

‘We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.’

1 Corinthians 1:23-24.

You are warmly invited to meetings arranged by the
Sovereign Grace Advent Testimony, to be held, God willing, at
NEW LIFE BIBLE PRESBYTERIAN CHURCH,
44 SALUSBURY ROAD, LONDON, NW6 6NN
(near Queens Park Underground Station – Bakerloo Line)

Theme for 2018 – The Teaching of the Lord Jesus Christ

July 27th, 7pm

Subject: The Parable of the Net

Speaker: Philip Knowles

Autumn Conference – September 28th, 4pm and 7pm

Afternoon Subject: Concerning the Temple

Evening Subject: Concerning Moses and the Prophets

Speaker: Ian Shaw

It is hoped that each message will be recorded and friends should be able to listen to and download messages from our website. Applications for cassettes and/or CDs should be made to the secretary. Full lists of S.G.A.T. recordings and of publications can be found on our website (WWW.SGAT.ORG) or may be obtained from the S.G.A.T. secretary.

Representative in Canada: Mr Andrew Foster, 12-1020 Cedar Street, Okanagan Falls, British Columbia, V0H 1R0 (E-mail: atcfoster@gmail.com).

Representative in New Zealand: Miss E R Wilson, 27 Walshs Road, Ashburton, 7700

To our subscribers and friends: Please send subscriptions, gifts to Sustentation Fund, for Bible circulation and orders for publications to the S.G.A.T. secretary, Mr Stephen A Toms, 1 Donald Way, Chelmsford, Essex, CM2 9JB. Cheques, etc. should be made payable to ‘Sovereign Grace Advent Testimony.’ In order to save postage, receipts will be sent with the next issue of the magazine.

To those not residing in the United Kingdom: In view of the high charge for exchanging foreign currency, it would be appreciated if, where possible, friends send in sterling. Supporters in Canada or New Zealand may send to their respective representatives. Payments can be made over the S.G.A.T. web-site.

S.G.A.T. Council: Peter Fleming, Martin Humphrey, David McMillan, Richard Monteith, Andrew P Toms, Paul Toms, Stephen A Toms.

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Watching and Waiting

LIGHT FOR PERILOUS TIMES

SCRIPTURAL

Reformed, Protestant, Puritan, Prophetical, Expository, Doctrinal

Volume 29, No 7

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CENTENARY YEAR

The objects are:

1. To teach the nearing approach of our Lord's return. James 5:8
2. To hold forth the Truth and to expose and resist error. Jude 3
3. To note passing events in the light of 'the Scripture of Truth.' 2 Peter 1:19
4. To unfold the Word of God by comparing Scripture with Scripture. Acts 17:11
5. To encourage missionary endeavour, and all service for Truth. Acts 1:8
6. To comfort and strengthen those who seek to stand with the Lord, apart from abounding lawlessness. 2 Timothy 2:19
7. To call for separation from false ecumenism. 2 Corinthians 6:14-18

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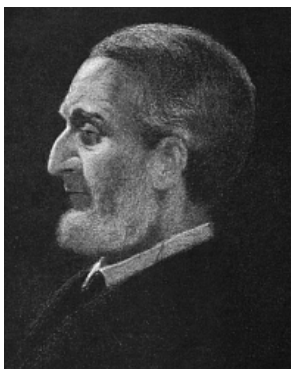
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Sovereign Grace Advent Testimony Centenary

This Testimony was formed in November, 1918 and we trust that friends will make *every effort to attend* our special centenary meeting due to be held, God willing, **at 2.30pm on Saturday, 24th November, 2018 at Westminster Baptist Church, 100 Horseferry Road, London, SW1P 2EE.** The preacher engaged for this occasion is **Dr John Douglas**, who has been associated with the Testimony for over 50 years.

Friends in Northern Ireland may be interested to know that a special centenary conference has been arranged for **Saturday, 3rd November, 2018**, (afternoon and evening) **at Newtownabbey Free Presbyterian Church.** We hope to give full details in the October magazine but please book the date so that you can attend.

In the last two issues of 'Watching and Waiting' for this our centenary year, we hope to supply details of some of the persons who were raised up by God to commence this testimony. Quite obviously, there is much more that could be said about these great men of God but we are limited to supplying just a few details which we trust will be of interest. Then, many other names could be included amongst those mentioned but sadly there will have to be far too many omissions. In this present issue, we give information about some of the men whose testimony was used of God for the proclaiming of prophetic truth prior to the formation of the movement.



Benjamin Wills Newton: The Sovereign Grace Advent Testimony has sought to continue bearing witness to those things taught by Mr B W Newton because it considers that his expositions of Holy Scripture are correct and according to the mind of God.

Mr Newton was born at Plymouth on 12th December, 1807. His mother was widowed before the birth of her son and she had the task of bringing him up, which she did with earnest piety. He was educated privately until entering Oxford, where, at the early age of eighteen, he became entitled to a Fellowship of Exeter College, but, of course, could not take it up until he was twenty-one. He graduated

B.A. and gained a First Class in Classics in 1828.

At Oxford he read privately with Francis William Newman, with the intention of entering the ministry of the Church of England; but after further and prolonged consideration, he gave up all thought of being ordained because of the errors which he

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saw in the Established Church and in Christendom generally. He continued at Oxford, doing a little tutoring, until the awful spread of Irvingism among the students and leaders forced him to leave in 1832 and return to Plymouth, where he continued as a private tutor, and later conducted a school in Princess Square, Plymouth, until 1847.

It was through Francis William Newman, while at Oxford, that he became acquainted with J N Darby, whom he persuaded to visit Plymouth. On his return to Plymouth, Mr Newton became one of the early leaders of the Assembly of Brethren in that town and persuaded J N Darby to join him there. It was from this Assembly, the first of its kind in England (although there was one in Dublin) that the term 'Plymouth Brethren' was derived. He was one of the Brethren as regards the full inspiration and sole authority of Scripture, their call to separation, and insistence on the facts of the Gospel; but never did he accept that system of doctrine and prophecy which some Brethren have woven around their expectation of Christ's coming at any moment, or that scheme of teaching known as 'Higher Dispensationalism.'

In the assembly at Plymouth of over a thousand, Mr Newton laboured with true pastoral oversight for seventeen years. In 1845, a rupture took place between him and Darby – ostensibly on the question of ministry and church government, but really the cause was their difference of views on the second advent of Christ.

Mr Newton separated from the Brethren and left Plymouth for London. In between spells of bad health, brought on through the constant attacks on him by the 'Brethren,' which necessitated him taking long periods of rest abroad, he held meetings at various rooms in London – some time at Duke Street, St James' Park, and for a long time in a hall he had built in Queen's Road, Bayswater. Later he lived at Orpington, Kent and Newport, Isle of Wight where he conducted Bible Readings and gave public lectures.

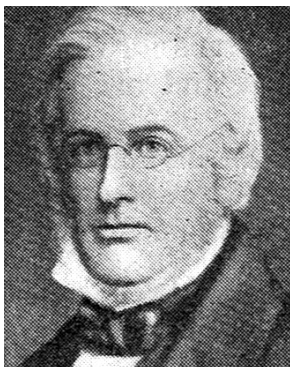
As he became older, his public ministry was curtailed, but he continued to write until within four years of his death at Tunbridge Wells on 26th June, 1899. His body was interred at Tunbridge Wells Cemetery.

Mr Newton was not only a teacher, but he possessed the true spirit of a reformer. He has been aptly described as 'the John Calvin of the nineteenth century.' As frequently happens to faithful men, many unjust charges were made against him, but from the commencement of his career to the end he maintained firm and unswerving devotion to the doctrine of reformed theology.

There is much more information about this beloved servant of God in Mr George Fromow's book, 'Teachers of the Faith and the Future,' obtainable from the SGAT. We also have available a booklet by Dr Ian Paisley entitled, 'Benjamin Wills Newton – Maligned but Magnificent.'

Amongst the works of Mr Newton presently obtainable from the S.G.A.T. are 'Aids to Prophetic Enquiry,' 'Babylon and Egypt: Their Future History and Doom,' 'Prospects of the Ten Kingdoms of the Roman Empire,' 'Thoughts on the Apocalypse,' 'The Antichrist Future also 1260 Days of Antichrist's Reign Future,' 'Atonement and Its Results,' 'Christ's Second Coming - It will be Pre-millennial,' 'David, King of Israel,'

'The Day of the Lord in Zechariah 14,' 'Events that are to Precede the Return of our Lord,' 'Facts of Prophetic Scripture - Studies in Daniel and Revelation,' 'The First Resurrection and Reign in Righteousness,' 'Lectures on the Romans,' 'The Millennium and Israel's Future,' 'Narratives from the Old Testament,' 'The Nations in Relation to Christ as in the Second Psalm,' 'The Old Testament Saints Not to be Excluded from the Church in Glory,' 'Prophecies Concerning the Jews and Jerusalem,' 'The Prophecy of the Lord Jesus in Matthew 24 and 25,' 'Romans 7 Considered,' 'The Second Advent - Not Secret but in Manifested Glory,' 'Thoughts on Parts of Leviticus,' 'Thoughts on Scriptural Subjects,' 'Thoughts on the Whole Prophecy of Isaiah.'



Samuel Prideaux Tregelles: Many well-qualified students do not hesitate to claim that Dr Tregelles was in fact, the greatest Biblical scholar of the nineteenth century. In fact, the Western Morning News of 17th January, 1957 said, 'Tregelles must rank as the most learned man ever associated with Plymouth.'

He was born at Wodehouse Place, Falmouth, on 30th January, 1813. His father, Samuel Tregelles, was a merchant and related to the Foxes; his mother was Dorothy Prideaux. His early training among the Tregelles, Prideaux and Foxe families was in the Society of Friends. He himself did not, however, become one of them. In the early days of the Brethren movement he was in some matters associated, but did not identify himself, with them. In the later years of his life he worshipped with Presbyterians.

From his early childhood he was most remarkable for a retentive memory. At the age of twelve he entered Falmouth Classical School, where he remained for three years. The headmaster of the Classical School, which he attended in 1825-8, wanted him to proceed to a University, but his upbringing among the Society of Friends made this impossible, for in those days the Universities were forbidden to such. It is surprising to find that Tregelles, who had shown a definite inclination to academic study, was employed for six years, from 1828-34, at the Neath Abbey Iron Works in Wales. Possibly, his practically-minded father distrusted youthful enthusiasm and thought it well for him to learn something of the hard reality of life.

As a young man he was drifting from Christian teaching. Christendom's misapplication of the Scriptures of the Prophets and the Psalms utterly failed to satisfy his keen sense of proportion. His intelligence recoiled against the glosses, traditions, explanations and interpretations of the spiritualising schools and he was being driven to infidelity. However, it pleased the Lord to draw his attention to prophetic truth through

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a tract and this changed his whole outlook on religion and life. Indeed, God used it as a means which wrought the vital change of his regeneration.

He subsequently wrote on Biblical subjects and his handling of prophecy is faithful to the Word of God. Mr Spurgeon wrote of him 'Tregelles is deservedly regarded as a great authority upon prophetic subjects.' Amongst his works still obtainable from us are, 'The First Resurrection,' 'The Hope of Christ's Second Coming,' 'The Man of Sin,' and 'Remarks on the Prophetic Visions of the Book of Daniel.' Old publications still obtainable and which throw light on the situation amongst the early Brethren are his 'Five Letters ...' and 'Three Letters ...'

His scholarly mind made him study ancient manuscripts as he was anxious to know what God had actually inspired to be written. Because of this, some conservative brethren have thought that he supported the Revised Text but it is interesting to note that in the Evangelical Library Lecture in 1975, the speaker, who would not have agreed with Dr Tregelles' prophetic beliefs, said, 'Tregelles was as orthodox as Burgon – all honour to them both.' Anyone who has any doubt about Tregelles' integrity should read this lecture.

He died at Plymouth, 24th April, 1875. He lived from 1846-75 at 6 Portland Square, Plymouth and a bronze tablet recording this fact was placed on the house; but sadly, the building has now been demolished.

More can be learned about this godly man by reading Mr Fromow's book, 'Teachers of the Faith and the Future.' Mr Fromow used to say that, as a young man, he bought a copy of Dr Tregelles' book on Daniel second-hand in West London for 2d (old currency). He described it as the richest buy he made in his life, which enriched his heart, mind and soul, as to the future of mankind, the church, Israel and the nations for all time.

Cecil Yates Biss: Dr Biss was born in Calcutta to godly parents in 1845. His grandfather was one of the first Baptist missionaries in India, and a friend of William Carey. At an early age, Dr Biss went to New Zealand to join an elder brother, and there he met and married Janet Jones.

The family came to England in 1871 and Mr Biss became a scholar of Downing College, Cambridge, obtaining a First Class in the Natural Science Tripos of 1875, and being appointed a Foundation Scholar as well as Winchester Prizeman. He became a member of the Royal College of Surgeons and a Fellow of the Royal College of Physicians. It was while he was in New Zealand that he began work for God, preaching in the open-air as well as in halls, and visiting sick rooms and hospital beds. His ability as a preacher and exponent of the Word was recognised wherever he spoke. On leaving Cambridge, he settled at Sydenham and although busily engaged in his medical profession, he began a work at Wells Hall, which continued for seven years.

Preaching twice on a Lord's Day and on week evenings, a congregation gathered made up of those who loved and valued the Word. The chief characteristic of his ministry was the gifted way in which he opened up the Scriptures – not isolated verses but whole passages and books.

His doctrinal teaching was always on the old Evangelical lines of the Puritan writings and Calvinistic theology; and his prophetic addresses on futurist lines.

He was a gifted hymn writer, and composed many tunes which were published under the title, 'Selected Hymns with Original Tunes.'

In 1884, he moved to Harley Street on account of his growing medical work and there he had his own practice, and was much loved and respected by all who profited by his careful advice and well considered opinions. On Lord's Days he preached in Portman Rooms, and afterwards engaged a room in Cochrane Street, St John's Wood. In 1892 he transferred the services to Carlton Hill Chapel, where he ministered until his illness in 1899. He was stricken with *paralysis agitans*, and for the last thirteen years of his life he patiently bore much suffering and bodily weakness. He was relieved from his physical suffering on being called home on 20th January, 1912. His funeral service was conducted by Pastor James Stephens.

His faithful Biblical teaching had borne much fruit and continues to do so. Amongst his writings, the SGAT is able to supply his lectures on the Book of Judges (under the title, 'Hard Words for Hard Times'), his lectures on the Book of the Revelation (under the title, 'Things Which Must Be'), and 'That Blessed Hope.'

John Cox: Amongst those who have raised a testimony to prophetic truth, there were two men with this same name, a father and a son.

The father (1802 -1878) was a pastor who ministered in Reading, Woolwich, and Ipswich. He produced various publications of which he was the author, and it was whilst he was the pastor at Burlington Baptist Church in Ipswich that he edited the magazine entitled, 'Old Truths.' He knew that the allegations made against Mr Newton by Mr J N Darby were false, and used his pen prolifically against the wrong accusations. On his dying bed he gave his son, also John Cox, a charge to continue the testimony which they had both maintained together.

The son, John Cox, junior, was the eldest son of a large family. For over 40 years, he held the position of Registrar to the Ecclesiastical Commission, from which he retired in 1894. During his years in secular employment, however, all his spare time, talents, and energies were devoted to the great King of kings.

After Mr Newton left the 'Brethren' meeting in Exeter, he (Mr Newton) preached regularly at Bayswater in London and the work there thrived, so much so, that the 'Daily Telegraph' produced an article in 1870 entitled, 'Mr Newton at Bayswater.' For many years, Mr John Cox, junior, laboured earnestly in this work with the great Bible teacher. He subsequently united in a period of Christian ministry in co-operation with

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Dr Cecil Yates Biss, following which, he carried on work in Sydenham alone for eight years.

For the last twenty one years of his life, he lived in Worthing, Sussex, where initially, he helped Mr Thomas Graham, and then he maintained a testimony for the truth in Chatsworth Road Hall, which he had built for that purpose.

Throughout his long life, he kept up a prayerful interest in foreign missions, both to the Jews and to the Gentiles. He made many kind benefactions to the more needy ones of God's people.

Besides the work of public ministry, he accomplished a great deal of writing on scriptural subjects, setting forth the great doctrines of the Reformation, and the doctrinal, practical and prophetic teachings of Mr Newton. Many pamphlets, tracts, leaflets, and papers came from the ready pen of God's servant. Amongst other things, he wrote and published various articles defending Mr Newton against the false charges of 'the Darbyites.' His many labours proved that he had sought to keep the charge made by his father.

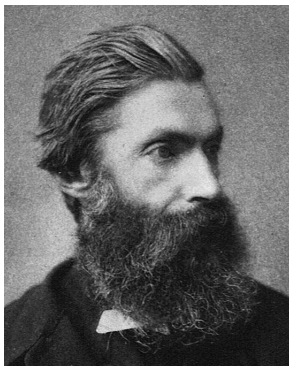
He was also a faithful and helpful correspondent, letters being sent to all parts of the world, so that his influence in spreading truth and the principles he loved was therefore worldwide.

In 1899, Mr Cox, with Mr Hunt, commenced editing the magazine, 'Perilous Times.' Mr Cox remained as joint-editor for 16 years, that is, until the time of his passing. Mr Hunt continued as sole editor until the name was changed in 1919 to 'Watching and Waiting.' So, with 'Old Truths' (edited by John Cox, senior), and 'Perilous Times,' the way was prepared by the Lord for the formation of the Sovereign Grace Advent Testimony.

The home-call of John Cox, junior, this truly devoted and much-used servant of God, was sudden and unexpected. He did not long survive the shock of the loss of his beloved and loving life-long companion, Mrs Marianne Cox, who was taken from him by the Lord only eighteen days before. Up to the last day he was occupied in his much-loved labour for the Lord's truth. He was taken, age 86, on Friday 25th March, 1915, as a sheaf of corn fully ripe into the heavenly garner.

George Muller: Mr Muller is well known in connection with the orphan home at Bristol. When accused of opposing Mr Newton, George Muller wrote, 'I consider Mr Newton's writings to be to be most sound and scriptural, and my wife and I are in the habit of reading them, not only with the deepest interest, but great profit to our souls. His books are certainly most valuable, for they exalt the person and work of our blessed Lord Jesus Christ to the very utmost.'

Mr Muller's booklet 'The Second Coming of Christ' is obtainable from the SGAT.



Adolph Saphir: Dr Adolph Saphir was a Jew born and bred in Hungary. His father was a learned man and held in respect for uprightness of character. He was the leading man in every benevolent and useful undertaking in the town of Pesth (Budapest).

In 1839, the Church of Scotland sent a deputation to enquire as to the state of the Jews in Palestine and the East.

The deputies were Dr Keith, Dr Black, Robert Murray McCheyne and Dr Andrew Bonar, who after the disruption in 1843, were connected to the Free Church of Scotland. The deputation had no thought of going to Austria or Hungary but due to an accident plans were altered and some of the men passed through these countries on their return journey. In the providence of God, this led to a mission being held in Pesth, led by Dr Duncan, often referred to as 'Rabbi Duncan.'

Although young, Adolph came to know the Lord Jesus as his Saviour and publicly confessed Him.

By nature, he was of an unusually delicate constitution, but in scholarship quite a genius. At twelve, he left Pesth to study English with Dr Duncan in Edinburgh. He possessed a thorough Jewish type of mind and intellect, intensified by the genius of the Saphir family, in the freshness and originality of his ideas and expressions, and above all, in his spiritual power – his deep thought into the meaning of Scripture and the relations of different parts.

In 1854, he married Sara Owen and thereafter they were seldom separated - for 37 years.

He was called to St Mark's English Presbyterian Church, Greenwich in 1861. There the congregation increased from about 100 to 1000 and the premises had to be enlarged.

To the sermons he gave careful preparation, evidenced by the closely connected and compact thought of each sermon. He had a wonderful power of compressing in short space a large and comprehensive view of the subject, and doing so with immense fervency and a thrilling tone of a deep, spirit-stirring voice. He considered that the great object of preaching ought to be the unfolding of Scripture, in relation to other parts, and the application in practical life. Dr Saphir maintained that neglect of the prophetic word accounted for the hollowness and declension of the times.

He subsequently went to Kensington Park Road, Notting Hill in March 1873 and his ministry was much blessed. It was there he gave his lectures on the Book of Hebrews. Pastor James Stephens became his assistant. He was called home on 4th April, 1891, four days after his wife's passing. Had he been spared a little longer, he would have been another signatory to the stand against the 'Downgrade.'

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James Stephens: Pastor James Stephens ministered the Word of God for 46 years at Highgate Road Chapel, North London.

Born in 1846, he was brought up from early days in Glasgow. His parents sat under the ministry of Dr John Ker, and their son joined the church under the same distinguished ministry. On leaving school, he went into business life for three years, matriculating at the University of Glasgow in 1861. Having graduated Master of Arts, he entered, in 1865, the Divinity Hall of the United Presbyterian Church, and six years later was ordained to what was then Church Street United Presbyterian Church, Berwick-on-Tweed. His remarkable ministry there came to an end after five and a half years as Mr Stephens had strong convictions about believers' baptism.

Shortly after, he accepted an invitation to become assistant to Dr Adolph Saphir at Notting Hill and his ministry was greatly esteemed by that eclectic congregation. Ill-health necessitated a change and after going to America he undertook the principalship of Harley House, where he was baptised by Dr James Culross.

On 3rd February, 1878 he commenced his long and conspicuous ministry at Highgate Road. Mr Stephens' personality was of the order which sets its own stamp on the surroundings. Not a mystic or a seer, but a forceful and uncompromising expounder of the whole counsel of God, his utterances had the weight that comes of well-reasoned and profoundly realised spiritual conviction. His was the gift of clear-cut, incisive utterance, and intensity that owes nothing to sentiment or superficial emotion, and a prophetic quality which gives a robust and bracing ethical tone to all his teaching.

His theology was sharply defined, and presented with the characteristic orderliness of a severely logical mind. The plenary inspiration of the Bible and its supreme authority in all matters of faith and practice; the atonement of Christ as the only ground of man's acceptance with God; the pre-millennial coming of Christ as the hope of the church and the world; the call of the church and its members to a life of holy separation – these are some of the teachings which lay at the root of Mr Stephens' ministry, and which he preached with a blend of dogmatic force and experimental wisdom.

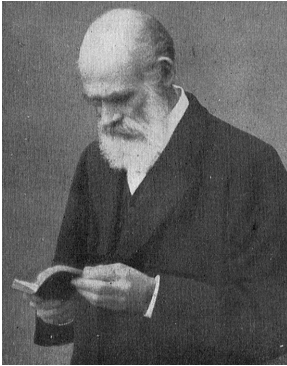
Towards the end of 1923, Mr Stephens retired from the active pastorate, but continued to serve the Lord as Pastor-Emeritus until his home-call on 24th April, 1932.

In 1934, the Church at Highgate Road produced a book, entitled 'God's Work in God's Way,' giving much more detail of their beloved pastor; but that can only now be obtained second-hand. It does record his stand against the downgrade before C H Spurgeon became involved. These two men, with others, joined to issue a statement, a Confession of Faith, in 1891.

During his years at the Church, he issued a regular magazine which included spiritual expositions, and these have been printed in a book published by the SGAT with the title, 'The Coming of Christ, and Other Papers.' It is a book good to have and read.

Mr Stephens was a great encouragement to those who were involved in the SGAT in

the early days. He spoke at meetings arranged by the SGAT and he readily welcomed the Testimony into Highgate Road Chapel for Conferences. There were some well-attended and encouraging gatherings in those days; and, although it was after Mr Stephens' time, the present SGAT secretary can remember, in his youth, the large numbers of people who would gather for meetings at Highgate Road.



David Baron: Mr Baron was born in Russia to Jewish parents in 1855 and was given a fear of God from his youth. Consequently, he was very aware of his sin and the fact that he was not ready to meet God. While young he had a serious accident and received a severe injury so that he thought he would never recover. With his mother at his bedside, he asked her what would happen to him when he died. She replied to the effect that he was such a good boy that he was sure to go to heaven; but he knew something of his own heart and replied saying that he would never get there. He did recover, and although he had been brought up to have such a hatred of Christianity, in God's sovereign mercy he came into gospel light and liberty, seeing that

Jesus Christ was Saviour and Messiah.

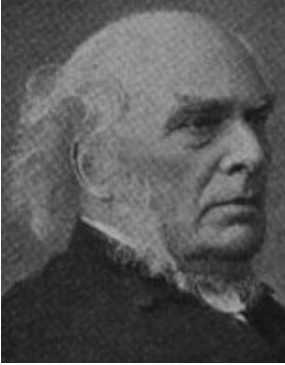
He had a great desire to tell his own nation about the Saviour he had found and for many years he was a missionary amongst the Jewish people. In 1893, he was one of the two co-founders of the 'Hebrew Christian Testimony to Israel.' The excellent book, 'David Baron and the Hebrew Christian Testimony to Israel' can now only be obtained second-hand but it gives much more information about this dear servant of God and the work in which he was engaged. His testimony has been printed in booklet form under the title 'Led of God from Darkness to Light,' and this publication is obtainable from the Sovereign Grace Advent Testimony. Among other works by Mr Baron which can be supplied by the SGAT are, 'A Divine Forecast of Jewish History,' 'Israel's Inalienable Possessions,' and 'The Jewish Problem: Its Solution.' All his writings are recommended by us.

He was called home, age 71, on 28th October, 1926, and was buried in Northwood Cemetery, Middlesex.

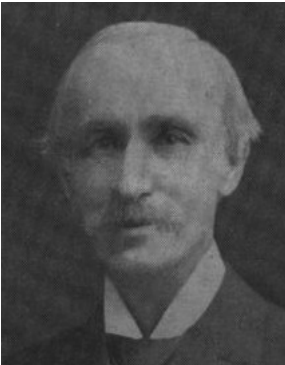
Dan Crawford: who was a missionary in Luanza, Africa for 36 years was one amongst many others that would have been an encouragement to the founders of the SGAT. His booklet, 'Touching the Coming of the Lord' is still available.

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Horatius Bonar and Andrew Bonar. Much could and perhaps should be said about the Bonar brothers who upheld pre-millennial truth, but suffice it to mention that Dr Horatius Bonar edited the magazine, 'The Quarterly Journal of Prophecy.' This was the predecessor of the subsequent magazines, 'Old Truths,' Light for Perilous Times,; and 'Watching and Waiting.' All these magazines have maintained Historic Pre-millennialism and Simple Futurist teaching.



Frank Henry White: Pastor F H White was born in the Isle of Wight on 15th April, 1836, and was educated at Newport Grammar School. On leaving school, he went to London as an unconverted young man. There he had a brief business experience; and received his first impression of spiritual things when a Mr Henry Bowker gently laid his hand upon his shoulder and said, 'What a useful man you might become if you were a Christian.'

Soon after this, walking alone in Hyde Park, the Spirit of God came upon him with convicting power. He started to address meetings and great numbers of young men attended night after night. No sooner had the preaching commenced, than there were evident signs of the power of God. The most thoughtless were awakened, and the most unexpected were convinced of sin. Those were indeed times of refreshing from the Lord.

It was while he was engaged in this happy work that Mr White heard a sermon preached by Mr C H Spurgeon on 2 Samuel 5:24, 'Let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself.' This came to him as God's call to the ministry. He accordingly entered Spurgeon's College in order that he might be better equipped for so sacred a calling. There it was soon recognised that he was no ordinary student. Mr Spurgeon said 'he was the largest lump of salt (Matthew 5:13) in all London' and added that, 'if the college had no other son besides Frank White, she would still have reason to rejoice in the Lord's blessing on her work.'

On leaving college he was appointed pastor of Chelsea Chapel, where God vouchsafed him much blessing. It was said at the time that his was the largest bona-fide working-

class congregation in London.

However, incessant labours and a relaxing climate made it impossible for Mr White to continue there indefinitely. So that, after about fourteen years, he reluctantly resigned the pastorate. Then he spent a year in Scotland, where he served in the Gospel with much acceptance as opportunity offered. After this, he was engaged in important work in Hadley House, Bow, for several months.

Then came the call to Talbot Tabernacle, Notting Hill, where the most important part of his ministerial life was spent. Mr White ever set his face resolutely against all those worldly methods which so often mar God's work. He sought continually to lead his people into that close fellowship with God which he himself enjoyed so richly. He would often urge upon them to be 'pre-eminently holy, pre-eminently happy, and pre-eminently useful.'

He had not long been at the Tabernacle before it was felt that the temporary iron building had become quite inadequate. Mr White accordingly faced the ordeal of a new structure. In this, as in all else, no questionable methods for raising money were adopted; and so signally did God own His servant's loyalty to principle that in June of 1888 the new building was opened entirely free from debt.

His jealousy for the honour of the Lord was strikingly displayed in this connection, when meeting a friend to whom he spoke of the Tabernacle building, the friend said, 'Well! As it is for Frank White, I will give you £100.' Mr White replied, 'Oh, I would rather not have it if it is for Frank White. I want something for the Lord.' 'Well then,' said the friend, 'as it is for the Lord I will give £200;' and he did.

Mr White had the true missionary spirit and constantly stirred up the missionary interest among his people.

With a view to answering inquiries, he had the words of 1 Corinthians 1:23 clearly painted on the notice board, 'We preach Christ crucified.' Scarcely had this been done, when a young man read the words, was led into the place, found Christ, and ultimately became superintendent of one of the Sunday Schools.

As time went on, the strain of the work began to tell upon him; and he was compelled, under medical advice, to take a prolonged rest, when he and Mrs White went to America for twelve months. Soon after this, he found it necessary to be relieved of some of the ministerial duties, and he accordingly secured assistance from time to time. Later, Pastor R Wright Hay, so well known in connection with the Bible League, first shared the pastorate with him, and then for some years succeeded him.

Realising, however, that the church was unable to maintain two pastors, Mr White at last insisted on resigning to the sincere sorrow of his people; but although the actual pastorate passed into other hands, he was always still looked upon as pastor emeritus.

His expository teaching was greatly valued. His 'speech was always with grace seasoned with salt.' His letters were priceless gems, being the natural overflow of a heart that dwelt in the Heavenlies, and knew almost unbroken fellowship with God. He was an ideal pastor. Indeed, he was called a 'Pastor of Pastors,' and his wise counsel

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was frequently sought even by experienced Christians.

Few of his writings are available today, except second-hand, but the SGAT is able to supply his thoughts on the last chapters of Ezekiel, a booklet entitled, 'The Land, the City, and the Temple;' also his 'The Saint's Rest and Rapture;' and 'Types from the Pentateuch and the Two Silver Trumpets.'

Early in 1915, Mr White began to show signs of failing health; and about the middle of February he took to his bed, which he never left. A Sunday or two before he died, thinking that he was passing away, he said with that rare pure humour which was peculiarly his own, 'I do not travel on Sundays, but I think I am going to take a long journey today!'

He passed away on 10th March, 1915, and his mortal remains were laid to rest in West Norwood cemetery.

Thomas Parkes: Mr Parkes was a London City Missionary attached to Park Chapel, Chelsea, and he had received sound teaching in prophetic truth from Dr J Bennett (of whom we have not had space to comment). He had to retire from the Mission at the early age of 44 on health grounds, but he maintained a knowledge of Scripture and zeal for the truth rarely to be found. He exercised an itinerant ministry after retiring from the Mission. As stated in our January magazine, it was Mr Parkes who conducted a series of prophetic studies in Ealing and it was when these were unavoidably discontinued, that the SGAT was commenced.

For all the saints who from their labours rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesus, be for ever blessed. Allelujah!

Thou wast their rock, their fortress, and their might;
Thou, Lord, their captain in the well-fought fight;
Thou in the darkness drear their one true Light. Allelujah!

O may Thy soldiers, faithful, true, and bold,
Fight as the saints who nobly fought of old,
And win, with them, the victor's crown of gold. Allelujah!

But lo, there breaks a yet more glorious day;
The saints triumphant rise in bright array;
The King of Glory passes on His way. Allelujah!

W Walsham How

Called Home

Mr Jeffrey George Wilson, brother of our representative in New Zealand, passed away on 3rd February, 2018, age 76. He came to a knowledge of salvation as a boy while on a fishing holiday with his grandfather, Samuel George Wilson. He served as an elder at Church Street Chapel, Timaru, and after retirement, at a Presbyterian Church in Geraldine. Having a desire to spread God's Word, he was a member of Gideons International and distributed the Scriptures throughout South Canterbury. He was on the board of the SIM; and distributed Bibles and other literature to poorer brethren in India. He found his uncles, Ken, Bill and Trevor a great help in the understanding of prophetic truth. The SGAT secretary has happy memories of visiting his home when in New Zealand 23 years ago.

Mrs Kathleen Boorman passed away on 12th February, 2018, age 89. She was a member at 'Providence' Chapel, Knaphill, where she served as secretary for many years. At quite a young age, she felt the need for a suitable children's magazine and started 'The Tender Grape,' which continues to the present. She was a regular supporter of this Testimony.

Mrs Joyce Edna Humphrey, mother of our committee member Mr Martin Humphrey, was taken to be with the Lord on 28th February, 2018, age 86. Having a kind and genial manner, she was loved by many.

Mr Stephen Robert Evans was called home on 28th February, 2018, age 70. He had been brought up in the Established Church but recognising the apostasy, he has attended 'Ebenezer' Strict Baptist Chapel, Chelmsford for most of his life. On leaving the Grammar School he found employment in Richmond, Surrey and there attended 'Bethlehem' Chapel, where he received sound teaching in doctrine and in prophecy. On returning to his native town, he faithfully sought to serve the Lord and one friend wrote, 'Mr Evans was a gentle and kind man, who always put God first.' He had, for many years, been the active and efficient secretary of the Essex Protestant Council and has helpfully served on the Sovereign Grace Advent Testimony and Bible Spreading Union committees.

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Australia

Our dear friend, Mr Don Matthews, who has been our representative in Australia since the beginning of 2005, feels that due to increasing age the time has come for him to retire from the work. We sincerely appreciate all that he has done over the years in the cause of God's truth. He has been zealous and energetic in seeking to make known the teaching of Holy Scripture and he will, of course, be greatly missed. We wish him every blessing for the future. A replacement has not yet been appointed so that, for the time being, magazines will be sent directly to supporters in Australia.

S.G.A.T. Meetings in Northern Ireland: A series of meetings have been arranged to be held, God willing, this year at Free Presbyterian Churches in Northern Ireland. The chairman of our committee, Rev David McMillan, is due to speak at each of these meetings, which are all scheduled to commence at 8.pm. The details are as follows: July 4 – Portadown; September 3 – Kilskeery; November 15 – Crossgar; and December 12 – Tullyvallen. Since making these arrangements, Mr McMillan has been seriously ill but it is hoped that the meetings will still be held. Please pray for Mr McMillan.

S.G.A.T. Meetings: God willing, meetings have been arranged during 2018 for our centenary year, and the theme for this special occasion is 'The Teaching of the Lord Jesus Christ.' We trust that friends will be interested in this chosen theme, and we would like to see others come to our meetings, which we expect to hold on the fourth Friday of each month except August and December. The Autumn Conference is in September, when we have an afternoon meeting at 4.pm. in addition to the usual evening meeting. All evening meetings are at 7.pm. Details of the meetings arranged for the present quarter are given on the back page and so that you can insert the dates in your diary and arrange to be present, we would mention that the suggested programme for the remainder of the year (in addition to the special centenary meeting) is due to be as follows:

October 26.....The Throne of His Glory *Richard Monteith*
 November 23.....Concerning His Coming *David McMillan*