

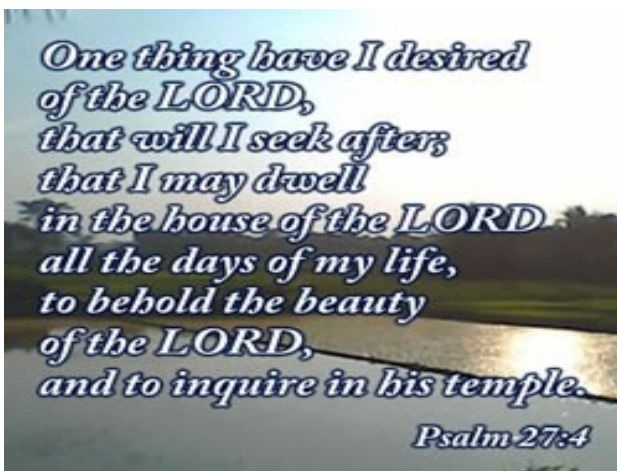
# The Corona Chronicle.

Being Church in Partial lockdown.

Sunday July 4th

West Worthing Evangelical Church.

Rugby Road



Christ is fairer than the Children of men.

Thomas Vincent

Christ is the most admirable person and the most suitable object for your love. If you ask of the days which are past which were before you since the day that God created man upon the earth. If you seek from one side of heaven to the other, if you make inquiry into all parts of the Earth, you will never find that there ever was or is to be found any person so lovely, so beautiful. and so in every way deserving of your love as the Lord Jesus Christ.

There is a matchless, transcendent and. incomparable beauty, and excellency in Him. How passionately are some foolish men in love with the external beauty which they see in some women? The lovely mixture of colours in the face, the beauty of the eyes, their spirit, their quick and graceful motions, their amorous glances, how this ravishes the heart of some fond lovers. Although the most beautiful body in the world is no better than a painted clay, dirt and corruption enclosed in fair skin, which sickness will cause to look pale? And death will mar and spoil. But the amiable beauty of Christ is more transcendent and

permanent and therefore a more fit object for your love. Christ is fairer than the children of men. He is all fair without any spot altogether, lovely without any blemish or deformity.

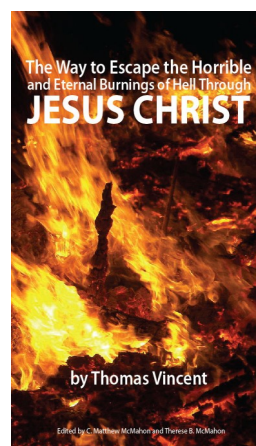
Thomas Vincent (1634–1678)

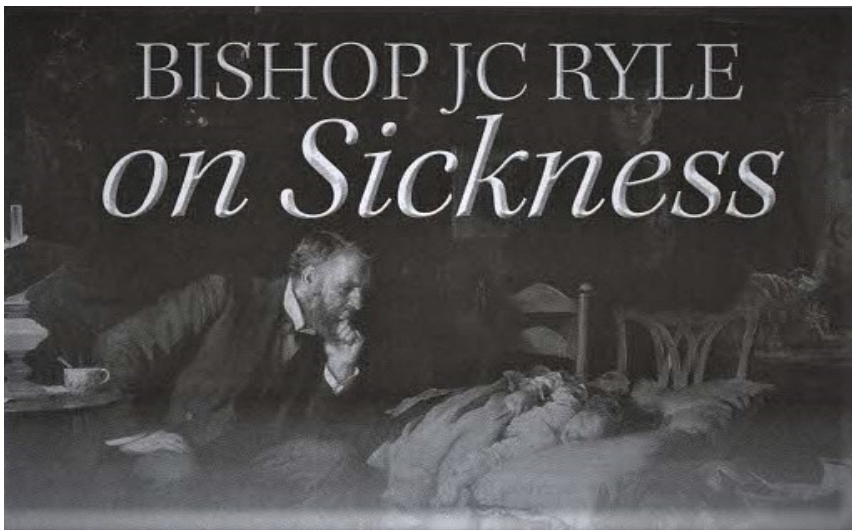
Brother of Nathaniel, one of the most popular puritans published in his day, and a powerful yet simple Christian preacher and theologian, easy to understand.

Thomas Vincent (1634–1678) was an English Puritan Calvinistic minister and author. He was the second son of John Vincent and elder brother of Nathaniel Vincent (both also prominent ministers), was born at Hertford in May 1634. Leaving the university, he became chaplain to Robert Sidney, 2nd Earl of Leicester. In 1656 he was incorporated at Cambridge. He was soon put into the sequestered rectory of St. Mary Magdalene, Milk Street, London (he was probably ordained by the sixth London classis), and held it till the Uniformity Act of 1662 ejected him.

He retired to Hoxton, where he preached privately, and at the same time assisted Thomas Doolittle in his school at Bunhill Fields. During 1665, the year of the Great Plague of London, he preached constantly in parish churches. His account of the plague in "God's Terrible Voice in the City by Plague and Fire," 1667, is graphic; seven in his own household died. Subsequently he gathered a large congregation at Hoxton, apparently in a wooden meeting-house, of which for a time he was dispossessed.

He was among the signers of the 1673 Puritan Preface to the Scots Metrical Psalter. He did not escape imprisonment for his nonconformity. He died on October 15, 1678, and was buried (October 27) in the churchyard of St Giles-without-Cripplegate. His funeral sermon was preached by Samuel Slater.





# Lord, he whom You love is sick John 11v3

The chapter from which this text is taken is well known to all Bible readers. In life-like description, in touching interest, in sublime simplicity, there is no writing in existence that will bear comparison with that chapter. A narrative like this is to my own mind one of the great proofs of the inspiration of Scripture. When I read the story of Bethany, I feel "There is something here which the infidel can never account for." -- "This is nothing else but the finger of God."

The words which I specially dwell upon in this chapter are singularly affecting and instructive. They record the message which Martha and Mary sent to Jesus when their brother Lazarus was sick: "*Lord, behold he whom Thou lovest is sick,*" That message was short and simple. Yet almost every word is deeply suggestive.

Mark the child-like faith of these holy women. They turned to the Lord Jesus in their hour of need, as the frightened infant turns to its mother, or the compass-needle turns to the Pole. They turned to Him as their Shepherd, their almighty Friend, their Brother born for adversity. Different as they were in natural temperament, the two sisters in this matter were entirely agreed. Christ's help was their first thought in the day of trouble. Christ was the refuge to which they fled in the hour of need. Blessed are all they that do likewise!

Mark the simple humility of their language about Lazarus. They call Him "He whom Thou lovest." They do not say, "He who loves Thee, believes in Thee, serves Thee," but "He whom Thou lovest." Martha and Mary were deeply taught of God. They had learned that Christ's love towards us, and not our love towards Christ, is the true ground of expectation, and true foundation of hope. Blessed, *again*, are all they that are taught likewise! To look inward to our love towards Christ is painfully unsatisfying: to look outward to Christ's love towards us is peace.

Mark, lastly, the touching circumstance which the

message of Martha and Mary reveals: "He whom Thou lovest is sick." Lazarus was a good man, converted, believing, renewed, sanctified, a friend of Christ, and an heir of glory. And yet Lazarus was sick! Then sickness is no sign that God is displeased. Sickness is intended to be a blessing to us, and not a curse. "All things work together for good to them that love God, and are called according to His purpose." "All things are yours,--life, death, things present, or things to come: for ye are Christ's; and Christ is God's." (Rom. 8:28; 1 Cor. 3:22-23). Blessed, I say again, are they that have learned this! Happy are they who can say, when they are ill, "This is my Father's doing. It must be well."

I invite the attention of my readers to the subject of sickness. The subject is one which we ought frequently to look in the face. We cannot avoid it. It needs no prophet's eye to see sickness coming to each of us in turn one day. "In the midst of life we are in death."

From Practical Religion Bishop RC Ryle



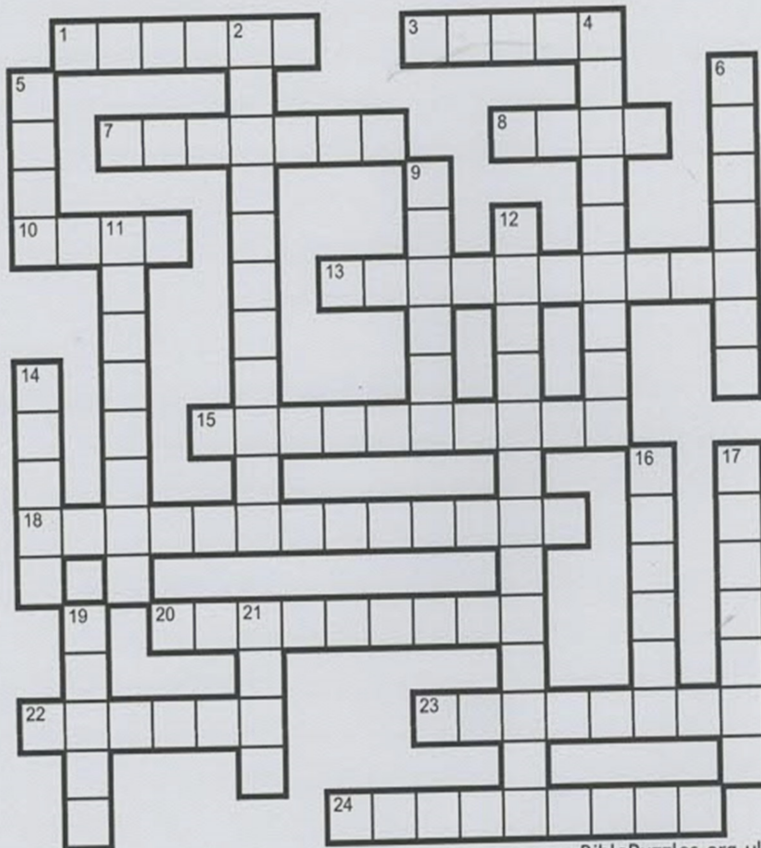
# THE SERMON ON THE MOUNT

## Across

- 1 Not to be put under a bushel. (6)
- 3 Let yours shine before men! (5)
- 7 Moth and rust will do this to your earthly store. (7)
- 8 If you do this, you will find. (4)
- 10 These should not be done in view of men. (4)
- 13 The eight sayings by Christ at the beginning of his sermon. (10)
- 15 They sound trumpets in the streets when they are being charitable. (10)
- 18 The peacemakers will be called this. (8,2,3)
- 20 They were with Jesus when he gave the sermon. (9)
- 22 You can't serve God and this. (6)
- 23 Fellow believers. (8)
- 24 The earth is this to God. (9)

## Down

- 2 Jesus gave this as example of how to communicate with God. (5,6)



BiblePuzzles.org.uk

- 4 Don't lay these upon the earth. (9)
- 5 Whoever says this to his brother shall be in danger of the council. (4)
- 6 Those who are given happiness and good fortune. (7)
- 9 When engaging in this, you should enter into your closet and shut the door. (6)
- 11 Where the sermon was given. (8)
- 12 You should search for this first, before worrying about food and clothing. (13)
- 14 What you should do to your eye if it offends. (5)
- 16 They which do this shall be filled. (6)
- 17 The hypocrites disfigured their faces while doing this. (7)
- 19 If you are forced to go a mile with someone, this is how far you should go. (5)
- 21 The foolish man built his house on this. (4)

# Hymns ,Prayers and Bible Readings

Especially for those unable to get to Church.

**Praise to the Holiest in the height,  
And in the depth be praise:  
In all His words most wonderful;  
Most sure in all His ways.**

**O loving wisdom of our God,  
When all was sin and shame,  
He, the last Adam, to the fight  
And to the rescue came.**

**O wisest love! that flesh and blood  
Which did in Adam fail,  
Should strive afresh against the foe,  
Should strive and should prevail.**

**And that a higher gift than grace  
Should flesh and blood refine,  
God's presence, and His very self  
And essence all-divine.**

**O generous love! that He, who smote  
In man for man the foe,  
The double agony in man  
For man should undergo.**

**And in the garden secretly,  
And on the cross on high,  
Should teach His brethren, and inspire  
To suffer and to die.**

**Praise to the Holiest in the height,  
And in the depth be praise:  
In all His words most wonderful;  
Most sure in all His ways.**

J H Newman

Bible Reading

Psalm 27

**27** The LORD *is* my light and my salvation;  
Whom shall I fear?

The LORD *is* the strength of my life;  
Of whom shall I be afraid?

<sup>2</sup>When the wicked came against me  
To eat up my flesh,  
My enemies and foes,  
They stumbled and fell.

<sup>3</sup>Though an army may encamp against me,  
My heart shall not fear;  
Though war may rise against me,  
In this I *will be* confident.

<sup>4</sup>One *thing* I have desired of the LORD,  
That will I seek:  
That I may dwell in the house of the LORD  
All the days of my life,  
To behold the beauty of the LORD,  
And to inquire in His temple.  
<sup>5</sup>For in the time of trouble  
He shall hide me in His pavilion;  
In the secret place of His tabernacle  
He shall hide me;  
He shall set me high upon a rock.

Prayer

Dear heavenly Father, it's only through the gospel of Your grace that I've come to know You to be a beautiful God. Before then, Your loveliness was veiled to me, mostly by the darkness of my unbelief. But now, Your splendour outshines the sun; Your excellences stagger my imagination; and Your kindness melts my heart.

I see your beauty in the things You have made. Open my eyes wider, Father. Grant me jaw-dropping wonder as I come even more alive to Your fingerprints everywhere—Your great artistry and the joy You experienced creating a world that loudly declares Your glory.

I see Your beauty in people—all kinds of people, in **every** person, if I take time to look. Oh, Father, continue to heal my vision of people. Though we are all broken, yet as Your image bearers, each of us reveals glimmers and glimpses of Your loveliness. Forgive me when I see anybody's brokenness to the exception of their beauty—**Your** beauty in them.

I see Your beauty in Jesus. Indeed, Father, I have come to behold Your beauty most expressly and fully in Jesus. No one has ever seen You completely—in the fullness of Your glory and being; but Jesus, Your Son, at Your side, has made You known to us ([John 1:18](#)). Hallelujah, many times over, for this gift—this incomparable honour and privilege. In Jesus, I see the magnificence of Your mercies, the grandeur of Your grace, and the wonders of Your love. Show me more, Father; show me more.

I long for the Day when we will see the unfettered undiminished beauty of Your face ([Rev. 22:4](#)); for that will be our first Day in the new heaven and new earth. Hasten that Day, LORD. Until then, I bless You for your commitment to make all things beautiful in their time, including us, Your children. So very Amen I pray, in Jesus' tender and triumphant name.