. That they might know, they have life.

That they might possess it. Eternal life. And, again, he said, I am the resurrection, and the life. And, he that believeth in me, though he were dead, yet shall he live.

And, he that liveth, and believeth in me, shall never die. You see, the Lord began, to reveal, eternal life. And, that, that eternal life, was in him.

[46 : 45] And, so again, for, you can hear, no better words, than his. He said, on another occasion, the words, that I speak, unto you, they are spirit, that is, they are spiritual, in their nature, and they are life, that is, they are life, revealing.

And, so it is written, of Jesus Christ, that he hath abolished death, and brought life, and immortality, to light, through the gospel.

But, my friends, all this, will avail us, nothing at all, unless, by the grace of God, that life revealing word, is made effectual, to the enlightening, of our understandings, and the enlightening, of our hearts, by the Holy Spirit.

For it is one thing, to have, eternal life, externally revealed, in the word, and internally, conveyed, by the Holy Spirit, through the word.

A most important distinction. salvation. So that, it would be, a self-deception, for any, to assume, to themselves, that they possess, eternal life, because they are familiar, with the word, that declares it.

[48 : 24] Well, I must not, allow myself, to enlarge. First then, the word of life, is the word, that is, life revealing.

But then, beyond that, I've already hinted, at this point, the gospel, is the word of life, because, it is life conveying.

And how? It is by the quickening, of our hearts, by the, power, the spiritual, and gracious, power, of that word.

And you, hath he quickened. The Lord knows, to how many, that applies, in this vast assembly. And you, hath he quickened, who were dead, in trespasses, and sins.

Brethren, we must, we must, experience, that vital, change, in our own, hearts, that comes, by the quickening, power of the Holy Spirit.

[49 : 41] And it comes, by the new birth. And it can never, come any other way. Never. How suitable, is the word of life, to the quickening, of souls, that in their natural, condition of sin, and unbelief, are so utterly, destitute of it.

For death, cannot communicate life. A dead word, the word of man, alone, is a dead word, in this matter.

It's only the word, of the living God, can communicate, eternal life. And, what makes, the word, of life, to be life, conveying, is this.

First, the life, of Jesus Christ, is in it. The life, of Jesus Christ, is in it. flows into it. Flows into it.

It flows into hearts, in their natural condition, quite dead, and desolate. It flows into the desert. The desert of man's, barren natures.

[51 : 02] Just as, it was so true, of that word, in the vision of Ezekiel, everything, shall live, whither the river cometh. The river of life, the river of life, flows in the word of life.

And, no heart, is so desert like, so barren, so desolate. But, what, if that word of life, comes into it, it will live.

Everything, shall live, whither that river cometh. The river, did not flow into life, but into death. Not into fertility, but into barrenness.

But it brought life. Brethren, that's exactly true, of the word of life. It doesn't come into our hearts, because we have life. But, because, we're in a state of, death, utter death, spiritually.

But it comes into death, and it brings life into death. And it's the word of life, because, it is life, conveying.

[52 : 19] And now, another consideration. The word of life, is the word of life, because, it is life, nourishing, and life, sustaining.

Now, all life, is of a dependent nature, except the life of God. The essential life of God, is the only life, that is independent, of anything, outside of itself, for its sustaining, and maintaining.

He is the ever-living God, for all the nations, dead. But, of every other kind of life, and, certainly, of spiritual life, it is true, there is a dependence, in it.

And, a sense of that dependence, and, a consciousness, that there is that, in the word of life, that meets that dependence, in us, that need, is, I think, a very clear, and scriptural, proof, that first, that word of life, has quickened us.

Because, as I am saying, if it has, then we have a life, that needs to be nourished, and fed.

[53 : 51] Nothing can nourish, and feed that life, but the word of life. How the Lord Jesus Christ, expounded this truth, so very solemnly, and with such emphasis, by the Sea of Galilee.

when he said, I am the bread of life, and you must eat me, you must feed on me, it is not sufficient, that you should hear me preach, witness my miracles, and the like, you must feed on me.

I am the bread of life, and you must feed on me, or you have no life in you. And, it is most certain, that if anyone does not, and cannot, and does not desire, to feed on the bread of life, which is the word of life, the sad truth is, there is no life in them.

Jesus Christ said that. You have no life in you, if you don't feed on me. But this is exactly, what all souls, quickened by the word of life, long for more than anything else.

It is to feel, that the word of life, nourishes, sustains, revives, and strengthens, and feeds them.

[55 : 23] Bread of heaven, feed me now, and evermore. And here is another consideration, that is very relevant, to this point.

And that is, this explains, why it is, that a gospel ministry, holding forth, the word of life, the Holy Spirit, energizing that word, with his gracious influence, can hold together, and nourish, and satisfy a congregation, week in and week out, month in and month out, year in and year out, and they never get tired of it.

It has puzzled some people, how it is, that, so many of us, can listen to sermons so much.

And, Sunday after Sunday, and how it is, that one man's voice, and ministry, can keep satisfying the hearers, without them getting weary, perhaps of a repetition, or, such things as that.

I remember, some years ago, our, our, late beloved, deacon, Mr. Alfred Furmer, said to me, that a local person, I don't know who it was, remarked to him, about the, congregation, continually coming, to forest fold, to listen to the same ministry.

[57 : 03] I don't know who it was, ever, he said to Mr. Furmer, he must get, stay or two, he must keep saying the same things. And Mr.

Furmer said, no, no, he preaches the same gospel, but he doesn't keep saying the same things. Now, my friends, it is simply true, that I don't think anyone, could be continually speaking, on a theme like, the gospel, which limits us, continually speaking, for a lifetime, without getting right down, weary of it.

and that people, could listen to it, Sunday after Sunday, after Sunday, and not get tired, of listening to it. The explanation, is perfectly simple.

It's the word of life, to their souls. That's it. It's the word of life, to their souls. And no one, thinks it's strange, that you can eat, a good wholesome bread, morning and evening, and the next day, and the next day, and all your lives, the same bread, but you don't get tired of it, if it nourishes you.

Now, I don't want to be anything, like egotistical, this afternoon. But I do feel this, that it is because, the gospel, that by the grace of God, I've been able to preach, to my flock, for fifty years, and more, that they still, cleave to it, still feed upon it, it still satisfies them.

[58 : 54] I fear it is, because it is, the word of life, to their souls, and they've got, that life, that can feed upon it, with the Lord's blessing. And, though this, I know, cannot be, but, if my life will spare, to preach another fifty years, to my flock, they'll be no more tired, of the gospel, at the end, of another fifty years, than that, at the end, of this fifty years.

And you know, that's something, really, very wonderful. There's nothing, like it, in this world. Well, I mustn't go longer on that.

The word of life, is the word of life, because it is, life revealing, life conveying, and life sustaining.

It is a very, bread of life, to us, and as I was, speaking last, Lord's day, man doth not, live by bread alone, natural bread.

He has another life, that does not live on that, which feeds, his physical life, nor mental life, for that matter, but by every word, that proceedeth out of the mouth, of the Lord, doth man, live.

[60 : 17] Now, let us pass, to the next, consideration. And that is, that, it is, the work, and labor, of the ministry, to hold forth, this very word of life, holding forth, the word, of life.

And, this ministry, the apostle, refers to, as, running, and laboring.

running, running, and laboring, to hold forth, the word, of life. By running, we may understand, of course, that ministerial, course of life, that, he was called to, by the grace of God.

and, what a course it was. And, with what faithfulness, steadfastness, and constancy, in labor, in suffering, in persecution, he did run, that course.

So that, when he came, to the end, in his, last words, Timothy, the last words, we ever know, of him, he said, I fought a good fight, I finished my course.

[61 : 50] There's no more, running for me, to do now. No more laboring. I finished, my course. And, of course, that will be so, to every, minister, in the gospel.

Time will come, when he must finish, his course. But, oh, my friends, what a blessing, it will be to us, who are called, to a ministerial course, if we could, come to this, that I may finish, my course, with joy.

With joy. Perhaps, at this point, and it may, probably be expected, of me, on an occasion, like this, that I should make, some reference, personally, to my own, ministry.

In many ways, I would rather, not do that at all. But, it may be expected, of me today, that I should give, some testimony, of this nature.

Perhaps, it's called for, seeing the, way in which, the Lord has, helped me, and, strengthened me, and, restored me, time and again, from the gates, of the grave, and, given me, such acceptance, that I never, to use a common term, even dreamed of, when I first opened my mouth, in the Lord's name.

[63 : 34] my mind goes back, to the commencement, of my course, in a ministry. I will not go into that now, because many, have heard this, from me, and in the, Jubilee booklet, that it is, expected to be published, it can be read there, so that I need not, take the time, except just to enter, that matter now.

But I remember, with what, hesitancy, and fear, and trembling, I entered upon, this course of the ministry. For, it was laid upon my mind, in such way, wise, that I could by no means, free my mind from it, much as I tried to.

I remember, how I urged, my inexperience, my ignorance, my youth, my great reserve, of disposition, and timidity, but no, I could not, swamp this, call in my conscience, to preach the word.

Then I remember, how concerned I was, lest I should run, without being sent. I thought of that word, and it comes to me now, in the prophets, where the Lord said of some, who took it upon themselves, he said, they run, I sent them not, but they ran.

I sent them not, but they ran. However, even that, there's some, added word, or the Lord said, nevertheless, if they had stood in my council, they would have been, useful so far, but it wasn't, so much, that, they ran without being sent, but they did not stand, in God's council.

[65 : 38] That was the ruin of it. However, I entered upon this course, he brought me to Crowborough, and a forest fold, without the least, thought or feeling, in my mind, of what was before me.

And, from that day to this, as the Lord has, helped me, I've desired to hold forth, the word of life. The, failings, and infirmities, that have beset me, in my ministry, no one is more, conscious of, than I have been, all these years.

But I cannot tell you, what a comfort it is, to me to feel today, that, all that I have felt, in that way, of infirmity, and weakness, and, all that I have felt, in the sinfulness, of my own heart, secretly, has not, caused the Lord, to withhold his blessing.

That's the great thing. That's my comfort, today, because that's the thing, I've always feared, that, that would cause the Lord, to withhold his blessing.

That it has not done so, and that there's been, such evidence, that through these long years, the word has been made, life, and power, it, gives me feelings today, that I just cannot, trust myself, to express.

[67 : 14] there's one point, I would like to mention, just now, quickly, and that is, although, during my course, that I, so far run, the forest fold, has been my centre, they have been my flock, my first care, my first responsibility, but, the Lord has directed, my way, into so many parts, of the country, indeed, I think, that in all parts, of England, where there are churches, and congregations, of our persuasion, I've been called, to preach the word, of life.

And, I mention that, not to proclaim, the extent of my labours, but because, it will give me, an opportunity, of saying, that the, kindness, and affection, that I've received, from the Lord's people, north, south, east, and west, has been wonderful.

They've received me, into their homes, with affection, into their pockets, and shown me, all regard, and esteem, that could, possibly have been, now very many of them, are listening to me, this afternoon.

I know that, in this, last, assembly, there are friends, from all parts, of the country, more or less. May, may I then now, here and now, say how, deeply, I've appreciated, I've appreciated, your kindness, and affection, to me, and, if I've been, and it seems, that I have been, the means of some, help, and blessing, well, that I ascribe, entirely, and, freely, to the grace, of God.

As I said, this morning, I feel, that I can receive, affection today, and esteem, that honour, belongs, to the Lord.

[69 : 39] I would like, just a word, if I may, again, on this expression, the word of life, the truth, of the word. There may be, in this congregation, some are not accustomed, to the principles, of truth, that I preach.

Allow me to say then, that from the time, when the light, of truth, began to shine, into my understanding, and the power, of the truth, began, to affect my heart, I have been, a deep, down, convinced, fundamentalist.

I tell you, do you know, what that means? A word, that is, very much, disregarded, in these days, fundamentalists, are supposed to be, people, who are very, old fashioned, people, who are very much, of one track mind, and not, that kind of thing, but, to all such expressions, I pay no more, regard, than I do, to the chart, which the wind, blitheth away.

My friends, I believe, before God, and men, that there are, certain, principles, of truth, and doctrine, that are, basic to the gospel, and that, if they are not preached, faithfully, and clearly, what is preached, is no gospel, at all, and if the apostle Paul, were here, speaking about it, you would hear, some very strong language, about that gospel, that is not based, upon the, fundamental, revealed, doctrines, of the word, and, if anything, I feel more convinced, of their truth, as the years go by, and what is more, my friends know, I've known what it is, to be, or feeling an appearance, just about to die, and yet, with clearness of mind, sufficient, to, realize, and feel, that the truths, of the gospel, that I preached,

I could, die on them, if I was just about, to pass away, only, I must add this, notions, won't do about, these truths, we must know them, by the teaching, and power, of the Holy Spirit, it's in our hearts, and if we have that, we have the, real substance, of it all, I must come, to a conclusion now, holding forth, the word of life, then, that I may, that I may, rejoice, in the day of Christ, that I have not, run in vain, nor labored in vain, well, it's been labor, it's been labor, labor, I must say, that it's never been easy, to me to preach, never, I've had to, ponder, and pray over, the scriptures, and concentrate, my mind, to the utmost, of my, ability of mind, before I can, come forth, in the Lord's name, to preach, preaching, has never, been easy, to me,

[73 : 21] I've felt, so often, I'd rather do, anything else, than bear this burden, and this strain, unless, the Lord is pleased, to help me, and make all this labor, and exercise, profitable, but now, we must look forward, briefly, for the apostle, anticipated, what he here speaks, of as the day, of Christ, Christ, and, it is very evident, that that day, was very much, before the apostle's mind, he looked beyond, the present, to that coming day, and there is no doubt, that he meant, the day of Christ's appearing, as he says, in another passage, for what is our joy, or crown, or joy of rejoicing, are not he, in the, at the coming, of our Lord Jesus Christ, and there is no doubt, that, the coming, day, of Jesus Christ, very largely, actuated the apostle, in all his labors, in the gospel, he had that day in mind, all the time, and though, there were disappointments, frustrations,

Demoth has forsaken me, having loved this present, world, all day that be in Asia, have forsaken me, and so on, that might have, daunted him to a degree, but he looked beyond it, to the day of Christ, the day of Christ, Christ, now I'll just say this, the most profitable, way, that I feel, we can consider, of the day of Christ, is that it should actuate us, in our labors, and service, and ministry, in the gospel, as I've said to our people, sometimes, every gospel truth, has a certain effect, upon the heart, and mind, that it belongs, to that particular, gospel truth, to have, and if any, gospel truth, is neglected, there will be a loss, of the effect, on the heart, and mind, that it pertains, to that particular, truth, to have, and,

I am very much disposed, to feel this, that a good deal, of the, lethargy, and, lack of exercise, and so on, that I, I'm very much afraid, lies so heavy, upon, the professing church, perhaps, more, within our sphere, is owing to this, the day of Christ, does not have the effect, on our hearts, it should have, now, if we knew, that the day of Christ, was of hand, how concerned, we should be about it, but why must it be so, must it be with us, my Lord, delayeth his coming, so we give ourselves, up to this, and to that, and the other, must we be careless, about the oil, in our vessels, because we think, the bridegroom, isn't coming yet, now, my friends, the apostle, had the day of Christ, in mind, what a day, that will be, when he shall come, the second time, without sin, unto salvation, and there will be, gathered unto him, all the redeemed, of all kindreds, tribes, and nations, and tongues, it will be, a day of revelation, and a day of separation, now,

I close with this, thought, which is, solemn enough, we think about, labouring, preaching, the sermons, that we have delivered, and you must think, of the sermons, you have heard, year in, and year out, from faithful ministers, my brethren, what will there be, to show for it, in the day of Christ, what will there be, to show for it, in the day of Christ, and, oh, how happy, will they be, who have run, and labour, in the gospel, if in that day, the fruit of their labours, is brought into light, the light of that, glorious day, and oh, how happy, will they be, who will lift up, their heads with joy, saying, and feeling, the day of our salvation, is now drawing nigh, is now come, may the Lord, bless his word, to us, as we have considered it, and may it remain, with us, when the day is over, amen, amen,