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THE
GOSPEL STANDARD.

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THE GOSPEL STANDARD.

JANUARY, 1902.

MATT. V. 6; 2 TIM. I. 9; ROM. XI. 7; ACTS VIII. 37, 38; MATT. XXVIII. 19

AN ADDRESS TO OUR READERS.

ETERNITY! Eternity!! What a solemn sound has the word in the ears of every thoughtful child of God, and how rapidly the flight of time is bringing the great mystery ever nearer to each one of us. The first year of the Twentieth Century has been with us, and is now gone. Solemn events have taken place during the past year, which have filled the minds of many with sad forebodings as to the future, while the hearts of thousands have been filled with grief and sorrow. We had but just entered upon the year now gone when a heavy trial and national calamity befell us in the passing away of our beloved Queen Victoria. She was, according to the testimony of the vast number of English speaking people, a model Queen, who not only swayed the sceptre over the greatest Empire the world has known, but who reigned in the heart's affections of an untold number of her subjects at home and abroad. When her long and illustrious life was brought to a close the whole nation, and our kinsmen beyond the seas, and we may say also the great majority of the civilized people who did not own her rule, mourned for her with a profound sorrow. For by the careful exercise of that wisdom and prudence with which she had been so richly endowed she became the great centre of attraction, and earned for herself the title of "The Mother of her people." Need we wonder then that at her obsequies her loving and grief stricken subjects should have assembled by thousands to pay the last tribute of respect to one whom they esteemed so highly and loved so dearly? We may well say that the day of her interment (February 2nd, 1901) will long be remembered by the British people, for on that day such genuine sorrow was expressed that it became a source of wonderment to multitudes who perhaps had little conception of the high esteem in which the departed monarch was held. Some have gone so far as to say that they believe her equal will never occupy the throne

of England again, and to do as she was enabled to do for the nations over whom she reigned, for many have risen up to call her blessed. However that may be, it becomes us as humble, loyal subjects not to sorrow beyond what is prudent and right, but to be grateful to Almighty God for having given her to us, and for sparing her life for so long a time. And let us earnestly hope that the same merciful Providence who was pleased to vouchsafe to us so good a Queen will also bestow the like wisdom and abilities upon her beloved son, who now sits upon the throne in her stead as King Edward VII. For he by whom kings reign and princes decree justice can move the heart of our king, and guide him by supreme counsel in the right way so that he also may be made a great blessing, not only to his own subjects but to the world at large. For this great national blessing we, as a people professing godliness, should make our request known unto the Lord as did his people in the days of old; ever remembering that he said, "For all these things will I be enquired of by the house of Israel to do them for them." Thus, there is encouragement for us in God's word to call upon him "in every time of need," for he alone can help us when every other refuge fails. Besides, there is something very precious and profitable to be obtained in waiting upon the Lord, and in watching the movements of his providential hand towards us as a people and nation. It is a prosperous land the inhabitants of which "acknowledge God in all their ways," and who do not lean to their own understanding. But we fear that this course of action has been sadly neglected by the rulers and great ones of our land for a long time past; and we venture to think that great apathy—to call it by no stronger a word—has been shown by them in not proclaiming a fast-day at suitable intervals during the long period that the War in South Africa has been carried on; whereby all who had a heart for prayer, and a willing mind might call upon the name of the Lord, and beseech his help to bring this terrible War to a speedy close, in each of their respective places of worship. But it is almost useless to attempt to set apart a day for humiliation and prayer unless the sanction of Parliament be obtained so that trade and commerce may be suspended, and the day wholly given up for that desirable object. Two years ago, or more, we asked our readers, through the medium of our monthly magazine, to set apart a day on which we as a Strict Baptist community, could meet together at *one special time* in our own places of worship to seek the Lord's gracious help and blessing upon us as a nation by putting a stop to the war already commenced, and

by establishing a lasting "peace with honour" between nation and nation. But as such a day did not have the sanction of the "higher powers," our suggestion could not conveniently be carried out, for the affairs of business had to be attended to, so our wishes and hopes were disappointed; for some of our churches set apart one day, and some another, to suit their own convenience, and some took no notice at all of our well-meant suggestion.

But this terrible War! What a scourge it has been to the nations, for how disastrous its effects have been upon the human family! What thousands of lives have been sacrificed, and what enormous sums have been expended in order to feed the pride of an ambitious and obstinate man who seems to have no regard whatever for the lives of his fellow-creatures! How far our own Government by adopting more conciliatory measures could have prevented, or put a stop to, hostilities it is not for us to say, but we read that "a soft answer turneth away wrath." If better feelings had prevailed more than two years ago, what an unspeakable blessing it would have been for our country, and to thousands of our fellow-creatures on both sides! But for two years and more has this South African War continued, and even now it is impossible to say that the end is in sight! Many times and with intense desire have we humbly approached the throne of grace, beseeching the Lord that, if in accordance with his gracious will and pleasure, it might be brought to an honourable termination, and that the eyes of those ignorant persons who were the originators of it, and who still support it, might be opened to the enormity of their wickedness, and learn to their shame and sorrow that they are sinning against God. But it would seem from the manner in which this War is being prolonged that human life counts as nothing, and that money is acquired only to be recklessly wasted. Yet we know well that it is God alone who creates man upon the earth, and gives him that breath by which he lives, and moves, and has his being; then who, we ask, has any right whatever to cause destruction among the great family of mankind? Well, indeed, may we look for that glorious time when swords shall be beaten into ploughshares, and spears into pruning hooks; "nation shall not lift up sword against nation, neither shall they learn war any more." But as sin is the cause of all the wars that have ever raged upon the earth, so we fear that there will be wars and rumours of war so long as sin reigns in the human heart, and as long as man is led captive by the devil at his will.

But we may ask, what is our position under this solemn

scourge? We should say that as we know not the issue thereof, it will be wisdom on our part to be still and know that the Lord is God; and to lay our mouths in the dust before him, seeking to know his gracious will under this his rod of chastisement; beseeching his mercy and pardon for all our personal, and great national sins, which individually and as a nation we have committed against him. Therefore we would affectionately and respectfully suggest that, by the help of the Holy Spirit, prayers, and supplications with heart confessions, should be made before the Lord both privately and publicly as often as opportunity presents itself—for vain is the help of man! How appalling is the thought of the number of the sons of our Empire who left the shores of the home-land, and of that Greater Britain beyond the seas, for the South African veldt, but who will never more return to their loved ones! On the field of battle, in the hospital, and amidst disease and pestilence they laid themselves down to die. But what of their immortal souls—were they prepared to die, to face their Maker? Alas! alas! if not, then how solemn was the end, and now they have entered upon eternity! Well might all those who are so anxious for war devote some of their time to the contemplation of the awful consequences thereof. We are told that there are many learned and clever people in the world to-day—leaders of thought—leaders of men—to what better purpose could they apply their wisdom than to try to discover some method other than that of cruel war of settling disputes between nation and nation?

But turning from the direct consideration of the War itself let us look at some of the evil and sorrowful effects that have been caused by it. First, look at the homes of the bereaved, sad enough where the grim spectre of want has never entered, but doubly so among the poor. How many young women have been made widows, and their children fatherless! Intense and bitter will be the anguish of spirit of such for many years to come. Then again, think of the many young men—some before they had arrived at years of discretion—who have given up good positions in life, left comfortable homes where every care and attention had been bestowed upon them by loving parents, in order to take their place in the ranks of war. Of those who have not fatally fallen, some have returned wounded, and in some cases, so crippled that their former prospects are sadly blighted, and most of the joy and gladness of life gone. Then comes the thought of that of which we have already spoken, namely, the enormous pecuniary cost of the War: how many more

millions of pounds may be required before a lasting peace is brought about, who can say? Yet this we know, that this heavy and continual drain upon our resources will have very terrible and far-reaching consequences. For unless trade and commerce greatly improve, the nation will be totally unable to reduce in any measure the national debt which the expense of the War has so greatly augmented.

We shall not be accused of undue pessimism if we call attention to the stagnation of trade that has been the case in some parts of the country for several months past; and which has not only pressed heavily upon the manufacturer who is the employer of labour, but upon the operatives as well, for with reduced hours of labour came reduced wages, and we hear that some of the sons of toil had, in some cases, little or no work to do. How sad is this for those families whose only capital is the labour of their hands! When poverty comes it is as an armed man, and is by no means easily resisted. It is possible that in some measure this falling off in trade may be attributed to the War; for when nations are convulsed by such feelings as are often inspired by war those affairs that concern their well-being as nations are greatly and sometimes wilfully neglected. Many causes, however, arise to reduce the staple trades of a country, and it behoves those at the head of affairs to be constantly on the watch to see that no neglect on their part shall be the means of bringing disaster upon the people they represent. But not only in our own land, but on the continent of Europe we understand that slackness of trade and all that is involved thereby is being felt. Nor is this all that we in England have to complain about, for a cry comes from the agricultural districts. Notwithstanding the fine season—generally speaking—with which we have been favoured during the past year, many have been the drawbacks, for what with long spells of dry weather, and the excessive heat, the crops in many places have been very light, and the rainfall in some instances has been so scarce that a famine of water has been feared. Thus “the husbandman has had to wait with long patience until he received the early and the latter rain.” So we see that all classes of people have had to share in the calamities and untoward circumstances of the past year.

Now, many at this time—with the coronation of the King in view—are exercised by anxious fears, lest their civil, political, and religious liberties should be sadly curtailed, or even taken from them. It is known that the Roman Church is ever on the watch to seize any opportunity that would

further her ambitious object to bring England back to her thralldom. It has been suggested that alterations should be made in the Coronation Oath before that event takes place. No doubt the Irish Members of the House of Commons assisted by their Roman Catholic friends, both in and out of Parliament, will do all in their power to ensure these alterations being made. The Oath is sound and good, and has been considered to be so by all right-minded people ever since it was first taken by an English Sovereign, and while it remains in its present form, it secures the throne of England from being occupied by a Roman Catholic monarch. At our King's accession he made an affirmation, which was of the nature of an Oath, and so far as that is concerned, he is now secured upon the English throne, and surely neither he, nor the powers that be, will depart from that sacred obligation that he took upon himself when he made that affirmation. We can credit neither him nor them with being so weak-minded, but should such a thing take place there would be infinitely greater dissatisfaction in the nation than there is at the present time among the members of the Roman Catholic community. It becomes us then to use all lawful means to maintain our rights and privileges by making a firm stand for them, insisting that they be secured to us and to the generations who may come after us.

It behoves us, then, as a Strict Baptist community, lovers of religious liberty, and upholders of Protestantism, and contenders for the truth as it is in Jesus, in one body to petition Parliament (as we mentioned in our last issue of the "Gospel Standard,") praying that the Coronation Oath may not be altered, or modified in any way. And if the time has now come for us as Protestant Dissenters and truth loving people to protest against the encroachments of the Romish party upon our Protestantism, let us as one body speak out boldly so that our voice may be heard, and that our opponents may know that we are determined, the Lord being our helper, to hold fast to our religious liberties, and to our civil and political rights, as we have received them from our fathers.

But while we gladly draw the attention of our readers to the tactics of the followers of the Bishop of Rome in England, we would endeavour also to point out another equally serious danger that menaces religion, law, and order in the land, and that danger is to be found in the alarming spread of Socialism and Infidelity. The spirit of discontent that animates the minds of ever-increasing numbers of our fellow-

creatures in other lands as well as our own, fosters that impatience of restraint which in too many cases passes from the vapid utterances of the street corner Socialist to the commission of the terrible crimes of that strange and fearful creature that we have learned to call the Anarchist. And though in England things have not at present come to such a pass, yet when we think of the great and good President of America, who, but a few short months ago was assassinated by the bullet of one of these same Anarchists, we dare not say what the future is likely to bring forth. Therefore we feel convinced that the spread of socialistic principles threatens to undermine the very foundation of all law and order, and to destroy that friendship and good feeling which exist between men, and to exterminate all classification from the human family. The idea in the mind of the ignorant Socialist is to level up the poor to the position of the rich, and to dissolve those relationships which exist between capital and labour, relationships in the social life of the people, and in some cases, among the more advanced, the very life of the home is threatened! If such a spirit were to gain the ascendancy over us as a nation, away goes all our freedom, and purity of life, and we should be in a fair way to return to the manners and customs of primeval man. How necessary it is then that we should do all in our power to discountenance this spirit of *false* Socialism—for we need scarcely say that there is a true and proper Socialism that seeks the amelioration of the condition of the poor, and to raise, so far as possible, the fallen and degraded—which is diametrically at variance with the laws of God which he has instituted for the lasting good of the creatures of his hand. And has he not said that “the poor shall not cease out of the land!” And is he not the Creator of the rich also, and has he not commanded that the rich and the poor shall mingle together? for the Lord is the maker of all: “For he giveth no account of his matters,” but “worketh all things according to the council of his own will.”

Is it too much to say that the day in which we live is gloomy in the extreme? At present a sad future is presented before the mind's eye of every thinking man; and unless the Lord come speedily to our relief by putting a period to the South African War, by frustrating the plans of the enemies of Protestantism, and by curbing the lawless spirit of Socialism, and forgiving us our many great national sins, and by extending his mercy and goodness unto us as a nation, it is impossible to say for how long we may be able to retain our position among the peoples of the earth. What

absolute need there is then for us to humble ourselves before the Lord, acknowledging our faults and transgressions against him ; and saying in effect to one another, "Come, and let us return unto the Lord : for he hath torn, and he will heal us ; he hath smitten, and he will bind us up. After two days will he revive us : in the third day he will raise us up, and we shall live in his sight." (Hosca, vi., 1, 2.)

But thus far we have been considering the nation at large, the sad events, or some of them, that have taken place, and the various dangers that menace its welfare. But, have not we as Strict Baptists committed many transgressions which in themselves are sufficient to bring down God's displeasure, and to cause him to lay his fatherly rod of correction upon us ? We believe so ; and it is well for us to humble ourselves before him, saying, "We, O Lord have sinned against thee ; but unto thee belongeth mercies and forgiveness, but unto us shame and confusion of faces." And who amongst us, from the highest to the lowest is able to plead not guilty ? Turning then to our profession of religion which we have made, some for a long time, others for a shorter period, which of us can say that he, or she, has not found blemishes here, and imperfections there after careful self-examination ? This doubtless has been the cause of grief and sorrow of heart, and has brought us to cry unto the Lord in our trouble, and to wait upon him for his gracious answers of peace to our souls. Now they who fear God, and are called by divine grace, which we read, "is according to his eternal purpose," will find that their soul's safety will, more or less, be the all important subject with them as they journey through life ; and as they find religion to ebb and flow in their hearts, so will they be in proportion thereto the subjects of joys and sorrows, and it will fall to their lot sometimes to be groping in darkness, saying, "Woe is me for I am undone," and anon walking in the light of God's countenance, and feeling all is right between him and their souls. Now these are marks and evidences that a good work of grace is begun in the heart ; and the promise is that it shall be completed in the day of Jesus Christ, that is to say, when he shall come, by his Holy Spirit to receive them into his eternal kingdom, with a "well done thou good and faithful servant enter thou into the joy of thy Lord." But of those who possess not these marks and evidences of Divine teaching, and are not subject to these changes, it is said that "they fear not God." Such have not rightly estimated the value of their immortal souls ; indeed, it

may be said of them that temporal matters stand first and foremost in nearly everything. If they talk of their souls at all it is quite as a secondary consideration, and if they have any religion, it can only be described as a mere profession without spiritual life, and, alas! that it should be so! It is used in some cases to deceive those with whom they may have to do. It is of little consequence as to what religious organisation they may belong or by what name they may be known among men, for not having the Spirit of Christ we are plainly told that "they are none of his." Thus we see in these peculiar features what a wide difference there is between those that fear God, and those that fear him not. Look then at the empty professors with their religion of hypocrisy which they use in order to conceal the craft and wickedness of their evil heart from their fellow creatures, but as they lack the Spirit of Christ in their hearts, their great zeal is not according to that spiritual knowledge which God bestows upon all good citizens of Zion. Hence they rove about doing a little here and a little there under the impression that their good works will gain them an acceptance with God, whereas we read that none are saved by works of righteousness which they have done; but of his mercy and grace alone God is pleased to save his people from the wrath to come, while all the good works that his chosen family perform do not go before but follow after them; and this we may see clearly enough from the lives of Bible saints, and in those of later times. We need not wonder, then, at what those persons are doing who are endeavouring—working on their own lines—to make their fellow creatures religiously good, and assuring them that they are proper persons for the kingdom of heaven; whereas the Holy Ghost declares that "except ye repent ye shall all likewise perish." And whence does this repentance proceed? The answer is that "Christ Jesus the Lord ascended up on high to give repentance unto Israel, and the remission of sins." And we may further add, and to none besides his Israel, whom he hath loved with an everlasting love, and who are the favoured objects of his eternal choice.

But while we venture to mark hypocrisy and false zeal among those whom we term empty religious professors, are we as a mere handful of people who profess godliness in the every day life, exempt from all blame on this head, and are we living daily in the fear of God? Alas! it may be doubted, for there is much that transpires in our every day life to cause sorrow of heart, and self-examination before God, and often in others we see wrongs, and blemishes which

hurt the feelings of our minds. Is there not cause to fear that the great enemy to the soul's spiritual peace and prosperity, has entered too far into our dwelling-places, and from the position he has obtained makes his voice to be heard, and his commands to be obeyed? We hope that his power to make such progress amongst us is only permitted by God for a time, and that ere long it may be said to him, "Get thee hence Satan." It is to be feared that there has been too much laxity manifested in the camps of God's Israel, and that his children have not been upon their watch-tower in order to spy out, and take steps to guard against this dangerous foe, forgetting that he comes to destroy if he can, and failing that, to annoy and harass many of the household of faith, whose hope and refuge is the Lord. It is always a source of grief and sorrow to our mind when any are found amongst us who have caused trouble in our churches of truth, and have wounded the feelings of their brethren and friends whose consciences have been made tender, and in whose hearts is the fear of God. Now we cannot, of course, be personal, and haply we are not acquainted with such persons to whom we have just referred as causing uneasiness to others, but like the apostle, we have heard of some who do not in their daily life adorn the gospel of Jesus Christ, but who give occasion to the enemies of truth to say, "Ah! so would we have it!" "Brethren, these things ought not so to be;" neither would they be were we to keep a strict watch upon ourselves: but when we are off our guard through the deceitfulness of indwelling sin, or through the temptations of the enemy, then we discover that we have fallen a prey to that great enemy, who is "ever going about seeking whom he may devour," and sometimes we wonder that we did not see the snare laid for us all before we felt the smart. What need there is for us all to seek the Lord continually, and to entreat him to keep us from evil that it may not grieve us, and that we may not grieve his Holy Spirit to whom we are indebted for every spiritual blessing and favour we enjoy!

The year now past has been a trying one to many, and to us personally, but thus far we have found the promise true, which assures him to whom it is applied: "As thy day so shall thy strength be." The Lord has been mindful of us in restoring us in great measure to our usual health, and in sanctifying the affliction to our soul, and we humbly hope that we have been enabled to give glory to God. We fully appreciated the sympathy and kindness of our many friends during our long illness; and it has been a source of much

encouragement to us to hear from time to time that our feeble attempts to set forth what we believe to be the truth in the pages of the "Gospel Standard" month by month have been so cordially acknowledged, both in the home country and in distant lands. The letter which we publish in this month's issue from Mr. Beedel, of Sydney, N.S.W., has cheered our heart, and enabled us to thank God and take courage; and we most sincerely hope that our many readers will be much encouraged with the news our friend has sent us concerning the circulation of the "Gospel Standard" in that far off land. We would heartily desire that our friends at home and abroad, might be moved by the Spirit of God to do all they can to increase its circulation, so that there may be an increased income from its sale on purpose to help our two excellent Societies which are now doing a very great work amongst the poor of the Lord's people. Our earnest desire is to "Sow beside all waters," and to look to the Lord for his blessing to rest upon our feeble endeavours. We look forward then into the future—should the Lord be pleased to spare our life—for further encouragement from our friends, both far and near, and trust that with the blessing of God accompanying our humble efforts to maintain, and send forth his truth, it may find a solid resting place in the hearts of many, and be owned and blessed by God to the quickening and building up, and comforting of many thousands of our fellow creatures in the truth, and who are heirs of God, and joint heirs with Jesus, and who in the world to come may see him as he is, and be like unto him. Thanking our readers for their kind support in the past, and asking their further help in the future, and above all desiring that the blessing of the Lord may ever rest upon them, we remain respectfully and affectionately,

THE EDITOR.

I am often a marvel to myself that ever I should experience any revival, feeling at times such barrenness, such leanness, such deadness, such carnality, such inability to any spiritual thought. I have been often astonished that ever I could preach, that ever I could pray—astonished when the Lord's day comes, that I should have a text to preach from, any life in my soul, or any power to say anything for the edification of God's people. I believe a living man is a marvel to himself. Carried on, and yet so secretly; worked upon, and yet so mysteriously; and yet led on, guided, and supported through so many difficulties and obstacles, that he is a miracle of mercy, and, as the apostle says, "a spectacle unto the world, and to angels, and to men:" the world wondering, the angels admiring, and men standing astonished, how the quickened soul is carried on amidst all its difficulties, obstacles, trials, and temptations; and yet in spite of all "following on."—*J. C. Philpot.*

THE SUFFICIENCY OF THE SPIRIT'S TEACHING WITHOUT HUMAN LEARNING.

A SERMON* PREACHED BY MR. SAMUEL HOW (COMMONLY CALLED COBBLER HOW), FIRST PUBLISHED IN HOLLAND IN THE YEAR 1639.

"As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."
—2 PETER, iii. 16.

THESE words, that I am allotted by J. Goodwin, and S.B. ministers of London, to speak from at this time, have respect, as it should seem, to such things as the apostle had spoken of before; which things seemed to me to be those that are contained from the beginning of the second chapter, to the end of the 13th verse of the third chapter; and the 14th verse contains Peter's exhortation, strengthened in the 15th verse, by his brother Paul's writings; who in all his epistles, speaks of these things, as of the coming of the Lord Jesus, and other things, such as are herein contained; among the which, that is, Paul's writings in his epistles, some things were hard to be understood. And so indeed was the coming of the Lord Jesus, which it should seem was hard of them to be understood, and that appears by his earnest writing to the Thessalonians, where he exhorts them, that they should not suddenly be moved, neither by word, nor epistle, as it were, from him; as if the day of Christ were at hand (2 Thess. ii.), at the beginning, for there were many things to be fulfilled first; as a departure from the faith, the rising up, the perfection, and the consumption of the man of sin; and this it seems, though he had told them of it before, yet to them it was hard to be understood, notwithstanding they had the true learning here meant, which they who had not, but were unlearned, and consequently unstable, perverted, as they did other scriptures, to their own destruction: therefore, the great thing here to be minded is to find out what is this true learning that Peter here intends. And secondly, who they be that are the unlearned ones, and by that we shall easily find who they be that pervert the Scriptures to their own destruction. For this end, therefore, I will consider what this learning is not, and then what it is.

First. It is not human learning. That I may not be misconceived about it, I will here lay down my understanding in it; and by human learning, I do not mean the knowledge and understanding of our own language, which every man, of what tongue soever he be, might in some measure be taught of another, as parents teach their children, and they learn of them; of this there is a natural necessity as the apostle saith, "How shall they believe in him of whom they have not heard?" (Rom. x. 14.) Now the hearing there mentioned must be a natural hearing, seeing it is set before faith; and this hearing must needs consist in the

* We have been asked to republish this sermon which is now become very scarce.—Ed

understanding the words spoken. Thus Peter and John, and all of the rest, learned the foolish things spoken of (1 Cor. i. 21); and thus I acknowledge that there is none but in some measure have this learning, and must of necessity have it to understand God's mind and man's in an ordinary way. But by human learning, all along in this matter which I oppose, is intended to knowledge of arts and sciences, divers tongues, much reading, and a persisting in these things, so as thereby to be made able to understand the mind of God in his word. This is it that I condemn from the word of truth, as being that, by which are made able spiritually to understand the mind of God, which, the apostle saith, cannot be attained to by the "words which man's wisdom teacheth," (1 Cor. ii. 13); all which these excellencies are said to be; so that by human learning, I here mean, that whereby certain men do excel, and are far above and beyond other ordinary men; and in this sense do I understand that the council judged Peter and John to be no such learned men. (Acts iv. 13.) For we, in common speech, do oppose a learned man to one that otherwise can read and write only in his own tongue, though he do not understand the grounds of his own speech as another man that is learned doth; as may appear by a book called "The English Schoolmaster"; but such learning I do not conceive to be here meant; which I conclude for these reasons.

1. Because that Peter must then of necessity have condemned himself, for he was a man, that in council's knowledge was such an unlearned man, and so must needs himself lie under the blame that he lays upon others: therefore human learning is not here that which he intends.

2. Because human learning is a rudiment of this world: hence it is that our Saviour acknowledgeth that his mysteries were hid from the learned (Luke x. 21), but they were not from his disciples, "For unto them it was given to know the mysteries of his kingdom." (Matt. xiii. 11.) The rudiments of this world are not after Christ (Col. ii. 8), the apostle tells us; therefore human learning cannot be it that Peter here intends.

3. Because the natural man cannot perceive the things of God, (1 Cor. i. 21); but a mere natural man may be a great worldly learned man, as were the Egyptians and Babylonians, and as are many of the Romish priests and Jesuits; therefore, for this cause, that is not the learning here meant.

4. Because such of God's servants as have had such kind of learning, when they came to know Christ, they forsook it all: as Moses, when he came to age, though he was learned in the wisdom of the Egyptians, yet, "by faith he forsook the treasures of Egypt" (Heb. xi. 26, 27); and learning being one of Egypt's treasures, he forsook that also; for when he saith treasures, there is none excepted; therefore, inasmuch as learning was one, as well as riches, and honours, he forsook that also, as seeing, by faith, a better treasure, in the worst condition among the people

of God, than in the best condition in the world suppose it to be learning.

The like is to be seen in Paul, who counted all things loss and dung that he might win Christ; even the righteousness of the law itself, which is far beyond learning, and all this, that he might win Christ: therein the apostle gives me to understand, that all things were but hindrances, keeping him from the knowledge of Christ to salvation, which is that I here mind also: therefore this is not the learning here meant, seeing it was rejected of the apostle, as being no help nor furtherance to them to know Christ by, but a let and hindrance; and thus much appears by those converts in Acts xix. 18, 19; who, when they believed, such of them as used curious arts burned their books; thereby declaring, that they had met with learning of far greater worth than their curious arts, and therefore burn their books as having no more need of them; and so I conclude, that such as this was not the learning meant.

I come now to manifest what Learning it is the Apostle here intended.

The learning here intended by the apostle, is, as I understand, that sound knowledge and sure information that every Christian hath in Jesus Christ, whereby he is deeply rooted and grafted into him by faith, that he abides immoveably settled in him, as thereby he abides stable in the sure knowledge and understanding of the "word of Christ." (Col. ii. 7; Eph. iii. 17, 18; 1 Pet. ii. 6.) And so much here the apostle, methinks, gives us to understand, how that the unlearned in the word, they be unstable; then, on the contrary, the learned in the word are stable; by believing, are laid on the true foundation, they shall never be confounded or ashamed. Now such as these that are learned, in the truth as it is in Jesus, may well say to the greatest worldly learned ones, as Philip said to the Eunuch, "Understandest thou what thou readest?" And not only so, but such understanding may teach the mystery, seeing they are taught and instructed by the Spirit of God, agreeably to these scriptures: "It hath not entered into the heart of man to conceive of that which God by his Spirit, which searcheth the deep things of God hath revealed unto us." (1 Cor. ii. 10.) And this the apostle further explains, "That as no man knoweth the things of a man save the spirit of a man which is in him; so the things of God knoweth no man," no, not a worldly learned man, "but by the Spirit of God": and so he goes on to distinguish the spirit of the world from God's Spirit, and shows that thereby the things of God are known, and manifested to others; so that all the things of the Kingdom of God, both for matter and manner, flow from the wisdom of God's Spirit, and not from what man's wisdom teacheth; which is to compare spiritual things and carnal things together, as tongues and arts, and such like; but God's Spirit teacheth us to compare spiritual things with spiritual. Thence he goes on to declare that only such as are taught by the Spirit, are capable of

true discerning of spiritual things, without being justly condemned of any; having the mind of Christ; rightly and truly knowing the things that are of God; and with this agrees the witness of John, saying, "These things have I written unto you concerning them that deceive you" (1 John ii. 26, 27); whereby it appears they had deceivers about them, and those things were written concerning such. But the apostle, in opposition to deceivers, saith, "Ye have received the anointing of him that dwells in you;" and this anointing that they had received he doth oppose to deceivers, as being able thoroughly to teach them, "so that as ye needed not any man teach you, save as that anointing teacheth": now, seeing that that anointing never did teach the apostles such arts as were human, therefore the saints by the apostle's grant had no need of any such learning, and yet this anointing taught all truth and obedience to it also.

And yet further, our Saviour himself concludes this point, showing that when he hath sent the "Comforter, the Spirit of truth to them, that then he shall lead them into all truth" (John xvi. 7-13). Whence I do conclude, that for the disciples' knowledge of the truth, there was nothing more necessary, according to the mind of him that was truth, than the Spirit of God, who led them into all truth, and out of all error, teaching, independent of human means; the reason why? because he is sufficient, and that is, because he speaks to the heart, agreeably to that of our Saviour taken from the prophet, "that they shall be all taught of God" (John vi. 45); and so indeed, being taught of the Spirit, we are taught of God the Father, and God the Son also, which are all one; and thus our learning comes to us; being taught of Father, Son, and Spirit, for all are our instructors, and counsellors: and this is all the learning which we need, to know the things that are freely given us of God, agreeably to his will. So from the words, thus interpreted, the conclusion comes to this:—

That such as are taught by the Spirit of God, though destitute of human learning, are the learned ones that truly understand the scriptures, according to Peter's mind.

I say, such only as are taught by the Spirit, though destitute of human learning, are the persons who rightly understand the word: and this, methinks, the whole council of Jerusalem, wicked as they were, did in effect conlude; considering Peter and John, as unlearned men, they therefore knew they had been with Jesus, by their boldness, and so they had nothing to say against it: and yet, though men should oppose this, Christ Jesus our Lord justifies it (Acts iv. 13, 14) with great thankfulness to his Father, "that having hid these things from the wise and prudent, he had revealed them unto babes." Now, that revealing must needs be by the Spirit, according to that 1 Cor. ii. 10. And in this manner it is that our Lord comforts his disciples, telling them that all things were given him of his Father to reveal: and so in regard of that he tells them, that blessed are the eyes that see what they saw, which was as the apostle saith, "God manifested in the flesh.

which many wise men and kings desired to see, but did not" (Luke x. 21-24); that being now made manifest unto them, which before was hid from wise men and scribes, as it is at present also; for which of the wise could attain to the knowledge of him and his doctrines as they did? Now with this also agrees what our Saviour affirms to the Sadducees, who, by reason of their wisdom and learning, thought to have entangled him; he tells them, "That they erred not knowing the Scriptures" (Matt. xxii. 29; because, for all their great learning, they were destitute of God's Spirit. Now by these Scriptures, the point thus confirmed, good reason may, by God's word, be brought for the further justifying of it: as

Reason 1. First, because it is the good pleasure of God to place our salvation in contempt of, and opposition to, man in wisdom: hence it is that the apostle saith that he preached "Christ crucified, to the Jews a stumbling-block, and to the Greeks' foolishness." (1 Cor. i. 23, 24.) For the Jews, we read, with great contempt refused him; as when Pilate said to them, "Behold your King," presently they cry, "Away with him, away with him, crucify him." And so when Pilate wrote on the Cross, that he was King of the Jews, they took it as a great prejudice to them, and therefore wished him to write, "That he said, I am the King of the Jews." (John xix. 19, 21.)

And so Peter tells them in Acts iii. "They denied him, and desired a murderer to be given them:" and to this agreed the Gentiles; for they had a hand also in his death; and we find that when Paul preached him at Athens, then this saying of the apostle was made good both of the Jews and Gentiles (Acts xvii. 19, 23). And indeed they both agree to hang him betwixt heaven and earth, as being in their esteem worthy of neither; and yet, even in this crucified Jesus, lies contained the salvation of all, both Jews and Gentiles, that are saved; and in this despised Jesus are all to rejoice, with the apostle, to salvation (Acts iv. 12). "For in him," thus dishonourable, and unmeet in man's wisdom, "lie hid all the treasures of wisdom, righteousness, sanctification, and redemption; he being the wisdom of God, and the power of God." (1 Cor. i. 24; ii. 2; Gal. vi. 14; Col. ii. 3; 1 Cor. ii. 10.)

Reason 2. Another reason why such as have God's Spirit, though destitute of human learning, come to know God's mind is, because, as the apostle declares, "no flesh shall glory in his presence" (1 Cor. i. 29); for human learning is but fleshly and carnal at best.

Now the apostle's advice is, though we had known Christ Jesus after the flesh, yet now, coming to be after God, we should henceforth know him no more (2 Cor. v. 16; 1 Cor. ii. 8). And here is a sufficient reason, because knowledge is subject to puff us up, as saith the apostle, whereas love, and the learning of the Spirit, keeps us low in our own eyes, and causeth, as Solomon saith, our minds to be made good; making us suitable to the apostle's

exhortations, saying, "Be not high-minded, but humble; make yourselves equal to them of the lower sort" (Rom. xii. 16.) Be not wise in yourselves, but "let every man esteem others better than himself" (Phil. ii. 3). And if any glory, "let him glory in the Lord" (1 Cor. i. 31). Now he that hath these things, as human learning and wisdom, more than another, let him weigh and consider with himself, whether he doth not think, and conclude, that he, in regard of these things, is to be respected more than they that are without them. Now this boasting is not good, for it is a boasting in the flesh, and of works, not of God; and yet so it is that, for our hearts, we cannot but think better of ourselves for these things than of those without them; so we may see the truth of the apostle's words, "The wisdom of the flesh," that is, whatsoever the flesh excelleth in, "is enmity to God; it is not subject to the law of God; neither indeed can be."

Reason 3. Another cause why the Spirit's teaching is sufficient without human learning is, because, as the apostle saith, "we are complete in him" (Col. ii. 10), that is, perfect and full in him; and this he strengthens yet further from this consideration, that he is the head of all principalities and powers; so that if there were anything else to make us complete, he being the head of all, we should have it: but he hath promised to give nothing but his Spirit, which is sufficient to profit with all (1 Cor. xii. 7); therefore we are complete by him alone. Therefore it is that Paul exhorts Timothy to keep that which was committed to him (1 Tim. vi. 20, 21); which was the faith taught by the word and Spirit, and wisheth him to avoid and beware of science; that is, all knowledge natural, which is comprehended under philosophy (Col. ii. 8), learned, profane babblings, which are opposite to the faith of Christ; and so much respecting them is by the apostle there declared, saying, "Which, while some have lusted after, they have erred from the faith." So that it is most plain and clear, that these things are so far from perfecting men, or helping of them, in the knowledge of the truth, that they hinder, and cause such as profess them to err from the faith, even all the seven liberal sciences; for all of it is but science, and all this science or knowledge is falsely so called, falsely said to be of use in the gospel. Profane and vain babblings, and oppositions, are far better names for them, according to Paul's teaching; and he saith of himself, "I think I have the Spirit of God:" and so indeed he hath without doubt: thus our ground remains good, that we are complete in Christ Jesus, without human learning.

Another consideration, confirming this conclusion, is from the apostle's advice, "Let no man deceive himself;" that is, in the true way of attaining wisdom. He declares what it is to get it in these words, "That such a one is to become a fool, that he may be wise" (1 Cor. iii. 18); and how is that but by knowing and owning, that there is nothing in all man's wisdom helpful in attaining, and comprehending, the wisdom of God in Christ? Now

what appears more foolish to a man than to be told that there is nothing that all the wits of men can reach unto that can benefit him? And if nothing, then not the thing in question, but that it must needs be, that we become fools to it; and what is the true mark of a fool, but to be ignorant and without knowledge? We call them fools in the world, and so it is here. The best way for a man not to deceive himself is to know nothing of this learning, nor any other fleshly excellency, that so he may learn true wisdom; and the apostle doth, methinks, sufficiently confirm this advice of his, against all exceptions; "the Lord knoweth," saith he, "the thoughts of the wise, that they are vain." Men think highly of their own abilities this way; yet if no man will take the Lord's counsel for wisdom in this kind, still he concludes the truth of it; and he knows the thoughts of men are vain, who think human learning will be some help: but let them think what they will, the Lord is against them in it; for he knows surely that they are deceived, for his thoughts be not as man's thoughts.

Now another thing that confirms me in this conclusion is, that wheresoever the apostle honours the Spirit's teaching, and prefers it, he usually at the same time casts contempt upon this learning, as is to be seen in many places. "Christ," saith he, "sent me to preach the gospel, not with the wisdom of words, lest I should make the cross of Christ," or the gospel of Christ, "of none effect" (1 Cor. i. 17): herein we see that, for good reason, he rejects the wisdom of words in preaching of the gospel; and that is lest if he should not, he should make it of no effect, because he was to declare the sincere word without the least mingling. As if he should say, such manner of preaching appears a foolish preaching, but it is so only to "them that perish; but to such as are saved, it is the wisdom and power of God," without man's mixture: therefore he saith again, "he was jealous over them with a godly jealousy," for he had prepared them, a pure virgin for Christ: "but," saith he, "I fear, that as the serpent beguiled Eve, through his subtilty, so your minds should be corrupted," that is, putrified and infected, "from the simplicity that is in Christ:" this we see was Paul's fear, that while he was absent, their minds should be withdrawn from what the scholars call the foolishness of the gospel, *i.e.*, the simplicity, sincerity, and truth of it: and that by the subtilty of Satan, the old serpent, in his instruments, false teachers. This Paul feared, because of the fleshliness that was in them, which was ready to yield to others wiles by reason of their subtilty that way; for by fair words and flatteries they deceived the hearts of the simple (Rom. xvi. 18); and with which craftiness they now "lie in wait to deceive" (Eph. iv. 14). Thus contemptuously doth Paul speak of those things, in opposition to the true learning, as is further to be seen in many places, of which I will name one more, and that from the apostle Peter in his second epistle i. 16; "For we," saith he, have not followed cunningly devised fables, when we opened unto you the

power and coming of our Lord Jesus." Now, by such names as these are, doth the apostle choose to put to shame man's excellencies, as in divers other places, which declare what contempt is cast on human learning, when put in opposition to the Spirit of God. (1 Tim. i. 4, and iv. 7; Tit. iii. 9.)

6. Now one thing more, which I conceive observable for the proof of this point in hand, is drawn from 1 Cor. ii. 10, "The Spirit searcheth all things, yea, the deep things of God," and verse 15, "The spiritual judgeth all things:" if then the Spirit searcheth the deep things of God, and he discerns all things, what need we more? And with this agrees the apostle John, saying, "And ye need not that any man teach you: but as the same anointing teacheth you" (1 John ii. 27). Then I conclude, that we need not that any man teach us, no, not the doctor nor any of his followers; for the disciples of Jesus Christ do learn as the truth is in him, and of him: and they receive the Spirit of God, that they may know the things of God; therefore we may do well without any man's learning, having no need of it: thus the point is clear and plain, that such only as are taught by God's Spirit, independent of human learning, do truly understand the word.

I judge it necessary also to inform the reader, what I understand by human wisdom, as well as human learning. By human wisdom, I understand whatsoever natural acquirements appear excellent in man's understanding, while he is without the teaching of God's Spirit. This, the more excellent it appears to him, being carnal, so much the worse; therefore it is said of such, by the apostle, "Professing themselves to be wise they became fools," (Rom. i. 2). And, saith our Saviour, "If therefore the light that is in thee," which I mind to be meant of men's understanding and wisdom, "be darkness, how great is that darkness?" (Matt. vi. 23.) So that by man's wisdom, I understand whatsoever seems so excellent to him, that he would honour God with it, though God is not the worker of; as logic, eloquence, and fair speeches, and anything in that way; such the Greeks sought after (1 Cor. i. 22), as men do now-a-days; this I do the rather distinguish from human learning, because it seems to me that the scriptures distinguish them (Acts xxii.), and the difference rightly understood, may prevent just exception, and give light to the right understanding of the whole matter; for this wisdom is made by the apostle, and that rightly, to be enmity to the Spirit of God (Rom. viii. 7) and impossible to submit to it, it being so contrary.

Now follows to be answered such objections as are made against it: as first,

Object. 1. That of Paul in 1 Tim. iii. 6, That a bishop must be no young scholar, or novice, lest he, being puffed up, fall into the condemnation of the devil.

Answer. The scholarship Paul means here, is the teaching of the Spirit, whereby the man is made sound in the faith: for that learning only will make men low in their own eyes, as before de-

clared : and he that is unsound in the faith, will ever be found the most lofty, and puffed up in his own conceit, and so be rejected of God, as the devil was, who, though he was in heaven with God, yet being puffed up, he was rejected of God, and so "cast down to hell" (2 Pet. ii. 4) ; to which example Paul here alludes, as I conceive, and that rightly ; for a bishop in the church is, in respect of his spiritual state and place, in favour and fellowship with God, and that in heaven, as the whole book of Revelation describes the church to be. Now should such an one be chosen by the church to that office, being a young scholar, that is, not soundly taught in the truth of the Spirit, he is in great danger ; for the more of other learning he hath, the more likely is he to be puffed up. This I believe was the cause of Diotrephes' pride ; he wanted this scholarship, and that caused him to seek the pre-eminence (3 John ix. 10) : and this, whatsoever our great scholars may think, is the cause of the high conceits they have of themselves, and their knowledge and understanding above others that want their learning ; even this, because they be but young scholars, if at all, in the school of Christ ; being puffed up with the vain glory of their fleshly learning, they think that none unlike themselves are fit to be their fellows, knowing not "that they are wretched, poor, miserable, blind, and naked ;" conceive themselves "to be rich, and have need of nothing," as did the Laodiceans (Rev. iii. 17) ; and so, indeed, are "fallen into the condemnation of the devil," and rejected of God ; for "he resists the proud, and giveth grace to the humble" (1 Pet. v. 5), and such as are low in their own eyes. Now whether these men, humanly learned, be they that are puffed up, or low and mean in their own eyes, as he that is unlearned, I leave to all such as have eyes to see to look into it, and determine ; and then say whether such have not yet to learn Paul's scholarship.

(To be continued.)

LINES WRITTEN ON THE EVE OF THE NEW YEAR. *

Hail ! New Year before us ; we stand on thy border
 In hopeful expectancy, mingled with fear ;
 What thou hast for us time will surely reveal it—
 Yet into thy secrets we care not to peer.

Ah ! troubles may come, and sorrows may darken
 Our homes and our hearts, and make us feel drear ;
 And comforts may languish and friends may desert us,
 Or from us be taken the things we hold dear.

Our bark is so frail and our strength is so feeble
 When life's storms are raging and breakers are nigh ;
 Our spirits will droop and our courage soon falter,
 Whilst nought but the billows with fear we desery.

Fear not, timid soul, but find in reflection

Good reason that faith should dispel all our fear ;
The year that is past was fraught with the blessing
Of him who in trouble 'tis well to find near.

'Tis true we had troubles, but through them he brought us ;
Our sorrows, tho' real, he oft changed them to joy ;
And when, like poor sheep, from his side we would wander,
Like a shepherd he sought us, all-pitying his eye.

A Friend he was, faithful, and ready to help us ;
And though undeserving his mercy and care,
He did not desert us, but sent his Good Spirit
Our souls to deliver and save from despair.

His arms were beneath us ; sometimes he embraced us ;
Then into our hearts his glory would shine ;
A dear Friend is Jesus, his heart full of pity,
Whilst sweetly he whispers, " My child, thou art mine. "

" Upon me thy care cast it all, and remember
For thee I do care—thy life's bound with mine ;
Thy sorrows, I feel them, they're never too heavy,
They are dealt out in wisdom, thy gold to refine. "

" Dear Lord, " we reply, " still lead us ; we want not
A leader beside, thou alone canst lead right ;
Thy will we endorse, thy direction we follow—
'Tis better to walk by faith than by sight. "

This conflict, though long it may seem and full weary :
The end sure will come, when God thinketh best ;
And death is the usher and Heaven the haven—
For the people of God there remaineth a rest.

And safely they're housed in mansions eternal,
Where sorrow's unknown, and wiped are all tears :
Ah ! there we will praise him in songs everlasting.
Our hearts freed from sin and our spirits from fears.

Then why should we fear ? for the year now before us
With goodness and mercy our life will enrich :
Our prayer is, " Our Father, give us thy good spirit,
Of Christ's things to take, with them our souls teach. "

And if death's dark shadow upon us should fasten
Ere New Year is spent and an Old Year become.
May we, fit to join the bright realms of the blessed,
Find Christ in our hearts and Heaven our home.

E. G. STRONG.

[* The above lines were written some years ago, and the writer, after submitting them three years later to a friend, who advised him to make them public, has sent them to us for the pages of the "G.S." subject to our approval. We have great pleasure in inserting them.—Ed.]

ON PRAYER.

“An Invaluable Blessing, and the Highest Privilege of every Real Christian.” By the late Mr. John Rusk.

“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”—HEB. iv. 16.

(Continued from 1901, page 429).

ANOTHER way in which God answers us is by permitting us the enjoyment of his presence. This we may, indeed, soon discover for it will influence every part of our souls when he is with us. Our wills will be in accordance with his, our minds will be, in a measure, heavenly, our affections will be set on things above, our hearts will burn with love, peace will reign in our consciences, and we shall seek his honour and not our own, the welfare of his family will be our concern, and when we pray unto him we shall ask in faith. When we hear the word we shall receive it with meekness, and we shall walk in his fear, setting him before us all the day long, shunning every evil way. If circumstances promise, or appear to promise, success to us we must have his answer or we dread to venture upon the course that seems open to us, should we be about to move from one place of abode to another we must have his approbation. If we are favoured with much of his presence this world will become a blank to us, and we shall desire to be unclothed that we may be clothed upon, that mortality may be swallowed up of life. Now, Moses, the man of God, was well acquainted with this, and therefore prays, “If thy presence go not with me, carry us not up hence:” and God answered him, “My presence shall go with thee,” and that was sufficient answer for Moses.

God answers our prayers in yet another way, and that is by the word preached, when no soul on earth is privy to it. And in this way I do believe it is possible for a text to be put into a preacher's mouth when the preacher knows nothing about it himself. I have read in the “Living Testimonies,” written by Mr. Huntington, of some persons that have entered his chapel praying in this way, and he has taken the very text they so much needed, and God has blessed it to their souls; and for myself I may say that much good have I got from the pulpit in answer to my poor prayers, so that when leaving the chapel I have said, “Did I not pray as I was coming to thy house for such and such things, and have I not received them? Thou hast sent me help from thy sanctuary many times.” Thus God answers prayer in this way.

God also answers prayer by enabling others to pray for us when we ourselves are very low, doubting and fearing that we may never again prevail at the throne of grace. This we may see in the fifth chapter of the Epistle of James, where he says that if any be sick let the elder of the church be called for, and let them pray over him, anointing him with oil in the name of the Lord.

And then we see that the prayer shall be answered, "And the prayer of faith shall save the sick." "But," say you, "as God hears groanings, longings, and desires, could he not answer these without sending others to pray for us?" Undoubtedly he could, and often does, but this is done for wise ends: it is intended to humble and mortify us in the dust, and to bring about a firmer union with God's family, that the hand may not sav to the foot, "I have no need of thee." Paul, the great apostle of the Gentiles, says, "Brethren, pray for us," and Peter found the efficacy of the prayer of others for him when in prison and the church without praying without ceasing. These and many others have stood in need of help from the church by prayer; Hezekiah, you may remember, was in great straits when he sent to the prophet Isaiah. Now, this is by no means trusting in the flesh for we are commanded to pray for one another, and to bear each others' burdens.

From all this we may gather that answers to our prayers from God always come in due season. If you and I are burdened at times in prayer we shall find a little support so that half of our burden will be left with him; if we are cast down he will sometimes lift us up, and if full of fears, doubts, enmity, hardness of heart, etc., we shall get rid of them all, and this is done by his speaking home to our hearts, as he says, "In that day they shall know that it is I that do speak, behold, it is I." Learn, then, this lesson, when you hear people talk of this text and that text coming from God to them, if they do not feel their need of that promise it was no answer from God, for he is to speak a word in season to him that is weary. Thus, the answer may be known by its being seasonable and suitable to the case.

In these ways I have enumerated, I believe God is pleased to hear and answer the prayer of his people; but now let us proceed to consider the fact that our prayers must be mixed with praises and thanksgivings, hence Paul says, "Be careful for nothing: but in everything by prayer and supplication with thanksgiving (mark that!) let your requests be made known unto God." By this I do not understand that we are not to use lawful means for the word "everything" contradicts that notion, but I think that this is Paul's meaning:—Engage in nothing without prayer; in everything that calls for your exertion let prayer be made first to God for his blessing, and be sure not to forget past mercies, thank and praise him for what he hath done for you. "Yes," say you, "Paul says many things of permission and not of commandment!" Yes; but he always tells us when he speaks and when the Lord speaks, as, "this speak I, not the Lord," etc. But hear what God himself says, "Call upon me in the day of trouble and I will deliver thee and thou shalt glorify me." Thus thanksgiving-praise and glorifying God must go together with prayer, and if we neglect this we go the way to live below our privileges. "But," say you, "is not a thankful heart from God." Yes; he says so himself, "I create the fruit of the lip, I prepare the heart."

I have sometimes endeavoured to praise him till I have found my heart in tune. We are conscious that we do wrong when we are ungrateful to God, but we are not to be either disobedient or ungrateful. Let me, in passing, mention an incident in my own experience. One day, as I was going to chapel, I was blessed with a spirit of prayer, and, as I was walking for some considerable time, I was enabled to pray for everything earnestly till I could think of nothing else for which I could pray, when, suddenly, this thought came into my mind, "have you nothing to be thankful for?" From that thought I tried to thank God, and found such great good that I am unable to describe it. I was led to trace his mercies for bringing me out of the world, yea, from my birth, till at last I blessed and praised him for choosing me in Christ Jesus and for giving me eternal life in him before the world was made. This I believed with all my soul, and it caused me supreme joy. I assure you there is more to be gained this way than we are aware of, as a proof of this take it from the mouth of Hannah: "And Hannah prayed, and said, my heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in thy salvation" (1 Sam. ii. 1.) "Yes," you say, "but Hannah was now delivered from her enemies, but how can it be possible to give thanks when our enemies are lively and strong?" I reply, this is certainly hard, but not impossible. This we may see in the case of Stephen, for we read that he said, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye," but as they stoned him he knelt down and cried, "Lord, lay not this sin to their charge," and so saying "he fell asleep." This was being faithful unto death; I must acknowledge myself to be but a poor soldier at best, yet such things are attainable. Now, where prayer and praise are lived up to every obstacle is removed, and freedom of access to God is found, and this is following the Lord. He ever notices a grateful heart in his servants, and will reprove them for ingratitude. He did so to Jacob when he commanded him to go to Bethel to anoint the pillar where the Lord had appeared for him in the day of his distress when he fled from his brother Esau. He did so in the case of Hezekiah when that king "rendered not to God according to what he had done for him," in sending him into such a furnace of affliction as he never, I believe, was in before; and the end was obtained in that furnace when he was humbled, and a grateful heart was given him, for he says, "the living, the living, he shall praise thee." Oh! sweet employment, may the Lord keep us up to it! He is worthy of all praise, and to him alone it is due. Prayer is joined with praise in the Lord's prayer: one part is for daily bread, then for pardon, then to be kept from temptation, and lastly praise: "Thine is the kingdom, the power and the glory, for ever and ever." Prayer is highly approved of God, hence, he says, "Let me see thy countenance, let me hear thy

voice ; for sweet is thy voice, and thy countenance is comely." Yes ; the prayer of the upright is his delight, but, we **must** remember that he is a jealous God, and that he will by no means give his glory to another. He grants unto us all the good, but he will have all the glory, and to that my soul says, amen, and amen ; for it well becomes us to be thankful seeing that we are indebted to him for all that we have.

Our text says, "Let us come boldly to the throne of grace." Let us consider something of what is implied by this word "boldly." Before all things it is certainly not presumption. In reality it is strong faith. "Then," perhaps, you say, "I am shut out, for I never was strong in faith." Now, it may be the case that you may not be strong in faith to hold fast your election and adoption (together with a trust in God's everlasting love) in every storm that may come upon you without flinching in the least, yet you may, in a certain sense, be strong in faith, giving glory to God. Do we not see something of this in the case of Abraham? He, you remember, was called "the father of the faithful," yet he did not find his faith very strong when he denied his wife, nor yet when God said to him, "Fear not, Abraham, for I am thy shield and thy exceeding great reward." No ; there is unbelief to be found in the best of saints at times, as witness the case of Zechariah, who, when the angel brought such good tidings to him, said, "What sign showest thou?" Therefore could we hold this strong faith always in our experience we should not be like the Bible saints, nor could we—strictly speaking—ever be described as being "in a time of need," as our text expresses it. We may say that we have a strong belief in the fall of man, which is deeply felt in our experience. And this it is which makes us so weak in faith. David says, "I was born in sin, and was shapen in iniquity." We are altogether without strength, and yet in the midst of our weakness we have this assurance of faith that Christ came into this world to save (conscious) sinners. I believe that I am one, with all my soul, and that there is salvation in him, and nowhere else. Now, it is the Holy Spirit that emboldens us, and we reason thus : Many have succeeded by praying to God. "Yes." but says Satan, "you cannot pray." True, but some have sighed and groaned. I feel that I am wretched, I will go to this "throne of grace," "and," says the poor soul, "I will confess the worst. I have sinned against heaven, and before God, and as there are many promises to sinners I will try and plead these promises, such as I think are most suited to my case and necessity." I am really able to speak about this boldness, for sometimes when my need has pressed me sore, I have gone to prayer as well as I could, and have found such power to confess, and such a full assurance of faith in God, and such a conviction that I was just such a sinner as God describes, that I was enabled to plead God's own "exceeding great and precious promises ;" and especially those that are unconditional, for I was sure that it must be *free* grace

if ever I obtained it. Now, though I have found such energy and power when at prayer in this way, yet I have not been fully delivered out of my trouble; and if you had asked me ten minutes afterwards to again engage in prayer in the same manner, I could not have done so. This boldness, you see, is given us at times, but not at all times. There must be a deep sense of our need, and this must drive us, for we are hunted out of every false refuge. The promises are an encouragement to us, because they are to sensible sinners that really feel their need of the fulfilment of unconditional promises. We gain a little ground here, but nowhere else, and so we shun company, and enter into our closets, and pray in secret. We are tired of dry words, and we want sin subdued, and to feel the witness of the Spirit. We cannot rest in the testimony of man, we know that will not do in a dying hour, but the witness of God is greater, and if he be pleased to favour us with a little meekness, and to enable us to pour out our complaints before him, and to show him our trouble, this is highly prized by us. David says, "There be many that say, who will show us any good. Lord, lift thou up the light of thy countenance upon us." And, "Whom have I in heaven but thee, and there is none upon earth I desire besides thee," says Asaph. This made David say that it was good for him to draw near to God, in the morning and the evening would he pray unto him. Thus, there is nothing more in favour of this boldness than the possession of a good, that is, tender, conscience, and nothing more against it than an evil one, or a sense of freshly contracted guilt. This causes a shyness between God and our own souls, so that a throne of grace is not, at such times, our soul's delight; and this I know by bitter experience. When I have indulged sin I have had a slavish fear of God, and I have feared his judgments, feared man, feared death, feared Satan, feared even a child, yea, I have even been afraid of absolutely nothing! it is guilt and nothing else. We see this in David's case when he fled from his son Absalom—the people noticed it that he who had saved them from the hands of the Philistines now fled from his own son. Ah! it was not with David then as it was when he went out against Goliath of Gath. Let us, however, remember that though we be in such case, yet our state may not be hopeless. Humble, contrite prayer will bring this power, strength, boldness, again. Would you see one that enjoyed a good conscience and was bold? Paul was the man. He said that his rejoicing was in the testimony of his conscience, and before his enemies he could say, "I have lived in all good conscience to this day." But, mind, it was not easy work or he would not have called it "exercise." "I exercise myself to have always a conscience void of offence toward God, and toward men" (Acts xxiv. 16).

This boldness is peculiar to the righteous, for when this (imputed righteousness) is enjoyed it brings peace, quietness, assurance, and much joy, so that being in union with Christ we are

strong in the Lord and in the power of his might : and we are kept, at that time, tender, and fearful of committing sin, so that, having righteousness on the right hand and on the left, we can prove the truth of the assertion : "The righteous are bold as a lion." And, further, where the Spirit of the Lord is there is liberty. He fortifies us with power, and love, so that we have no slavish fear, and when this is the case nothing can stand before us.

(To be continued.)

A FATHER'S TESTIMONY OF HIS BELOVED CHILD.

November 5th, 1901.

Dear Mr. Feazey,—You will, no doubt, remember that when you were with us on the occasion of the formation of the church, my dear daughter was confined to her bed. She had a relapse in the night from which she never recovered, but gradually sank, and very peacefully passed away on last Lord's day morning, November 3rd, 1901, at the age of 16 years. I am glad to be able to say that the dear Lord was graciously pleased to unloose her tongue (which was in answer to our prayers) in the evening previous to her decease, and she was blessedly helped to tell to the friends around her the great things that God had done for her soul, in bringing her out of darkness into his marvellous light : and in showing her the preciousness of the Lord Jesus Christ to her immortal soul, and enabling her blessedly to rejoice in him as her Lord and Saviour. The hymn 441 (Gadsby's) was made a special blessing to her, and she repeatedly exclaimed, "What more ye saints can Jesus do," etc., her countenance expressing the happiness she was enjoying in her soul. She had seasons of darkness which cast a gloom for a while upon her countenance, but this promise was confirmed in her experience :—"At eventide it shall be light." She told us a little before her departure that there was no darkness *now*, but all was light. "I am safe in the everlasting arms." She asked us to join her in singing that beautiful hymn : "Yes, I shall soon be landed!" etc. A little while after this she fell asleep, when her redeemed soul took its flight to eternal glory, to be for ever with her dear Lord and Saviour. Truly we can say that she sang "His loving-kindness in death." Oh! we feel amazed at the mercy and love of God in thus softening this stroke of his hand, and causing us, while mourning the loss of our child whom we loved so dearly, to rejoice at the grace of God displayed in such a conspicuous way and manner! We particularly desire that the grace of submission may be vouchsafed to us so that we may be able to say—"It is the Lord, let him do what seemeth him good!" Oh, my dear friend! what an honour the Lord has conferred upon us in permitting such sin-polluted creatures as we are to be the earthly parents of one of his dear saints! We may well say—"God moves in a mysterious way, his wonders to perform." We

earnestly desire that this afflictive dispensation may be for our spiritual good : and so, praying for grace to support and sustain us in this our time of need, I remain, my dear friend, with kindest Christian love, yours very sincerely,

Dunstable Street, Amptill, Beds.

C. C. BARTRAM.

ENCOURAGEMENT FROM A DISTANT LAND.

September 20th, 1901.

To the Editor of the "Gospel Standard."—My dear Friend in the Lord of life and glory,—This is the first time I have had the pleasure of writing to you, and, although separated by so many thousands of miles, yet I feel that we are one in heart.

I have been a subscriber to the "Gospel Standard" for more than thirty years. My predecessor, Mr. D. Allen, was a frequent writer to it, and several of our members are subscribers ; and we send you our own monthly magazine, "The Australian Particular Baptist," which you are kind enough to acknowledge, so that you might glean a little of us, and how we are going on at these ends of the earth ; and, though I have never written to you personally, yet we are not entire strangers.

I am writing now in order to bring a matter under your notice which I trust the Lord will be pleased to commend to your heart, and lead you to give us some practical help if it be his will and pleasure.

In this Colony of N.S.W. we have five large Asylums, supported by the State, for aged, infirm, and destitute persons. One for women, and the other four for men, and in all, there are about four thousand inmates of nearly all nationalities, creeds, and conditions. Many of them, I am sorry to say, are from the land of my birth, dear old England ; and their ages vary from 60 to 100 years. These institutions are like so many Bethesdas, "in which lay a multitude of impotent folk, of blind, halt, withered," and broken down in health and circumstances, and many are confined to their beds with the various afflictions that the flesh is heir to. There are hospital wards, and nurses, and medical men in attendance. There is a large area of ground for the convalescent to walk in, and sheds to take shelter in from the sun, wind and rain, and all are situated in different parts, and within a radius of twenty-two miles from Sydney.

The Lord we think put it into our heart to visit these institutions about seven years ago, and by his help we have continued to do so to this day. The work is very trying but it is attended with much blessing. Our usual order is to visit the hospital wards, where hundreds are confined and will never be removed until they are taken to their graves, and among them we find many who are pleased to listen to our story of redeeming love, and what the grace of God can do in sinners' hearts, and there are some who personally ask us to read to and pray for them,

and many will gladly receive a book to read to pass away the dreary hours; and there are others who are hardened.

Then, after visiting the hospital wards, we have a service for those who are convalescent in a large place set apart for the purpose. These services are attended by many eager, and anxious listeners, and thus "the poor have the gospel preached unto them," (the result of which the day shall declare when the secrets of all hearts shall be revealed (1 Cor. iv. 5), and, after these services, we distribute what books we have remaining. And many sweet manifestations of the Lord's blessing have attended the reading of them, and this is what I have often wished I could tell you, knowing that it would cheer your heart, and strengthen your hands.

I have distributed thousands of the "Gospel Standard." Our friends here in N.S.W. and in Victoria who are in sympathy with me in this work, have kindly furnished me with their back numbers very liberally, until I think I must have exhausted their stores. And now I want to tell you of some of the fruit of this sowing that has come to my knowledge, and may it be the same encouragement to you that it has been to me!

At the Rookwood Asylum, when I first visited there, at the close of the afternoon service, an old gentleman came to me and said,—“I have never heard anything like that since I heard Mr. John Warburton.” I enquired if he knew Mr. Warburton, and he replied, “Old John and Young John.” Then he related some things he had heard from them both, and said that he was present when the father baptized the son, and also said that *his* father and mother were both members of Mr. Warburton's church, at Trowbridge; and with tears rolling down his face, he said, “*I know the sound.*” And how gladly did he receive a copy of the “Gospel Standard” from us, and has looked for one every time we have been there since!

Then again, at this same Asylum, we met with another poor and afflicted child of God, a very intelligent man, and one that had been well brought up, and as we left with him a “G.S.” he found in it the very life of his soul. And as he read a sermon of Mr. Philpot's in it, his soul was riveted to him, and ever after it became his meat and drink, and from this dear friend I heard of a most solemn and striking case. In the same ward in which he lay was a Roman Catholic who was thought to be dying; and the priest was sent for to administer the last rites of the Church, (O, horrible mockery!), after which the poor man was left to die, but he recovered for a while, and in a few days after my friend saw him sitting up in his bed reading; and being struck with astonishment, he felt anxious to know what he was reading so earnestly, and, as soon as he could he went to see, and to speak to the man, and said, “I see you are well enough to read. “Yes:” said the poor man (shewing him the book which was a “Gospel Standard” I had from him), “that book has done me more good

than anything I ever read in my life." This poor man was never seen by the priest after ; and he lived to give the clearest evidence of a full renunciation of Roman Catholic doctrines, and to show of the divine fruits of repentance toward God, and faith in the Lord Jesus Christ, and he attended our services several times afterwards.

At the Liverpool Asylum we met with a good man suffering from a spinal complaint. He has been laid aside for years. When we went to him the second time he said, "That book you gave me the last time you were here is the book my mother first put into my hands to read ; and wished me always to read it next to my Bible. I have been acquainted with the "Gospel Standard" from my youth. My mother and father were both members of a Strict Baptist Church in England. I have heard some good preachers, and Mr. Tiptaft used often to come to our chapel." This is one who truly fears God, and looks for our visits as "they that watch for the morning," and he receives a fresh book from us which becomes his constant companion.

Then going to the George Street Asylum we found another case worthy of record. Going round one of the hospital wards one day I came to the bed of a man who was suffering greatly, and, in speaking to him, I noticed that his appearance and manner were very different to the rest of the patients. He had come from the borders of Queensland, after spending his all on physicians. As he became worse he decided to enter this Asylum for nursing and medical treatment, which he was no longer able to obtain where he was. He was very ill. I read a portion of the Word to him, and prayed with, and for him, and left him something to read, for which he was very thankful. Two or three days after I received a letter from him in which he said that my visit was in answer to prayer, for he had been begging the Lord that if any of his servants were near to send them to him. Then the book I had left him (a "Gospel Standard") he had been reading ever since, and had scarcely slept night or day for thinking of it. His parents were both members of Mr. Gadsby's Church at Rochdale Road, Manchester. He himself was a seal of Mr. A. B. Taylor's ministry, and was baptized by Mr. Taylor, and was a member of his church until he left England thirty years ago ; and the most striking part of it was. the very sermon he heard from Mr. Taylor, which was so blessed to his soul, was inserted in the "Gospel Standard" I had left with him ! He had been in a low place for several years, and had feared that all was wrong, and wondered where the scene would end : but this revived him, and he now saw the Lord's hand appearing for him again ; and it was our happiness to meet with him several times after. His letters too were very savoury and good, some of which I forwarded to Mr. Coughtrey at the time, with others I thought would be of interest. It was about the time of his retirement from the editorship of the "Gospel Standard ;" but not having his address I sent them to him per Mr. Kirby,

and perhaps they did not reach him, as they were never acknowledged. If that were the case, I am sorry, for I valued the letters. But, dear brother, I have sent you these few items (and but few) out of the many I have met with, just to show you how the Lord is using and blessing the "Gospel Standard." It is only due to you, and should be known. In these five institutions there are many who look for it regularly, and ask for it; and if I have none to give them they are disappointed. And I assure you they are read with as much pleasure and profit as many other of your readers derive from them. You have a much larger congregation to speak to than perhaps you ever thought of; living souls too, that are hungering and thirsting for the precious truths of the Gospel. And after the children are first filled, *i.e.*, the subscribers who receive them from England monthly, they give them to me for distribution. The crumbs that thus fall from the Master's table are eagerly sought for, and enjoyed by these hungry souls. And now I want to ask you if you possibly can make us up a parcel of back numbers of the "Gospel Standard," no matter how large it is; the larger the better, or how old they are, as long as they are legible and can be read; and forward them to us for this purpose, and we will gladly pay all cost of freight, or any expense attending the carriage of them from you to us.*

After our seven years of free distribution—and a parcel is taken every week to one of these Asylums (for we can only visit one each week)—you will see the demand is great, and the supply is now very low, and I cannot distribute anything but the REAL TRUTH. And truthful periodicals are very scarce, and I often think, "What are these among so many?" But he who multiplied the few loaves can multiply our seed sown. I trust the Lord will commend this humble service to you, and that you will do what you can for us, and that I shall not ask in vain. And now, dear brother, I hope the Lord will be with you, and bless you in the position in which you are placed. You certainly have an arduous undertaking to conduct a magazine whose former editors have been some of the most eminent servants of God. And may the same divine anointing rest upon you; and may you have the prayers of the Lord's people; and may you send out our monthly oracle of truth, richly laden with spiritual knowledge, and gracious experience, suitable and acceptable to the spiritual needs of the Lord's chosen family. May Zion be plentifully watered by your instrumentality, may her plants grow, blossom, and bring forth fruit, to the glory of a Triune Jehovah and he shall have all the praise. Believe me to be faithfully yours, in the hope of the gospel.

Castlereagh Street Church, Sydney.

FREDK. BEEDL.

* With the help of our friends we have already sent several old volumes of the "Gospel Standard," and other books, to Mr. Beedel, for further distribution, and our friend Mr. Shillingford has done likewise. Should our friends have back numbers to dispose of for this good object, please forward them to Mr. Shillingford, Dene Road, Guildford, Surrey, who has kindly offered to send them to Mr. Beedel.—Ed.

GOD'S PEOPLE DWELLING ALONE.

 AN EXTRACT FROM A SERMON BY MR. W. GADSBY.

“And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.”—ISAIAH xxxii. 18.

Where are we at this present period of our existence? Are we amongst this blessed number, “My people”? Are we of those who are dwelling in peaceable habitations, sure dwellings, and in quiet resting places? What proof have we that we are in this state? Do some of you ask within yourselves, “How can I dwell in this peaceable habitation, when all is war and tumult within and without?” Or, “How can I dwell in these sure dwellings, and quiet resting places, amidst this busy, bustling, commercial town—this deceitful world—which tosses my poor fickle heart to and fro like the troubled sea?” Why, poor soul, this is the very time you shall dwell there; as you may perceive by reading the next verse: “When it shall hail, coming down on the forest; and the city shall be low in a low place;” or, as it is in the margin, “when it is utterly abased.” Thus it is, when troubles come upon you like hail, so strong, so heavy,—then it is, when you are in the midst of confusion, that the Lord saith, “Call upon me in the day of trouble; I will hear thee, and deliver thee.” And you have here a further declaration of mercy: “Ye shall dwell in peaceable habitations.”

Some say the promise refers to the time when anti-Christ shall be destroyed, and the Millenium commences. But, no. We have all in this a personal interest, and it is my desire not to carry your minds to those speculative ideas, such as the Millenium; but so far as God shall make me the means, to impart unto you such blessed truths, by unfolding the mysteries of God's word, you shall live in the enjoyment of it from day to day; mysteries they are, inasmuch as they are hidden from the eyes of the world; but they are revealed unto babes.

Sometimes we are afar off, and we think this habitation is not for us; but you will not despair, for God has promised, and therefore will perform, “That you shall dwell there.”

(i.) God has a people: “My people.”

(ii.) They shall dwell in peaceable habitations, sure dwellings, and quiet resting places. And let us notice that we shall, not that we do, dwell in this peaceable habitation; we cannot, while on earth, always be in this blessed habitation.

(i.) God has a people. “Yes,” say some; “all are the people of God.” They are as his creatures, as all are created by him; but not as his chosen people. All are not the chosen people of God. He has a chosen people, as he says, “But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvellous light.”

How very frequently is that parable of our Lord concerning the tares and the wheat misconstrued. Some say the field is the church and the tares are the hypocrites in the church; and they contend from this that hypocrites should not be turned out of the church, lest some of the good seed should go with them. But we are told by the Lord himself, "The field is the world." He that soweth the good seed is the Son of man, and "the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that soweth them is the devil; the harvest is the end of the world, and the reapers are the angels" (Matt. xiii.). We are not to take away the lives of any in the world; for we know not how many of the good seed may be in their loins. All are to be left to the end of the world (Matt. xiii. 40-43). What could be more explicit? The world is divided into two classes, compared to tares and wheat, sheep and goats. Is it, then, not dishonourable to Christ to say it is his church, when his church is but one body, even as Christ is one? For they are one in Christ their Head.

It has pleased God that, through the foolishness of preaching, men should be saved. We are commanded to preach the truth; and when we have done so, to leave it to the blessing of God; and God says, "My people shall dwell in peaceable habitations." What proof does it want to show that you are one of this number? First, you must be absolutely unmanned by the blessed Spirit and become as helpless and dependent as a babe; for "of such, saith the Lord, is the kingdom of heaven;" yea, all our strength must be done away with, and all our goodness, and we must be made to view ourselves as fit subjects only for black despair. Without all this, we are not fit subjects for Christ. We may compare our hearts to an inn, crowded with fine inmates, as it were; so that there is no room for Christ, as there was none at his birth. But when we have been emptied of all our self-righteousness, we shall seek elsewhere for a sure dwelling, and like the dove, which found no place of rest for the sole of her foot, so returned to the ark. You hope in Christ, you desire to lay fast hold of his garment, and live in him as your "peaceable habitation." You cannot give up a hope that this will be your happy lot. You look not so much at what may come to pass with all God's children, and that at one or some future period all shall enjoy these quiet resting places; but you want to enjoy them yourself; for you feel so tossed about with sin and Satan that, unless you can get here, you must be for ever miserable, for ever lost. To you, then, is this promise given: "You shall dwell in sure dwellings, and in quiet resting places."

"My people"—not all people. It is one of the greatest errors a man can fall into to deny the discrimination of God's grace in selecting a people for himself, and crying, "Peace, peace," where God hath not made peace, and saying, "If you live in peace with God, you will have no trials." What! If you have no trials, what need of humility? What then can humble you?

What! Those healed whose hearts have never been broken God causes repentance for sin, and a broken heart for your iniquities; but he has promised that he will not despise a broken and a contrite heart.

God draws a line of discrimination between his people and those who are not his people, which is decisive in itself. I would ask you, "Has God made this discrimination in your conscience?" If not, if you think you can still bring something to him to merit his favour, all is a dream. This little something must go; it must be cut off. You must be entirely stripped of all hope but in Christ. You must be made entirely dependent on him, and him alone; and not until then can you be brought to dwell in this "peaceable habitation."

(ii.) Now, in the second place, let us consider what is meant by this *dwelling in a peaceable habitation*, etc. I would notice, that if all men are the people of God, all men will be saved and dwell here. But are all men as David was,—after God's own heart, God's own people? David says, "Behold I am poor and needy." Such, and these alone, "the poor and the needy," shall dwell there. What is this dwelling? Christ is emphatically called "the Peace," "The Prince of Peace." How can we get into this peace? By the works of the law? No. If you seek this dwelling by your own good works, you will, like Israel of old, "stumble at that stumbling stone." The power of the killing letter must be removed out of your conscience; and until this is done, you will have no real peace. This is set forth by Hagar and Sarah. As saith the Scripture: "Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free." Now, I durst not have said this was typical of the law had not Paul, the inspired penman of God, said so: "Which things are an allegory. This Hagar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." Therefore this killing letter of the law in your consciences must be subdued by the power of divine grace, for by it no man can live; and so long as Hagar remains in the house there will always be a quarrel. As also saith the apostle: "As then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." This is not setting aside good works, but the trusting in your own good works; for you cannot live by the law, neither can the law save you. Nay, the law will curse you for your best works. You cannot please Moses, do what you will; neither will you find this peaceable habitation in the law. Therefore may the Spirit lead you to Christ, the end of the law for righteousness to every one that believeth. May you have faith in him, and rest in the atonement he has made for his people. He has magnified the law and made it honourable for all his own. He has not merely *kept* the law. Honours crown his brow, he has also *magnified* it; as it has not merely had the obedience of man, but of God, even God in our nature. He is a peaceable habitation, and on this ground would I rest. "Who shall lay

anything to the charge of God's elect?" Who? "Why," says the world, "anyone may have plenty to lay to their charge. As they are always bemoaning themselves on account of their sins, they must be a vile, guilty people." But, no! What they most mourn about, the world would not call sins. "It is God that justifieth; who is he that condemneth? It is Christ that died; yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." If God justifieth, what matters it who condemns? If Christ died in our room and stead, how can we be left to die? And if he make intercession for us, how can we be found guilty before God, unless his intercession be unavailing? No, beloved; he has gone to heaven with a receipt in full for all his blood-bought family. Has he, then, by this dishonoured the law? Nay, he has indeed magnified it and made it honourable. Some of these "pious" folks, as they think themselves, would rob the law of its awful and divine authority, and then make it a rule of life. But, now are we delivered from the law, that being dead wherein we were held, that we should live in newness of spirit, and not in the oldness of the letter. The law has gained honour in Christ. There is no peace but in Christ; but a sinner who is wrapt up in the beauty of Christ shall dwell in this peaceable habitation. It will be as a new world to him; it sweetens conscience and temper, and all seems quite new. If you read the word of God, you see a beauty in it you never saw before. This is dwelling in a peaceable habitation. But without Christ, all is only a delusive peace. Therefore cease from your own works as any ground of peace. What good works can spring from an unregenerate heart, when the heart of man "is deceitful above all things and desperately wicked?" The Apostle Paul said, "I know that in me (that is, in my flesh), dwelleth no good thing." But where you have been brought to Christ, watchfulness looks out, patience waits, and God waters his vineyard, even your souls. You find a residence in him. You see your right and title to it, and are thus dwelling secure in God's heart. You dwell in him and he dwells in you. Thus there is a mysterious oneness between you and him; your hearts triumph; you feel it and rejoice. This, then, is a peaceable habitation. But you are not always so. Sometimes you wander from this peaceable habitation—like a youth who has rambled from his home, thinking he can have more liberty away from home and enjoy himself; but he finds himself among strangers, who draw him aside from the path of rectitude. He squanders his money in riotous living, and thus brings upon himself want and starvation. All is misery within and without. This is our case spiritually. These things afford us no comfort. God makes them prove thorns in our flesh and goads in our sides. All is confusion and disorder; nothing but misery within. Like the prodigal, guilt keeps us back, until we find we are destitute of even the common evidences of life; and then we are made to arise; but ere we get home, God comes and meets us, and welcomes us. Yea, he

did not wait for his son to get home (he was his son all the time, even when among the swine), but ran out, met him, fell on his neck and kissed him.

“Come needy, come guilty,
Come loathsome and bare;
You can't come too filthy,
Come just as you are.”

May the Lord enable you and me to rest in this peaceable habitation, for his mercy's sake. Amen.

A LETTER BY THE LATE MR. CHAMBERLAIN.

My dear Friend,—I hope that ere this you have quite recovered from your late indisposition, and that upon the review of it you find that you have gained by trading. As for myself in health, thank God, I am tolerably well; and in spiritual things I am as usual; going in and out daily to find pasture.

The first Sunday I was here it was very rainy, which prevented many from attending at chapel. Last Sunday the day was fine and the congregations were large, and the Prince of Peace, who is in the midst of his people, when we went in to worship went in with us, and the trumpeters and the singers were as one, and as I stood and let down the wing, “There was a voice from the firmament that was over our heads, when they stood, and had let down their wings” (Ezekiel i. 25), and the spirit of the living creatures was in the wheels, thus it must be, for “where the word of a king is there is power.” The poor that waited upon him knew that it was the word of the Lord. On the Friday preceding, I had sunk very low; with me it was a day of clouds and thick darkness; the waves and billows went over me, and my soul was cast down within me. To me it appeared that his mercy was clean gone, and that he had forgotten to be gracious, and that his promise failed. I tried to find him by prayer, by reading, by meditation, but I found him not. He had withdrawn himself and was gone; and when he hideth himself none can behold him. I seemed like Jonah who said he did well to be angry. My heart fretted, and the adversary failed not to accuse me, and also to suggest the most awful and distressing things to my mind. In this state, having as well as I could, pleaded with God, and having committed myself and all things into his hands, I retired to rest, and in the night, upon awaking, Jesus came and in an instant I was in as comfortable a frame of soul as the day preceding I had been miserable. The temptations were for that time ended. Jesus rebuked the adversary, and I returned in the power of the Spirit, and in that power I preached the word next day. While I was speaking, I felt that God was with me, and when I had done the blessing of many came upon me. It is this sharp furnace work which keeps us from savouring of self-righteousness. “Where there

are no changes," such, we read, "fear not God," and where but little of the fiery trial is experienced there is little seen but barrenness, soul-beggary, and a worldly spirit. To be chastened is the lot of sons, and for me it is needful that I may be fitted for my work, and attend to the command the Lord gave me. "Be watchful, and strengthen the things which remain that are ready to die." But I must conclude; wishing you much of the presence of the Lord, and that your every trial may be sanctified to you. Time with us must be short, but, blessed be God, we have a hope within the veil, our witness is in heaven, and our record is on high. Kind respects to all friends. Yours, in ties which are far above nature,

JOSEPH CHAMBERLAIN.

Clapham Rise, November 2nd, 1826.

INQUIRY AND ANSWER.

To the Editor of the "Gospel Standard."

Sir,—May I ask your opinion upon the following subject, which I think shows—in a measure—the sad and unruly state into which the professing world is drifting. Truth appears to be "fallen in the street and equity cannot enter."

After the members of a Strict Baptist Church have held a church meeting, and agreed upon the mode of procedure of the services with regard to the singing, how many hymns shall be sung, and how given out, etc. Is it right and becoming that a congregation of young people, with the help of others less firm in the doctrines of grace, should dictate to the Church and say how the services shall be conducted in the future? The difficulty arises partly from the fact that the objectors are supporters of the cause. The minister lacks firmness, being desirous of pleasing all parties, but apparently satisfies neither. What would you advise in the fear of the Lord? C.

ANSWER.

It has long been our firm belief that the services of the Sanctuary of God should be at all times arranged, and carried out in the fear of the Lord, and in the most solemn manner; as we read that "Holiness becometh thine house for ever. And to make such arrangement, and to carry out this mode of worship it is clear to our mind that none but godly persons can undertake it, and carry it out with any spiritual satisfaction and comfort to the godly part of the congregation. Therefore, this important undertaking at once devolves itself upon the members of the church, who are a body of people professing to be called by grace, and led, and taught by the Holy Spirit. These are the people that have always been considered the proper persons to arrange all the spiritual services in God's house of prayer, and for the worshipping of his holy name; and all right-minded, and grace-taught

members of the congregation are quite willing that it shall be so. Not but that a well-ordered, and spiritually-governed church are always pleased to receive any godly hint, or kind help from any of the spiritual part of the congregation, as it is for their spiritual welfare and encouragement that they arrange and carry out all the services of God's house. And as for the thoughtless, and those who are only carnally-minded in the congregation, they have nothing to do with the arrangements of the services, or how the worship of God should be conducted. We are surprised that a number of youths should even presume to dictate, or interfere with anything that has been discussed, carried, and settled by the godly members of the church at their church-meeting. We should have thought that in these enlightened days (as they are called) their moral training would have taught them that when in the house of God they should be "swift to hear, and slow to speak," and upon no consideration should they ever attempt to upset, and alter the rules and regulations of the church. And with regard to the singing part of the divine worship, surely all sensible persons will quite understand that the members of the church have full power over that part of the service, because we are commanded by the Lord to "Sing praises with the heart, and with the understanding." And we ask, who can do so? The answer is—none but those to whom the Lord has given grace, spiritual wisdom, and understanding. And those spiritual gifts are bestowed upon them that in their measure they may learn the mind and will of God, and know how to worship him in spirit and in truth, even in the singing part carried on in his earthly courts. But we quite agree with C. when he says that the things in the professing world show a sad, and unruly state, and with him we often wonder to what they are drifting. But the great evil in some of our Strict Baptist Causes is, the great similarity to the professors of the day that is so visible. We have been pained again and again to notice how the mode and manner of worship of our forefathers has been altered to suit the whims and fancies of thoughtless youths, and those that agree with them. If, with those alterations that have been made, the word *Strict* had been taken away and the word *General* had been substituted, we should more clearly have understood the motive of those persons who tell us that we ought to keep pace with the wheels of progress, and have everything *up to date*. But be it known, that all true worshippers, when assembled in the courts of the Lord's house have no desire to keep pace with the times, and they do not believe that by doing so they may be the better able to worship God in Spirit and in truth. They prefer the good old orthodox mode of worship that has done such good service in the hearts of the faithful in Christ Jesus who have gone before us, and we are pleased to say, that even now, there are many very gracious people to be found who are determined to adhere to the good ways, and manners that have been handed down to us by those that were better

taught spiritually than ourselves. Beside, why should we tone down, tamper with, or alter in any way our scriptural mode of worshipping a Triune Jehovah, seeing that our souls have numbers of times been blessed in, and with that manner of worship? We cannot, then, advise our churches to give up their rights as a church into the hands of youthful novices, or to any others who would remove our ancient land-marks in order to follow those who are ever seeking after a change, and to resemble those who have only an empty religion. For, in giving up our rights, and privileges, we shall find that they are not so easily again obtained. Let us have no confederacy, and make no surrender, for if we do, we shall show that our love to God, his truth, his people, and his ways is not so well-grounded as some might suppose, and we might be brought to question whether we know the love of God indeed, and in truth. But, our inquirer says that those persons to whom he alludes are supporters of the cause, and we should say, so they should be, seeing they want to usurp the authority and power of the church. But pounds, shillings, and pence ought not to sway us in the least from what is our just rights as a church who wish to maintain order, and the truths of the gospel in God's sanctuary. We should ever remember that no carnal policy is required at any time to maintain the cause of truth, for the gold and silver are the Lord's; therefore, it is to him we should look in our every time of need. And looking unto him, as it is meet we should, we perhaps shall notice that he will send us help by ravens, and sometimes by the most unlikely creatures of his hand. For the hearts of all men are at his control. We notice further that C. says the minister lacks firmness, being desirous of pleasing all parties! Poor man! We cannot help asking what sort of a minister can he be? We fear that he did not tarry at Jerusalem until he was endued with power from on high, for if he had he would have known that as a minister of the gospel he could not serve God and Mammon. How can he please all parties? It is impossible! And we very much doubt if he can please himself, seeing that he lacks firmness in the things of God. If he be taught by the Holy Spirit, he is in an unenviable position, and we greatly fear that his conscience often accuses him for not "ceasing from man whose breath is in his nostrils," and looking to the Lord alone for all that he needs. Adopting this plan by the help of the Holy Spirit, he would find that he pleased God, and in pleasing him, he would be at peace with himself, and with the people of his care.

This morning I have been led to look back upon the last 12 months of my life, and I see so many slips and falls that it makes me exclaim, with one of old, "O my God, I am ashamed!" etc.; yet at the same time I felt mercy mixed with it all; for, although I had fallen a thousand times a day, as dear Hart says, yet the Lord hitherto has kept me from falling into outward sins; so that the world has not seen my falls. J. LAWRENCE.

Obituary.

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MR. JOB JONES.—Our departed friend, Job Jones, of Southwick, Trowbridge, Wilts, died in peace on May 19th, 1901, aged 77 years. He was the subject of convictions of sin from a child, and often was so impressed while hearing the word preached as to go home and call upon God to have mercy upon him. But he grew up in sin, and went on sinning and repenting until he was more than twenty years old; then these words were sent into his heart with a divine power: "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." (Deut. xxxiii. 25.) The words made a long impression upon his mind, and convinced him that his pathway in the future would be one of trouble, which he afterwards experienced. About this time he was baptized and joined the old Baptist Church at Southwick, but we regret that we have no particulars of what took place at that time. In those days he often heard the late Mr. Warburton in Zion Chapel, Trowbridge, and in after days he spoke much about the blessings his soul received under his ministry.

But alas! after these strong convictions and blessing received he lapsed into a worldly state of mind, and became almost indifferent to spiritual things; until the brethren were almost ready to give him up as one who had turned back in the day of battle. He remained in this sad state for several years, during which time the Lord's hand appeared to go out against him in providence. In his last days he believed all this was in love to his soul, and came from the Lord.

He had a little land, and kept two cows, and worked for a farmer besides. But loss upon loss came upon him, and he buried two wives. His cows died, and he lost all that he had. He married a third wife who was a godly woman, and often she would wrestle with the Lord for his restoration, and she had the great consolation of having her prayers answered on his behalf, and she now mourns over the loss she has sustained in his death, but not like those that have no hope, for she believes that his soul is ever with the Lord. When the Lord had bereaved him of all his worldly goods he had a dream, and he dreamt that he was walking on the edge of a precipice with a gulf beneath, and as he surveyed the path he had trodden he wondered that he had not fallen in and been destroyed. As he awoke he perceived that his dream was a true picture of his past life, and that nothing but the unseen hand of God had kept him from falling into perdition. From this time he was a different man; convicted before, but now he was converted from the error of his way and became a returning prodigal. He sought the Lord in earnest, and the Lord met with him and gave him repentance and remission of sins. But he went the rest of his days mourning over his past

sins, and after God who had done such great things for him. He was much blessed in reading the seventeenth chapter of John's gospel; and he never after lost sight of the eternal union that exists between Christ and his Church. He seldom prayed without referring to it.

The brethren saw the change the Lord had wrought in him and asked him to engage in prayer with them. His prayers were a true evidence of divine life in his soul, and as there were some candidates for baptism he was asked to join them in church fellowship, which invitation he accepted. His testimony before the church was very touching and encouraging, and on Lord's day morning, July 31, 1898, Mr. Russell, of Wallingford, baptized six persons in the river, and in the afternoon received our dear friend, with eight others into the church, at Providence Strict Baptist Chapel, Southwick. After this he was seldom absent from the means of grace, and his prayers expressed much brokenness of spirit. But he soon became afflicted with fits, which generally came upon him in the night, and as they increased, it became evident that he was drawing near to his end. In his last illness the struggles between grace and sin were very evident. Sometimes he was severely tried. At other times he was sweetly blessed. On last Good Friday, and on the following Sunday he was much favoured in his soul with a sweet meditation upon the Crucifixion of Christ, and he spoke very blessedly of the Atonement, and the incense of Christ's sacrifice.

After this he lived in the expectation of death, and feeling it to be coming upon him. He often said that "the Lord had graciously delivered him from all fear of death. He had another stroke which so impaired his speech that it was difficult to understand what he said. On one occasion when asked if it was well with him in his soul, he was enabled to say distinctly "It is well." After this he was very much tempted, and though unable to express it his countenance and broken utterances convinced us that it was so. Also it was equally evident when the Adversary left him that the Sun of Righteousness again shone upon him. His last words were "Jesus, come! Jesus, come!!" and in response to his anxious call, Jesus came and delivered him from all that bound him to earth, and his redeemed soul returned unto God who gave it. Thus, "where sin abounded grace did much more abound." How true is dear Kent:—

"Glory to God! they ne'er shall rove
Beyond the limits of his love."

"Thy people shall be willing in the day of thy power."

As we saw all that was mortal of our late dear friend well laid in the grave, we felt sweetly assured that he will at the resurrection morn arise again with the just unto eternal life.

C. G. S.

Mrs. SUSANNA RUFFLER.—Having been requested by the family and friends to send an account of our late dear friend to the "Gospel Standard," I will try to do so, the Lord enabling me. I became acquainted with her at the prayer meetings which our mutual friend Mr. Clark, of 19, Willoughby Road, Hornsey, holds in his house every Wednesday evening, which the Lord blesses to the tried people of God who are scattered about. The impression she gave me was similar to the case recorded in Luke xiii: "A daughter of Abraham, with a spirit of infirmity, bowed together, and could in no wise lift up herself." Others saw the grace of God in her, but she was of a sorrowful spirit, yet a true, godly mourner and seeker. Her life was made up of checkered scenes; yet, amidst all her ups and downs, she was deeply sensible of the Lord's goodness to her, and was quick to notice and acknowledge his hand. Both her parents died when she was very young. Her mother, who had the family she was leaving on her heart, had this promise, "I will be a Father to the fatherless"; and our friend, and her brothers and sisters, had mercifully proved to them its being fulfilled. She married in 1851, and had many trials. Her husband was afflicted for many years; but, although she had that and many things to contend against, having a family of six children, she was a constant attendant of Eden Street and Gower Street from that time to the end of her life. When one of her daughters referred to this lately she said, "Yes; I used to take you all when you were infants in arms," and said, "I always felt I heard the truth there."

Her husband died in 1874, the care of the family thus devolving solely upon her. Between this period, until 1889, her family, with the exception of one daughter, grew up, went out into business, and married. She then went to live with her sister, Mrs. Luck, who was a member of Gower Street—they went there together: and from that time it seemed as if eternal realities were more than ever her great concern. Being of a very diffident spirit, it was with difficulty we could ascertain what she did feel—she feared to presume, and avoided saying anything which would lead others to think she was what she herself feared she was not. Her state is well defined by Mr. Hart in his hymn, No. 84:—

"Some long repent and late believe."

Yet—

"Faith and repentance all must find;

But yet we daily see,

They differ in their time, and kind,

Duration, and degree."

All who knew her and had access to her felt they were justified in concluding she was a vessel of mercy; and seeing her depressed condition, endeavoured to comfort her. She was established in the truth. To one friend who tried to comfort her, she said, "I know I am lost; but am I found?" and often she would remark

that she felt sure of the safety of the Lord's people, and that what she wanted was to be assured that she was one of them.

“Assure my conscience of her part,
In the Redeemer's blood ;
And bear thy witness with my heart,
That I am born of God.”

Her daughter who lived with her often heard her quote, with much feeling, these words :—

“Hear my never-ceasing cry,
Give me Christ or else I die.”

At other times a little light was granted her, and then she would say :

“Indulgent God, how kind are all thy ways to me!”

There is a set time to favour Zion ; and, until that period comes, all creature comfort is in vain, although such kindness is appreciated. The Lord wounds and he heals, he kills and makes alive ; and it is recorded in his own words (Isaiah li. 12), “I, even I, am he that comforteth you.” Blessed be his name, he does not depute this matter to others—“That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else.” (Isaiah xlv. 6.) All the elect seed are taught of God ; and such know that,

“None but Jesus can do helpless sinners good.”

This is the beaten track, the footsteps of the flock. Christ said, “My peace I give unto you.” He is a sovereign in this, as well as in all other matters ; and, when he does give it, trouble vanishes, and there ensues a peace which passeth all understanding. This our friend well knew ; this she was kept waiting for. The Lord waits to be gracious. She did not wait in vain ; but at even-time it was light. We are counselled to “mark the perfect man, and behold the upright, for the end of that man is peace.” (Psalm xxxvii. 37.) The ungodly may live and also die in peace, such as it is ; but it is a false peace. The godly have a rough and thorny path, emptied from vessel to vessel ; oft

“Uneasy when they feel their load,
Uneasy when they feel it not.”

Although their house be not so with God, yet he hath made with them an everlasting covenant, ordered in all things and sure. Perhaps, as in the case of our dear friend, the last few days much bodily suffering, fiery darts, and insinuations, mixed with spiritual comfort ; but the horrid din of the warfare ends in victory and peace for ever and ever.

In marking and beholding our dear friend's spiritual history, several things beheld separately and associated as a whole will, we trust, with God's blessing, be helpful in arriving at a correct estimation of her eternal welfare.

- 1st. God's procedure in doing the thing he has decreed.
- 2nd. The walk and conversation of the departed.
- 3rd. The testimony of others, especially of those closely associated with her.
- 4th. How she ended her race.

God is the Rock, his work is perfect (Deut. xxxii. 4). Heaven's hall-mark is stamped on every quickened sinner; but, in breaking up the earthly cell, and in preparing the mind for a prepared place, and bringing his work to a triumphal conclusion, variety of operations is equally true. The seed of life, the heavenly spark, is implanted; it is watched over and kept night and day (Isa. xxvii. 3); what God puts his hand to, he finishes (Phil. i. 6). It is well put by Mr. Hart:—

“How hard and rugged is the way,
To some poor pilgrim's feet!”

whilst,

“Others again more smoothly go,
Secured from hurts and harms.”

But however much God's children differ in their experience, and by whichever gate they come into the city, north or south (Ezekiel xl.), there is a blessed harmony of desire with all: “Christ is the treasure they desire.”

This is to be traced very clearly in the life and conversation of our dear friend. Her life was made up of sighing—her sky was often overcast with clouds. This, without question, was the means of keeping her from presuming.

“Neither lifted up with air,
Nor dejected to despair.”

“Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?” (Job xxxvii. 16.) Yet, unmistakably, Heaven's light was within, shining through all. It is “grace which feeds the soul.” She loved to walk in the way of good men, and to keep the paths of the righteous (Proverbs ii. 20). She loved the assembly and company of the Lord's people. Her daughter says, “Indeed, she cared for no other company. The Bible and Gadsby's hymn-book were her chief reading; also the ‘Gospel Standard,’ and Philpot's and Huntington's works. She was most grateful for providential mercies, and hardly ever sat down to dinner lately without tears in her eyes; often saying, ‘God has been good to me in providence, and I want to feel he is good to me in grace.’” Her daughter says, “Often have I gone upstairs unexpectedly and found her quietly reading her Bible. One night, when very ill, she seemed greatly troubled because she could not kneel down to pray. She was truly humble, and could never be humble enough in her own eyes.” A friend lately remarked whenever she met her the conversation she had with her would always be of better things. Her favourite chapters were the xiv. and xvii. of John; but during the greater part

of her illness, she seemed very downcast in her mind, and would generally ask her daughter to read the Psalms or the Lamentations of Jeremiah to her.

Last Christmas she was taken ill with gastric catarrh. The doctor told her he thought she would get better, and she had some hopes of it up to the last week of her life; but as she got worse, another doctor was called in who said she had a tumour, but might live some years. She still grew worse, and the first doctor who attended her said she had a tumour on the bowels, which would cause her death in a few months. In three weeks' time it had grown so that he said he could do no more for her, and there was no hope of her living. On the news being broken to her, contrary to the expectations of her family, who thought she would be upset, she took it so calmly and never shed a tear; simply saying, "When our time is come no one can do us any good." After that she remained very quiet, as if thinking. During the day she was overheard praying, "Do, Lord, have mercy on me, and pardon my sins, and do bless me." She seemed distressed in her mind, and said she was afraid she would be castaway, and she feared she was a lost sinner. The calmness with which she received the doctor's opinion is to be accounted for. She told one of her daughters that before her illness came on, these words were very much on her mind, "Be still and know that I am God." Two lines of a verse she would often quote with much feeling:—

"Hear my never-ceasing cry,
Give me Christ or else I die."

Two days before she passed away a friend called and left word that the prayer meeting at Mr. Clark's would be especially for her. The next night she was restless, but towards morning had a nice sleep. The first thing that her daughter heard her say was, "I have loved thee, with an everlasting love; therefore, with loving-kindness have I drawn thee," stating that they came to her not so much with power, but sweetness, adding, "I have had a lift up. Thank God for a good night's rest, and for a little peace of body, and a little peace of soul." Then, as if to herself, she said, "Precious, precious Lord!" and that she felt the prayers of the friends had been answered. Speaking of this afterwards, she said, "I hope he'll come again." During this day (Thursday) she was very calm and peaceful—quite passive. A friend called in the afternoon, who said, "If we never meet any more on earth, I hope we shall meet in Heaven." She replied to her, "I hope so." On her daughter kissing her and bidding her good-night (for she would have her lie down), and saying, "They were lovely words you said to me this morning," she repeated them in a low voice, and directly followed them with

"What cheering words are these?
Their sweetness who can tell!"

In time and to eternal days
'Tis with the righteous well.'

Soon after repeating these words she went to sleep, but those who were watching her noticed her getting much worse. She awoke at three o'clock on Friday morning, and complained of dreadful pain. Remedies were applied: the doctor was applied to also for something to relieve her. She was perfectly conscious, and said, "Oh! I do hope he will be quick." In a few minutes she said, "I cannot bear; I have gone deaf," and said, "Please, God, give me a little relief," and she repeated it. Afterwards she said, "I cannot breathe," and then began moaning; and passed away in great pain at four o'clock on Friday morning, July 26th. She appreciated very much every kindness, especially from her children, who, she said, had got her everything she wanted. To her daughter who lived with her she said, "You have been a kind daughter to me; I hope God will reward you for it." Thus passed away, at the age of 73, a loving parent and a consistent, humble follower of Christ. The friends at the prayer meeting at Mr. Clark's, which she often attended miss her. Often she would be deeply affected, bathed in tears by something which had touched her, yet expressing fears concerning her own interest. This drew out our prayerful sympathy for her, and thus we became knit together. Our loss is her eternal gain, and Heaven is better than earth.

Her mortal remains were interred in New Southgate Cemetery on the 30th of July.

JOHN THOMAS BOOTLE.

It is not every kind of trouble, spiritual or temporal, or any trouble of itself, that can bring the soul to the footstool of God, and make the sinner spread forth his hands in the true temple of the Lord, looking for help in Jesus only. Trouble working where there is no life and grace, often stirs up rebellion and hatred against the Lord, and produces hardness of heart, and impenitence. This is clearly seen where, as in the case of Saul (1 Sam. xviii. 5, 6), the cry of natural terror and slavish dread, and not of true humility and godly sorrow, are unheeded by God, who will not hear those who regard iniquity in their heart (Psa. lxvi. 18), and have no sincere desire for his presence, love, and all-subduing grace. Many go down quick into hell whose cry of terror on their death-bed arose from nothing but despair, the fear of the bottomless pit opening to receive them (Numb. xvi. 34), and the sight of a holy and just God, whom they hate, whose truth they have blasphemed, and in whose people they have despised and reviled the image of Jesus. Fearful is the state of those "whose names are not written in the book of life of the Lamb slain from the foundation of the world;" and appalling will be their cries hereafter, when, although they will entreat, and cry, "Lord, Lord, open unto us," he will reply, "I never knew you; depart from me ye cursed into everlasting fire prepared for the devil and his angels." The friends of the world, whether professors of religion or profane, are the enemies of God.

G. S. B. ISBELL.

THE
GOSPEL STANDARD.

FEBRUARY, 1902.

MATT. V. 6; 2 TIM. I. 9; ROM. XI. 7; ACTS VIII. 37, 38; MATT. XXVIII. 19

“GIVING THANKS UNTO THE FATHER
THROUGH CHRIST JESUS.”

NOTES OF A SERMON
PREACHED AT ZOAR CHAPEL, CANTERBURY,
ON THURSDAY AFTERNOON, JUNE 8TH, 1899,
BY THE LATE MR. G. MOCKFORD.

Before giving out his text, Mr. Mockford said:—

I feel I may, as an elderly man, and one rapidly advancing towards the time when, so to speak, I must go off the stage of time, ask you as to whether you can really and honestly, from the feeling of your heart, say “Give me both grace and glory too?” You know it is nowhere to be bought, nor to be picked up. It can only be had as a free gift, and that gift is given by God alone. It is the “grace of our Lord Jesus Christ,” which is the result of the love of God the Father, known by the communications of God the Holy Ghost. Now, can you say you want God to give you “both grace and glory too?” One thing I can tell you, and honestly tell you—if you never have grace you will never have glory. Glory is the sure result of grace. God gives grace here, and glory above—*gives* both. One is the sure harbinger of the other. Oh! is it not desirable we should enquire whether we have grace! Cannot we have glory without it? No. You may make a great profession, you may hold a high office in the church, you may be set up by your fellow members, but, if you have not grace, you cannot have glory. Well might the dear apostle from time to time say, “The grace of our Lord Jesus Christ.” I feel more particular, because, as you know, I have expressed myself doubtful whether I should see you again, and therefore I can honestly say, “The grace of our Lord Jesus Christ be with you all.” It is a very great mercy you have this place in this dark city, that God should see good you should have a place where you can meet to worship him, as he says, “In

the Spirit." Of course, I do not know who the people are who attend here in general. Many attend elsewhere and are strangers to me, but some are not strangers at all: we are one in spirit. But I would say to you friends, who worship here, examine yourselves whether you are one in spirit. You may be very helpful to the minister and the welfare of the Cause, or you may be the very opposite. Don't you expect more of your minister than God gives you through him. Suppose you could have three times as much, unless God gives it you, what good would that do? That which God gives you through your minister is from himself. You may say "How may I know it comes from him?" You can condemn or you can justify a man according to your own pleasure, of your own spirit. I am not saying to you "believe everything you hear." No such thing, and you know I don't. Examine as to whether it be from God by the effect it has on your spirit, and if it produces prejudice against the pastor, who are you? Is your soul above everybody else's soul? Has God so honoured you that you must be set up above everybody else? I hope I can say it in love, in the warmest affection—examine your spirits. If the minister does not come exactly where you are, does not exactly detail all of your exercises, as you think he ought to do, do not think ill of him; can anyone else that is taught of God do so? I would not like to say that they can, there is not one man I would admit into my pulpit if I did not feel he were sent to preach. But there are some hearers who are very detrimental to the cause of God, because they set up their judgment superior to all others. Now, I would say this to you, that, that does not coincide with your experience, the Lord help you to carry it to him; the *Lord help you to carry it to him*. You lay your case before him. Nothing is too hard for him, you know. Lay it before God, and I feel persuaded of this, if you are enabled to lay it before God, and feelingly, of course I mean, he will help you. I do not feel I could encourage you in this spirit—"Why am I not going there, I am going here and there." Who directs you? You may go from one place you dislike, and feel, perhaps, you are right, but you may be as deceived about it as it is possible to be, and go into a very much worse place than where you attend. You be very careful my friends! According to your faith be it unto you. Now, when you come to die, it won't be upon the faith of this person, or the pastor of this place, or upon Mr. So and So's faith, you are going to heaven. When you come to die what about it? It will be just that little; yet it is very great; it will be that little that is between God

and your own soul that will do to die upon. It will not be what men think, but upon the faith God gives you. But here I will leave it. I felt I could not leave it, and I know my friends will agree with me, as a man that may never see your face again.

We will now come to our text :—

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.”—*COLOSSIANS* i. 12.

As our friend said here this morning, “Heaven is a prepared place for a prepared people,” and if a person could be translated there without being prepared he would be glad to get out of it. You and I shall never inherit heaven without being prepared for it. And then, in addition to this I say, my dear friends, and I have lived to prove it, that for the enjoyment and realization of any of the blessings of God, I must be prepared to receive them in my experience here. And I just say in the outset, if you, my dear hearers, and I never know what it is to be prepared for the blessings made up by the Eternal Three in One, by Christ Jesus, we shall never enjoy it hereafter. I may say it to you, one of the strongest proofs here that I shall enjoy heaven is, because I know Jesus Christ is my heaven here. Take him away and I have no heaven here. I find he is my heaven here, and I am persuaded if I am taken home to heaven he will be my heaven there. “Why,” some may say, “I am a member of the church and have been for years.” Very well, and if your life were spared, and it may be, that will not give you a title to heaven. If any man be in Christ he is a new creature. Remember that. And if Christ Jesus is not your Object of desire, if there is not an almighty attraction in his person, in his precious blood, in his righteousness, then, I say, you have no proof you will get to heaven.

Now, my dear friends, you know I cannot keep you long; ah! yes, yes, but I hope we shall be able to attend to some things that belong to our souls. “Giving thanks unto the Father.” Now I say the word “Father”; it relates to the Father. You know there are Three Persons in the blessed Trinity, but they are all One. The word Father in my text relates more to the authorship. You know—

“The streams of love I trace
Up to the fountain, God;
And in his wondrous mercy see,
Eternal thoughts of love to me.”

(Gadsby's, 732.)

Now, with regard to the Father he is called “the Father of our Lord Jesus Christ,” because he is the divine Father,

and in one sense he is the Father of our Lord Jesus Christ. The Lord Jesus Christ is called the Eternal Son of the Eternal Father. I cannot stay to speak to you upon this very important point.

“Giving thanks unto the Father.” Now, none of you who are not taught of God understand the matter. The thing is this, my dear friends, the natural man understands not the things of the Spirit of God. They may understand the things of God in their unscriptural sense and this is where thousands are mistaken. They have a natural understanding, and with regard to points of these doctrines, I sometimes meet people when travelling who speak to me—“Why I do not know you at all.” “Oh, I am a member of such and such a church.” Then I begin to draw back. Well, I generally begin to draw back. I do not think much of their religion. Every step in grace is a solemn step; every act that is an act of grace is a solemn act. Now this—I was about to say this—God will assure everyone of his people that “by grace are ye saved through faith, and that not of yourselves; it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Eph. ii. 8-10). “Giving thanks unto the Father, which hath made us meet.” Now, there must be a meetness for every blessing laid up in Christ. Now then, first—Jesus Christ is the light of all that live; he is the life of all that live. How are you and I to experience that Jesus Christ is our life if we do not know anything about death? God sends his righteous law into the heart, convinces us “of sin, of righteousness, and of judgment to come,” and that work goes on till “sin is finished,” and then it brings forth death in the soul. There they lay. Poor sinner! were you ever here—under the sentence of death? You could only look upon God as an angry God. All failed; you were brought to die. “Sin revived and I died.” Very well. “Giving thanks unto the Father:” O how the poor thing will bless God presently for this sentence of death—“Who hath made us meet?” It must be the living God. “My soul thirsteth for God, for the living God: when shall I come and appear before God?” (Ps. xlii. 2.) Now the Lord directs this poor creature that has this death in his soul out of himself.

“Righteousness within thee rooted,
 May appear to take thy part;
 But let righteousness imputed,
 Be the breast-plate of thy heart.”

He directs this poor soul to the “living God;” “who was delivered for our offences, and was raised again for our justification” (Rom. iv. 25). And as the eye of faith is directed to this living Christ, there is a “rising” with him. Poor thing! do you know something about this? Have you been brought to thank God for preparing you, by this experience of death within, on account of sin, and on account of thyself, and of thy doings, for the living Christ? I know I could not so clearly place it before you as it was done this morning. Here is a poor guilty person; ah! a poor guilty and worthless worm, which the Lord Jesus Christ points to the fountain of pardoning blood, produces a blessed meetness in your soul; why, you thank God for making you meet for that blood. One said it is

“When to me that blood’s applied,
’Tis then it does me good.”

If we had never felt the filth and guilt of sin, should we need that blood? “When I see the blood,” said the Lord, “I will pass by.” Ah, to get that! I say to you, poor souls, that are here, that are feeling the need of it, you will get it presently. But you will say, “Stop, sir.” No, no; do you feel your need of it, that is, before God?” Then, I say, you will feel it by and bye. Wait upon God as best you can.

“Come needy, come naked, come loathsome and bare;
You can’t come too filthy, come just as you are.”

Poor thing! here is the cause, in the hand of God, of our not realizing as we want to the effect of it—we do not come guilty and filthy. But won’t the poor soul come? As the poet said—

“Sin’s filth and guilt, perceived and felt,
Make known God’s *great* salvation.”

It will be great to you if ever you get it. Oh, that ever that precious blood was shown to you, and applied!

“’Tis when to me that blood’s applied,
’Tis then it does me good.”

Then again, take sanctification. Jesus Christ is made “wisdom, righteousness, and sanctification.” “And for their sakes he became poor.” Now see how the poor soul feels. “If I could but feel more prayer, more faith, if I had more hope, then I should have more confidence; but really I feel such a poor wretch, O! such a poor, hopeless sinner, I am afraid I shall never get what I want.” It will be your mercy and mine if we are brought to drop at the throne of mercy just as we are. *Drop there.* And if it is in things

pertaining to God and your soul, drop there, poor soul, just as you are, and

“Just as I am without one plea,
O Lamb of God I come.”

You want to feel your thoughts more upon divine things. You want to feel more, that you can act before the world and the people of the world that they may see you are a holy person. I hope I shall be clear here. I hope I am as antagonistic in my spirit to Antinomianism as ever I was, if not more so. Now you see, my dear friends, the matter is here, between God and your soul, and my meaning is this: Suppose now the husband of the house is gone, he has left, and the godly woman is at home and she says, “No sooner than I get alone, God knows, O, to go up into my room and drop upon my knees.” Perhaps you are able to do that and feel it a privilege. Now, perhaps you have not been downstairs ten minutes and some person comes in, and lo and behold! some trifling word drops. Now poor sinner, is there nothing in your spirit against that? Cannot you appeal to the Lord that that is not your element?

Now again, Jesus Christ is your sanctification in this way, as you are led to a confession of your sin and an acknowledgement; because now you can say, “I thought I was getting good, but now I feel I am bad.” You may be *too* good, but you cannot be *too* feelingly bad. No, you cannot, I repeat it.

“Sinners can say and none but they,
How precious is the Saviour.”

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.” We must be made meet for it. Who is it wants washing but the filthy? Who is it wants mercy but those who are miserable? Oh, here it is, my friends. Now we pass on.

This—why dear me! you remember reading of the feast of the marriage supper. “And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness” (Matt. xxii. 11-13). He was not meet, was he? “Well,” folk will say, “he was not a naked man; he had a garment on.” And I dare say he felt he had a better dress than any of them. Oh! but when the king came in he had not on the wedding garment. He had

a garment on. Poor soul! have you ever felt—"Lord don't leave me naked."

"And lest the shadow of a spot,
Should on my soul be found,
He took the robe the Saviour wrought
And cast it all around."

Have you ever felt that? If you have you will give "thanks unto the Father." You will. The poor soul not only is helpless, but he cannot rise. The Lord raises him up out of the pit, out of the grave, out of the dungeon, and by his almighty power and grace, and mercy, he sets him up on high, and makes him inherit the throne of glory. Now I must touch upon another branch, and that is, God's providential dealings with you. Now, does he not as a God of providence make you feel the necessity of these blessings? You have been in trouble, and he has made you cry. Have you not thanked God for that trouble? Have you not thanked God for those things that made you cry? The Lord so over-ruled it. You have had to thank God for the most bitter trial you ever had. You have had to thank God for the most helpless and destitute position you were ever in. Now, poor thing, what about it, brought you off from an arm of flesh? from the arm of the world? You could not do in business as the world? No. I have known a little of business men, even of professors, enough to make me sick of them.

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." Now I pass on to another branch, and then I give over. You know there is a being made meet for our departure. I cannot find fault with this world. I cannot find fault with it,—I mean now, the creation. I do not know what from, but oh! what a beautiful aroma was inhaled by my nostrils from some living plant as I came here just now. But for sin I should be satisfied with the world, and I feel sure you and I should never be willing to leave it if we were not prepared. And even the child of God wants a little more, one hundred pounds more, or something to be added. My dear minister used to say, "Enough is a little more than a man has got." I believe it.

"Giving thanks unto the Father." Have you not felt thankful God has given the tap-root? I can't stand before you and say I am thankful at *all times* he has implanted the tap-root, but bless you, I have no more fear of death than of that candlestick. Death has no terror to me. I know he

has prepared me for himself and glory, and that whenever he shall call he will make me ready to go, and that my home, my everlasting home, he has prepared for me. That is a great thing to say. And how has he done it? He has made me feel there is no attraction beside himself. Some say, "I cannot leave my wife, or husband, or family; oh, I cannot leave my beautiful garden, or this lovely place." Very well. I say then, it is more than Christ to you. Christ to the living soul is the greatest attraction.

"Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light." Now you have to partake of the inheritance here. This is a part I have not touched upon.

"Trials make the promise sweet,
Trials give new life to prayer,
Trials bring me to his feet,
Lay me low and keep me there."

That is the blessing of the trial. We have to inherit the blessing in this way to make us ready to inherit the throne of his glory. I believe the Lord will make his people willing to go. Ah! he will. They will have had enough of the world and time. Oh, yes they will. "For me to live is Christ, *but to die is gain,*" and the apostle said, you know, "which is far better." Have you a hope we shall meet there? I do not say, "You meet me in heaven." Bless you! I do not believe in that way of talking as some do. O! what a mercy we have a hope we shall meet there where sin and sorrow are unknown, and where

"God unveils his lovely face
And looks, and loves, and smiles."

O, what a mercy! Heaven will make amends for all. God help you to look to him. Look unto the Lord as you are enabled

"And fight with hell by faith."

I leave these few remarks, and my desire is, that you may have the witness that you have his grace here, and then, I know, you will be prepared for glory.

OUR trials sometimes stun us, and then there is no power to seek or pray. But when power is given, there is a pleading with the Lord, a going out of the heart's desires after him, and a fulfilment in the soul of the experience described by the prophet, "I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him." God gives power also to believe; for it is the work of the blessed Spirit to raise up living faith in the heart." J. O. PHILPOT.

THE TIMES THAT WENT OVER HIM.

What times, my soul, canst "thou record
Of blest" appearings of the Lord

To thee in times of need.

Canst thou not raise a cheerful note ?

Thy fellow-pilgrim's help promote ;

Lord, help me to proceed.

How many times I've mourn'd for sin,
And felt the lost estate I'm in,

As born in Adam state ;

Have felt my just desert is hell,

With anguish none but God can tell,

And begged for mercy great.

Then times in hearing godly men,
To soul encourage or condemn,

My heart to them doth cleave ;

Dear "Godwin had my early love,

As he did speak of things above"—

I knew not how to leave.

Times when my hopes rose very high,
Felt "ere" deliverance could not die,

Faith thus by God was given ;

Times when the precious Lamb of God,
His spotless righteousness and blood,

Shone with the light of heaven.

Times when temptation's solemn fire
Has made me feel God's awful ire,

Because they aim'd at him ;

Yet some resistance inly felt

Had made me seek to hide my guilt

In Christ (the end of sin).

Times when my heart as hard as stone
Can neither sigh nor inly groan

For influence of grace ;

Times of rebellion, sad to say,

My troubles at God's charge to lay,

O sinner, hide thy face !

Times when the precious Mercy-seat
Has open'd for my safe retreat,

O sacred throne of grace !

My heart has pour'd its every load

Into the gracious ears of God

(Blest soul in such a case).

Yet, when the answer's long delay'd,
I think that 'tis in vain I pray'd,

And unbelief doth rise ;

Then Satan, never far behind,
Will whisper thus, "Is God still kind?"
Lord, save me from his lies!

There's a time when Satan lays a bait
To catch and tangle pilgrims' feet—

I'm gone "ere" I'm aware;
And then he will accuser turn
And cause a little hell to burn;
Nor answer him I dare.

But times of love, repentance, too,
Which do the tempter's power undo,
Because of godly kind;

I pray to be preserved from sin,
Confess back-slidings I've been in—
God's mercy here I find.

When self and sin are hated well,
I feel again I merit hell—

A ray doth shine within;
I prize the rod which thus did smite,
To wean from sin I hold so tight,
To praise I would begin.

Then times of providential strait,
When closed is every earthly gate,
Till open'd by the Lord.

When he appears in time of need,
It doth endear his name, indeed,
In whom all grace is stored.

Times when the Lord is out of sight,
Faith's low in this my wintry night,
No star to guide my way;
Yet, faithful still to promise given,
To black despair I am not driven,
For God is here my stay.

Then times of sore bereavement bow,
Then trouble doth the spirit cow—
I need God's mighty arm.

A word of promise spoke with power,
How precious this in trouble's hour,
It rids me of alarm.

There are times which surely have to come,
The time of death which fills with gloom—

Then Christ is out of sight;
O, may it be a time of praise,
Above the fears of death to raise,
With Jesus' presence light.

A time to enter into bliss,
O, what a joyful time is this,
O, may I thus be blest.

A time to see without a cloud,
The Lamb who purchased me with blood,
To be by love caressed.

A time to be interr'd in dust,
Yet if it be among the just,
I would not fear the grave;
A time for resurrection, too,
There, with a body form'd anew,
I perfect rest shall have.

M. C. DANN.

[The above lines were written after receiving a special blessing in a time of trouble.]

THE SUFFICIENCY OF THE SPIRIT'S TEACHING WITHOUT HUMAN LEARNING.

A SERMON PREACHED BY MR. SAMUEL HOW (COMMONLY CALLED COBBLER HOW), FIRST PUBLISHED IN HOLLAND IN THE YEAR 1639.

“As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.”
—2 PETER, iii. 16.

(Continued from page 24.)

Further, I say, it is here to be minded, that if it should be human learning that is here meant, then Paul would have directed Timothy to teach the church to choose such scholars as had more learning than had their master, Christ Jesus: now this, some say, is blasphemy, and threaten me sorely for it.

I answer them, that considering Christ Jesus as God, according to the divine nature, so he is God over all things, he knows all things, and gives all things (Acts xvii. 25). He is the giver of all good gifts (James i. 17); among the rest human learning and wisdom are of him: and if men were not maliciously bent, they might discern, viz., that I, in this argument, had not to speak of Christ merely as God, but as God-man; the minister of God, administering for the good of his body, the church, according to that in Luke iv. 18, where he saith, “the Spirit of the Lord hath anointed me that I should minister,” etc., and so in this argument he is by the apostle set forth as a man also: “Jesus of Nazareth, a man approved of God (Acts ii. 22); as such and so administering, I do still affirm, and that with great confidence, that he was unlearned in this consideration as man, and without the learning that we are speaking of; and so the tongue of the learned that was said to be given him, is interpreted by the same prophet, to be the Spirit of God: for, saith he, “The Spirit of the Lord hath anointed me that I should preach,” etc. (Isa. lxi. 1.) From whence it is plain, that Christ Jesus as man, was learned of the Father to preach by the Spirit, without human

learning; this is plain to them that believe the scripture, from John vii. 15, where the Jews astonished, say, "How comes this man to know the Scriptures, seeing he was never learned?" From whence it is plain, that he was a man, and that he was unlearned in the letter of the Scriptures. As God, he knew all things by a divine power, though not by human learning, no not so much as his own natural tongue by letters; yet in the synagogue he could take the book and read (Luke iv. 17); and this, doubtless, was one cause why the Jews were said to be astonished at the hearing and seeing of him, as appears from Matt. xiii. 54, etc., Luke iv. 22; so that by all this my affirmation remains true and good, that if human learning should be that which is there meant by the apostle, then he taught the servant to be above his master; whereas Christ Jesus himself saith, "It is enough for the disciple that he be as his Master" (Matt. x. 25); and he being destitute of human learning, his disciples may do well without it also, and yet without any offence preach the gospel too. Now if, notwithstanding all this, there be them that will take Stephen's accusers' place, and still accuse me of blasphemy, as they did him, etc., Acts vi. 11; in that I said Jesus Christ was without human learning, and so apply my words to him as God, which I spake of him as man, they may there see themselves ranked among the number of them that are called by the Spirit of God, false witnesses, as walking in the steps of those envious persons, even such as were always the betrayers and murderers of Christ Jesus, and his servants; and they that are such, may be likened to them who, being full of envy, "spake against those things which were spoken by Paul, contradicting and blaspheming" (Acts xiii. 45). Mark it, they denied what he taught, but disproved it not; they spake against it, and railed on the person; and left not till they had been the means of expelling him out of their coasts; so was he treated; and such like measure is still to be expected to befall those that tread in his steps; but it is to be minded, that envious ones are the movers of it; and so leaving it, I come to another objection.

How will such as are unlearned be able to stop the mouths of gainsayers? seeing the Apostle requires of a bishop that he should be able so to do. (Titus i. 11.)

I answer, that it is not the Apostle's intent that the mouths of gainsayers should be stopped by the knowledge of tongues and arts, but by that way himself directs (Titus i. 9), which is by sound doctrine, or by wholesome doctrine; so then to go any other way to stop their mouths is both an unsound and an unwholesome way; and it were better far, in my judgment, and according to Paul, that their mouths should be left open than that they should be stopped after any other manner, seeing it doth not profit them in the spiritual meaning of the word that have been exercised therein; so now it is high time that we, honouring the teaching of the Spirit, should refuse to meddle

with such as go another way to work, than by sound doctrine to declare God's mind to us; because that alone is sufficient to stop the mouths of all gainsayers. "They were not able to resist the Spirit by which he spake" (Acts vi. 10); not the tongues and arts, for he used none of them, saying, "The weapons of our warfare are not carnal," tongues and arts are, "but mighty," not by man, but "through God, to the pulling down of strongholds" (2 Cor. x. 4); therefore these weapons alone are sufficient to stop the mouths of gainsayers; and for such as think them not sufficient, much good may their human learning do them, and the good Lord give me his holy Spirit only to do this work. I come now to a third objection, which is,

That there was the use of tongues in the apostles' times in the churches. (Acts ii. 8-10, and xix.; 1 Cor. xii. and xiv.)

This, I grant, was true; but we find that they were the immediate gifts of God, freely given and bestowed on them, as other spiritual gifts were, without their industry or pains, as appears in divers scriptures. (Acts ii. 2; viii. 27; xix. 6.) Now wheresoever such gifts are to be found, them will I freely acknowledge, as being indeed suitable to the Gospel, which Gospel brings to us freely all good gifts, without any labour or pains of ours; and therefore all is said to be of grace, lest any man should boast; but if the tongues pleaded for are such as are attained by industry and painstaking of our own, then they better suit with works than grace; so are more meet for Egypt and Babylon than for the Church of Jesus Christ, who comes by all her precious gifts gratis; therefore such as plead for these things as essential to the ministry are no better than Simon Magus, who would have obtained the gifts of the Spirit by money (Acts viii. 18), in which there was the gift of tongues; and if these tongues pleaded for be the same, they are all attained by money; and if this was a good way for obtaining gifts, why did Peter so evilly entreat Simon for desiring them for money? The same arts are used to this day; but Peter perceived and declared him to be in the "gall of bitterness, and the bond of iniquity," in that he sought to obtain the gifts of God's Spirit by money; and if it be human excellencies he seeks, then, of necessity, his course is to be repented of also, that any should offer to add any human thing to God's Word, when it is expressly enjoined us that we put nothing thereto, nor take anything therefrom. (Deut. xii. 32.) "Add thou not unto his words, lest he reprove thee, and thou be found a liar." (Prov. xxx. 6.) Now, there is nothing but the Word and Spirit to go together; therefore they who add to, or take from it, are liable to God's reproof, which is tearing in pieces. (Psalm l. 21, 22.) Then let all such as plead for learning to bring men to the knowledge of God's Word, consider whether Peter's exhortation to Simon Magus ought not to take place with them, namely, to repent of this their wickedness (Acts viii. 22); and acknowledge the Spirit of God, freely bestowed, to be the alone qualifier of us for that which is right

in his sight ; without which none have part or fellowship in the business of understanding and unfolding the works of God. And so I come to another query :

Suppose two men, both alike endued with the grace of God, and alike gifted by his Spirit, the one learned and the other an unlearned man, which of these two should be chosen into the ministry of Christ in his Church ?

I answer—the unlearned man ; for these reasons :—

First, Because God respects no man's person. Now, if God should take the learned man, then he must be respected above the other for it, if it be right and due to prefer him, which would be wickedness once to think of, for all are alike in that respect ; but the Scripture tells us that for good reason, that without any respect at all, he of his good pleasure, that no flesh shall glory, hath chosen the foolish and the vile things in man's account, the foolish things of this world to confound the wise. (1 Cor. i. 27.) Then if God hath so chosen, let him have his own choice ; it is meet he should, for his choice is the best to answer his end, that he might confound the wise, and so fulfil his word, as Paul expresseth ; and thus he chooseth the foolish in man's account, not only for salvation, but for the ministration. (1 Cor. i. 19 ; iv. 10.)

Paul, it seems, was so foolish in their and others' account in his administration of the Word, that they could scarce suffer it ; and this sense must needs be good, supposing the place to be understood of God's choice to salvation only, which cannot be all the meaning ; because as we may see (2 Cor. xi. 7), Paul's argument is about preaching the Gospel, opposing the scribes and disputers of this world to them that were not such ; and so proceeds to declare among whom it was that the Lord made his choice, that it was from among the foolish in the world's eyes ; but, as I said before, take the other for the sense if you will, and yet the point still remains true ; because out of such as God chooseth to salvation, out of them he chooseth ministers ; and for salvation it is granted he chooseth the foolish ; it must needs follow, therefore, that out of the foolish he also chooseth ministers.

Secondly, This indeed is most suitable to the Gospel, which is in itself simplicity, and appears to the wisdom of man so to be ; and it is not meet, our Saviour saith, to put contraries together, as “a new piece into an old garment, nor new wine into old vessels,” but to have all things suitable ; therefore, seeing his Gospel is foolishness to the wise, it is meet that he should have foolish ministers in the wise world's account ; yea, and in his servants, too, when they see as man sees, and not as doth the Lord. (1 Cor. i. 25.) For thus it was of old with Samuel the Lord's prophet, when the Lord sent him to the house of Jesse to anoint a king he, seeing as a man doth, said, “Surely the Lord's anointed is before me ;” but we find the Lord corrects that, and tells him it was not so ; the more unlikely

man, and the unthought-of one, was he that God had chosen to himself (1 Cor. xvi. 6, 7); and so it is here—we are not to see as man sees, but as the Lord directs us.

Thirdly, God chooseth such things in opposition to others to astonish the wisdom of man. When the council perceived Peter and John were unlearned men, and without knowledge, they marvelled and were amazed. (Acts iv. 13.) And so saith the Apostle, "He taketh the wise in their own craftiness." (1 Cor. iii. 19.) They think that all knowledge lies in their breasts; now the Lord comes and makes fools wise, and so catcheth them, manifesting that their thoughts be but vain in thinking that the wise are they that God hath chosen; but it is not so, for he chooseth the foolish to confound the wise; and therefore such as are spiritually wise should choose God's wise, but the world's foolish, things for his service, before the world's wise ones; and so I come to another exception, which is,

If worldly wisdom be sanctified, it must needs be a good help to the right understanding of the truth. To which I reply:—

It is true, if it be sanctified so it is; but how or where doth it appear that ever it was sanctified? Hath not the Lord long ago told us by his prophet, and wished his people to behold it, that he would do a marvellous work? and then he doubles it again, even a marvellous work and a wonder; and then all comes to this, that he would cause to perish, and destroy, the wisdom of the wise, and cast away the understanding of the prudent. (Isa. xxix. 14.) And here, if we could see, we might all of us stay our wondering at this strange thing and consider. The Lord tells us it is a marvellous work and a wonder; and so our wondering and marvelling how these things can come so to be, is but a fulfilling of God's word; and men might rest in it, and see in the next words that it is a woe to them for the former abuse of the same; so Malachi saith that he would curse their blessings, and that he had done it already. (Mal. ii. 2.) How shall any dare say, then, it is sanctified, when so plain a curse is on it, that we are warned to beware of being spoiled by it? (Col. ii. 8.) Now, are we warned anywhere to beware of being spoiled by that which is sanctified to us in a spiritual way? Now these things can be sanctified no further than they are of use, and that is but in a worldly way; for as to any spiritual use they be accursed from it.

Here, perhaps, another objection will arise, which is, That by this way of arguing all human learning seems utterly to be condemned.

I answer that it follows not, because it is not to be allowed in this way that therefore it is not of any use; for I do acknowledge it to be itself a good thing, and good in its proper place, which is for the repairing of that decay which came upon man for sin. I say, it is of use for the repairing of that loss, and so fit for statesmen, physicians, lawyers, and gentlemen, yea, all

men, so far as they can attain to it, are, as men, beyond and above others that are without it; yea, and it is beyond all other excellencies that this world can afford; but bring it once to be a help to understanding the mind of God in the holy Scriptures, and there it becomes a detestable filth, dross, and dung, in that respect, and so good for nothing but to destroy and cause men to err as we have seen before. (1 Tim. vi. 20, 21.) It is with that as it is with fire: keep it in the chimney, and it serves as a good blessing from God for good and necessary uses; but let it once come into the roof of the house and it destroys all, because it is not in its proper place; so is this thing among men; for human and worldly employments it is good, but bring it once to the perfecting of the Gospel and it will be found to be the spoiling of the right understanding thereof.

And yet further, I acknowledge tongues to be of use so far as to yield us the translation of the Scriptures out of one language into another; without which, we that are unlearned, could not come to have the letter of the Word, and so far there is a necessity for that use; but that such men of language are more able to understand the spiritual meaning thereby, that I deny, and withal do affirm that a spiritual man may, through the teaching of the Spirit, know the mind of God, which a natural man can never reach unto, according to that saying of our Saviour: "To you it is given to know the mysteries of the kingdom of heaven" (Matt. xiii. 11); to you, his simple disciples, it is given, "but to others, learned Scribes and Pharisees, "it is not given;" but in this case it may fare as it did with those that built Noah's Ark: they made a place of safeguard for others, but were drowned themselves; so these men may prepare a good help for others and themselves be altogether without the benefit of it. A lanthorn, you know, is of good use to contain the candle, but let one carry it in a dark night, and it will do him no service without the lighted candle in it; of the same use is the letter of the Word, it is but as a lanthorn or candle without light. Now the Spirit is the light of the letter, and so is the Apostle's opposition. (2 Cor. iii.) Such men then in this respect may be a help to others, and yet when they have done all, be cast away themselves; seeing, as we have before observed, the Egyptians and Babylonians in this kind of learning did excel; and it is none other blessing than what the Pope, cardinals, and other professed enemies of the truth, as all in general confess them to be, have, in as great a measure, and beyond many others that profess to know the truth, yet stand stiffly for learning, as a special help to understand the true meaning of the Lord in the Word; which if it be so, then the Papists have the advantage of them, and so are to be more revered by others, as having more knowledge than they; now let them acknowledge their error in counting themselves wise above what is meet, or else confess that learning is unavailable for finding out the mind of God. Neither for all this would I have any conclude of me,

as some affirm that I hold all learned men to be excluded from the spiritual meaning of the Word ; God forbid, for

Though the Apostle says "not many" of several ranks, yet he saith not there are none, but "not many" (1 Cor. i. 26). There was one Joseph of Arimathea (Mark xv. 43) ; one Nicodemus (John iii. 1) ; one deputy Sergius Paulus (Acts xiii. 7), a prudent man ; and divers of the priests (Acts vi. 7). But this was not usual, for it is hard for such men to entertain the truth ; God's ordinary way is among the foolish, weak, and vile ; so that when the wise, rich, noble, and learned, come to receive the Gospel, they then come to make themselves equal with those of the lower sort, the foolish, vile, and unlearned ; for those be the true heirs of it ; and therefore it was not in vain that James said, "Hearken, my beloved brethren, hath not God chosen the poor?" He well saw that the rich and carnal were dull of hearing in this matter, and therefore he tells them, "God hath chosen the poor of this world to be rich in faith" (James ii. 5, with Matt. xi. 5) ; and upon this consideration it is that he wisheth the brother of high degree to rejoice in that he was made low ; that is, brought in mind and estimation on a level with the poor, accounting himself never the higher for any such excellencies ; and so "the brother of low degree to rejoice in that he is exalted" (James i. 9, 10) ; that is, that he was made a king and priest unto God (Rev. i. 6), and was set in heavenly places with Jesus Christ (Eph. ii. 9) ; so that as the one is made low, in respect of any fleshly confidence he hath in such things, the other is exalted, though outwardly poor and illiterate, by being in Christ Jesus, and so they both meet in one. But now, by reason of the smoke that is risen out of the bottomless pit (Rev. ix. 2), and that the devil is cast out of heaven, and all his angels with him to the earth (Rev. xii. 9), which angels were the fallen stars that he drew after his tail, that now he hath by reason of them since hatched a religion in the world, in which he would have the wise, the rich, the noble, and the learned, be the only ones to understand, and the poor must be beholden to them ; whereas this is like himself, directly to oppose Jesus Christ ; so that we may truly say with the prophet, "Lord, who hath believed our report and to whom is the arm of the Lord revealed?"

But again, it is yet further objected, that it is common for such as cannot attain to that excellency which is in another to disparage it in them that so they may advance themselves.

This, I confess, is a carnal course that such as are themselves fleshly are subject to take ; and it may be as well my fault as another's, but yet I profess, in the presence of the Lord, that I do not allow myself in any such course ; such a reflection as this becomes not a man, that is led by the Spirit of truth, to make against any servant of God, that professeth opposition to the same things, and to be led thereto by the Word and Spirit of truth ; but it savours strongly of the flesh, and is too suitable

to the practice of reprobates, whose practice is to take things in the evil part; whereas love, by which all the saints should judge, hopes the best of things, until such time it can espy any cause otherwise so to do. As for the lifting up of myself, to be sure if I do so, God's Word says that he will pluck the mighty from their seat; and then you may be sure that, according to his Word, my fall will be far greater than my exaltation can possibly be; and therefore it were best for all such, as so conceive of me, to commit their judgment to the Lord, and themselves judge nothing before the time, nor speak any more presumptuously: "Let not arrogancy come out of your mouth, for the Lord is a God of knowledge, and by him enterprises are established."

After this manner of reasoning carnal men may pervert the whole Gospel; for whereas the Scripture says that Jesus Christ was without form, or beauty, or anything whereby he should be desired; the carnal man will soon reply, no other but such a one would be so foolish as to part from honour, riches, credit, and such like, to endure so much sorrow, if he need not. And whereas the Apostle saith, "That he took on him the form of a servant" (Phil. ii. 7), they would soon answer, "Good reason why, because he could not be a master." And whereas it is said, he chooseth the poor; they will say, he must needs do so, and the foolish too, for none of the rich and wise would be so simple as to follow him. And whereas he saith, "Love not the world, nor the things in it;" good cause why, will they answer, for such fools as you know not how to get it, or else, to be sure, you would love it as well as others. And thus have I given you a glimpse how that by this manner of carnal arguing, we might oppose our own salvation, and sit down in the very vale and shadow of death, as full of darkness as this argument is destitute of truth.

And thus having answered such exceptions as I know are made against this truth, I come now to such uses as it shall afford us. The first is,

Use 1. As it discovers to us the depth of the great woe (Rev. ix. 1-11), that the world lies under, set forth and revealed to us; in which the word of the Lord is fulfilled, and men see it not; and this, you know, the Scripture in sundry places makes the depth and terribleness of his judgments; as in Hosea, Ephraim is said to have had here and there grey hairs, and yet he saw them not (Hosea vii. 9); and in this we know was the strength of that great judgment, that men should confidently take lies for truth (2 Thess. ii. 11; 1 Tim. iv. 2); this is there made the depth of their woe. And the like is manifested elsewhere by the same Apostle, declaring that though they speak lies, they were so seared in their own consciences, that they neither felt nor feared the danger they were in, no more than the drunken man did, though he lay sleeping on the top of the mast, and ready to be drowned, yet he feared not (Prov. xxiii. 34, 35); and yet such

is the case, the sun and the air being darkened, their condition must needs be woful. This is the case of the inhabitants of the earth, that they cannot be brought to believe but that they are in a very good state, though "the light of the glorious Gospel, which is the image of God in Christ, doth not shine upon them" (2 Cor. iv. 4-6). Now that by which the sun is said to be darkened is the smoke of the bottomless pit, and that we shall find to be the false glory and power of a false church called by the name of the bottomless pit. That this may the better appear we find many places in the Scriptures manifesting the glory of God and his power, to be his smoke also (Isa. vi. 4; 1 Kings viii. 10, 11; Rev. viii.). And because God hath smoke in his temple, so will God's adversary in his temple also, or rather his bottomless pit. After his smoke, in Rev. ix. 2, 3, there follows power; and if you look in the 7th, 8th and 9th verses there is his glory: and it doth further appear by the thirteenth chapter, and the third verse, that it has so great power and glory that all the world wondered at and admired it; and yet Jesus Christ accounts it a great woe and plague to them. Now part of the woe, I believe, is this learning which we have here in question; for, as we have before manifested, the sunlight of the Gospel of Jesus Christ allows it not; for the glory of Christ's doctrine is that it is of the Spirit's teaching; by which we behold the glory of the Lord in the most perfect measure, so as to be changed thereinto from glory (2 Cor. iii. 11): yet all this is from the Spirit of the Lord, the promised Comforter, that is to teach us all good things belonging to our perfection in Christ Jesus.

It must needs follow then, that this smoky power, and false glory, flowing from the kingdom of Satan, is human wisdom, and so is a part of that tail with which the dragon drew the stars after him (Rev. xii. 4). And hence it comes to pass, that now, according to Peter's prophecy, in opposition to the Spirit's teaching, there is a generation who "privily bring in damnable errors" (2 Peter ii. 1); and so forsaking the spirit of truth, "they speak lies in hypocrisy" (1 Tim. iv. 2), as Paul also witnesseth they should do; pretending now that the true and right way for understanding the scriptures and the mind of God is that men must for that end learn parts from others only for that work, and so he taught in tongues and divers languages, and have their wits exercised in human arts and sciences; and such a flourish this bears in man's conceit, that it seems the only way that can be for a man to be made fit for the work; so while the angels kept their station in heaven, the Spirit's simple teaching was judged sufficient; they being now fallen from thence to the earth, and having the key of the bottomless pit (Rev. ix. 1, 2), which being opened, now ariseth up Plato and Aristotle, and a multitude more of heathen philosophers. These are the four angels that stand "on the four corners of the earth, holding the four winds of the earth, that they should not blow on the earth, nor on the sea, nor on any tree" (Rev.

vii. 1), as being those that have the whole power of preaching in their hand, not suffering any to blow but whom they please, and so do withhold the "truth in righteousness" (Rom. i. 18), manifesting thereby they be under the wrath of God; while they seem to yield these starry principles, appearing to men more fit to open the mind of God than those taught by the Spirit can be; whereas, before, when the perfect teaching of the Holy Spirit was in force, these men of all others, were, by reason of their learning and wisdom, the most incapable men that were in the world for the receiving of the truth as appears by the testimony of Luke; and to this day, notwithstanding all the great sunlight of the glorious gospel of Christ, which these men profess, they having these black smoky principles, do yet so stiffly contend for learning, that there is no removing them from the high conceit they have of it. Doth not this sufficiently declare, as the Apostle saith, that Satan hath blinded the minds of men, so that they cannot see (2 Cor. iv. 4); but are so much the blinder, because they say and think they do see? (John ix. 41.)

And hence came it to pass that it was demanded of me once for mentioning Plato and Aristotle, and such others, how I came by the knowledge of them if not by human learning? to cast contempt upon me, as if what I had from them who were human learned men, was of itself sufficient to overthrow the matter which I had there delivered.

To which I answered then, and do still, it was none other but as Paul told the Athenians of their own poets (Acts xvii. 28). And yet, for all that, he was as great an enemy to human learning as I am, and greater too. And it is to be minded, as I have before declared, that I do not oppose the knowledge of human things, nor yet deny that we may be acquainted with their sayings, and the Apostle himself, and our Saviour; yea, and that sometimes we may make use of them too, as occasion requires, and as I have done here, though sparingly and but seldom; and on such occasions it may be of great use, as at those three times that Paul used them, and no more, that I remember, in all the Scripture. Now such wisdom the Spirit teacheth, and therefore it cannot properly be called human learning, especially in the sense that I have to do with it, which is to oppose the learning maintained as necessary to make men fitting to open the mind of God in his Word, which is the learning of tongues and arts; whereas this knowledge I have used only by the bye, and not to find out the truth; which has been before sufficiently proved by themselves also. It is the Spirit's work to gain men's acknowledgment of it, than this is no other learning than what every man, without scholarship as ye call it, may attain unto; whereas that which is so much gloried in is that a man be able aptly to speak according to art and knowledge in the sciences; and this is it by which men are still hatched in schools, and bred up to the ministry; this, I believe, was the means of bringing in all those abominable errors that the earth hath drunk in,

both in doctrines and practice, and so have occasioned those noisome lusts that have drowned men in perdition; which the man of God is to flee, as best suiting the tail of the dragon, and suiting with the great woe, which is further manifested by comparing the ministers of Jesus Christ and those together.

Now, what marks they be known by you may read of in 2 Cor. vi., from the third to the eleventh verse, where, as in a looking-glass, you may behold the true picture, both of the one and of the other; by such marks we approve ourselves as the ministers of Christ, and give none occasion why our ministry should be reprov'd. Saith Paul, "In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand, and on the left, by honour and dishonour, by evil report and good report: as deceivers and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." These ye see are the marks by which Paul approves himself, with his fellow-labourers, to be the minister of Christ; now quite the contrary may be seen of those that only profess themselves to be so; they disprove themselves to be the ministers of Christ in all these things; where is their patient bearing with the contrary minded, as Paul saith, the servants of God should do? (2 Tim. ii. 24, 25). And where are their afflictions which they suffer, with their necessities and distresses? Are they not for the most part full of outward necessities? What are they in distress for? How many stripes do they suffer, or shall have need so to do, be they but observant of their canonical obedience? How many, say, where are any imprisonments that they suffer, or at least need so to do, if they live according to their own laws? And as for tumults, they are so far from abiding any, that they be far more ready to make them against others than to endure themselves. As for their labours, which—what he means you may perceive by 1 Cor. iv. 12, and that to be sure they are guiltless of; and so for their watchings and fastings, and all the rest being duly considered, we may read the very contrary fulfilled in them; so that of necessity there will appear as vast a difference, as is betwixt light and darkness, and that those persons more fitly suit that description belonging to locusts (Rev. ix. 7-11), than with this description here of the Apostle. So far are they from what they pretend themselves to be, that the words of the prophet came truly to be fulfilled in them, their wisdom and their knowledge perverts them, and causes them to err, and this is the wickedness they trust in (Isa. xlvii. 10). And this is it that lifts them up in their own conceits, so far that they think in their hearts, and stick not to say so also with their

tongues, that they are the ministers of the word, and none else; the Lord saith, that their wisdom and knowledge is the cause of this their error, whereas they say it is the means of right understanding; now who is to be believed, God or they, let all judge, especially when we see that the Lord himself is against them for it; in denying others, he denies them, saying, "therefore shall evil come upon thee, and thou shalt not know whence it ariseth," etc. (ver. 11). All which declares the depth of the woe they lie under; for is not this a woful thing, that of that which God hath made a curse, men should make a blessing: and that against his will; and say, that his mind cannot be known without it; what can be more against him?

In the next place, it being so that men taught by God's Spirit are through it sufficiently made able to know his mind in his word, then it teacheth us not to account any man a whit the nearer to understand the Scriptures by human excellencies; but rather let us be suspicious of him that hath them, especially if he be forward to use them in those respects; for, as we have seen, they are dangerous to be leaned unto. It is high time that now we should all awake from sleep, and watch in the Spirit, and so let the Lord have all the praise and glory of his own grace. Not unto us, not unto us, but to his name be all the glory, seeing it is he only that doeth great things (Ps. cxv. 1).

Also it may teach all men to cease pinning their faith upon the sleeves of learned men, for there is no good cause why we should so do; but to see with our own eyes, knowing that the just is to live by his own faith; and to believe what the Lord hath said, which is, that he hath hid those things, that is, the mysteries of the Gospel, from the wise and learned (Luke x. 21); and this I verily believe is the wholesome doctrine of the Gospel, though the wise and learned are against it, opposing and denying it to be so; and so confirming the words of our Saviour; therefore we need not wait for their witness to it, but be glad, and rejoice to see his saying made true, that he will reveal them to babes; that is, the simple in the world's eye and account; and with this consideration to overlook all contempt that can be cast upon us for the same. For so it is now with some men, they judge that nothing is hid from such wise ones, whereas we are to expect the fulfilling of the prophecy of Zechariah, that the Lord will cut off the names of the idols, and the unclean spirits of the land, and that while they prophesy, their father and mother that begat them shall run them through with the sword of the Spirit; and say, "Thou shalt not live; for thou speakest lies in the name of the Lord" (Zech. xiii. 2-4); then shall they be ashamed of their vision. And then shall it be manifest that their garments, by which they be known and taken for true ministers, are garments of deceit; and at that day such prophets shall be so ashamed of themselves as to disown that they stand in any relation to such prophets as are there described, when their nearest friends with contempt shall refuse

them, and run them through saying, thou toldest us lies in the name of the Lord; such light it seems shall then appear, that they themselves shall count him no prophet that is made so by man's teaching. Now this teaching in question is man's teaching, and therefore when the clear light appears they shall be ashamed of it, though now they prefer it.

These considerations also minister matter of thankfulness to God on our part for his exceeding kindness to us in Christ Jesus, that he is pleased to reveal these great mysteries to such mean and simple things as we are, while he conceals them from the wise and prudent. This use Christ Jesus himself makes (Matt. xi. 25, 26), and gives us to understand the true cause why; that he puts not any value on them more than others, but only according to the nature of the gospel, the good pleasure of God; which is indeed the only ground of all our happiness; and all those must needs be blessed that can, with our Saviour, truly say, Amen.

(To be continued.)

A BRIEF ACCOUNT OF THE LORD'S DEALINGS WITH THE LATE MR. DENNIS JOHN CHAPMAN, MINISTER OF THE GOSPEL, PATRICROFT, NEAR MANCHESTER.

The subject of the following brief account was born at Nottingham, on October 4th, 1812, and was the youngest of the family. Writing of himself he says: "My mother, thinking that I was too weak to live had me privately christened, she being a church-woman. Before I was one year old my parents removed from Nottingham to Reading, in Berkshire, where they lived until I was about four years old. Then they removed to Henley-on-Thames, where I was sent to school for about four years, and when I was eight years of age my parents removed to Andover, in Hampshire; we resided there about five years. My dear mother died there on February 1st, 1825, to my great sorrow. Whilst at Andover I received the greater part of my education, being admitted a pupil through the favour of the Mayor to the Grammar School founded by John Hanson, Esq. Afterwards I went to the Grammar School at Odiham, to which place my father had removed. Here I remained until I was fourteen years of age. My father at that time was a superannuated officer of excise, and his yearly income was £75, paid to him quarterly. This income he received for nearly 23 years. (We regret that much of the early part of the account of Mr. Chapman is taken up with the details of his boyish days, and early life, which may be very interesting to his family, and friends that are left to mourn the loss they have sustained in his removal by death, but which would be of little interest to our spiritual readers. We will then pass by those temporal circumstances which he has so freely given in detail and come to that time of his life when the Lord was pleased to call him by his grace). Mr. Chapman pro-

ceeds:—I now desire by the Lord's blessing to relate some of his dealings with me in grace. I continued to live and indulge in sin until the year 1829, when I was made to feel that I was a sinner eternally lost. I cannot describe my feelings at that time; they were past describing. My only cry was, "Lord, have mercy on my guilty soul!" At the same time believing that he could not do so consistently with his justice and holiness. The holy law of God justly condemned me, and my conscience said, God would be just in sending my soul to hell. But, oh, it was awful to think of spending an eternity with lost souls! This made me cry day and night for mercy. None but God and my soul knew what I was suffering. The adversary, the devil, seemed to be let loose upon me, and he alarmed me greatly at my solemn position as a lost sinner, and suggested that as I was without the necessary means of getting a living, should my father be taken from me by death, that there was nothing for me but the workhouse, and then afterwards hell for ever and ever! My poor heart was ready to break. I told no one of my distress but God, he against whom I had so fearfully sinned. But I believed that I should realise all that I stood in fear of. O, what a foe is Satan to all sin-convinced sinners! Yes, I know it from painful experience.

I began now to read God's holy word very diligently, seeking to find anything as balm for my wounded conscience; but could find nothing. I was led to Mount Sinai, where I met with nothing but 'cursed is he that breaketh God's holy laws!' And the more I read them the more I tried to keep them. I thought that God could not show mercy unto me unless I had some good works of my own, and the more I tried to procure them the more I seemed to sink into the gulf of despair. I used every means of attending the house of God. I can truly say, that even at that time I longed for the doors of the sanctuary to be opened, that I might, at least, while I lived, be with God's people, though I received nothing, and it seemed useless for me to expect anything as I felt myself to be so vile and undeserving. Oh, how I envied the dear people of God!

I well remember that my thoughts of them were—all you dear people may and, I think, will get safe to heaven, but my eternal portion will be for ever and ever in hell. I felt humbled in the dust, and filled with self-loathing before the Lord, and was truly ashamed of myself that ever I should have so sinned against him. I went on in this way until the Lord was pleased to give me a sweet ray of hope (the first I ever had), when God's dear servant, Mr. W. Roberts, of Odiham, the minister of the Independent chapel there, was holding a service at a village called Greywell, not far from Odiham, on Sunday afternoon, May 27th, 1832. He was reading the thirty-third chapter of the book of Job, and when he came to the twenty-fourth verse: "Deliver him from going down into the pit (hell), I have found a ransom," a hope sprung up in my heart at the possibility of such a thing

being done. I could do then what I could not do before—"Hope." This kept me from sinking so low afterward, nor did I get quite so near despair. It proved to be the dawn of a blessed deliverance; but still I could not understand how deliverance could be given to a vile sinner like me; for I was fully convinced my doings were all imperfect, but I felt that the fear of the Lord was constantly before my eyes. It was a fear of dread, but it kept me from outward sins, and made me an anxious seeker after God's mercy and forgiveness. But I could not learn how God could have mercy and yet be just too! I was one of the most ignorant of God's creatures. However, the good spirit of the Lord was keeping me externally moral, but internally I appeared to get worse and worse. Satan tempted me sorely to get some peace, and suggested I had better go into worldly company, and do as others did; but I bless God that he would not permit me to take that course. But, O, how good the Lord was at that time in taking me under his kind care and keeping, even at a time when I knew not who was keeping me! This was the way I was led and kept during those years of my youth, when his providential hand was guiding me in a mysterious way through the wilderness and I knew it not. . . . In the year 1838, while engaged on the Brighton railway, I married, and I thank God, that never were two more lovingly united than my wife and myself. The Lord had taught my dear wife by his Holy Spirit, and blessed her soul. She saw that the ordinance of Believers' Baptism was Scriptural, and she felt that she could never rest peaceably until she was baptized, and she earnestly entreated me to be baptized at the same time that she was, but I wanted to put it off. However, after much exercise of mind and prayer to God, we were baptized on Lord's day, October 29th, 1843, together with six other persons. Many times I have had to thank God for giving me such a godly wife, and by his grace we endeavoured to live in the fear of the Lord, and in mutual affection. Those were happy days! But the Lord in his mysterious providence soon turned my joys into the deepest sorrow. While residing at Ramsgate, the doctor advised my wife to have a change and be taken to her native air, which was done after much prayer. But the trial of being parted from each other more than three hundred miles was great. At the end of five weeks I was informed that she was sinking fast, and how I sought the Lord by prayer that he would be pleased to spare her so that I might see her alive once more! While in prayer before the Lord I was helped with these words: "Before they call, I will answer, and while they are yet speaking I will hear." I felt sure I should see this fulfilled. This memorable event took place on August 30th, 1845. The next day I went to see her, travelling from Ramsgate to Durham, reaching there on Sunday, August 31st, 1845, and found her still alive, but she was near her end, and perfectly happy. Our joy at seeing each other was great, and she appeared to renew her life and

strength ; and said how thankful she was that God had prolonged her life thus far. She expressed a wish to receive the Lord's Supper once again, and a Baptist minister, from Houghton-le-Spring, and one of his deacons, came about four o'clock and the Ordinance of the Lord's Supper was administered. Thus the dear Lord granted her her request. She conversed but little after this, but wished me to retire to rest, knowing how far I had travelled. She said, "I do not think I shall die yet ; but I am willing to go, or stay a little longer as the Lord shall see fit." I then left her, but my rest was much broken as I feared the worst. Alas, it was near, for about three o'clock on Monday morning, September 1st, 1845 my beloved wife peacefully entered into eternal glory, nearly two years after she was baptized. I felt that my heart would break with grief, as this was the greatest trial I had ever had. But my dear wife had gained eternal glory as a vessel of mercy afore prepared by free and sovereign grace. I, by the same rich grace, hope to join her glorified spirit when it shall please the Lord to call my redeemed soul unto himself in glory. Amen.

She wished to be interred by the side of her only brother, whose remains were laid at Hartlepool, Durham, and there sleeps the dust of my dear wife until the Archangel's trump shall raise it a glorified body. I bless God that I have not the slightest doubt of it! Oh, what a great mercy it is to be a partaker of regenerating grace! I began now to feel my lonely position, and my loss very much. I passed through many painful trials during the time I was a widower, and if it had not been for the Lord's keeping power I must have been a wretched man. But God keeps his weak and unworthy child to whom I owe an eternity of praise.

I entered Huddersfield in 1846, and joined Rehoboth Baptist Church at Lockwood, early in 1847. Here I found food for my soul, for I had long been seeking the pure unadulterated gospel of Christ, but could not get it unmixed with human help or merit, which I could not receive. Hence that made the pure gospel at Rehoboth very precious. Besides, I found many godly Christians, friends to whom I felt greatly attached, and one family especially so—dear Mr. and Mrs. Wilson: many happy hours have I spent with them at their house at Lockwood, where I have met the following ministers: Messrs. Tiptaft, Poynder, Kershaw, and Crowther—all good and gracious men of God. Those were truly happy days with me. But I had many trials internally and externally, but God brought me safely through them all, and firmly established me, and prospered me in my employment.

In August, 1848, I went to see my father at North Warnbro, near Odiham, who was dying. I spoke to him of Jesus, the only saviour of poor sinners, and hoped he was looking to him alone for salvation. He was very pleased to see me, as I was to see him, and God had given me the heart and means so that I took

care that he wanted for nothing, and I told him that he should have all he wanted for his support as God had abundantly blessed me in providence. I had soon to leave him, never to see him again. He departed this life on September 10th, 1848. How I have proved Satan to be a liar in my happy experience! He told me that when my father died there would be nothing for me but the parish workhouse, whereas God enabled me to minister to my father's comfort. I believe I shall prove him to be a liar, for he said to me, that after this life there is nothing for you but eternal misery. O my gracious God, I hope in thy mercy to praise thee for ever and ever, both as a God of providence, and the God of my salvation! Yes, eternal thanks, for it has been, and will be, all of grace to the honour and glory of a Triune Jehovah.

While at Huddersfield, the dear Lord in great mercy gave me one of his dear children to be my wife, and she has proved to be a real blessing to me, both spiritual and temporal. I have often told the Lord I never could bless and praise him enough for his gifts bestowed upon me, and for preserving my dear wife during all she has had to experience. The Lord is good, we have both proved him so times without number. Oh, that we could love and praise him more!

My dear wife was baptized on December 6th, 1857, at the same time as our dear friend Mr. Standeven, and four others, by Mr. E. Samuel. I have again to record another of the Lord's special mercies. About February, 1856, my dear wife was very ill indeed, the doctor appears not to have treated her for the right complaint, as she got weaker daily. We decided that she had better go to a Huddersfield doctor, whom she had been under before our marriage. But for God's special mercy she would not have been able to endure the journey as she was so very weak; but blessed be God he supported her, and our dear friend Mrs. Wilson showed her every kindness, and in about a month's time she was entirely restored. I feel that I have never been thankful enough for this most merciful interposition of our wise and gracious God. On our removal to Kingston we found a few Baptists worshipping the Lord in a small cottage, but they soon had to leave it, as the landlord did not favour them. I took a large room over a stable, and we made it as comfortable as we could, but it was a place so unfit for our purpose that none could come but those who really loved the truth and the services of God's house. It was in this room that one of the members mentioned the building of a chapel, which would be more suitable to worship the Lord in; but, being few in numbers, and very poor, we could not tell where the money was to come from to build a chapel. With them it was impossible; but they lived to prove that, "that which is impossible with men, is possible with God"; whose honour and glory they sought, and the good of immortal souls. Thus after much exercise of mind, watchfulness, and prayer, the Lord opened a

way for them to purchase a piece of freehold land ; which they had been trying to do for more than twenty years, but were refused *at once* when it was known that it was required for a Baptist chapel to be built thereon. But the friends now having been successful in obtaining a site on which to build a chapel, I felt willing to help them all I could, and I had the honour of laying the foundation stone, and Mr. Hugh Stowell Brown, of Liverpool, gave an address. There was a sum of over £90 subscribed at the laying of the stone, which took place on June 7th, 1864, which was a good day to many.

The chapel was built, and opened on September 29th, 1865. It will seat six hundred people. On the opening day it was well attended, but the Lord alone knows what spiritual success the gospel has had there since. On removing to Penitont, I assisted in getting another good chapel built at the Rock. There was an old Baptist cause there which was said to have been in existence for two hundred years. Here I laid the foundation stone, and saw it opened in the year 1867. Another chapel was built at the Dolan, in 1869. To God be all the praise for allowing me to assist in the building of three good Baptist Chapels while I lived in Radnorshire.

Having been seven years without employment, and our family growing up, my dear wife urged me to leave that part and seek employment elsewhere. And O the many prayers did I offer up unto the Lord for him to direct me where to go and what to do ! but I got no answer from him. Thus the Lord will have us walk, and live by faith, and not by sight. We removed in due time, and I desire to record my heartfelt thanks to God for all the happy homes I enjoyed with my dear wife and children in Radnorshire, and although the latter part was an anxious time, yet the Lord made a way for us, and has multiplied his mercies to us beyond all expression.

Soon after we came to live at Patricroft, my dear friend, Mr. Standeven, laid the foundation stone of the Strict Baptist Preaching Room. It was finished and opened on Lord's day, September 7th, 1873. Here we have seen the good hand of God towards us and our children, whom we have been spared to see grow up and settled in life. We have not lacked any temporal favours, and have had thousands of spiritual blessings bestowed upon us. As a family, very few have been more favoured with good health, which is a very great mercy. O that we could prize it more, and felt more grateful for it ! My dear wife and myself are spared to see our forty-fifth wedding-day (March 17th, 1898), and our children's children. Our daily prayer is—"Lord, be pleased to bless our children, and their children, with us their parents and grand-parents, and if it can please thee save them and ourselves, for the alone merits of thy dear Son, Jesus Christ."

The above record of God's mercies towards us I did not feel disposed to leave behind me, especially of my unworthy self, but my dear wife wished me to do so, and on further consideration

I felt that I ought to do so for the Lord's praise and glory. . . . I trust I can bless God for the untold number of mercies he has so bountifully bestowed upon me. Especially for the gift of my dear wife, who is thus far spared to me, and may we both continue to love our gracious God more and more; and, finally, through the redemption of Jesus Christ, spend an eternity in praising Father, Son, and Holy Spirit, Israel's Triune Jehovah. Amen.

The following is from the pen of Mr. Wilkinson, one of the deacons of the church at Patricroft. He thus writes—Our departed brother in Christ joined the church at Patricroft in the month of August, 1873. He occasionally preached the word when he lived in Wales; and when he joined us as a Church he was invited to supply for us, which he did, and he regularly preached for us six Lord's days every year, up to the time of his death. Sometimes when he has come into the vestry he has appeared so weak in body as not to be able to get through the service, but many times he has found the promise true—"For as thy days so shall thy strength be." When in the pulpit his weakness and shortness of breath did not appear to hinder him in preaching the gospel. He was called to preach at Accrington, Ashton, Bolton, Cherry, Haslingden, Warrington, etc., and many can testify to the Lord blessing his labours among them. His theme was electing love, and free and sovereign grace; these great truths he published as the Lord gave him the ability to do so. He felt that he never could lay the sinner low enough, nor yet lift a precious Christ high enough.

"All was too mean to speak his worth,
Too mean to set *his* Saviour forth."

He was a man of peace; a real lover of Zion; and one that prayed for the peace and prosperity of Jerusalem. He "loved the habitation of God's house, and the place where his honour dwelleth." He has many times said that he felt most at home when in the house of God, and in company with his people, and these he wished to live and die with. Many times the Lord blessed him with an assurance of a sweet union to the dear Redeemer; so that he could feelingly say, "I know that my Redeemer liveth," etc. That was a sweet thought to him, and many times has he mentioned it while preaching. I have seen his face glow with gladness many times when he has been speaking of the blessed prospect that lay before him, and all who are found in Jesus, when he shall come the second time without sin unto salvation.

But I will come to his last days on earth. On the first Lord's day in April he preached for the last time, and administered the Lord's Supper in the afternoon. The Lord was with him in a marked way and manner throughout the day, and many friends remarked at the strength and vigour with which he preached; little thinking that it would be the last time he would do so, but so it was. In the morning he preached from these words—

“Who was delivered for our offences, and was raised again for our justification!” (Rom. iv. 25) and in the evening he preached from Rom. viii. 1. He made this remark during the service, which was specially noticed by many—“There are probably some here who will never hear my voice again. I wish to be faithful, and I say, living and dying without being born again, without being found in Jesus, washed in his blood, clothed in his spotless righteousness, and justified freely by his grace, you must be lost for ever.” On the Wednesday following, he attended the prayer meeting for the last time, and as was his usual custom he opened the service by giving out a hymn, reading a portion of the word, and engaging in prayer; and as his dear wife was not well enough to attend the meeting, he prayed most earnestly for her, begging that the Lord would spare her longer than he, which desire the Lord granted him.

He took to his bed on April 11th and never again came downstairs alive; which was different from all our expectations; but the Lord's thoughts are not our thoughts. During his illness his mind was very calm and quiet, but as he was very deaf it was difficult to hold any conversation with him, so that he said but little to any one; but lay as if in meditation. Hearing on the Sunday that the doctor gave no hope of recovery, I wished to see him, and after the morning service, with my brother deacon, we called upon him. As soon as I saw him I thought his end was near. We spoke to him, and I believe he knew us. After a while he said, “I hope I may meet you all in heaven, I am praying for you all.” God grant that those prayers may be answered. A little later one of the family asked him how he was; he replied “I am happy! very happy!!” Shortly afterwards he said, “I am not far from heaven!” after which he gradually sank into the arms of death; which, as Dr. Watts says, is—

“A porter at the heavenly gate,
To let the pilgrim in,”

where he shall sit down with “Abraham, Isaac, and Jacob,” and all the glorified saints in the kingdom of God. A little after eight o'clock p.m. he quietly and peacefully passed away into a blissful eternity. All his family was present except one, who resided at Newcastle-on-Tyne, and had spent a week at home before his father took to his bed. The dear widow has lost a kind and loving husband, and the children a most tender and affectionate father, one who prayed for them, and sought their present and eternal welfare; even the salvation of their souls. He through grace was enabled to live his profession, and thus he set a good example to his children. We as a church and people have lost a true friend, and brother in the Lord, he having gone in and out with us in the fear of God; and his desire was that the Lord would use him for our spiritual good and for his honour and glory. He was an example to us in the paths of life,

worthy of our observation, and imitation. He was always ready to help us both with his means and his services. He felt that he never could do too much for the cause of God and his truth; which he desired might be owned and blessed to the ingathering of souls and the prosperity of God's Zion. We miss him much, and shall do, more and more as time goes on; but our eyes are up unto the Lord, and our prayer is that he will grant unto us a blessed submission to his holy will, and enable us to look to him for all we need, and acknowledge him in all our ways. "Mark the perfect man, and behold the upright, for the end of that man is peace."

R. WILKINSON.

THE CORONATION OATH.

Dear Sir,—Seeing your remarks in the "Gospel Standard" respecting the Coronation Oath, I thought perhaps some of your readers might like to know what the Oath really is. The following is a copy:—Act for Establishing the Coronation Oath, 1688-9.* I William and Mary, c. vi. "Archbishop—Will you to the utmost of your power maintain the Law of God, the true profession of the Gospel, and the Protestant Reformed Religion Established by Law? And will you preserve unto the Bishops and Clergy of England and Ireland, and to the churches there committed to their charge, all such rights and privileges as by law do or shall appertain to them or any of them? Answer—All this I promise to do." After this the King, laying his hand upon the Holy Gospel, shall say—"These things which I have herebefore promised, I will perform and keep. So help me God." The King kisses the Bible and signs the Oath.

The above Act requires that this Oath shall be administered to every King or Queen who shall succeed to the Imperial Crown.

Now, before the Roman Catholics ask us Protestants to alter the above Oath, they should first of all begin to alter their Oath given to the Jesuits, which is an insult to all sound Protestants. In one part it says, "I do further declare that the doctrines of the Church of England, of the Calvinists, Huguenots, and of others of the name Protestant to be damnable." What awful language is this for anyone to use against the Protestant Religion, which has for its foundation the doctrines of grace! If, then, these Roman Catholics, who are haters of God's truth, and haters of all those that have embraced it through the Holy Spirit's teaching, should be successful in prevailing upon the present Government to alter, modify, or tone down the Oath from its original form, we cannot tell to what it may lead in the future, or what persecutions may arise to the militant Church of Christ from them, in succeeding generations. May the Lord frustrate their wicked designs by helping us to abide by his truth.

G. S.

* We understand that the Oath was modified in 1716, and revised in 1821.

LETTER TO MR. OWEN FROM MR. D. FENNER.—(No. 8.)

May the good Lord give increase of faith, by a clearer revelation of the fulness of Christ; recruiting the appetite for it, and causing a more hearty feeding on it, to my very dear friend; whom, I am sure, in sincerity I love.

Far, far be it from me to draw a conclusion that we shall ever be separated, either in this world or in the world to come. I believe we are "bound up together in the bundle of life with the Lord for ever"; and knit together in the unity of the spirit; and what God does, is done for ever. All that I meant was, that if you recovered (as from your last there seemed a probability), through the multiplicity of business you might be much unhinged towards God; that the world and the things thereof might deprive me of constant correspondence with you; which is what I meant by "Cast off poor Fenner." I confess the expressions are too strong, but you will, my dear friend, forgive me when I say they come from a strong affection and a view of your recovery and going forth into the world again (which I did not in the least expect). I know how prone my worldly heart is to wander and deaden me towards the best things; from this conviction my jealous heart wrote. I have no reason to conclude anything but sincere affection and true union from anything seen in you—known, or heard of you. Seeing your recovery is doubtful, I am heartily sorry I so wrote. Oh! let the whole be swallowed up in an earnest wish for constant union. This is one of my daily petitions in my family and in private—keep, O keep me in true union with them that fear thy blessed name; and never have I known the time that I have so prayed but I have found my Woolwich friends come in my heart as freely as ever a friend entered my doors, and put additional matter in me to pour forth; and, like Job, I find refreshment for myself while pleading for my friends; so, my dear friend, from a motive of justifiable selfishness I can but wish a constant union, and grieve at the thoughts of a partial separation.

I am sorry for my own sake that you have relapsed again; but I cannot be so for yours, knowing that "To depart and be with Christ is far better." There is more in that word far, than any language can express or heart conceive. I have been sometimes favoured with a taste of the Ocean, and while tasting have looked on it; but, like as the eye cannot reach to the end, so is it seen to be fulness of joy—"joy unspeakable." The Apostle, while he tastes and looks on, cries out, "the length and breadth, the depth and height!" And then, as it were, swallows up all he had said with, "love that passeth knowledge." And John, at a loss for words, breaks forth with a "behold what manner of love." If such a sight and sense of it is seen and felt here below, while we look through a glass darkly, what must the open vision be? Oh, then! rejoice, rejoice my friend, at the approach of the welcome messenger. Rejoice at the

drawing of the pins of the tabernacle. Oh! to be clothed upon with the house above; for sure I am, you have as good ground to say "we know" (2 Cor. v. 1) as the Apostle and that church had; for "blessed are the poor in spirit: for theirs is the kingdom of heaven." And, you know, abstracted from Christ and his grace, you have nothing of any value for the soul; and you both need and desire more of him and his grace—you want to be more rich in faith in him; whereby you might trust him unreservedly, cleave to him more freely and stay on him more stedfastly, delight in him more fully and be devoted to his glory more entirely. This being the desire of your heart, you have as good ground to be sure of heaven as if you were there.

You express that this thought distresses you, that you did not find strength according to your day, and, thinking, as you said, that the strength means joy in the soul. Certainly, the "joy of the Lord is strength to the upright:" that is, to them that love him; and you know that when you enjoy his love that love is strong as death; and then, you are not afraid to meet the King of Terrors; but that is rather sense than faith. If you find in the day (time) of affliction and trial a sense of weakness and total inability in yourself, yet, looking up to God for help, desiring after him, cleaving (though shut up) to a throne of grace for what you need, you then have strength according to your day, when you look to God's strength for help. True faith, as Erskine says,

"It is no boasting arm of power or length,

But weakness acting on Almighty strength."

And if in affliction you are enabled not only to cleave to him for what you need, when you don't sensibly enjoy his presence, but if, as you say, "your mind was wholly stayed on him," you not only have sufficient strength according to your day, but you have abundance. You could but rely on him if your heart was full of enjoyment of his presence; but to rely on him when absent, not only declares strength, but strength put forth. What was there to fill Abraham with sensible joy when he went forth "not knowing whither he went"? What was there of the contents of the promise received, to rejoice his heart when both Sarah and himself were getting more and more barren respecting a son, and less and less likely in appearance to sense, of the enjoyment of the thing? Yet Abraham was strong—he depended on the promise of God. Surely, dependence in the dark argues more strength than dependence in the light; for it has the hand of sense on its side in the light, but against it in the dark. You can in truth say, "hitherto the Lord hath helped me." If so, you have strength given according to your day. You have no need of dying strength till the hour of death; and you have the promise of that. I say you have the promise; that is the object of faith and dependence, and that argues a sufficient strength; sensible comfort is a great blessing, but, faith depending on the promise

of God, and looking to and hoping in him to fulfil, is a greater blessing. "As many as are of faith are blessed with faithful Abraham." And "blessed are they who have not seen, and yet have believed." I am glad that (as you express) you find more of this exercise of faith, and stability of soul thereby. The Lord increase our faith more and more, for that is what resisteth the devil, overcometh the world, and purifieth the heart to love God and wait on him. I am truly glad Mr. Burgess continues to preach at Woolwich, and shall be more so to find the Lord's good work goes on there, through his ministry.

You represent me as "a man of wisdom in the great mystery of truth." What! is it so? You would draw over me that garment and then say, "come up and show yourself!" It seems, my friend, you would wish to exclude boasting indeed! For if as a fool you receive me, I should have no matter of boasting, not even a "little," for foolish and ignorant I truly am, but in that you represent me as wise, your boasting of Timothy would not be found correct; therefore (not for my sake but for your own), say no more of my wisdom. If God by me extend any of his wisdom to make me a "teacher of babes," let, O let him have all the praise. Your letter convinces me of the truth of what I last wrote—that you don't know me, and you think me further than I am. But the truth is, I see such infinite depth, wisdom, and majesty in the Gospel, such wiles of Satan, such a mystery in the workings of iniquity, and such a depth of deceit in my own heart, that my understanding (as to comprehending these things, so as to state them clearly) seems to be a mass of darkness, especially as touching the hidden man of the heart; so that I seem scarcely able, plainly, and distinctly to lisp out A B C. You may think I write in mock humility, but certainly I write sincerely. But after all, it is not what I may conclude of my folly, or what you may think of my wisdom, that makes me to be anything or nothing as a minister. It is the power of God alone that makes a minister profitable to his people, either for refreshment or edification; and you profess to think this is visible in me, in that I have many clear seals to my ministry. Here, my friend, I must go with wary steps lest I oppose the power of God; that his power is with me and felt in my heart, in the work at times, I firmly believe; I dare not deny it. That he has applied the word with power from my ministry to the hearts of some of his own children, I cannot deny, lest I oppose the work of the blessed Spirit set forth in their declaration; but that I have many clear seals, I cannot say. I have preached thirteen years, and yet, how few attend my ministry; and oh, how few in heart cleave to it! Surely this will say that I am not the great man you talk of; if I were the children of God would find me out and flock to my ministry. It is my mercy that the good Lord doth not despise the day of small things; and I believe, I shall know more and more of him; and if by and bye, he will put in me that treasure which

will be profitable to my dear Woolwich friends, influence me to come up, and give me a boldness adequate to preaching there, I hope, I should not stay conferring with flesh and blood. If you wish me to come, you have one advantage, which is, I have affection enough for you gladly to preach for your profit.

You wish me to pray for you; the affection I have for you all keeps me in prayer for you daily. I crave an interest in all your prayers, that a door of utterance may be given me, that I may speak as I ought to speak; and that the word of the Lord may run and have free course and be glorified, not one of the Lord's servants need it more than I.

Give my sincere love to Mr. B.—I should be glad to have a letter from him. I was wishing this morning, before I got up, that I had more employment in the best things. I should be glad to have a letter from any of the friends. I hope Mrs. Butler is better, the good Lord sanctify the affliction to her. My love to Mrs. Owen, and all friends.

Yours very affectionately, D. FENNER.

Write as often as you can.

INQUIRY AND ANSWER.

To the Editor of the "Gospel Standard."

Dear Sir,—If not intruding upon your valuable space and time, could you kindly submit, through the truthful and powerful medium of the "Gospel Standard," a few definite and pointed thoughts upon the following question, viz.:—Can a church be truly considered a "Gospel Standard" church, which resorts to such worldly movements as "organ recitals" and "limelight views"? This is a matter of great importance, especially so in these days of tendency to declension from the "old paths" for which the advocacy of this periodical is renowned. With best desires that all your labours may be owned and blessed; also for the prosperity of Zion,

I remain, yours obediently,

A. G. H.

ANSWER.

We have watched with dismay for some time past the tendency to declension from our orthodox mode of worship in some places that go by the name of Strict Baptist churches; which is the term we use, and apply to all those causes of truth, that have declared themselves to be fully in touch with the "Gospel Standard." But although we have been for many years a member of a Strict Baptist church, and a firm believer in the doctrines of grace as set forth and advocated by such churches, yet, in all our experience that we have gathered in visiting numbers of our "Gospel Standard" churches we have never heard of "organ recitals" and "limelight views" being introduced into any place that has declared itself to be in all essential matters one with the "Gospel Standard." Therefore, we at once say that where

such a departure has been made from our ancient path, and where such worldly things have been introduced as those of which A. G. H. complains, such a place, and the people who attend it, are not with us as a "Gospel Standard" people. We hope that we are better taught than to seek unto such carnal entertainments as "organ recitals" and "limelight views" to edify and encourage our souls as we journey on through the path of tribulation to the heavenly Canaan above, where we earnestly desire to arrive in perfect safety. But, are organs needed in our Strict Baptist churches? Is there any spirituality to be derived from them? And is the Lord's name honoured and glorified by them, however fine and delicate the touch may be of the organist? Then, if so, is it not a wonder that the Lord did not command his chosen family to introduce them into their holy worship when the Christian era began? The Holy Ghost bids the godly people to *sing* "psalms and hymns, and to make melody in their hearts unto the Lord." And in more ancient times the Lord said to his people, "Sing ye praises with understanding!" And if it be the mind and will of God that his saints should worship him with the high-sounding organ, is it not strange that those very godly men who lived before us did not introduce them into the churches of which they were most acceptable ministers of the Gospel?—such as Huntington, Gadsby, Philpot, Tiptaft, Warburton, and, we may add, many others beside. If those gracious men we allude to believed it to be right in the sight of God to sing his praises to the pealing notes of the organ, then how is it that Messrs. Gadsby, Philpot, and others did not advocate their introduction into our chapels by means of some stirring articles appearing again and again in the "Gospel Standard," so that we might know whether they appreciated them or not? But as no such information has ever appeared in the pages of the "G.S.," we conclude that organs were not appreciated by them; hence they never had them. Now, they were men of God, and greatly blessed with a spiritual mind, by which they understood the mind and will of God as set forth in his holy Word; and it was the delight of their hearts to impart that spiritual knowledge, in opening up the Scriptures of truth to the people of their charge as the Spirit of the Lord had revealed it unto them; and they were always known as godly ministers who used the most humble and simple mode of worship, but which agreed in every way with the teachings of the Holy Spirit, and which met with the divine approbation of the Lord. Then, why this departure from that line of things which pleased them well, and gave such general satisfaction to all true worshippers that appeared before God in his earthly courts? Why this great change in the singing part of divine worship—such as *four hymns* sung to very lively tunes and kept to time by the notes of an organ? Why the introduction of so many youths in the first ranks to lead the singing and use their voices to such an extent as to drown the voices of

many others? Are these youths all taught of God! Surely they ought to be, if they are asked by the Church to come forward and sing those sublime hymns by which we worship God. Take our first hymn (in Gadsby's selection), commencing,

"Great God! how infinite art thou!

What worthless worms are we!"

Is that suitable language *to ask* thoughtless youths to sing? We believe not! And do they know the infinity of God, or feel that they are worthless worms? Not unless they are called by grace, and partake of the teachings of the Holy Spirit, which if they were they would often be silent when the singing of some of our excellent hymns was going on. Take this as an example:—

"Yes, I shall soon be landed

On yonder shores of bliss;

There, with my powers expanded,

Shall dwell where Jesus is."

Such language is often too strong for an experienced Christian; then what are we to say of those who sing it so lustily and show no signs of a work of grace begun in their hearts? These matters to us are of great importance, and have been for many years, so much so that we have regretted the changes that have been brought about in the singing part of the services of God's house. The late Mr. W. Gadsby was very particular in his day not to put spiritual language into the lips of the unconverted, by which they claimed a relationship to God, and assumed that they were taught by his Spirit. We wish that there was more of that spirit manifested amongst our churches now. If so, we believe there would not be so much friction existing between singers, and spiritual worshippers in the house of God. We do not believe it to be right for a number of worldly youths to be allowed to take the lead in the singing part of the service, and to say what they would like, and how it shall be carried out. But all that show no signs of repentance toward God should withdraw from the first ranks, and take their places among the congregation, where they could sing if they pleased, or keep silence, and then no one would be responsible for their using language which was not suitable to their present condition. But, while we advocate this, we do not wish to be understood that we are showing an unkind feeling towards our young people, for we are not, and we can heartily say that we love to see them regularly attend the house of God, and would ever encourage them to do so, as "being in the way the Lord may meet with them." All we contend for is, that persons and things in the house of God may ever be found in their proper places, and being in order they might be favoured with the blessing of God, and have the sanction of his approving smile. What we would like to see carried out in our religious worship is, that the godly people take the lead in all that is done, and if there be a godly man in the Church, deacon or otherwise, who is blessed with gifts and abilities for giving out the hymns and leading the singing let him do so

according to the measure of grace the Lord has bestowed upon him, and then the congregation will join in with him, and they will find the singing to be a delightful part of the worship of God. We are pleased to find that many of our "G.S." churches still adopt this excellent plan, and it gives great satisfaction generally. But where singing cannot be carried on for want of a suitable leader—which will be a rare occurrence—then perhaps it might be as well to have an instrument just to lead the singing to prevent a breakdown in the worship, but not otherwise, as we are commanded to sing with the heart and the understanding and not with instruments. And we are pleased to hear that there are no instruments in our leading causes of truth, such as Gower Street and Great Alie Street chapels, London, nor at Croydon, Brighton (Galeed), Manchester, Birmingham, and many other places. And it is worthy of note that the singing part of the service in those places, as far as we can ascertain, is well conducted, without any fanciful singing or "organ recitals;" nor do the churches at those places at any time give up any part of the sanctuary of God in which they assemble for divine worship for the display of "limelight views" or any other worldly objects, which, while they please the carnal mind, do not enrich the souls of the godly with grace, wisdom, and understanding, and are in no way spiritually edifying. All those that fear God, and who are seeking his honour and glory, will do well to cleave to that which is good, and to forsake that which is evil, and especially every evil thing that shows itself in the house of God. We would say, discountenance it at once, for remember, it is they that "honour the Lord that shall be honoured in return;" while they that "despise him and his ways shall be lightly esteemed." And to worship God aright, we "must worship him in spirit and in truth."

REVIEW.

A BRIEF MEMOIR OF THE LATE MRS. GREY HAZLERIGG. By Her Husband. "Converted last but first with glory crowned." London: Frederick Kirby, 17, Bouverie Street, Fleet Street, E.C. Price Sixpence. 1901.

The goodness of God with and towards his people has been most marvellously displayed from one generation to another; or ever since he has had a people upon the earth. This we see clearly enough from the Scriptures, wherein are recorded his gracious and benevolent acts of kindness, mercy, and truth towards his servants, the patriarchs, prophets, and the disciples, whom he chose for his own inheritance, and taught by his Holy Spirit, and to whom he gave all needful grace, and "formed them a people for his praise." And anyone whom the Lord has taught by grace, and set apart from the rest of the world for his own honour and glory can scarcely read the blessed experiences of

those ancient saints without being moved in their hearts Godward, and feeling their spirits humbled within them. And does not this show that the teaching of the Holy Spirit is the same in all the saints? Not that we mean to the same extent in the liftings up and castings down experienced by them, for in those things all the Lord's people are not taught alike. But we mean that the divine teachings of the Spirit are the same in their nature, and flow from the same source, and are received into the heart with power in a greater or lesser degree, or as the Lord is pleased to reveal them to our minds. Thus, those who are sorely tried in Providence, and have to walk in much darkness, not knowing the Lord's mind and will concerning his future leadings and dealings with them, are grateful if the Lord, the Spirit, be pleased to incline their hearts towards the inspired Word; and if it should be his gracious will to turn their attention to the rich and godly experiences of such of his saints as Abraham, Isaac, and Jacob, Joseph, Moses, and the tried and tempted of his prophets, and the apostles, how they will bless the Lord again and again that such ripe and choice experiences have been handed down to the children of God from one generation to another, to the restraining, upholding, supporting, and encouraging of others of the Lord's tried saints who follow after them in the same rough and thorny pathway! O, how many of the tried and tempted of the Lord's people have said, "All these things are against me," when "the heavens have been as brass and the earth as hard as adamant," and when they have been sorely tempted by Satan, and feeling no strength to stand against him, how they have groaned out in the bitterness of their feelings, "How can I do this great wickedness and sin against God?" Such poor things know well the meaning of the Psalmist's language when he said, "But as for me, my feet were almost gone; my steps had well nigh slipped." Only a narrow escape, one step more and I must have fallen! But how often in these extreme places does the Lord appear for our help with his restraining and supporting grace, and become "our refuge and strength" in the midst of our trouble; and then we exclaim, "Thy mercy, O Lord, held me up!" and "Had it not been for the Lord, who was on our side," we must have gone down into trouble and sorrow! It is then by an experimental acquaintance of these painful trials and temptations, and the support the Lord grants us in them, and in delivering us from them, that we learn in a very gracious manner that "his arm is not shortened that it cannot save, nor his ear heavy that it cannot hear," and that "he giveth power to the faint, and to them that have no might he increaseth strength." Thus we learn that instead of everything being against us, "all things have worked together for our good," and we desire to give God all the glory. Now, a continual repetition of these painful trials, which are called "painful things in righteousness," will teach us more and more our utter helplessness and our inability to do anything that is spiritual:

and we shall be more convinced as we are led into them that "salvation is of the Lord," and that his people from first to last must, and shall be saved by free and sovereign grace.

We believe that we shall not be far wrong if we say that the greater part of the children of God have found great spiritual comfort and such solace to their sorrowful minds in reading and meditating upon the godly experiences of those saints that have gone before them. Without going too far back into the history of good men who were helped to leave a good testimony behind them to the Lord's goodness and mercy as displayed on their behalf—testimonies which, perhaps, are only surpassed in the annals of Scripture by those blessed saints to whom the Lord made himself known in a conspicuous manner, as Abraham Isaac, and Jacob, and the prophets—such as the godly Puritans and those who followed after them. And how many in later times have been built up in their most holy faith, edified, and comforted by reading the writings of those gracious men of God who lived and wrote in the last two centuries, and whose valuable works we so highly prize. We allude to the writings of Huntington, Philpot, Kershaw, Warburton, and others, whose soul-stirring experiences have had most wonderful effects upon the hearts of many a godly reader, and the Lord has blessed the reading of them to many living souls. Nor has the Lord confined himself to the writings of those good men only; for we notice as time rolls on, and others of his people rise up in their room, so he gives grace unto them, and bestows gifts and abilities upon them for his honour and glory and for their individual good, and for the good of his chosen people. Notice then the blessed account of Mrs. Grey Hazlerigg as given in the "Brief Memoir," as placed at the head of these meditations, and now presented to the Church of Christ by her bereaved and sorrowing husband. It may be considered by some too late in the day for us to give a word or two of commendation to this very interesting little book which has only recently fallen into our hands; as by this time we quite expect its circulation among the Lord's people has been great. When we first took it up to examine it, having so little time at our disposal just then for reading, we concluded in our mind that we would lay it aside for the time being, and take it up again when we had a more favourable opportunity to carefully go through it. But despite being pressed for time, together with a number of things that needed our attention, we found the little book so deeply interesting, and it was so commended to our soul's feeling that we could not possibly lay it down until we had very carefully read every page of it. And our spiritual readers will understand us when we say, that in the reading of it we fully comprehended the soul-exercises Mrs. H. has so clearly stated. And we particularly noticed that the religion of the departed was the religion of God's people, and came down from heaven. We discovered also that she was subject to many changes, and often had many

solemn fears that all was not right between her soul and God. Great searchings of heart we found often took place with her, and much self-examination before the Lord, with a strong desire that he would try her, and prove her by his word, and lead her in the way everlasting; and by his spirit and grace make her like unto his chosen people, and bless her with that assurance of faith by which she might realise her eternal interest in Christ, and so become meet to be a partaker with the saints in light. Neither was she a stranger to the afflictive dispensations of the children of God, and she knew well that the Lord corrects his people for their faults by the rod of chastisement which he lays on them in mercy for their profit, for at page 9 she says:—

“Hart’s hymns on chastisement have seemed very suitable to me, and I sometimes hope that the very chastening is a proof that I am a child of God. That verse has been very appropriate:

‘Why thro’ darksome paths we go,
We may know no reason;
Yet we shall hereafter know,
Each in his due season.’

I have been brought in this affliction to feel, yea, it has seemed wrought in my experience, that ‘God is faithful, who will not suffer you to be tempted (afflicted) above that ye are able, but will with the temptation also make a way for your escape.’ The above truth has been very much on my mind. What a mercy it is that ‘he knoweth our frame, that he remembereth that we are but dust, and pitieth our infirmities.’” From this quotation we gather that she fully believed with the Apostle Paul where he says—“My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.” But these “chastenings for the present,” says the same Apostle, “seemeth not to be joyous, but grievous; nevertheless afterward they yield the peaceable fruit of righteousness unto them which are exercised thereby.” And so Mrs. Hazlerigg experienced it, for on page 23 she thus writes:—“A few days afterwards the Lord, I believe, visited my soul. A letter was received from a friend which first seemed to unlock my heart, and then I felt laid low in the dust, desiring to lie at the feet of Jesus, begging him to look upon me. I felt weak and ill in body, but melted and humbled in soul, and could say:

‘A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus and my All.’

My main desire was to abide in him. The first few verses of the 15th chapter of John were again and again the pasture I returned to, and seemed more suitable than anything else to me. I long to *feel myself* a justified sinner, and have lately had many earnest longings that the Holy Spirit would show me that I am clothed in that most blessed robe of a re-

deemer's righteousness. I cannot, and would not, take it myself. No! Jesus says, 'the Comforter shall take of mine, and shall show it unto you.' I am a poor sinner at mercy's footstool, praying and begging for the blessing. Jacob's wrestling for the blessing has been an encouragement, and when enabled to plead, O how I have hoped that the Lord would give me, even me, a blessing also." What a reality there is in that religion which comes from above, and what a divine power there is in the teachings of the Holy Spirit! This we see clearly enough in the last extract given from this brief memoir of Mrs. Hazlerigg. Nothing but the power of divine grace in her heart could ever bring her to feel herself to be "a guilty, weak, and helpless worm," etc. Such a feeling is quite the opposite of what nature teaches us. This we see in the Pharisee whom we read "went up to the Temple to pray"; but we are told that it is only for a pretence that "they make long prayers." No wrestling with them with Jacob's God, and no expressing themselves before the Lord, as did our departed friend,—that he "would give me, even me, a blessing also." What a manifest difference there is between the two persons; one goes with a pretence before God with lip service, the other, like Hannah, is of a sorrowful heart and seeks at the Lord's hands a blessing for her soul; and obtains it, by which she knew that the Lord is "Too wise to err, too good to be unkind."

But, in closing these brief remarks, we cannot help saying how pleased we should have been had this interesting memoir been as large again, it was so commended to our heart as being a genuine piece of Christian experience from one who now is "with glory crowned."

Obituary.

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MRS. KIRKBY.—In recording a few particulars of the late Mrs. Lydia Kirkby, of Wimbledon, who died November 14th, 1901, in her 82nd year, I would say that she loved a free grace gospel, as only that gospel could meet her case, and she esteemed it a privilege to meet with God's people in his earthly courts. She had very low views of herself, and would often say, "If ever my poor soul is saved, it will be by free and sovereign grace; for if one good thought could purchase heaven, I could not produce it. "I believe, in former years, she sat under the ministry of the late Mr. Sears, of Clifton, Beds. My close acquaintance with her began when I was asked to visit her about eight years ago, when she was laid upon a bed of great suffering, and to which was added great distress of soul, feeling she was a lost sinner. The Holy Spirit had performed his gracious work of convincing her of sin, and of judgment to come, and her need of a Saviour. She said all the sins of her youth at times rose

up against her, and she could neither repent of them nor pray, and she was kept in this state for some time. On one or two occasions I found her apparently on the borders of despair; feeling she had no hope, and was tempted to believe she had committed the unpardonable sin, and therefore there could be no mercy for her. Several ministers visited her, among them Mr. Midmer, Mr. Haddow, and Mr. Mace; each of them tried to comfort her, and to encourage her to "hope still in God," as she bore marks and evidences of a work of grace begun in her heart. But they each said that they never saw one brought so low in their feelings before; and she told me that previous to this illness coming upon her she told the Lord that she did not mind what she suffered or passed through if he would but assure her that she was one of his children.

In due time she was raised to a good hope in his mercy, so that she said, "If I could only get down to the chapel I could call upon all the people to help me PRAISE GOD." After this she was restored to a measure of health, so that she was able to get to chapel again, where the ministry of Mr. Greenwood was often made a comfort to her. But for the most part she was kept waiting at the door of mercy, feeling if she perished it should be there. She had many anxious fears as to how it would be at the last.

But the end came very suddenly. She was seized with a stroke on the morning of the 11th, and in about two hours she sank into a state of unconsciousness, and in two days passed peacefully away. In her last moments there was that in her countenance which seemed to tell of a glory revealed to her perfect satisfaction, so that it can be said of her, "At evening time it was light," and could she have spoken, doubtless she would have said, "Now, Lord, let thy servant depart in peace, for mine eyes have seen thy salvation." She was well laid in the grave by Mr. Greenwood. I have lost a most willing helper in Dorcas work.

E. F. RUSSELL.

STEPHEN HENRY UPTON.—My dear son, Stephen Henry Upton, aged seventeen years, was born at Lindfield, November 12th, 1883. He grew up to be a very quiet boy, and never cared to mix with other worldly boys around him. He had many narrow escapes from death through accidents, as they are called; but nothing remarkable occurred to give us any real cause to believe that the Lord had begun a work of grace in his heart until he was taken ill, although we always had a hope of him that he might be brought to a knowledge of the truth. We noticed that he never went to his daily employment in the morning, or to his bed at night, without bowing in prayer at his bedside. He told his sister, when on his dying-bed, that the Lord had heard and answered his prayers, and had mercifully taken care of him. He was never absent from the chapel when he could possibly get there; either on the Lord's days or the week evenings, and he

always looked forward with pleasure to the services of God's house. But we did not know if this was more than natural, as he had always been brought up to attend the chapel with the family from infancy.

He was taken ill on Friday, July 5th, while at his employment, but we did not think seriously of it until the next day, when he appeared much worse, and the doctor was sent for, who thought at the first that he was suffering from colic, but it proved to be a bad attack of inflammation. Everything was done that could possibly be done for him, but without avail, and he kept getting worse for a week, when the inflammation reached its highest; and we felt that he could not get better. We did not know how to break the sad news to him, and yet we felt most anxious to know if he thought seriously about dying. At last we ventured to speak to him of the solemn position he was in, when he told us that he had thought much about death, but said that he did not feel ready to die. I then quoted the following verse to him:—

“Prepare me, gracious God,
To stand before thy face;
Thy Spirit must the work perform,
For it is all of grace;”

and I told him that the Lord was able to prepare him for death if the time was now come for him to die. He replied, “I know all about that, mother! I know the Lord is able to do it!” The next day he appeared somewhat better, and we cherished the hope that he would be spared to us. He seemed to improve until the following Wednesday evening, when he was again seized with intense pain, and all that we could do gave him no ease. The next morning I said to him how sorry I was that he was taken worse again. He answered me by saying—“These words keep coming to me, ‘It is the Lord, let him do what seemeth him good;’” also the verse of the hymn just quoted. I said to him, “You are in a blessed place if you feel that!” During the day he wished to see Mr. Knight, our minister. We sent for him, and he came, and read and prayed with him, but he did not say much to him, but seemed to enjoy the reading and prayer. The next day he again asked to see Mr. Knight; he came, and again read and prayed with him, after which he thanked Mr. Knight, and said that he felt very comfortable in his mind, and did not feel afraid to die. He suffered great pain, but was very patient, and often groaned out his feelings by saying, “Lord, do help me! Do, O Lord, help me! and make me very patient under this affliction!” Then he would say, “Let the Lord do what seemeth him good.” His sufferings were very great; but the Lord helped him. On Saturday, when the doctor saw him he was astonished to see him so patient, and he remarked that he had never known a case where such patience was manifested under such intense pain and suffering. But the doctor did not understand his inward feelings. The dear boy told us afterwards that he felt very happy. At twelve o'clock on the Satur-

day night his pains seemed unbearable, and he groaned out in prayer, "Do, Lord, help me to bear this pain; O Lord, do appear for me!" After a time he appeared easier, and said, "I am going home now. Good-bye, mother; call all the others." We did so, and he bade each of them good-bye, calling them all by name, and kissed us all most affectionately, and then he prayed so earnestly for us all, saying, "Do, Lord, bless them all continually, and if it be thy holy will, wash them in the blood of the Lamb and take them to heaven when they come to die." He further said, "I hope you will all feel as I do. I am very happy. Very! Very! Very!" Once he said that his sight was gone and he could see no one but the Lord Jesus, his Redeemer. He recovered his sight again, and at two o'clock on Sunday morning he broke out singing,

"Yes, I shall soon be landed
On yonder shores of bliss," &c.

He sang the hymn through, waving his arms, and he would have us sing the hymn with him. Never shall we forget the solemnity and blessedness we felt in singing that hymn in the night—there seemed such a reality and feeling in every word. He said that he only wanted wings, and then he would fly into heaven. He sang the above hymn several times, and holding up his arms, he exclaimed, "Do, dear Lord, take me; do take me home!" He said that the Lord very much blessed his soul on the Saturday early, and pardoned all his sins, and the twenty-third Psalm was so blessed to him that he could say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Also the 103rd Psalm was much blessed to his soul, and he sang with much feeling the following hymns (412 and 420, Gadsby's selection):—

"What cheering words are these;
Their sweetness who can tell?
In time and to eternal days,
'Tis with the righteous well;"

and—

"O, bless the Lord, my soul!
Let all within me join,
And aid my tongue to bless his name,
Whose favours are divine."

Truly the power of God was made manifest in enabling one so weak, and so near to death, to sing as he did when suffering such great pain. He said, "Our sufferings are nothing to be compared with what Jesus suffered for us." Several times he repeated, with much feeling:—

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name."

At another time he said, "I have done many wrong things; but the Lord has forgiven me all. He felt much concerned about all of us; feeling he was giving us so much trouble, and fearing that some of us would be ill, as we had been with him night and day from the time he was taken ill. But we all felt that we could not do enough for him. Once he turned to me and said,

"He who has helped *you* hitherto
Will help *you* all your journey through,
And give *you* daily cause to raise
New Ebenezers to his praise."

It astonished us to notice how much of the Scriptures he knew and the number of hymns he could repeat. Not long before he departed he asked me to read to him. I said, "Where shall I read?" He replied, "In my Father's house are many mansions," etc., and the precious Psalms that were so blessed to him previously. At another time I read to him the blessed account of the martyred Stephen, and as I read on he kept repeating the words, "Lord Jesus, receive my spirit; and into thy hands I commit my spirit." He prayed very earnestly for Mr. Knight and the friends at the chapel, entreating the Lord to bless them continually. He said that he should much like those of the friends who could speak in prayer to come and bless the Lord with him. He wanted us to tell Mr. Knight what the Lord had done for his soul, and how the Lord had blessed him. He said that he had been blessed many times at chapel under his ministry. We sent early for Mr. Knight, but by the time he arrived he was too far gone to talk to him; but the dear boy knew him, and was just helped to say, "The Lord's will be done."

During the night he asked to see Mr. S., one of the deacons, who had visited him on the previous Sabbath and prayed with him. But being in the night we did not like to disturb him at that unseasonable time; but he came a little while before he died, and offered up a prayer on his behalf, which the poor suffering boy seemed to enjoy. We asked him if he knew who it was that had prayed with him, and he mentioned his name. Just before he died he said something which we could not understand, and he gave us such a distressing look that it seemed as if the Lord had hid his face from him and he was in darkness; but it was only for a short time. Afterwards he lay very peaceful, and seemed to be in prayer. His lips moved, but we could not tell what he said, except these words, "O Lord." Soon after this he passed peacefully away at twenty minutes to twelve o'clock on Lord's day morning, July 21st, 1901, after sixteen days' intense pain and suffering, aged 17 years. His mortal remains were laid in Jireh Chapel burying-ground, by Mr. Knight, on the 24th, by the side of his father and his grandfather. His father's obituary appeared in the "Gospel Standard" for October, 1897. It is hard to part with those we love, but how cheering is the thought that our loss of them is their eternal gain.

A. UPTON.

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MATT. V. 6; 2 TIM. I. 9; ROM. XI. 7; ACTS VIII. 37, 38; MATT. XXVIII. 19

"THE TREASURY OF SPIRITUAL BLESSINGS."

A SERMON PREACHED IN EDEN STREET CHAPEL,
BY MR. KERSHAW, ON TUESDAY EVENING, APRIL 3RD, 1849.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."—
EPHESIANS I. 3.

THE apostle was evidently in a sweet and blessed frame of spirit when he wrote the precious words of my text, and penned the connection of precious truths in which they stand. May the Lord condescend, by His Holy Spirit, to lead our souls into these words, and into the sweet and precious truths they contain. And oh! so surely as the Lord blesses his children, so surely will they bless and praise him in return. This is very clear from the language of David in Psalm ciii.: "Bless the Lord, O my soul; and all that is within me bless his holy name." Why bless him? Because he delivered me from death, redeemed my life from destruction, and hath crowned me with loving kindness and tender mercies.

When Paul wrote this epistle, he felt something of the sweetness and preciousness of Jehovah the Father's electing love shed abroad in the heart by the Holy Spirit of God. As surely as a poor sinner is favoured with a sweet taste of the sovereign love and discriminating mercy of the Lord, so surely will that poor sinner be constrained to love the Lord. "We love him because he first loved us." This love not only constrains the soul to love him, but also to bless, praise, honour, and glorify him. And thus Paul here, in the sweet enjoyment of God's love and mercy, blesses and praises the Lord.

Sometimes, my dear friends, a thing drops into my mind very sweetly and very blessedly. At such times, when I have been so favoured with a little sweetness and a feeling sense of the love of God, my heart has been warmed

and it has done my soul good, so that I have felt I could sing a little ; and such a song as this has come into my mind :

“ Hail, sovereign love, that first began
The scheme to rescue fallen man ;
Hail, matchless, free, eternal grace,
That gave my soul a hiding-place ! ”

This is God's method, my friends. He constrains us to bless and praise him. He blesses us first, being always beforehand in every good thing.

“ Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.” May the Lord enable us to dig deep into, and bring good things from, this precious storehouse. “ Blessed be the God and Father of our Lord Jesus Christ,” who will bless us on the ground of our obedience and good works? That will not do : we cannot walk one step *that way*. And why not? Because we are such poor, unworthy, worthless creatures ; such sinful and polluted worms. We cannot come before the Lord and plead any worth, worthiness, or goodness as a meritorious procuring cause of the enjoyment of these blessings. O no ! There are some sayings in the Word of God that fit into the very hearts and consciences of God's people a thousand times better than coming before the Lord for the blessing on the ground of our own obedience. Tell us, say you, if they are so good, what these sayings are. I will give you two or three that entered into my heart and soul more than forty years back.

The first is where poor Jacob came before the Lord, and said, “ I am not worthy of the least of all the mercies, and of all the truth, which Thou hast showed unto Thy servant ; for with my staff I passed over this Jordan ; and now I am become two bands.” Does that confession fit you? If it does, you are a worm Jacob. Again. The psalmist David, coming before the Lord, said, “ If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee that Thou mayest be feared.” He said again, “ He hath not dealt with us after our sins, nor rewarded us according to our iniquities.” Good old Jeremiah, too, has a mode of expression entering deeply into the feelings of the child of God. It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning ; great is thy faithfulness.

Now, the people who feel these things in their very hearts and souls, do they come before God with a price in their

hands, as something to recommend them? No, no, my dear friends. My soul blesses my Lord and Master, because he wants no price. No; he says, "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price? Come just as you are, with all your misery, weakness, wretchedness, and helplessness. Let the cry of the publican be the cry of your soul: 'God be merciful to me a sinner.'" Now what does the Lord say in return? I will tell you what he says. It has done my soul good many times. It has reached my case when I have been very low and very miserable, it has reached my case when I have been crying and sighing to God for mercy as a poor, filthy, vile wretch. This word has dropped into my soul, and under the be-dewing influence of the Holy Spirit has most blessedly fitted: "I will be merciful unto their unrighteousness; and their sins and their iniquities will I remember no more." Here, you see, there is no condition, nothing to be performed by us as a ground upon which we are to have the blessing. It does not say in our text, "I will bless sinners on the ground of worth or worthiness." If so, it would cut off all the living family as having no share in the blessings, and put the self-righteous Pharisee and hypocrite in. Bless the Lord, it is the poor and needy, the undone, the helpless, the miserable, the lost, to whom salvation is secured.

Let us try, then, to read our text aright. "Blessed be the God and Father of our Lord Jesus Christ, who *hath* blessed us." The thing is done—*hath* blessed us. It is in the past tense. As, therefore, it is in the past tense, when was it done? It was done in the councils of eternity, in the covenant of grace and salvation, ordered in all things and sure. All the blessings of grace and salvation are secured by a covenant God, as the effect of covenant love, in which we have such a display of the wisdom of God, as manifested in Christ Jesus, our covenant Head; according to that beautiful, solemn, and decided declaration of Paul to Timothy, when he wrote to him as to a son, to strengthen and fortify him amidst the frowns and persecutions of the world. He says, "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God." He then goes on: "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

Here our covenant God and Father makes known by the apostle that he hath made ample provision for his family. Though we are unworthy, he hath secured immortal glory in an upper and better world, with all the blessings we stand in need of by the way. They are secured to us, treasured up in Christ, our covenant Head, in whom it hath pleased the Father that all fulness should dwell.

“Blessed be the God and Father of Our Lord Jesus Christ.” I would now direct your attention to another very important part of our text. Take particular notice of the treasury in whom the spiritual blessings are. “Blessed be the God and Father of Our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places *in Christ*.” They are all in Christ. Now I will state for the sake of illustration a fact relative to this passage—“For it pleased the Father that in him should all fulness dwell” (Col. i. 19). Formerly, in London, I was very intimately acquainted with a person who was a common councilman of the City of London. He was a friend of mine; he has now been dead several years. I was one day with him in his counting-house, talking over the things of God. He stood and said, “Friend Kershaw, some time back your old friend Mr. Gadsby, of Manchester, was in London. I was in a very miserable and distressed state of mind. I went to hear him preach. He read his text; the words were these: ‘For it pleased the Father that in him should all fulness dwell.’ He read it over, looked about the chapel, upstairs and down; his eyes rolled in his head, and he made a solemn pause. All eyes were fixed on him; and at length he said, ‘My friends, if all fulness dwells in the Lord Jesus Christ, what must be in us?’ Then, with a loud voice, he said, ‘Emptiness, emptiness.’ Ah! that is it,” said my London friend, “that is just it; for I came to-night as wretched and miserable as I could be—nothing but sin and wickedness, in my feelings.” This proves that all blessings—all spiritual blessings—dwell in Christ.

Let me ask you this question, What do you see and feel to dwell in you? In reference to myself, I should answer this question in the language of Paul in Romans vii.: “For I know that in me—that is, in my flesh—there dwelleth no good thing.” What, then, does dwell in me? Why, the dear children of God say, “We are altogether as an unclean thing.” I have an evil and a carnal heart. Unbelief, vain thoughts, sinful inclinations, evil tempers, and all manner of sins dwell and work in my poor mind, so distressing my

poor soul at times, that on my knees, or in the house of God, I think and say of myself many times, "Lord can there be so polluted, so weak, so helpless, so vile a wretch as I crawling upon the face of the earth?" The poor sinner says, "Behold, I am vile. The whole head is sick, and the whole heart faint."

Thus the soul, my friends, proves, by painful experience, that all blessings are in Christ, and not in ourselves. We have some sweet sayings in the Bible, and some by godly women too, to this purport. "He hath put down the mighty from their seats, and hath exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away." He empties his people of themselves, makes them sick of themselves, and gives them a longing appetite after Christ, and after the blessings of grace and salvation, which are all in Christ Jesus.

Should some poor souls begin to think, doubting and fearing whether the grace of God is in them, whether a work of grace has ever been begun, I will give you two sure marks—Scriptural marks—by which such may know if the grace of God is in their hearts. If it has been once there, depend upon it, it will never leave you. Pray, say you, do tell us these true Scriptural marks.

Well, then, the first is, do you from your very heart and soul mourn with a godly sorrow, sighing, groaning, and crying by reason of your sins, vileness, and wretchedness before God? That I have, says the dear child of God. Well, had you always this spirit of mourning? Dear me, say you, no. I remember the time when I never thought about it, cared for it, felt it, or desired to have it. Did you give yourself this godly sorrow for sin, this mourning over and lamentation for sin? No, say you. Then it is the grace of God in your soul, working that repentance unto life, that needeth not to be repented of; that repentance which Christ is exalted, as a Prince and a Saviour to give, with remission of sins. That is one mark. Now, say you, what is the other?

Do you, at times, feel your empty, weak, ruined, undone condition as a sinner, and feel a hungering, thirsting, panting, and breathing after Christ for salvation? Does your heart pant after him as the roe pants after the water-brook feeling that nothing will satisfy you short of Christ as your Saviour and your Redeemer, and the Lord the Spirit bearing witness with you that you are the Lord's? If so, my dear friends, the Spirit of God is working in you both to

will and to do of his good pleasure. Wherever this mark is in a soul—wherever a soul is longing after, panting for, thirsting for Christ, and for the blessings of grace and salvation treasured up in the dear Redeemer—that soul is under the blessed and special influence of the Spirit of God, whose prerogative it is to do two things. What, say you, are they? The Spirit never fails, wherever he takes up his abode in the heart of a poor sinner, to make him heartily sick of self, and heartily in love with a precious Christ, and the blessings of grace and salvation treasured up in him. The Holy Spirit is determined to do two things—bring down the sinner and exalt the Saviour. There is not a saint of the Lord but who, under the blessed Spirit's teaching, is willingly abased in the dust, to the exalting of a precious Christ on the pole of the everlasting gospel, as All in all to his church and people.

“Blessed be the God and Father of Our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.” The Lord enable me, in a few observations; for I shall not divide or subdivide to-night, as we sometimes do, but try to preach, as the Lord may direct me into a few of the spiritual blessings treasured up in the Lord Jesus Christ.

In the first place, where is a sinner to look for a full, free, and finished *salvation*? Where is he to look for it? It is in vain to look for it anywhere but where it is to be found. I will tell you, poor sinner, in the words of my Master: “Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else.” Do you love such a saying as this?

Hearken again. “Israel shall be saved in the Lord with an everlasting salvation;” not in themselves, but in the Lord, with an everlasting salvation. Blessed be the name of Jehovah, I find such declarations as these to be sweet and precious to my soul.

Hearken again: “Salvation belongeth unto the Lord; thy blessing is upon thy people.” “For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast.”

Time would fail us to go through the solemn declarations of God's word, directing your attention to the treasure-house in which salvation is secured. It is in a precious Christ. How blessedly Daniel speaks about him! It is so sweet and solemnising that it has done my soul good, and warmed my

heart, so that my soul many times has fed upon it. It is my food. What is it? say you. Speaking of a precious Christ, he says, "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." He has done it. It is finished. All sins and transgressions are for ever put away through a precious Christ. The curse of a broken law has been removed, a precious Christ has been made a curse for us. Reconciliation has been made for our iniquities. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." "Mercy and truth are met together: righteousness and peace have kissed each other." Everlasting righteousness has been wrought out and brought in by Christ on the cross. Is there a poor sinner here to-night whom God has convinced of the error of his way? He has gone with his old companions in sin as long as he durst; but has now, through grace come out from them. He has left the world, turned his back on the city of destruction; and thinks that something must now be done by him in order to be saved. You began to do, making vows and resolutions, resolving how good you would be, that you would have no bad thoughts, indulge no vain meditations and commit no evil actions; that you would take care to have all good; and that you would have all rights and no wrongs. Well; how have you got on? Got on, says the poor soul; I am ashamed and astonished to tell you. I got on just as Paul sets forth in Romans vii.; "For the good that I would, I do not; but the evil which I would not, that I do." I can neither keep my words, temper, nor thoughts. The more I try and strive to get into the favour of God, the viler and filthier I find myself really to be; not in outward actions, but when I come before the Lord. Well, say I, thank God for that. Thank God? say you. Yes; thank God for giving you a feeling of what there is in yourself. Thank God for making you sick of yourself, and for humbling you and bringing you into the dust of self-abasement. Thank God for bringing you to see and feel your need of a salvation finished, completed, and perfected without anything of yours about it. The Lord wounds, and he heals. He, by his Spirit, constrains you as a sinner feeling your guilt, to fall at the feet of Jesus Christ as your last refuge; with a "Lord, save me, or I perish"; or with the cry of the poor woman, "Lord, help me"; or with the publican's cry, "God be merciful to me a sinner."

Brethren, who do God the greatest honour? Those who are for patching and sewing filthy rags upon the garments of righteousness, whereby the rent is made worse; or those who come, through grace—come to him as lost to be saved, guilty to be pardoned, filthy to be cleansed, naked to be clothed in his righteousness, weak to be strengthened by his Spirit's might in the inner man, ignorant to be guided by him, hungry to be filled with the fulness treasured up in him; and who, in short, come to him for everything they stand in need of? This is indeed honouring the Lord. O may he to-night enable us to enter into the very marrow of the text. It is clear from the text that all spiritual blessings are in Christ Jesus. A finished salvation is in Christ. Well, says some poor soul, I believe that. I both see and feel that I am a lost sinner. Here I am at a solemn point before God—that if it depended on me, in whole or in part, I must be undone. Thank God, I say, you have got thus far. You will go farther, even as the Lord has brought me further. How much? say you. Why, to believe that there is no other name given under heaven whereby we must be saved, but the Name of Jesus; neither is there salvation in any other but Jesus. There is no other foundation but the Person, work, blood, and righteousness of Jesus; no other way of salvation but Jesus Christ. This is not all, say you. You cannot be satisfied with believing you are a sinner, or that Christ is a Saviour. What you want is expressed in the Psalms of David. He says, "Say unto my soul, I am thy salvation." You want the feeling application of salvation under the witnessing of the Spirit of God that Jesus Christ is your Saviour and Redeemer; as we sometimes sing,—

“ Assure my conscience of her part
 In the Redeemer's blood;
 And bear thy witness with my heart,
 That I am born of God.”

We want the knowledge of salvation by the forgiveness of our sins. Cannot you give yourselves this? Cannot you assure your own consciences of your personal interest in the love and blood of a precious Christ? Why, says the poor child of God, I would, if I could; but I cannot. I have tried to the utmost; and am weakness itself, helpless, and unbelieving. I cannot give myself assurance or satisfaction. Thank God you cannot. Thank the Lord for that feeling, that teaching, that you cannot do the Spirit's work. It is the special teaching, and work of the blessed Spirit to bear witness with our spirit that Jesus loves us and died for us.

It is as far as he enables us to exercise faith that we have confidence in him, and experience redemption through his blood, even the forgiveness of sins. When the Holy Ghost seals home the truth in the soul of a Christian, his language is, "The life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

And now, thou blessed Spirit, give us this assurance. Seal home this blessed assurance; seal home this precious truth, this precious Christ, in our conscience to the day of redemption; that we may praise and bless thy Name as Paul did, and say, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us" with a finished salvation in Christ Jesus and him crucified.

Secondly. "Who hath blessed us with all spiritual blessings in heavenly places in Christ." In Christ is justifying righteousness, wrought out and brought in. It is found in him, and in him alone. Never did one poor soul find this, or enjoyed it by faith, but found something else an evident principle. He has such a feeling in his soul before God—not as a man feels judgmentally; not talking about Jesus—but what he has tasted, handled, felt and known. The child of God, under the unctuous teaching of the blessed Spirit, has God's blessed kingdom of grace set up in his heart. God the Holy Ghost carries on the good work in the soul. What is the feeling antecedent or prior to this? to the enjoyment of that justifying righteousness in and by the Lord Jesus Christ? Put two texts together; both of them the language of the church of God by the prophet Isaiah. One I have felt the enjoyment and blessedness of. I have stated the text before this evening; but, my friends, it will do us no harm to hear it a second time. Can you, with heart and soul before God, join with me in saying and feeling the truth of them? The first is, "All our righteousnesses are as filthy rags." Saul of Tarsus never knew that while he was a Pharisee of the Pharisees. But when he was called by Divine grace, the law entered into his conscience in the power of the Holy Ghost; and the knowledge of his sin and sinfulness effectually rooted out of him all hope of saving himself. Feeling this, he exclaims, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him," &c. Have you felt these things, my friends?

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly

places in Christ." Let us search further into the subject. Do we look for justifying righteousness? It is in a precious Christ. And here comes in the other passage from Isaiah, "Surely shall one say, in the Lord I have righteousness and strength." The language is in the singular number. Why so? Because it is the language of the spouse of Jesus. This is the language of his mystical body. Daily my soul lives upon him, and hungers and thirsts after him, my Lord, my righteousness, my kinsman, my redeemer. "Surely shall one say, in the Lord have I righteousness, and strength. Even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified and shall glory." Bless his precious Name! He hath magnified the law, and made it honourable. And the Lord is well pleased for his righteousness' sake.

A precious Christ is in the covenant. God hath made him, even to such poor polluted worms as we feel ourselves to be, wisdom, righteousness, sanctification, and redemption. The spouse says, I am black in myself, as the tents of Kedar; yet comely as the curtains of Solomon. Comely in the comeliness Christ the Lord hath put upon me. Righteousness is in Christ. This our Saviour declares in his sermon on the mount. He touches upon this. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." How many are there within these walls to-night hungering and thirsting after Christ and his righteousness? I am going to test you in love and faithfulness. What is the touchstone, say you, by which you are going to test us? The word of God, and the expression of the internal feeling of the dear apostle of Jesus Christ, under the immediate influence of the Spirit of the Lord. What is that feeling? Paul counted everything but loss and dung for the excellency of the knowledge of Christ Jesus the Lord. The Lord brings us with heart and soul under the Spirit's influence to utter these memorable words.

I do not know any words in the Bible that are more the breathings of my soul before the Lord, and that for more than forty years, than these: "That I may win Christ, and be found in him; not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Found in him, chosen in him, saved in him, complete in him, accepted in him! "*And be found in him*" in life, in death, and in the day of his appearing; die in him, and be raised up in him.

Again. The prophet says, "I will greatly rejoice in the Lord,"—not in himself; "my soul shall be joyful in my God; for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness."

"And, lest the shadow of a spot
Should on my soul be found,
He took the robe the Saviour wrought,
And cast it all around."

This is one of the spiritual blessings in heavenly places treasured up for us in Christ. Now poor lost sinner,—

"Come naked, and adorn your souls,
In robes prepared by God,
Wrought by the labours of his Son,
And dyed in his own blood."

Thirdly. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Now, in the Lord Jesus Christ we have full satisfaction and atonement made for all our sins, iniquities, and guilt. His atoning blood cleanses from all sins, guilt and pollution. Here we have a twofold view of the truth Peter speaks in his epistle. I feel that I cannot repeat the language with that ability, solemnity, life, and power, that I desire. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a Lamb without blemish and without spot." This was the precious redemption price, the ransom-price from law, that justifies from all transgression, and proclaims our deliverance from the pit of destruction. Thus the precious blood of the Lord Jesus is as a voice from heaven, crying, "Deliver him"—a poor guilty sinner—"from going down to the pit; I have found a ransom." The ransom is the blood of the everlasting covenant. "As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water." May the Lord lead you to daily look to the blood of Christ for deliverance from sin and iniquity, and for safety. Our covenant God looks here; and it is our safety and happiness to look where our covenant God looks. *He looks to Christ.*

I will refer you to a circumstance to illustrate this truth. When God brought Israel out of Egypt, the paschal lamb was to be slain. The blood was not to be poured out upon the ground. No, it was too valuable. It was to be sprinkled on the door-posts. In that memorable and never-to-be-forgotten night the sword of justice by heaven's authority was to pass

through the land, and the first-born of all, from the king to the meanest peasant in the land of Egypt, was to be cut off. The destroying angel was to enter every house save those on whose door-posts the blood was found. Go, then, to the Israelites, and see where their safety was when the sword of justice passed through the land. The blood was to them for a token. When he looked at the besprinkled blood, here was their safety, Here he passed over; here was no entrance for his vengeance. So it is with the Lord's people. God looks at the blood of Christ, which speaks better things than that of Abel. This confirms Paul's solemn truth that "there is therefore now no condemnation to them that are in Christ Jesus," and who have an interest in his atoning sacrifice. "Who shall lay anything to the charge of God's elect. It is God that justifieth; who is he that condemneth? It is Christ that died; yea, rather, that is risen again."

Another observation here. In the precious blood of Christ we have a fountain opened. My dear friends, we have a blessed saying in Zechariah; and I hope I have an interest therein, from what has been and is wrought in my soul. I trust I have an interest in the truth of what the prophet there states by the blessed Spirit. "In that day"—the day of Christ's hanging on the cross, when he spilt his blood; in the day when the sword of justice entered into the immaculate Jesus; in the day when he was bruised for our iniquities, and wounded for our transgressions—"in that day there shall be a fountain opened for sin and uncleanness." What is the utility of this fountain? We have it in the following terms. Dost thou feel what a vile sinful wretch thou art? Dost thou feel and mourn over thy uncleanness? Yes, says the child of God. When I come before the Lord, I can get no further than the leper, who put his hand on his upper lip, and cried, "Unclean, unclean." I have such a feeling sense of the depravity of my sinful nature, and the evils of my heart, that I am led to exclaim, "Unclean, unclean," in a spiritual sense. But the fountain is opened for sin and for uncleanness; so that we say, with Toplady,—

"Black, I to the fountain fly;
Wash me, Saviour, or I die."

It is the blessed Spirit's prerogative to take of the things of Christ and show them to us, and to give us to feel their power in our consciences, according to the same declaration recorded by John. I will just tell you how it is with me when I come to some of the solemn declarations of God's Word, which he hath blessed to my soul. I cannot repeat

them like a schoolboy repeating his lesson. I want to speak with that humility, life, and power, with which the Lord blessed me when these words came into my soul, "The blood of Jesus Christ, his Son, cleanseth us from all sin." "For if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot unto God; purge your conscience from dead works, to serve the living God?"

May the Lord God Almighty keep us looking to the blood of the Lamb, rejoicing and triumphing in him. It is in Christ all spiritual blessings dwell. Paul tells us he laboured to present every man *perfect*. Not perfect in the Arminian sense. He laboured to present every man perfect *in Christ Jesus*. When Paul was Saul of Tarsus, he laboured for perfection in the flesh; but when an apostle and minister of Jesus Christ, he laboured in a very different manner. He laboured to present every man perfect in Christ Jesus, accepted and complete in him.

Nothing but a precious Christ will do for guilty sinners; the Glory-Man, the Mediator. Nothing but his obedience, his righteousness, his atoning blood, and his advocacy, will stand between God and a guilty conscience. There is but one Mediator between God and men, the Man Christ Jesus. Poor soul, he is the Days-man who can lay his hand upon both.

"I know," said the apostle, "whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Blessed be his precious name, he is able and willing to save; and it is said of him, "He will save." There never was one poor soul put to shame, and never will there be one, whose confidence is in the Lord. "They that trust in the Lord shall be as Mount Zion, which cannot be removed."

Thus we learn that all spiritual blessings are treasured up in Christ. There are many more things that could be said; but as I have a good deal of work before me this week, having to preach to-morrow night, and on Good Friday, and again next Lord's-day, I must take a little care of my poor body, else it will be worn away. And I would sooner send you away longing than loathing. If I kept you much longer, you would be looking at the clock and your watches, wishing I was done, that you might go home.

May the Lord bless the Word to our souls, for his Name's sake.—AMEN.

LETTER FROM MR. ISAAC BEEMAN TO MR. JOHN KEYT.

My dear Friend,—I received your last, and thank you for remembering my little one. I know you have better things by you than anything that I can send, yet it is written: "Those more feeble members of the body are necessary;" therefore I have ventured to send you a few thoughts on a city that once came into my mind, which at that time gave me great pleasure. It was not London, nor Paris, nor Rome (literal or mystical), but it is mentioned in Ezekiel xlvi., last part of the last verse: "And the name of the city from that day shall be, The Lord is there." It is usual for a metropolitan city to be the king's residence, where his palace is, where he keeps his court, where his government is, and also where the splendour of his majesty is sometimes seen by his subjects. This city is not Jerusalem literal, but Jerusalem spiritual, Jerusalem the heavenly, the most ancient city, the most noble, the most extensive, the most stable, and the highest city that was ever built, or that ever will be built. It is the richest city and of the most substance that ever was or ever will be. It is the cleanest city that ever was seen; it is a city wherein justice is executed to a tittle; a city of righteousness, a city of truth, and a city of holiness. It is a healthy city, the air of it is not infected with any impurity, nor is there in it a single inhabitant sick; for all that dwell therein are forgiven their iniquity. The apparel of the inhabitants is singular, for they are all dressed alike; the raiment is white, and the robe that covers them is the richest that ever was wrought. These inhabitants also, all of them, in addition to this elegant robe, wear crowns on their heads, richer, more valuable, and more glorious than any crown of any earthly kingdom. The privileges of the inhabitants of this city exceed all others—one of which is, every one of them has a sight of the King's majesty; also all of them have free access to the King by means of the King's Son. And the kingdom they inherit, the city of their possession, the robe that covers them, and the crowns they wear, are all everlasting.

And now, I think that you and I would like to be citizens of this city! If, then, we can make our calling sure, election follows, and this city consists of all the chosen of God, and as such it is the city of the great King, where he has chosen to put his name; the Mount Zion which he loved, the city of the living God. This city is said to be "the joy of the whole earth," and the situation is beautiful, for out of Zion, the perfection of beauty, God hath shined. Abraham, the great pattern of the citizens of this city, when, by an order from the great King, was made to wander from his native country, and from his father's house, could find no city in the whole world in which to dwell, nor so much as a foot's breadth of ground to call his own. But the King who sent him out to wander had a favour to him, and it was no less

than a royal city to dwell in! Of this city by supernatural sight he had a prospective view; and he saw that it was a city which had foundations whose builder and maker was God. The foundation of this city was laid before the world was made; but none of the citizens ever saw the foundation till after the world was framed; and man was fallen, fallen from his allegiance to the King of this city. Then was this foundation discovered, revealed to ruined man; to raise the citizens from death and give them life, and set them on the Rock on which the city stands. And behold! the foundation of this heavenly city was seen to be the Son of God made flesh; thus made in order to set the captive free, to raise the ruined race from death. He must die! and rise again! that death might be destroyed, and life and immortality be brought to light, and thus did he become the sure foundation-stone; for all the citizens of Salem's city can build their hopes on naught beside. This city hath its walls, and walls so high that they never have, nor ever can be scaled by all the enemies of God or man: "We have a strong city . . . salvation will God appoint for walls and bulwarks;" these, being impregnable, set all at defiance; and the citizens' language is, go round about this city, count the towers, mark ye well her bulwarks, consider her palaces, and who it is that dwells therein; and let all her enemies haste away, for we have heard that God will establish this city for ever.

This city also hath its gates—one principal gate at which all the citizens enter, and only righteous persons enter here: "Open ye the gates, that the righteous nation may enter in." One of these citizens saith, "Open to me the gates of righteousness; I will go into them, and praise the Lord," and then in the singular, "This is the gate into which the righteous shall enter." "Thou shalt call thy walls salvation, and thy gates praise." All the citizens as they enter this gate praise him by whom they enter into life; when robed and shod, and hand with ring adorned, they sit and feast with Zion's King.

To keep the citizens alive a river runs through all the city streets, the streams of which make all the city teem with joy. A fountain from the King's throne supplied the city with this river; and upon the banks on either side grow trees that yield the citizens food, and food in season every month. The water of this river is the water of life, and he who eats the fruit of those trees can never die, but will live for evermore. This city hath such light attending it, that no other city hath; it is far more glorious than the sun, or moon, or stars of this world, being no less than the glory of God and of the Lamb, which glory will shine in this city when sun, moon, and stars are gone—the Lord shall be its everlasting light, and her God her eternal glory.

Thus I have written a few lines on this city. When those words first—now many years ago—came to my mind, the great glory of it to me was, "the Lord is there;" then I thought that after Christ was revealed to my soul, from that time, I might take up

the language and say, from "that day the name of the city shall be, The Lord is there!" How sweet, and how great was the expression in that day to me! Whenever I see the words, or have the remembrance of them, they bring all my former feelings concerning them back to mind. In this way, I think, we may judge of God's word as incorruptible; it will abide for ever. We were once dead, but when quickened and made alive, it is life for evermore. It may be that in our thoughts we are in death oft, but still alive; often cast down, but not destroyed; perplexed, but not quite in despair; tribulation is allotted us in this world, but only in Christ can peace be found. No cross is pleasing to flesh and blood, but if we follow Christ, it must be taken up; it cannot be escaped. I should be glad to be excused some of mine, but I find, as good Mr. Romaine says, "and mind, your crosses grow out of your comforts," where we would not wish to find them: yet so it is that there they grow. "I will leave in the land a poor and afflicted people, and they shall trust in the name of the Lord." But oh! this trusting in the Lord against sight and sense tries our very heart; but it is written: "The Lord is good, a stronghold in the day of trouble; and he knoweth (approveth) of them that trust in him;" says David, "Wait, wait, I say, on the Lord, and he shall strengthen thine heart, all ye that hope in the Lord." The world goes on its own way, but God's people must go his way. If their souls be hungry and thirsty, and ready to faint within them, they must cry unto him (not to another) who saveth them out of their trouble, and leadeth them in a right way; and though it may often appear crooked, yet he only can make crooked things straight.—Your tried friend,

ISAAC BEEMAN.

Cranbrook, 4 January, 1836.

P.S.—If you have anything to say, you know where to direct.

The following is a reply to the foregoing letter:—

LETTER FROM MR. JOHN KEYT TO MR. ISAAC BEEMAN.

My dear Friend,—Your most instructive, cheering, luminous, and animating epistle dated the 4th inst. reached my hands, and heart also! The only mistake in it was that where you say, "I know you have better things by you than anything I can send." But this is always the language of a humble, self-abasing mind when under the sweet teachings of the Holy Spirit, under whose tuition every soul esteems others of the same fraternity better than himself. Your description of Zion's holy city, the great King of it, its situation, beauty, splendour, and glory, drew forth my admiration, my delight, and my affection—the rich privileges, the food, the beautiful apparel, and the ornaments of its inhabitants won my heart, and I did indeed say, "I should like to be a citizen of this city," where there is such a refulgence of beauty, glory, light and life, and that for evermore! You,

moreover, add, "If then we can make our *calling sure*, election follows, as this city consists of all the chosen of God," etc. This appears to me to be the turning-point, the most essential, and most important matter which of all others can engage the concern and attention of an immortal soul, while sojourning here below; for on this all-important point or subject, and the true knowledge of it, depends the immortal welfare of every chosen vessel of mercy. Therefore in your postscript you observe, "If you have anything to say, you know where to direct." Well, I would desire in the fear of God, the great King of this wonderful and glorious city, to drop a few observations on this subject in reference to myself.

The precedent you set before me, "Abraham, the great pattern of the citizens of this city, who, by an order from the great King, was made to wander from his native country and from his father's house." Now, whether this order was given to Abraham orally, i.e., delivered in words, or was the voice of Providence, or both, I cannot determine, as he went out not knowing whither he went; be this as it may. It is now more than three-score years since I was called in providence to leave my country and my earthly father's house to wander in this wilderness. At length, in the year 1776, I came to London, which afterwards I left twice or thrice, purposing never more to see it again; but my purpose and God's plan were far different; back I must needs come, for it was there (after many wanderings) I was to hear the life-giving voice of the Son of God speaking to my inmost soul, and to this day, at times, his gracious voice still speaks upon my heart, by his Spirit, by his word, and by his providence; and blessed be his name! I know his voice from all others by the power that attends it, and the instruction that it gives. I could, if necessary, give my dear friend instances of this previous to being brought under the dear doctor's ministry, and while favoured with that privilege, with many more instances in a more conspicuous degree, some of which I have mentioned in former communications, and now I will add a few more as they may occur to my mind.

Once, I remember, when engaged in making my calling and election sure, the doctor made the following observation in Monkwell Street chapel: "Some of you will say, 'If I were but assured that my name was in the Lamb's book of life, I should be content.' Well (said he), I can tell you how you may know it: If upon self-examination you can prove to your own satisfaction that you have written in your hearts the marks and evidences of a child of God as laid down and described in the scriptures, which is the book of truth now in your possession, you may be at a point in the matter; for the book of truth is an exact transcript and copy of the Lamb's book of life in heaven." This I heard, and like Mary, I pondered, and laid it up in my heart.

Another instance was as follows:—One Tuesday morning when engaged in private, I was, in an unusual way, visited with some

peculiar manifestations of divine favour, so that I sank down on the floor absorbed in a wilderness of sweets, not knowing where I was, but upon coming to myself, I soon knew where I was, and what I was engaged in, and in my simple way, I said, "Lord, shall I ever want this sweet fare?" when immediately these words echoed through my heart: "Take of the water of life freely." Well, dear Sir, this was a sunshiny morning to me! After attending to my earthly calling during the day, in the evening I went to Monkwell Street Chapel with an expectation of adding to my morning's blessing. The doctor (as we still call him) gave out the text: "Drink no longer water, but a little wine for thy stomach's sake, and thine often infirmities." These words seemed to clash with those that comforted me in the morning, and while he was repeating the text the enemy suggested to my mind, "You see that your morning's comfort was nothing but a delusion!" However, when the man of God began to speak, he said, "I intend to invert the order of my text, and contradict the apostle from end to end, and insist upon drinking a great deal of water, and a great deal of wine," etc. In handling this subject my mind was delivered from the temptation, and sweetly comforted while Mr. Huntington was treating of the water as the spirit of all grace, and the wine as the love of God extended to poor sinners like me.

I could furnish you with more instances of the same kind in former times, but shall content myself with just hinting at present tokens which serve to confirm my soul that the Lord hath indeed called me as well as Father Abraham.

A short season back I was enabled with an appropriating faith to see myself interested in this rich promise: "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not; for I have redeemed thee; I have called thee by thy name; thou art mine," etc. This was a most confirming word to me. Since then, one morning my spirit was in a sweet and happy frame, when these words flowed into my heart, and flowed out again in humble confidence: "O Lord, thou art my God, I will exalt thee, I will praise thy name, for thou hast done wonderful things; thy counsels of old are faithfulness and truth. This was further confirmed to me by the 4th verse, of which I have experienced the truth in my own soul: "For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is a storm against the wall." This was a key to the rest of the chapter, and led me into a participation of the rich feast in God's holy mountain so fully described in your letter. One instance more I will mention.

When the old year closed with many rich mercies to unworthy me, and the new year opened to my view, the old adversary suggested that this year would prove a barren one to me, both in grace and providence! The Holy Spirit of God lifted up a stan-

dard against him in my soul by the comfortable application of these words: "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee; and shall say, Destroy them." Now, although the means of spiritual blessings flow in a narrower stream than heretofore, yet, as you observe, "the word of our God is an incorruptible seed;" and many rich communications of grace from your pen and mouth I have received; so that I can say, with David, "O bless our God, ye people, and make the voice of his praise to be heard, which holdeth our souls in life, and suffereth not our feet to be moved," etc. And in respect to the Lord's providence I have had richer supplies than ever since the new year began: "Thou hast lacked nothing."

One might be ready to conclude that Isaac and John were something like Bunyan's Christian and Hopeful when they entered upon the Enchanted Ground. Poor Hopeful began to be very drowsy, and wanted to take a nap, but Christian dissuaded him from it, and proposed to keep themselves awake by some profitable discourse, which was to begin where God began with them. Well, Christian began with the following song:—

"When saints do sleepy grow, let them come hither,
And hear how these two pilgrims talk together;
Yea, let them learn of them in any wise,
Thus to keep ope their drowsy, slumb'ring eyes.
Saints' fellowship, if it be managed well,
Keeps them awake, and that in spite of hell."

Thus it is that dear Isaac will not suffer drowsy John to sleep in this enchanting and ensnaring world. Well, I am sensible of your kindness, and hope you will bear with my many infirmities. The Land of Beulah is just before us, and the Delight-some Land, that is afar off, we are journeying unto, and though often discouraged because of the roughness of the way, yet, "verily there is an end (to it), and our expectation shall not be out off."

With best respects to all our fellow-pilgrims, love to your household, and also to the tenderly beloved little one, I remain, in the fellowship of the gospel, Yours affectionately,

J. K.

London, January 13th, 1836.

"Some people are mightily offended at the word *Saint*: a sad proof that they themselves have no title to the character; but sure it is, that every person living is either a sinner or a saint. The former all men are by nature, the latter a chosen few are by grace; yet a believer is still a sinner, though not under condemnation for sin. The word saint, from *sanctus*, means nothing but a holy person, and an holy person in the scripture account, is a believer and no other. So that whoever disclaims the denomination of a saint, thereby acknowledges himself to be under the curse of God, and to have no right or title to any of the gospel blessings."

SIR RICHARD HILL.

ON PRAYER.

“An Invaluable Blessing, and the Highest Privilege of every Real Christian.” By the late Mr. John Rusk.

“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”—HEB. iv. 16.

(Concluded from page 31).

This “power of the Spirit” was experienced by the Apostles after the Day of Pentecost, for though their enemies beat them, put them in prison, made their feet fast in the stocks, yet they could not damp their joy, nor remove this boldness from them, and the disciples went away from their council rejoicing that they were worthy to suffer shame for the name of Christ. We read that the rulers saw the boldness of Peter and John and took knowledge of them that they had been with Jesus. This boldness is enjoyed therefore by virtue of our (experimental) union with him.

Having thus, in some measure, treated of the boldness mentioned in the text, we will proceed to consider some of the various influences whereby we find the privileges of this throne of grace, or access to God by prayer. (i.) Self-loathing is an influence by which we find access to God by prayer, and it is a frame that well becomes us, it is a praying frame both for ourselves and others; for though we may see the wickedness of the children of men calling aloud for the vengeance of heaven, yet when we find that we ourselves are by nature identically the same, and that grace only has made the difference, our mouth is at once stopped from all boasting in and of ourselves, and we are astonished at the superabounding grace of God toward us. The incident in the life of Abraham at once recurs to us—when he was pleading with the Lord on behalf of the city of Sodom: “And Abraham drew near, and said, wilt thou also destroy the righteous with the wicked?” Then he commences to plead with the Lord, and goes on from fifty down to ten. Now, seeing that he—so to speak—made so free in pleading with the Lord, what was Abraham in his own eyes? Why, dust and ashes! “Behold, I have taken upon me to speak unto the Lord, which am but dust and ashes.” Abraham was no Arminian, no ‘perfectionist.’ No; by dust I understand sin. “Dust shall be the serpent’s meat,” and Satan feeds upon sin; by ashes we may understand error and deceit, ‘he feedeth on ashes, a deceived heart hath turned him aside.’ Abraham knew that he was a sinner, and that his heart was deceitful above all things, and no doubt he could have said, in the language of the Psalmist of later years, “who can understand his errors?” He may also have had an idea of the formation of man, for we read that God made man out of the dust of the earth. But, at any rate, when he considered the Being unto whom he was approaching, even the “Judge of all the earth,” holy, just, and upright, and the infinite distance between God and himself, he, indeed, might well say, “I am but dust and ashes!” God answered Abraham’s petition in

part by not destroying the righteous with the wicked, as we see in the nineteenth chapter of Genesis at the twenty-ninth verse. I believe Hannah was brought to this state of self-loathing before her deliverance came, and when it came she did not lose sight of it, for she says, "he raises the poor out of the dust and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory." Job also found access to the throne of grace in a similar manner, and that made him say, "I abhor myself, and repent in dust and ashes"; and God turned the captivity of Job. Till this self-loathing state be experienced the natural spirit is not broken, but when it is God has promised to dwell with him that is thus poor, broken and contrite.

(ii.) Another influence, if we may so term it, is meekness. By meekness I by no means understand natural meekness. No; for many possess that who are strangers to the Spirit of God. It will be allowed that Moses was a meek man, but his meekness was not always in evidence or he would not have said unto God, "if thou deal thus with me, kill me, I pray thee, out of hand." Neither was it always in exercise to man for did he not say—"Hear now, ye rebels, must I fetch you water out of the rock?" This meekness again and again was very much tried with the children of Israel, the most crooked and perverse people that could be imagined, always murmuring and complaining. But when Moses finds this meekness he draws near unto the Lord again and again, and God hears and answers his prayers, as in the case of Korah. This meekness generally succeeds some heavy trial when matters have reached the worst stage, and the spirit bends to God, and lies passive and still, as David says, "I was as a dumb man that openeth not his mouth." The sinner in such state accepts the punishment for his iniquity, wondering that things are not worse than they are; and thus "a meek and quiet spirit is, in the sight of God of great price." This meekness enables us to take up many crosses, to put up with many insults, but when we have opportunity we make our complaints to God, and we do right. Jesus tells us to learn of him who was meek and lowly in heart, for in so doing we shall find rest to our souls. Thus there is access to God under a spirit of meekness.

(iii.) Another influence that draws us to the throne of grace is a sorrowful spirit. When God is pleased to favour us with his presence, when we have the light of his countenance, and walk in the comfort of the Holy Spirit continually, when before we call he answers us, and while we are yet speaking he hears, when we are at home upheld with a free spirit and are enabled to live above this world, being more than a match for our enemies, being strong in the Lord, and in the power of his might, when all this is blessedly experienced we can hardly be persuaded that we shall have such sorrow and grief as we afterwards find. No; to speak for myself, I quite expected an altogether different path,

for I had suffered much before I was delivered, much torment and slavish fear, had laboured long under the burden of sin and a guilty conscience; but when God fully delivered me I expected that, by diligence, I should live up to my privileges, and I never once thought of such trials and sorrows as I have found. Godly sorrow arises from the heart being filled with grief for sin, but when we can get near to the throne of grace, and are enabled to pour out our souls to God, then the heart is eased. There is, in fact, no way to ease the heart of this sorrow but by prayer, and I do verily believe that if the breath we spend in murmuring, and telling our complaints to others who can do us no good, were spent at this throne of grace, we should fare better. Not without cause did the Apostle say, "Pray without ceasing, in everything let your requests be made known unto God"; and Christ says, "Men ought always to pray, and not to faint"; but, alas! to speak for myself, Satan stirs up such unbelief, and so often suggests such terrible texts of Scripture to my mind that I, thinking they come from God, am in a state of profound sorrow and confusion till I am delivered therefrom. At such times I feel the greatest reluctance to approach this throne of grace, and I then discover that I am one of the weakest in faith, whereas once I thought I was a strong believer. There is also sorrow caused by viewing ourselves as strangers in a strange country. I have felt a good deal of this, and have compared it to taking one who has been delicately nurtured and placing him away from all his friends among the worst of enemies. Is it not so with us? The more tender we are the more we shall feel this sorrow. Oh! how contrary is the spirit of the world, and all its practices to us at such times. So, let this sorrowful spirit arise from whatever cause it may, there is no relief to be obtained elsewhere than at the throne of grace. Thus, self-loathing, meekness, and sorrow of heart, are proper influences under which we may obtain access to God.

(iv.) Yet another influence is to be found when we feel ourselves to be encompassed with many infirmities such as unbelief, liability to fall under temptation, suffering under the continual oppression of the enemy—especially when he accuses us, and the accusation stings us to the quick; but let our infirmities be what they may, Christ took them upon himself, and he can be touched by them now as in the days when he was touched by the woman with the "issue of blood"; by the cry of the blind man, "Jesus thou son of David, have mercy on me"; and many others, none seeking help from him in vain, for as many as touched him were made perfectly whole, and so, spiritually, we may rest assured it will be with us. It is true that prayers are often offered by good people and are never answered, even as the prayer of Elijah that he might die, but God intended that he should not; the two brethren prayed that one might sit on the right hand and the other on the left hand of the Master in his kingdom, but he told them that they knew not what they asked.

James tells us that some ask amiss ; and by this we should learn that a submissive spirit becomes us, for God has various purposes to bring about, so that, oftentimes, our prayers may be quite contrary to his will. For instance, we may pray to be kept from being with worldly people ; but Christ says that we must be, in the world, hated of all men for his name's sake, and that therein we shall have tribulation ; then, again, we may pray to be wholly quit of a body of sin and death, but this will not be till the day of our death, then, and not till then, the Canaanite shall not be in the house of the Lord for ever. Therefore in all our prayers submission to the holy will of God is needful.

There are many things that will hinder our prayers from being heard and answered ; and I will, as the Lord shall assist me, proceed to notice a few of them. We may, first, lay down this as a foundation, that they all arise from a love of sin. David says, "if I regard iniquity in my heart the Lord will not hear me" ; for when any idol is set up in the heart it becomes a rival to the Lord Jesus Christ. This is a great snare of Satan, and is a sad hindrance to prayer : "Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face : should I be enquired of at all by them?" (Ezek. xiv. 3). Now, this temptation to idolatry generally comes upon the people of God after they are first delivered ; for, getting cold and lifeless, and not finding their love so strong, and cross upon cross coming upon them, Satan magnifies his works before their eyes, with the happiness of *his* children, dresses them up, and sets them before them sleeping and waking, when in the world, and when in the house of God, and stirs up the corrupt affections of their hearts toward them. The young man in the Proverbs, Samson, and David, were all taken this way. The best way to escape from this temptation, or to overcome it should it assail us is to pray for a living union between Christ and our souls.

Another hindrance to prayer is covetousness, and it is what God abhorreth, and particularly the "love of money" which is called "the root of all evil," by which so many have erred from the faith, and have pierced themselves through with many sorrows. If this has been a besetting sin before being called by grace Satan will often stir it up, and should it get much hold upon us it will break through all control. Many of God's people have felt it, Ephraim did so, and David prays that his heart may be inclined to God and "not unto covetousness." We may see what covetousness brought upon the Jewish nation in the days of Joshua. God would not hear them because of "the accursed thing." Achan coveted the Babylonish garment and the wedge of gold, and hid them in his tent, and therefore the people of Ai were too strong for them. You may, indeed, try to conceal this covetousness ; you may oppress, and yet carry a fair face to the world ; you may strive to shake it off, or excuse it, and say, as many have said, "times are hard, and get as much

as we may, we can hardly live! others take advantage of me, I must do the same if I am to succeed!" I venture to tell you in God's name that it is wrong, and that you will never be successful in that way if you are a child of God. Moreover, from this arises an evil conscience, and when God is pleased to take us in hand again, and chasten us by letting Satan loose upon us, opens the mouths of our enemies against us, and lets the threatenings of Scripture purge us; then all that before was passed over as a "small thing" we now feel to be great, and we try to approach the throne of grace, but we can find no access, and why? Is not Christ the same as ever? Yes; but sin has separated us from our God, and our iniquities have hidden his face from us: "None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. . . . they have made them crooked paths: whosoever goeth therein shall not know peace." You and I may hold the doctrines of grace firmly, but if we live in the practice of these things I have just mentioned, we are like those who profess to know God, but in works deny him.

Another hindrance is when we bring something with us to procure God's favour. All his gifts are free: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. v. 1). Now, you and I may know this in our judgment yet how hard it is when reduced to practice! at least, I find it so myself. To look at the whole of our fallen nature, sin, guilt, pollution, enmity, hardness of heart, and unbelief, and then, by approaching God in prayer, to expect the opposite to all this as a free grace gift! How we try to fix our thoughts, to repent, to humble ourselves, and in various ways to strive to obtain those blessings again and again, even after we have enjoyed them. But we are kept at the strait gate, and find this text true: "I will receive them graciously, and will love them freely." "Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart for it?" Mr. Huntington says that the meaning of the text is this: Do you profess to be one of those who are called by Paul fools? "If any man will be wise let him become a fool;" then if you be a fool how is it that you have a price in your hand? You have no heart for it; what is a heart for it? It really is what James calls lacking wisdom, and, says he, "let such ask of God who giveth liberally." Self-sufficiency in whole, or in part, is ever a hindrance to the throne of grace.

We often find another hindrance in poring too much over our own troubles. I believe Asaph knew something of this when he said, "My sore ran in the night, and ceased not; my soul refused to be comforted. I complained, and my spirit was overwhelmed." Now, this strengthened unbelief: "Is his mercy clean gone for ever? Doth his promise fail for evermore?" I believe that many go this way for fear of presumption, and I

have known some to take such part with unbelief that all you could speak to encourage them from God's Word was of no use. Satan had furnished them with answers from the Scriptures against themselves! This is indeed a hindrance to the throne of grace; and is there not a deal of pride to be found, even when we are very miserable?

Once more, when we become light and trifling, and do not prize our liberty, but provoke others to jealousy, attempting to maintain our standing in order to appear strong before the weak of God's family as if we were proof against every trial and temptation; and as we have so long enjoyed the presence of Christ, we do not like to appear as naked again, but to be able to quit us like men, but a discerning Christian will see through all disguise, and if he do not God will. Now, all these things are hindrances to real prayer: idols, covetousness, self-sufficiency, and provoking others to jealousy.

And now, I will conclude this subject with a few thoughts upon the necessity of possessing the Holy Spirit, if we are to pray so that we may prevail at the throne of grace. This the Apostle taught when he said that we know not how to pray as we ought. It is the good Spirit that shows us our sins, or else we should be pure in our own eyes, and so should need no cleansing, consequently we should never come to this throne in time of need. The office of the Holy Spirit is to reprove the world of sin, to enlighten us into God's Word; and thus we see why some are so ignorant in the Scriptures, because he has not enlightened them; and if they have light in the letter of Scripture, yet they have not in power. Thus, in order to pray for pardon for sin I must be convinced of sin, and that I am nothing but sin. I must be enlightened to see what promises God makes to such sinners, and I must be quickened to feel my need of these promises. In the next place, I must have right views of God, that is, I must have faith in his justice, immutability, and terrible majesty, and this is believing in God (John xiv). And the Holy Spirit must further show me that there is grace and mercy for sinners in and through Christ, for he is "to testify" of Christ and to take of the things of Jesus and show them to us. Likewise I must know that Christ is Jehovah—equal with the Father—and the Rock upon which I must build. Now, all this God hath revealed by his Spirit, and the Spirit searcheth all things, yea, the deep things of God. He shows us that we are accepted in the Beloved, and leads us up to the ancient settlements of old, and proves to us that we had life in Christ Jesus before the world began. We believe our eternal election—which is a stumbling-block to the Arminian—we believe that we are created in Christ to good works, in which God has ordained that we should walk—which is a stumbling-block to the Antinomian—and we believe that we are justified freely from all things in the imputed righteousness of Christ alone. How this stumbles the proud Pharisee! We believe that Christ is God,

and our God, too—and this is a stumbling-block to the Arian! But what makes all this difference? The good Spirit, called “the Spirit of revelation and understanding.” Paul says that we have received not the spirit of the world, but the Spirit which is of God, that we may know the things that are freely given us of God. It is he that helps our infirmities at this throne of grace, and makes it the delight of our souls, and we are as sensible when we have his help as we are when we partake of our natural food.

Thus I have treated upon prayer—what is real prayer, and what is not real prayer—and upon the throne of grace, where we are to obtain mercy, and find grace to help us. Also, what a time of need is; how we are to know that God hears and answers us; upon the various influences under which we find access to the throne, and also upon the hindrances with which we meet in coming thereto. May God bless the reader, and grant that he may receive much good from this feeble attempt of mine, and may all the glory redound to God alone. AMEN AND AMEN.

THE PEACE OF GOD.

“The peace of God which passeth all understanding.”—PHIL. iv. 7.

FAR, far beyond the power of human thought,
 The utmost stretch of man's poor understanding,
 Is the sweet peace of God. It yields a joy
 To which our *weightiest* words give mean expression;
 A joy which far exceeds all earthly joys;
 A peace, sweet emblem of that peace above,
 From whence its streams flow pure, unceasing down
 Into our lives, where all is strife and conflict
 Breathing a holy calm within the soul—
 A quiet stillness and a sacred joy.
 It speaks the truth, that we have been alone
 And in communion with the God of peace,
 Where we have breathed our needs in fervent prayer,
 And have afresh beheld his fulness great.
 It tells of trials blest and sanctified,
 Where needed grace has been bestowed to trust
 And *rest* in him, though outward things distract.
 It comes into our hearts, so parched and faint,
 Like gentle droppings of the dews of heaven,
 Cheering each weary pilgrim on life's road;
 Points to that glorious rest which us awaits
 Where *all* is peace and sweet tranquillity,
 Where no sad interruptions mar its calms—
 There not one taint of sin can entrance find,
 And every *thought* of woe shall flee away.
 Eternal rest for ever with the Lord,
 Who is himself our peace, our joy, our *all*.

K. STAINES.

A FEW PARTICULARS OF THE LIFE OF THE LATE
MR. JOHN TAYLOR, OF HINDLEY, LANCASHIRE.
WRITTEN BY HIMSELF.

I DESIRE, in the fear of God, before I die, to give a little account of the Lord's goodness and mercy made known to me by his Holy Spirit both in providence and in grace. And may the same blessed Spirit be pleased to bring to my mind what the Lord has taught me in the past; that I may write as in the sight of God, being influenced by his grace, and guided aright by a gracious measure of that holy, filial fear and love which are so very necessary when recording the many favours and blessings the good Lord bestows upon them that fear him; and I humbly hope that the Lord's blessed seal may be stamped upon what I may be led to set forth of his loving-kindnesses and tender mercies bestowed upon me during my pilgrimage journey through the wilderness.

I was born on December 20th, 1818, at St. Helens, Lancashire. My father and mother were both Roman Catholics, and I was brought up in sin and ignorance. My parents separated from each other, and never came together again. I was then about six years of age. When my father went away he took with him my eldest brother, George, and my mother took three of us to the overseer at Golborne; but he would not let us go into the workhouse. I was the youngest of the three. My mother brought us to Hindly Green; and when there, like the dear Lord Jesus, we had not where to lay our heads. But in a short time a widow woman found us a shelter for three days. I may just say here that our goods had been sold before my father left us to pay the rent. He was a drunken man, and I have heard say, that in his drunken freaks he would change a pound note, but never put the change into his pocket, but recklessly spend it in intoxicating drinks.

In a short time my mother was able to find a house. My sister Sarah was the eldest child at home, and she began to go out to work, and earned about two shillings per week. I went to the same delph, and brought home some lumps of sand, and, with the help of a stone, I crushed it to a powder, and then I went and sold it.

On a summer's evening I would run two miles by the side of the coach, and the passengers would throw me some coppers; and I well remember one night they threw a penny into some water, and there being other boys with me, we all plunged into it, hoping to find the penny. These little matters are quite fresh in my mind to-day, although it is upwards of seventy years ago since they took place. I remember that I told a lie, and said that I had got the penny when I had not. I thought that I could go back afterwards and find it, which I did. I shall never forget that lie! I had not the fear of God at that time in my heart, but as regards divine things I was as dead as a stone; but the

Lord sometimes permits these things to come into my mind, and they fill me with shame. I could go *now* to the very spot where the first dreadful oath came out of my mouth; and when I am led back to see the sins I committed in the days of my youth, I hate and abhor myself; it is too much for me! Had it not been for God's free grace I must have sunk into hell.

As we grew older, and could earn more money, so we became better off in circumstances. When I used to run after the coach my feet were bare, and my body almost the same. I was now taken into the coal-pit, where my brother and myself had a very narrow escape of being killed from a stone falling from the roof. My brother was held fast under it, and although rescued from that dangerous position, he never was the same afterwards. Oh, the goodness of God in taking care of me at that time, when I was dead in trespasses and sins! He has been merciful and gracious to me all my life long; and I cannot help saying, "Bless his holy name for ever!"

After this I was taken very ill, and not able to work for more than twelve months. I went on crutches for a long time. My mother sent to my father for help, but did not get any; but he said that "he hoped God would take me out of the way!" . . . I recovered, and grew up in sin, and became addicted to drinking, swearing, and fighting, sometimes staying out all night, which was an awful life to lead; but I knew not God, nor did I know myself at that time.

I got married when about twenty years of age, and I believe we both were dead in sin, that is, my wife and myself, at the time. But the Lord gave me a praying wife, for she was called by grace first, which she has told me since. She would often bow her knee in prayer, and beg of the Lord to stop me in my wild career, and put his grace and holy fear into my heart. She appeared as though she would give the Lord no rest until he had put eternal life into my heart. Oh, what a good God he is to take notice of our poor cries!

Now comes the time of the great change that was wrought in me. I left home one morning for my work, as usual, as dead to God and godliness as anyone could be, but returned again at night a guilty, hell-deserving sinner. I had just come up out of the coal-pit, when it appeared as if I saw the Lord looking down upon me in anger, and such a solemnity came over my whole frame that I can never forget. I was ignorant of God and myself too, as a sinner in his sight. I felt that he would cut me off and send me to perdition. I went home with the anger of God in my conscience. And go where I would, for a long time I felt this. Those words came to me with power, "I have heard of thee by the hearing of the ear; but now mine eyes seeth thee; therefore I abhor myself, and repent in dust and ashes." I kept begging of the Lord continually not to send me to hell, but at the same time I thought he would do so, for I could see no way of escape.

I began to try to work myself into God's favour. I left off going to the public-house, and separated from my old companions, and on the Saturday night, instead of being at the ale-bench, I was at home with my wife and children; and on the Sabbath morning I went to the house of God. My old companions in sin soon began to taunt me on the highway when I have been going to the house of prayer. We had about two miles to walk, and we all went there, locking up the house, and taking our food for the day. In my case it was as though the Lord had turned the lion into a lamb. I kept trying to get better, but alas! I found that I came behind in everything I took in hand! Whatever I did I found I could not get from the wrath of God in my conscience. I felt a love to the word of God, and began to try to read it. After a while I was able to spell my way a little, which encouraged me, and I kept on trying, and I hope I may say that the blessing of the Lord rested upon those feeble attempts to read his holy word. I was trying one day to make out a little of the meaning of the seventh chapter of Paul to the Romans, and I came to these words: "I see another law in my members, warring against the law of my mind," etc. I felt just in the same state of mind as the man did who wrote those words. The Lord kept stripping me daily, and caused me to see and feel that my thoughts were sinful, which cut me off from attempting to bring anything of my own to recommend me to his gracious notice. I was completely stripped of everything of my own, and felt myself to be a wretched, guilty sinner standing every moment before an angry God, and what to do I did not know. I remained in this state for some time, and felt persuaded that God would be just if he sent me to hell. Oh, how I cried for mercy! which was all I could do, for I did not know how God could save my soul from the wrath to come! At that time I did not know anything at all about the Lord Jesus Christ, or the work of redemption which he accomplished for all his chosen inheritance. I kept on crying for mercy for a long time. One night, I remember my wife and children were gone to bed; and being alone I went upon my knees, with the word of God before me; and tears were running down my face, and I earnestly asked the Lord to show mercy, and have compassion upon me, for my soul was in real trouble. The next morning I went to my work early, and when about half-way from my home to the coal-pit, it was as though I heard the voice of God speaking loudly within me; when by faith I saw that the Lord was not far from me. Some who read this may question the truth of this remark: but I can appeal to the Lord for my witness of it, and my conscience would not permit me to make such a statement if it were not true. The words the Lord spoke then to my heart were these, "I will never leave thee, nor forsake thee." I felt that all my sins were washed away by the blood of Jesus Christ, and peace and pardon were sealed on my heart. And ever since then I have known that there is no other way to heaven but in and

through Jesus Christ the righteous. At that time I had a sweet feeling within me that I was one of the Lord's dear people, and felt assured that I should go to heaven when I died, and O, how I longed to be delivered from the things of time, that I might be for ever with my precious Jesus, who I felt had redeemed my soul from all iniquity. I felt it then to be most blessed to live, and had a secret persuasion that to those so favoured it would be blessed to die, because all such are said to die in the Lord! I could then call God my Father, and felt assured that I should be one day with him for ever in glory. For a time I lost sight of all things here below; for Jesus Christ and my soul were so bound up together, that my heart and affections were in heaven.

I was one day in the coal-pit feeling cast down in my mind, when my lamp went out. I was working by myself, and being in darkness I fell upon my knees, and how I begged of the Lord to deliver me once more out of my trouble! Before I rose from my knees in prayer such heavenly love flowed into my heart that it cast out therefrom all fear of death, and all fear of man. Thus I experienced that it is perfect love which casteth out fear which hath torment. O, how sure I then felt that I should go to heaven when I died! But I discovered that these blessed feelings were not always to continue uppermost in my heart, for I had to experience that God has set the day of adversity over against the day of prosperity, and so it came to pass. My after-life I found to be made up of many changes, trials, inward and outward, and temptations and sorrows. I was once afflicted in my arm; it was so painful that I could not rest day nor night. When this affliction commenced these words were very applicable to my feelings: "They could not plough, nor till the soil; yet never wanted bread." I said to my wife, "It will be a long time before I shall be able to work again"; and so it turned out. I was under a doctor at Bolton, and had to go to him very often. I remember being one day in Bolton sitting on the curb-stone full of pain, sick, and faint, not having taken any nourishment for some time past, when these words came so blessedly into my feelings: "He giveth power to the faint." They came to me just at the right time, and I felt sure the dear Lord knew where I was, and the trying position I was in, and I had faith to believe that the Lord will take care of those who cannot help themselves. From the power that attended those words to my heart I was then able to go to the doctor, and after he had examined my arm he told me that it must be taken off, and he made arrangements on a certain day for the operation to be performed. None knows the distress of my mind but the Lord and myself. The day came for me to undergo the operation. When I reached the doctor's house my heart was bowed down within me, and I was full of trouble. I had been thinking that my wife, and myself, and our little ones would have to go to the workhouse, and the thought distressed me greatly. When just at that time the

Lord spoke these words into my heart: "And I will bring the blind by a way that they know not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them" (Isa. xlii. 16). The portion was so blessed to my soul that I said, "Lord, I am willing to go to the workhouse, or anywhere else, where thou art pleased to send me." However, I felt a gracious impression that I should not have to go to the workhouse; thus by the above portion I was at that time mercifully delivered from those distressing fears. How long I had been in the street praising and blessing the Lord I shall never know; for I was almost swallowed up in the love and mercy of God which was then so abundantly made known in my heart by the Holy Spirit. When I went into the room the doctor and another medical man were there waiting for me, but how long they had been waiting I did not know. When they examined my arm they both decided to put off the amputation a little while longer, and from that time it began to mend. I was unable to do any work for eighteen weeks, and when I commenced again I was ten pounds better off than when I had to give up work! O the grace, the love, and mercy of God to me. How many times the Lord has put me straight, both in temporal and spiritual things when I have got crooked and lost my way when I have got into dark paths. How he has shed abroad his love in my heart, and brought me to his blessed feet, when I have wept like a little child before him.

Many narrow escapes I have had when at my employment from being killed in the coal-pit from the roof falling, explosions, etc. O the deliverances God has wrought for me, while some of my workmates have been killed before my eyes; and some of them sent into eternity without a moment's warning! I cannot help recording one very remarkable case. There was an explosion through the gas igniting through a naked light. I saw the blaze coming into the workings where I was engaged: I at once fell on to the floor, and the man working with me fell on the top of me, who was almost burnt to death, while I was not burnt at all! O how the dear Lord took care of me at that time, and he has done so all my life! Then how shall I bless and praise him as I ought?

On another occasion I was taking down some timber from the roof, and the stones fell and came further than I expected. The fall came so near to me that it took my cap from my head, and such feelings seized me that I could not move a foot—I was like one paralysed. If the fall had come a little further I must have been buried; and it would have taken a long time before I could have been found. These miraculous escapes from death make me say that it is all of the Lord's mercy and goodness that he did not cut me off as a cumberer of the ground.

And now another trouble is before me; I had a daughter who was taken ill when over fifteen years of age, and it proved to

be a fatal illness. The doctor gave no hopes of her recovery. She was a very good child to both her parents, and very affectionate. The Lord was very good to her, for he put his grace and fear into her heart, and gave her to see and feel what a great sinner she was before him, which she did not know before; but he did not leave her in that state of mind, but he spoke to her, and brought peace and comfort into her heart, and she was delivered by the same words he was graciously pleased to deliver me with: "I will never leave thee, nor forsake thee." She asked her sister, who was near her, if she had heard the Lord speak? and she said no! but asked, "What has the Lord spoken?" and she told her.

I shall pass over some of the things she related to her sister of the Lord's goodness and mercy to her, but will say that she was made quite willing to leave this sinful world to be for ever with the Lord. I could see nothing but death before my dear child, and to me it was a solemn thing. I felt it very hard to part with her. Three days before she died I was with her, and I felt very dark, and cast down in my mind, when that blessed hymn of dear Mr. Medley's came to me with power:—

"When trouble, like a gloomy cloud,
Has gather'd thick and thundered loud,
He near my soul has always stood;
His loving-kindness, oh, how good!"

It is said by some that we cannot glory in tribulation, but I feel sure we can, for I gloried in the midst of my sorrows and troubles, and I was enabled to give my dear child into the hands of the Lord, for I felt that she was not mine, but his. And he has a just right to do as he pleaseth with his own.

I was once out of employment, and could not get any work to do. I went home and told my wife, when she suggested that I should read something in print which contained these words, "Have faith in God," she thinking that if applied by the Spirit they might help me. However, I took up the hymn-book, and as I began to read those beautiful hymns, tears began to flow apace, and my heart was melted and humbled before the Lord. I went into my garden late at night, and the God of all my mercies, who had been a faithful Friend to me in times of trouble, spoke these words to me with some power: "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever." The Lord gave me faith to believe, and to realize it in my heart, so that I felt sure of employment. The Lord, I feel sure, was with me in the garden, and blessed me: so that I had faith in God to believe that my cry was heard, and in three days I went to work, and was able to get ten shillings per day, which made me say, "Bless the Lord, O my soul" for his goodness and mercy to me and mine. Thus up till now I can say that out of every trouble the Lord hath delivered me. . . . My dear wife and I had been married

about 40 years, and we had twelve children. She was a good wife to me, and she lived her religion. If anyone did wrong to us she never retaliated; but would sit down and weep. The Lord has taken her to himself before me, but I know it will not be long before I am called to follow her. The Lord, I trust, has assured me many times that I shall be with him for ever in glory—made white and clean through the blood of the Lamb. What a blessing it will be when we shall meet together to be for ever with the Lord! And what a glorious meeting that will be!

One night I was called up to go to an explosion; it was about eleven o'clock when I got to the pit. The cage was fast, so that we could not get down for some time, but when we did get down we found the roads in a bad state, and the first man we found was a friend of mine. We had gone to the house of God together. He was just alive, but could not speak. There were six others, but they were dead. We carried my friend out, and he revived. When I assisted in getting the six out of the pit who were dead, how solemn I felt it to be cut off in sin, and in the midst of their days, and rushed into eternity to meet a holy God! I look back upon those solemn times with peculiar feelings, and cannot help noticing the good hand of God that shielded me in the hour of danger, and watched over me all the days of my life. It is almost too much for me to bear, so that I never can praise the Eternal Three as I ought, but I can say, "Bless the Lord, O my soul, and all that is within me bless his holy name!"

I have the witness in my own soul that I love God, and I love those that love him too. Another great trial that befell me was the sudden death of my daughter. Before I got up one morning solemn tidings were brought me of the death of my daughter Frances. It was almost too much for me, but the dear Lord enabled me to take my trouble to him, and, bless his dear name, he granted me my request. I felt it would be too much for me if the dear Lord did not appear for my help. I had besought the Lord with mind and heart to assure me that he had taken my daughter to himself; and he gave me these words, "Even so them also which sleep in Jesus will God bring with him" (1 Thess. iii. 14). I said, "Dear Lord, I do want to come nearer to thee than that; I do want to know and to feel sure that thou hast taken my dear child to thyself." Oh, how I did plead with the Lord respecting this matter; I felt quite a humble boldness in so doing in my heart. And the dear Lord condescended to fill my soul to overflowing with his love and mercy, so that I felt that heaven was within me, and in this state I trust the Lord did assure me that my dear child was with him in heaven. Those words were brought forcibly to my mind, "Cast not away, therefore, your confidence, which hath great recompense of reward" (Heb. x. 35). I felt that I could not cast away my confidence, even if I had wished to do so. And

I felt how good it is of the dear Lord to give me a little of heaven in my soul before he takes me there; but I shall never be content till I am with my precious Jesus, and see him as he is! There was a time when I did not know him, but now he is precious and very dear to my heart, and more to me than all that can be named. I feel that his blood has cleansed me from all my sins, and I shall be with him for ever, when I shall crown him Lord of all.

Further particulars are given by Mr. Taylor's son, who says:—My father was one of those who subscribed to the "Articles of Faith, and Rules for the guidance of the Strict Baptist Church," at Hindley, on the 24th day of June, 1866, together with his dear wife, and was for a number of years the treasurer thereof.

After a time he left, and he ultimately joined the Strict Baptist Church at Patricroft, and continued a member there until he returned to Hindley, when he rejoined the church on October 23rd, 1878 (?); and at the above date, at a special church meeting, he was chosen deacon, and remained in that office for the remainder of his life. . . . My father had at times many doubts and fears, and experienced the hidings of the Lord's countenance, which caused him to say, with the Psalmist, "Will he be favourable no more? and is his mercy clean gone for ever?" Then, at another time, the Lord would appear for his help and put all things right, assuring him of his interest in the finished work of the Redeemer.

In removing from Patricroft to Hindley his great desire was to reside as near the chapel as he possibly could, so that he might attend the means of grace on the Lord's day and at other times, which he did as long as he possibly could walk, and then with the aid of two sticks. He bore his long affliction with marked patience and resignation. He often told the friends who visited him that he would not have been without that affliction for the world, as he had been enabled to glorify God in his tribulation, having had many love visits from him, and had held sweet communion with him. . . . He has remarked more than once, that if the lifting up of his finger would alter his position, that if it was not according to the will of God he would not do it. It often rejoiced those friends who visited him to hear him relate the goodness of God to his soul, and to speak of the blessed promises that had been made known to him, and the sweet assurance which he felt from time to time of an interest in Christ Jesus. He contended earnestly for that faith once delivered unto the saints.

About a fortnight before his death he was favoured above many with the love of God and the consolations of the Holy Spirit which flowed into his heart. It was indescribable, and almost too much for him to bear. He appeared to be on the pinnacle of enjoyment; and how he was led to extol the goodness of God to him; and praising and blessing him as the God and Father of all his mercies, and whom he felt he could claim as his own

covenant God in Christ Jesus. Those who saw him at *this* time will never forget the blessed state his soul was in. He exclaimed that he would soon be with Jesus, and be like him.

But alas! the ecstasies of joy and praise some of his friends feared would be sorely tried. And such was the case; for a few days after, when his fellow-deacon visited him, on going into his room he saw such a change had taken place, that trouble, anguish, and almost despair was visible on his countenance. Sorrow and grief had taken the place of joy and gladness. The friend, feeling concerned at his dejected appearance, asked if the Lord had disappeared from him? To which he replied, "Yes, he has gone, and left me; and I feel that I have lost all; and what is worse, I feel to have lost the desire also." He was greatly distressed because he lacked the desire. The friend remarked, "John! Has not the Lord said, 'I will come again unto you, and your heart shall rejoice.'" He exclaimed, "He has said so, and he will do it!" He had a little confidence in the promises of God, even in his felt darkness. The Lord, however, did appear at length, and enabled him once more to feel that his feet were on the Rock, Christ Jesus; and he was helped to praise and glorify his holy name. The enemy of his soul had been a great adversary to him ever since the Lord had called him by his grace, and continued so nearly to the end of his days. . . . On the Sunday before his death, one of his children asked him how he felt. He answered, "Very poorly," but said, "I shall be better soon!" and seemed satisfied with the prospect before him. Three days before he departed he said to one who was near him, "Tell my son, that in myself I feel as 'black as the tents of Kedar,' but as viewed in the Lord Jesus Christ, as 'white as the curtains of Solomon'; and that I shall shortly be with him whom my soul loveth, to bless and praise him to all eternity." His conversation at this time was both savoury and profitable, and he enjoyed nearness to the Lord at the throne of grace, and had access to the Father through the Son; and he was most thankful for every attention that he received from those about him.

Soon after this he lapsed into semi-consciousness, and could scarcely speak a word. The friend that was with him asked him a question, and he tried to answer it, but was not able to do so. He gradually became worse, and quietly and peacefully passed away on Friday, February 15th, 1901, at the age of 89 years.

Thus ended the career of a very remarkable man, who was a monument of God's mercy, and a miracle of his grace, being chosen of God, called by grace, taught by the Holy Spirit, redeemed by Christ, and justified from all things, and clothed in the righteousness of Christ, and taken home to eternal glory, and to the Lord alone be all the praise. He was interred in the burying-ground of All Saints' Church, Hindley, on February 20th, 1901, with his first wife. His remains were taken into the chapel where he had so long been a worshipper, and from there

to the grave. Mr. Hinchliffe made some very appropriate remarks, and concluded with prayer. He arranged every detail for his funeral, which was carried out in every particular. Thus passed away to eternal happiness and glory a loving husband, an affectionate father, and a godly friend, leaving us to mourn over our loss, but which is his eternal gain. A SON.

MEDITATION ON LUKE XVI. 1-9.

By Mr. G. Hazlerigg.

This portion of Scripture may we think be thus divided:—

1. A parable. (Ver. 1-8.)
2. A reward founded upon it. (Ver. 8.)
3. An exhortation. (Ver. 9.)

1. The parable sets before us a worldly-wise individual, who makes provision for himself under circumstances brought upon him by his own misconduct. It is the providence of this man, not his injustice or wrong doing, which is commended by the Lord, and brought under notice.

2. The remark is this, that the children of this world are wiser in their generation than the children of light. The expression "children of light" does not here seem necessarily to mean "the people of God," but persons who, like the Pharisees, say "we see." Thus Paul, writing about the Jews, says "Behold thou art called a Jew, and retest in the law, and makest thy boast of God. And art confident that thou thyself art a guide of the blind, a light of them which are in darkness." (Rom. ii. 17-18; see also Matt. viii. 12.) These seem the sort of persons meant here. Of such, very likely the rich man referred to at the end of the chapter, was a sample, his contemptuous neglect of Lazarus partly arising from Pharisaic pride. He doubtless thought his well-to-do condition was a mark of the divine approbation, and Lazarus's miserable poverty and sickness, a sign of his being a sort of reprobate sinner. So the Pharisees say to the blind man, "Thou wert altogether born in sins, and dost thou teach us?"—we who are the children of the light, eminent for virtue, wisdom, and a deserved prosperity. Now, says the Lord by the Evangelist, the children of this world are wiser as to this life, their generation, than such children of light, who, whilst they boast their wisdom, make no adequate provision for death, judgment, and eternity. Sooner or later men will have to give an account of their stewardship. The good things of this life are not given men merely for themselves, they are given to be used for the benefit of others.

"Gold is a treasure only lent,
Repaid by giving others food.

At length comes death, the fruit of sin, which turns a man out of his stewardship. Woe unto him who is found, as Paul says, naked. Naked as to righteousness, as having betrayed his trust

as a steward—naked as to an abode, having no home in the habitations of the just. The worldly-wise steward made a provision for himself in the homes of others. These children of light rested in their present good things, trusted in their own righteousness, and as the parable says, having no provision for eternity, were, perhaps, pompously buried upon earth, whilst lifting up their eyes, far off from the abodes of the blessed, and in hell. The truly wise fly for refuge from deserved condemnation unto Christ. Their faith works by love, and, though they are always so sadly falling short and failing as to what is right, the Lord is merciful to their unrighteousness. As Dr. Owen, God accepts a little in Christ, and Christ makes that little a great deal.

3. Evidently these words signify that the mammon of unrighteousness, or temporal riches, which are a sort of divinity to the covetous, should be so used as to make friends of God's people by the bountiful distribution of them. In Matt. xxv. we have the Lord himself passing judgment in accordance with such a use or abuse of temporal things. The open judgment proceeds upon conduct, as manifesting or not manifesting the grace of God. Those who were mindful of the true family of God, and ministered to them, are pronounced to be the blessed inheritors of the kingdom, of which their actions proved them to be heirs. The others were, on the other hand, proved by their neglectful conduct, as to the true family of God, to be merely false professors. The beggar, full of sores, laid at the rich man's gate, as described in the following parable, was laid there for the rich man's trial; who did not go to hell because he was rich, but because he was selfish, covetous, avaricious—and cruelly unfeeling, as shown by his neglectful treatment of the beggar full of sores. How far was this from winning the poor man's love and friendly regard! He must have felt more drawn to the friendly dogs than the rich man clothed in purple and fine linen, who fared sumptuously every day. Now, suppose this rich man really to have followed Christ's counsel, and to have come out, and attended to the poor beggar, called in a doctor to look after his health, and his cook to prepare him suitable victuals. How would the godly beggar's heart have been knit to him, as Paul signifies in 2 Cor. ix. 12-14? Now, change the scene from a palace to a grave. The rich man died and was buried. The beggar dies and is shovelled into a pauper's grave, but his spirit goes to lie in Abraham's bosom. Now, can we suppose the poor neglected beggar could hail with delight, and receive with gladness, and acclamation into the heavenly places, the selfish, churlish, unconverted, rich man: at whose gate he had lain, and perhaps died neglected. But suppose the rich man had been like John Newton's friend, Mr. Thornton, how different it would be! Turn to Toplady's hymn.

Saints in glory perfect made,
Wait thy passage through the shade :

Ardent for thy coming o'er,
 See they through the blissful shore.
 Mount their transports to improve,
 Join the longing choir above ;
 Swiftly to their wish be given,
 Kindle higher joy in heaven.

Thus when the truly and graciously liberal and loving die, which is one sense of the word translated fail, there are friends in heaven to greet them ; but where shall the selfish, the covetous, and thus the manifestly unregenerate appear? Will Christ himself receive them into glory? This seems the true and primary sense of the passage. Like other portions of the divine word, and parables of our Lord, it may have various applications. Certainly those who live to themselves, and neglect others, who have no part in Paul's words, "Do good unto all men, especially unto the household of faith," have no great reason to expect much sympathy, manifestation of love, and helping prayer, when they fail as to prosperity, and adversity comes upon them. They can have no place in the hearts of others. This is an application, the main intention of the parable is, I think, given before. The word "fail" means "die." Not the riches, but the friends made by the proper and generous use of them, are the receivers into the everlasting habitations. Christ, their head, personates and represents them therein. (Matt. xxv.)

THE POWER OF PRAYER.

My dearly beloved Brother,—How frequently I have noticed that when I have felt it so long since I heard from you, and have begun to feel uncomfortable, I have had a letter from you. As I was riding home on Saturday you were on my mind, and I felt a little hurt and grieved that I had not seen you. It came into my mind—you will find a letter from him when you get home, and, true enough, I did ; and thankful I would be to the Lord to find you still in the body and still supported in the midst of such affliction and trial. Though to die would be your gain, yet a loss to many. Yes, my dear brother, I never felt or valued the prayers of saints as I trust I now do, and never so feelingly asked the Lord to pour out a spirit of prayer upon his people. Oh, the need and the lack of wrestling prayer, if I may, from myself, speak of others. What heaviness and dulness marks our state. How little love and union, how much it appears interrupted by inferior things and persons. What a crafty devil meets us at every turn, and in a thousand different ways strives to weaken and scatter the power of saints, hinder prayer and communion, stir up envy, malice and hard thoughts, foment discord, encourage distance, excite jealousy, nourish pride, feed vain thoughts, suggest falsehoods, and work upon the imagination to conceive errors and follies, and then teach hypocritically to conceal it

all, and cover it all over with a little of the world's politeness and fair speech. How blest are they who watch and pray, and find their God their guide, in the paths of peril and dangers they have to walk. What multitudes of thieves and robbers infest the highway of the upright. What a mercy "the Lord will keep the feet of his saints," or what had become of me—a thousand thanks and blessings to the dear Lord that I am not a wreck. Oh, through mercy, "salvation belongeth unto the Lord," or woe is me. What a wonder it seems to me that I have escaped, when I look back and remember the way; how astonished I feel that I am what I am, and nothing but God's own word can clear it. "Kept by the power of God," "By the grace of God I am what I am," and "having obtained help of God, I continue to this day." What power and force these things observed give to dear Peter's saying, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" What a poor, blind fool I see myself, and if the Lord had not stayed me with crosses, afflictions, guilty stings, heart bitterness, soul sorrow, fears, heaviness, trials within and without, I had been like chaff which the wind driveth away. How truly the Lord bringeth the blind by a way which they know not—I will lead them in paths that they have not known. But the wayfaring man, though a fool, shall not (fatally) err therein. How secure are God's people, yet how tremblingly afraid the more they know themselves and their own desperately wicked hearts and the world's filth. What wisdom and prudence appear in the divine conduct towards us, when in his light we see light. How truly it is written, "And he led them forth by a right way, that they might go to a city of habitation." What mercy and goodness we see in our trials, afflictions, weakness, fear, blindness, ignorance, knowledge of ourselves, loathsomeness, timidity, etc.—how oft they have been made to work together for our good and the honour of God: how oft as a means they have kept us from presumption and checked pride, endeared the mercy of God, and made us meet for fellowship with the Lord Jesus Christ. How precious to us, as such sinners, is the Saviour—how needy of him, and utterly undone without him, our entire all, and in all. How much of his grace and goodness has he made me meet to prove, by suffering and affliction lately. Oh, how sure I am there is a needs be that we are in heaviness through manifold trials, yet my flesh seems to shrink from the record of the truth, lest further trials should await me; and I sometimes almost hesitate to speak of them, lest there should be something of boasting or pride in it, calling for strokes or absence. What opposites are nature and grace—how hostile, how they war—what a mystery, increasing with increasing light. When young we think we know much of it, but when old, how sure we know little. I would write a few of the trials of late, and the Lord's rich consolations; but it must be the subject of another letter, or of our interview, if the Lord permit. Trials make truth weighty, and the word of

the Lord to appear glorious; they make us need and sigh for the power of truth—and how linked together and connected are our necessities and supplies, both in kind and season. How they accord with the covenant of God and his sure mercies, ordered in all things, and eternally so. What a solid ground for hope and firm foundation for faith, "For ever, O Lord, thy word is settled in heaven"; and we rest as we believe. For the present, adieu! My dear wife requests me to send her love to each of you. The Lord be with and support you, and comfort you in all your sorrows and afflictions; and if his gracious will spare you yet awhile, and make you mighty and prevalent in prayer for the remnant that are left, and the peace of the guilty land wherein we dwell. My love in the Lord to each of you, and the dear friends.—Yours truly,

C. MOUNTFORT.

Walsall, February 25th, 1868.

THE DAUGHTER OF THE KING.

—PSALM xlv. 13.

THE daughter of the King is to his Son betrothed—
 A blend so blest in heaven, on earth is banned and loathed;
 Thus the divinely legal proves regal without stint,
 For grace, though homely tocher*, is stamped at royal mint.
 Infinity is here—supernal grace revealed;
 The sinner wooed and won—divine adoption sealed.
 At love, so deep descending, we ask the reason why?
 And when in turn ascending, "Oh, depth! oh, height!" we cry.
 No merit to commend, or an untarnished name,
 Nor fulcrum for her lever to move a prior claim;
 But veriest waif in tatters, all marred and scarred by sin,
 Departed outward beauty—a loathsome heart within.
 Back in the ages past there gleamed a love divine
 That reckoned sin a foil o'er which free grace should shine.
 She, penniless and bankrupt, he willed to pay the price—
 Then died, as her sin-bearer, to busk her out so nice.
 The crown of starry gems that waits to deck her brow
 Was earned by the suitor, who stooped for her so low;
 And raiment once so foul, as driven snow now white—
 Pure righteousness' fine linen is lustrous in his sight.
 The bride must in her path bear crosses not a few;
 Of this she was forewarned, for all her journey through;
 When troth to him was plighted, so secretly beneath,
 She vowed to follow upward through suffering—on till death.
 Alone he trod the wine-press that his pure garments stained,
 And she but kissed the cup which he for her had drained.
 So now true love constraining with impetus unique,
 Her motto "Ever onward!" she longs for day to break.

* Wedding dowry.

Oh! when she saw his face, the glory was so bright ;
 Hers, like pure, placid water, did mirror back the light ;
 With eyes obscurely dim, without a veil between,
 She goes to solve the riddle—for she loved him unseen.
 Behold! as in a glass, this glory all divine ;
 Reflection works meanwhile, and rays, though slanting, shine.
 We note the garb of pilgrims, and watch her eager gait ;
 What goodly hopes impel her, she must herself relate.

“I cannot tell it out, for language fails me here ;
 Oh, for some instrument to penetrate this sphere!
 My vision becomes dazed as I look on before,
 To see the radiant glory that’s streaming through the door.

“So sit me down to muse beneath the wondrous cross—
 Fit spot to riddle me of my accursed dross ;
 And there sigh for the bridal which may be very soon,
 When guesses at his glory shall be for ever done.

“Eternity, make haste! and Time, oh, pass away!
 That I, with Christ, may spend a nightless, cloudless day.
 Fain would I probe these wonders, yet ne’er can understand
 Until I plume for soaring and reach Immanuel’s land.”

Edinburgh.

A. B.

(A Rutherfordian Poem.)

Obituary.

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WILLIAM VAUGHAN, member of the church at Fredrick Street, Birmingham, died August 18th, 1901, aged 77 years. He was blind for about 40 years.

The subjoined testimony of the Lord’s gracious dealings with his soul, given in his own words, as expressed before the church, speaks for itself:—

“I came into the vestry to-night under the feeling of the words which have been much on my mind many times to-day:—

‘Why me, why me, O blessed God,
 Why such a wretch as me?
 Who must for ever lie in hell,
 Were not salvation free.’

I have lived to prove that I was born in sin and shapen in iniquity; and now, in looking back over sixty years, how I see sins of childhood and sins of youth, and have to cry, with the Psalmist, ‘Remember not the sins of my youth, nor my transgressions,’ etc. Then there are the sins of manhood; yea, up to the present how I feel to be defiled through sin. I have been sitting under the sound of truth nearly all my life; but it has been nothing more than the sound to me, for it has had no effect upon me until lately. I had many convictions in childhood, and

indeed, all my life ; but they all passed away and left no fruit. About two years ago these words seemed as though they were written on a tablet before the eyes of my mind, 'You hath he quickened who were dead in trespasses and sins.' I remembered the words were in one of the Epistles, but tried to think no more about them, as I felt they could not apply to me, but they still continued on my mind. A few weeks after this my wife told me that my daughter Esther was about to join the church. I did not let my wife see that I took much notice of it, but it made me feel very troubled and concerned. I thought, 'Here is my wife gone, and my daughter going, and I shall be left behind.' I do not think I should have felt it much more had I known I was about to lose both of them by death. I was led to look at myself, and could see nothing in me but what was bad, and how to do anything good I did not know. I cried earnestly to the Lord to forgive my sins. I looked back upon sixty years of sin, and now I felt I had grown grey-headed in sin. All my sins, even from early childhood, were brought to my remembrance, and I cried and begged for pardon, but thought the Lord never could forgive me. Then, when I came to chapel, it seemed as if Mr. Dennett were speaking to me, and to me only. As I was walking to and from my employment in connection with the institution for the blind, the tears would flow down my cheeks, sometimes through mourning over my sins, sometimes begging for pardon, and sometimes from feeling gratitude that I was still spared, and not in that place where hope and mercy can never come. I used to think the people I met would notice me ; but I could not help that. One day, when at home, the words came into my mind, 'O give thanks unto the Lord, for he is good ; for his mercy endureth for ever,' and I felt, 'Yes, and he is good, too.' My heart was so melted with love and gratitude, that I inwardly said, 'Bless and praise his holy name ; he is good.' I was quite overcome with a sense of the Lord's goodness. Then, again, after a time, I felt so dark and dead, and this troubled me very much. And so I went on, sometimes a little relieved, and then mourning under a sense of my deadness and coldness. One night I went home from the prayer-meeting feeling very dissatisfied, and thinking, 'Hardly, sure, can they be worse who have never known his name !' when again a little softness came over my spirit. One Sunday morning, as I was preparing to go to chapel, the words dropped into my heart with such power, 'Hope thou in God.' I cannot describe what I felt ; but I inwardly exclaimed, 'Bless the Lord, O my soul, and forget not all his benefits.' Thus I went on, having some little lifts now and then ; but they so soon passed away that I feared they were not real, and was tempted to give it all up, but felt I could not do that. About two months ago, after begging of the Lord to give me a sweet manifestation of his love to assure me that I was his child, and that my sins were forgiven, the words came into my soul with power, 'I am thy salvation' ; and about a

month ago, as I was sitting at breakfast one Sunday morning, the words dropped very sweetly and quietly, 'Thy sins be forgiven thee. My eyes overflowed with tears, and my heart was melted within me. Then again I feared it did not come with power enough, and I feared lest I should take what did not belong to me. Last Sunday week I could tell, from what Mr. Dennett said, that someone was coming forward to join the church, and the next morning, before I left home, as I was feeling exercised about it, something seemed to say, 'Go thou, and do likewise'; but I thought it could not mean me. I had told my wife almost everything that has passed through my mind, but I thought I would keep this to myself and say nothing about it. The next day Mr. Dennett called to see me, and I kept it back from him also; but the next morning I felt truly condemned, and as I was walking along the road the thought kept coming that I had kept back part of the price. One day lately my business took me to Wylde Green. It was very foggy, and knowing the dangers I was exposed to, being quite blind, and only a boy with me to drive, and a horse and a lot of goods with me, my heart was lifted up to God for his protection. At dinner-time I was obliged to go in for shelter where there were some wicked men, and as I heard them boasting of their wickedness such a sweetness and melting came over my soul that I hardly knew where I was, and blessed and thanked the Lord for all his mercies to me. Last Sunday, when I came to chapel, the first verse of the first hymn so expressed my feelings,

'What am I, and where am I?

Strange myself and paths appear.'

I have felt many times how much I should have missed if I had been late, for the first verse of the hymn has often been like the keynote to my soul, and my heart has been melted, and this feeling has remained with me more or less all through the service. Last Sunday I was constrained to say, 'Thou givest me the lot of those that fear thy name,' etc. Many times Mr. Dennett has so described what I have been passing through that, had I not known to the contrary, I should have thought my wife had told him about me. I have been very tried about coming here this evening, as I am always reluctant to put myself forward in anything good; but yesterday morning the words came, 'Go in the strength of the Lord,' which were followed with these, 'In blessing I will bless thee.'" Mr. Dennett then addressed him as follows:—

"I can speak for myself, and I think I can speak for the whole of the church, and say that we are very pleased that the Lord has brought you here. You are the only blind person I ever baptized. Yours is what I may call an extraordinary case of God's grace; not that I mean the grace of God differs in the nature of it, but the Lord allowed you to live in sin and without hope and without God in the world for sixty long years, which is a wonderful thing. Also that you should have sat for 45

years under the sound of the gospel, and, as you told us, it was nothing more than the sound to you, for you never felt the power of it—this is indeed a wonderful thing. Then at your advanced time of life—63 years of age—that God should have quickened your soul into spiritual life and made you to mourn over the sins of your childhood and youth and over the transgressions of your lifetime, made you cry for mercy, and melted your heart with his goodness—altogether it forms a case unprecedented in the history of this church. When your good wife was received into this church 25 years ago, your late uncle, who was one of our deacons, asked me if I did not think you a fit subject for baptism. I told him, No, I did not; but this morning I felt satisfied that I baptized you with the grace of God in your soul and with his fear in your heart; therefore I could bless God that the time had come when I could baptize you with the full assurance that you were a child of God. And now, what shall I say to you? ‘As a shepherd seeketh out his sheep in the day that he is amongst his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.’ That is something for you to think about, and with this portion I leave you, ‘My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand.’”

He joined the church in January, 1889, and continued a consistent member till his death. In prayer he would often speak of himself as a miracle of grace, and with brokenness of spirit, bless the Lord for having quickened his soul, and given him spiritual eyes to see his need of salvation, and thank him for helps received under the preached word; yet, like many of the Lord’s tried and exercised family, he would often complain of the power of unbelief and the plague of indwelling sin.

About eleven months before his death, he had to take to his bed, during which time, owing to the nature of his illness, in conjunction with his blindness, he was often very low and depressed, of which the enemy took advantage to harass his mind as to the reality of his religion. He often expressed himself cheered by the spiritual conversation of the friends who visited him from time to time. A short time before his death, when very low indeed in mind, being asked if he would like to get better and get up again, he replied, “No! no! I do not want to get better, but I do want the Lord to give me another token of his love. God be merciful to me a sinner is the very language of my soul. And I have a hope he will, for I feel that his mercy is not clean gone.”

The night before he died, his speech being almost gone he was trying to say something. One of his daughters, putting her ear near his mouth, caught the words “Christ” and “storm.” When asked if he was trying to say,

“With Christ in the vessel, I smile at the storm,”
 he made signs of assent. He afterwards became unconscious, and
 remained so until his happy spirit was released from its tenement
 of clay. T. C.

MR. CHARLES GREEN.—Our dear friend, Charles Green, was
 deacon of the Strict Baptist Church at Haynes, Beds. He had
 been ill for sometime; he was one who feared God above many.
 He was a very sober-minded man, and was weighed down with
 afflictions and trials, of which he had a large share; but it
 pleased the God of all grace to sanctify them to his soul's good.
 He was a good singer, and when he felt the sweet influences of
 divine grace within him, he could sing with the heart, and with
 the understanding. Some years ago I said to him after the
 morning's service, “What tune was that, friend, you sang to the
 second hymn?” He replied, “It is the one we shall sing if
 favoured to get to heaven!” I said, “But do, please, tell me
 what it was?” He said, “It is called ‘Victory!’” Some few
 years ago he was laid aside with a heavy affliction; but the dear
 Lord appeared for him in the trial, and so blessed his soul that
 he felt ready and willing to depart, and be with Christ, which is
 far better. That hymn of Mr. Hart's was greatly blessed to him—

“My strength decays, my spirits droop;
 Bow'd down with guilt, I can't look up;
 I lose my life, I lose my soul,
 Except thy mercy make me whole.
 Or, if I never more must rise,
 But death's cold hand must close my eyes,
 Pardon my sins, and take me home.
 O come, Lord Jesus, quickly come!”

He has now arrived there, and has joined that glorious song of
 the redeemed—“Where the weary are at rest, and the wicked
 cease from troubling.” “Happy songsters, when shall I your
 chorus join?” E. Fox.

MR. DANIEL LEWIS.—I knew our dear friend, Daniel Lewis, for
 many years. He often invited me to go and see him; but it
 was some time before I went over to Benerston to spend a little
 time with him. When I began to know him, I found him an
 honest man of God, and he was very kind to the poor. Many
 years ago he and his dear wife would rise at four o'clock in the
 morning and drive twenty or thirty miles to an anniversary to
 hear such men as Mr. Philpot, Mr. Warburton, and Mr. Tanner
 of Cirencester. These were men of God and ministers of the
 gospel whom he loved for their work's sake. He was born at the
 “Royal Oak,” in Tetbury; and was brought up amidst drinking
 and swearing, until the Spirit of God began to work in him and
 lay some solemn things upon his conscience which alarmed him
 in his feelings, and which ultimately brought him out, and set

him apart as a vessel of mercy to show forth God's praise. For many years he and others met in a house to worship God, until Zoar Chapel was built. He told me that Sir M. Hicks-Beach was once at his house; and he said to him, "Sir Michael, you remind me of what the godly Dr. Watts once said; but I suppose you will not know anything of him." Sir Michael replied, "Yes; when I was a boy my mother used to have me stand at her side and repeat Dr. Watts's hymns"; and then Mr. Lewis repeated the well-known stanza—

"Were I so tall to reach the pole,
Or mete the ocean with my span;
I must be measured by my soul,
The mind's the stature of the man."

It appears that Sir Michael often visited him. At one time he was his landlord; and when Mr. Lewis had passed his ninetieth birthday Sir Michael wrote to him the following letter:—

"House of Commons. May 3rd, 1900.

"Dear Sir,—I have been informed that you recently celebrated your ninetieth birthday. Though the connections between us have ceased, I have not forgotten Benerston or my old tenant, and I hope you will permit me to add my congratulations and good wishes to those you must already have received from others on the occasion."

And when Mr. Lewis died, Sir Michael wrote:—

"Though sorry to hear of Mr. Lewis's death, yet feel that so peaceful an end to such a long life is what he must have desired." Mr. Lewis survived his dear wife five years. She was a godly woman, and died on May 17th, 1896. Both of them knew the plague of their hearts. At night, when at the throne of grace in prayer, they would often say, with Dr. Fawcett—

"Thus far my God has led me on,
And made his truth and mercy known;
My hopes and fears alternate rise,
And comforts mingle with my sighs."

—(Gadsby's, 289.)

He was very fond of the hymns 337, 398, 1,097, and many others. He has often said, when I have met him—

"Yet have I been upheld till now;
Who could hold me up but thou?"

I saw him on the Tuesday before he died, and he was then suffering from bronchitis, but was very comfortable in his mind, and said, "All the days of my appointed time will I wait until my change come." Thus he left this world with the blessed assurance of seeing the Son of God, whom he loved here on earth, and has now arrived in eternal glory, where his redeemed soul bathes in the ocean of eternal love for evermore.

E. Fox.

THE GOSPEL STANDARD.

APRIL, 1902.

MATT. V. 6; 2 TIM. I. 9; ROM. XI. 7; ACTS VIII. 37, 38; MATT. XXVIII. 19

LOOKING UNTO JESUS.

A SERMON PREACHED AT ZION STRICT BAPTIST CHAPEL,
BEDWORTH, ON LORD'S DAY EVENING, JUNE 2ND,
1895. BY THE LATE MR. CHANDLER, MINISTER OF
THE GOSPEL, ACCRINGTON.

“Looking unto Jesus the author and finisher of our faith: who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.” - HEBREWS xii. 2.

RELIGION is an article, and perhaps one of the common things you will find in the land in which we live. It carries with it certain advantages, and I am ready to admit that it often gives an individual a degree of respectability, and a certain position in life. But when the question is really put into the balances of the Sanctuary, will it do anything for us when we come to lay down our mortal bodies upon a dying bed? for you know we are all dying creatures, and that fact cannot be too often impressed upon our minds. For as we read in our lesson: “it is appointed unto man once to die,” and you know there will be no bribing the Judge of quick and dead; there will be no false evidences. The great white throne shall be set, and the books shall be opened, then the record that is kept against us shall be revealed, “for the eye of the Lord goeth to and fro in the earth.” All will be spread out, and laid open and bare, and the dead shall be judged out of the things written therein. Well now, the apostle's object in the discharge of his ministry was, to show the wrong, and to show the right; and to point out that religion which will never do to die by, and to set forth that religion which has God for its author; and every minister of Jesus Christ who rightly divides the word of truth will do the same; and woe be to that man that keepeth back anything, crying, “Peace, peace” where God has never spoken peace. May the Lord give both speaker, and hearers an insight into these things, and help us to throw as it were

our whole consciences open and say—"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psalm, cxxxix, 23, 24.)

Now, in calling your attention to the text before us I want in the first place to point out the way in which some of the learned read the former part of it. They say that it should be rendered thus: "Looking away from everything else, and looking unto Jesus absolutely." That is how they would render it. Now, does it not strike your mind that something must actually take place in an individual's experience before ever they can look away from everything else, and look absolutely unto Jesus? Now I want to take the opening part of our subject into consideration and view it from that standpoint. I will then notice several kinds of faith; for wherever you find persons with a profession of religion they must have a faith in it, and if they are sincere, they will tell you that they are right. But coming to a conclusion like that, unless their experience will agree with God's word it will stand them in no stead in the time of need. There are a great many kinds of faith in the world; but after all there is only one right kind of faith. Hence the apostle states, "One faith, one Lord, one baptism," and no more. So it is necessary here if we do anything like justice to our text, that we must separate this faith from every other kind of faith. There is only one conclusion that we can come to, and that is that the apostle's faith must be the right kind of faith; for he states that "Jesus is the author and finisher of our faith." I would like to notice in the next place what we understand by the joy that was set before him. Well, if you consider the Almighty and all his wondrous perfections, should you consider him in all his marvellous attributes, there is not anything that can add to his holiness, his purity, or to his happiness? And yet the apostle intends to express it here. Well, will you gather up the statement that immediately follows; and it will give you to understand what the apostle intends here. He goes on to say that "for the joy that was set before him, he endured the cross." Now the word cross has a great many significations: but the expression "Cross" here means the Cross of Christ. And not only that material cross on which he suffered, but "he was a man of sorrows, and acquainted with grief," from the manger to the cross of Calvary, hence, as we have said, he is called "a man of sorrows, and acquainted with grief," but he endured the cross because there was a certain joy set before him; and when he had accomplished

all that the Father really required at his hands, all that he had engaged in "the covenant ordered in all things and sure" to do; then we read here that he took his seat at the right hand of the throne of God.

Now, let me take you back again in the first place to the opening statement. Who are those persons that are really brought to look away from everything else, and to look absolutely unto Jesus? Does it not convey to your mind something like this, that if you see another person moving altogether in another order of things, that something must have taken place in that person's experience that is supernatural; something that God must have wrought there by the power of his Holy Spirit? When the Lord begins a work of grace in a sinner's heart, do not think for a moment that that sinner steps right out of the world into the gospel liberty of the children of God. You will remember reading in the gospels of the two ways, the broad way and the narrow way, and that many enter in at the one and that few enter in at the other; that the gate is so strait that it won't admit you and your own righteousness, it won't admit you and your own wisdom, it won't admit you and your own strength. It is then the work of the Holy Spirit to bring down the haughty looks of man, to lay all his glory in the dust, and to bring him to see that he is a poor, lost, sinful, and undone creature; and to cause him to put his mouth in the dust and say, "Behold, I am vile." And to acknowledge with that blessed man of God and say, "I have heard of thee by the hearing of the ear, but now mine eyes seeth thee, and I abhor myself, and repent in dust and ashes." Here then the individual begins to turn his eyes from the world to another object. Those associations that he once enjoyed, those common surroundings in life that once gave him pleasure he now leaves.

"He leaves the world with all its store;

And leaves it to return no more."

What a strange work is the work of grace upon a sinner's heart! You may depend upon this, that it will bring you sooner or later to see the things exactly as the apostle lays them down here, and you will look away from everything else; and you will have to look absolutely unto Jesus.

Let us go a little further in the experience of God's people. We are told that "God works in the heart of his people, both to will and to do of his good pleasure;" because you know our natural will is so averse to the will of God that we are always building up something, and looking unto

something, and expecting acceptance from something that is worldly, that we need God's power to operate upon our hearts, so as to turn away our eyes from beholding vanity. And here the Christian sometimes pleads at the throne of grace, that the Lord, the spirit, would help him to "look unto Jesus." Here he observes that vanity is stamped upon everything, and he wants the Lord to work in him according to his good pleasure, and to keep him still looking unto Jesus.

You will remember poor Peter at a certain time walking upon the sea. But possibly his heels ran before his better judgment; and, although the Redeemer had said, "come;" yet by and by he began to sink, when he cried out,—“Lord, save, or I perish.” Then the Lord said to him, “Oh ye of little faith,” so we see that it was a want of faith that caused him to begin to sink. Yes, whenever we lose faith in Jesus depend upon it Satan will come in with his hellish train and a thousand other things to upset us, and we shall sink apace in our feelings; so that you see it is not merely looking once or twice unto Jesus, but it is always looking unto him.

Now, who are you looking unto? and on what ground do you take your stand in reference to your acceptance before God? And remember this, that “God out of Christ is a consuming fire.” On what ground are you trying to find acceptance before God? It cannot be on the ground of your own merits: it is only through the mediatorial office, and merits of the Lord Jesus Christ. He takes every heartfelt prayer of a poor sinner and perfumes them in his own blood, through him alone we are accepted, and therefore he is called the mediator of the new covenant. Now, you know what a mediator is. He is the middle man between two parties who are at variance. So the man Christ Jesus is the middle man; for as holy John says, “If any man sin, we have an advocate with the Father, Jesus Christ the righteous.” Now on what ground can you plead your cause? On the ground of his own sacrifice, his own blood, and his spotless obedience and righteousness. And has this great High Priest offered himself on your behalf? And do you feel that the Father has accepted you in him, who is God's beloved Son; and in whom he is well pleased? There is another thing we have to look unto Jesus for, and that is a complete righteousness to cover our naked souls. Yes, you need more than the death of Christ (if I may use the expression) you need a wedding garment. And where do you look for one? Oh, yes, you need a righteousness that is

spotless, and pure, in which to stand before the scrutinizing eye of the eternal God ! It is in this righteousness that you alone can be accepted ; it was wrought out by Christ himself, and it must be put upon you by the Holy Spirit. Yes, Christ Jesus lived a life of righteousness for his people, and then he expired upon the accursed tree, that he might redeem them from all iniquity, and save them in himself from all the demands of Justice, and with an everlasting salvation.

So we see that the Lord's people are those who have need above all others, to be always "looking unto Jesus." But let me carry the point a little further; even to when we change worlds. Some people talk about looking back upon a well-spent life. Well, you may have been of some good to your family, you may have conducted your business with strict integrity, which will bring respect, and make you an ornament to society, and individuals will trust you, because it is only by that open, simple, honest life that you can establish a right reputation. But as for looking back upon a well-spent life, it is merely a stereotyped saying, without duly considering what it means. Religiously viewing it, there is no truth in it. We are sinners within, and we are sinners without, and we have to say with the Apostle Paul : "In me, that is in my flesh, there dwelleth no good thing." You will find that God's people agree with the testimony of the prophet : "We shall be saved." But when you come down to a dying pillow can you look back to certain little hills that you have been able to set up since you came out of Egypt ? If so, here you are encouraged to hope, and hang upon, and look to Jesus; and argue thus. Would the Lord have shown me these things and afterwards mean to destroy me ? (Judges xiii. 23). No, Jesus Christ is the same yesterday, and to-day, and for ever. "When heart and flesh shall fail," where can we look but unto the Lamb of God, who taketh away the sin of the world ? And so, if that foundation be destroyed, what can the righteous do ? Some time ago, as I was taking a walk, I observed the sun setting in golden splendour in the far west, and then sinking behind the clouds, and afterwards lost from view. And my thoughts were carried away to that wonderful fact we read of in reference to Christ's ascension, how that while he was blessing his disciples he departed from them and the clouds received him out of their sight. When then the spirit is severed from the body what a wonderful vision you will have of the crucified Lamb of God, with the scars of Calvary still upon him ; "for, he was wounded for our transgressions, he

was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." It is "looking unto Jesus" now, but it will be looking upon him then, without a veil between the blessed and those persons that know the joyful sound, the sweet sound of the everlasting gospel. When we see him we shall be like him, it will be a transforming sight, for we shall see him as he is.

Let us notice in the next place something about this faith, "Jesus is the author and finisher of our faith." Taking then, the statement as it lies before us; the person who is the author, is the producer of the thing. All real faith has, you know, God for its author. I made a remark at the commencement, that religion as an article was a very simple thing. Well it is just the same with faith. Those persons who have a profession must have a faith in the profession they make. But how are they to judge between the real faith and a nominal faith? First of all, there may be a letter faith. But do not misunderstand me here; an individual may learn religion as far as the letter of truth is concerned, just as you gather up any other kind of information. There are some people who can split hairs in religion, but if you were to ask them to give a reason of the hope that is in them, they could not do so with any degree of satisfaction. But there is another faith, and that is a faith that works by love, and it is the faith of the Lord Jesus Christ. Those who have a profession must necessarily have a faith to correspond with that profession. Now the question arises, how are we going to distinguish the right faith from the wrong one. I often try to put it in this form: it's a faith that will enable you to know it by feeling it, and it will enable you to venture wholly upon Christ. Examining the case, and putting it carefully into the balances of the Sanctuary, I have never found in all my researches any individual that ventured entirely upon Christ, but those who belong to the church of the living God. It is as natural as it is to breathe to bring something as a recommendation to God. Some persons will rest more or less upon something; but when you refer to the election of grace, and everything else is left outside, and that live or die, lost or saved, sink or swim, I cast myself absolutely at the foot of the cross, and if I perish I must perish there: I have never found a faith that dare thus venture upon the Lord Jesus Christ but that which is the faith of the living children of God.

You very likely have sat under the sound of the Gospel, and by and by the truth begins to fall upon your spirit with a little power, unction, and sweetness, and it has produced a little

liberty, when perhaps a little time previous you were just ready to cast away your faith, but now you feel constrained to believe, and compelled to come in. Thus faith,—true faith—cometh by hearing, and hearing by the Word of God; but how can they hear without a preacher and how can they preach except they be sent? You will find that this faith will hold to, and believe all the work of Christ. There is not a particle of it that you can dispense with; and this faith will prevail with God in prayer, like Jacob's faith when he wrestled all night with the "angel of the covenant," and said, "I will not let thee go except thou bless me." O, to have a grain of this living faith, which overcometh the world, and it takes in the whole gospel and not a part!

Let us now consider the the next point, which is, "The joy set before him;" and let us take the latter statement first. "For the joy that was set before him, he endured the cross" etc. The word cross has various significations. You remember, when the Lord marked out the old beaten path, he said, "If any man will come after me let him deny himself," etc. Do you think that that means inflicting upon the body some physical pain. Persons may do that to feed their own pride, and thus endeavour to recommend themselves to God. To deny themselves in this sense of the word, they must take up their cross and follow him. You will find, if you are brought to know the truth as it is in Jesus, that there will be a daily cross for you to carry, Sometimes it will be in your family, sometimes from the surroundings of life, sometimes from inward corruptions, and sometimes from the hidings of God's face; and thus it will be as Bunyan quaintly puts it,

"The godly man is seldom long at ease,

As soon as one trouble's gone,

Another doth him seize."

Your cross and the cross of Christ are materially different things. The cross the Redeemer had to bear and to endure, was a very grievous one. Go to that chamber where he gathers round him that little band; and he begins to tell them that "One of you will betray me;" then they all begin to say, "Lord, is it I." Here the Redeemer began to inform them, and said,—"My soul is exceedingly sorrowful even unto death." Follow him into the garden, and there you will see him sweating, "great drops of blood falling to the ground." By and by they enter with lanterns, and torches, and lead him away to appear before their mock tribunal; they spit upon him, and place upon his head a crown of thorns, and heap reproaches upon him, which caused the

prophet long before to say, "reproach hath broken my heart," etc. But oh, more than this, the Father had hidden his face from him, and there on the cross he hung, a spectacle before men and devils! Some say that he might put man into a position to be saved if he will. I bless God that I do not preach a gospel like that, and I hope I never may. He endured the cross, and the joy that was set before him was: he loved the church, but he could not possibly have her until he had redeemed her from all iniquity. He is the head, and if you belong to him, you are his mystic members; and not a hoof shall be left behind. When the stones of that mystic building shall be brought forth, the inhabitants shall sing without one discordant voice, "Grace, grace unto it." The Christian can now sing:—

" 'Twas grace that taught my heart to fear,
 'Twas grace my fears relieved ;
 How precious did that grace appear,
 The hour I first believ'd."

It is easy to have a profession when everybody sees as you see, and thinks as you think; but to have the whole multitude crying out, "Crucify him, crucify him, for it is not fit that such a man should live;" then comes the trial—to stand in that day when everything is against you. If you have a natural religion the world will approve of it; but a spiritual religion it will reproach. But time is short, and soon the voice of reproach, and the voice of applause will be silent in the tomb, and the great Judge of the whole world shall decide the question at the Grand Assize. May we then be looking away from everything else, and be found "looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is now set down at the right hand of the throne of God." There is a very remarkable statement in the Acts of the Apostles, that when they were stoning Stephen, he said, "Behold I see the heavens opened, and the Son of Man standing on the right hand of God."

Then he shall put one foot upon the land, and the other upon the sea, and say, "time shall be no more." If you are of those who are brought to look unto Jesus, and away from everything else, you will stand *now*, you will stand before the world, you will stand in the hour of death, and you will stand in the great day when the Lord shall make up his jewels. Then once for all you shall hear the words of welcome, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." May the God of all grace direct us to-night that we may

look to the Lamb of God that taketh away the sin of the world! And now I must leave the subject, and may the God of love brighten all our prospects, and make us wise in his wisdom, that we may be found on the right hand side of Christ Jesus, and at last meet him—meet him to part no more.—AMEN.

LETTER FROM MR. JOHN KEYT TO MR. BENSLEY.

Previous to last Sunday I was unacquainted with the nature and extent of the affliction of my beloved friend, and can truly say I was grieved to learn the sad tidings.

You, as well as myself, I presume, anticipated the pleasing and profitable advantages we expected to derive from the visit and ministry of our beloved friend Mr. C. after enduring a famine of hearing the word of the Lord, it being more congenial to our feelings and desires to lie down in green pastures than to be fed with the rod of affliction. But, if a poor, solitary sparrow is under the preserving care of God and cannot fall to the ground without his permission, it is impossible that those who fear him can meet with a single trial without his divine appointment. Our afflictions come not forth of the dust, nor do our troubles spring out of the ground, but are the visitations of our God to preserve our spirits in life—to wean us from all beneath the sun, to order and regulate our steps in his ways, and to attract and gather our affections unto himself as the fountain of all blessedness and the everlasting portion of our souls.

The natural bent of our foolish hearts is to settle upon, and nestle in, earthly objects. In regeneration we receive a new and incorruptible nature that effectually counteracts, but doth not annihilate the old man, which is corrupt, and will be our plague so long as we abide in these clay tabernacles. To crucify this old man, and to purge off this vile dross, every fiery trial comes upon every fruitful branch in the true vine in order to render it more fruitful. If we had no chastisement, where would be the evidence of our sonship? If, like Moab, we are at ease, settled on our lees, never emptied from vessel to vessel, and strangers to captivity, our vitiated taste would remain, and our old scent never be changed. The Lord's promise is, "I will place salvation in Zion for Israel my glory;" and we read likewise that "his fire is in Zion, and his furnace in Jerusalem," and all Zion's citizens are sure to experience both these—salvation and many fiery trials being inseparably connected together. We are exhorted by Peter to think it not strange concerning these fiery trials with which we are tried, but for my own part, such is my weakness, that I shrink back at the appearance of tribulation, and would sooner go a hundred times round the cross than take it up once, and when humbling grace has bowed my shoulders to bear it, I am surrounded with a whole troop of fears lest, after all, I shall sink to rise no more. Through the sovereign grace

and goodness of the Most High I have experienced that innumerable mercies and deliverances have followed me to the present day, but such is the weakness of my faith that the appearance of every fresh trouble frequently produces overwhelming effects upon my spirit, and while poring over these discouraging prospects, I conclude, with David, "I shall one day perish" by this or the other trial that, like a dark cloud, covers every step of my future path. All this arises from looking at the things that are seen, while Satan and unbelief unite to begloom my agitated mind. But one sweet ray of divine light, one blessed beam from the Father of Mercies shining in the face of Jesus Christ, and one precious promise applied to the heart by the Holy Spirit, scatter and dispel every cloud, and spread a sweet calm throughout the whole soul! Then the poor captive goes forth from this prison-house, returns unto his resting-place, every burden is cast upon the Lord, every grief is poured out before the mercy-seat, and every trouble is, in the exercise of grace, transferred unto him who still condescends to bear our griefs and carry our sorrows. Thus I go on, in and out, from time to time, with many dark days, and but few bright hours, many castings down and liftings up, much tribulations and some consolations; often considering the prophet's description of his own experience in the third chapter of the Lamentations, feeling that it is of the Lord's mercies I am not consumed, and that "it is good that a man should both hope and quietly wait for the salvation of the Lord."

Last Saturday was a cloudy and dark day with me, both within and without, next came the Sabbath with a thick veil hung between the pulpit and me; the public ordinances, like the mountains of Gilboa, afforded no dew, nor rain, nor fields of offerings, my body wearied with the journey, my daughter Walton just escaped with life in the hour of her travail, the babe dead, my younger daughter sick in bed, and my dame so feeble that she could not go over the brook Besor. These things, with the afflictions of some of my dearest friends constituted my Sabbath day's burden. Therefore, my dear friend will not say, "I have no companions in tribulation," nor yet conclude that there is no sorrow like unto your own, for I have more weights to add to my scale still behind that would have a preponderate effect. But what are all our present tribulations when compared with an exceeding and eternal weight of glory? Why, they are light, and not worthy to be compared with the future inheritance in reversion before us of which we have had so many earnest and first-fruits in the house of our pilgrimage. With us, my dear Sir, these trials and conflicts cannot last long, our campaign will soon come to a close, and our warfare will then be accomplished. Our faithful covenant God hath not put us off with a perishable portion in this life. No; he hath, as the fruits of his everlasting love, chastened us, stripped us, emptied us from vessel to vessel, cleansed us from our idols, taken possession of

our hearts, enthroned himself in our affections made us willing in the day of his power to yield obedience to his government, and though we often stagger through weakness, yet still he holdeth our souls in life, and suffereth not our feet to be moved from the foundation he hath laid in Zion, and hath in very faithfulness engaged to guide us on safely, and preserve us unto his heavenly kingdom.

Oh! my brother and companion in tribulation, I feel the sweetness of these truths while my pen runs along the paper; and though poor in this world, despised, rejected, and neglected by the men of it, these can never alter or disannul covenant interest, nor frustrate in the smallest degree either the efficacy or communication of grace to help in time of need to such poor worms as we.

What are the gaudy splendours of the levee or drawing-room when compared with everlasting consolation and good hope through grace? Less than nothing and vanity! What will all the specious flatteries of apostate senators avail when death draws aside the delusive curtain that now conceals eternal realities and retributive justice points, as a sunbeam, to the violation of that which was equally as sacred as the golden vessels of the temple? Oh, Belshazzar! how hast thou troubled the poor captive Jews!

But I must stop, or I shall weary my afflicted friend. Please to present my kind regards to Mrs. Bensley, to the family, and to the dear man of God when he arrives.

Most respectfully and affectionately yours,

London, March 5th, 1829.

J. K.

“A NEW CREATION.”—(2 Cor. v. 17, etc.)

THE cross of Christ was not designed by the Lord to mend the world, but to crucify it. The preaching of the cross, therefore, is not designed to improve man as in Adam, but to crucify him. The religion of Christ is to be the death and the grave of the old man in God's people, that out of this grave they may rise, by the almighty power of God, into a newness of life; as new creatures in a new creation. Thus in Isaiah xxvi. 19 it is written, “They dead men shall live, together with my dead body shall they arise.” The grave of Christ is a chamber into which they enter at the commanding voice of God, who creates it (ver. 20): there the indignation, like the destroying angel in the land of Egypt, passes by them, and destroys not, for from thence they come forth, like Noah and his household from the ark, into a new creation. Natural religion is always warring against this truth. It is incessantly inventing methods, by which the flesh may escape from the cross. It reduces believing into a something within the capability of human nature, reducing it to the natural performance of a duty, instead of insisting upon the truth that saving faith exists only in the exceeding greatness of the creative

and upholding power of God. Many definitions and illustrations of faith, many invented methods of believing, are designed to give power to the flesh to do the work of God, and to supersede the needs for a new creation. Let us then consider the words of Paul in 2 Cor. v. 17, etc., as they throw a clear and divine light upon this all-important matter. Ver. 17 says, "Therefore, if any man be in Christ Jesus, he is a new creature." The preposition "in" signifies real, vital union. Such a oneness as exists between the members and the head in the human body. So Christ is the head of his body the Church. All true members of the Church are members of his body. So "in Adam" signifies union to Adam, a being under headship to him. This is the condition of all Adam's posterity, all who have naturally sprung from him. The whole race of man is, as one body, in union to Adam its head. All are naturally under a covenant of works. All fell when Adam fell. All became guilty in his guilt. All are lost. They were summed up in him. They stood while he stood, fell when he fell. There is no difference. All alike have sinned and fallen short of the glory of God. So Paul sets the matter forth in 1 Cor. xv, 22, "As in Adam all die." To this the apostle traces the death of infants in Romans v. And David testifies to the same truth in Ps. li., "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Now, the aim and effort of natural religion, and mere human wisdom, is to recover man, as man, out of this fallen condition. To set up this maimed Dagon again, to improve man as in Adam, to bring him back into Eden again, in spite of the flaming sword of justice brandished against such presumption. The desire is to restore him to his former place in creation, and to his original condition of wisdom, purity, and righteousness. Vain attempt! The Lord Jesus, in his words to Nicodemus, disposes of all this folly, "You must be born again." That master in Israel, Nicodemus, could not conceive of anything beyond another natural birth, and a coming forth, therefore, afresh. But Christ tells him that this would not mend the matter in the least degree. Still, that which is born of the flesh would be flesh. The man would come forth again as still in Adam, and still guilty, lost, and ruined in the fall. The new birth must be quite of a different kind. A birth wherein the old creation, or being, as in Adam, must be got rid of altogether, and a new creation brought forth to take the place of it. Except a man be born of water and the Spirit, there can be no entrance into, or participation in, the kingdom of God. That which is born of the Spirit is spirit. Here is, then, a new creation—a sharing with Christ, as in union to him, in his death, burial, and resurrection. That which is born of the flesh is flesh—here is the old creation in Adam. That which is born of the Spirit is spirit—here is a something new, a something not to be found in the old creation. Such is the testimony of the word of God. The Lord Jesus came into this world, and was made

man, made of a woman, made under the law—not that he might save man as man, or as in Adam, and under the law, but that he might translate his people out of Adam into a new creation in himself, and deliver them from the law, and give them a divine liberty. Christ miraculously conceived, though partaking of proper human nature, was never in Adam, never under headship to him. Voluntarily he took upon him human nature; voluntarily he was circumcised as a debtor to do the whole law; voluntarily he fulfilled his voluntary obligation in his spotless life; and then voluntarily died, was buried, and rose again the third day, to be the Head and Saviour, not of this world, but of a new creation in union to himself—a new creation brought, in union to himself, out of the old, as he says, “I, if I be lifted up from the earth, will draw all men unto me.” When the Lord was upon the earth, he spoke of his apostles as those who had followed him in the regeneration. The regeneration took place in his own person. When he was born, lived, died, was buried, and rose again, then was the regeneration accomplished. Then the new birth of the new creation took place, and quickened sinners are made partakers thereof. They are manifested as one with him in life, death, and resurrection. What a blessed discovery and unfolding of this truth is given in the ordinance of Believers’ Baptism. Therein is the grand fundamental truth of a new creation in Christ Jesus vividly set forth. The believer is immersed in the water and taken out in the Name of the Father and of the Son and of the Holy Ghost, to show forth his union to Christ in death and resurrection.

“One in the tomb; one when he rose;
 One when he triumph’d o’er his foes;
 One when in heaven he took his seat,
 While seraphs sang all hell’s defeat.”

So, then, he is represented in that divine ordinance as received from the dead, a new creature in a new creation. Here Job’s question is answered, “Who can bring a clean thing out of an unclean?” Only One could perform this miracle. The Lord himself has done it in Christ Jesus. We need not wonder that so telling an ordinance has been mightily fought against, and horribly disfigured and corrupted by man’s inventions. Thus the great truth of a new creation has been obscured and hidden. The baptism of professed believers, as such, in this ordinance, keeps this grand truth in view. The baptism of believers can alone be a truthful representation of the truth concerning a new creation in Christ. In all other cases it is an acted lie. Paul says, “If any man be in Christ Jesus, he is a new creature.” Not a mended creature, an improved creature, but a new creature. He forms a part of quite a new creation. In a certain sense, of course, the materials of the old creature, or the man himself, body and soul, are used; otherwise the man in reality would not be saved. But though the man himself is saved, and the old

materials, in this sense, used, we must not suppose that there was any inherent principle in these materials, out of which a new creation in Christ could be evolved. No! a something quite new, quite different in kind, must be introduced. For where in the first creation can this wisdom be found, or where is the place of this understanding? (Job. xxviii. 12). Christ was personally that new thing upon earth, and Christ is spiritually the new thing, so to speak, in his people, the new creation. The old creation says, "It is not in me." Christ is that corn of wheat which falls "into the ground and dies, and brings forth much fruit." Here is, then, the living principle of the new creation. We may illustrate all this from what we read in the first chapter of Genesis and the thirty-seventh chapter of Ezekiel.

There was no inherent power in the darkness of Gen. i. to bring forth light, no inherent power in a mass of matter, without form and void, to evolve out of itself order, and harmony, and beauty. No inherent or creature power could change night into day, or form a chaotic mass, covered with the deep, into a world of beauty. There was no inherent power in the dry bones of Ezek. xxxvii. to come orderly together, to cover themselves with flesh and skin, and to live and become an exceeding great army. The dark and formless matter, having been created, may be used and framed by the divine creative power of God into a world of beauty, the dry bones may be used, though very dry, in the formation of a living army. But something must be introduced, not present naturally. The Spirit of God, in Gen. i., moves upon the face of the waters. The creative voice, in Gen. i. and Ezek. xxxvii., goes forth. Then Chaos becomes a world of light, harmony, and beauty; and dry bones become an army of the living God.

"Lo! at its sound the dead revive,
Dry bones are raised and clothed afresh,
And hearts of stone are turned to flesh."

We see, then, that if any man be in Christ Jesus, he is in quite a different condition to what any man is in naturally. He is not restored to Adam's condition, to Adam's innocency, to Adam's liability to fall. He is a new creature, not in Adam, but in Christ, as Paul writes, "created in Christ Jesus unto good works" (Ephes. ii. 10). Here we have something entirely distinguishable from the first creation—a something that cannot by any natural process be evolved out of what was in man naturally. The natural man—man as created originally in Adam, not merely considered as fallen, but as at first created, in Adam—receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned. Therefore the Lord says, "Except a man be born again, he cannot see the kingdom of God." And John says of the Lord's people, "bath given us an understanding, that we may know him that is true." Here, then, we have something quite different from what was in Adam, or in the first

creation. "Behold," says God, "I make all things new." "I create Jerusalem a rejoicing, and her people a joy." I cannot help thinking that if ever there was a day in which this grand fundamental truth of a new creation should be brought prominently forward, this is one. What heaps of fleshly, religious inventions would it sweep away, if truly embraced! How would it separate the precious from the vile! How would it regulate our writings and sermons! What high places would fall before it! Like Queen Elizabeth, it would unfrock bishops, and no doubt empty pulpits, and pews would follow. How it would keep things in their proper places! It would maintain the rights of rulers in the things of this life, but dethrone them from their frightfully usurped positions as to the church of God. It would uphold the law, and natural duty, and legal responsibility as things of the old creation. But it would dethrone them as to the new creation in Christ, enthroning sovereign grace and divine creative power in their stead. What follies it would expose! How it would cast down the vain imagination that the word of God's gospel is effete, having failed to effect God's purposes, and become inefficacious, because the inhabitants of the world have not fallen under it. Christ's locks (Song v. 11) are still bushy and black as a raven, his power is unimpaired, he still has the dew of his youth, the pleasure of the Lord still prospers in the hand of the Mediator. The rod of his strength, his gospel, still goes forth out of Zion; his people still in the day of his power fall under it. That gospel is still the power of God unto salvation—still is almighty to accomplish the purposes of God in a new creation. God says, in Isaiah, "I will work, and who shall let it?" Divine decrees remain unmoved. His creative voice has never lost its power. The word that goeth out of his mouth never returns void. O my soul, mayest thou not say, with the poet,

"I trust the all-creating voice,
And faith desires no more"?

But true faith desires and can do with no less. It springs forth into being, life, and action, at the Lord's all-creating voice as a part of the new creation. Then all things (ver. 18) are of God.

The new creation in Christ is neither self-produced nor self-upheld in any respect. It has not a conditional standing and conditional blessedness, as the first had. It is entirely upheld by the grace of God. In it the poet's desires are fulfilled—

"I ask from thee to be supplied

With life, with will, with power, with all."

It is emptiness in itself as to wisdom, strength, will, and righteousness. Its fulness is entirely in Christ. Christ is its fulness as filling it. It is Christ's fulness as filled by him (Ephes. i. 23). It is created a joy for ever. The creation in Adam stood in blessedness upon conditions to be fulfilled by the creature. The new creation stands in blessedness entirely upon what is in the Lord—the righteousness of God—the grace of God in Christ, wherein

it stands. Of course, all creation must owe its being and blessedness to the Lord. In him we live, and move, and have our being—possess it—to our enjoyment of it. But the old creation is upheld upon terms of duty, the new on terms of grace, and in spite of the creature's entire failure in respect of duty. "Not by works of righteousness which we have done, but according to his mercy, he saved us." It is a new creation, and it is all of God. If these things are true, being grounded upon the sure word of God, they certainly may make ministers and others somewhat cautious in the way of addressing, or advocating the addressing, dead sinners and miscellaneous congregations. Let Ezekiel go, when commissioned, and bid the particular dry bones he was sent to, live. But every minister is not an Ezekiel—even Ezekiel himself had to be carried by the hand of the Lord into the valley of those dry bones, upon which he had to prophesy. There was the time, the place, the bones, the prophet, the sending, the commission, the prophecy, the creative power, and the resurrection. How sadly these things are wanting in some of the would-be imitators of Ezekiel!

But now let us inquire what are these old things which are passed away? Clearly, the things in Adam, the things of the first creation in him. What are the new things? The things in Christ—the things of the new creation, called in 1 Cor. ii. the things of the Spirit of God. These are the things which in Jesus Christ take the place of the old. They do not co-exist in them. They cannot combine one with another. There is an inherent disagreement, as in Rom. xi. 6. False Christianity is always wanting to make them agree. It always aims at reconciling Christ and Belial—the old man and the new, the flesh and the spirit, nature and grace. But it cannot be. Old things in Christ are passed away; all things in Christ are become new. Of course we well, and painfully, know that flesh and spirit, old and new, are both during this life present in every truly Christian man. The feud may sometimes seem to have been made up, and a false, inglorious peace patched up. But it can not really be so.

"God and Mammon—O, be wiser;
 Serve them both—this cannot be.
 Ease in warfare; saint and miser—
 These can never well agree."

No! in all its forms the flesh lusteth against the spirit, the spirit against the flesh. The old and the new are separated by God's decree, and cannot be reconciled one to another. The old must pass away in Christ, and all things become new. But let us very briefly enumerate some of these old and new things. The old headship passes away, the new headship takes its place. Man naturally is under headship to Adam; but when a man is in Christ he is under headship to the second Adam—the Lord from heaven. As there is a new head, so there is a new membership. The head and the members constitute one body. This is all

plainly set forth by Paul in Romans v. 12, etc. What a difference—Adam the type, Christ the anti-type. The first man of the earth earthy, the second man the Lord from heaven. Now, in Christ the old standing in Adam is passed away, and the new standing in Christ takes its place—the standing of a servant changed to that of a son. “Wherefore,” says Paul, “thou art no more a servant, but a son, and if a son, then an heir of God through Christ.” Thus comes in a new serving of God, as a son, instead of the old serving of him as a created servant. Thus we have a new form of duty, the duty of a child, instead of the duty of a servant—a duty turned into choice by love, instead of a duty made bondage by disobedience. Now, in Christ the law of works for life passes away, and the perfect law of liberty, the gospel, takes the place of it. In Christ we have a new knowledge of God. We know God, and our hearts apprehend him, in a new point of view, as a Father, Saviour, Regenerator; and in the light of this knowledge the old knowledge of God as merely a Creator, Law-giver, and Judge passes away. Thus the stars vanish at midday; thus Moses and Elias vanished in the beams of the Lord Jesus on the mount of transfiguration. “For that which was made glorious had no glory in this respect by reason of the glory which excelleth.” Here, then, as we have a new knowledge, so we have a new believing, a new hoping, a new loving. Faith must be founded on knowledge—natural faith upon such knowledge as was possible to Adam in his order in the Creation; spiritual faith upon a knowledge of God as revealed to us in Christ Jesus. Here we have a new innocency, a new kind of sinlessness, a new holiness, a new righteousness—innocency in Christ and sinlessness in him, for “in him is no sin.” Hence, “black but comely”; all fair and without spot, and yet in ourselves full of spots and quite uncomely; a holiness of the highest degree; sanctified in Christ Jesus; separated unto God in him with the highest separation. Israel was holiness unto the Lord; righteous in his righteousness as he is righteous. Here, then, we have no longer the innocency of unfallen human nature, the righteousness of the obedient creature, the holiness of a mere man, made head of the first creation, but something infinitely higher and something quite unalterable—“made the righteousness of God in him.” From this flows a new life—life in Christ, not life in Adam—

“Not the mere life which Adam lost,

But better far, for more it cost”—

a new peace, perfect peace, not a peace flowing from the creature's continued fulfilment of the law, but from the fulfilled righteousness of the Creator (Dan. ix. 24). For in Christ the work of righteousness is peace, and the effect of righteousness quietness and assurance for ever. This is merely a sketch, but enough, perhaps, to show how in Christ Jesus old things are passed away and all things become new. In ourselves and in our lives there may be, and are, mixtures; but in Christ Jesus there is a clear

and clean division—the old has passed away, the new taken the place of it.

We have been writing of the man who is in Christ Jesus as he is in him—made to sit together with him in the heavenly places. But we certainly need not remind our readers that in this life, and in experience, it is not all heavenly places. “The inhabitant shall not say I am sick”; but with us, experimentally, there is in and out work, consequently our time is mostly spent in saying, “I am sick.” The new creature feels the burden of the old. This divine principle is not willingly fettered and bound by that principle of corruption; it is subjected to its present condition, in hope of the fulness of deliverance and final liberty (Rom. viii. 20, 21). Well, being still on earth, we have, of course, many relationships, and many affections, and varied interests. The old relationships of parents and children, husbands and wives, rulers and ruled are not done away with. These relationships involve various corresponding affections and interests. The being in Christ Jesus does not root out these affections and destroy these interests; it regulates and sanctifies them. We serve God in respect of the old relationships in newness of life. The grace of God, so far as it prevails, puts all things in their proper places. To God in Christ it gives in all things the pre-eminence. The mountain of the Lord’s house is established in the top of the mountains, and then the little hills of creature comforts may properly rejoice on every side. God’s people are not called to be monks or hermits; God gives his people many comforts and pleasures, even of a temporal kind, as they journey homeward. The right hand of wisdom is full of righteousness; with her left she scatters even temporal blessings. “Did not thy father eat and drink and do judgment and justice, and then it was well with him?” said the Lord to King Shallum. God deprives his people of no pleasure which is good for them. No good thing will he withhold from those who walk uprightly; he forbids and withholds only those things which are injurious. Children of God may eat their meat with joy and thankfulness of heart, and enjoy it a thousand times more than a thankless glutton. Listen to the wise man in Eccles. ix. 7, “Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.” The man is made accepted in the Beloved; and these his works, even his eating and drinking with a grateful heart, are likewise acceptable. The wise man goes on, “Let thy garments be always white;”—keep close to the fountain opened—“and let thy head lack no ointment”; and then he preaches not an oftentimes unholy celibacy, but says, “Live joyfully with the wife whom thou lovest all the days of the life of thy vanity.” But how is this consistent with Paul’s counsel, “Let those who have wives be as those who have none”? Perfectly so. By God’s grace we may use his gifts as not abusing them; we may use them to his glory, and they may help, not hinder, us in divine things. So

it was with Enoch—he walked with God, and begat sons and daughters. As Paul says, we may use the world as not abusing it. If God enables us to duly remember that time is short, and death and eternity hasting towards us, then, like Gideon's three hundred warriors, we shall sip of the brook of creature comforts by the way, but not bow down to it as we drink thereof. The wise man goes on in his counsel, "Whatsoever thy hand findeth to do, do it with thy might." Paul gives the same advice in Col. iii. 23, "do it heartily"; and again, in Romans xii. 11, "Not slothful in business; fervent in spirit; serving the Lord." But if there is to be no business to attend to; if our affections are to be rooted out; if our interest in everything is done away with; if the ruler is to take no interest in his subjects, the parent in his children, the soldier or lawyer in his profession, the business-man in his business, how can he be diligent? how can he do things with his might? the might of his faculties; indeed, how can he in such a heartless fashion in everything serve the Lord? As a new creature in Christ Jesus, the joy of the Lord will really hearten him in everything. The best ruler, the best father, the best husband, the best subject, wife, child, servant will in reality be the person who fears the Lord in everything, being a new creature in Christ Jesus. He will descend from his heavenly places to walk upon earth as a true Christian, bearing about with him a sweet savour of Christ; doing good unto all men, especially to the household of faith; glorifying God with his body and his spirit which are his. All his garments will smell of myrrh, aloes, and cassia, derived from those ivory palaces, those heavenly places, in which he has been made glad.

Paul goes on to say that in the new creation in Christ all things are of God (ver. 18). The new creation, as we have before said, is not self-producing or self-upholding in any respect. It is not a self-sufficient or self-acting creation. As Paul shows, in 2 Cor. xiii. 4, even the Head of the creation, standing as the Man Christ Jesus in the place of his people, was crucified through the weakness produced by their sins. Now, as their risen Mediator, he lives by the power of God. Therefore, he himself says, in Ps. xxi., "The king shall joy in thy strength, O Lord." And Paul, speaking of the members of his mystical body, the true Church, says, "We also are weak in him"—that is, weak as to ourselves, weak as to all mere inherent or self ability—"but we shall live with him, by the power of God, towards you"—partake, with him, of the same resurrective power of God which raised him from the dead (Eph. i. 19-23). The new creation, then, lives, and stands, and acts in the power of God. It is altogether upheld and actuated by God; as Paul says, "It is God that worketh in you, both to will and to do of his good pleasure." And this agrees with the words of Christ, "Without me ye can do nothing."

"We neither can hope nor believe,
Nor pray in a time of distress,

Unless we from Jesus receive
The fruits of his own righteousness."

In this nothingness in itself, and complete dependence upon Christ, the new creation rejoices.

"Gladly they sink to nothing there
Before the Eternal All."

Well, then, in Jesus Christ, all things are of God in the fullest sense. New Jerusalem comes down from God out of heaven, adorned as a bride for her husband. Jerusalem which now is, as Paul writes, in bondage with her children, because under the law and completely failing in obedience. Jerusalem which is above is free, and is the mother of free, not bondage, children.

(To be continued.)

THE SUFFICIENCY OF THE SPIRIT'S TEACHING WITHOUT HUMAN LEARNING.

A SERMON PREACHED BY MR. SAMUEL HOW (COMMONLY CALLED COBBLER HOW), FIRST PUBLISHED IN HOLLAND IN THE YEAR 1639.

"As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."
—2 PETER, iii. 16.

(Concluded from page 73.)

AND so I come to the next point; for having found out who are the learned men that Peter here intends, which are they that are taught by the Spirit of God; it must needs follow that they who are not such are the perverters of these and all other scriptures to their own destruction. And this brings me to another observation, viz.,

That such as are destitute of the Spirit's teaching, though furnished with human learning, are the perverters and wretchers of these and all other scriptures to their own destruction.

The truth of this conclusion appears plainly confirmed to us in the Pharisees, as our Saviour declares in many particulars; plainly discovering the blindness of these learned teachers, in esteeming and preferring things less in themselves, above such as were far greater; as the proportion was made between the gold of the temple and the temple; and the altar and that which was offered thereon (Matt. xxiii. 16-19); and so blind were they, that they counted that most holy which the temple and the altar made to appear such! and the same elsewhere appears (Matt. xv. 3-6); that for all their learning they taught directly against the mind of God in his word. We may see the same further explained to us in Barjesus (Acts xiii. 6); one of all subtilty in this kind, but a turner from the faith, and not to it, and a perverter of the strait ways of God. The like is to be observed in those of whom Paul speaks, that would be teachers

of the law, and "yet knew not what they said, nor whereof they affirmed" (1 Tim. i. 7); so wise did their human learning help to make them.

Now, from the word of God, good reasons may be given further to confirm this.

Reason 1. Because nothing but the Spirit of God can bring any to the true knowledge of the word of God; and so saith the apostle, "We have received the Spirit of God, that we may know the things that are freely given us of God" (1 Cor. ii. 12); and Peter tells us, "That no scripture is of any private interpretation" (2 Peter i. 20, 21); but in opposition to that, the apostle sets the Spirit, opposes it to the will of man, and so declares that the Spirit's interpretation where it is, is a public interpretation, and not a private; and that men, though endued with great learning, having not the Spirit of God, can give but a private interpretation. Let men judge what they will, though it be the Pope, and all his councils of cardinals and bishops, and the rest of that learned rabble; yet they, being destitute of the Spirit, can give but a private interpretation, according to the apostle's mind and intent; whereas, if a man have the Spirit of God, though he be but a pedlar, tinker, chimney-sweeper, or cobbler, he may, by the help of God's Spirit, give a more public interpretation than them all; for as Paul saith of love, the same is to be said of the Spirit, "Though men speak with the tongues of men and angels, and know all secrets, and have all knowledge, yet they are but as sounding brass, or tinkling cymbals," without the Spirit (1 Cor. xiii. 1, 2).

Reason 2. Another reason is because it was one end of Jesus Christ's coming into the world, "that they which see might be made blind" (John ix. 39); and this clearly appears in the Pharisees, those learned wise men, that counted the common people accursed, as not knowing the law, and they themselves seeing, blessed ones, therefore, say they, "Do any of the rulers or Pharisees believe in him?" (John vii. 48); as though the rulers and Pharisees must needs know the truth; whereas these were blind guides as our Saviour saith; so little did he esteem their learning that he accounted them blind. On the contrary, those that are blind in man's account, as was the blind man there spoken of, such see the gift of God, and believe in Jesus Christ for salvation; and yet the Pharisees refused the knowledge and light of that seeing man; and upbraided him as being born in sin, and for going about to teach them (John ix. 34), scorning that such learned men as they were should be taught of such as he was; though Jesus Christ had made him learned, and given himself for him.

Another reason is rendered out of the words.

Reason 3. Because such are unlearned and unstable ones, for, as before we have proved, such persons being destitute of the true learning, so they are also in an unsettled and unstable condition: seeing, as the prophet witnesseth, that the Spirit is the estab-

lisher (Psalm li. 10, 11); neither can they be rooted and established in the faith, according to the apostle's saying (Col. ii. 7), because they be not founded on the rock Christ Jesus, but on the sands of human learning arising from a fleshly mind, destitute of the Spirit of truth, for they have not been taught the truth as it is in Jesus.

Reason 4. Again, it must needs be so that such must pervert the scriptures, because it is impossible for them to go beyond their principle. Now, their principle is error, as the following words declare; and by it they are guided and led, even the whole heap of them, big as it is; and these shall satisfy men's lusts, and turn them from the faith unto fables (2 Tim. iv. 3, 4), as the apostle long ago hath foretold, for such as are themselves of the flesh, turn all things to fleshliness, being that of which they savour; for to the unclean all things are unclean, their consciences being defiled, as witnesseth the apostle (Tit. i. 15). Hence it was, that when our Saviour bid the Jews to destroy this temple, meaning his body, they themselves being carnal, understood him to speak of the temple of Jerusalem (John ii. 19). And so the Capernaïtes, when Jesus Christ tells them he will give them of his flesh to eat (John vi. 52-60), they, being carnal, cannot understand it; and all because they be destitute of the Spirit, for it was in a spiritual sense that he intended it. And the like is to be seen in Nicodemus, a Pharisee, and so a learned man, being a teacher, and a ruler of the Jews; this man, for all his learning, when Jesus Christ tells him that he must be born again, otherwise he cannot enter the kingdom of God; he seeing no further than into a natural birth, demands how that can be. That a man, when he is old, should enter into his mother's womb, and be born again? (John iii. 1-5); so destitute was he of the spiritual meaning of Jesus Christ again in his word.

Another reason, methinks, included in the words is

Reason 5. Because such vessels are usually vessels of wrath prepared to destruction; therefore they drive all to the same end to which they themselves belong. The gospel is the savour of life unto life in them that are saved, but the savour of death unto death to them that perish (2 Cor. ii. 15, 16). Yet would I not from hence have any to conclude that I deny salvation to learned men, as I hear some in effect have affirmed of me, for the scripture is against it, as is already declared from the apostle, though they be not many. But yet certainly it is the worst work that a carnal man can undertake to meddle with the scriptures, seeing he abuseth them, and that to his own destruction; for the word is a sword with two edges, which whosoever that is carnal meddles with, it will run into his heart to harden it against the day of wrath (Rom. ii. 5). And as I conceive the point is clear and plain, that men without God's Spirit, though furnished with human learning, do wrest the scriptures to their own destruction.

Objection 1. But here it will then be demanded how shall we know whether we have the Spirit of God, or the spirit of error?

I answer that the Spirit of God is a sufficient witness of itself, seeing that the Spirit is truth. Now this, agreeing as it doth with the word, needs not any other testimony of itself, because it is the witness of God, and that is the greatest; as saith John, "the Spirit beareth witness, because the Spirit is truth" (1 John v. 6), and again, "Hereby we know that he abideth in us, even by the Spirit which he hath given us" (1 John iii. 24).

Next, it is to be known by its operations and works; as first it savours of spiritual things, "They that are after the flesh," saith the apostle, "savour the things of the flesh; and they that are after the Spirit the things of the Spirit" (Rom. viii. 5). And again, the Spirit is life for righteousness' sake, therefore it is of a quickening and an enlivening nature for righteousness (ver. 10, 11). The fruits are further manifested in other places. Now, these things being found in us, as witness for God against error, though it should set itself with never so high a hand.

And yet here, methinks, I hear the worldly, learned men saying to me, as did Zedekiah (1 Kings xxii. 24), which way went the Spirit of God from them to such as I speak of? To this I answer that, with Zedekiah, such persons do but beg the question, and take for granted, like him, that which they never had, for that could never depart from him which was never with him; therefore, though he were great, and his companions many, as is showed, and Micaiah but one poor prophet, alone, and hated of the king, yet he had the Spirit of God; whereas all the others were led and ruled by a lying spirit. And though Jesus Christ and his learned ones, cannot be believed of the great and honourable prophets of the world, but are, by such Zedekiahs, smitten on the cheek when the question is demanded of the Lord's prophets; yet this answer may be given them, that when such go to hide themselves in secret, and to be ashamed of their vision, and when the seven last plagues come to be fulfilled, spoken of in the Revelations, chap. xv. 1, then they shall find the truth of the testimony that is borne against them; though in the meantime the servants of the Lord, like poor Micaiah, be committed to prison, there to eat the bread of affliction, and drink the water of affliction because of their testimony.

Objection 3. But though it be granted that human learning is no help to understand the mind of God, yet is it not useful to furnish us with words to express ourselves in the delivery of the gospel?

I answer, with Paul, that the whole "scripture is given of God, and is profitable to make the man of God perfect, and thoroughly furnished to every good work" (2 Tim. iii. 16). Whence I conclude that if the scripture be perfect and absolute for every good work, then it is so for preaching the gospel, so that there is no need of man's gospel to help the ministers of

God. And, further, the apostle saith, that he preached the gospel not with the wisdom of words ; if not with the wisdom of words, then I conclude that they were needless ; and so much the next words declare : "Lest," saith he, "I should make the cross of Christ of none effect" (1 Cor. i. 17). And again, "I, brethren," saith he, "when I came unto you, came not with the excellency of words, or of man's wisdom ; showing unto you the counsel of God ;" contrariwise, he frees himself from it, declaring that his preaching stood not in the enticing speech of man's wisdom ; but, on the contrary, in the plain evidence and demonstration of the Spirit. And afterwards he gives his reason for it, that their faith should not stand in the reason of men ; which it seems, it must be subject to if it were used ; and so, indeed, we find it would, instead of the power of God, and the plain demonstration of the Spirit (1 Cor. ii. 1-5). And though one would think the apostle had here said enough as to the manner of delivering the truth, yet for all this he hath not done with it, but mentions it again, saying, "Which things as we know them, so we also speak, not with words which man's wisdom teacheth" (ver. 13). And again, slightly passing over the words of the false teachers, as not worth the knowing or regarding, he saith, "When I come, I will know, not their speech, but their power" (chap. iv. 19). And hence he condescends to false teachers, so far as to confess that he was rude in speech, according to them, but not so in knowledge (2 Cor. xi. 6). By all which it plainly appears, that man's wisdom is to be rejected, even in speaking the word of God, and that none are to affect any excellency that way : but to content themselves even with the use of the natural abilities they have, without any art or skill in learning further.

Objection 4. But Apollos is said to be "an eloquent man, and mighty in the scriptures" (Acts xviii. 24).

Answer. And so, doubtless, was Paul and Moses, and those manifested in Acts xix. And yet, as I have before mentioned, when these came to receive the faith, they left, forsook, and contemned all that ; so I believe it was with Apollos, that when he came to be taught further in the knowledge of Christ, he then became more and more suitable to the rudeness and simplicity of preaching the gospel, as well as Paul ; for never afterwards do we read that he was commended by the term eloquent, for such manner of excellency was proper to the law, and not to the gospel in any degree.

But secondly, taking it for granted that he persisted in his eloquence, yet it appears that it was such that he had obtained by being mighty in the scriptures. And this also further justifies a former answer, that the scripture alone is sufficient to furnish us with an expression. So then the point remains true for all this, that men destitute of the Spirit, having human learning, and add to that all knowledge, yet they do but pervert the scriptures to their own destruction. This may teach,

1. All men that are without God's Spirit, how wise and learned

soever they otherwise seem to be, to beware of meddling with the scriptures; as I said before, it is the worst task they can undertake; for in so doing they meddle with that in which they have no skill, and so wound themselves; for it is a sharp "two-edged sword" (Heb. iv. 12); and they, having no skill to handle it, it will dangerously wound them to their own destruction. But seeing the truth is so, that they have neither ears to hear, nor heart to understand, I will now pass on, and

2. In the next place take notice, that persons destitute of God's Spirit, whatever they be beside, they are both unlearned and unstable men, according to the mind of God. So the unbeliever is called by Paul an unlearned man (1 Cor. xiv. 24), and so much, in effect, James tells us of a faithless man's inconstancy that he is tossed to and fro like a wave of the sea, and is unstable in all his ways (James i. 6-8). For, indeed, wanting the Spirit to establish him, he is driven hither and thither by every blast and breath of man's wisdom. And so much experience, without any more scriptures, daily prove upon every change of order and ordinances in religion. How confident have many wise, worldly learned men been of their stability in not being brought to yield to this or that. Whereas when the raging wave of the sea hath roared but a little, how have these men fallen from their supposed stability and stedfastness. Instances I need not name; everyone's small experience can bring forth enough; but by all this we are given to see the scriptures fulfilled before our eyes, for our confirmation, and their just conviction.

Now, in the next place, I will manifest in some few particulars how these learned, or rather unlearned, men do pervert the scriptures, making their interpretations as carnal as themselves. For whereas the scriptures speak of learning, thereby commending unto us the learning of the Spirit of truth, as before we have seen from this text, and many more places; these persons presently apply them to human learning, and such texts are by them wrested and perverted. And here many instances might be alleged; first, concerning the church; whereas the scriptures do authorize Christians to gather themselves together in Christ's name, and have the promise of God's presence in so doing, "For where two or three are gathered together in my name, there am I in the midst of you" (Matt. xviii. 20). This they presently deny to be the meaning of the passage; and say it is meant of two or three coming together to perform prayers, or such like, which is contrary to the scope of the text; whereas it treats of such as are in church-fellowship, since to them is given the power of binding and loosing with the promise of Christ's presence and approbation. Besides, where in all the scriptures is Christ Jesus said to be in the midst of any but his own assemblies? And further, the scriptures speak of the church, temple, and house of God, applying these expressions to believers, and such as are builded upon Christ by faith (Lev. xvi. 11, 12; 2 Cor. vii. 16; Psa. cxxxii. 13, 4; Rev. xiii. 1, and ii. 1; 2 Cor. vi. 16;

Heb. iii. 6; 1 Pet. ii. 5). These they wrest and pervert, by applying these titles to their houses of lime and stone; calling them churches of God, and temples for him to dwell in; though the scriptures be plain to the contrary: as Stephen declared to the council long ago, and that from the testimony of the prophet long before (Acts vii. 47-50; Isaiah lxvi. 1). And so our Saviour himself to the woman of Samaria, denying for the time to come any such places as the Jews and the Samaritans doted on (John iv. 20-24); but tells her and us, that spiritual service in any place should please him, though it will not give carnal men content. Likewise, are not the scriptures brought frequently by these learned men to prove the nation and people are the church of God? and for indicating national observances, etc., as from their high-priests consecrated and set apart for the service of their church; and so under him the rest of their holy priests, with their holy garments, and tithes, and such like with their maintenance? endeavouring thereby, both from the law and the prophets to justify their names, orders, and administrations. Whereas, if it were spiritually discerned, and the scriptures not wrested and perverted, it will be found true as Peter saith, that not every nation, nor any nation in particular, but in every nation, them that fear the Lord, and none other, are accepted of him (Acts x. 34, 35). Hence Christ Jesus himself hath told us, that the beast should have power over every kindred nation, and tongue, and that the nations and cities should fall; whereas Mount Zion, the city of God, shall never be moved, as saith the prophet, and also the apostle.

By this, then, it appears that all such scriptures alleged for the maintenance of a national church are perverted; seeing that long since, the Lord hath rejected it; now, on the other hand, accounting a company of saints, in fellowship with himself, to be Mount Zion that shall never be moved; for these he hath made kings and priests to God. So in like manner such men imitate the ministers of Christ, seeing of old times they were to be persons in outward honour and esteem by their names, priests; for their callings, above the rest of the people, a distinct body of themselves; by their apparel different in their administrations from the rest of the people; and so for their maintenance by tithes and offerings; all which had a respect to Christ, and were in him to have their end, as the apostle declares, being but worldly rudiments (Gal. iv. 9).

Such men, though they profess themselves ministers of the gospel of Jesus Christ, yet as children under tutors and governors, they do observe these things after the rudiments of the world; and so, contrary to the gospel, cannot abide to approve themselves ministers of Christ by such marks as his word holds forth, and as we have before given; but they must be men of honour, and such as be distinct from others in their apparel, maintenance, and such like. Dishonour, reproach, and nakedness, and living on mere alms, they cannot brook (2 Cor. vi. 4-10); and are

so far from working with their own hands to supply their necessities, as the apostle requires the minister of the gospel should do (Acts xx. 33-35), that they wrest the scripture, the law, and the prophets; haling in, as it were, by the hair of their head, the scriptures to speak for them and their delicate living; faring, like Dives, deliciously every day; whereas elders of Jesus Christ should feed the flock of God, not taking care of it for filthy lucre's sake, but of a ready mind (1 Pet. v. 12).

But leaving these things, which are declared to be more suitable to Moses and the law, as tending to wrath and bondage, than to such as are ministers of Christ, and partakers of the liberty of the servants of God, I will speak of some few things that make a difference between them and us. You know they usually object against us because of our separation from their church, those words of Peter to our Saviour, "Whither shall we go, thou hast the words of eternal life?" (John vi. 68). From whence it is concluded against us, that, if the text be not perverted, we, in learning them, do forsake Jesus Christ, wherein they take it for granted that he is with them, and not with those that forsake them; whereas the text is clear to prove, that the words of eternal life are in him, as himself saith also: "The words that I speak are spirit and life" (ver. 63); and again, "He that hath the Son hath life, he that hath not the Son hath not life." But let not the text be wrested; yet what proof is here that Antichrist hath the words of eternal life, and that there is no forsaking of him? and yet all that know wherein the difference lies, know that this is the controversy, and that these persons, thus forsaking him, go to Christ, and to the word of eternal life, seeing the Lord binds up the testimony, and seals the law among the disciples (Isa. viii. 16); so that until it can be proved that these leave Christ, and forsake the words of eternal life, the text must be taken for none other but to be perverted, and a veil drawn over it to beguile the simple.

Upon the same head hangs another great exception against us; which is, where we had our conversion, if any, if not among them? and so taking it for granted that we had it among them, a great outcry is made against us, as if we had stolen their gods and done them great wrong. And for this purpose this, amongst other things, is alleged, that that church which is able to beget children is able to bring them up.

Now, for answer hereunto, it is to be minded that conversion doth properly belong to the word of the Lord (Psa. xix. 7; Rom. i. 16). This word, by which we are all begotten (1 Pet. i. 3, 23), is the proper portion of the church of God, as divers scriptures declare (Psa. cxlvii. 19, 20; Matt. xiii. 11; 1 Cor. iii. 22). Hence then it must needs follow that whosoever are converted to the Lord, they, by virtue of their conversion, belong to Zion the true church; because, as it is before said, the word is hers, and therefore they are to cleave to her, and forsake those places where they were converted; and that for this reason, because the Lord

himself is said to count, when he writes the people, that this or that man was born there, that is, in Zion, the church of God; and though the man were converted, in man's account, in Babel and Palestine, yet the Lord, when he counts, shall write the converted man to be born in Zion, his church (Psa. lxxxvi. 6). Now, all God's people should count and write as God doth, and give Babel no honour at all for their conversion, because the Lord doth not give her any. And the same thing is abundantly seen in the converts under the gospel; they are exhorted to leave those places where they were converted; and so they did, as the scripture manifests in many places, which might be noted (Acts ii. 40-47; ix. 26; and xvii. 4, 34).

Again, it is to be minded that God himself counts all the faithful to belong to the woman, the church of God; which appears in the Revelations where the man-child represents all the faithful, even the whole church of God (Rev. xii. 4, 5). This Son of God and this man-child is called his people (Exod. iv. 22, 23; compare with v. 1). The like appears in Isa. lxvi. 7, 8, where the man-child is interpreted to be a whole nation of children including all the faithful. Now this woman is said to be in travail, crying; and if yours be that church which is thus in travail, crying, and in pain, according to the scriptures, I am content the child shall be acknowledged yours. But if she be in jollity, and without sorrow, putting the others to pain, and ready to cut the living child in pieces, how then can I acknowledge it for the true mother? And further the apostle saith that Jerusalem, that is, from above, is the mother of us all; and she is not one that gendereth to bondage, but to freedom, as saith the apostle (Gal. iv. 24-26); and therefore, methinks, it appears that everyone's conversion strongly binds him to flee to that church which consists of such that are faithful in Jesus Christ, as being the proper assembly to which they all belong. All such passages, therefore, as are brought to prove otherwise, are but wrested and perverted, though never so fair a gloss be set upon them; for God, ever since the beginning, hath put enmity betwixt the seed of the woman and the seed of the serpent; and accursed shall all they be that join those together that God hath so far separated; therefore let none of God's servants stand with one foot on Mount Zion and another on Babylon, lest that which is halting be turned out of the way (Heb. xii. 13).

Another objection is brought against us, and in defence of your ministry, after this manner:

That ministry which consists in doing the work for which it was appointed by Jesus Christ, mentioned in Eph. iv., viz., "the perfecting the saints, and edifying the body of Christ," is a true ministry; but yours, you say, doth that work.

Was it the work of the ministry of the apostles, etc., to read service for churching of women, marriage service, burial of the dead, and such like services as these? Did the apostles perfect

the saints after this manner? For who knows but that this is the substance of what your office of ministry binds you unto? As for preaching, that may be dispensed withal, or a little now and then may serve the turn.

Besides, it is manifest by your readings, your offices are not the same there mentioned, or that Jesus Christ, from on high, gave gifts for the performance of; for you have others of which the scripture speaks not otherwise than by the names of blasphemy (Rev. xvii. 3). As for your power and work of the ministry, which you say is answerable to that of the apostles, by your gathering of the saints together, etc., taking it for granted that what you say of converting them be true, I ask from what do you convert them? If from the power of darkness, as you would seem to imply, into the kingdom of Christ, as did the apostles; then by your own grant, in the power of darkness you found them, and the truth is where you found them there you leave them: for before this their conversion, you professed for them, at their baptism, that they were regenerate and born anew; to whom, pray, do you convert them now; or have they conversion after regeneration? You also bid these persons, before you knew them or their conversion, to take and eat in remembrance that Christ died for them, and so gave them the seals of life and salvation; and yet, after all this, you, being ministers to them, come to justify the truth of your ministry by your conversion of the people, when you have before declared them the subjects of that conversion that hath no need of amendment; and even while they still abide in the same church, under the same ministry, and in the same worship that they were conversant in before. Whereas I have declared before, that when the apostles converted any, those converts left their former places, turning from "dumb idols to serve the living God." Now, it hath been long acknowledged and professed, "that the worship of our church, and the ministry of it, came out of the Pope's shop, and must needs be reformed, or else the judgment of God cannot but light upon you"; as hath been manifested in the first and second admonition to the Parliament in the days of Queen Elizabeth; and all know that it yet continues the same it was then; and if it were so had then, as it is reported a thousand ministers said it was, small cause have any to plead conversion there; it is to be feared they will continue in such abominations, until the plagues of God cannot be withheld from them; seeing the scriptures and the Spirit of God declare that the fear of the Lord teacheth men to refrain their feet from every evil way, and to cleanse themselves both of flesh and spirit; and to grow up into perfect holiness in the fear of God; or the worship of God as our Saviour interprets it; and to hate the very garment spotted by the flesh. Now, these things well considered, it will appear that the several scriptures that are continually brought for the maintenance of your ministry, are but so many flourishes by which the word of truth is wrested and wringed like a nose of wax, contrary to

their proper intent and scope, to serve your own turns; whoever they be of you, or others, that are the perverters of them, God knows, and one day will judge betwixt the righteous and the wicked, and give to every one according as his work shall be. In the meanwhile, to me, it appears plain that men destitute of the Spirit of God, be they as learned as they may, in men's learning, yet they do pervert all scriptures to their own destruction; while the unlearned ones, simple men and women, having the Spirit of truth to guide them, shall rightly understand the mind of God, to their great comfort.

Again, seeing it is so, that men do thus, it should provoke all that are made able ministers of the New Testament, as saith the apostle (2 Cor. iii. 6), to take his advice, saying, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ" (1 Tim. iv. 6). If thou put the brethren in remembrance of these things. What things? Those things mentioned before; how that the Spirit hath foretold of doctrines of devils; and that men should speak lies through hypocrisy, etc. As Zachary also foretold that the father and the mother of the prophet should say, that he told them lies in the name of the Lord (Zech. xiii. 3). Put the brethren in remembrance of these things; because they are subject to forget them, thou shouldst be their remembrancer; which, if thou dost, thou shalt be a good minister of Jesus Christ; nourished up in the words of faith and good doctrine. Then mark: these things are neither errors, nor lies; nor he a false teacher that speaketh of them; but a good minister that hath been nourished up in faith and sound doctrine, which was continually taught by Paul, and heard by Timothy. To this may be added what the apostle said further; declaring that he that consenteth not to the wholesome doctrine that is according to godliness, is puffed up, and knows nothing; but dotes about words, and is such a one as being so far corrupted by the flesh, that he is to be separated from you (1 Tim. vi. 3, 4). Therefore God's good ministers should be careful of these things, knowing of whom they shall receive their reward; and what shall also be their portion from the men of the world; in that which is death in the world (Rev. xi. 7), but life in the Lord (Rev. xiv. 13). Be faithful, therefore, unto death, and you shall have a crown of life (Rev. ii. 10), declaring the power of the Spirit of the Lord in you.

Now, in the last place, I will conclude with the exhortation of the apostle in the words following: "Ye, therefore, beloved, seeing ye know these things before." What things? Among others, these, that worldly learned men are, in God's account, unlearned men, because destitute of his Spirit; "beware, therefore, and take heed, lest ye also," as well as others, you being subject to it, "be plucked away, before you are aware, into the error of the wicked;" to think that God's mysteries can be attained by man's learning, "and so fall from your own stedfast-

ness," which is through faith; for by faith ye stand, and by the Spirit ye are also established; and for a preservation against this error, and as opposite to it, growing and increasing in the grace of God, and the knowledge of the Lord Jesus Christ, which is that that will preserve you from all evil. Now, to him be glory, not to us, nor to man, but to our Lord Jesus Christ, both now and for evermore. Amen.

ISAIAH XLIV. 25.

"The Lord frustrateth the tokens of the liars, and maketh diviners mad; turneth wise men backward, and maketh their knowledge foolishness."

"And he says much that many may dispute,
And cavil at with ease, but none refute."—COWPER.

"What How! How now? hath How such learning found,
To throw Art's curious Image to the ground?
Cambridge and Oxford, may their glory
Vail to a cobbler, if they know but *How*;
Though big with art, they cannot overtop
The Spirit's teaching in a cobbler's shop."

THE LATE MR. CHARLES HICKS, WHO DIED AT TROWBRIDGE, WILTSHIRE. FORMERLY A MEMBER AND DEACON AT THE ABBEY CHAPEL, ABINGDON, BERKS.

Mr. Charles Hicks was the son of the late Mr. Thomas Hicks, who was a God-fearing man at Abingdon, Berkshire. He was one of the first members of the Strict Baptist Church at the Abbey Chapel, and was baptized by the late Mr. Tiptaft. His Obituary appeared in the "Gospel Standard," March, 1882. Charles, his son, was of a weak constitution, and afflicted more or less during the greater part of his life. His father was much concerned about him, and wrestled with the Lord, hoping that in accordance with his will he might be called by his grace. Mr. Tiptaft, the minister, was also impressed with his case, and the Lord was pleased to hear, and answer their united prayers and cries. His eyes were opened to a sensible sight of his state and condition before a holy God about the year 1852. Somewhere about this time, and as he was crossing the River Thames at Culham on a Sabbath morning, he saw several men hunting rats. His soul was filled with indignation at the way in which they were breaking the Sabbath. In after life he often referred to this time, saying, "It was there, I hope, the Lord first gave me a hatred to sin." About the year 1856 he left Abingdon, and went to reside at Wallingford. Here he attended the ministry of Mr. Sloper, who was advanced in years, and was said to be in needy circumstances. Love to the truth, and deep sympathy

with the minister, often enabled Mr. Hicks to forego some of the comforts of this life that he might be able to give something to the Lord's needy servant. He occasionally visited another chapel in Wallingford, but the ministry there preached was not the whole gospel; there was only a doctrinal line of things advanced, which did not profit him. Here he saw that many made a profession of religion, who afterwards went back into the world; and he often feared that his religion would prove to be like theirs at last.

There being at this time in Abingdon an opening for him to follow his trade, he removed there and regularly attended the ministry of the late Mr. Tiptaft until his death, which took place in the month of August, 1864. The Lord taught our friend little by little a knowledge of himself, and encouraged him to hope in the mercy of God, but he did not experience the free pardon of his sins until the year 1870, as is shown by the following letter, written by his father, which appeared in the "Gospel Standard" for March, 1871, under the heading, "Good to be Afflicted." His father, writing to a friend, says:—

"My dear Friend,—Grace, mercy, and peace be multiplied. You will be glad to hear that the Lord has blessed Charles in an especial way. On the Friday after you spoke here, he was taken ill with liver complaint, which brought on violent sickness and excruciating pains. We called in Mr. B. and he attended him, often twice a day. He was brought very low and thought he should die, and sank low in his mind. He told me he never was satisfied about his religion, and that he thought he had been altogether deceived.

He sank lower in body and mind until last Saturday; and in the afternoon of that day the Lord began to appear, and I could discover some buddings of hope springing up in his soul. This kept increasing during the night. He sent for me in the morning; and when I asked him how he was, he said, "Better in body and soul," which I could see in a moment. He then told me how he had been favoured in the night, and that he could say, "It is good for me that I have been afflicted"; and while he was saying this, the Lord blessed his soul in such a manner as he had never felt before. All his guilt and hard bondage fled, and his tongue was loosed to praise the Lord. The word was opened up to him; it was like a new book to him. I read a chapter to him, and some hymns; and all was food to his soul.

On Monday the Lord blessed him again, and life, light, and love flowed into his soul in so blessed a manner that he could understand Psalm ciii., and other portions of the Word, and his soul was melted into a sweet, humble frame. His love flowed out to the dear Saviour of sinners and to the brethren. The name of Jesus was precious to his soul. He could now enter into those hymns of assurance of Hart's and others. His soul

was like a watered garden. Those who visited him felt it good. I need not tell you how thankful I have felt! It is another testimony to the faithfulness of God. I am glad to say he is fast recovering. The Lord has blessed him again and again. He is in a sweet frame to-night. He fears losing the blessing, and clings fast to it. He is full of gratitude and love, like a little child. And all this is after about 15 years' bondage. Oh, how he prizes it! Thanks be unto God for his unspeakable gift! I hope Mrs. P. and yourself are well, and that the Lord is favouring you with his dear presence. Yours sincerely,

Abingdon, Jan. 8th, 1870.

THOMAS HICKS."

The circumstance to which the above letter refers, our dear friend used to call his "*great blessing*." There are a few persons yet living who were much affected under the hymn Mr. Hicks gave out the first prayer-meeting he attended after his recovery.

"Thou dear Redeemer, dying Lamb,
We love to hear of thee;
No music's like thy charming name,
Nor half so sweet can be."

Divine grace seemed to run from heart to heart, and the friends rejoiced with him at this wonderful display of the Lord's goodness. Several years previous to this he had been exercised respecting Believers' Baptism, and when a portion of the Word was brought with power into his soul, confirming him that he was a proper person to attend to the ordinance, he no longer hesitated, and was baptized by Mr. Tiptaft on May 5th, 1861.

In September, 1879, he was chosen deacon of the church, which office he endeavoured to fill in the fear of God. His prayers were usually short; but those who heard them cannot forget his earnest cries for the salvation of his own soul and that of others. The peace and welfare of Zion and the ingathering of precious souls were his deep concern. He was a lover of a faithful ministry, and of godly men, and was very zealous in the defence of the doctrines of grace. Filling also the office of clerk, he would say, "I like to feel the hymns sweet to my own soul before I leave my home for the house of God"; and many have testified that he was made acceptable to the brethren in this respect.

In the year 1880 his health was in a precarious condition, but he was upheld until the year 1888, when a change of air seemed most desirable for him to have. A friend having given him a ticket of admission into a convalescent home in Sussex, he went there in the hope of receiving bodily strength, and a bracing-up of his fragile system. But when admitted he found that each person was expected to attend the religious services of the establishment. He attended one service, but finding there was a form of religion only, and that of a ritualistic nature, he at once waited upon the head of the establishment, and respectfully told him that he could not conscientiously join with them; and being told that his attendance was a condition of his staying, he at once conferred not with flesh and blood, but left immediately.

This was a great trial to his faith; but the Lord appeared, and raised up friends in the same town, and other parts of the county, so that he was enabled to stay double the time he at first intended, and a friendship was formed with those who feared God and whose conversation was very profitable to his soul. He returned to Abingdon greatly benefited by the change. "Them that honour me I will honour." He writes on January 4th, 1898: "I have been very comfortable in my mind this last week. It is now twenty-eight years ago since I was so ill.

'The peaceful hours I then enjoyed,
How sweet their memory still;'

I have not lost the sweetness of that great blessing yet. What a very great mercy it is to have a good hope through grace, so as not to be deceived in such an important matter. I am getting near to my end, and feel much concerned about it. I am most anxious to 'read my title clear to mansions in the skies.' But the Lord is good, and I desire to praise him." Like the Psalmist, he was often led to consider the days of old, and to call to remembrance his songs of praise. And with the apostle he "pressed toward the mark for the prize of the high calling of God in Christ Jesus." He was again revived in his soul the beginning of June, 1899. After this his dear wife had a bad fall, which brought on a severe illness, and her life was despaired of. But to the astonishment of many she was raised up again, which he felt was in answer to his prayers, which greatly encouraged him. His health now began to fail, and in May, 1900, his end seemed near at hand; but the following month, feeling a little better, he came to Trowbridge with the hope of gaining a little bodily strength, if so was the will of God. The following lines were very precious to him:—

"For that bless'd hour I sigh and pant,
With wishes warm and strong;
But, dearest Lord, lest these should faint,
O do not tarry long."

He was greatly exercised from day to day, and oft in prayer, respecting the great change that was near at hand. In conversation he said, "How true are the lines of Dr. Watts—

'He calls the fool and makes him know
The mysteries of his grace,
To bring aspiring wisdom low,
And all its pride abase.'

He said, "There never was a more ignorant man than I was. Although I was brought up to hear the truth, I found I had to learn everything by experience." Referring to the previous Sunday he said, "How much I felt the hymn you were singing (125, Gadsby's)—

"Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain,'

especially that line, 'And richer blood than they.' I have been thinking of dear Toplady's hymn; it expresses my feelings—

'Encompass'd with clouds of distress,
And tempted all hope to resign,
I pant for the light of thy face,
That I in thy beauty may shine,' etc.

He then spoke of hearing the late Mr. Sinkinson so well, and felt the Word to be precious to his soul. Being informed that one of our friends (Mr. Warren) had passed away to his eternal rest, the sudden news was somewhat of a shock to him. On the twenty-third psalm being read to him, he exclaimed, "Yes, but I want to feel the sweetness of it in my soul." He then added, "I would rather die now than be in the barren place I was in before this affliction came upon me." He then said,

"Let worldly minds the world pursue,
It has no charms for me;
Once I admired its trifles too,
But grace has set me free.'

He inquired after the health of that poor, suffering woman, Ruth Lindzey, and remarked, "I have had two special times in prayer with her. I could say 'amen' on Sunday last to our friend Mr. Long's prayer." From this time he suffered much, and said, "The doctor has done his best for me, but vain is the help of man." He was much tried in his mind, but was not without a good hope, as he said, "I cannot give up hoping." The following words were much on his mind, "Cast down, but not destroyed." He asked me to read 2 Corinthians ii. to him. He was heard repeating the following lines as if in prayer:—

"Blessed Spirit, Love divine,
Let thy light within me shine;
All my guilty fears remove,
With atoning blood and love."

On September 9th, at 1 a.m., he said, "This is the Sabbath day," and later on he began to pray for his wife and children, the friends at Abingdon, and for the friends here, and those at Marlborough Buildings and their pastor; for these he again and again pleaded with his God. At ten o'clock I saw him again, when he said, "Love to all the friends; I should like to be there." After this he gradually became unconscious, and passed away the following day very peacefully. He was interred in Trowbridge Cemetery by Mr. Wilcox, and there were many friends assembled at the grave, who loved him for the truth's sake, to see his mortal remains well laid in the grave. That well-known hymn of dear Cowper's (290, Gadsby's selection) he found very expressive, and it was a favourite of his—

"Dangers of every shape and name
Attend the followers of the Lamb," etc.

His dear wife has lost a good husband, his children a loving father, and the Church of God a praying friend; but their loss is his eternal gain.

H. B. PERR.

A GRATEFUL LETTER TO MR. SHILLINGFORD.

Dear Mr. Shillingford,—I am writing to you through reading that very encouraging letter in the "Gospel Standard" of Mr. Beedel's, called "Encouragement from a Distant Land." While I was reading the letter I trust the Lord was pleased to bless the contents of it to my heart: and oh! how very grateful I felt that the Lord had blessed the reading of the "Gospel Standard" to some of his dear tried saints in that far-off land whence Mr. Beedel's letter came! My heart was melted into brokenness and contrition, and as I went on reading, tears began to flow apace, so that I felt constrained to say, "I must send some copies of the 'G.S.' on to you, as you have so kindly undertaken to forward them to Sydney for distribution by Mr. Beedel."

Now, to get as many as I possibly could, I mentioned the matter to several of our friends, and I found that they had just the same feelings as myself; so with their help and mine combined, I am sending you to-day, per London and North-Western Railway, a box containing 852 copies of the "Gospel Standard," *carriage paid*: and my desire is that the dear Lord will make them a blessing to those who may read them.

Mr. Warburton, of Southill, was the only one I knew of those dear eminent saints of God whom Mr. Beedel refers to in his letter; and even him I did not understand, for at that time I was dead in trespasses and sins, and dead to all spiritual things. But now, I humbly hope through grace I can say that "God who commanded the light to shine out of darkness, hath shone into my heart." And oh! what I felt, and saw there, when the enlivening and quickening influences of the Holy Spirit operated therein! It was enough, had it not been for God's free mercy through Christ Jesus, to sink me into hopeless despair. Yes, I trust, the mercy of God was very graciously extended to me through the dear Redeemer, that I sometimes say that "He brought me up also out of the horrible pit, and miry clay, and has set my feet upon a rock, and established my goings." Yes, and I trust through grace I can say—

"He saved me from the jaws of death,
The gates of gaping hell;
And fixed my standing more secure
Than 'twas before I fell."

Well, this I know, that I love the same blessed truths that those dear godly men proclaimed when here on earth. But I want to feel the power of the Holy Ghost to accompany those truths into my heart; for sometimes, while I am desiring to be kept humble in spirit, and apart from the spirit of the world, I find that there is so much vanity and pride arises in the mind, with crowds of evil thoughts and sinful imaginations, which makes me often exclaim—

"Shock'd at the sight, I straight cry out—
Can ever God dwell here?"

But what a mercy it is we are not left in a dark, hardened state altogether, so as to be always in a state of carnal ease. And alas! if left to ourselves how worldly we should soon become! This we know by our being troubled with a worldly spirit daily; yet the inward desire of our hearts is to be convinced of our sins by the Holy Spirit of God, and say with the hymn—

“Convince us of our sin,
Then lead to Jesus' blood;
And to our wond'ring view reveal
The secret love of God.”

How sweet and precious is the word of God to our hearts when applied by the Holy Spirit; and however much we are cast down by the enemy of our souls, and by unbelief, and sin, if the blessed Spirit comes with power and takes of the things of Jesus and reveals them to our hearts, then all is well with us. May the Lord bless you, and give you to feel that your labour of love is not in vain in the Lord. With christian love, I am, dear Mr. Shillingford, yours sincerely,

H. JAMES.

Edlesborough, Dunstable, Feb. 3rd, 1902.

LETTERS TO A FRIEND.—(No. 14.)

My dear Friend,—The Church of Christ is glorious. God himself is said to be her glory: “Thy God thy glory. (Isa. lx. 19.) There is an inward glory, and that in the heart of every living member, even the glory of God in the face of Jesus Christ. If there be any glory in Christ, then there is a glory in every believer. “The glory which thou gavest me, I have given them.” What a surpassing decoration! The Apostle speaks of the glory of the sun, the moon, and the stars; but the glory of the Creator far exceeds. God in Christ being the glory of the Church, her glory excels all created things. What an ornament is “the fear of the Lord”! Far more glorious than heaps of gold or silver which cannot be weighed for the price thereof. It cannot be valued with the gold of Ophir. It is in vain to mention coral, pearls, or rubies. The fear of the Lord exceeds them all. (Job xxviii.) This one pearl is in itself a treasure; and this is what attracted—if we may so speak—the admiration of God when it shone so lustroously in the obedient faith of Abraham: “Now I know,” said his approving Lord, “that thou fearest God.” And this ornamental jewel, in common with all believers, you, my friend, have within you; inasmuch as you—enabled by grace—have “put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him. You dare not appear before God in any work of your own. You renounce your own name, your own works, your own wisdom: these you have put off, and you have put on the merits of the Redeemer. And this is that internal beauty which makes the Church so glorious: “The king's

daughter is all glorious within." And now, let me ask, how comes all this about? The Apostle answers, it is Christ that sanctifies the Church by the washing of water—the grace of God by the word—"that he might present it to himself a glorious Church." (Eph. v. 26, 27.) Then we see, in the third chapter of Zechariah, the filthy garments are taken away. Your garments have been, in your esteem, filthy, spotted by the flesh; your conversation garments, your garments of profession—can we say these are clean? Ah! no; the Lord takes them away, and gives change of raiment. The taking away of these is the taking away of our sin, and the change of raiment consists in investing us with the spotless robe of Christ's righteousness. Then in the garment of our elder brother we get the blessing: "Thus the Lord beautifies the meek with salvation." They are humble and feel their need of salvation, he is gracious and bestows it upon them.

Then in her outward structure the Church is glorious. The Psalmist calls the Church "the beauty of holiness"; and surely there was a glorious beauty in the interposition of divine Providence in saving the Church from the destruction wrought by the Deluge; for Peter says that the whole Church in the Ark, that is, eight souls, were saved by water. And the glory of God was visible therein, the glory of his wisdom, the glory of his power, the glory of his mercy, the glory of his grace, the glory of his love. Thus was the Church surrounded with the glory of God; and thus the Lord is the glory of the Church, internal, by his grace adorning the understanding; external, by his providence securing it from the deluge of error. (Rev. xii. 15.) Moses desired to see the glory of God: "I beseech thee, show me thy glory." And the divine answer was: "I will make all my goodness pass before thee." (Ex. xxxiii. 18, 19.) The goodness of God is called his glory, because that renders him glorious in the eyes of all believers. God is glorious in nothing so much as in his goodness, and pardoning mercy to his Church, which is manifested in the outstretching of his arm for the security of that Church. And thus he says (in Zechariah ii. 5) that he will be unto her a wall of fire round about, and will be the glory in the midst of her. The saving of the Church from the wrath of Pharaoh, and the overthrow of that king and his army in the Red Sea was celebrated in a song of praise sung by the delivered Church in strains extolling the goodness of God, and ascribing glory to that goodness: "I will sing unto the Lord, for he hath triumphed gloriously." This display of avenging power over Pharaoh, and of goodness and mercy to the Church resembles those stones of mercy and truth that the Prophet compares to precious stones: "I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones." (Isa. liv. 11, 12.) The wall of mercy around the Church was like unto jasper garnished with all

manner of precious stones. (Rev. xxi. 18, 19.) The ordinances of the Gospel—the two standing ones, Baptism, and the Lord's Supper—at times sparkle with glory to believers whose faith is in exercise to look within the sign to the grand substance. Then the King is glorious in his courts, he is seen through the windows of agates, and all his garments (the vesture of his human nature, the garment of his suffering and obedience) smell of the rich perfumes of his grace, the queen—the Church—being honoured by standing at his right hand in a vesture of gold. (Ps. xlv. 8, 9.)

Again, the glory of the Church (she, in union with Christ, being a queen) is her coronation. Neither her crown nor glory can fade. In the vision of grace with which John was favoured when in the Isle of Patmos he saw the Church in her gospel splendour; he terms it a "great wonder; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." (Rev. xii. 1.) A wonderful woman; and she appears without anything earthly: "As is the heavenly, such are they also that are heavenly." She is newly formed, newly made; her husband is said to be her maker: "Thy maker is thine husband." This formation of her (the Church) is in reference to her spiritual being in newness of life. The Apostle speaks of the Church being married to Christ, not as a human king, but as raised from the dead, "You hath he quickened," that she might be joined to her royal husband, the Lord from heaven. "For this cause shall a man leave his father and mother and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and his Church." Adam and Eve were equally matched, he being formed from the earth, and she from a rib taken from him, as we read. The Lord—the second Adam—was from heaven, and the Church was in him by election union from everlasting. And in her spiritual life she is said to descend from God out of heaven. And her attire, her beauty, her life, her glory, her light, the place of her feet is heavenly. Thus the Church stands forth in the completed perfection of heaven. "And ye are complete in him." Oh! what a mercy, what a blessing! Come, my friend, this is an open door for such fantastical fools as thee and I! I know that thou art rather clever at casting up accounts in thy counting-house of business. Let me impress upon thee to be as dexterous in the counting-house of mercy! (Rom. viii. 18.) If you add the figures correctly you will find, notwithstanding the business depression, there will be a large balance in your favour in the hands of your banker, to which in every time of need you may go, and present the cheque of fervent prayer, and it will be honoured to any amount as usual. My paper is full, so all that I have room to do is to subscribe myself,

Yours in love,

Southill, March 17, 1888.

J. WARBURTON.

LETTER TO MR. OWEN FROM MR. FENNER.—(No. IX.)

I wish all health and prosperity of soul to my dear friend Mrs. Owen, and to my very dear friend her partner (if living). I am truly glad; yes, it rejoices my heart to hear of his Lord's kindness in visiting him and becoming precious to his heart. "To them that believe he is precious." What are feelings? What are all exercises of soul which end in something without Christ? True faith will, after a time, find him precious. He is the author, object, and food of faith. Faith views him, so the soul loves him; persuaded of him, in him, so embraces him; yea, even when we see him not; yet, believing (persuaded) there is virtue cometh that kindles love and gladness; and although he be absent from sense, yet the persuasion in heart doth embrace him, and the heart loves him—loves and longs, hungers for, and seeks him. The church, when he was absent from sense, could say, "Saw ye him whom my soul loveth?" "Tell him I am sick of love." Surely, therefore, the way of faith must be the "more excellent way." What way can be more excellent than that which causeth Christ, above all things, to be precious to the heart? And I conceive it to be the best mark and evidence of true faith that Christ is precious to my heart. This, this (to which nothing can be compared) hath my dear friend Owen found. Sure I am he will never wish to exchange the object of his heart for another. But he will find Christ; the longer, the better, and the more of him he knows, the more will he love and delight in him; though he will always find an identity or sameness in him, yet will he find him ever new, fresh, and delighting; moreover, faith will find him, even in that which sense is frightened with. "His way is in the sea, his path in the great waters." "Though I walk in the midst of trouble (says faith), thou wilt revive me." This affliction is sent in faithfulness, this trouble for my good; don't be cast down, my soul; there is no cause; he is working for thy good; watch and wait. "The Lord is with me, fear thou not." "He is on my side, I will not fear."

Blessed be his dear Name. Though I do not now sensibly enjoy his presence, yet I am persuaded he is working all things well, and for my good. I find all other things insipid, in comparison of him—more and more deadness to them all. Oh! how I long to be fully crucified to them, and find they are so to me. I can truly say, in the affection of my mind, "Whom have I in heaven but thee? and there is none upon earth I desire beside thee (or, in competition with thee)." But I long to have it practically—to live for Christ, to preach for Christ, to speak for Christ, to act for Christ, to know nothing among any save Jesus Christ, and him crucified: to feed, to clothe, to visit Christ in his members; to have Christ always before me, to have a single eye to look to Christ alone, for him to be all my hope, all my faith, all my love, all my delight, to go to him for all I want,

take him always for my guide and counsellor ; to give him my whole heart, to commit all my ways to him, to employ him in everything ; to crown, exalt, and glorify him in all things, that he may be the burden of my song, my praise, my pleasure, and all my groans and sighs. I know I have a good turn in the choice of my will (seeing Christ is the all of it), by which, I am sure, the power of God hath been with me. "Thy servants shall be willing in the day of thy power." A will to choose Christ, to forsake all for Christ, and a persuasion of interest in him is a far better evidence that the saving power of God is with us than all the flashing terror and flaming joy that any may have whose will is not to leave all for Christ—a soul hungering after Christ, a heart esteeming Christ, declares the person truly blessed.

The Spirit will not let the soul (in whom he has begun a good work) down satisfied short of Christ. "He shall testify of me," says Christ ; and he will cause the soul to receive his testimony ; he showeth the things of Christ to the heart, and exerciseth faith therein, so is he found precious ; therefore friend Owen hath the best experience that can be. "Oh ! it is life eternal to know (that is, to approve of) Christ." That faith which receiveth Christ as precious is "precious faith" ; such as Christ is precious to are precious to Christ. They are the excellent of the earth—his beloved, in whom he delighteth ; in his esteem they are the "precious sons of Zion." They have "the precious life." So, precious while living, they will be to their Lord precious when dying ; for "precious in the sight of the Lord is the death of his saints." If I had my choice of all that God can give, this should be it, that Christ become more precious to my heart ; yea, that I might be swallowed up in him, that my whole heart might be always with him and constantly delighting in him. I then need envy none, though they might have all that God could give beside : for then should I be free, my cup would be full, I should delight in all the righteous ways of God, and bear those fruits which would glorify him—love, gratitude, and praise, repentance, meekness, and humility. Oh ! for more faith to know nothing but Christ, to follow him whithersoever he goeth, to hear all he said in covenant engagement and the confirmation by most solemn oath ; to see him put his signature and seal, to see him cheerfully descend from heaven, wrap himself in my nature, and take me entirely out of the sight of justice only as I am in him, to receive all my sin and sinful nature by imputation as a surety, so that justice views sins and the sinner nowhere but in the surety, for he never saw iniquity in his people. Not only all sin, but all the guilt of the guilty sinner, was transferred to him—as Hart says,

"When the dreadful debt of guilt
Was on the dying Saviour laid."

So all the curses due to the guilty sinner fell on him, as "He was made a curse for us." As a voluntary sacrifice, he was "A Lamb without spot." And here was all the love of God with him for us

—“My Father loveth me because I lay down my life.” But as a surety of his people, standing in their stead, he was a victim; for having their sin on him, he must be cursed, and being cursed for sin, God was wrath with him and abhorred him. “Thou hast cast off, thou hast abhorred and been wrath with thine anointed.” Yea, he was fiercely angry with him—“See and behold, was there ever sorrow like unto my sorrow, wherewith the Lord hath afflicted me in the day of his fierce anger?” As a sacrifice, as a pure lamb, he puts himself under the stroke to remove it from us, which he did from his boundless, matchless love; and it was a sacrifice well pleasing, a sweet savour to God; therefore, to give him his heart’s desire, it pleased the Lord to bruise him. But justice must strike the sinner, for it “will by no means clear the guilty.” Therefore, to satisfy justice, he more than voluntarily gave himself a sacrifice. He stood in all our nature, and all our sin and guilt, that justice might justly strike to satisfaction. As having our sin he died a cursed death in wrath. As a sacrifice he died the spotless Lamb of God in mercy. Oh! for a clearer faith in his death. Dead, indeed, to sin are the children of God in him; for they were all gathered together in him, and so died for their sin in him, and rose with him. This, this is perfect freedom: “Reckon yourselves to be dead indeed unto sin, but alive unto God by Christ.” “I am crucified with Christ,” says Paul; “our old man was crucified with him, that the body of sin should be destroyed. Hence, “If any man be in Christ, he is a new creature.” The old things of sin, curse, law, wrath, are gone, and new things—righteousness, holiness, blessing, eternal life—he hath given. Hence, we find the children of God by faith say, “In the Lord I have salvation.” “In the Lord have I righteousness and strength.” “In the Lord have I life”; for, “in him we live,” in him we have peace. To be brief, in him we have perfect freedom from sin, plenty of good works in the complete righteousness of Christ; in him we have all fulness of grace for all our wants and everything to make us complete and completely happy. By revelation we know this, by the Lord persuaded of interest in it, by faith (persuasion) we embrace and enjoy it. We find it suitable and close with it; we take hold on it, and find virtue come from it to refresh our hearts. Blessed are the people that are in such a case, and in such a case is friend Owen. Sure I am he will find the Christ he lives by will do to die by. He will never leave, but will “walk through the valley of the shadow of death” with his people. They shall sing, “O death, where is thy sting? O grave, where is thy victory?” Although I am now entering to walk through that valley, “I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.”

Give my most tender and sincere love to Mr. Owen. If he is able to bear, read this to him. I have him in my heart, I bear him on my mind, and constantly pray the Lord to be with him living and in death.

I have this morning received a letter from Mr. Burgess, in which he presses me to come to Deptford and Woolwich to preach next week ; but I must be excused, as I cannot feel my mind led to come. I have been quite poorly ever since I was at Woolwich, with a constant headache, but that can be no excuse ; for if I believed the Lord would go with me, and that it would be for the profit of his people, I hope I should freely go ; but the very thought makes my heart ache, for I know that if it was not of God I should be put to confusion. You must none of you expect me, nor be offended at my not coming ; you should consider I may have no work at this time but at Hastings, as certainly, at present, I have no mind to go elsewhere. My sincere love to all friends. Yours affectionately,
D. FENNER.

Obituary.

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MR. WILLIAM POTTEN.—Our dear father, William Potten, was born at Cranbrook, Kent, on March 14th, 1819, and died on February 27th, 1901, aged 81 years. We believe that he was called by grace when about sixteen or seventeen years of age, when he was cut off from his sinful ways, and separated from his wicked companions. After this great change took place, he began to have a desire to know the Lord for himself, and he used to go to Frittenden Chapel to hear the late Mr. Crouch, of Wadhurst ; and on one memorable occasion the gospel Mr. Crouch was enabled to preach was greatly blessed to our dear father's soul, which raised up within him a good hope that he was one of the Lord's chosen people.

After this he walked to Wadhurst to hear Mr. Crouch, who closely questioned him as to why he walked so far to hear the gospel preached ! But he felt that he could not say much to him. Our dear father was a tried and exercised God-fearing man, and loved an experimental ministry, a ministry which he always contended for. He was an active trustee of Providence Chapel, Cranbrook, for more than forty years ; and the cause of truth there lay near his heart. He had said, and frequently during his illness, that he hoped the trustees he would leave behind would be enabled to stand firm to the doctrines of grace, and contend earnestly and prayerfully for those gracious and experimental truths of the gospel that had been preached there by godly ministers for many years past. He had many trials in providence, one of which we will here relate. He was gardener to a gentleman who was a strict Churchman ; and through the influence of a neighbour, who was ill-disposed towards him, he was in constant fear of losing his situation, and being turned out of his home, which caused him much trouble of mind, and it raised up a desire within him to seek the Lord by prayer and

supplication upon this important matter. And he was very much encouraged to do so by reading the thirty-seventh psalm, which greatly encouraged him under the trial to put his trust in the Lord; and the Lord maintained his cause. When the gentleman to whom he was gardener requested him to go to church on the Sabbath day, he stedfastly refused to do so; but he stated his willingness to light his mistress there, but said that he could not go himself. His employer then said, "If you are unwilling to go to church, you must consider yourself dismissed from my service." But soon after this his employer sent for him, and asked him to "take no further notice of what he had said to him about leaving his service." He added, "I like a man with a principle, and who has a mind of his own; you can therefore stay on, and you need not go to church." Thus our dear father remained with that gentleman, and found him to be a good employer.

In the year 1862 our dear father had a severe illness, and his life was despaired of. When he was at the worst of his illness the late Mr. W. Burch visited him, although all visitors had been forbidden to see him. Mr. Burch prayed with him, and for him, and his prayer was made a great blessing to him, so that he could look back in after life to this time as a memento of the Lord's goodness and mercy displayed on his behalf. Mr. Burch expressed his belief that our dear father would recover, as he ultimately did, to the joy of many hearts. In the month of December, 1883, however, he had another illness, which laid him aside for some months. He was also much comforted in that affliction, and was enabled to fall into the Lord's hands, for him to do with him "as seemeth good in his sight." The dear Lord heard, and answered the prayers of many who felt very anxious on his behalf, and mercifully spared his life to us as a family.

His health gradually began to fail after the death of our beloved mother in the month of October, 1900. He frequently said that he should not last long after she was taken, which proved to be correct, as he only survived her about twenty weeks. He was a great lover of the late Mr. Smart's ministry, as also Mr. Prince's, and others who supplied at Providence Chapel, Cranbrook. About a month before his death he appeared to be most specially favoured in meditating upon the following hymn of Mr. Hart's:—

"Come, all ye chosen saints of God,
That long to feel the cleansing blood;
In pensive pleasure join with me,
To sing of sad Gethsemane."

He repeated nearly the whole of the hymn, and was most comfortable in the contemplation of it, realizing in measure his interest in the substance of the precious things contained in that hymn; but he said that he could not retain those things; the sweetness of them was soon gone. A little later on he

had a sweet time from the forty-sixth psalm, and from the following two verses of that beautiful hymn of Cowper's—

“There is a fountain fill'd with blood,
 Drawn from Immanuel's veins,
 And sinners plunged beneath that flood,
 Lose all their guilty stains.

The dying thief rejoiced to see
 That fountain in his day;
 And there have I, as vile as he,
 Washed all my sins away.”

About ten days before his death he had another most comfortable time. He greatly felt leaving our poor, afflicted brother behind, who has been confined to his bed in a helpless condition since November, 1893; but the Lord so graciously blessed him that he was enabled to leave all his earthly concerns, and he said that he had done with them all; they were entirely taken from him, and he had a good hope that a heavenly home awaited him. A day or two later his dear friend, Mr. Prince, visited him, and found him very weak, and unable to converse much. Mr. Prince said to him, “I feel that I shall die as Dr. Watts's hymn says—

‘A guilty, weak, and helpless worm,
 On thy kind arms I fall;
 Be thou my strength and righteousness,
 My Jesus, and my all.’”

To which our dear father emphatically replied, “*And so shall I.*” His bodily weakness increased during the last few days of his life, and his mind wandered very much, so that little could be gathered from him as to the state of his mind. But we feel our great loss is his eternal gain. He was buried in Cranbrook Churchyard by Mr. Prince on March 5th, 1901, a service being first held in Providence Chapel, where a large number of friends had assembled to show their regard and esteem.

E. and A. POTTEN.

Mrs. B. A. BAKER, of Eaton Bray, who departed this life on December 18th, 1901, was the widow of the late John Baker. My dear mother was a member of the Strict Baptist Church at Eaton Bray for upwards of 50 years. She was unable to attend the Lord's house of prayer for more than two years before she departed, which was a great trial to her, for she loved to meet with his dear people in the means of grace. She sometimes complained of feeling weary and tired, and said she should feel pleased for the Lord to come and take her to himself. Her bodily frame was very fragile, and her affliction was trying to her, but she bore it with much patience. No one knows how much I miss her company, her conversation, and her prayers.

My dear mother has said many times after I have assisted her upstairs, "Now I have nothing to do but lie and thank the Lord for his goodness and mercy bestowed upon me." And she would add, "I feel sure he will bless you, and your dear husband for all the kindness you have shown me. She had a great struggle with the enemy sometime before she departed, and said that "it was hard work to combat with the enemy," but she prayed very earnestly for the Lord to come and deliver her soul out of his hands, which he was pleased to do in a very short time. After repeating with great emphasis the following verse—

"Prepare me, gracious God,
To stand before thy face ;
Thy Spirit must the work perform,
For it is all of grace,"

she was very sensible, and prayed very earnestly for the Lord to come and take her to himself, which he was pleased to do, for she soon passed away, to be "for ever with the Lord." I felt I should like to have had one more word from her, as a sealing testimony of her interest in the righteousness of Christ. But I cannot doubt my dear mother's eternal safety, for the many good things the Lord has done for her, the many deliverances he has wrought, and the many answers to prayer he has given her, gives me a blessed assurance that all is well with her soul. Her brother, who is now 82 years of age, tells me that he can well remember the time when my dear mother was brought under God's most holy and righteous law. It was grievous to see her go about with that heavy burden upon her disconsolate mind which she had to carry ; but we cannot tell how long since she was under the law of God, as it is more than fifty years ago since she was convinced of sin, and led to cry unto the Lord for him to have mercy upon her needy soul. But when Jesus Christ manifested himself unto her, as her suffering Lord and Saviour, she has told me that she thought she never could forget that blessed time and the gracious things that were made known to her by the Holy Spirit. She felt such nearness to the dear Redeemer, and such love to him, that it was like heaven begun below. My dear mother has told me that she could not help shedding tears freely whenever she heard the sufferings of Christ mentioned, or read, to which I can bear witness, as I often read the Bible to her, and especially noticed that in reading of the sufferings of Christ she would be deeply affected. She used to say *at times* that she could not doubt but it would be well with her at last, for "the Lord had done such great things for her whereof she was glad." It was a great trial to her not to be able to attend the means of grace ; but I took her to the chapel as long as I felt it safe to do so. We sorrow not as those who have no hope ; for we believe our heavy loss is our dear mother's eternal gain.

M. H.

THE GOSPEL STANDARD.

MAY, 1902.

MATT. V. 6; 2 TIM. I. 9; ROM. XI. 7; ACTS VIII. 37, 38; MATT. XXVIII. 19

**“GOD SAVES HIS PEOPLE; BLESSES HIS
INHERITANCE, FEEDS THEM, AND LIFTS
THEM UP FOR EVER.”**

A SERMON PREACHED AT THE TABERNACLE CHAPEL,
YEOVIL, NOVEMBER 13TH, 1901, BY MR. PREWETT,
OF CHIPPENHAM.

“Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.”—PSALM xxviii 9.

WE hope it may be ours to prove that the Lord has not only, in his kind providence, permitted us to meet together, but has also directed us as to the choice of a text, and in proof thereof will make it of real use to our souls. Perhaps you have heard this portion spoken from before; we have in our poor way tried to speak from it perhaps more than once, although we do not remember where, when, or how. Be that as it may, this is what will, more or less, exercise your minds and mine, if we are quickened into life. There is nothing that will give us such anxiety at times as salvation, there is nothing we shall crave so much as the blessing of God; and this will cause a holy jealousy in us as to whether God acknowledges us, and so condescends to feed us. And apart from your being saved, apart from the Lord blessing you, apart from the Lord feeding you, you will never be lifted up, but you will be cast down. There must come a time in your experience, and in mine, when we shall either be cast down to Hell, or lifted up to Heaven. So we read concerning the lost, that “they are driven away in their wickedness,” also we read concerning the people of God, that “they shall be lifted up for ever,” when they will acknowledge: “Lo, this is our God; we have waited for him and he will save us, this is the Lord; we have waited for him, we will be glad and rejoice in his salvation” (Isa., xxv. 9). What a difference there is between being lifted up and being cast down, between being received into God’s

favour and love and to be left to perish in our sins! and you and I must eventually prove one or the other. Does it concern you? does it cause you exercise of mind? and are you at times so taken up with the matter that nothing short of your appealing to God to save you, nothing short of your imploring his blessing, and craving divine assistance at his hands, and a revelation of Christ, can ever satisfy your soul? Now we are no stranger to this pulpit, and as we caught sight of this little sanctuary, we thought of the times that we have been here, and the circumstances under which we have met; and so we can truly say our desire toward this place is as it ever was, and it is, that God will fulfil in those who come here the good pleasure of his goodness, and the work of faith with power, and that those who minister to you in holy things may prove the power and substance of those things which our text contains, and that those who listen to those ministers may also realize that God's salvation is proclaimed here, and that in proof thereof you are fed with the bread and water of eternal life. And I can tell you what effect it will have upon you: it will lift you above the world, it will lift you out of yourself, and it will give you a sweet persuasion that by-and-by you shall be lifted up to be in heaven for ever, and you cannot have more than that. If we escape hell, and get to heaven, it will be the wonder of heaven: for God to ordain salvation is the most wonderful work of the wonder working God; and for base, vile, unworthy sinners to be interested in it is what astonishes angels, and enrages devils, and brings glory to God, satisfaction to Jesus Christ, and joy in the hearts of those who are the subjects of it. Now, that is true you know, and little as we may be able to say upon it, it is your mercy and mine if we know anything concerning it; it is indeed! Do you not feel that there are few who know anything about it, and that there are very few who enter into the power and blessedness of it? And apart from your entering into its power and blessedness you are ignorant of it entirely. You may assent to what is here said, and as you read this heartfelt prayer: "Save thy people, bless thine inheritance, feed them also, and lift them up for ever," you may say: "Well, I hope it will be done for them;" but then you see, he that speaks in the words of our text is one who knew the worth of salvation, the preciousness of its blessings, and the necessity of being fed, and having the expectation that he should be lifted up for ever; it would not be recorded here if it was not so. What you find recorded in the scriptures of truth as to the desires concerning the welfare, and the present and eternal

well-being, of the people of God means this : that those who were the subjects of it entered into the blessedness of these things, and therefore desired them on behalf of others. Little as I know, and I know very little, I sometimes beg that others may know as much as I do : and whereas this is a personal thing, there is this exercise going on :—How little we know of salvation ! what is so great as salvation ! and how little you and I know of it, that is, if you are like me.

Well, what does it move you to do ? It moved one of old to cry : “ Say unto my soul, I am thy salvation,” and here, thinking of the vast importance of the matter, and concerning the anxiety that there is for its being realized, the speaker says : “ Save thy people.” We sort of people, so it is said, put it down that they are saved ; we say that God has saved his people, and everything is completed with respect to their salvation ; and as to what we are to do, it is just this, to believe it, to receive it, and so enjoy it if grace be given to do so. Well, have you received it ? you have received condemnation into your soul, because you are a sinner, and by-and-by, unless grace prevent, the judgment of God will take effect upon you. We are under the sentence of death by nature, and all that we await at the hands of God is the execution of that sentence, and when the Spirit of God lays this with weight upon the mind there arises this cry ; “ Save Lord, or I perish.” Why ? What are you in danger of perishing from ? Why, you are in danger of perishing by the wrath of God ! you are in danger of perishing by reason of your sins, and therefore salvation means that you are saved from death, your eyes from tears, your feet from falling ; it means that the poor soul is delivered from that wrath that he was justly exposed to, he is delivered from that death that he was under the power of, until God quickened him into life ; it means that he is in the light of the living, and therefore sees light in God’s light in a measure, and his feet are turned from the broad way that leadeth unto death, to the narrow way that leadeth unto life eternal. Do you know anything of this ? If you do not, how can you say, “ Save thy people ; ” how can you come here and say, “ We do wish well to the cause of God, we do wish things to be more flourishing ? ” Mark you, there are those who can in sincerity and truth, put up this prayer to God concerning his people, and they are included among them, and therefore their united cry is, as in the words of our text, “ Save thy people.”

How graciously has the Lord dealt with us, my

hearers, if we are brought into real concern for these things; it is a wonderful thing to be exercised unto godliness, it is a wonderful thing to know what we are in God's sight: that will humble us; to know what God has done to save sinners, that will give us hope; and do we find it thus, having entered into these things, or are we after all, notwithstanding our profession, nothing but wayside, stony ground, or thorny ground hearers?

Now every time you enter into the passage that leads to this chapel, possibly you are observed by someone or other, and they may say: "They are a peculiar sort of people that attend here, that don't care for church, and most of the chapels are not good enough for them, so they are a most peculiar people!" Well, are you? That is the thing. People say you are, and some may go as far as to say, "You really believe that most horrible doctrine that few people are right in religion, and for the most part everyone else is wrong." Well, is that true? Are you solemnly persuaded of the truth of what Jesus meant when he said: "Few there be that find it." It says here, "Save thy people," and Jesus Christ acknowledged in what he said concerning the broad and narrow way: "Few there be that find it." Therefore he says: "Straight is the gate and narrow is the way that leadeth unto life;" and then what does he say? "Few there be that find it." Well now, do you belong to that few? Are we of that number of whom it may be said, "We ask our way to Zion, with our faces thitherward?" Now, you know, the Kingdom of God is preached, and the Lord Jesus Christ says: "Every man presseth into it," that is, everyone who is brought under the power of it.

Now, has it that attraction for you that you seek at the hands of God directions concerning it? And so when you read, "Save thy people, bless thine inheritance: feed them also, and lift them up for ever," do you say, "Well, what wonderful things God does for his people? See he saves them; reflect upon this, he feeds them; and oh, astonishing fact, he lifts them up for ever." Well, what influence has it upon you? Do you say, "Remember me with the favour that thou bearest unto thy people?" This is the favour he does bear to his people, and so it is found here in the language of prayer because it is the mind of God to fulfil it in the experience of all his chosen. That is true, and will prove to be true when the world is in a blaze, for then those that he has saved shall stand while others fall; those that he thus honours shall shine as the sun in the Kingdom of their

Father, and shall be known as the preserved and upheld of God, and so they will lift up their heads with joy.

Now, do you press after these things, and are they preached here? I hope they are preached here, and I hope they ever will be. We look back to the time and think of those seasons when we heard our dear departed friend, the late Mr. Varder, set forth these things, and we hope they will be set forth to the end of time, and in connection with this, we in affection ask you, "Do you press after them?" It is said, "The Kingdom of Heaven is as a net cast into the sea." Well now, are you entangled in that net? I do not ask you if you are entangled by the world, I know you are; and the Lord Jesus Christ speaks concerning the wayside, stony ground, and thorny ground hearers, you are weighed down, or unduly lifted up, concerning the trials or the pleasures and prospects of this fleeting life. I know that is so, I have only to look into my own heart, and then I see that I am liable to be entangled and ensnared, and nothing short of divine grace delivers me from it.

But are you entangled in the gospel net, and are you so brought to know the worth of these things, that notwithstanding your lawful everyday pursuits, there is something within you which says, my soul wants more than the good that pertains to this present fleeting existence. Oh, what a mercy it is if Jesus Christ has thus drawn you after himself, and set you longing for these things of which he says, "My fruit is better than gold, yea, than much fine gold!" And fruit, you will find it to be, if ever you get a taste of it (in our time we have been a witness of it, and we could wish that we were more enabled to taste the exceeding preciousness of these things). But, observe it is said here, "Save thy people, and bless thine inheritance, feed them also, and lift them up for ever."

This is a prayer for those that are alive unto God, whether those that speak in the name of God, or whether those that come to hear what is proclaimed from time to time by the ministers of God. Now, can you take your stand here? Look at these things, and see if you can join with those who thus appeal to the Majesty of Heaven, that he will thus show himself a merciful God to his people.

You know it is a solemn consideration that unless God is pleased to do these things there will be nothing but languishing, there will be nothing but confusion, there will be nothing but a sad, sad, manifestation of spiritual decay. Verily, it is a dreadful thing if

God says of a Church, or of an individual, "Let him alone." If God had nothing to do with you and me it had been better for us if we had never been born; because if God has nothing to do with us in a way of grace, we shall go on in sin, deceived by the devil, until we drop into hell. And this is what it means when you read, "A prudent man foreseeth the evil and hideth himself, while the simple pass on and are punished." Do you not see them hurrying on to destruction, and perceive concerning them, that as they live without God, so they die without hope? Does not that cause you to say with one:

"My God I view the mournful scene,
My bowels yearn o'er dying men,"

but does it also move you to say, "Search me, O God, and know my heart? try me, and know my thoughts?" So you see salvation and the blessings of God are a great deal more than people think they are, you cannot do without them, although you do not deserve them; you cannot have any consciousness of divine favour apart from them, and yet how little they are experienced. This is what is commonly termed "a day of small things." Small things! say you; small things; that is, how rare it is to meet with a child of God who can say concerning some deliverance, "The Lord saved me"; who can enter into what Joshua meant when, speaking by the mouth of God, he addressed the children of Israel and said, "So I delivered you out of his hand" (Joshua xxiv. 10), when you were overwhelmed with fears. This is how God saves his people. Perhaps you think it is quite time to come to particulars. In our poor way we have spoken of things which we had no thought of speaking about at first. The text says, "Save thy people"; blessed be his dear name, he has saved them, salvation is of the Lord, and therefore it is perfect and complete. But does it not sometimes try you that it never will include another but those for whom Christ died? Do you ever think like that, and yet, notwithstanding there arises in your mind this desire, "Say unto my soul I am thy salvation," or, in other words, "Lord give me to know that I am bound up in the bundle of life?"

Now there is every encouragement for you to ask this at God's hands, you do not know the secret designs of God, and you do not know the number of God's elect; but there is this sweet consideration; "he that asketh receiveth, he that seeketh findeth, to him that knocketh it shall be opened." Are you asking? What are you asking for? Are you seeking? What are you seeking for? Well, say

you, Salvation! Well, what do you mean by salvation? Why, I am lost! How, is that? I am a sinner! Who told you so? The word of God tells me so, and my conscience tells me I am exposed to wrath divine! What effect has it upon you? O, I enter into what one said, "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand!" And what other effect? Why it has brought me out from the things that I formerly was mixed up with, I am separated from the world, the world seems to have set its back against me, and also I am separated in spirit from it, and I have relief sometimes in the thought that I cannot mix up with the things I once could! Well, you know what it is to be such a sinner, and so you know what it is to be alone on the housetop, and say of yourself, "I am a man of unclean lips," and also acknowledge that this is in your mind continually, "How can a man be just with God?" Are you so troubled? and in proof of it, do you seek the Lord for mercy and forgiveness, and for that manifestation of lovingkindness that he has revealed to some that you know, and is also set forth in his word, and therefore you seek it at his hands? Well, then, you enter into what the words of the text mean when it says, as to personal application, "Save thy people." This is how the people of God are exercised, and sooner or later everyone made alive unto God is thus brought face to face with his deep need of knowing for himself this salvation that can only come from God. Hence the prayer arises to him, "Save, Lord." Now such move instinctively to God, that is, there is something that moves them to seek unto God for salvation. Now you take the way in which the sense of danger was upon the minds of the disciples who were in the vessel with the Lord; when they were in danger of perishing, they cried unto him, and he rebuked the winds. You read of them that they wondered at what he did, yet you see they were moved to cry, "Master, master, we perish!" Why did they thus seek his interposition? Why, something said to them, this is our only hope, we shall never get out of this storm unless he appears on our behalf! Well, have you ever said the same? have you ever said, "Lord, if thou dost not take up my case I am lost forever?"

Well now, that is a proof that God has appeared for you. Take many religious people, when they are in dire distress, they will seek anything and everything but God. Thus you read, "Lord, when thy hand is lifted up, they will not see." But you say, "God be merciful to me a sinner," You take a solemn instance of how some

religious people act, as recorded in the days of Elijah. The false prophets of Baal, feeling distressed at the dreadful situation they were brought into, resorted to several means of escaping the impending doom that was coming upon them, and yet they appealed not to God, and this showed that they were destitute of divine life; and upon them came that judgment which God had ordained. Well then, mark, if our religion is of God, it leads us to him, and we are brought face to face to see that in ourselves we are undone, only in God there is hope. Hence, "Save thy people." "Save my soul, Lord." Oh, it is a wonderful thing to be made to go to God, it is a wonderful thing to be brought to enter into what one meant when he said, "As for me, I will call upon God." What for? That he may save me. Now this is it! Do you see it? And so we might go on. "Save thy people." There is death to be saved from; is not death with thee, and all about thee? is not death a terrible thing to a living soul? You know nothing of vital godliness if you are a stranger to it! And as you are aware of it, so you dread it, and beg to be saved from it. For yourself, as well as the people of God, you say: "Lord, save us from death." Oh, how death reigns, does it not? The apostle says, "it reigned from Adam to Moses," and it has gone a great deal further than that, and so it is in your heart and mine, and there it reigns, and will unless grace prevent; but there is quickening into life by reason of the good hand of God upon us. We are made at times to feel what one did when he said, "Quicken us and we will call upon thy name," and "my soul cleaveth unto the dust, quicken thou me according to thy word." We want to be saved from death if we are the subjects of life; we want to be saved from darkness if we are enlightened, and we want to be saved from hardness if we are humbled, and so we shall still say,

"Make me poor, and keep me low,
Seeking only thee to know."

Do you look around upon the world at large sometimes, and perceive that for the most part they walk in darkness, and so you have said, "Lord, save me from that darkness"; and then as you look around upon the religious professors and see how they walk, and what they consider to be satisfactory with respect to their knowledge of religion, have you said, "Save me Lord from them!" And so you say, "Save thy people." But observe, "Bless thine inheritance." Now, it is a blessed truth to know that God not only saves from things, but also blesses with things; that is, if he takes away death, he will give you life; to be delivered from death

is to have your eyes opened to know what you are ; and moreover to be favoured with life is to enter into the things that God causes his people to live in the experience of ; and so when he begs, " Bless thine inheritance," it is as though the speaker said, " Lord, thou not only deliverest thy people from being taken up with sinful things, but thou usherest them into those things that thou enablest them to feed upon !" Oh yes, the Lord is not a wilderness to his people ! do you know anything about being blessed with a spirit of repentance blessed with faith, blessed with gospel humility, blessed with that patience, and that sweet resignation to God's will, that enables you to say, " This is the Lord, let him do what seemeth him good ? " That is a blessing. why it is a blessing to be blessed with repentance, " Jesus Christ is exalted to give repentance to Israel, and the remission of sins," and the Holy Ghost will bless every living soul with faith in the Lord Jesus Christ while on this earth. It is a blessing for a sinner, naturally hard, to be favoured with gospel repentance, for an unbelieving sinner to be favoured with precious faith ! What is the proof of these two things ? If you are favoured with repentance, it is toward God ; and if you are favoured with precious faith, it is to be exercised upon the Lord Jesus Christ.

Now, is that what you are the subjects of ? What does your faith reach out after ? Does it reach out after Jesus Christ ? And what is your heart centred upon—the things of God ? And are you made to know at times that God is working things for you, and that gives you a sense of satisfaction ? Now, this is what God blesses his people with, and you know they sometimes say, " Thy will be done." That is, they enter into this : " Lord, undertake for me, and thus do for me as seemeth best in thy sight ;" and thus God blesses his people. Do you know anything of this, " Feed them also " ? To be fed of the Lord is to be spiritually sustained ; we might, if time and ability permitted, go more into these things. You know the church of old said, " Thou feedest us with the bread of tears, and thou givest us tears to drink in great measure." As if she had said, " Lord, we looked for joy, and thou gavest sorrow." What a trying condition they were brought into ; that is what they said, and it was so with them ! You see, God has pledged himself to feed his people ; like them you may be a child of God, but you are not better than others, and so if God loves you he must chasten you and correct you ; and though he loves you, it is best that you should be fed with that very food that he sees needful for you. " Feed them also." Oh, to be under the

immediate care of God; that is what the Lord Jesus Christ meant when he said, "They shall go in and out and find pasture;" and one under the sweet consciousness of this says, "The Lord is my shepherd, I shall not want." And there are times when faith triumphs, and then you know and say, "My sufficiency is of God." "Feed them also, and lift them up for ever." Two things we notice concerning this, and then close. "Lift them up." Now God lifts up his people from time to time, and eventually lifts them up for ever. There are lifting up times! do you know anything of them? There are moments in the experience of the people of God when he lifts up their heads! You know it is related of king Jehoiachin that he lay for a long time a close prisoner, and by-and-by Nebuchadnezzar passes away, and another monarch arises who lifts up the head of the king out of prison, and gives him an allowance.

One in the Psalms says, "Thou hast enlarged me when I was in distress," and Lord, may I know by these things that thou wilt lift me up for ever! Do you know anything of these liftings up? Do you know anything of what it is to be favoured with a little help from God, and so say, "By this I know that thou favourest me, because mine enemy doth not triumph over me." By-and-by there shall be a lifting up for ever, there shall be no more castings down, and sinkings, and so those who are favoured to get to that place will prove that they are on high. And what a place God takes his people out of, even the lowest place; and what a place he takes them to, even the highest; and then he lifts the poor from the dust, and the needy from the dung-hill. We desire this for you, as a people, that you may be saved from your sins, and saved from yourselves, and saved from the world, and saved from error, and from every false way, and that you may be blessed with patience, that you may be blessed with life, and we beg for you that you may be fed with that pure word, with the truth of God, and that you may be a godly people, and that you may be thus saved, and blessed, and fed, and lifted up for ever, for his name's-sake. AMEN.

A man may, from various causes, leave his father's house; but a loving wife and husband remain together until death does them part; "a name that shall not be cut off." "This may be a great mystery" to you said the Apostle, who have always had an idea that you can divorce your wives when you please; "but I speak concerning Christ and his church." There is no divorce there. Where he is, there his bride must be also. And where is that? In eternal glory. It would be in vain to try to explain this to others. We only who have felt something of the sweetness of the endearing tie can realize the force of the mystery.—*Mr. John Gadsby.*

THE SAINTS' FELLOWSHIP WITH THE FATHER, SON,
AND HOLY GHOST, UNFOLDED.

BY DR. OWEN.

THAT the saints have communion with God (1 John i. 3), considered to that purpose. Somewhat of the nature of communion in general.

In the first epistle of John, chap. i. ver. 3, the apostle assures them to whom he wrote, that the fellowship of believers is with the Father and with his Son Jesus Christ; and this he doth with such an unusual kind of expression as bears the force of an asseveration, whence we have rendered it, *Truly our fellowship*, etc.

The outward appearance and condition of the saints in those days being very mean and contemptible, their leaders being accounted as the filth of the world, and as the offscouring of all things, the inviting others unto fellowship with them, and a participation of the precious things which they did enjoy, seems to be exposed to many contrary reasonings, and objections: What benefit is there in communion with them? Is it anything else but to be sharers in troubles, reproaches, scorns, and all manner of evils? To prevent, or remove, these and the like exceptions the apostle gives them to whom he wrote to know, and that with some earnestness of expression, that notwithstanding all the disadvantages their fellowship lay under, unto a carnal view, yet in truth it was, and would be found to be (in reference to some with whom they held it), very honourable, glorious and desirable: For truly, saith he, our fellowship is with the Father, and with his Son Jesus Christ.

This being so earnestly and directly asserted by the apostle, we may boldly follow him with our affirmation, viz., *That the saints of God have communion with him*; and an holy and spiritual communion it is, as shall be declared. How this is spoken distinctly, in reference to the Father, and the Son: and must afterwards be fully opened, and carried on.

By nature, since the entrance of sin, no man hath any communion with God. He is light, we are darkness; and what communion hath light with darkness? He is life; we are dead. He is love; we are enmity; and what agreement can there be between us? Men in such a condition have neither Christ, nor hope, nor God in the world (Eph. ii. 12). Being alienated from the life of God through the ignorance that is in them (iv. 18). Now, two cannot walk together unless they be agreed (Amos iii. 3). Whilst there is this distance between God and man, there is no walking together for them in any fellowship or communion. Our first interest in God was so lost by sin as that there was left unto us, in ourselves, no possibility of a recovery. As we had deprived ourselves of all power for a returnal, so God had not revealed any way of access unto himself, or that he could under any consideration be approached unto by sinners, in peace. Not any work

that God had made, nor any attribute that he had revealed, could give the least light into such a dispensation. The manifestation of grace and pardoning mercy, which is the only door of entrance into any such communion, is not committed unto any, but unto him alone, in whom it is found, through whom it is dispensed, and who reveals it from the bosom of the Father. Hence this communion and fellowship with God is not in express terms mentioned in the Old Testament, the thing itself is found there; but the clear light of it, and the boldness of faith in it, is discovered in the gospel, and by the Spirit administered therein. By that Spirit we have this liberty (2 Cor. iii. 17, 18). Abraham was the friend of God (Isa. xli. 8). David, a man after his own heart. Enoch walked with God (Gen. v. 24). All enjoying this communion and fellowship for the substance of it; but the way into the holiest was not yet made manifest, whilst the first tabernacle was standing (Heb. ix. 8). Though they had communion with God, yet they had not a *boldness* and confidence in that communion. This follows the entrance of our High Priest into the most holy place (Heb. iv. 16 and x. 9). The vail also was upon them, that they had not freedom and liberty in their access to God (2 Cor. iii. 15, 16). But now, in Christ, we have boldness and access, with confidence, to God (Eph. iii. 12). This boldness and access, with confidence, the saints of old were not acquainted with. By Jesus Christ alone, then, on all considerations as to being, and full manifestation, is this distance taken away. He hath consecrated for us a new and living way (the old being quite shut up) through the vail, that is to say, his flesh (Heb. x. 20). And through him we have an access by one Spirit unto the Father (Eph. ii. 18). We who sometimes were far off, are made nigh by the blood of Christ; for he is our peace, etc. (ver. 13, 14). Of this foundation of all our communion with God, more afterwards and at large. Upon this new bottom and foundation, by this new and living way, are sinners admitted unto communion with God, and have fellowship with him. And, truly, for sinners to have fellowship with God, the infinitely holy God, is an astonishing dispensation. To speak a little of it in general, communion relates to things and persons. A joint participation in anything whatever, good or evil, duty or enjoyment, nature or actions, gives this denomination to them so partaking of it. A common interest in the same nature gives all men a fellowship or communion therein. Of the elect it is said (Heb. ii. 14) those children partook of (or had fellowship in, with the rest of the world) flesh and blood; the same common nature with the rest of mankind; and therefore Christ also came into the same fellowship. There is also a communion as to state and condition, whether it be good or evil, and this either in things internal and spiritual, such as is the communion of saints among themselves, or in respect of outward things so was it with Christ and the two thieves, as to one condition, and to one of them in respect of another. They were under the same sentence to the cross

(Luke xxii. 40)—*ejusdem doloris socii*. They had communion as to that evil condition whereunto they were adjudged. And one of them requested, which he obtained, a participation in that blessed condition, whereupon the Redeemer was immediately to enter. There is also a communion or fellowship in actions, whether good or evil. In good is that communion and fellowship in the gospel, or in the performance and celebration of that fellowship with God, which in the gospel is instituted, which the saints do enjoy (Phil. i. 5); which, as to the general kind of it, David rejoices in (Psa. xlv. 4). Evil was that wherein Simeon and Levi were brethren (Gen. xlix. 5). They had communion in that cruel act of revenge and murder. Our communion with God is not comprised in any one of these kinds; of some of them it is exclusive. It cannot be natural. It must be voluntary and by consent. It cannot be in the same actions upon a third party, but in a return from one to another. The infinite disparity that is between God and man made the great philosopher conclude, that there could be no friendship between them. Some distance in the persons holding friendship he could allow; nor could exactly determine the bounds and extent thereof; but that, between God and man, in his apprehension, left no place for it. Another says, indeed, that there is *communitas hominum cum Deo*, a certain fellowship between God and man. But the general intercourse of Providence is all he apprehended; some arose to higher expressions, but they understood nothing whereof they spake. This knowledge is hid in Christ, as will afterwards be made to appear. It is too wonderful for nature, as sinful and corrupted. Terror and apprehensions of death at the presence of God is all that it guides unto. But we have, as was said, a new foundation, with a new discovery of this privilege.

Now, communion is the mutual communication of such good things, as wherein the persons holding that communion are delighted, bottomed upon some union between them. So it was with Jonathan and David—their souls clave to one another in love (1 Sam. xx. 17). There was the union of love between them; and then they really communicated all issues of love mutually; in spiritual things this is more eminent. Those who enjoy this communion have the most excellent union, for the foundation of it; and the issues of that union which they mutually communicate are the most precious and eminent.

Of the union, which is the foundation of all that communion we have with God, I have spoken largely elsewhere, and have nothing farther to add thereunto.

Our communion, then, with God consisteth in his communication of himself unto us, with our return unto him, of that which he requireth and accepteth, flowing from the union which, in Jesus Christ, we have with him; and it is twofold—(1) perfect and complete in the full fruition of his glory and total giving up of ourselves to him, resting in him, as our utmost end, which we shall enjoy, when we shall see him as he is; and (2) initial

and incomplete in the firstfruits and dawnings of that perfection which we have here in grace, which only I shall handle.

It is, then, I say, of that mutual communion in giving and receiving, after a most holy and spiritual manner, which is between God and the saints while they walk together in a covenant of peace, ratified in the blood of Jesus, whereof we are to treat. And this we shall do, if God permit, in the meantime, "praying the God and Father of our Lord and Saviour Jesus Christ, who hath of the riches of his grace recovered us from a state of enmity into a condition of communion and fellowship with himself, that both he that writes, and they that read the words of this mercy, may have such a taste of his sweetness and excellencies therein as to be stirred up to a farther longing after the fulness of his salvation, and the eternal fruition of him in glory."

A LETTER FROM MR. MCKENZIE TO MR. HESKETH.
No. I.

Dear Friend,—Agreeable to promise, I write you to say that I arrived here safely last Saturday evening. Satan told me many a time that I should be killed on the road, but, as usual, he is a liar, and was one from the beginning, and though I know this so well, yet how often I foolishly listen to him. I feel better since I came to London, and I think I am a little stronger on the whole; I think my general health is improved. I have preached four times since I came; and some of the people were, I believe, specially blessed. But oh! I feel my weakness and inability to preach as I ought to preach, that is, in power and demonstration of the Spirit, being commended to the consciences of the people; and who is sufficient for these things? None; much less a poor, young ignorant fool like myself; but the apostle says, "Our sufficiency is of God," and, my dear friend, so it is; I feel it is. "I can do all things," says Paul; but mark, "through Christ, which strengtheneth me." It is a truth, "Without me ye can do nothing," and, "From me is thy fruit found. We that are taught our sin, and guilt, and weakness, by the Lord the Spirit, can do nothing good without him. We can neither preach, nor hear, nor pray, nor sing, nor read, nor bless our own souls with power, light, life, liberty, joy, peace, nor love; and therefore the Lord, in very tender mercy, yea, with bowels of love, stoops to say, "he giveth power to the faint; and to them that have no might he increaseth strength" (Isa. xl. 29).

I hope your little boy is better by this time. I hope the Lord, in tender mercy, will bless you in your souls with his presence and a special sense of his love.

Please write me sometime next week and say how you all are. Remember me to Mrs. Hesketh.

I remain, yours most affectionately in the truth,
London. July 24th, 1840.

JOHN MCKENZIE.

"A NEW CREATION."—(2 Cor. v. 17, etc.)

(Concluded from page 162.)

The new covenant is of God. The new covenant people are of God. The new covenant is the Jerusalem of their abode (Gal. iv. 24, etc.). They are the free citizens of that free city. The new covenant head is of God. The new covenant members are of God. "For both he that sanctifieth and they who are sanctified are all of one" (Heb. ii. 11). Christ is of God—God's Son, God's Christ, God's gift to sinners.

The new righteousness, the new innocency, the new and true holiness are of God. The new heart, the new spirit, the new understanding, the new affections, the new will, the new obedience are of God. The new faith, the new hope, the new fear, the new love are of God. It is of God that the man is in Christ Jesus. It is of God that Christ is made unto him wisdom, and righteousness, and sanctification, and redemption. Of Jacob and of Israel it shall always be said, "What has God wrought?"

But it may be said, "Is it not very discouraging to sinners to insist so much upon a new creation in which all things are of God?" To whom discouraging? and why? To what sort of sinners is this truth of God a stumbling-block? What possible hope can there be for sinners, if something is left to be done by those of whom it is written, "All flesh is as grass, and all the glory of man as the flower of grass"? If man is in the condition the Scriptures represent him to be, would not those Scriptures drive him to utter despair if they said that in salvation something is of man? See the state of the Gentiles in Rom. i. 21-32, of the Jews in Rom. iii. 10-18, of those without the law of Moses, and those under it; and where can a foundation of hope be laid, amidst such ruins, in the wisdom, strength, and rectitude of the fallen creature? No, all must be lost, if all, as to recovery, is not of God. "The Lord," says the Psalmist, "looked down from heaven upon the children of men, to see if there were any that did understand, that sought after God." He could not find one, for as the wise man says, "there is not a just man upon earth that doeth good and sinneth not." They are all gone out of the way; they are together become filthy. The more of them together, the more abominable; for they are children who are corrupters one of another. Well, then, suppose the voice from heaven said, "If this putrefying mass can of itself evolve purity, this seething mass of uncleanness can from and of itself produce something pure and clean, then will I have mercy." There might in such a voice appear to be hope for the presumptuous, for those who do not believe God in his word, or fear his judgment. But the men who fall under the rebukes of wisdom, the men who truly believe the words of God, would be driven to despair: and the more they fell under the testimony of God, the more utterly desperate would their case become. On the other hand, the

truth of God concerning a new creation in Christ, in which all is of God, is a death to the presumptuous, but life to sinners convinced of sin by God. The gospel of the grace of God in Christ is a gospel for the lost and for those who fall under the reproofs of wisdom (Prov. i. 23). To them it becomes most sweetly suitable. So the Psalmist writes, "When their judges are overthrown in stony places they will hear my words, for they are sweet" (Ps. cxli.). Sweet indeed is Christ's mouth as speaking gracious and creative words into the ears of lost and ruined sinners. There is nothing to repel the awakened, seeking, coming sinner in the gospel of the grace of God. His awakening, seeking, coming are all of God. It is God that draws him. The lower he sinks, the more he discovers his utter ruin, the sweeter will the doctrine of the gospel be to him, when it tells him that in the matter of salvation in Christ "all things are of God."

But suppose there may appear to be something discouraging to the convinced and seeking sinner connected with this truth of God. This can only arise from his misconception of the truth concerning his own state and God's only remedy. It only shows that there is still much darkness in his understanding as to the testimonies of God. He wants a clearer light to shine upon his path and discover to him the glory of the grace of God. But man's misconceptions and want of light cannot alter the truth of God. Let God be true and every man a liar—what God has spoken in his Scriptures must stand firm. Assuredly man had no hand in the first creation. "Where wert thou," says God to Job, "when I laid the foundations of the earth?" Assuredly, too, man has no hand in the second creation, in which is displayed (says Paul) the exceeding greatness of God's power. The Christian works by divine grace in this new creation (Eph. ii. 10), but not as a creator of it. Here let mere creature ability lie utterly prostrate in the dust. Here let the Lord above be exalted. Here (says Paul) is a new creature and a new creation in Christ Jesus, and all is, and must be, of God. Proud human nature may say, "The bricks are fallen down; but we will build with hewn stones" (Isa. ix. 10); Edom may say, "We are impoverished; but we will return and build the desolate places"; man may set about mending utterly lost human nature, and evolving out of it something which it calls great, and good, and wise, and heavenly, and divine—it must all come to nothing. God's remedy, and that alone, will suffice—"a new creature in Christ Jesus and a new creation."

"Who hath reconciled us to himself by Jesus Christ" (ver. 18, last part). The reconciliation is of God. Man does not reconcile himself to God, but God reconciles him—brings the lost, ruined, vile, and filthy creature into harmonious union to himself. Paul tells us where it was done, when it was done, and how it was, and is, done. Man by his natural powers cannot conceive of these things rightly now they are done, and declared in the

word of God. How could he have any hand in devising them? God, as it were, challenges the creature, in Isaiah xl., 14, "With whom took he counsel and who instructed him?" Let us listen to Paul. He tells us this thing was done in Christ—"God was in Christ reconciling the world unto himself." The grand reconciliation was accomplished in Christ. In his person the matter was carried out, and the purpose of God concerning reconciliation effected. But how carried out? How were these jarring inconsistencies done away with? How could a holy God be brought into abiding harmony and union with the unholy creature? Paul tells us, in verse 21—"He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." He writes about the new creation, in which all things are new and all things of God. This creation is presented to us as summed up in its head Christ Jesus. He, because of its sin—as it was a part of the first creation, in Adam—is made sin, and a curse for it, and therefore dies the accursed death of the cross upon Calvary; suffers without the camp; is made an end of, as to this world and as to life, in and under the law. Then, on the third day, he rises again, as the representative head and personator of his people, nothing remaining in him but his own divine, essential, and eternal righteousness. Here is reconciliation! He who was made our sin is now at the right hand of God. His people are summed up in him; the new creation, as in him, is there in the heavenly places with him, forever reconciled unto God. Thus Paul writes, "We who were sometime far off are made nigh by the blood of Christ." "For he is our peace." We may not always enjoy it; but he is it, and ever will be it, at the right hand of God. Here, then, in Christ, is perfect harmony—not a jar—divine perfections in the most perfect harmony with the blessedness of the multitude of sinners comprising the new creation. Truly, all things therein are of God. I confess that, in the light of these truths, it seems to me sadly transgressing against the doctrine of God's grace to represent God as beseeching every man to be reconciled to him. It also seems sadly transgressing when ministers or others do beseech or exhort dead sinners, or hearers generally in a miscellaneous congregation, to be so reconciled, as if in so doing they were ambassadors from God with full credentials and full authority to tell every man to be so reconciled. How can they venture to separate the "Be ye reconciled to God" from the "He hath made him to be sin for us, who knew no sin," etc.? And how can they venture to tell every man that this is true of him without entirely overthrowing the doctrine of the personal and individual atonement and the substitutionary, and, therefore, complete work of Christ? I really would have men a little cautious; lest they be found false witnesses for God. Men call themselves ambassadors for Christ. A great position, truly! But an ambassador must properly represent the king and kingdom of which he is the ambassador. Christ's kingdom is not

of this world, but a spiritual, heavenly kingdom—a new creation. Christ is the head of a new creation, the beginning of the new creation of God. He has died and risen again to be this—he is the firstborn from the dead. To be reconciled, therefore, to God in him we must be reconciled to dying in and with him and living again in a newness of life; reconciled to a cross; reconciled to being crucified as to the old man; reconciled to the resurrection of the dead. It is not a reconciliation to God as in the law, a reconciliation to morality, temperance, natural virtue, a reconciliation as in Adam, but a reconciliation to being in ourselves lost and ruined sinners, to being in ourselves loathsome lepers, to going to Jesus, as such, without the camp—a reconciliation to being saved by God in his own way, as God, who raises the dead. Paul was himself thus reconciled; he had in himself the word of reconciliation. Therefore he writes “but God forbid that I should glory save in the cross of our Lord Jesus Christ, whereby the world is crucified to me and I unto the world.” Truly, this requires something more than nature! What! nature reconciled to its own crucifixion? Why, it wars with all its might against it, even in the reconciled people of God. No! a voice of power is needed here. “As though God did beseech you by us, we pray you, in Christ’s stead, be ye reconciled to God.” No other voice but a creative one can effect this. The kingdom, as we said, is spiritual. The blessed Spirit, then, coming in the Name of the Father and the Son, must really bring a man into it and into harmony and oneness with it. The Spirit is the bond of this reconciliation. Paul tells us that he was a minister, not of the letter, but of the Spirit (2 Cor. iii.). It was as such that he preached the word of reconciliation, “Be ye reconciled to God.”

Well, according to the fully inspired apostle, “all things are of God, who hath reconciled us to himself by Christ Jesus, and hath given to us the ministry of reconciliation.” The work of reconciling follows the act of reconciliation. Reconciled in Christ, then reconciled by Christ; reconciled in Christ’s person, reconciled by Christ’s spirit through the word of reconciliation—the word of righteousness, as Paul calls it in Heb. v. 13. O, the harmony of God! God hath made everything beautiful in its order, place, and season. O, the discords of men! who spoil by their interpretation this divine harmony. In Christ Jesus is the reconciliation unto God by Christ Jesus. There is no reconciliation outside Christ. The word “in” (ver. 17) rules all that follows. In Christ the old things have passed away, and all things have become new. In Christ all is of God. In Christ we are reconciled; in Christ we have the ministry of the reconciliation. I like the emphatic *the*, the definite article of the original Greek, better than the somewhat weaker *a*, the indefinite article of our translation. Now, what a poor reconciling that would be which did not reconcile, which did not bring into a perfect harmony and agreement. And what a poor ministry

of reconciliation that would be which did not really bring the disagreeing parties into bonds of unity and friendship. Such is not the reconciliation in Christ; such is not the true ministry of the gospel as given in and by him. The reconciliation has reconciled, has brought the disagreeing parties already into harmony in Christ. The true ministry of the gospel gives effect to that reconciliation, in the cases of those persons before reconciled in Christ. The ministry testifies of what God has done in Christ and of what he is doing. There, in Christ, instead of imputing a man's trespasses unto him, as he does under the law and out of Christ, he does not impute them, but does them away, and brings in an everlasting righteousness, imputing to them the righteousness of another Christ, thus reconciling his mercy to the sinner, with the requirements of his law and his divine perfections. There, also, he is engaged in a work of bringing the sinner, by a discovery of these things to him in the preaching of the gospel, into an experimental harmony with himself—a harmony not founded on ignorance of what a man's state is by nature, and of the perfections of God; not a holy, God-glorifying harmony of true knowledge and acquaintanceship with God and a man's own natural condition. Paul does not tell us that he was continually exhorting and beseeching every man he spoke to to be reconciled to God. There was a voice in the gospel of the grace of God, to those who had ears to hear, which powerfully drew their hearts to the Lord, and brought them thus into a real reconciliation. This he describes in verse 19—"To wit, that God was, in Christ, reconciling the world unto himself, not imputing their trespasses unto them." What world is this? What world has been, and is, thus brought into reconciliation with God? Certainly not the world that now is—this present evil world, as Paul calls it—and which John says "lieth in the wicked one." Certainly not the whole race of man, the entire posterity of Adam. This is clearly shown, and the world which is meant, defined by the words "Not imputing their trespasses unto them." God does impute their trespasses to all out of Christ; for "the wrath of God abideth upon them" (John iii. 26). This could not be if their trespasses were not imputed to them, as in the act of reconciliation is the case with those who comprise the world which is meant. Indeed, as we have said, the expression "in Christ" rules all the following words. So, then, it is the world in Christ that is reconciled. This reconciliation was effected in Christ, before the world began, in the purpose of God. The word "in" looks back—if we may so speak—to a past eternity. It reveals the secret of God; it tells us what he was about in eternity, in Christ. Not only what was done in the day of Christ dwelling personally upon earth, but what was accomplished in the mind of God ere the world began. Then God, in his plan, was reconciling the world unto himself; then he cast aside all his wrath; then he was as One not imputing the trespasses of that elect world unto them. All this exactly

agrees with the words of wisdom—that is, Christ—in Prov. viii. 30, etc., “Then I was by him, as one brought up with him. . . . rejoicing in the habitable part of his earth, and my delights were with the sons of men.” The habitable part of his earth clearly refers to the family of God, for he says, in the Song of Solomon ii. 2, “As the lily among the thorns, so is my love among the daughters.” All this truth, then, is contained in the word of reconciliation. But to give effect to, or perfect in experience, this reconciliation there must be something more; so Paul writes, “hath committed unto us,” or, as in the margin of our Bibles, “put in us,” “the word of reconciliation.” Thus, in Romans x., we read, “The word is nigh thee, in thy mouth, and in thy heart.” We have taken the marginal reading “put in us,” as giving the clearest view of the case, and as the first meaning of the original word in the Greek. But, really, the word “committed” would do about as well, for God does not commit or entrust his word to persons now as he did to the Jews of old. The Lord Jesus said, “The kingdom of God shall be taken from you and given to a nation bringing forth the fruit thereof.” But how can there be a bringing forth of the fruit thereof, if it is not put first into the hearts of that nation? How vain to entrust it to those who know nothing about its true nature! It is with those entrusted with it, as Paul writes in Cor. iv. 6, “God, who commanded the light to shine out of darkness, hath shined *in* our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” Here God comes himself into the heart. He does not entrust mere human nature, or the mere creature, with his glory. He puts the treasure into earthen vessels, the lamps into the pitchers; then the pitchers must be well broken that the lights may shine forth, and that the power may be clearly all of God. Paul calls himself and others ambassadors of Christ. What strange ambassadors for wisdom to send would those be who are not first let into the mind of the king they represent and are sent by! strange ambassadors from the heavenly places who have nothing of the heavenly about them! strange ambassadors of the Spirit who consult merely the interests of the flesh, and aim at building up fallen human nature in Adam again! strange ambassadors from Jerusalem, which is above, who seek to build again accursed Jericho! Paul represents the matter very differently, and in harmony with what he has before said about a new creation and all things of God. “Ambassadors for Christ, as though God did beseech you by us; we pray you, in Christ’s stead, be ye reconciled to God.” Surely God’s voice is something more than mere words, either written or spoken. His voice is a creative voice. He says, “Be ye reconciled,” and reconciles. “He says not to the house of Jacob, seek ye me in vain.” He says also, “I have not spoken . . . in a dark place of the earth.” In Christ he gives what he commands; he reconciles to himself in Christ Jesus first of all, and then reconciles by Christ Jesus, the persons previously reconciled with a voice of creative power.

Accordingly Paul grounds the command "be ye reconciled to God" upon what follows, "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." Again we say, what harmony in the divine oracles! but what confusion do even professed ambassadors introduce by their fleshly interpretations! If they can even show their credentials, do they understand their instructions? Ambassadors, as well as stewards, should be found faithful. Let us now hear the conclusion of the whole matter. In Christ is a new creation. In Christ all things are become new. There neither circumcision availeth anything, nor uncircumcision. A new creature is the thing. He who is in Christ is such a new creature in a new creation. The proper voice of Christ is a creative voice, a creating grace voice. The proper ambassadors of Christ are sent by him (Rom. x. 15). He is with them (Matt. xxviii. 20; Zech. ix. 14). They are not merely speakers of words. The Lord speaks in them and by them. "His arrow shall go forth as the lightning." He accompanies their words into his own people's hearts. Thus the King's arrows are sharp in the hearts of the King's onetime enemies, and they fall under him. His smile follows his wounds.

"His smiles of grace the slain revive,
And joy succeeds to smart."

He kills and he makes alive; and thus sweetly, powerfully, creatively using, if he so pleases, in the work his own ambassadors, he himself reconciles his world to God. The reconciliation is the Reconciler. Poor ambassadors of reconciliation must men be if the Lord is not with them, as in vi. 1. Working alone with their beseechings, what can be done? Blessed ambassadors if Christ is himself there; then, truly, "How beautiful upon the mountains are the feet of him who bringeth good tidings." Poor trumpeters unless the Lord (as in Zech. ix. 14) blows the trumpet. If Christ is sounding it, then indeed is the great trumpet blown which gathers the elect and redeemed to Zion; then the year of jubilee comes, and liberty, and life, and reconciliation accompany it. Poor trumpeters who cannot sound forth the music of a now accomplished reconciliation as in Christ (ver. 21). Deceitful trumpeters and false ambassadors who say what Christ did has been done for every man, and who thus vitiate a perfect, and turn it into a conditional reconciliation. What a false title for a man who brings nothing but legal conditions, bondage, and death to call himself an ambassador of reconciliation, and what a mistake to declare himself one sent by the Prince of Life, whose law, the gospel, is the perfect law of liberty.

G. HAZLERIGG.

"I never had, in all my life, so great an inlet into the word of God, as now (viz., as during his twelve years' imprisonment), insomuch that I have often said, "Where it lawful I could pray for greater trouble, for the greater comfort's sake."—*Bunyan*.

FRIENDLY GREETINGS FROM AN UNKNOWN FRIEND.

Very dear and kind Friend,—I very much appreciate your kindness in answering my letter that I wrote to you on the 21st of September, 1901. I feel that I was not deserving of such kindness. Yes, I am thankful to say that the truths, and the same precious truths the "Gospel Standard" advocated fifty years ago, are now advocated by it, and they are precious to my soul. Some years ago I used to hear Mr. Eli Fox's father preach at Ashwell; and often have I had my soul blessed under his ministry; and I used to know Eli personally before I left England. My two brothers and myself built the chapel at Ashwell. I see on the wrapper of the "Standard" for this month that Mr. Eli Fox is to preach there on the Thanksgiving day; with you I am afraid that the cause of truth is in a low condition at Ashwell.

I am brother to Mr. Flitton, who used to preach, and (being so nearly related I don't wish to say a word to praise him more than I should) I have received many a blessing under his heart-searching ministry. I believe a Mr. Oliver, of Manchester, did marry one of my brother's daughters, though I was never personally acquainted with him.

My dear brother—I feel such a union to you I must use the expression—I do feel so thankful to you for writing to me. I was a member of the little chapel at Ashwell for some time before I left England. I was, with several others, baptized by Mr. Martin, of Stevenage, and I am thankful I am made to feel the emptiness and nothingness of the things of this poor, dying world, and my desires are to know more and more of him whom to know is life eternal. I desire to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, and I can say from my heart these things are everything to my soul at times.

I was last year living at Marshalltown, Iowa. There I found a dearth of the truth—plenty of churches of nearly all denominations, but none suited me. The nearest place of truth was 25 miles from Marshalltown. I went 50 miles to one church and 100 miles to the Western Association; and the churches here only have preaching once every month—they have preaching on the Saturday before the Sunday appointed for the preaching.

I have found more lovers of the truth down here in Missouri, around Springfield, than anywhere that I have been before in America. I am very sorry to have to say it, but most of the religion of the present day consists in form. I don't mean amongst the lovers of truth, but I mean amongst the missionary Baptists, etc. Oh, yes; I know what it is to go to chapel every Sunday and prayer-meeting once in the week before I left England; but not so here. Of course there are churches here that anyone can go to, as in England; but "A Lover of Truth" explains what they are, on page 423 of this month's "G.S.," and that is a sweet piece. And, as many of the preachers here are "man-

made" parsons, and have got what they know in some academy, and not from the Holy Ghost; how can they comfort the Lord's people? how can they strengthen the weak hands and confirm the feeble knees? I have several coloured brethren here, lovers of the truth, who would be pleased if you could send them some of your truthful tracts. Some of them have been slaves, but they have rich experiences. If you send any tracts, I will send the money for them. I thought that perhaps you may have some by you which, if scattered around, might be the means of doing good.

I hope this will find you well. Wishing you every covenant blessing,
I am, yours truly in love, JAS. W. FLITTON.

"SURROUNDED WITH MERCIES."

To Miss Whatmore.

My very dear Friend,—I was very pleased to receive yours this morning—it was savoury meat to my soul. There was but one thing that disappointed me, and that was that you say nothing about coming to see me; but I believe you will not need my pressing it when you can see your way. It gladdens my spirit to find you are kept together in peace and unity, and that the Lord is giving food to the hungry. "He giveth springs in the desert; and if one is cut off or dried up, he knows how to supply another"; and—

"Though our choicest comforts fall
Before his sovereign will,
He never takes away our all—
Himself he gives us still."

And if he is pleased to grant us much communion with himself, it is then we feel to lack nothing. May he thus favour you, dear friend, and more than make up to you the loss of our dear friends, which I know you must deeply feel. I think I can see some precious fruit yielded to you in the dispensation, though for the present so bitter to you. May he ever keep you waiting upon and for him for grace to help in every time of need. "Early in the morning will I direct my prayer unto him and will look up." How few are looking up—watching to see if prayer has entered the ears of the High and Lofty One. What a sweet word is that. "He that searcheth the heart knoweth what is the mind of the spirit, because he maketh intercession for the saints according to the will of God." Yes; and with groanings that cannot be uttered. Oh, the mercy of having such an abiding Intercessor and Comforter. The last few days I have been feeling this, and such seasons generally follow deep searchings of heart and darkness that may be felt, and many contrarieties. When you write to our dear friends at Brighton, please tell them, with my Christian love, that I was glad to hear of their welfare, through my nephew, Charles Mountfort. I have been as well as I can expect, notwithstanding the severe wintry season, which has told

upon the rheumatic parts—thumb-joints especially; but how gently the Lord deals with me in my declining years; and that I am not exposed, as some poor creatures are, and am surrounded with so many mercies. I felt that hymn this morning suit me, beginning—“Indulgent God, how kind,” etc. I get many sweet sips in the old “Gospel Standards.” One of John Keyt, in Vol. 12, page 273, was encouraging; and it is followed by a sweet one from dear old John Warburton. I felt the sweetness in the little you told me of Mr. Ferris’s preaching, and glad it has been made helpful to your precious soul. I can readily find excuse for your silence; for myself I can say often, “except the Lord had been my help, my soul had almost dwelt in silence; but when he comes and makes our cup run over, a few drops will fall on the souls of others; and I cannot understand those professors that can write and talk of any subject but soul matters time after time. May the Lord by any means help you and me from settling down in a state of carnal security, and give us to live very near him, so that, with the beloved John, we may have to say, “Truly our fellowship is with the Father and with his Son Jesus Christ.” May the grace of our Lord Jesus Christ, the love of God, and communion of the Holy Ghost be with your spirit and mine.

As ever, affectionately,

M. E. GREGORY.

P.S.—Distribute my love to all you know I love.

Wolverhampton, March 23rd, 1876.

“THE EVERLASTING ARMS.”

Dear child of God! when thou art sad and weary,
And sighing often for sweet rest and calm;
Oh! think of him who loves to bless and cheer thee,
And bids thee rest in “everlasting arms.”

Yes, rest within those arms of love and mercy,
The arms ever “underneath” thee all the way;
Upholding, guiding, shielding, folding, guarding,
And keeping ever round thee night and day.

Oh! dost thou find life’s battle so perplexing?
And loud and long the sound of sin’s alarms?
Then fear them not, dear child, but nestle closer
Within those mighty “everlasting arms.”

Thus rest securely—none can ever shake thee—
Folded in those “everlasting arms” of love;
And when amidst the storm-cloud, nestle closer—
Just trust in him and look from self, above.

Yes, when the path is dark, and steep, and rugged,
And little trials often vex thee sore;
Oh! remember all shall lose their power to harm thee
When, day by day, thou trustest those “arms” yet more.

Sweet thought, those “arms” will never tire or weary,
Nor ever cease to shield thee from all ill;
Every day, yea, every hour and moment,
Those loving “arms” of strength enfold thee still. E.W.B.

“GRACE TRIUMPHANT :
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Exemplified in the Conversion and Recovery from a long and lamentable Backsliding, of William Wills, late of Dover, Kent. In a variety of interesting particulars originally written by himself, and now faithfully republished from his own manuscript by Thomas Hardy, Minister of the Gospel at Leicester. 1825.”

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We have had a little work sent us bearing the above title, by Mr. May, of Staplehurst, Kent, who says the little book was lent to him by the late Mr. William Burch, minister of the gospel. And he adds that, not having seen any account of “Mr. Will’s life in any of our periodicals, I thought, my dear friend, after reading it, you might be induced to insert it in the ‘Gospel Standard’ for the encouragement of your spiritual readers.” Now, as we know Mr. May, and highly esteem him as a man of God, and he, being well taught by divine grace the glorious truths of the gospel, we may take it for granted that he would not suggest anything to appear in our pages of which he did not thoroughly approve, and believe to be suitable for the Lord’s tried people to have laid before them. But the fact of the little work being the property of the godly Mr. Burch, and its being published in book form as far back as 1825 by that esteemed servant of the Lord Jesus Christ, Thomas Hardy, is a testimony sufficient to induce us to introduce it to our readers, which we do with an earnest desire that the Lord the Spirit will be graciously pleased to accompany the perusal of it with his divine blessing, to the good of his people and to the glory of his Name. In introducing the little work, by way of preface, to the reader, Mr. Hardy says:—“Reader, I have to remark to you that this little work well answers to its title; it will verify those exceedingly great and precious promises given by the God of all grace to his people: ‘I will surely have mercy upon him.’ ‘I will heal their backslidings.’ ‘I will love them freely,’ and ‘The Lord will not cast away his people’; but, ‘Though he afflict them sore, he will not give them over unto death,’ but will recover them and make them to live. In this little rehearsal of the loving-kindness of the Lord you will see matters of no ordinary moment or common occurrence to raise hope and inspire reverence and godly fear. You will see that grace forgiving all sin is no licence to commit any. That they who never shall be cast into hell for their sins may yet have a hell of serving the one and fearing the other cast into them. That no degree of terror or pangs of despair can inspire love, or break the yoke of our lusts; while a Mary’s mercy begets a Mary’s love, purges the conscience from every sin, rids it of every slavish fear, and effectually constrains both heart and hand to do what they can for Jesus. May this detail of his grace bring him new glories. Let me add that the

reasons for my engaging in the publication of these Memoirs are these:—The Author finished his course about fourteen years ago, and left a widow now aged, infirm, and dependent, together with a daughter a fit subject for charitable consideration. While he was living, in the year 1790, at the instance of a minister of the gospel named 'Aldridge' (to whose instrumentality he ascribed his conversion), he wrote and addressed this account to him, and allowed him to publish it, in doing which Mr. Aldridge made some alterations and omissions not entirely satisfactory to the author's friends. With these friends and the author's widow I have sometime been well acquainted—the latter desires not my praises, as an humble follower of Christ, but deserves something better. She is now resident in one of the new almshouses at Dover; and to gratify the earnest wishes of the above-mentioned friends of the author, and with an eye to a small profit that might arise from the publication, for the benefit of his dependent relatives afore-mentioned, I have consented gratuitously to edit and preface the work.

Leicester. January 6th, 1825.

THOMAS HARDY."

"Dover. Sept. 13th, 1790.

"Honoured Sir,—When you were last at Dover you expressed your wishes to me that I would give you an account of the work of God upon my soul, to write which I consented. But surely I have been lashed for it since, and have wished I had not promised you I would do it; the workings of mind have been such that I have thought I would not do it again. For, says the enemy, you never had any thoughts of your experience being made public, and you are not able to describe it in a proper way and manner as it ought to be done; besides, there is a great deal in doubt that you have forgot—in a word, you are a fool, and your greatest wisdom would be to be silent upon the matter and let it all be buried. On the contrary, I have thought thus—Well, and has the dear Lord been so gracious, has his work been so evident, has he stepped out of his ordinary way and miraculously brought me forth as with an high hand, and with an outstretched arm? And shall I not, for the honour of his blessed Name (and probably for the good of some poor backslider), declare what he has done for my soul? If I do not, surely the very stones will cry out against me for my negligence and ingratitude! These thoughts outweighing the opposite, I will, by the assistance of my God, proceed to give you the best account I can as it shall recur to my memory; and I believe you will discover that blessed stream which has followed me thus far through the wilderness and be enabled to trace it to the Rock whence it issues, where, I pray, you, Sir, may have a large draught of these blessed waters, that your soul may be strengthened, refreshed, and comforted. I think there are a few circumstances in my childhood which it may not be amiss to

mention by way of specimen of the whole. My father dying when I was very young, my mother being left with five of us, and the rest, beside myself, being mostly out of the way, and I being the youngest, she was very fond of me, and I as fond of her. She being always a moral woman, brought us up in all the external parts of religion, such as catechising, prayer, church-going, etc. ; nor did we ever dare say a bad word in her presence. But I well remember, when I was out of her sight, and at my play, I would often swear, and my conscience would so accuse me for my wickedness that I have been afraid of going out of one room into another after dark, for fear I should see the devil, and that he would carry me away bodily. One night, I think before the death of my father, as I was sleeping in a room adjoining to that of my parents, I awoke, and my fear arose about the devil. I verily thought he was come, and in the bed with me, and that I felt him at my back. I well remember I screamed, and cried out bitterly, till I awaked my father and mother, who got a light and came in to me, and desired to know the reason of my outcry. I told them that someone was in bed with me, but I did not tell them who I thought it was ; however, they endeavoured to pacify me, and convince me there was no one there, but all their arguments could not prevail on me to sleep there any longer, so they were obliged to take me to their bed. However, when day came I went to my play again, forgetting the fears of the past night. I continued to learn to swear ; and after a while I do not remember one of my playfellows that came up to me in that awful sin. But as soon as night came, fear and trembling would be sure to seize me, and when in bed I would think of my wickedness, and in lying down I would cover myself over with the clothes, and try to say the Lord's prayer ; but before I have got through it, I have forgotten whether I have said it correctly or not. Then I would begin again and again for several times, till I was assured I had gone through it aright. All this time I dared not uncover myself nor open my eyes, for I verily thought the devil was in the room, and if I opened my eyes I should see him ; for I was very confident that I was a very wicked boy, and that God was angry with me, yet if I could but get through my prayers, it was some easement to my mind. But sometimes it would be a long while first, yet I dared not go to sleep till I had. I have sometimes seen my mother driven hardly in her worldly circumstances, so that she has not known which way to make up her payments. But just at the extremity God has turned up something for her, to deliver her from the trial. And I have stood astonished at the goodness of God, and have reasoned with myself thus—Ah ! my mother is a good, godly woman, and God loves her, and will not let anyone hurt her ! But she does not know how wicked I am, for I wonder that there does not come a curse instead of a blessing, and that on my account, but neither the goodness of God in this way nor the fears of hell could stop me in the progress of sin, in which I became more and more

rooted, and which I pursued with all my might, notwithstanding all my fears and convictions, for they always accompanied me. I would have given all I had to be rid of this sort of company, if I could; for I have been sometimes weary of my life, and yet afraid to die.

Since the Lord has been pleased to call me by his grace, the experience of Bunyan one day fell into my hands, in which I met with many circumstances similar to my own, particularly this one in his childhood, he wishing that he had been a devil himself, that he might have tormented others, not thinking they themselves were tormented. Also his wishing there had been no God. I well remember these were my desires many a time. I shall only mention one circumstance more of this kind, which, I think, must have been a little before you first came to Dover in the year 1771. One Sabbath day several of us young fellows agreed to take a country walk. We accordingly went; most of us got very drunk; we then got to mischief, in breaking and destroying people's things, in which I and one more were the ringleaders. From this we went to quarrelling, particularly I and the other who was the most forward in this business, in which I distinguished myself so signally for swearing that I appeared, I believe, to the country people as a monster of nature rather than a human being. They reprov'd me sharply for my blasphemy, and threatened to put me into the stocks for it. This reproof from these people, while my own conscience accused and condemned me, left me nothing to say in my own defence. I got home, and I think I was ashamed to show my face out of doors for two or three days after. I appeared to myself as a most detestable, wicked wretch; and the thought of these people reproving me filled me with such remorse that I knew not what to do with myself. I made strong promises that I would never do so any more, and for a while I kept within bounds, until conscience got a little quiet, and my convictions wore off by my getting into company again. Thus, Sir, did I grope about in the dark, and thus was I like the wild ass used to the wilderness; they who sought me need not weary themselves, till God's time came then was I found.

It being now rumoured that there was a Methodist parson going to preach in the market-place, curiosity led me, with numbers more, to the spot. There, Sir, I saw you preaching amidst a multitude of people, of which some were pelting you, and mocking and sneering. Amongst the latter was I, and indeed I did not think you were served worse than you deserved; for I thought you had no business there, that you could not know so much as our parson, who was brought up to the ministry at the University, and as I had heard many grievous complaints against the Methodists, I thought your only motive was to pick people's pockets, and get their money. I was therefore determined to do my utmost endeavours against you. After you had done, various were the remarks made by the townfolk about you.

Some rather favoured you ; some, bitterly enraged, called you one of the false prophets—of this sort was I ; and as some cited that scripture, ' Many false prophets shall arise and shall deceive many,' these, I thought, are the very men, I am well persuaded it cannot mean our church-goers. No ! But I am determined they shall not deceive me. By the blessing of God, I will keep to my church, although it was very seldom I went. I remember being there one Sunday afterwards, and saw (your friend) Mr. Cook there. Mr. Edwards was then our minister, and in his sermon he took great care to warn the people against the Methodists. He said he was surprised that such unlearned men should be permitted to run about the country preaching they know not what. He was very warm upon the subject, and made a long harangue, which pleased me well. I turned to look at Mr. Cook, whom I saw smiling. I found my nature to rise within me at this, that I could freely have gone out of the church to have thoroughly upset him. However, soon afterward I heard that one and another was turned Methodist, among whom was Mr. Attwood, who was always brought up with me, we being near neighbours, children, and like to brothers. I was very angry with him, and sorry he was so foolish (as I thought). However, I gave him up, or, rather, he gave me up ; for I do not remember seeing him among his old companions any more in the character he used to sustain. I continued the same, but would often go to the meeting on a Sunday evening, from one motive or another, but, I think, mostly to make game and to help to make an uproar.

Now I am come to the place where I received, and from which date, my first convictions, which never afterwards left me. It happened that one Sunday evening I rushed into the chapel when, I judge, you were about in the middle of your discourse, as giddy and as much prejudiced against the truth as ever. I remember you were setting out the law in the extent and spirituality of it ; you were mustering up all the work that could be done by the sons of men, and bringing them to this standard to be measured, by which you proved that ' by the works of the law no flesh could be justified.' The subject caught my attention. I had never heard such a doctrine before. I thought nobody could be saved, but all must be damned ; for I never knew there was any other way to be saved than that which you had been destroying. And as to salvation by Christ, and the intent and end for which he came into the world, I was as ignorant of them (I may say) as a brute beast. I used to think the Jews were a cruel people for putting Christ to death and using him as they did. This I could read over as history, and think no more of it.

Thus a man in his natural state is not only dark, but darkness itself, until that God who said, ' Let there be light, and there was light,' enlightened his darkness, and moved upon the chaos of his soul, and caused the day star from on high to visit him. But to return. I do not recollect that I remained to hear you finish your sermon, so I was left ignorant of the way in which

I could be saved. I think I went out of the chapel concluding we all must be lost, for sentence of death was passed upon me, and the law, seizing me by the throat, demanded what I owed, uneasy was I in mind, I strove to get the better of it, and I was in no way very pleased with you."

(To be continued.)

A LETTER FROM MR. G. KEEBLE, TO MR. J. LEVESLEY.

My dear Friend,—What a good thing it would be if more of our time were spent in speaking of the Spirit's work upon our poor souls! How refreshing I felt the conversation as we sat by the fire after breakfast, and as you walked with me to the station! What an echo in the heart! What an answering of face to face, and of heart to heart! How true—as iron sharpeneth iron, so does the countenance of man his friend. Ah! my friend, it is good to talk about heart-work, life-and-death work, our down-sinkings and up-risings. What a number of times have I felt profited when the conversation has been upon "home work"—there is a secret in this that the dead-letter professor knows nothing of. Those words you quoted seem to help me, and should they continue, I hope I may be led to speak from them to the character, viz., the feeble-minded. I felt I could see myself in the words, and then these came to my help, "I am feeble-minded and sore broken," etc., and then the feeble shall be as David, and David as God; and here that blessed union is apparent—Christ and his people, Christ and God. Yes; ye are Christ's and Christ is God's; so that I found sweet and solid food for my poor soul, and a large field for meditation, so that while the people who were riding in the same carriage as I was were looking over the news of the day, I sat in the corner, apparently asleep, meditating upon the wonders of heaven and earth, how and in what a wonderful way God had united this earth (his people) to himself. Oh! my friend, how inseparable are Christ and his people, Christ and God! So I was led to see these feeble ones safe in Christ, safe in glory, singing that new song that none can sing but those who are washed in the blood of the Lamb. Yes, my friend, the Lord seems to have let me have a peep into his treasury, and it opened up such a field for meditation that I became lost for thought or language to speak of those things that God has laid up for those who fear him.

I must say that I admire your spirit of sympathy to the poor, tried servants of Christ and the church. God only knows what they have to pass through; how at times they are pressed down beyond measure with a sense of their own unworthiness and unprofitableness, but how truly willing do I see the spirit in you to help such. I do feel it is a mercy that there are a few who can and do sympathise with the poor, tried ministers of God; there are plenty who would crush them; therefore, they who try to help them are feelingly noticed and valued. I must say, with

feelings of gratitude to God and yourselves, that I admire the spirit that is manifested to the truth, and to those that bear it at Wigston. Oh, how my heart says, "Lord bless their souls."

But my object in writing to you at this time is to speak a few words to you about the obituary notice of your dear wife. We have all read it with pleasure and feeling, and we think the account, from beginning to end, is clear, decided, distinct, and God-glorifying. She was evidently a real lover of the truth—pure, unadulterated, naked truth. Such persons are not very numerous, such witnesses for God are not many, such testimonies as her obituary are few; then why should it be comparatively buried in silence, when it might go forth as a testimony for God throughout the known world? Our thoughts and God's thoughts are often very different; we often do things, and we have a motive in doing them, like Saul in seeking the asses, or like Jacob sending Joseph to Shechem, but God had other ends in view; so, in this case, you collected the account for your children, but God collected it for his. Such lights as these were never intended to be put under a bushel, or under a bed, but recorded. These things that God had worked secretly in her heart is to be published upon the house-top. Yes, my friend, let God's work appear unto his children. We felt it sweet in reading it, we love to hear of religion beginning with misery and ending in blessedness! Ah! that dear woman said on her dying-bed—which dropped into my heart with savour and power—"What a good thing to have a good beginning!" I could almost feel myself talking to her, for I have felt such a union to her in passing through the deeps, and in being brought to hope in God, and then to rejoice with an "Abba, Father!" Satan would fill your mind with thousands of excuses, and tempt you to keep it locked up, and if it were your work you might do so, but remember, my friend, it is the work of God upon the heart of a poor sinner when dead in trespasses and sins; when living, yet often delivered unto death; when dying, the approbation of God upon her never-dying soul. Here is the power of God seen and realized in three different states of her life.

We felt the verses of hymns and the portions of scripture were special and particular, as well as many other remarks that she made. My wife, like yours, went to a fair, but was obliged to return in the deepest agony; but I must close. I hope you will not find this wearisome. I have got my daughter to write this, as it will be easier for you to read. Our united love to all. With many thanks for continued kindness from Mrs. Shipp.

Yours to serve,

GEORGE KEEBLE.

Nottingham. March 7th, 1883.

TEMPERS.—Saints are not always so meek as they ought: "God shall smite thee, thou whited wall," said the Apostle to the high priest. But, as they draw nearer to heaven, their tempers are generally more heavenly: Lord, "lay not this sin to their charge," said dying Stephen.—*S. Wilks, 1769.*

INQUIRY AND ANSWER.

To the Editor of the "Gospel Standard."

Dear Sir,—I have been a reader of the "Gospel Standard" for nearly thirty years, and I hope with much spiritual profit. I am writing to ask if you will be kind enough to answer the following question through the medium of the "Gospel Standard":—Is it right for persons who assemble together in our places of worship on the Lord's day, and at other times, to begin the services by singing, or by prayer? We, in our little assembly have always commenced the worship of God with singing, and that mode of commencing has always given great satisfaction. But a person who is connected with us is always trying to bring forward something new, into our midst, to upset our minds, and to disturb the peace and quietness of our little place of worship. He contends that the word of God commands us to open the services by prayer! Now, whichever way is right, we wish to follow in that way, as we are only a few people, and it would ill become us to fall out by the way. An answer to the above will greatly oblige, yours very truly,

S. S.

ANSWER.

We are always pleased to answer our correspondents to the best of our ability, and hope that we may never shrink from doing so, especially when questions are asked in the fear of God, and for his glory. But some questions that are sent us to answer, are so indifferently set forth, that sometimes it is difficult for us to understand the meaning of those persons who ask them. Questions sent us should not relate to simple things, or about matters of little or no importance, as it would only take up our time to no good purpose. We have hesitated for some considerable time past as to the propriety of noticing the above question sent us to answer by "S. S.," as to some of our readers it may appear a simple question to ask. But after looking at it from various points, and considering that it comes from a few people who meet together in a quiet way to worship God in spirit and in truth, and who desire to adopt the best mode of worship they can to carry on the services of God's house, and which shall be glorifying to the Lord, and bring peace and comfort to themselves, we have come to the conclusion—in dependence on the Holy Spirit for his divine help and guidance—that we would offer a few thoughts upon the question now before us. And simple as the question may appear at first sight, if allowed to remain where it now is, it might in time become between the two parties a burning question, productive of no spiritual good, if indeed it did not produce much evil. Now, we have no wish to lay down any hard and fast rules on which the services of the sanctuary of God are to be commenced and carried on, as we do not consider that we have any just right to do so. For both prayer and praise are most essential in forming a part of the services of God's house to all that fear

his name ; and both singing and prayer are acceptable to the Lord when our hearts are influenced in a gracious manner in the exercise of them by the Spirit of Grace. It is one of the most blessed feelings that our hearts can possibly receive if, when we enter the courts of God's house, the Lord is pleased to "pour out upon us the spirit of grace and of supplication" with a divine power from on high. How readily do we, then, take our accustomed seat to be by ourselves, and how earnestly do we endeavour to draw near unto the Almighty and there confess the many sins that we have committed, and the sad mistakes we have made ! And what solemn confessions, and pleadings for forgiveness, with strong desires from our hearts to obtain mercy, if so be it will please the God of all grace, to show mercy unto us in this our time of need ! And, should there be a crumb of mercy fall upon our souls, how acceptable is that mercy, for we know that it is God's free gift of mercy bestowed upon us. by the blessed effects produced in our hearts ! This is, then, obtaining mercy and forgiveness in the time of need. And, this is beginning the services of God's house in a private manner by prayer and supplication, and receiving pardon for all our sins ; and how helpful is such a manifestation of God's pardoning love as this to such godly persons when they enter the courts of the Lord's house ! How very solemn everything appears around them, and what a heavenly frame of mind they now possess ! Thus the Spirit of the Lord has prepared their hearts for the commencement of public worship ; and if the godly man at the desk should be led (at the *proper time*) to give out this hymn—

"Free grace ! melodious sound !

How it delights my ear !

It cheers my soul, revives my hope,

And drowns my every fear."—(203, Gadsby's.)

how heartily will all gracious persons join in the singing of such a song of praise ; and while this part of divine worship is being carried on they would have not the least desire to make any change whatever in our orthodox mode of carrying out the services of God's house, especially as this mode of commencing the services has been in use amongst the Lord's people in our places of truth for many years past, and has given great satisfaction to numbers of living souls. Besides, it is an old custom much approved of, and we believe that by far the greater part of those who fear God do not wish to see it altered, knowing as they do that it pleased the Lord's people in the past, and they feel satisfied to follow the same line of things, and to adopt the same good old customs. But supposing the true worshippers of God are not always prepared *privately*, as we have hinted, by the Holy Spirit for public worship, so that the opening hymn being a song of praise is not exactly the language (at that time) of their hearts ; but feel that "sin lies heavy on their souls"—then, if it should be the mind of the clerk to open the service with this experimental hymn of the late Mr. W. Gadsby—

“Lord, I freely would confess,
 I am all unrighteousness ;
 Base and vile from head to feet ;
 Full of pride and self-conceit.”

how applicable that would be to such persons' present feelings, and perhaps they would feel encouraged to know that even such a gracious man as Mr. Gadsby has experienced the things that they complain of, and travelled in the same path before them. This, then, would be beginning the services of God's house with prayer, which the Lord's people at times find very acceptable to their souls' feelings, and have great cause to thank God that in our beautiful selection of hymns we have hymns of prayer as well as hymns of praise ; and each are well adapted to the requirements of the Lord's living family, who feel *at times* a holy pleasure in assembling together in the courts of the Lord's house to worship God in spirit and in truth. But “S. S.,” who asks the above question, complains of a person who is connected with him, and the little knot of people who meet together for divine worship ; and says, that “he is always trying to bring forward something new into their midst to upset their minds, and to disturb that peace and quietness that prevails in their little assembly.” We think that is a great pity, and could wish that such a person knew better ; or was better employed. For it is a serious matter for anyone to upset the minds of those who desire to worship God aright, and to create disorder in the house of God where peace and quietness should reign, and bear rule. But we ask this question—What right has he to do so ? Is it because he wishes to have his own way in defiance of those that attend the same place ? or does he believe that he is the only person to exercise authority over the rest of the people, and to be obeyed ? If this is his idea, we must tell him that he is wrong, and therefore he cannot alter the manner in which the services are conducted. But if he is a member of the church where he is said to be trying to upset the peace and quietness of the people, he can, as an individual member, give notice that at a future church-meeting he will bring forward a motion for the church's consideration, which, in effect, is in future to commence the services of the house of God by prayer, and not by singing a hymn, as has been the usual custom. But sufficient time must be given to allow all the members of the church (if possible) to be present at that meeting, so that a free discussion may be entered into, and a proper settlement may be arrived at. And, whatever the majority of the meeting decide to do, that will be the mode of worship hereafter to be adopted ; which should be sufficient to convince all disputers, and persons who take a delight in bringing forward some new thing that may be detrimental to the good of the church, and very discouraging to all who wish well to God's Zion. But if the person complained of be *not* a member of the church, then he ought to know that he has nothing whatever to do with the order of worship, or the arrangements of the services.

It is sadly to be deplored that in some of our places of worship there should from time to time arise disputes, and burning questions, which cause strife, and sometimes angry words amongst the brethren; and whenever, and wherever such things occur there is at once a breach of the peace; and while the contention is going on between the contending parties we dare not say that the souls of the people are truly blessed by God, nor that they are living in the fear of the Lord, and walking obediently in his commands. The blessings of the Lord are not showered down upon any who are living and walking disorderly; but they are withheld from all such persons, as is well known by the darkness of mind that ensues, and the spiritual bondage that follows after; and when the mind is darkened, then the heart will be hardened through the deceitfulness of sin, which is by no means a good place for a child of God to be brought into; and while he remains here, and Satan is filling him with his own ways, and puffing him up with pride, conceit, and vain-glory, he is not likely to give up the contention he is engaged in; but is determined in his mind to maintain his rights, and to show his opposers that wisdom dwells with him, so that he is able to put those things straight which to others are so very crooked. And oh! the great lengths to which these contenders are at times allowed to go; so that it is almost impossible to maintain decorum in the house of God when the people are assembled together for divine worship. Oh! it is sad to notice the unchristian spirit that is manifested by some if they cannot have their own way. First there is the shy look, then the refusal to shake hands, then objecting to take any part in the services, then withholding the usual subscription; and finally withdrawing from the means of grace partly, if not altogether. And all this, and much more may arise from not having one's own way. "Brethren, these things ought not so to be!" Neither would they, if all that are concerned in the welfare of Zion were more engaged "in taking heed to their ways, that they sin not with their tongue." But all the while that pride and ambition lurk in the heart, and man thinks he is something when he is nothing, we fear that contentions will arise to mar the peace, and to disturb the order of things that otherwise would prevail. How necessary it is, then, that when contentions begin to show themselves in our churches that they should be at once dealt with before much harm is done! Or, to speak more plainly, how much better it would be if contentions and contenders were dealt with in a christian spirit, and with godly sincerity, and as "a soft answer turneth away wrath," who can tell but the Lord would sanction such a step, and follow it with his approving smile? We most heartily wish that evil contentions were put away from us, and those that foster them would learn to be quiet, so that the peace of God which passeth all understanding might reign, and rule in our hearts, and that we as a people might live together in union with each other and the Lord, and holding daily communion with

him, and with his Son Jesus Christ. If that were our daily employment, then there would be the fear of God in blessed exercise in our hearts, and we should enjoy much tenderness of conscience, and humbleness of mind, and contrition of spirit. And possessing these divine blessings in our souls, there would be no desire in our hearts to upset and disturb the peace and comfort of a few gracious souls in the house of God because they did not begin the service with prayer instead of opening it by singing a hymn, although that hymn might have been this—

“Show pity, Lord ; O Lord, forgive ;
 Let a repenting rebel live ;
 Are not thy mercies large and free ?
 May not a sinner trust in thee ?”

We cannot help advising those few people who desire to do right, and to adopt the right way of conducting the services of God's house, to continue to open the service by singing a hymn ; and as the Lord has blessed their souls by so doing, we ask what just cause is there for making any alteration ? We do not say that it would be wrong to commence with prayer, but such has not been the custom of our churches, and as we have said we should be sorry to depart from our good old orthodox manner of worship. If opening the services by prayer had been handed down to us by our godly forefathers, we might then have contended for that mode of worship, as we see nothing spiritually wrong in opening by prayer, nor would it clash with the Scriptures. But we are always suspicious of anyone who is so anxious to introduce anything new, or is clamorous to make any alterations in the beautiful services of God's sanctuary, which we hold in very high esteem, for they are the delight of our heart. We fear, that in some cases, where these alterations are contended for, and new things are wished to be introduced, that it arises, not so much from an earnest desire to be fully in touch with the Holy Scriptures, and in perfect harmony with the Lord's mind and will, but that they should resemble and be more like those professors of religion who are outside our own pale. There appears in some quarters to be quite a thirst to do like other denominations, who are not of our order and persuasion. Now, we positively assert that we are opposed to this Ashdod system ; and hope that as far as we are able to lift up a warning voice against mingling with other nations (sections of religionists). For the command to us is, and to all that fear God, “Come ye out from amongst them, and be ye separate, saith the Lord, and touch not the unclean thing ; and I will receive you” (1 Cor. vi. 17). How, then, in the face of such a command, and with the fear of God in our heart, can we turn aside from the paths of righteousness and go hand in hand with those that ignore the doctrines of grace, and look upon the imputed righteousness of Christ Jesus as an unholy thing ? We hope that all our spiritual readers will see with us, and be persuaded in their own minds to stand firm by the side of divine truth, and as far as in them lies not allow

the services of God's house to be tampered with, or its hedges to be broken down, nor any of the ancient landmarks to be removed. But let us with sword in hand, contend in the future for "that faith which was once delivered unto the saints."

"ALL THINGS IN CHRIST!"

(Isaiah ix. 6 ; Rom. viii. 32.)

The "Son" of whom the prophet spake
 Was great Immanuel ;
 The Prince of Peace—Melchizedek,
 The "gift unspeakable"—
 Who, though earth's thorny paths he trod,
 Was Israel's great "I AM" ;
 Declared to be the Son of God—
 The sin-atonng Lamb.
 His generation none can tell ;
 But, 'tis our joy to know,
 That riches great, unsearchable,
 He does on man bestow.
 In him what excellencies meet ;
 How charming is his Name ;
 His wounded side, his hands, his feet,
 His love and grace proclaim.
 God out of Christ no fountain is
 Of life to fallen man ;
 His hope, his pardon, joy and bliss,
 Are in salvation's plan.
 Here faith beholds the glorious Three
 Holding communion sweet ;
 Here "righteousness and peace agree ;
 Here truth and mercy meet" ;
 And like an ever-flowing brook,
 Christ's words are rolling still—
 "Of me 'tis written in the book ;
 I love to do thy will!"
 In him we see God's equal Son
 A man of griefs below,
 To raise his people to his throne,
 Fulfilling all the law.
 Souls hungry, thirsty, weary shall
 In him find rest and food ;
 The "lawful captives" hear his call,
 And sing—"The Lord is good!"
 They see in him their rising sun,
 Their bright and morning star ;
 Their only sure Foundation-stone,
 Their Victor in the war.

Yes ! 'tis in him all fulness dwells ;
 And hence the Psalmist sings,
 While drinking of salvation's wells,
 "In thee are all my springs."
 The only Sacrifice for sin
 Acceptable to God,
 They see in him ; and cry, "Unclean ;
 O, cleanse me in thy blood !"
 True penitents in days of yore,
 Whose cries the prophets wail,
 Their witness to his mercy bore
 From Achor's gloomy vale.
 The words he spake to sinners base—
 "Your sins are all forgiven" ;
 Have often met my own sad case,
 When to my "wits' end" driven.
 No language known to human tongue
 Can half the joys express
 I hope to know and share ere long,
 Beholding Jesus' face.
 Yes ; it will be a heaven to me
 To catch a glimpse of him,
 Who died to set my spirit free,
 Whose fulness is my theme.
 The Ark by Noah built and rigg'd,
 The rock which Moses smote,
 The wells the Hebrew princes digg'd,
 And psalms which David wrote,
 Proclaim'd the riches of his grace,
 His wisdom, power and love ;
 They call'd on men his Name to bless,
 Their hearts thereto did move.
 If sweet beyond what words can tell,
 It is to think of thee ;
 To see thee sit on Jacob's well,
 Or walking on the sea ;
 Then, treading in Gethsemane,
 The winepress all alone ;
 O, glorious Lord, what must it be
 To view thee on thy throne !
 I forward look to that great day
 When I thy voice shall hear ;
 When earth and skies will pass away,
 And millions quake and fear ;
 "Immanuel, if thee I've found,
 What need have I for more ?
 In thee I've all things and abound ;
 Adore, my soul, adore !

“Could I ten thousand worlds possess,
 And call their wealth my own ;
 Compared with thee, all would be less
 Than leaves in autumn blown ;
 “If in thy spotless righteousness
 My soul array’d shall be ;
 If such shall be my glorious dress
 To all eternity ;
 “Of greater joy I’d have no part,
 Nor higher bliss would share,
 Than to behold thee as thou art
 And to be like thee *there!*”

Peterborough.

J. BOLTON.

Obituary.

—:o:—

MR. FELIX WHITTOME.—My dear brother, Mr. F. Whittome, quietly breathed his last at his residence, 121, Upper Tollington Park, London, on January 31st, 1902, aged 65 years. His affliction was grievous ; but we had good reason to believe that afterward it yielded the peaceable fruit of righteousness in the exercise thereby. He was for many years a true seeker, and was favoured with hopes and helps sufficient to encourage him, but never sufficient during health to enable him to make any public profession of his faith in the Lord Jesus. About the middle of October last he was obliged to leave business and the city, where he was so well known and esteemed, in the hope that it would be only for a few weeks ; but he never returned. After his malady had been *pronounced* towards the end of last year, he was enabled to set his house in order, give up all hope of returning to business, and desired the company only of those who feared God to read and pray with him. He endured much darkness, and felt soul desertion for some weeks, which made him confess his shortcomings in various sins of omission, and to cry mightily unto God from soul agony, especially all through the Saturday night previous to his death and it may be said, “and was heard in that he feared.” One had tried to comfort him with the words, “At evening-time it shall be light!” even almost pronouncing the words, as it were, prophetically. During the ensuing Sabbath he obtained deliverance after a whole night’s wrestling, but from extreme weakness was not able to give particulars of that blessed relief which his countenance so clearly manifested. On the following morning he asked—What day is it? Being told Monday, he replied, “I thought I should have been with Jesus yesterday ; I am so sorry to awake again.” Very little notice was taken of anything after this, being almost in a continual dozing condition, till at length, on Friday morning about 5.30, he fell asleep in Jesus, it being hardly perceptible when his redeemed

soul left this earthly tenement. The writer awoke early that morning, though some miles away, with the words, "Blessed are the dead which die in the Lord from henceforth : yea, saith the Spirit, that they may rest from their labours ; and their works do follow them." He has felt that he could appropriate the precious words, "And I heard a voice from heaven saying unto me, Write"—in effect, testify this truth to the Household of Faith! Such a kind intimation was felt to be a great comfort, and confirmation of our previous assurance concerning the departed. J. W.

MRS. HARPER.—On June 16th, 1901, our dear mother, Mrs. Sarah Harper, widow of the late Stephen Harper, of Reading, Berks, aged 77 years, entered into her longed-for rest, to be "for ever with the Lord." And—

"One gentle sigh her fetters broke,
We scarce could say—she's gone
Before her ransomed spirit took
Its mansion near the throne."

The following few particulars by her own hand were written at the time of her becoming a pensioner of the Aged Pilgrims' Friend Society :—"Dearly beloved in the Lord, not known and yet well known for your labour of love towards the poor brethren. I feel very broken down in love to the great Giver of all good that he hath put it into the heart of his dear children to try and do something for a poor, unworthy one like me ; and should you, Sirs, deem me worthy of your gift of love, for the support of the poor body, may the God of all grace return you fourfold in blessing your souls with every needful spiritual gift.

I will now try, by the help of the Holy Spirit, to tell you a few things that I think the dear Lord hath done for my never-dying soul. Having God-fearing parents, I was led to believe from a child that "I must be born again" before I could enter into the kingdom of heaven. And, many times, when I have been reading of the sufferings of the dear Lamb of God, it brought tears of sorrow to my eyes when in the Sunday School at Boydon, where my dear mother stood a member. In after years she told me that she had been led to cry to the Lord on my behalf, and the Lord had given her this answer, "I will further bless thy offspring" : and she lived to see that promise fulfilled in a measure.

Being laid on a bed of affliction before I was married for a year or more, the dear Lord laid me in my feelings very low in the dust, and brought me to see and feel what a sinner I was in his sight. Though he had kept me from many outward sins, yet without his pardoning love and blood I felt I could not enter heaven.

It was my lot, when in service, to live with Church people and clergymen : and the last text I heard preached from was laid with much power upon my mind. It was this, "Behold, I stand at the door, and knock : if any man hear my voice, and open the

door, I will come in to him, and will sup with him, and he with me" (Rev. iii. 20). I was led to cry mightily unto the Lord, for him to come into my heart and forgive my sins for his mercy's sake. And I humbly hope he did come one night about twelve o'clock, with these words, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke ii. 11). And from that moment I was led to believe that he was my Saviour, and we read that there is joy in heaven over one sinner that repenteth, and I felt that there was joy in my heart; and had I died then, heaven would have been my eternal home. Oh! what joy and faith I had for many weeks; and how easy it is to believe at such times, when faith is in blessed exercise! However, the Lord raised me up again; and as health returned, so I found my faith to get weaker; and as I had to go out into the world again, so, I fear, I often forgot my God who had done so much for me. About a year after this I was married; and my dear mother died. I was then about thirty-three years old; and soon my family kept me from attending the house of God as often as I wished; but the Lord did not forget me, but alas, I often forgot him!

About this time the Lord gave me a spirit of prayer on the behalf of my dear husband, and oh! how earnestly I prayed that he would have mercy upon him and bring him to see that "he must be born again," which he did in his own good time and way; and it was through a neighbour that attended the little cause of truth at Wallingford! About that time I was brought into a severe trial. It was respecting God's holy and righteous law, with the fierce temptations of the great adversary coming with a crushing weight upon my soul. I could see nothing but a just and angry God, and I felt that, after all, there may be a possibility of my falling from grace. My dear husband tried to comfort me all he could; but no, I felt that the Lord alone must do it."

Here our dear mother's account of herself abruptly ceases, and we desire to add a little more of the Lord's goodness and mercy that has passed before her in her chequered wilderness journey. She was baptized at Wallingford, with our dear father, in the year 1873, by Mr. Millard, and about four years afterwards they removed to Reading. Here they joined the Strict Baptist Church at Zoar Chapel, South Street, where for twenty-four years she loved to meet with God's dear people, and was favoured to enjoy, from a gracious experience, the power of the preached word of God upon her soul. She was the subject of many heavy and sore trials in providence; but the Lord was her support and trust.

Our dear father died in August, 1896, after which our dear mother received a pension from the Aged Pilgrims' Friend Society, for which great blessing she thanked the Lord many times. Many kind friends also visited her and ministered to her wants and necessities down to the end of her life; and for which great kindness she often begged of the Lord to reward them

abundantly. She also many times blessed the Lord for giving her kind and loving children; and we can say that she was a most kind and affectionate mother to us. But coming now to her last days of that suffering which was so painful to witness. A week before she died she asked us to read the 14th chapter of John's gospel; then, a little while after, she quoted the verse, "Peace I leave with you, my peace I give unto you," and "Let not your heart be troubled," etc. Then she exclaimed—

"Oh! glorious hour, oh! blest abode,
I shall be near and like my God."

And then she said—

"Safe in the arms of Jesus,
Safe on his gentle breast."

One of her children quoted to her several verses from the eighth chapter to the Romans, when she replied, "Live not after the flesh, but after the Spirit." Then she broke out, and said, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." She then asked us to sing the hymn commencing—

"When languor and disease invade
This trembling house of clay,
'Tis sweet to look beyond our cage,
And long to fly away."

She quoted the last verse herself, and said—

"If such the sweetness of the streams,
What must the fountain be?
Where saints and angels draw their bliss
Immediately from thee!"

She then broke out, and said, "Glory, praise and honour be unto Jesus Christ." "And why is his chariot so long in coming?" Then she said, "O Lord, do have mercy upon me, and come and take me home!" After sleeping a little, she said, "Gather up the fragments, that nothing be lost!" This, she said, "was applied to her soul," and she told us "to gather them up." Afterwards she said, "I thought Jesus was coming to take me to himself." And, "Oh! thou great and eternal Jehovah, come and take me home." At midnight, on June 16th, 1901, she breathed her last, and her happy spirit took its flight, leaving a peaceful smile upon her countenance. We, her children, have lost a dear, loving, and praying mother, and the church to which she belonged have lost a praying member; but our loss is her eternal gain.

LUCY HARPER.

A friend and fellow-member being present to witness the last moments of our dearly beloved mother, says, "I can fully endorse all that has been said in reference to our departed sister, Mrs. Harper. I often visited her during her last illness, which was very painful; and I firmly believe she is gone to that happy place where sin and sorrow no more obstruct her way, but where she joins in the everlasting song of the redeemed in glory. E.C."

THE GOSPEL STANDARD.

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MATT. V. 6; 2 TIM. I. 9; ROM. XI. 7; ACTS VIII. 37, 38; MATT. XXVIII. 19.

“NO CONDEMNATION TO THEM THAT BELIEVE”

NOTES OF A SERMON PREACHED AT EBENEZER CHAPEL,
HASTINGS, BY MR. D. FENNER, ON APRIL 5TH, 1868.

“There is therefore now no condemnation to them which are in Christ Jesus.”—ROMANS viii. 1.

“THERE is therefore now;”—this has reference to what the apostle has been stating in the chapter before, where he has been largely treating on the conflict between the flesh and spirit in the true children of God,—being of such a nature, that in referring it to the Lord, the sensible sinner, the true child of God, feels plainly that he does nothing that is good, and what he does is evil, when examined by the eye of God’s impartial justice, which is of purer eyes than to behold evil, and cannot look on iniquity, and it is a good thing when the person judges of himself, and this was the case and state of the Apostle Paul, who says, “I delight in the law of God, after the inward man,” mentally and willingly in the spirit of my mind to serve him in truth. But do I serve him? Certainly not. “For the good that I would, I do not, but the evil which I would not, that do I.” Here is an honest confession of the state and case the apostle felt himself to be in, “I know that in me, that is, in my flesh, dwelleth no good thing, for to will is present with me; but how to perform that which is good, I find not.” So that before God, the apostle comes to the conclusion that all that he did was evil, and so could not be called that which is good. Well, it is so, and there is in every person (and the quickened soul feels it to be in him), namely, a body of sin and death, a body of corrupt members all towards that which is evil, full of lusting, full of desires that are corrupt, full of hankering after that which is ungodly, which is called the body of the sins of the flesh; and so the child of God feels it to be. It is called the old man with

his deeds which are corrupt, and so he feels it to be. Well then, the case is this, that he is corrupt; plainly so in the sensible feelings of the child of God, that though he may have grace in his heart, yet he cannot do what he would gladly and mentally.

“When I would do good, evil is present with me,” so that “the good I would, I do not, but the evil that I would not, that do I.” For grace is maintained by the spirit of grace, and sometimes it is to him that hath it, the hidden man of the heart, and so he may fear he has it not; and why? Because to his feelings it is plain that he has the opposite to all grace, and the devil helps it on, and so it is advanced, comes to be spread abroad in the soul, and thus the soul finds his case a burden, a trouble, a grief, a distress. “Am I a child of God? Can ever God dwell in such a soul as mine? Where are the marks and evidences in my soul? Take each grace of the blessed Spirit:—Faith, where is it? Faith works by love, but what sort of love is mine? Wicked, wicked! Faith overcomes the world, but where is that victory? Overcome by the pride and variety of it. Faith purifies the heart, but where is my heart’s purity?” And thus the poor soul, concluding from that which appears to sense, may conclude in fearfulness and in doubting of his interest in Christ.

Now the Apostle Paul found all this, and he was honest in stating it was so. Well, but he comes to the conclusion in the first verse of the next chapter; “There is therefore *now*,” while you are so tried, while you are so cast down, and full of foreboding fears about that which you feel in your soul, and so fear you shall fall short after all. Oh no! “There is therefore *now*,” while it is now with you. “There is therefore now no condemnation (while they are feeling all the condemnables), to them which are in Christ Jesus.” Now all that have the conflict named in the foregoing chapter, are undoubtedly in Christ Jesus; they are so by regeneration; they are so by spiritual life, which in the heart is towards God and godliness, as Paul says, “I delight in the law of God after the inward man,” and they are said to be revealed in the spirit of their minds. Here is union with Christ, though at present they may not know it to satisfaction.

“There is therefore now no condemnation to them which are in Christ Jesus.” All the real children of God are brought to be in Christ Jesus in experience by faith in him; they are in him virtually, and were so before they had a being from everlasting. The height of this matter, and the

ground-work of the whole of this :—that the Lord Jesus Christ is unto his people the second Adam that takes up his people in their fallen case, state and condition. The first Adam was made a living soul, and God created the whole human race as such in him ; for surely no man thinks that God created the whole human race just as they are now, when it is said “ God saw everything that he had made, and behold, it was very good.” Again, it is said, “ God made man upright,” but they are not so now. They were made alive in Adam, who was the federal head of them all, and they all died in Adam a spiritual death, as it is said, “ In the day thou eatest thereof, thou shalt surely die ! ”

Now the second Adam, the Lord Jesus Christ, is made a quickening spirit to restore the life which was forfeited in the death of the first Adam ; to restore the image of God which was lost by the fall. Then it is said, “ the first man—Adam—was of the earth, earthy ; ” the second man (the man Christ Jesus, he that was become man in human nature), the second man is the Lord from heaven.” The Lord Jehovah, the Eternal Son of God assumed that nature which constituted him plainly a man, but when that higher nature came forth of the Virgin, that man was both human and divine. “ The second man is the Lord from heaven.” The Eternal Son of God, Jehovah, took human nature into personal union with himself in the instant conception of it in the Virgin. Thus he became God and man in one person. Here then is the remedy for fallen man, who is interested in the Lord Jesus Christ. “ The first man is of the earth, earthy, the second man is the Lord from heaven.” As Hart says,

“ That wondrous man of whom we tell,
Is true Almighty God ;

He brought our souls from death and hell,
The price, his own heart’s blood ! ”

Here then is God and man in the same person ; the man to represent his people to God, and God to give virtue and efficacy in behalf of all that he undertook, suffered and died for.

For his people are brought unto him, both as it respects his human and divine nature ; we are members of his body, of his flesh, and of his bones. The human nature represented all his children unto God, and the children of God are brought into his divine nature as well as into the human nature, for we are said “ to be partakers of the divine nature.” I am speaking of union with Christ according to my text, “ There is therefore now no condemnation to them which

are in Christ Jesus." Federally in him, as passed from Adam to him, for the first Adam was the federal head of all the human race, the second Adam of all his people; the first Adam lost the whole, the second Adam recovered the whole, Not one of them shall be lost. They are in him not to sink and fall as in the first Adam, but they are in him to rise to life, and ascend to everlasting glory. Now the children of God are in Christ as mediator between God and man. The Scripture says, "A mediator is not a mediator of one, but God is one." There must be more than one party for a mediator, and God is but one, and therefore the other party is man. His people, "There is one mediator between God and man, the man Christ Jesus." What is the work of a mediator? It is to reconcile offended parties, at a distance from each other; such is the case as concerning God and man in his fallen state and condition, for "we were alienated and enemies in our minds by wicked works."

But some will say, "God had everlasting love towards the objects of it." True, but he that had that infinite perfection of love, had also other perfections, such as Holiness,—God is holy; Justice,—God is just; such as Truth,—God is true; Faithfulness,—God is faithful, and these attributes must have satisfaction, so that his love might flow towards the objects of it, and therefore there must be a mediator between God and man to make peace between both, as Hart says,

"The Mediator made the peace
And signed it with his blood."

A mediator must be one capable of bringing the opposite parties together in unison, love, and peace. Now nothing could do this but that which would be a satisfaction to all the attributes of God. For when Christ had to suffer (for he represented all his people), was it not that he suffered what was incurred by his people, not what was incurred by himself, for he was holy, harmless, undefiled, separate from sinners, and so the wrath of God was not against him, individually considered, but against them that he sustained the persons of, before God, and so he engaged that all his people had incurred should fall upon him, and so it is said, "Thou hast cast off and abhorred, thou hast been wrath with thine anointed." Not that it was so concerning Christ individually considered, for it is said, "Therefore, doth my Father love me, because I lay down my life for my sheep."

So that he suffered all that his people had incurred, for they could not suffer it themselves, because sin is an infinite evil objectively considered, and so they could not suffer for it, for if they had, they must have sunk for ever.

But Christ being God as well as man, virtue flowed into the manhood, and made it sufficient to atone for all sin, and made it sufficient for the object of it, which was to remove every let and hindrance from the sinner, Christ having suffered the whole part, put it all away, and the sinner can be brought nigh as it is said, "We are made nigh by the blood of Christ." Nor can we be made nigh but through that precious blood. Here then God can embrace the objects of his love, which he could not have done, but for the Mediator.

When Christ died for his people, it is said "he died, the just for the unjust, that he might bring us to God." He was the Just One, but he died under the load of the unjust, to answer for them, and what unto? Why, to remove it clear away, to bring the unjust as justified unto peace with God, which is said to "pass all understanding." "He died, the Just for the unjust to bring us to God," and to complete reconciliation between God and the objects of his love, as Hart says :

"By Jesus' blood the righteous God
Is reconciled to sinners."

O, here is the point of freedom for God's heart to be free, and come unto Christ, as he does with all his love to his people, and they do not find it anywhere else. For if they receive the love of God in their hearts, it is in Christ; hence Paul says, "Nothing shall separate us from the love of God which is in Christ Jesus our Lord." Now mind the text, "There is therefore now no condemnation to them which are in Christ Jesus." They that enjoy the love of God are there, for Christ and his Father, as it respects love to his people, is one and the self-same love. "Thou hast loved them as thou hast loved me," "that the love wherewith thou hast loved me may be in them, and I in them." And Christ is also the desire of his people. "The desire of our soul is to thy name and to the remembrance of thee." They are in him as he is the federal head of them all. "He is bone of their bone and flesh of their flesh." They are in his divine nature. "He that is joined to the Lord is one spirit." They are in his hands, graven there. They are in his love, dwelling there. They are in Christ, as chosen in him before the foundation of the world, even before they had a being, because all things were present with the Lord from everlasting. They were placed in him from everlasting, and as placed in him, they are thus placed by God himself, as it is said "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteous-

ness, and sanctification ;” now this certainly implies the full, or they would not need wisdom, righteousness, sanctification, and redemption. And they are placed in Christ that he should stand in their behalf to keep the stroke away from them. He was made wisdom to them, to teach them, and make them wise unto salvation,—sanctification ; they partake of his holiness,—righteousness,—wrought for them by his active and passive obedience, they secure in Christ Jesus.

Again, they are in him in experience, and that is as he is in them, for this joins the matter, “Ye in me, and I in you.” They are in him in the senses I have already mentioned, and he is in them, exercising them, and particularly in hope in him, in desires before him. In drawing them to him that they may draw nigh to him. For everything that the children of God have, they have from their union with Christ. In him we live, in him we move, in him we have our spiritual being, in him we are justified, in him we are redeemed, in him we are saved, in him we are pardoned, in him we are free,—all that comes to the experience of the children of God, they will find they have in Christ, and it were well and their mercy to pass from the sips to the fountain in Christ Jesus, for there they would find more stability.

Well, is there anything of the ministry of the Gospel teaching this union with Christ Jesus? Entirely so, for without this union with Christ all is spurious. In the first place, it does not come out of themselves in the abstract, but in their being united to him, and the love of Christ is the constraining influence to them. Paul says, “The love of Christ constraineth us because we thus judge, that if one died for all, then were all dead ; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again.” “For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death ; and to the other, the savour of life unto life. And who is sufficient for these things ? For we are not as many, which corrupt the word of God: in the *sight of God* speak we *in Christ*.”

The servant of God feels that he is under the eye of God which is upon him and marks him in all his ways, and in the *sight of God* he speaks forth from his union with Christ. “In the *sight of God* speak we *in Christ*,” so that they speak not their own words, but the words of Christ by his blessed Spirit, as Paul says, “Ye seek a proof of Christ

speaking in me which, to you-ward is not weak, but mighty in you." Christ speaks in me by the person, and the person speaks in and by him. Well, then, as touching any proof of the ministry, it must proceed from union with Christ. Paul went to the large church at Corinth, and the Lord encouraged him there, and said to Paul in a vision, "Be not afraid but speak, and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee, for I have much people in this city." And to another church Paul says, "We beseech you, brethren, to know them which labour among you, and are over you *in the Lord*, and admonish you; and to esteem them very highly in love for the work's sake. And be at peace among yourselves."

Well, then, you may see that union with Christ and the ministry of the Gospel are but as one.

Well, this is the time for the ordinance of the Lord's Supper. Has that anything to do with union with Christ? Truly it has. Christ has said it. "He that eateth my flesh and drinketh my blood dwelleth in me and I in him." Here then, they that partake of the ordinance of the Lord's Supper aright, are united to Christ. He is their habitation; they live there; and in order to draw and attract them that way is in them. "He that eateth my flesh and drinketh my blood, dwelleth in me and I in him;" so Christ attracts his people through their attending to the ordinance of the Lord's Supper. Now Christ says, "I am the bread of life; your fathers did eat manna in the wilderness and are dead, this is the bread which cometh down from heaven that a man may eat thereof and not die." "I am the living bread which came down from heaven, if any man eat of this bread he shall live for ever; and the bread that I will give is my flesh, which I give for the life of the world." He shall not die, he shall never know death as a penal evil, as the fruit and consequences of sin; he shall never know death as the wrath of God against him.

Who are they that are invited to partake of the symbols of his death? For mind, that which is on the table is plain bread and wine, but they are the symbols of his death and to this, Christ invites, he calls, he entreats his people to come and partake. The table upon which the symbols are laid is called the Lord's table, because the provision on the table represents the Lord's death; the bread, his body as broken for them, and the wine, his blood shed for the same. Well, then who are the people invited to partake of the symbols of the Lord's Supper, in persuasion in Christ, in hope in him, in longings towards him, for the spiritual provision to be

communicated to them? It is for the poor in spirit. "To this man will I look, even to him that is poor and of a contrite spirit and trembleth at my word." Now the Lord speaks positively. "I will feed *you*, even you, O poor of the flock." The poor shall feed and the needy shall lie down in safety; and are you empty of good and full of ill, are you destitute and desolate in your soul? Are you ready to perish for thirst? Well, the Lord will fill the hungry and satisfy the thirsty soul with his goodness. He has promised them this. "I will feed *you*, even you, O poor of the flock," and he has not only promised them this, but he will do what he has promised. "The poor shall feed and the needy shall lie down in safety." "For the needy shall not always be forgotten; the expectation of the poor shall not perish for ever." Therefore it is well to be waiting for this deliverance, and the more hungry and thirsty the better. "Him that is weak in the faith receive ye." The feeble, the sinking, the tottering,—I went out for a walk this morning, but from weakness was obliged to lean all my weight upon a thick stick to get along. O that in your weakness you may be enabled to cling to the staff of God's word, and beg of him to be your support.

Well, "Whoso is simple, let him turn in hither, as for him that wanteth understanding, he saith unto him, come, eat of my bread and drink of the wine which I have mingled." Now a person that wants understanding must be a fool, and the scripture says, "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know," so that he that comes to understanding first becomes a spiritual fool, and when he becomes a fool, he knows that he has no understanding in anything; he is persuaded he wants understanding, and wishes for the Spirit of the Lord to lead and guide him into all truth; as for him that wanteth understanding and so feels himself to be a fool, wisdom says to the person, "Come, eat of my bread and drink of the wine which I have mingled." Do not stay back from your sense of your foolishness, for want of understanding, but come and cleave on, for one thing above all, and what is that? Why, for the same as it was in my concern,—that the atonement of Christ might be kept open to view; and here my poor soul did cling and cleave with all earnestness, and soon after relief came; not by any words, but a gradual softening in the affections to the Lord in which I found sweet relief, and my heart drawn out to venture on the Lord.

"As for him that wanteth understanding, wisdom says, Come, eat of my bread and drink of the wine which I have

mingled." Do not say you are not the characters for it. You do not know what you say. Do you think you must have a certain qualification in feeling for the things and matters you are invited unto? "Oh but I feel unworthy, unworthy!" Well you cannot feel too unworthy, but do not let a sense of unworthiness drive you back. Erskine is right when he says,

"Most qualified are they in heaven to dwell,
Who feel themselves most qualified for hell."

The deeper sense of unworthiness, the more welcome because the Lord gives it of his free grace alone, that you may have the benefit, and the Lord all the gratitude.

Oh, may he lead us into a right mind when we wait upon him presently, and may we enjoy him in his own way.

AMEN.

"I WILL SIFT THE HOUSE OF ISRAEL."

My dear Friend,—I will try and send you a few lines, as I think you will be glad to hear how I am. Through the Lord's great goodness and mercy I returned home last week much better. I am more free from pain, but feel like a hot-house plant, very tender and weak; but hope to improve, and get stronger in my body in a week or two, if the Lord will. I feel it very good to get the quietude of my home again, and the privilege of meeting with the Lord's dear people. I feel so different from what I would like to feel, and I have to prove my inability to raise up one gracious feeling of thankfulness, love, and praise to the God of all my mercies; or to procure any contrition of heart, meekness of spirit, or any real honest feelings of confession, and godly repentance for my wanderings of mind, and backslidings of heart, and sins against a kind, and gracious, and indulgent God. At the same time I feel that I am not altogether destitute of them; but I do so want to feel them in lively exercise in my soul. One says, and says truly:—

"At anchor laid, remote from home,
Toiling, I cry, 'Sweet Spirit, come;
Celestial breeze, no longer stay,
But swell my sails, and speed my way.'"

Yes, I want to feel the Spirit's quickening power, to experience a prosperous gale of grace, for that only would put all things right within me, and cause the sweet spices of a gracious heart to flow forth. It is that which the Lord gives that we gather, all besides is only gathering wind, or empty vapours, but at times, what heaps we have gathered up as precious things; yet when the Lord reveals to us the vanity of them, and burns them up as things of nought, and makes us to feel destitute, then we

fear that there is not a real groan in our heart that will stand the fire! But oh, it is a mercy that the Lord does burn up the wood, and hay and stubble, although it is so very trying to our proud hearts! A short time ago these words rested with solemn weight and power upon my mind:—"I will sift the house of Israel as corn is sifted in a sieve," but the least grain shall not fall to the earth. No, the Lord will take care of every grain of divine grace. Nothing shall injure or deface it in any way. But adversity, temptations, and the fiery trials we meet with by the way will blow away the chaff however much it may cling to the wheat for a time. What a secret separation between the precious and the vile there is to be found in a godly man's experience! How good the Lord is thus to purge away our dross and tin, and stain the abominable pride of our hearts; and strip us and make us empty and destitute, so that as poor empty sinners, and helpless and undone we are glad to embrace the rock (Christ Jesus) for want of a shelter! This helps us to prize that salvation which is all of grace; and for such poor sinners there is no other salvation. "By these things men live, and in all these things is the life of their spirits."

We learn more deeply what we are by nature, and more of the power, suitability, and preciousness of the Lord Jesus Christ to helpless and ruined sinners in this school of adversity than we could in any other way. Thus we have at times to bless God for those things which cause us to place the crown upon that sacred head which alone is worthy of it; and honestly say, "Unto thee O Lord, righteousness belongeth, but unto us confusion of faces, as at this day." Yes, to the Lord be all the honour and glory.

Many thanks, my dear Friend, for your kind letter and "G.S." sent to me at B. Also for your kindness to my dear ones at home. Please thank your friends for me. It has been a trial of faith, but the Lord has been exceedingly good to me and mine and helped us on thus far. How very wonderful to think that eight of us have been provided for, and I not having earned a shilling by my labour for nine months; but I humbly hope I have learned a little to know what it is to live by faith. I hope now I shall soon be able to work, and provide for my own as becometh the profession I make in God's eternal name. We are very grateful to the Lord for his mercies, and highly appreciate the kindness of his dear people; but honest worth is a precious gem to a God-fearing man. I hope yourself, and Mrs. S. and family are quite well; also the friends around you. My wife unites with me in Christian love and many thanks for the great kindness you have shown, and the deep interest you have taken in our welfare. May the Lord hear our poor prayers, and grant unto us our heart's desire, then it will be well for the giver and the receiver. The Lord bless you and yours, so prays yours affectionately in him.

S. CURTIS.

4, Magazine Place, Leatherhead, Feb. 13th, 1902.

A FEW PARTICULARS RESPECTING THE LORD'S SPIRITUAL DEALINGS WITH HANNAH, THE WIFE OF ROBERT KEMP, OF TUNBRIDGE WELLS.

In complying with the request to write something respecting the late Mrs. Kemp's spiritual exercises, I am attempting to do so with felt insufficiency, but with a looking-up to the Lord for guidance, so that right things may be written, and things that with the Lord's blessing may be made spiritually profitable to the reader, as well as to the writer, and glorifying to the Lord.

Feeling such a strong union of spirit in divine things to the departed one, and having many times been refreshed in spirit when in conversation with her, it is quite a labour of love to write of a few of those things the Lord has taught her.

There was in her a tenderness of spirit in conversation which greatly commended her to the hearts of those that are taught by divine grace, and the spiritual feelings of such would be drawn out towards her in a larger measure than they would to some others who fear God.

Mrs. Kemp thus writes of herself:—"In early life I was very mercifully preserved from falling into any gross, outward sins; but pride, that hidden monster-sin, was ever ready to tempt me to think that I was much better than many others. Being very strict and punctual in all my dealings and transactions in the world, so that I could say, with the young man in the gospel, "All these things have I kept from my youth up: what lack I yet?" Oh, what self-righteousness and pride I was the subject of! Truly, nothing short of Almighty grace can bring a sinner out of such a dreadful state as this and such proud, righteous characters as these I look upon as being the worst of sinners. But oh! what grace is needed to convince such persons of their lost and ruined state by nature! But nothing is too hard for the Lord! and "he will work, and who shall let (or hinder) it?" And he teaches his people sometimes by "terrible things in righteousness," that he may show forth his glory.

I had only been married about a fortnight when a circumstance occurred which gave me cause to regret the step I had taken; and from that time my trials began. But about three years afterwards I had a severe providential trial overtake me, which lay upon my mind, and made my life a burden to me. But one night I had a dream, which much alarmed me; but in some measure it relieved me, and helped me to bear more patiently the trial that had come upon me. I did not pay much attention to dreams; but the remembrance of that dream has many times been the means of keeping me from doing and saying things I otherwise should have done. It was, as nearly as I can remember, about ten or twelve years after I had that dream that I saw the fulfilment of the circumstance, exactly as it was shown me in the dream, which related to the death of my husband.

Previous to this, and about the year 1860, a sad accident took place on the railway near to my home, which led me to have very solemn thoughts of death and eternity, and I thought, what would have become of my soul had I been one of those that were killed? From that time I never liked travelling on the Sabbath day. I began now to get weary of myself, and the things of this life did not satisfy me as before. I began to think of my dear father and his religion, and wanted to know more about it, but felt so ignorant. I asked the Lord to show me which was the right religion. One day, when very much tried in providence, my eye rested on this hymn of Mr. Hart's:—

“ Kind souls, who for the mis’ries moan
Of those who seldom mind their own ;
But treat your zeal with cold disdain,
Resolv’d to make your labours vain ;
You, whose sincere affection tends
To help your dear, ungrateful friends,
That think you foes, or mad, or fools,
Because you fain would save their souls ;
Tho’ deaf to ev’ry warning giv’n,
They scorn to walk with you to heaven ;
But often think, and sometimes say,
They’ll never go, if that’s the way.

Tho’ they the Sp’rit of God resist,
Or ridicule your faith in Christ ;
Tho’ they blaspheme, oppose, contemn ;
And hate you for your love to them ;
One secret way is left you still
To do them good, against their will :
Here they can no obstruction give ;
You *may* do this, without their leave.
Fly to the throne of grace by pray’r,
And pour out all your wishes there :
Effectual, fervent prayer prevails,
When ev’ry other method fails.”

I thought—Well, everything else has failed, so I’ll try, sink or swim, for the Lord is my only hope ; therefore I ventured near him, feeling that—

“ I can but perish if I go,
I am resolved to try,
For if I stay away, I know
I must for ever die.”

I felt that I could take all my troubles to the Lord, and I wished to go to him as often as I could, for I felt refreshed and encouraged in so doing.

I come now to my husband’s illness, which was a sore trial to me, and bitter indeed were my feelings. For a long time I

begged of the Lord not to take him away in his sin and folly. I hope ever to remember the last evening he was alive; the remembrance of it helped to bear me up under my loss on the following day, when he was taken, and death did not appear so terrible as I had anticipated. That hymn of Cowper's, "God moves in a mysterious way," was very precious to my soul, and prayer was my chief delight for about six months; after which I found, to my sorrow, that I could not pray as I had done. Sometimes when making an attempt to pray I seemed to be almost lifted off my knees by a host of fears that surrounded me—all trying to stop me. After this I sank into a wretched, miserable, and rebellious state, having hard thoughts of the Lord, and thinking mine a worse case than any. Oh! I thought, if only one of my dear children had been spared, I should then have had someone to live for! But one day the Lord broke in with these words, "Ask what thou wilt and it shall be granted!" At first I felt too miserable to notice the words, but they kept coming, and I thought, what a blessed promise! I then began to examine my state and condition before the Lord, to find out, if I could, what I should ask the Lord for. One thing kept coming to my mind after another, but they would not do. At length it came forcibly to my mind that I wanted more grace to conquer sin, and I wished to feel more spiritual life within, so that I could honour the Lord and glorify his holy name; instead of which I felt myself to be a vile, black sinner, as black as the tents of Kedar: and I felt the truth of these words—"If we say that we have no sin, we deceive ourselves, and the truth is not in us." Now I saw and felt sin as I had never done before, and I very painfully learned that the thought of foolishness is sin. But I now began to work for life, and tried hard to keep the moral law, but—

"The more I strove against sin's power,
I sinned and stumbled yet the more."

About this time a sermon was preached from that portion of the Scriptures where the Lord called Samuel, and Samuel did not know that it was the Lord who called him. Then I began to examine myself by the Scriptures, for I wanted to know if the Lord had called me or not. This was an important matter with me. That hymn of Newton's described my feelings—

"'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord, or no?
Am I his, or am I not?"

At the same time the enemy set hard at me, telling me that I had begun wrong with religion. A dream which I had one night very much alarmed me. I dreamt I saw my husband fall from a precipice, and some accused me for not trying to save him. I awoke, crying and pleading with the Lord to save me, saying, "O Lord, thou knowest that I have done everything I could to

save myself, but it's all of no avail." Now, that was a time to be remembered by me, for these words came unto me so very powerfully—"Come unto me, all ye that labour and are heavy laden, and I will give you rest." Oh, what a blessed change! All my doubts and fears were gone, and I felt something like Bunyan's pilgrim when he gave three leaps for joy and went on singing. I could bless and praise the Lord, but could not find words sufficient to do so to my satisfaction."

About a year after her first husband's death, having spent one winter alone in London, getting her living by dressmaking, and feeling she could not longer continue to live in that manner, her heart went up to the Lord in prayer, hoping that he would open up a way for her, for she felt herself to be like a sparrow alone upon the house-top (as she expressed it), having lost all her six children before her husband.

One morning she received a letter from a sister in Ashford asking her if she would come and keep house for a friend of hers who had lost his wife and was left with four children. She wrote the same day to say that she would go, and she felt at the same time the Lord's hand was leading her there. After keeping house for Mr. Kemp for thirteen months they were married; and he (Mr. Kemp) says he felt that she was made a blessing to him and his family from the time she entered his house; and she was very kind to his children then and afterwards.

In the year 1870 they were led in the providence of God to Tunbridge Wells; and in the month of August of that year Mr. Kemp was appointed to the office of porter at the General Hospital, which office he filled for more than thirty years, and when he retired a small pension was allowed him. After removing to Tunbridge Wells, Mrs. Kemp became a member of the Strict Baptist Church, at Hanover Road Chapel; but through some unpleasantness, she withdrew from that church, and joined the people at Rehoboth Chapel, where she appreciated the ministry of Mr. Smith, and esteemed him in love for his work's sake unto the end of her life. She returned again to Hanover Chapel, after Mr. Newton accepted the pastorate, and continued to attend there during the rest of her days, though she never again became a member of the church. She loved Mr. Newton's ministry, and also his pastoral visits to her house, and has often spoken of times of refreshing which she has had when in the courts of the Lord's house.

In the month of January, 1889, when about to move into a new house, nearer to the Hospital, she was much tried in her mind. She thus writes:—"I was greatly exercised about many things, and especially about leaving our then present abode. The last morning I was there the words came into my heart with much power, 'Lo, I am with you always!' I began to meditate upon them, and the thought came to my mind that 'If God be for us, who can be against us?' And who, or what, shall harm you, if ye be followers of that which is good? And 'is anything too

hard for the Lord?' I said, 'No, dear Lord; for if thou art with us, all will be well; and however trying and painful things may be, the end will be right.' The first morning that we entered our new home these words came very softly into my heart, 'He sent from above, he took me, he drew me out of many waters.' Many portions of scripture were brought to my mind, which produced some good effect; and I must say that I have seen the Lord's hand in many ways. 'Who is a God like unto thee?' to bear with our ill-manners, and to put up with our many provocations; for oh, what rebellion I felt at one time!"

In the year 1892 she again writes:—"The Lord hath, in tender mercy, seen it good to afflict me, but I feel that I am in his gracious hands, though what his will is concerning me I know not, but feel submissive to his will, for what he appoints is best. My kind husband and daughters do not want to part with me; they would deeply grieve their loss; but I trust 'for me to depart and to be with Christ would be far better.' One evening these words came to me in a blessed manner, 'The cup which my father hath given me shall I not drink it?' I said, 'Yes, Lord; for it is all sent in love; but what are my sufferings when compared with what thou didst pass through and suffer?' Mr. Hazlerigg's sermon in the 'Gospel Standard' for October, 1878, was brought to my remembrance, viz., 'The cup passing away in the drinking of it.' My husband read it to me, and I enjoyed it much, and felt at the time that I was surrounded with the Lord's goodness and mercy. It brought to my mind a hymn which I learnt some years ago, when I lived in London—

'Through floods and flames, if Jesus lead,
I'll follow where he goes;
"Hinder me not" shall be my cry,
Though earth and hell oppose.

Through duty, and through trials too,
I'll go at his command;
Hinder me not, for I am bound
To my Immanuel's land.

And when my Saviour calls me home,
Still this my cry shall be,
"Hinder me not; come, welcome death,
I'll gladly go with thee."

I was then led a little into what Christ suffered in the garden, when his disciples could not watch with him, even for one hour. But they fell asleep. And Judas, after being with him, and hearing his gracious words, and seeing the miracles which he did, and then to betray him. Then for Peter in the Judgment Hall to deny him and to curse, and swear that he never knew him, after saying that he would go with him to prison and to death! But oh, to hear him cry out and say, 'My God! my God! why hast

thou forsaken me?' Oh, what has sin brought into the world? And what an immense amount of suffering has followed as the fruit of sin! We do not mind so much the world turning against us; but when those turn against us of whom we hope better things, it is a trying spot to be brought into! The Psalmist knew something of it when he said, 'Had it been an enemy that reproached me, then I could have borne it.' But all these things are needful to wean us from all but Christ, that he may be all in all."

With respect to Mrs. Kemp's last days, her daughter writes:—
 "We moved from the Hospital house on April 3rd, 1901, which was a very trying time for dear mother, she being in such a feeble state, and had been so for several years. She had not been out of the house for nearly six months. It was a damp day when we moved, and although we had a fly to take dear mother as far as we could, yet, notwithstanding the great care we took of her, she took a chill, which brought on violent pains all over her body; but she was very persevering, and kept about more or less until May 7th. On the 5th she was told that one of her favourite hymns had been sung at the chapel, and she was pleased to learn that it was the one that contained these lines—

'The way I walk cannot be wrong,
 If Jesus be but there.'

Two days after this she suffered greatly, and was heard praying, "Do, Lord, support me under every trial, and be with me in this affliction." She very much enjoyed the reading of several hymns from Gadsby's Selection. When her husband read to her the forty-sixth psalm, and came to the tenth verse, which reads, "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth," she said, "Ah! that's it." On May 8th she spoke encouragingly of the way the Lord had led them in providence of late, and repeated several verses of hymn 232, laying particular stress upon the last line, saying—

"And then, oh, how pleasant the conqueror's song."

On one occasion she repeated the 229th hymn to her husband, greatly emphasising the last line—"I'll never, no, never, no, never forsake."

On another occasion her husband read to her a piece by the late Mr. A. B. Taylor, entitled "The Great Question," wherein is asked these questions—"Do I love Bible truths as God's own word?" She replied, "Yes." "Or, do I hate some things God does record?" She replied, "No, no, no."

The last two days and nights of her life she suffered greatly, and could not bear much reading. Several times when in great pain her daughter would say, "Though painful at present, 'twill cease before long," when she invariably took it up, and said,

"And then, oh, how pleasant the conqueror's song."

Gadsby's hymn-book was a great favourite of hers. She was conscious to the last, and almost passed away in the arms of her

husband and youngest daughter, neither of whom she could bear out of her sight. Her other two daughters arrived home just in time to see the end. It was her wish that Mr. Newton should bury her, if able to do so (which he did), and, if not, her nephew Mr. John Kemp, of Biddenden, whose visits and conversation with her she said always refreshed and encouraged her soul. She passed away on May 15th, 1901, aged 76 years.

Biddenden.

J. KEMP.

“BLESSED BE THE TIE THAT BINDS OUR HEARTS
IN KINDEST LOVE.”

My dear J— and M—,—Your ever welcome letter to hand. What a mercy to have a place of refuge from the storm of life! Dear J—, I have been much like yourself—days of darkness. We have to travel much by night, and long for the peep of day. It was so with me in my youthful days in a temporal way. Well do I remember, when travelling over the mountains of Wales all night to get to some market early in the morning, watching, waiting, and wishing to see the first peep of light. How it helped a poor, timid one along a lonely road. Now, from a spiritual point, darkness may endure for a night, but light comes in the morning; while our barque is tossed much about and our sails seem to have been torn to pieces. What a mercy prayer prevails! Though often it is feeble, and does not seem to rise above the ground we stand upon, yet that dear man of God penned those sweet lines—

“The feeblest saint shall win the day,
Though death and hell obstruct the way.”

Oh, if we had more of that precious faith and grace to watch, as well as pray. “Jesus is precious,” says the Word—precious in his precious promises to the hungry, thirsty, mourning, and the poor in spirit; yea, even so low does he come to meet the wants of his sheep, that those who think upon his name he will not leave to the wolf to devour. Darkness and light are both alike unto the Lord. How hard it is at times to stand still, and yet we are often compelled to do so in our soul’s feelings; and yet there is the desire that waits upon the Lord, and says,

“I can no denial take,
Oh, save me, for thy mercy’s sake.”

So now I must close, trusting our united feeble desires may, through the Lord Jesus, be heard, and gracious answers of peace be returned. Your affectionate

FATHER, MOTHER, and SISTERS.

“I sincerely wish that the blessed Lord may enable you to leave in his hands all your trials, concerns and cares; and if you could but calmly and quietly lay them at his feet it would be better for both your body and soul.”

—J. C. Philpot.

NOTES OF A SERMON BY EBENEZER ERSKINE.

 PREACHED IN THE YEAR 1735.

“When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.”

SEE, hence encouragement to poor tossed and tempted believers who are combating with the enemy coming in like a flood against them, wrestling with flesh and blood, principalities and powers, and perhaps are ready to faint and give up, saying, with David, “One day or other I shall fall by the hand of the enemy; some day or other the strong floods of temptations and corruption will carry me clean away, and I shall be a scandal to religion, and make the name of the Lord to be blasphemed.” Believer, I have good news to tell thee; though the enemy come in like “a flood, the Spirit of the Lord shall lift up a standard against him.” Many a fiery dart dipt in hell does now fly about thee; but be of good cheer, the victory is sure, for the captain of thy salvation has said that “he will tread Satan under your feet shortly.” Many a weary day hast thou borne with the workings of indwelling sin, crying, “O wretched man that I am! who shall deliver me from the body of this death?” (Rom. vii. 24). But be of good cheer, thy Victorious General has finished transgression and made an end of sin. He has said that “sin shall not have dominion, and his grace shall reign.” Many a heavy cross and trial does the world roll upon thy back; perhaps trial in thy person, in thy family, in thy relations, in thy name, and in thy worldly estate; but be of good courage. “O thou afflicted, tossed with tempest, and not comforted, behold the Lord is laying thy stones with fair colours, and thy foundations with sapphires.” Perhaps thou wouldst give all the world to be rid of some predominant sin that easily besets. Well, be comforted; the Spirit of the Lord has said that he “will subdue your iniquities, that your old man is crucified with him.” Perhaps thou art watched with an evil heart of unbelief, and crying, “Lord, help thou mine unbelief” Well, here is comfort. The Author and Finisher of faith will “fulfil in you all the good pleasure of his goodness, and the work of faith with power.” You say, “I am persuaded that all who belong to Christ shall be secured against the enemy, “though he come in like a flood,” but, alas! my fear is whether I belong to him. Well, to put this matter out of question, I only ask two or three questions—(1) Hast thou not proclaimed and commenced war against all known sin? If so, though the enemy may come in like a flood, the Spirit of the Lord will drive him back, and thou shalt be victorious at last. A dead fish goes down the stream, but a living one bears up against it, though it be borne down by violence. (2) When the enemy comes in like a flood, is not Christ thy hope, and does not a look from him lighten

thy heart, and inspire thee with fresh courage against the enemy? (Psa. xxxiv. 5). "They looked unto him and were lightened: and their faces were not ashamed." Art thou not lightened to think that ere long the battle will be at an end? This says that it shall be according to thy wish; for "he will satisfy the longing soul"; and Christ in heaven is longing for thy company as thou art for his; for he prays, "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world" (John xvii. 24). Amen.

"PRAY WITHOUT CEASING."

Dear Mr. Stedman,—I must ask your kind forbearance in the matter of correspondence. Letter-writing to me is distasteful under the most favourable circumstances. But since my arrival in the East I have had a great deal of anxiety about business matters owing to the laxity of those in charge of our houses out here during my absence. But the Lord has been kind, gracious, and merciful in keeping me near to himself, and in the midst of trouble outwardly my soul has, by and through his good Spirit and grace, prospered in the best things. I humbly believe the Lord has been teaching me as never before the great necessity of unceasing prayer in connection with the minute affairs of life, and the blessedness of those whose footsteps "are ordered by the Lord." Oh, that it may be so with you and me! I trust it is well with you and your family, and above all I hope that you and yours are being daily blessed by Him "with all those spiritual blessings" you need, whose love is better than wine. Oh! to be spiritually awake, and made watchful that we may see his glory! My dear friend, pray for me; pray much for the living church of the living God, and remember this our sinful land and nation, and the nations generally. Oh! that his saving health may be known among them.

Should I ever be in Southampton again I shall be greatly pleased to call and see you. The Lord bless you more and more in your service of love among his chosen family. I have a very pleasant recollection of the Lord's Day which I spent in Southampton on November 18th, 1901. If you should be going at any time to Southport, I hope you will stay at our house there; as my dear wife and little ones would be so glad to see you. I enclose a draft for £10 to be applied in reduction of the debt on your chapel. With my kind regards to your wife and family, and my warmest sympathy with you in your ministerial labours, I remain, dear Mr. Stedman, yours very truly.

ALEX. ROSS.

Shanghai, May 30th, 1901.

THE ROD OF GOD.

(Ezek. xx. 37.)

“How trying the process by which we are brought,
To bow to the will of our God!
What care he bestows, and what wisdom and love;
Are seen in his dealings while making us prove,
That 'tis well to pass under the rod!

He knows that when all things go smoothly along,
We recline on this wilderness sod;
And therefore he chooses by crosses and woes,
Bereavements, temptations, afflictions, and foes;
To make us pass under the rod.

Oh! discipline painful, yet needful that we,
May constantly wait upon God;
If necessity drive not, we seldom should go,
And less of his spirit and presence shall know;
If we did not pass under the rod.

How often we look on the worldlings around,
Each making some bauble his god!
And in moments of darkness the flesh seems to say,
As we watch them carousing, 'tis well to be they;
For they never pass under the rod!

But the blessed One smiles, and the murmur is hushed,
And we weep at the throne of our God;
And we breathe as we're bending, 'if thou wilt be near,
In all thy chastisings, to strengthen and cheer;
I would rather pass under the rod.'

Ah, then we've no wish for a trial withheld,
Or less thorny the path to be trod;
The saints through all ages, in this pathway did rove,
And, if we rest with them on the bosom of love,
We must surely pass under the rod.

Great Head of the household, since thou hast ordained,
That the heirs of the kingdom of God;
Should obtain it through great tribulation below,
Oh! teach us much kindness and succour to show;
When our kindred pass under the rod.

And let us take courage, since all our concerns,
Are safe in the hands of our God;
For we soon shall have done with the sigh and the tear,
No more have life's conflicts to face or to fear;
And no more to pass under the rod."

[The above lines were found amongst some odd papers; the name of the author is not known.—ED.]

“THE LORD IS GRACIOUS, AND FULL OF
COMPASSION.”

My dear Friend :—The thought has just come to my mind—what a mercy to be out of a deserved hell! And this reminds me of a portion of the word of God which once came to my mind when I was shut up in unbelief; in a time of great temporal trouble. The portion was this,—“The Lord is gracious and full of compassion; slow to anger, and of great mercy.” (Psa. cxlv, 8). And O at that time, and many times since, has not he been to me such a God as is there described? Had he not been a merciful God to me he would have spurned me from him, and cast me down into hopeless despair, or he might have left me homeless, friendless, and a destitute creature upon the earth; like Cain, with a mark of disapprobation upon me and a vagabond in the land.

It is helpful sometimes when we are enabled to look back upon past mercies, and past deliverances, and upon past times when portions of the word of God have been made sweet and precious to our souls. And you know, that real hungry beggars are glad to get a crumb to satisfy hunger, let it come from what source it may, and they are thankful to get a word from the Lord, so that they may have something solid and weighty to bring against the accusation of the devil, even if it be an old promise made new again in their soul. Well, this was the case with me on my bed this morning; and the passage I have referred to (Psalm cxlv, 8), was one portion that was brought to my mind, and I was enabled to appeal to the Lord and tell him that he knew I loved him with my whole heart at that time; and another time was, as you have heard me speak of, in the old shoe-maker's shop at West Ham. Ah! and this puts another thought in my mind, viz., that the blessed Lord is not above coming into a shoe-maker's shop to visit a poor hell-deserving sinner! Fine houses, and splendid furniture are no attractions to him, although I am sorry to say they are to some who profess to love his name and enjoy his presence,—“Things ought not so to be” (James iii, 10), whether it be in John Newton, or James Walter! I can appeal to the great searcher of hearts and say, that fine houses, etc., etc., are not my temptations. I desire them not. I have never coveted these things, although perhaps from outward appearances some might think differently. I believe the Lord has made me a plain man in the same manner as we read of Jacob, and I pray that he ever will keep me so; as I love the company of plain, sober-minded, godly people, whose conversation is in sincerity of heart, and well seasoned with divine grace, I say that I love such people, who are partakers of the new man of grace. But O, the old man of sin! he is past describing, and is completely my master! He is neither overcome by kindness nor awed by threatenings, he will have his way, yet by having

it, he ruins both body and soul in hell. But my dear friend, it is wonderful how he is brought into subjection, and held spell-bound in a moment by just one gale of wind blowing from the everlasting hills, and even a little dew descending from on high will suddenly close his yawning jaws; and at such times you might conclude that he is a very harmless, docile creature. But a very short time, as a rule, will plainly discover that the unclean is unclean still, and that the vile person will still speak villainy; or in other words we discover, that "that which is born of the flesh is flesh." And it will never be anything else.

What a strange mixture of things there is then in my mind; and sometimes there is such a hubbub of noise and confusion, not only of words, but of desires, wishes, longings, and thirstings after desired objects that I really do not know whether I am going up or down the stream: living fish, I believe, swim up the stream, but I appear to get into a kind of whirlpool, until I am like a man spinning round and round upon his heels until he scarcely knows where he is, as all within him and around seems one mass of confusion; and I straight cry out,—

"What am I, and where am I?

Strange myself and paths appear;

Scarce can lift a thought on high,

Or drop one heart-feeling tear."

Ah! things do appear strange indeed, and for the life of me I cannot (at times) tell if I am spiritually alive or dead! Alive in Christ Jesus, or dead in sin after all; and this makes me cry out sometimes in doleful sounds,—“I am like a pelican in the wilderness, and like an owl of the desert. Yea, at such times I feel to be a brother to dragons, and a companion to owls.” So, my dear brother, you need not wonder if I question whether I am a bird of paradise; a clean bird, and one “whose house of defence is the munition of rocks,” or whether I am “a new creature made wise unto salvation;” for you perhaps know that owls are not considered to be wise, nor dragons clean.

Excuse me calling you brother, after giving you such a description of myself; and I beg you will try and cast a mantle of forgiving love over all that is amiss, and try and pick a scrap of pure language as we read—“For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent” (Zeph. iii, 9), if it is there to be found among all the ignorance of a poor scribe, who would if he could send you something more honouring to his God, and likely to be spiritually profitable to his dear friend. Please to tender my heart-felt love to the few, who you know, I love in the spirit, and whom I have formerly met in the vestry at Hanover Road, Chapel, at the morning prayer meetings.

I am very sincerely yours, J. NEWTON,

4, Charlotte St., Bath, Somersetshire, November 24th, 1893.

GOD'S FAITHFULNESS TO HIS PROMISES.

To Mr. F.

Dear Christian Friend,—I feel I can write to you with freedom a few lines to show you the faithfulness of God in the fulfilment of his gracious promises to one so unworthy. Sometimes my husband and myself feel it good to speak of the mercies of the Lord, and to look back upon the way he has led us in the wilderness, and how wonderfully and mysteriously he has worked on our behalf in bringing us together in Providence.

Some of the greatest trials, when sanctified, have proved to be the greatest blessings. The following words came very powerfully to my mind one Friday afternoon in a time of trouble in the year 1893, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly" (Matt. vi. 6). The blessings of prayer I have experienced many times, and I trust I am still experiencing, and proving that the Lord is not confined to time and place; but wherever his name is recorded and worshipped by a few of his dear family there has he promised to be.

Many blessed seasons have I enjoyed with the Lord, and many sweet portions of his word have been fulfilled, and are now being fulfilled in our happy home. Yes, I can say, "The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him" (Nah. i. 7). I have proved it from my youth. All his gracious dealings with me show it, and I live to prove that it is a soul-reviving truth. But I had many dark seasons, and many doubts and fears, with much pleading with the Lord for a blessed revelation and fulfilment of that portion which he spoke unto me. "But thou, when thou prayest," etc. I feared at times I should have to give it all up, and sink, and never rise again. I well remember once, when sinking so low in my feelings, the words of Zephaniah iii. 17-20 were a great comfort to me. It was on January 31st, 1896. On these occasions I have been lifted up, and graciously strengthened by the blessed Comforter in my heart; and nothing now can satisfy me but to feel and know that I have an interest in the covenant of grace and in the blood and righteousness of the Lord Jesus Christ. The year 1896 was, and still is a memorable year to me. It was my jubilee year, when I was enabled to say (and I trust through grace), "Not only that he shed his blood," but I could say, "for me." I do feel at times great pleasure in looking back upon the past seven years of my life. And oh, what blessed fellowship and sweet communion I enjoyed with my spiritual friend and sister in the Lord, Miss R. B., of W.! I always feel that the Lord gave us to each other that we might be true helpers together in spiritual things. And although we are far apart bodily, yet we still are one in heart, and in the things of God.

Sometimes when I am reading the "Gospel Standard" I am greatly encouraged, and look up and say, "Lord Jesus, thou knowest all things; thou knowest that I love thee! Oh, do make me and keep me pure within, that I may keep thy commands, and walk in thy precepts, to the honour and glory of thy dear name." There are times when I feel drawn from the world—and what a blessed feeling that is—and at such times I feel an inward desire to write a few of the things the Lord, I trust, has taught me, and a little of the way in which he has led me, for the sake of others of the Lord's afflicted and poor people; for there was a time when my poor, troubled mind "looked for hell," but the Lord "brought me heaven." I am overcome at times when I think of all the Lord has shown me and done for me. I cannot, I dare not, take the least credit to myself, knowing as I do that it is all of his mercy, "his rich mercy" and grace, yes, free grace. And the best of it all is, "the Lord abideth faithful to his word and to his promise." I love to read the Holy Scriptures, and when I do so I often stop to think and ponder over some portions as I come to them, and it is very marvellous to me that I can enter into them in some little measure, but I think it is because they enter into my heart with some little life, light, and understanding, or, rather, the Spirit gives me the understanding heart that I may know the meaning of such scriptures.

I remember when I lived at Butts Road I came across an old magazine, in which I read the seven following "Evidences of Life in Christ:—(1) New birth; (2) Acknowledgment of God's sovereignty in electing grace; (3) Separation from the world; (4) Conflict; (5) Deeper experience of the corruption of human nature; (6) Final perseverance of the saints; (7) Entire helplessness; Conclusion—Confession of the Lord Jesus Christ, and Persecution. By the late Mr. H. Fisher, Minister of St. Luke's Church, Leamington, 1871." You, my dear friend, living in Leamington, I thought would be interested in the above. I have written the seven "Evidences of Life in Christ," in my copy of "Ears from Harvested Sheaves," to preserve them. I enclose you a letter to read from our dear sister. We have many; but this one I found to be very good. I conveyed your kind message to Mr. and Mrs. Beddow. You will be sorry to hear that my dear husband has a very bad cold. Through mercy, I am well. We hope you are better. And now, my dear friend, I must close. We are told not to expect all pleasure in this world, for the dear Lord tells us that, "In the world we are to have tribulation." But, if we suffer with him here in this world, we shall live and reign with him eternally. With our united Christian love,

I am, my dear friend, yours sincerely,

S. J. F.

Netherton, Dudley. February 20th, 1902.

“GRACE TRIUMPHANT :
— — —

Exemplified in the Conversion and Recovery from a long and lamentable Backsliding, of William Wills, late of Dover, Kent. In a variety of interesting particulars originally written by himself, and now faithfully republished from his own manuscript by Thomas Hardy, Minister of the Gospel at Leicester. 1825.”

(Continued from page 218.)

I thought you too severe in your sentence, and if your doctrine were true, what was to become of all (I thought) the good people which I knew in Dover, who kept close to their church and sacraments, and who, in my eyes, were very good; but you, I thought, bound them all in a bundle for hell. This was a cutting stroke, and had not that God who in a way of providence caused me to enter the chapel that night, and made me give attention to the word which you spoke, and withal sent it with power into my heart, I say, if he had not followed me with stroke upon stroke, I think I should have raged more than ever. I am not certain whether it was that night or not, however, it was about that time, when I went home, there was a strong debate with some lodgers in the house and my mother about what you or Mr. Cook had advanced in your discourses; the particulars I forget, but my mother being a favourer of the Methodists, said, at last, she feared we were all in the dark. I immediately put out the candle and said she might with propriety say so then. This I think set the whole house in a burst of laughter and it pleased me well; thus I think the matter ended at that time. The next morning the Lord was pleased to visit me with an alarming judgment which was as follows,—my mother and I and a man lodger sat down to breakfast as usual, when I was suddenly seized with an affection in my lower jaw, so that I could not move it to eat. I observed to my mother that I knew not what was the matter, but I could not eat my food nor move my jaw. She looked earnestly at me and I laughed, I tried hard to use it but in vain. At last I said I would humour it no longer, I would try no more. These words were hardly out of my mouth when I fell backward stiffened as if dead in my chair. I just remember who sat by me jumping up and endeavouring to hold me, and hearing my mother screaming out bitterly, Oh! my child! my child! I think they told me that I was in that state about half-an-hour, and what a shocking spectacle I was! I turned very black and rattled very much in the throat, indeed no one expected me to revive any more, and those present were endeavouring to console my mother as much as they could. It was soon rumoured in the neighbourhood that I was dead, which brought great numbers about me. “But God who is rich in mercy,” who called Lazarus from the grave, to the astonishment of the beholders, knowing for

what end he had sent this judgment upon me was pleased to restore me; on recovering my senses I felt as though nothing particular had happened to me, the affection in my jaw was quite gone; and my health in all respects seemed as usual, but it is worthy of remark that almost the first thought that struck my mind was what I had been doing the night before. How I had been mocking at sacred things; for which God was angry with me, and smote me in this manner. I fully believed it was so! The doctor being sent for, and there being many people about me, I had not much opportunity for thought or conversation; and I scarcely remember speaking to anyone. When the doctor came he carefully examined me, but could not account for my malady; and pronounced it something uncommon. However, he bled me and gave me a dose of physic, and I saw no more of him. When the room was clear I was soon full of thoughts about this extraordinary circumstance, I thought what would have become of me had I died then! and it was a great mercy that God had raised me up again. I hoped in the end it would be for my good. I wished that I was religious. I thought I now saw a beauty in religion; but I was a poor ignorant creature, and did not know what to do nor where to go. While I was thus exercised in my thoughts, it was suddenly impressed upon my mind, and that powerfully that I must attend that meeting, and among those people I had so much despised, and that I should be further informed about what I must do. Here, I think, the devil stepped in and suggested how I should be laughed at and jeered at by my acquaintance. But, however, I could not get off; but go I must though I had no thoughts of belonging to the people. I think the Apostle Paul's conversion was a little similar to mine, for after being struck to the earth by God, and recovered again, he seemed to be as much at a loss what to do and where to go as I was, until he was by him directed to Ananias to be further instructed.

But to return, I found that God by this one blow had slain this persecuting spirit within me, for it has never recovered since. And as soon as I found myself reconciled to attend the chapel, I felt my spirit within me give a sudden leap for joy; and I said to myself, "I shall yet go to heaven!" Here sir, I wist not what the angel had done unto me, but I think it seems to me to have been the dawning or birth of hope: although I was yet ignorant of the way of salvation. Yet I think this was a forerunner of my gracious Saviour who was shortly to be formed in my heart the hope of glory. And I think I may take the words of Elizabeth, in another case, and say, as soon as I believed this news the babe, that is hope, leaped in me for joy. I think this was a day I ought to remember. God grant that it may be as a frontlet before my eyes, for from this day I began gradually to move out of the land of Egypt. Now, sir, I began to work for life, I left off swearing, lying, and getting drunk.

I went to church twice a day, and to meeting at night, said my prayers, read my Bible a little, and talked a little about religion. My mother and others praised me till I thought surely there is no body better than I, if anyone is so good. So exceedingly was I filled up with pride, that I remember I used to take notice of Mr. Attwood at church marking how earnest he used to be with his prayer-book in repeating after the minister. I rarely found his eyes off the book. I endeavoured to do so too; but my eyes, I will engage to say, were twenty times off in the course of the service in looking at him. However, I thought I was as busy as he and should go to heaven as well, for he did not know how holily I lived. All this time I was ignorant of myself and of Jesus Christ. I saw no necessity of leaving my old companions; I could keep their company as well as ever, so I did not swear, and I could go to the alehouse with them and be as jovial as they, so that I came home sober. I gladly heard others swear, and saw them get drunk; meanwhile I would hug myself and think that I was better than they, that I should be saved and they lost. Shocking as these thoughts are, yet I am led by my own experience to think that more or less of this spirit reigns in the pharisaical tribe, they have pleasure in unrighteousness, though not found in gross sins themselves. In this state I walked some time till my mother's business called me out of town to work for about a week. I had some rent to pay for her for some ground which she occupied near Deal. I paid it, and the landlord made me very drunk. Here the sand, on which I had been so eagerly laying my foundation and on which I was as eagerly building my house, gave way; consequently down came the house. In this deplorable state I had some severe lashes of conscience, and how to make up the breach I knew not. My work was all to be done over again, I was in strange confusion, and disorder, various were my thoughts, and what one brought another destroyed, so that Babel's builders were all confounded, and obliged to leave off building. I went to bed and a dreadful night I had of it, I was terrified with most awful dreams, and the day of judgment was displayed before my eyes with dreadful thunder and lightning, and I was among the innumerable throng of undone wretches, and none was more terrified than myself. I had no hiding place from this tempest, or cover from this storm, but was exposed to the just indignation of a sin-avenging God, who was now come to take vengeance on his enemies. I awoke in this fright. You will judge of the agitation of my mind under a sense of this vision. I assure you it left a very deep impression on my heart for a long time afterwards.

When I came home again I continued going to the chapel and was very attentive to the word. I would now rise on a Sunday morning to hear you preach before breakfast. But I

would take care to look to see if anybody saw me go in; for I was truly afraid of being thought a Methodist. But all glory to that God who begins, and carries on the work and will never leave it, till he has finished it, and brought the soul home to glory. My thoughts were always now employed about how I should escape the damnation of hell; and by a constant use of the means God was pleased gradually to open the eyes of my understanding, and to show me little by little the corruption of my nature, and the wickedness of my heart.

I now began to discover sins that I never thought of before, which I lived in and was captivated by; and as the Canaanites were to be driven out little by little, so God gave me the will to fight with and overcome them as he was pleased to discover them unto me. About this time I heard Mr. Cook in one of his discourses very alarming about the day of judgment; my eyes being a little opened and my conscience tender, I think it made me tremble, if my hair did not stand up; yet I found I could not repent. I found my heart very hard, I wonder it did not break under the preaching of such soul-stirring truths. This was the first time I ever knew that I had a hard heart or at least ever felt it. After the sermon Mr. Cook gave a word of exhortation to the society in the vestry, as was usual in those days. I had a strong inclination to stop to hear him; all the people except the church had gone out. I well remember the devil and I had a hard battle about my staying. I had got my hat to go too, and Satan would have prevailed had not some of the people had their eyes on me and entreated me to stay. I understood afterwards that they had been convinced some time that I was under convictions. I went weeping to the vestry door, and by some means they got me in; it being crowded I could not get out again easily, so I stood trembling until all was over. Mr. Cook had his eyes fixed on me, and when he had ended his exhortation he spoke to many of the people; at last he began very tenderly to talk with me and asked me a few questions, to which I think I could only answer that I had a very hard heart. He asked me how I came to know it? I think, trembling and ready to sink beneath my load, I replied, "I did not know, but so it is." He seemed much pleased with my simple language, and gave me all the encouragement he could, and said he hoped to see me again. I remember at the parting of the people that night I was so struck with the unity of the spirit, the hearty friendship, the shaking of hands, and the love they seemed to bear to each other, that I thought I never saw the like before in my life. And it so won my heart that I wished I could live and die with the people. Truly, I thought, these people dwell alone; they are inhabitants of another world. Oh! how I longed to cast in my lot with them, and indeed they seemed heartily glad to have me among them! From this time I began to be familiar with them, and the Lord being very merciful in leading me on from step to

step convinced me more and more of sin. I now began to take notice of the thoughts of my heart, and now I found as great condemnation for my wicked thoughts as I did before for my sinful actions. Alas! I thought, if these people knew what a sinner I am they would not suffer me among them; for they seem to be a holy people, and I am nothing but sin. In short, I became more and more miserable. Blessed be God, he was here bringing home his holy law in the spirituality of it, and showing me the corrupt fountain whence all my wicked actions, and sinful thoughts flowed.

Here sin revived and I died daily. I, who a little before could swallow down the praise of man for my supposed goodness, could not be more offended now than by hearing my own commendation; I was wont to say there is no body so bad as I; I have such a wicked heart, and am a lump of sin; indeed I feel nothing but sin. A sense of this would drive me to prayer for God to be merciful to me a sinner.

One night I was very earnest with the Lord to remove my stony heart, and to give me a heart of flesh; which prayer God was pleased to answer in a wonderful manner, for so great was my compunction under a sense of my sin and misery, and such were the rendings of my heart that I was constrained to cry aloud, and to such a degree that the people in the house were alarmed. My mother, who before seemed so glad to see what an alteration there was in me, now wept, and cried most bitterly, saying that now I was going out of my mind, and that her child was going mad, and I believe she was heartily sorry that I ever went to the meeting. I told her to let me alone, and said that I had been praying to God, and what for: and how the Lord had answered my prayers. The poor woman was afraid I was going to lose my senses, when indeed I was but just coming in to them. Now the Gospel began to shine or rather Christ in the Gospel. I now began to see a little of what Christ came into the world for.

Oh! sir, when I now heard your discourse, and your description of man's natural state, and the impossibility of his being justified by the work of the law, I now understood it by an inwrought experience. God had taught me that there could be no salvation from that quarter. I now knew the truth of what you advanced in your sermon from which I received my first convictions. I was now all attention when you were lifting up the Lord Jesus on the pole of the gospel, and pointing convinced sinners to him. I here saw the suitableness of Christ to me. Just such a Saviour as I wanted, and now my soul was breathing and panting after him.

Being at a meeting one Sunday morning, either you or Mr. Cook was preaching, you took an occasion to speak of the joys, the sweet consolations of the blessed Spirit witnessing salvation in the hearts of believers, through the blood of Christ in the pardon of their sins, and causing them to rejoice with joy

unspeakable and fulness of glory; at last in your application you said you were well persuaded there were many present who were witnesses of these truths. Alas! thought I, I know nothing of these things, neither do I think anybody else does except the ministers. But I thought I will talk to some of the people about it. Next day I think, as I was going to my work, and it being winter time, when our work lies much out of doors, and our ground at Charlton, where I worked by myself, I met Mr. Atwood, and we began immediately about the things of God.

I think I was very inquisitive to know whether he had experienced the forgiveness of his sins! to which he answered "Yes," and told me by what promise he was set at liberty. I was astonished to hear him talk as he did, but he was always very forward with his tongue from the first. I believe he might read my distress of mind in my countenance. I was sure that I had experienced no such thing as yet. But I firmly believed what he said, and my soul earnestly thirsted for it. We had a long discourse. He told me that he had been reading some of Mr. Whitfield's works, and that Mr. Whitfield was of the opinion that the world would shortly be at an end, for the Lord was calling in his people very fast, and that he believed so too. This caused all my fears to be redoubled. I shook hands with him and said, "God grant that I may be one of his people," to which he replied, "Amen." I then went to my work with great distress and anxiety of mind. I knew not the ground I went over, and took no notice of anyone I met. Here I prayed without ceasing, and I do think as a good man once said that "it would have been as hard a matter to get out of my mind, the things of eternity all that time, as I found it since to get it from off the world. In this manner I kept wrestling with God for I think three or four hours; till suddenly I found all my doubts, fears, and distress taken away; I had not one remaining. Prayer and groaning were now turned into praise and rejoicing. Yes, I leaped and sang for joy of heart. I seemed to be in a new world; I longed to get home that I might tell of my joy. Yet I don't remember that I had any particular promise made home to me at that time. But I was so ignorant that I verily thought God would speak to me from heaven by an audible voice; and thus I kept saying, "Speak, Lord, for thy servant heareth," for perhaps a hundred times. I have sometimes thought since that the Devil appeared in this circumstance as an angel of light. Yet I have been afraid to harbour the thought because it so led me out to praise and bless the name of the Lord. Bo it as it may I never tasted such bread before. And I dare say when the Manna first fell among the Israelites they knew not what to think of it, but called it Manna. I leave it with you to judge as you think fit, but neither these nor any other feelings are the foundation of my hopes. No, the life, the death, the resurrection, the

ascension, and intercession of my gracious Lord and Saviour I find to be solid and good ground for my anchor. And I trust my God has given me such a cable and made it so fast, as shall enable me to ride out every storm.

When I came home, I told of my deliverance and how happy my soul was; they rejoiced with me, and soon after this I joined them. When they talked of their wicked hearts I was glad to hear that, for I thought nobody's heart was like mine. But I soon found the same leprosy had seized them all. Now their experience did me much good and mine them. I continued thus some time living in this frame till it was consumed, when I returned to my fears again. I now thought it was all a delusion that I had experienced before. I thought I was not set at liberty as I heard others were. I had no particular promise applied to me and my comfort did not come through Jesus Christ. If it had I certainly should have had a greater knowledge of him than I had. I was exceeding jealous of myself, much fearing I was wrong. How I did wish myself to be such and such a man in whom I thought I evidently saw the image of Christ. One day in my distress these words came with some power, "Let not your heart be troubled: ye believe in God, believe also in me." I found much consolation from the words, but I could not tell what to make of them, and going to my Bible which lay open, the first words I fixed my eyes upon were the latter part of the fourteenth verse of the seventh chapter of Luke, "Young man, I say unto thee, Arise:" those words came with such power to my soul, with the Holy Ghost and so much assurance, that I was satisfied that Christ spoke to my soul by them, and I believed it as much, as if he had stood before my bodily eyes, and I heard him pronounce the words. Yes, and so it appeared to me as if that account was written for me, and me only. Here I knew the voice of my shepherd, and was known of him, and I found him most precious to my soul.

(To be continued.)

"A BRIEF OUTLINE OF CHRISTIAN EXPERIENCE."

My dear Friend,—I feel that I must send you a few lines to thank you for your kind letter which I was pleased to receive from you some time ago. I have been hindered from writing to you sooner by many things. I have had you much upon my mind, and have often wondered how you were; especially after hearing that you had been so ill, but I am glad to know that you have been so far restored as to be able again to fulfil your engagements. We, too, have now and again reminders that we are fast hastening to the time of dissolution.

This "mud walled cottage" will e'er long crumble, and return to its mother earth. But oh, what about the future! It was said to one of old, "but one thing is needful," another said,

“Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.” He does not say Christ Jesus the Lord, but *my* Lord. What a change had been wrought in the apostle! Once it was not so, when he persecuted the church and thought that he was doing God service. Much has to be wrought in the heart of a sinner before he can so esteem a knowledge of the Lord Jesus Christ. There will first be a revelation of what we are in the sight of a holy and just God. We may think that we are better than others of our fellow-creatures; in fact, we may think we are, as “touching the righteousness which is in the law, blameless.” But when we are shown that the law condemns not only actions, but a sinful look, or thought; for “the thought of foolishness is sin”—the Lord says, “Thou shalt not commit adultery;” but when expounding the law Jesus said, “That whosoever looketh upon a woman to lust after her, hath committed adultery with her already in his heart” (Matt. v. 27, 28)—a new light is thrown upon the law and the soul begins to realize that he was altogether mistaken as to his previous goodness; and says, if that is a true exposition of the law then I am verily guilty; and to further confirm it in his own conscience he reads, “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all” (James ii. 10). Thus the soul is driven out from one refuge to another. And further, the word of truth declares,—“But without faith it is impossible to please God” (Heb. xi. 6), and faith is the gift of God, thus the poor sinner is at length left without a single refuge, and he feelingly stands exposed to the wrath of a just and righteous God; whom he feels would be just and holy if he spurned him from his presence, and sent him to hell. He now can adopt the following language as his own,—

“Should sudden vengeance seize my breath,
I must pronounce thee just in death;
And if my soul were sent to hell,
Thy righteous law approves it well.”

Such an one may have some knowledge of the plan of salvation, having been blessed with, and brought up by God-fearing parents who taught him to read the Scriptures from his childhood. Thus he will begin to revere the sacred word, and take notice of much that he reads therein. The name of Jesus will be duly considered, and valued, and he will learn in time that Jesus is the Son born, and that his name was called Jesus because he came “to save his people from their sins.” And in reading the Scriptures he discovers that “there is salvation in no other: for there is none other name under heaven given among men, whereby we must be saved” (Acts iv. 12). He believes there is a people given to Christ, and for whom Christ took into union with his divine nature a body (without sin) of the seed of Abraham, that he might in the same nature which had broken God’s holy law fulfil it in every particular, and make it honourable on their behalf, and also make a complete atone-

ment for sin by the sacrifice of himself. All this and more, the sinner may believe but he dare not take it to himself. He dreads being deceived in a matter so important. He wants a sure testimony from the Lord himself that he has put away his sins, and buried them for ever in the depths of the sea. What will it avail him if the sins of all others are put away and his are not? How true are the following lines according to his present feelings :

“ ’Tis a point I long to know,
 (Oft it causes anxious thought.)
 Do I love the Lord, or no?
 Am I his, or am I not? ”

But such an one may be kept for years in this trying spot, and with these anxious thoughts in his mind, the name of Jesus in the meantime becoming more and more precious in his esteem, and himself becoming more and more sensibly sinful in thought, word, and deed; yet his outward walk to others may appear to be in no way different, seeing he never gave any cause for others to point the finger of scorn at him as to his outward conduct; his troubles, and exercises are inward, he is now exercised with the secret workings of sin within; which at one time he could roll in under his tongue as a sweet morsel, and his only thought was that his father and others did not know it. Yes, there is such a thing as sin being a sweet morsel in the thought, and mind, without any outward or actual transgression. But now, the holy law of God having been applied in all its spirituality, a thought, an imagination, gives him great uneasiness and trouble, and he feels that he has no power to stand against them. Thus he feels that he is,—

“ A guilty, weak, and helpless worm,
 (and desires to say)

On thy kind arms I fall;
 Be thou my strength and righteousness,
 My Jesus, and my all.”

He reads that there is “ A set time to favour Zion,” and that “ God waits to be gracious.” He knows that it is impossible to hasten, or hinder the Lord in his work, therefore he can but wait at times with a “ Who can tell? ” yet he is often “ Disheartened with waiting so long.” Yet give up he cannot, but with the disciple he can say, “ To whom can I go, but unto thee; for thou only hast the words of eternal life ” (John vi. 68). Thus hope springs up in his soul from time to time in the language of these lines,—

“ Yet, Lord, if thy love has design’d
 No covenant blessing for me,
 Ah! tell me, how is it I find
 Some sweetness in waiting for thee? ”

Now, the experience of such an one is chiefly hidden from others, as he is afraid of saying too much to any one lest he gives them a wrong impression of himself. At length the “ set

time" arrives, it may be, without an application of any portion of Scripture, or hymn, but a peculiar feeling of comfort, or joy, unspeakable pervades the soul; he has no words to describe the feeling produced, but it is sweet to his taste. He may be led to open the hymn book, and his eye, and his heart may rest upon the following verses by Connick (Hymn 163, Gadsby's).

"A sinner self-condemn'd I come,
 Worthy that thou shouldst me consume,
 But O! one thing I plead:
 That every mite to thee I owed,
 Christ Jesus, with his own heart's blood,
 In pity for me paid.
 Now shouldst thou me to judgment call,
 Though Moses faced me there, and all
 My dreadful sins appear'd,
 I should not fear, but boldly stand;
 Through Jesus' pierced heart and hand,
 I know I should be spared.
 My full receipt should there be show'd,
 Written with iron pens in blood,
 On Jesus' hands and side.
 'I'm safe!' I'll shout, 'O law and sin,
 Ye cannot bring me guilty in,
 For Christ was crucified!'"

Thus in my feeble way I have tried to show how the name of Jesus becomes precious to some of the fallen sons and daughters of Adam's sinful race, and who afterwards realize the truth of Mr. Hart's experimental lines:—

"When his pardon is sealed,
 And his peace is procured,
 From that moment his conflict begins."

I hope I shall not weary you in writing you a page or two out of my book, as Mr. Kershaw once said; and as you remark, "I trust we both are of that people 'who know the joyful sound!'" There will be a constant conflict within between grace and sin, but here lies our comfort, my dear friend,

"Christ who conquered *for us* once,
 Will in us conquer too."

The lessons as you remark are painfully taught, burnt in as it were by the effectual teaching of the Holy Spirit, and neither Satan nor all his agencies within or without can argue us out of it. May the Lord help you, my dear friend, to "contend earnestly for the faith once delivered unto the saints." You will need *his* presence and help who stood by his servant Paul at a trying moment when others forsook him. A faithful servant must not look for any better treatment than his Lord and Master met with? How was he treated! At one time they would take him whether or not, and make him a king; but not long after their cry was, "Away with him, crucify him, crucify him!" The Lord enable you always to seek his divine approbation; for

what is the chaff to the wheat? But I feel that I must close this somewhat wordy epistle; but before doing so I must testify to the pleasure I had in reading the piece in this month's "Gospel Standard" entitled "NEW CREATION." I earnestly desire that it may be made a blessing to the many readers. I feel thankful that the old "Gospel Flag" has not in any way been lowered since it was placed in your hands. You will be glad to know we are going on very peacefully in our little sanctuary at P., though we have to mourn the loss of old members who are removed from us by death. Our old deacon, Mr. W., has gone home after a lingering illness, but he has left a good testimony behind him. How many of the Lord's servants are taken away! Mr. K., I believe, is the latest. O that it would please the Lord to raise up, and send forth more labourers into his vineyard to take the place of those he has removed. My dear wife is still a great sufferer. Sometimes the pains are not quite so acute. She is much favoured with a submissive spirit to the Lord's will. At times she says,—

"A few more days, or months, or years,
And we shall bid adieu to pain."

I often feel ashamed of myself, knowing how she suffers, and with what patience she endures it, while I often feel so impatient.

Our dear child keeps fairly well, and she often speaks of you. I trust there is some good thing in her toward the Lord God of Israel. When ever you have an opportunity please come and spend a little time with us. With our united love, trusting Mrs. F. is fairly well, and you yourself gaining strength, believe me, my dear friend, to remain yours very truly,
J. L.

Eccles, April 15th, 1902.

REVIEW.

"A FIRST RIPE GRAPE." A Testimony to the Lovingkindness of the Lord, manifested in the life and death of George Alexander, son of George Alexander, Minister of the Gospel, Birkenhead. Published by W. Wileman, 55, Imperial Buildings, Ludgate Circus, London, E.C. Price 1s., 1s. 2d. post free.

How true are those sublime lines of our beloved Christian Poet, Cowper (viz.)—

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm!"

Perhaps, no hymn upon record has engaged the attention of the children of God, and has been more blessed to their souls than the one (320 Gadsby's selection) from which we have quoted. It has reference to things in nature, as well as to things in grace. And it embraces within its soul-animating, and heart-

cheering lines God's wonderful dealings with his chosen family in things that are temporal, and also in things that are eternal; and it would be quite beyond the reach of our finite minds to say, to what extent God has blessed that hymn to the grief-stricken hearts of his bereaved and suffering children. As soon as we had carefully read the little book sent to us—the title of which we have given above—our thoughts were directed to this hymn, and especially so to this couplet:

“The bud may have a bitter taste,
But sweet will be the flower.”

We thought how very appropriate those lines may have been to the feelings of our dear friend, and to his distressed and bereaved family at the time when the sad news reached them from Boston, that their dear son George was no more; that he had fallen to the bottom of the hold of the ship of which he was an esteemed officer, and met with his sudden death, but which was to him “sudden glory.” Thus, while the news of his unexpected death was, and is painful and bitter to reflect upon; yet the delightful thought that his soul passed into eternal glory will, upon due consideration, make amends for all.

Oh! how mysterious are the dealings of God with the creatures of his hand, and how unknown are his ways and methods, and therefore past finding out!

It will not be out of place for us to say here that we have known Mr. Alexander and his family for many years, and have highly esteemed him as a man of God, and a faithful preacher of the gospel of Jesus Christ. For several years we knew his children, and frequently met with them, when they were “as olive plants round about his table.” And we may add, that we never knew a better conducted family of children. It was a pleasure to meet with them, and no godly person could be in their company long before they distinctly saw that Mr. Alexander's daily motto was, “As for me and my house we will serve the Lord.” And he, being a man of prayer, felt it to be just and right to pray with and for his children. He also felt it incumbent upon him, as a godly parent, to train up his children in the way that they should go; as far as grace, and wisdom from above were given him to do so; and from our own observation we must say, that in this branch of parental training he excelled; and such children, if godly fear be given them, will not depart from those paths of uprightness, and this is most blessedly exemplified in the case of their late beloved son.

The Bible, which is the Book of Books, was Mr. Alexander's daily text book, from which he obtained and imparted much useful knowledge to his children, and, through God's blessing, the Biblical instruction imparted has been made most useful to his children, especially now that they are grown up, as is clearly to be seen from the very interesting letters given in the

book before us, which are written by his son George. It may be said of Mr. Alexander that he was an advocate for Sunday schools, and would speak in the highest terms of Mr. Robert Raikes, the founder of them. But, his idea was to have a Sunday school in his own house, not deeming it prudent to allow other people to instruct his children in the Scriptures on the Lord's Day when he could teach them himself; which is an excellent system where it can be carried out. But, alas! all children are not so highly favoured to have Godly parents who are able and willing to impart scriptural knowledge under their own roof, and to be able to take them with them to the house of God regularly on the Lord's day, where the gospel of Jesus Christ is faithfully preached; which was Mr. Alexander's usual practice during the years that his children were of tender age, and it is worthy of note, that now they are grown up, we have never heard yet that they have departed from this good old way, or that they have turned their backs upon the truth as it is in Jesus, and which is most sacred and dear to their godly parents.

Need we wonder then, that such a godly system as has been adopted in the fear of the Lord by Mr. Alexander in his family, should meet with such a signal blessing from "the God of Abraham, Isaac, and Jacob," in thus making use of the means used, and by his Spirit and grace, instruct, and teach his beloved son George in the mysteries of godliness, which made him at an early age meet to be a partaker with the saints in light? It is marvellous to notice the wisdom that God displays in the calling, instructing, directing, supporting, and gathering of his dear children home to eternal glory. We love to see the displays of that wisdom and grace put forth in the hearts of the children of men; whoever they may be, and whenever it may take place. And these rich bestowals of grace, mercy, and love, clearly show us that they are not given because of any works of righteousness which the possessors of them have done, or intend to do at some convenient time; but it is "of his alone mercy he saves his people, by the washing of regeneration, and the renewings of the Holy Ghost;" which the subject of the little book before us understood, and which is so clearly set forth in his letters. How wonderfully the Lord has shown us in his Word, and how clearly do we experience it as we travel through the wilderness, that God's ways, and our ways invariably differ, and they are as wide apart as the heavens are above the earth! And do we not see it so, even in the life, and sudden death of our dear friend's beloved son? He had set his heart upon a seafaring life, and applied himself, with his gifts, and abilities, in real earnest to that lawful calling; and there was nothing wrong whatever in his so doing, for we are commanded "Not to be slothful in business;" but with the business "to be fervent in spirit, serving the Lord." And there are many marks and evidences

set forth in the book, to show that our dear young friend was enabled, through grace, to carry out this blessed injunction. But God's thoughts and ways were quite different to his; and doubtless, different to those of his family and friends. The Lord's purposes concerning him, we notice ripened fast; and that good work of grace which was begun in his heart, had to be developed, and made more visible to those he loved, and who loved him. Hence, his soul became more deeply exercised about eternal realities, and there were strong desires raised up in his heart to know Christ Jesus the Lord for himself, and to walk in his ways, and to be found in him eternally; that he might not be condemned with the wicked. Yes, he must follow the Lord Jesus through the despised ordinance of Believers' Baptism, to show to the world that he was not ashamed to own the gospel of Christ, whom he loved, and whose blessed commands he wished to obey.

Thus on page 35 in writing to his father he says:—"In going over your last letter again, I noted more particularly the points you give in the Pharisee's character, and tried myself by that standard. And first, I do not despise the Person of Jesus, but on the other hand, when I ponder the great love that was returned to him by the dear followers—Mary, so early at the Sepulchre, and many more—I long to be found amongst them, "One of that remnant I would be." Second, I don't reject his doctrine of sovereign grace, for I'm sure I've no other hope, and have felt I need pray no other prayer than "Remember me, O Lord, with the favour that thou bearest unto thy people." Nor do I attribute his works to Satan, for I've experienced both, and they are as opposed to each other as oil and water."

This testimony is good, and shows that he desired to be one of the Lord's dear people, that he might be found in Christ in that day when he comes to make up his jewels. The simplicity of his letters, and the honesty, and truthfulness of his statements prove beyond all doubt, that it was not merely head knowledge from which he wrote, but it proves that, "the root of the matter was found in him," and that "there was some good thing in his heart towards the Lord God of Israel;" which we believe the following quotations will prove. At page 46, he says "Don't you think, father, that hymn 962 (Gadsby's) is very true and sweet? It seemed to be exactly my language yesterday evening when I came across it for the first time. I do get, day by day—I might almost say, little encouragements—some cheering and suitable meditations on a verse of the Bible. But how slow I am to believe! Surely I'll sing the "loudest of the crowd," when I prove the end to be better than the beginning. Do you know, father, if I'm spared to be home again in a few weeks, I'd like to come before the Church of Park Grove and say (if I can), what God has taught me and done for me. . . . I had

not known before last passage that Jesus himself asked that question, "Dost thou believe on the Son of God?" And what the poor blind man said, and what Jesus answered, reminded me of what you had said, father, last time at home, about John the Baptist.

The poor man had not known that he had both seen Jesus and heard his voice. "Faith he gives us to believe it." What blessed teaching is that which we receive in and through the Holy Spirit. And, whenever we are led to speak, or relate what we know of divine things, like this young man, we ascribe it all to the riches of God's grace, and say, *What the Lord has done for me.* Hence the Lord enabled him to renounce the world, and put on Christ publicly, when he was baptized in the name of the Holy Trinity by Mr. Newman of Bolton. Thus he was led to join the visible Church of God here on earth, and became one of that section over which his father presides, and to which he ministers in holy things, according to the ability that God gives him.

We can imagine with what joy and gladness he would receive his dear son into his church as one of the first-fruits of his ministry, and as a confirmation that the gospel in the Strict Baptist Chapel, at Park Grove, Birkenhead, had not been preached in vain in the Lord. But, how wonderful are the ways of God with his hidden ones, and how his ways when revealed, frustrate all our plans and schemes, and humble us in the dust as nothing before him! Some, then, might have concluded that this godly young man, being called by grace in early life, and blessed as he evidently was with such an extensive knowledge of the Holy Scriptures, and knowing much of the sad effects of sin in his own heart, and the preciousness of that blood shed on Calvary's tree, which, when applied by the Spirit, cleanses from all sin; that he was ordained of God to be useful in the militant church on earth in proclaiming the glorious gospel of Christ to those that are heirs of salvation. But such was not the Lord's will concerning him. But in the providence of God he must go to Pemberton, to receive a blessed confirmation in Jireh Strict Baptist Chapel, of the Lord's goodness and mercy made known to him under the ministry of our esteemed friend Mr. Oldfield. Had he been permitted to live, we have no doubt he would have remembered that good hearing time for years to come. And, as the Lord is the Author of all spiritual good, and, from the testimony given, he had prepared both speaker and the hearers for that memorable evening, when many were truly blessed under the word of his grace. We feel sure that the letter written by the young man to Mr. Oldfield, would be most consoling to his distressed mind, and it would show him that the Lord had not forsaken him, though he had sorely afflicted him in his family. These good hearing times, and speaking times, are most valuable,

and very encouraging to both parties; and the Lord being the giver of them, he alone should have the praise. We can honestly recommend this interesting little book to our readers, especially to our young friends who are anxious to learn God's dealings with his people, and to be led by his Holy Spirit into the paths of righteousness for his Name's sake. We sincerely tender our sympathies to our bereaved friend, and his family in the loss they have sustained by the sudden death of their beloved son, but rejoice with them in believing that his redeemed soul has for ever entered into the joy of his Lord.

Obituary.

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MR. JOHN PERRY.—My dear father was born at Charlton, a small village in the Pewsey Vale, in the county of Wiltshire. His parents were among the humble poor of this world, and attended the Church of England, which in those days was the only place of worship in the village. His father died when he was a little boy, leaving him and three others in the care of his mother; but having grandparents living in the next village (Rushall), he lived with them the greater part of his youth. Provisions in those days were very dear, and working men's wages were but small, so that the honest poor had a hard struggle to bring up their families. I have heard my dear father say that "poor people used to eat barley bread, and were thankful to get enough of that." After a time my father's mother married again, and my father went again to live with them. But in course of time he found out that his step-father was a cruel man, and having to work with him on the same farm, driving plough, etc., he sometimes would beat him unmercifully, although left fatherless at such a tender age. My father was not permitted to run to such lengths in open sin as some do. He has told me that "he never remembered using bad language at any time." I cannot say what age he would be when the Holy Spirit was pleased to convince him what a great sinner he was in the sight of a Holy God! He has told me that in his youthful days he was fond of laughing at foolish talking and jesting, but one day, whilst being engaged with two other men, mowing in the field, and after they had had their dinner, they sat talking as usual, and my father was laughing at the foolish expressions of the others, when the dear Lord was pleased to show him how wrong it was of him to do so. He has told me that it was so impressed upon his mind by the Spirit for the rest of that day that it was dull and very miserable to his feelings; and it proved to be a never-to-be-forgotten day. I believe this was about the time the Lord began a work of grace in his heart, which he has promised to carry on, and complete. At this time he was married, and he has brought up a family of five sons and two daughters, who

are all living. A few years after his marriage he began to go to Upavon Chapel, as he could not get what his soul was seeking after at the Church of England. He would go a distance of several miles after a hard day's work, to hear what he called a *sound Gospel*. At such times he has gone to Bottlesford, Enford, Netheravon, and Pewsey. Then often on the Lord's day he would go to Allington, to hear the late Mr. Philpot, and Mr. Tiptaft and others, all of whom he very highly esteemed in the Lord for their work's sake. It was a very great grief to him when dear Mr. Philpot died, and he cried like a child.

My dear father was not a man of strong constitution, which was a trial to him, having a wife and family dependent upon him for food. Being a farm labourer, he was much engaged in mowing with others, and not being so strong in body as others he found it very hard work at times to keep up with them, which provoked them to anger, and sometimes they would use unbecoming language to him, expecting to enrage him; but, being of a quiet, humble turn of mind, he would bear their insults in silence. At one of these times, when they heaped a volley of abuse upon him, the Lord dropped these words with much sweetness and power into his soul, "For consider him that endured such contradictions of sinners against himself, lest ye be wearied and faint in your minds." (Heb. xii. 3). He was very much tried about his religion, especially so before he went through the ordinance of Believers' Baptism. And he was very much afraid he was not a fit and proper character to pass through that very solemn and blessed ordinance. But he has told me that he felt quite a drawing that way from time to time, so that he seemed as though he must go forward. He felt that he could not rest day nor night, and these words were continually upon his mind: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts ii. 41). But it was a great trial to him to go forward, as he was so tempted and tormented by Satan to give it all up and think no more about these things. And when he went to see the deacons, and other members of the church at Upavon Chapel on the subject he stood still on the way to consider whether he should go or turn back. But he went on, and the dear Lord blessed him, and stood by him in going through the ordinance of Believers' Baptism. He was baptized by Mr. Farmer, more than forty years ago; and he has told me that he never repented having taken that step. But he was often in doubt and fear about his religion, and had what he called many dark times, when he was tempted sorely by the enemy to believe that it would be all wrong when he came to die. But it was not so, for his last days were by far his best days; for he was only waiting for the dear Lord to take him home to glory. He was a very patient man, and free grace alone was the very theme of his heart's desire. I think he was one of the most particular men I ever knew. He would not tell an

untruth upon any consideration, and if he at any time spoke hastily, he would say that he felt guilty, and it would cause him great distress of mind. His chief books were his Bible, Gadsby's hymn book, and the "Gospel Standard." The "Gospel Standard" he took in for forty years, and would never let any of them be destroyed. He was also very fond of reading Mr. Philpot's Sermons.

Somewhere about the year 1880 or 1881 my dear father was severely afflicted, which brought him down very low in his body, and he was laid aside for about four years. During much of that time he was obliged to sit up in bed as his breathing was so bad; and he could scarcely walk out in the summer. The doctor quite gave him up, and some of his friends too. But after four years he received some treatment through the Lord's goodness and mercy which restored him; and he told me that during this heavy affliction he asked the Lord by prayer and supplication to restore him to his dear wife and family for a few more years, if it were his blessed will; and the Lord was pleased to grant him his request, as he did good King Hezekiah of old.

He lived about sixteen years after this, and followed his daily employment again, until about four years ago, when great weakness of body prevented him getting about much. He was a man who enjoyed peace and quietness above everything; and much liked working alone, as when being by himself he could, as the Holy Ghost helped him, pour out his heart to God in prayer, and thanksgiving, and praise. He would often say that he had done nothing to boast of, but Christ had done all for him through free and sovereign grace. He would rise early in the morning, before anyone else was about, that he might read and pray before going to his work, and he would do so when unable to work. He kept his bed seven months, during which time he was most patient, and thankful for all that was done for him. The enemy of his soul was permitted to harass him a great deal during the first part of the time when he was so very weak, but the dear Lord was very gracious to him in keeping back the enemy from triumphing over him, and enabling him to wait with patience the Saviour's call. The day on which he died he was so weak he could scarcely speak. My dear mother, on going into his room asked him how he was; he replied, "Very well, thank you. I have come to a most beautiful place," his face at the time being radiant. He knew each one of us, but was unable to talk much to us during the day, and about six o'clock in the evening he passed very peacefully away without a struggle, to be for ever with the Lord. We have indeed lost a kind, praying father. O may our last end be like his! He was "well laid in the grave" by Mr. D. Collins, whom he wished should bury him, he being an old friend of his. The hymn 844 was sung at his grave by my father's expressed wish, it being a favourite hymn of his.

M. PERRY.

MRS. CRISPIN.—My dear mother, Elizabeth Crispin, was born in Yealmpton, a small village in Devonshire; and was from a child considered to be very cheerful, and as possessing great buoyancy of spirits. We have often heard her relate her call by grace, which took place when she was about eighteen years of age. She was singing a carnal song when suddenly these words stopped her,—“Depart from me, ye cursed, into the lake that burneth with fire and brimstone.” “Oh!” she said, “I could not go on singing any further, but was soon brought to my knees crying for mercy, but feeling that there was no mercy for me!” She was in great distress of mind; but after a time these words were made a comfort to her, “Though your sins be as scarlet, they shall be white as snow; though they be like crimson, they shall be as wool” (Isaiah i. 18). She was favoured with the Lord’s presence, but had many severe trials to pass through, which partly arose from her husband being afflicted. But sometimes when tried in providence she felt the Lord was her refuge, and support. One thing I must mention. Things were very trying in providence, and our dear mother applied to the baker for some more bread; and just as she was entering the baker’s shop the man said to a child, who had called on a similar errand, “Go and tell your mother that I cannot let her have any more bread until she sends me some money!” After the child had gone, my mother said, “I suppose then it is no use for me to ask for bread” (she at the time owed him a little money). To which he replied, “You are troubled about what you owe; but some people are not;” and opening his till, he said to her, “You shall have bread to the amount of five pounds!” Thus my dear mother proved that,

“When the Lord’s people have need,
His goodness will find out a way.”

I have heard her say that she has often told the Lord that she could not expect to have food as she felt her sins were so great; but she would beseech him not to let her children suffer want. On another occasion she had a church of England minister to see her, who said that he had been informed by the landlady, that she was in need. My mother always took care not to let people know her circumstances. When the minister entered the room and looked round, he said, “charity is for the poor, the very poor!” My mother replied, “Sir, if your charity consists of rags and dust I never wish to wear that badge on my back.” He replied, “I like your remarks very much Ma’am,” and gave her something to buy provisions with. The first twenty-one years of my mother’s married life was most trying; but the Lord very graciously supported her from time to time, and blessed her in her basket and in her store. I have heard her say that on the day that the late dear Mr. Philpot was buried, her soul was truly blessed and the Lord was pleased to reveal a crucified Saviour to her soul, and by the eye of faith she beheld his pierced hands and feet, and was enabled to believe that she was

eternally interested in him, and formed a part of his once suffering but now glorified body. The blessing was so great, and precious to her soul that she quite forgot all her domestic duties, and when her dear children came home from school she discovered that nothing had been done; except blessing and praising God for his mercies bestowed upon her. Some years after this she was appointed Chapel keeper at Gower Street Chapel; and it was dear mother's great desire all the time she held that appointment to make both the house of God and his people who attended it very comfortable.

Years ago, when Messrs. Smart, Warburton, Pert, Godwin, and others preached there, the chapel used to be filled with hearers, and mother would lend her hymn book and spectacles to friends, and then sit on the pulpit stairs, and she has had some blessed times in that position. Mr. Hemington, Mr. Samuel, and Mr. Dennett, were some of her special ministers. About thirteen years ago my mother gave up attending to the chapel at Gower Street. My father died nearly nine years before my mother died. She had a serious fall down stairs about four years ago, from which serious accident (so-called) she never fully recovered. She was kept from the house of God a long time, which was a great grief to her, but after a time she was enabled to go again for a season. The last time she was privileged to go to the chapel was on Tuesday evening, October 9th, 1900, when she heard Mr. Dickens preach from the words, "To him shall be given of the gold of Ophir," etc. She was pleased to be able to get out again, and to meet with the friends. After this she gradually failed, and seemed to decline; but was so grateful for all that was done for her. At times her complaint made her feel somewhat irritable, suffering severely from the heart's action, she was not able to lie down for many weeks. She would often repeat the words, "Hitherto hath the Lord helped me." Many of the hymns (Gadsby's selection) were meat and drink to her weary soul, such as, "When Jesus would his grace proclaim," and "How firm a foundation ye saints of the Lord," etc. The Lord so blessed her that she felt she could die and leave everything. She was in the University College Hospital.

I will now come to her last days, After the many helps, and blessed deliverances she had experienced, she again sank into a dark state of mind, and had to combat with Satan and unbelief, but she would often repeat,

"Thy love was great, thy mercy free,
Which from the pit delivered me."

When looking round about her, she would exclaim, "What mercies I am blessed with!" referring to the time when it was not so with her. She said how good the Lord was in not letting her want in her last days, and would say, "It is of the Lord's mercies I am not consumed," but it is because "His compassion fails not." About ten days before she departed the Lord was pleased to lead her back to the time when she first felt some

solemn impressions about her soul. And she added, "There never was a more giddy girl than I was." "But its all of grace, and not of works." Some little time before she died she repeated this blessed portion. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace" (Isaiah ix. 6). She continued, saying, "I will bless him, and praise him, and crown him Lord of all." The following verses were repeated to her,—

"Jesus is our God and Saviour,
 Guide, and Counsellor, and Friend,
 Bearing all our misbehaviour,
 Kind and loving to the end.
 Trust him, he will not deceive us,
 Though we hardly of him deem;
 He will never, never leave us;
 Nor will let us quite leave him."

"That's it," mother said. The following portion of the twenty-third Psalm was a comfort to her, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." One day she was in great trouble, and asked the Lord to take her to himself, when she exclaimed, "Yes, I shall thy salvation see." She loved the people of God. A Mrs. S. called to see her just a week before her end; and when she was leaving asked her if she had any message for the friends? Mother replied, "Give my kind love to all that love our Lord Jesus Christ in sincerity and in truth." One day she asked if ever she would be able to go to the house of God again? We said, "If not mother, the Lord will take you to his house above." Her face often looked radiant, and beamed with delight; especially when she was helped to count up her mercies. She remarked what good children she had, and how well she was attended to. One day she said to one of her children, "The election hath obtained it; and the rest are blinded." We asked her to raise her hand, if she felt happy at the last, and was unable to speak. She raised both her hands at times for several days, repeating, "I'll bless him, and praise him, and crown him Lord of all." To a friend who called three days before her death, she said, "I know in whom I have believed." She appeared to have much secret communion with the Lord. A little time before she departed her great grandchild was brought to see her, when she pronounced a blessing upon her, also upon her father, to whom she said, "I hope you will be brought to fear the Lord; and that the dear babe may prove to be God's child." It was very touching to notice the way she was looking at the smiling infant; when the father remarked, "What a wonderful thing it is for one so near death to be so happy," mother said, what a good and faithful God she had had, and how she had proved his promise to be true; even in turning her captivity. She now

became weaker, and was unable to say much; but a few hours before she departed she exclaimed, "*Hallelujah*," and after suffering again severely, her end came, and she passed away so quietly, we believe, to be "for ever with the Lord," on November 28th, 1901.

A. M. CRISPIN.

MR. GARRETT.—Samuel Garrett, who died on March 19th, 1902, at Wickham Bishop, Witham, Essex, was in the seventy-second year of his age. About fifty-five years ago an elder brother of his, now living, was called by grace, and seeing Samuel still following the course of this world, he reproved him severely, which was afterwards to have an effect upon his daily walk and conversation. About the year 1863 he went to reside in Essex, and sat under the ministry of the late Mr. Foster at Witham, and continued a constant hearer at the same chapel ever since. He never put on a public profession, but always manifested a tender conscience, and was a lover of God's people. The deacon of the chapel there tells me that he was a very peaceable man, and a good supporter of the cause; and they feel that through his death they have lost a good friend. He was taken very ill in October last, and I went to see him, and asked him about his hope for eternity? not wishing to put words into his mouth, as I saw he was very much dejected. He said to me, with tears streaming down his face, "Oh! the awful temptation that I am under. He (Satan) comes to me when I am alone in the night with such dreadful suggestions, and when I am asleep I am upset with such fearful dreams that I am truly wretched." I said to him, "Have you never had any words come to you with power?" He replied, "Yes, the 143rd hymn (Gadsby's Selection) was made a blessing to me some time ago, and the 64th hymn just describes my feelings." I said, "They are very good so far, but you need the fulfilment of Dr. Watt's hymn in your heart's feelings, which says,

'When I can read my title clear
To mansions in the skies,
I bid farewell to every fear,
And wipe my weeping eyes.'

He replied, "That is what I do want, I do! I do!!" He was too ill for me to say more to him at that time. I went to see him about a fortnight afterwards, when I perceived a great change in his countenance. I said, "How about those temptations you were suffering from when I saw you last?" He replied, "They are all taken away." He could only speak with great difficulty. He begged his dear wife and family not to grieve after him. His wife asked him if he suffered much. He replied, "I cannot tell you how much!" But he added, "The Lord's will be done." On the morning of his death he wished his hands and face to be bathed. His daughter said to him, "Shall I read to you?" He replied, "Yes." She read two of his favourite hymns, viz., the 1st and 64th. He said, "That will do," when a smile passed over his countenance, and with one sigh he was gone, we believe to be "for ever with the Lord."

G. GARRETT.

THE GOSPEL STANDARD.

JULY, 1902.

MATT. v. 6; 2 TIM. i. 9; ROM. xi. 7; ACTS viii. 37, 38; MATT. xxviii. 19.

“WISDOM HATH BUILDED HER HOUSE.”

NOTES OF A SERMON PREACHED BY MR. DENNETT, AT
FREDERICK STREET CHAPEL, BIRMINGHAM,
ON LORD'S DAY, DECEMBER 16TH, 1895.

“Wisdom hath builded her house, she hath hewn out her seven pillars: she hath killed her beasts; she hath mingled her wine; she hath also furnished her table.”—PROVERBS ix. 1, 2.

IN some parts of the Word of God wisdom is spoken of with a different meaning to what is set forth in this verse; as for instance where it says, “The fear of the Lord is the beginning of wisdom;” again: “If a man will be wise, let him be wise for himself.” That is not the wisdom here spoken of, because that is imparted wisdom. David says, “Behold, thou desirest truth in the inward parts, and in the hidden part thou shalt make me to know wisdom.” That is knowledge imparted. I feel sure I shall not do any injustice to this Scripture by stating that “wisdom” here means Christ Jesus the Lord, for Christ is the wisdom of God. He is, first, essential wisdom, not created wisdom. God is wisdom itself, and Christ is God. Hence Christ speaks, saying, “I, wisdom, dwell with prudence, and find out knowledge of witty inventions.” And again, Christ, in addressing the sons of men, says, “Doth not wisdom cry, and understanding put forth her voice?” that is, Christ cries in his Word and by his voice to the sons of men, and they hear his voice, and by it they are called by grace and brought to know him and quickened into union with him; so that they shall never be separated from him. In another place we read, “Counsel is mine, and sound wisdom, I am understanding; I have strength. By me kings reign, and princes decree justice.” It is, therefore, Christ himself that is meant by “wisdom” in my text.

But to make the matter still clearer from Scripture, I will quote a little from the first chapter of the 1 Cor. where speaking of Christ and of the preaching of the cross of Christ Paul says, "We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." How beautifully that statement of the Apostle Paul's accords with this book of Proverbs; and then to conclude the chapter, Paul speaks of how God has chosen his people in Christ who is Wisdom itself and sent him into the world to die for their sins, and what God has made him to his church, for the salvation of all coming, longing sinners:—"Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." This being the case, I am sure if you know Christ and have ever felt his value and preciousness, you will be quite willing he should be honoured and held up here as the essential and manifest wisdom of God.

In the second place, "Wisdom hath builded her house;" so here is a house Wisdom hath builded; and mark, it reads in the past, which shows that all the materials for the building of this house have been given over into the hands of Christ, and that it is already builded and completed in his purpose; for the meaning here of "hath builded" is that it is all settled, as much as though it were already completed; for the materials of this house were all given to Christ, and they are his children whom God the Father was pleased to select for him and give to him; as Christ said, "All that the Father giveth me shall come to me;" again: "All thine are mine and mine are thine." So Christ is said in the eighth chapter of this book to "rejoice in the habitable part of his earth; and his delights were with the sons of men," that is, his heart was fixed upon them, and he was well pleased with the Father's choice and with all the Father had given to him. So in God's mind he set up this building before the foundations of the world were laid; as James says in the book of Acts, "Known unto God are all his works from the beginning." There is nothing new to him; for "All things to his omniscient eye are one eternal Now." There is nothing new to God; as we read: "His ways are everlasting." What God set up and built in his eternal purpose, that he will do in the fulness of time; as we read in Zechariah: "I will bring forth my servant, the Branch;" and the covenant of peace is to be between them both, that is, the peace Christ should make by the blood of his cross should be between them both. Christ should yield himself up, and God the Father should bruise

him, "that the chastisement of our peace might be upon him, and that by his stripes we might be healed." There is no healing without his stripes, but there is healing for every poor coming sinner through his stripes; but by no other means whatever.

"Wisdom hath builded her house;" so everything was ready. Just as God gave instructions to Moses how to build the tabernacle, having previously in his own mind arranged it all and set it up, every part being his own architecture; for Moses would never have thought of building such a tabernacle, with so many parts and so wonderfully constructed; but God revealed it to him, and then gave him positive instructions to act in strict accordance with his own architecture, saying, "See that thou make all things after the pattern that was shown to thee in the mount;" and Moses was obedient and faithful in all his house as a servant, for a testimony of those things which were to be spoken after." So he built the tabernacle just as God instructed him to build it. And it was the same with Noah. Noah would never have thought of building an ark, and even after God had told him to build it, if God had not given him instructions how to build it, he might have built one which the waters would have destroyed.

But in my text the Lord is his own builder; as Paul says, "Every house is builded by some man; but he that built all things is God;" and this house the Lord has built is nothing less than his own church; as we read: "Christ as a son over his own house; whose house are we." Who are the "we" the apostle there refers to? Those who are "sanctified by God the Father, preserved in Christ Jesus, and called;" for "both he that sanctifieth and they who are sanctified are all of one;" therefore the apostle says, "Whose house are we, if we hold fast the beginning of our confidence steadfast unto the end." What is the beginning of our confidence in Christ? If it is a confidence worth having it is a confidence in his eternal Deity, and in the statement the apostle himself made when he said, "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds, who being the brightness of his glory, and the express image of his Person;"—that is what we believe him to be, and faith says, Yes, it is so:—"And upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;" and hope springs up in the child of God that the Lord has purged away his sins, and faith follows the Lord Jesus into heaven and believes

that he is now for ever set down on the right hand of the Majesty in heaven. We do not expect to see the Lord Jesus now hanging on the cross. He once hung there; he once died there; but now he lives in heaven to make intercession for all that come unto God by him.

Now I will speak a little of the materials of this house that God gave unto Christ: "Wisdom hath builded her house." Where does Christ find his people when he comes to actually build his church, the pattern of which he set up in his own mind from everlasting? Why, he finds them in their sins. He finds the stones scattered in all directions; for the materials of his house are all so obscured, and what is worse, they are all of them in the hands of the devil; but Christ snatches them out of his hands. He brings them out of the world and out of the lowest pits of dense darkness, ignorance, and alienation of mind into which they had fallen; as we read: "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children." And God goes on still further to speak of the judgments that shall come upon those who oppose his church:—"I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood, as with sweet wine;" and now comes a declaration for all the world:—"And all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob." O how faith rejoices in this! Yes, and little faith puts in her claim, and hope in the sinner's soul springs up, and he hopes God has done this for him, and "hope maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost." The Lord brings these materials together; and as the temple which Solomon built had stones in it which had been hewn out separately from others, and not every stone in the quarries from which Solomon gathered the materials to build the temple, nor all that were brought together to build the temple were used, but each stone was selected from the others and hewn and squared and prepared; for all were prepared beforehand, and all the materials so arranged that neither hammer, nor axe, nor any tool was heard in the building of the temple. What a marvellous thing, that in such a great building no sound should be heard, but that everything should be fitted in so beautifully and harmoniously that not one thing should be out of place; and to make the building complete the everlasting foundation for it was the Lord Jesus Christ; as Paul says, "Other

foundation can no man lay than that is laid, which is Christ Jesus." Christ is also the corner stone which binds all the building together, and none can separate them. Not the feeblest member shall be separated from Christ; not the least child of God shall be cut off, not a mourner in Zion, not a coming soul, not one who hopes in the mercy of God shall be left behind, any more than one Israelite was left in the hands of Pharaoh in Egypt; for when the midnight cry was made, God having destroyed the firstborn in every house, from Pharaoh on the throne to the captive in the dungeon, then the servants of Pharaoh arose, and Pharaoh himself arose, and the Israelites everyone of them were thrust out, both old and young, weak and strong; and so wonderfully did God at that time strengthen the people, that it is said "there was not one feeble person among all their tribes," God having taken away from them for the time being all sickness and weakness.

Solomon's temple was not built in a day, a week, a month, or a year; but it took seven years in building, which might seem a long time to us. So it is in the Lord building his house and bringing the materials together and placing every stone in its proper place in the building, and so uniting them that they can never be separated; no, not the least from the greatest, nor the greatest from the least. The Lord will not take the whole of the time to gather the materials together of which he intends to build his church, and he will bring them together some in one generation and some in another, and in the end they will be not only living stones, but lively stones; as Peter says, "Ye also are lively stones are built up a spiritual house," etc. And who builds them up? It is Christ; for he is the Great Builder. So here it says, "Wisdom hath builded her house;" and some day it will be complete, and we hope to see it and be in it, and realize the great blessedness of being part of those stones which compose the church of God. What is the church of God? The apostle says it is the "pillar and ground of the truth." So that all the truths of God are made known in his church, and what is so blessed to think and feel is this, that every member of the true church of Christ receives *all* the truths of the gospel in his heart, not a *part* of them; for they cannot pick and choose which they like. If you have the faith of God's elect in your souls, your faith not only gives the bare assent to, but receives in the love and power of it all the grand truths of the gospel, and receives them in such a way as that they can never be rooted up out of the place in which God has put them;—"Those that be planted

in the house of the Lord shall flourish in the courts of our God." In the building of Solomon's temple, no one could see the beauty of the architecture at the first, or understand what a beautiful place it would be until it was opened: but when it was finished, then they would see that even the very floor was in some parts paved with gold, and on the doors of the temple were engraved the cherubims. Then there was the mercy-seat in the holy place, and the ark of the covenant, and the cherubims that were attached to and formed part of the mercy-seat; but what made the house complete was that when opened the glory of God filled the house of the Lord, and this would take away from the eyes of the spiritual worshippers all the natural work of Solomon, and their souls would be swallowed up in what is invisible, which would cause them to glory in the Lord's Name, according to the Scripture: "Glory ye in his Holy Name; let the heart of them rejoice that seek the Lord." So when the church of God is complete, O what a church it will be!

Now I must go a little into the Book of Revelation; for in referring to the word "seven" I will speak first of what glory the church will have upon her when the Lord will bring her down out of heaven and manifest her before the world, so that the world shall see a beauty in her, and Christ shall glory in her and God the Father will approve of her; as John says, "I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." A bride who is about to be married to her husband, especially if she has love and affection for him, will put on her best raiment; so we read in the book of Isaiah: "As the bridegroom rejoiceth over the bride; so shall thy God rejoice over thee." The church of Christ will indeed be a glorious church, and I believe the desire of all your souls that are born again from heaven of the Spirit of God is that you may be found in and of this church, and be found in and of this God; that you may have this Jesus Christ for your Jesus Christ, and for your Foundation stone, and Corner stone. Yea, all your desire may be summed up in a few words, namely, that you may have Christ as your All in all. Nothing less will satisfy you, and nothing more can God give you: "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Nothing greater had God to give, nay, nothing so great, except it were his Holy Spirit, and that is added to the gift of Jesus Christ. If you belong to the church of Christ-militant, that is, to those who are called by grace, though you are not yet perfect, only as you stand in

Christ, yet God intends to make you perfect; for he will not leave a trace of the fall of man upon you. But this building must have a foundation. The Apostle Paul was very clear upon this point in his ministry. He says, "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ" (Cor. iii. 10, 11). The militant church of Christ is not to be built up of materials of man's choice, but of stones which the Lord has brought out of the quarry of nature and prepared them as poor penitent, coming sinners to be joined to those who have already shown signs of penitence and godly sorrow and faith in Christ. "Other foundation can no man lay than that is laid, which is Christ Jesus!" Can the angels find another foundation? I know some men will say that they can do without this foundation; but we have never been wise enough for that. Those who can give a reason of the hope of eternal life in their souls have never been wise enough to find another foundation, and the Scripture must be fulfilled: "The sluggard is wiser in his own conceit than seven men that can render a reason" (Prov. xxvi. 16). The Apostle John when in the Isle of Patmos, said, "I saw seven golden candlesticks." The word "seven" in Scripture implies a perfect number. We are not to understand that it always applies to just the number *seven*, but it means a perfect number, perfect in God's sight and in his knowledge. So in my text, it says, "Wisdom hath builded her house, she hath hewn out her *seven pillars*," by which I understand that it means Wisdom, or God has hewn out or chosen his twelve apostles; for all his servants who were afterwards called to the work of the ministry were not apostles, but they were their successors in the ministry which God gave to the apostles. God has hewn them all out and he will make them supporters or pillars in his house, never to be moved; but pillars must have a foundation to rest upon, and the foundation upon which all the pillars here spoken of rest is Christ Jesus the Lord.

Now for the building up of the whole. John says, "The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." What are these foundations which are twelve in number? They are not the apostles themselves, nor the angels, nor men. I believe they are the attributes of God himself, and I thought this morning they are first, *love*; "God is love." Second, *light*; "God is light and in him is no darkness at all" (1 John i. 5). Third, *life*;

for God is life itself. Fourth, *omnipotence*; for God is omnipotent, and not only omnipotent, but he is *Omnipotence* itself. Fifth, *omnipresent*, for God is everywhere, and we can never get out of his sight or out of his presence. Sixth, *omniscience*, for God can see everything at a glance throughout heaven, earth, and hell. Seventh, *holiness*, for God is holiness itself; as Moses said, "Who is like unto thee, O Lord among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" (Exod. xv. 11). Eighth, *justice*; for God is just as well as merciful, therefore he would have his justice satisfied by plunging the sword of justice into the soul of his own dear Son: "Smite the shepherd, and the sheep shall be scattered; and I will turn my hands upon the little ones" (Zech. xiii. 7). Ninth, *righteousness*, which God can impute to us through the death of Christ. Tenth, *mercy* which he shows to poor penitent sinners; for mercy is one of his attributes. Eleventh, *truth*, for God is truth itself; as Christ said, "I am the way, the truth, and the life." Twelfth, *salvation*, and this crowns everything, even the salvation of God which poor sinners are brought to experience whilst on earth, which is a free and full salvation without money and without price; and this salvation is brought down into the souls of men, so that they shall be saved by grace and experience an everlasting deliverance from all their sins, and be saved to sin no more, yes, saved in Christ with an everlasting salvation: "His Name shall be called Jesus; for he shall save his people from their sins." What glorious foundations are these, and it is said that these "foundations are garnished with all manner of precious stones." To garnish is to put something round the edge of a pedestal or dish to embellish and decorate it; so all the things of God are garnished with the graces of the blessed Spirit. O what sure foundations are these! How can they give way! How can they be removed! Who can even touch them, much less remove them! Whoever attempts to touch the church of God touches the apple of his eye, yea, he touches God himself; and the apostle says, "Our God is a consuming fire." The Israelites could not venture to come near to God because of the thunderings and lightnings, and when the sound of the trumpets waxed louder and louder they were afraid, and said, "Let not God speak unto us lest we die."

"Wisdom hath builded her house; she hath hewn out her seven pillars." The Lord will hew out all the materials for his house, and these pillars are to be supporters. So God's own servants are pillars or supporters; as the apostle says: "We are labourers together with God; ye are God's

husbandry, ye are God's building" (1 Cor. iii. 9). Therefore God will have his church cultivated, tilled and sown, that it may bring forth fruit to the praise and glory of his name. For this Paul laboured, that they might be "filled with the fruits of righteousness which are by Jesus Christ." That is what the child of God loves to be filled with. And what is this fruit? It is such as faith, hope, love, humility, and self-loathing, so that sometimes under a sense of your sinfulness you feel yourself hardly worthy to be amongst the people of God and can hardly believe, because of the knowledge you have of your sin, that you have really passed from death unto life, and that God loves you; you can hardly believe you have a grain of faith in your souls, and sometimes you can hardly believe that you have ever taken one step in the right way to heaven, or that you shall ever go into the kingdom of God; and yet God intends to take you there all the time. I thought this morning what a mercy it will be if amidst all the turmoil and cares of this life you and I are found united to Wisdom, or Christ. O the blessedness of being united to him and of knowing him, and of having a heart to seek him; and O the sweetness we have at times found in being enabled to glory in his holy name, and rejoice in hope of the glory of God. To know him is knowledge indeed which far exceeds all natural knowledge; for "the worth of wisdom is above rubies." No one can fix the worth of Christ, for he is of more worth than all things else beside; as Asaph said, "Whom have I in heaven but thee; and there is none upon the earth I desire beside thee." Is that verse I have just quoted a transcript of what is in your heart and mine?—"Whom have I in heaven but thee?" Abraham is there, Isaac is there, Jacob is there, Enoch, Noah, Abel, and Adam the first are all there, and the Apostle Paul and a great many other eminent saints are there; but, said Asaph, "Whom have I in heaven but thee? and there is none upon the earth I desire beside thee." "Thou knowest, dear Lord Jesus, thou art the wisdom of God to my soul. It is thyself I am seeking; to thee I trust I am united, and I shall never be fully satisfied and have unmolested happiness until I awake up in thy likeness and see thee as thou art." Therefore said the wise man: "Get wisdom, and with all thy getting, get understanding."

"Wisdom hath builded her house; she hath hewn out her seven pillars." On the pillars that were in the temples in days of old, especially in the heathen temples, names were very often written. Even so the Lord puts the names of his people on the pillars in his house, that those who have un-

derstanding and discernment may see whom God has set in his church to be pillars, as Paul when he went up to Jerusalem upon a certain matter, said, "When James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship. . . . But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed; for before that certain came from James, he did eat with the Gentiles; but when they were come he withdrew and separated himself, fearing them which were of the circumcision; and the other Jews dissembled likewise" (Gal. ii. 9-13). So they were a little sleepy just then, Peter especially, but still they stood. So with all God's servants, if he has sent them they will stand firm, not twisting about and preaching one doctrine in one place and another doctrine in another; but what God has made them, that they remain. I bless God that I never changed my doctrine; but what God taught me in the beginning, by that I still abide, and I will make *this* statement, that by his help I never intend to alter my doctrine no matter who it offends, for I cannot help that; but sure I am God will make it a pleasant sound to his people.

"She hath killed her beasts." What is meant by this but the putting of Christ Jesus to death, and he is "the end of the law for righteousness to everyone that believeth," so that no more sacrifices are needed. Herein is the wisdom of God manifest, and the grace, mercy, and love of God made known in bruising the Son of God and putting him to death:—"It pleased the Lord to bruise him; he hath put him to grief"; again we read: "Christ died for our sins according to the Scriptures." Look at the Lord Jesus Christ in the garden of Gethsemane. I wish we might have a few moments fellowship with him, and that our minds might be for a short time transported from this world and led into the garden of Gethsemane where Jesus Christ went with a few of his disciples, and it is written of him: "Being in an agony he prayed more earnestly." He prayed before, but now the burden of his people's sins was so heavy, and the wrath of God on account of them so great, that such was the sorrow of his soul that "being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground." Such was the weight of God's wrath and the sins of his people upon the dear Son of God at that very moment! If your faith can go back—God grant that it may—to see the dear Redeemer in all the agonies of his soul, it will strengthen you to bear up under

your burdens. Then, further, to see him nailed to the cross, mocked by men, deserted by God, and not one friend to speak a word to him, except the dying thief, and he uttered a cry from his very soul which the dear Lord Jesus attended to:—"Lord, remember me when thou comest into thy kingdom." Said Christ, "To-day shalt thou be with me in paradise." Here, indeed, was a killing, and blood flowed from this killing, even the blood of Jesus Christ which cleanseth from all sin, and reconciled millions of sinners to God, and saved them from all their impurities and iniquities.

"She hath mingled her wine." The wine here is God's own love, the love of God the Father, for God is love, the love of God the Son, for Christ's love is as great as God the Father's love, the love of the Holy Ghost, for the Holy Ghost is God, and his love is as great as the Father's and the Son's, inasmuch as he comes to quicken and call every poor redeemed sinner to the knowledge of Christ, and he comes to live and dwell in them. This wine is called mingled wine because of Christ's death and sorrows which ran into it, for we can never separate the love of God from the sorrows and death of Christ; and the poor child of God when he receives Christ into his heart as his life, his hope, and all his salvation, he receives this mingled wine, "which goeth down softy, causing the lips of those that are asleep to speak," and those who have once tasted it long for more, and their cry is: "Let him kiss me with the kisses of his mouth; for thy love is better than wine."

My text goes on to say, "She hath furnished her table." What is the table here but the gospel of our Lord Jesus Christ. O what a table is this; and though the Jews as a nation rejected it, the Gentiles are glad to receive it and sit down to it. To the one it became a snare, and to the other a blessing; as David says: "Let their table become a snare to them." O what a glorious gospel is the gospel of Christ; and to sit down to this table is to sit under the sound of the gospel, as you do who come here from Sabbath to Sabbath, and to whom it is sometimes a sweet sound and it awakes gratitude in your heart and brings the graces of the Spirit into exercise, even faith and love, and hope spring up in your souls, and you say, "After all,—wicked wretch as I am—I hope I shall go to heaven." The word of God experimentally preached fires the passions again and the heart is all on flame, and the only desire of the poor soul is, "O that I may have Christ for my portion, and let the world go," according to the Scripture: "I saw a woman clothed with the sun, and the moon under her feet" (Rev. xii. 1).

But not only is the table mentioned, but my text says: "She hath also furnished her table." What is the furniture of it? Why, everything the child of God needs to save his soul, even grace, humility, the blood of Christ, Christ's broken body, his holy Word and all his sacred visitations,—all these make the gospel of God and the mercy of God so sweet unto us. Sometimes the word "furniture" applies to the guests as much as to the table. So we read when the king made a feast for his son, one and another refused to come and made various excuses. Then the king said to his servant, "Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke xiv. 23), and thus the table was furnished with guests. So by "Wisdom having furnished her table" is meant, first, furnishing it with provision, and secondly, with guests. God will have all his people with him at last, and unworthy as we are we hope to sit down to the marriage supper of the Lamb, where thousands, thousands are already in the ethereal plains in glory sitting down with Christ Jesus to the marriage supper of the Lamb. The Lord grant it may be so, and fulfil the desire of your heart and mine; for we may say as Jeremiah did when certain things were predicted, "Amen; so be it, O Lord God." May the Lord add his blessing. AMEN.

A WORD TO THE WISE.

"Take heed then, no regard for sin,
 Nor love to it maintain,
 The least vice hath more ill therein
 Than's in the greatest pain.
 If, rather than the smarting rod
 Thy choice is sin and vice;
 Thou proudly dost contend with God
 And show thyself unwise.
 If thou impatient of his stroke,
 His providence accuse:—
 Thou dost, by casting off his yoke,
 Thine own, that's heavier, choose.
 In trouble therefore don't debate
 Nor with thy maker fight:
 Contention makes the burden great
 Submission makes it light.
 I grew impatient of the rod,
 Nor can I answer why,
 I cleared myself and censured God
 O what a beast was I."

RALPH ERSKINE.

“A JOYFUL MESSAGE; OR, GLAD TIDINGS FOR THE MEEK.”

LETTER I.—TO MR. T. B.

Grace, mercy, and peace be with my dear friend.—Amen.

I received your truly sincere and affectionate letter, and am glad to find your face continues Zionward. I can in truth say with the Apostle, it is matter of great joy to me that those in union with me walk in the truth, hunger for, and cleave to the truth. “Blessed are they that do hunger and thirst after righteousness: for they shall be filled.” When the desires of the mind flow in such a channel it evidently bespeaks the new birth. “As new-born babes desire the sincere milk of the word that ye may grow thereby.” “They that are after the flesh (or in the flesh, in an unconverted state) do mind the things of the flesh; but they that are after the Spirit (born of the Spirit) do mind the things of the Spirit.” The desire of the mind is after the things of the Spirit—his quickening, enlightening, comforting influences; his work, as taking the things of Christ and revealing them in the heart; the graces of the Spirit—grace in the heart, exercised by the Spirit; the blessings of the Spirit—the fruits of the Spirit. The leading, guiding, and direction. After these my friend is breathing, and would gladly enter more fully into the enjoyment of them. God the Holy Ghost hath touched thee, or thou wouldest never breathe after him. There is no instinct of ascending to God but in that which cometh from him. He hath worked in you to will, and in his good time will surely give you the desires of your heart. “He will fulfil the desire of them that fear him: he will also hear their cry and save them.” With my whole heart I desire and pray that “whereunto you have already attained, you may walk by the same rule, and mind the same things:” and may you be kept from being blown aside by the various winds of doctrine, by the cunning craftiness of men who lie in wait to deceive; that you may cleave to the Lord with purpose and singleness of heart, in his fear; that you may be preserved under his watchful eye, and have the exercise of that faith which is a “coming up from the wilderness, leaning on Christ as the beloved of your soul.” I truly sympathise with you in your sister’s declining health: no doubt, from affection, you feel it keenly, and are in earnest concern for the welfare of her soul—you also seem in a strait, from cautious fear and godly prudence, how to conclude touching her state, or how to advise or counsel her. You wish my prayers in behalf of yourself and sister, also some instructions that may be profitable to you both. I do, in my poor way, pray for you: that the good Lord may guide you by his blessed Spirit: and for your dear sister, that her affliction may be sanctified to the good of her soul: that Christ may visit her with his full and free salvation: that he may shed his lovingkindness abroad in her heart, and that you may be comforted in her comfort.

Seeing the grace of God in her you may be glad and rejoice. Let us consider a few things.

First. According to your account, prejudice seems to be slain: she no longer wishes for a change in you, but that she may be brought to experience the same things with you—to partake of the real grace of God, which is a token for good, for “the carnal (unregenerate) mind is enmity against God,” against his sovereignty and free grace; nor can it, in truth, be slain but by a touch of the saving power of God changing the will, and all who experience that change are his people. “Thy people shall be willing in the day of thy power.”

Secondly. You state she is convinced that the legal way in which she has been led is erroneous, and wishes to be set right: that is, she is willing to renounce her own righteousness, and desireth an interest in the blood and righteousness of Christ. Then the saving change is wrought, for it is the true light, even the light of life, in which the insufficiency of the legal course is seen, and it is the regenerating work of the Spirit of God that occasions the withering of that legal crop. That is the “grass that withereth, and the flower that fadeth because the Spirit of the Lord bloweth upon it.” Where there is truly a renouncing of the legal righteousness, there is saving faith in the heart. This may seem to be contradicted in many professors, who are sound in the theory of truth, and apparently not in the legal way, yet it might be clearly proved to be their drift.

Again, if your sister hath found the insufficiency of the legal righteousness, and desires the true righteousness, she desires three things. (1) To be found interested in Christ and clothed in his righteousness. (2) She would gladly have the saving grace of God in her heart, which is the “new man created in righteousness.” (3) She would gladly be alive to God in her soul, and spiritually minded; if so she is on the side of the blessed God. “Blessed are they which do hunger and thirst (desire and crave) after righteousness:” all who, from a sense of need, seek to be found in the righteousness of Christ, are, in truth, the objects of the love of God, for “he loveth them that follow after righteousness.”

Thirdly. You state she desires to be found in Christ. But man by nature “seeth nothing in him that he should desire him.” The desire of the wicked is sin; either a sinful course or a selfish profession. “If there be first a willing mind, it is accepted.” And those who, from a sense of need, are willing to have Christ, are welcome to him. “Whosoever will, let him take the fountain of the water of life.” Nor ought there to be any hindrance cast in the way of such willingness, for that which hindereth is not of the Spirit of God, nor of the child of God, as such, but of the enemy to feed unbelief. To such “the spirit and the bride say, Come, and let him that heareth say Come; and whosoever will, let him take the water of life freely.” When this is truly the desire of the mind, “That I may be

found in him," there is Christ and life in the heart: for real desires for Christ, as revealed in the word, come from the life of Christ in the heart. God will surely answer that prayer that has the things of Christ for its object. Such have warrant from Christ's mouth to conclude they shall have their desires fulfilled. "What things soever ye desire, when ye pray, believe ye receive them, and ye shall have them."

Fourthly. You state that they are very affectionate to you, touching your religion, and favourable to me and others. Now (I speak of both your sisters) as it respects yourself, the union that subsists between you may have great influence; but if they favour the way of truth set forth by the servants of God, and favour his servants because they believe them to be such, especially if they favour me on account of what they have read or heard, surely it must be because they believe God is with me, for there is nothing else with me or my writings to draw their attachment. If this be true, a sure proof Christ and heaven is theirs, for Christ says to his ministers, "He that receiveth you, receiveth me." So that when they receive us as the servants of Christ, we are to conclude he has taken possession and quickened their hearts. "He that receiveth a prophet (believing him to be one) shall receive a prophet's reward (a crown of righteousness). Surely, my dear friend, you may see tokens for good in your sisters. Now the advice I would give touching your afflicted sister is:—

(a) Be much in private prayer for her. You are welcome to the throne of grace on her behalf. Bring all your desires, wishes, and longings there, even if you find your soul destitute when there, yet doth the word encourage: "He will regard the prayer of the destitute, and not despise their prayer." But if your affections are indulged, and you find access to the throne of grace you may be sure she is of God, and if at such a time a hope on her behalf arise, it is a clear proof all is well.

(b) Prejudice is slain. You need not fear to encourage the desire of being found in Christ. That cannot be too much desired; you need not fear you are encouraging a false confidence, for a false confidence is either a legal faith on the ground of works or a presumptuous faith, which is a faith without a warrant in the word of God. One who has a sense of need, and desires to be found in Christ, has the whole word of God on his side. There is no need of preaching terror to such—their desires should not be quenched, for Christ will in no wise cast such out. Therefore my advice is, that you, as the Lord shall enable, set forth the willingness and readiness of Christ to save the needy, the fulness of his grace to supply their wants, the regard he hath to their prayers. Be cautious not to quench the desires which are for Christ, for that which checketh them feedeth unbelief, and that which feedeth unbelief is of the enemy. Let all your counsel and advice be with humility, meekness and affection, and should this increase desire for Christ and affection toward you,

be assured all is right. "Love is of God." Do not fear from a conclusion that the concern is not deep enough, or think you ought to deal more sharply. That soul hath concern enough, whether little or much, who feels his need of a whole saviour, and longeth to be found in him. God's work is not hastened by driving, but is forwarded in the way of leading, comforting and encouraging. In short, if a full and free salvation, if a whole and complete saviour for lost, empty and needy sinners—I say, if such a Christ be not an offence to your sister, but the object of her desire, she is blessed—all is well. "Blessed is he whosoever shall not be offended in me." Cast no stumbling-block between Christ and the desire of her heart; but, like the friend of the bridegroom, rejoice in their union. If not amiss, remember me in love to your sisters. Yours very affectionately,
 January 1st, 1822. D. FENNER.

RECOLLECTION OF PART OF A SERMON PREACHED
 BY MR. SMART IN GOWER STREET CHAPEL,
 MARCH 26TH, 1860.

"Out of the depths have I cried unto thee, O Lord"—Ps. cxxx. 1.

(This sermon was so impressed on the mind of the writer (Miss M. C. Sperring) that this part of it was written after hearing it preached.)

THERE is one deep into which we shall never enter: "Thou hast delivered my soul from the lowest hell." There is another to which we shall never return: the deep of death, "Dead in trespasses and sins." There have been deeps of trials and sorrows we have passed through: "Thou hast considered my trouble, thou hast known my soul in adversities" There are deeps of troubles before us, but we have a friend

"With heaven and earth at his command,
 Who waits to answer prayer."

"Who hath delivered, doth deliver, in whom we trust he will yet deliver us." Think of the deeps of his mercy, the deeps of his grace, the deeps of the atoning blood of the Lamb! How many guilty sinners have been cleansed in this sacred fountain? and yet it is as deep and as free as ever to cleanse poor sinners still.

"I cried unto thee O Lord." Perhaps you may say I cannot cry or groan, but let some deep trouble come, and you will soon groan it out before the Lord; as a man will groan with a broken leg, though he hardly knew how to groan before; "He will hear the prayer of the destitute." His character is that he hears such, "He will not despise their prayer." You cannot talk upon any subject that will entertain a fond mother two minutes when she hears that her child is in trouble, but she is not always within hearing. Not so with the Lord; he is always at hand, and as sure as we have cried out,

"Mercy through blood I make my plea,
 O God be merciful to me."

The Father has heard and will answer. I have dropped a tear when thinking of the Saviour's gracious words to Mary: "I ascend to my Father and your Father, and to my God and your God." "If thou God shouldst mark iniquities, O Lord who shall stand?" I do not like people who are always marking out other people's faults, they would have enough to do at home if they marked their own. If I look for the vilest sinner out of hell, I AM THE MAN. But God has forgiven me. "There is forgiveness with thee that thou mayest be feared." Perhaps you will say I can never forgive myself. The Lord says: "I will remember their sins no more." What does he remember? "I remember thee,—the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness in a land that was not sown." The very cream of our life does God remember. "Their sins and their iniquities will I remember no more." "I wait for the Lord, my soul doth wait." Suppose he delays to answer your prayer, you cannot but wait. "Lord, to whom shall I go? but unto thee." The Lord waits to be gracious, till you have no power left of your own, not only till you think you have none, but when he seeth you have none. "Blessed are all they that wait for him." You cannot but wait. "I have waited for thy salvation, O Lord." What comes from him, leads back to him again. "In his word do I hope." It was revealed to Simeon by the Holy Ghost that he should not see death until he had seen the Lord's Christ; and though it may not be revealed to you with so much power, yet it is revealed to you by the same Spirit, if thou hast a "good hope through grace." Every taste of his favour is sure to raise expectation, and will he ever give thee reason to hope and then disappoint thee? "The Lord is good to the soul that seeketh him." Canst thou say—who have been seeking him for years—that he has never been good to thee? Was he not good to thee in showing thee thy ruined condition,—good to thee in causing thee to cry for mercy—good in raising thee to a hope, and in giving thee a token for good? "If so be ye have tasted that the Lord is gracious"; hast thou had a taste? thou must have more! hast thou had a crumb? thou dost want many crumbs, more manifestations: Still is he not good to thee in giving thee an appetite for his provision. Some of you may not believe in manifestations at all,—then you will never have to say when you come to the gates of hell that Jesus deceived you, or gave you reason to hope; you do not even believe in anything of the sort, much less seek and wait for them. "My soul waiteth for the Lord more than they that watch for the morning." The poor tempest-tossed mariner waits and watches for the morning,—and how glad is he to see the twilight; how he longs for the morning light! he dreads the shipwreck, fearing that his body will be lost; how much more does one who fears body and soul will be lost wait for the first gleams of light—for the morning and then for brighter day. The Lord says: "Knock and it shall be opened

unto you." If a rich man tells a beggar to be at his house at ten o'clock in the morning, he expects to receive something, he is encouraged to be there, he knocks, and if he is not answered he waits and knocks again. Some set a particular standard for the Lord to work by; they say: "I shall never be satisfied until I have it clearly revealed to me that my sins are pardoned, and see my interest plain!" Perhaps the Lord will not work by your rule. He displays his sovereignty, but if you live in his fear, you will die at his feet. I look more at the life than at the death. Some presumptuous ones die uttering great swelling words, others who have rejoiced in the Lord in their lifetime have died without much comfort who are now singing his endless praises around the throne.

"Did Jesus once upon thee shine?

Then Jesus is for ever thine."

Let Israel hope in the Lord." When the Lord says: "Let Israel hope in the Lord," Israel must hope. "For with the Lord there is mercy, and with him is plenteous redemption." Plenteous redemption! Plenteous redemption! And he shall redeem Israel from all his sins.

"GRACE TRIUMPHANT:

Exemplified in the Conversion and Recovery from a long and lamentable Backsliding, of William Wills, late of Dover, Kent. In a variety of interesting particulars originally written by himself, and now faithfully republished from his own manuscript by Thomas Hardy, Minister of the Gospel at Leicester. 1825."

(Continued from page 218.)

My delight was now in reading his word, which I began to see with new eyes. The promises were most sweet to me, and many blessed opportunities I had in these means. About this time I gave an account of my experience unto you, and I dare say I gave you a much larger account than I do now. And I well remember, sir, how careful you were of me, and how tenderly you dealt with me. May God reward you, my dear father, abundantly for your labour of love to me. And what use you were made of to me, in the furtherance of my soul in the divine life, both in public and private, shall be better known in a future day. And although I have been an undutiful son, yet I hope I shall be a star in your crown of rejoicing when time shall be no more. I here feel myself affected while I am writing, may God make it useful to some of his precious jewels for his name sake. It is said of the widow's son, when Christ raised him from the dead, that he began to speak, and so did I. Nothing now but the things of God could I devour; and my mind was continually after my Saviour. The delight of my soul was always to be talking of him, and telling others what

he had done for me. I would now get my poor mother to join in prayer with me at night. I at first made use of a prayer book; but as the Lord was pleased to discover to me more and more the wickedness of my heart, I cast that off, and I was seldom at a loss for matter, for I both saw and felt my wants to be many. And God helped me to cry mightily unto him; and at times would pour out such a spirit of prayer and supplication upon me, that I have been helped an hour at a time wrestling with him, and have been furnished with such powerful arguments, and with such words, as I never knew before. They were so justly applicable to my state, that after I have done I have been astonished at myself, and not thinking the time had been above five minutes. I would now so hunt and smite the pharisee in my poor old mother, that sometimes I have so raised the devil in her, that I have observed her face to gather with indignation against me. Sometimes she would weep most bitterly; and her cry would be: "Lord have mercy upon me, what shall I do? You are enough to drive me to despair, you are so harsh in your sentences, I cannot see my sins as you do, Lord teach me, etc." But she shortly after left her church for which she was a strong advocate, and has been ever since waiting at the pool side for the moving of the water. I pray God she may find mercy with him. I was now prevailed upon to pray in public, which was a very great trial to me. But God was pleased to assist me in a wonderful way, and I believe it was made a blessing to nearly all that were present.

Our little hill, sir, about this time, did not only smoke, but it was all in a flame. I dare say you may recollect, that in our prayer meetings, as soon as one had done praying the fire kindled in another, and so to a third, till five or six have been engaged before we rose from our knees. Oh blessed day! I pray God to breathe a primitive Spirit amongst us; my soul earnestly longs for the first ripe fruits. During all this time my soul was very happy, and I verily thought I was very near my journey's end, and I longed to be gone. I have sometimes experienced such nearness to God and familiarity between him and my soul, such sweet communion, as if he had conversed with me face to face. Yea, I have been sometimes so overpowered with his presence, and his precious love, that when I have sat down to my meals, my appetite has been taken entirely away from earthly food, and I have burst out blessing and praising the name of God that I have had meat to eat the world knew nothing of. And I have felt the same when I have gone with you to Folkestone on a Sabbath day, I think I have heard you say formerly that you believe if a young convert did but know beforehand what he must encounter in his way to glory he never would set out at all. Alas! I thought I was got near home before I entered the field of battle, but I have since thought of your words many times, and am well persuaded we should give it up a thousand times, were it not for

our God, who is faithful to his promises, and is determined to bring all the purchased of his blood safe home to glory, in spite of all opposition from men or devils.

About this time a circumstance took place which, perhaps, may make you smile. Being very warm and lively in the ways of God, I thought others must see just as I did, or that I soon could make them; I would talk to one and another of our fall in the first Adam, and our recovery in the second, of the joys of believers, the pardon of sin, and did so cast my pearls before some, that it has cost me many a groan since. It so happened that our parish minister preached a charity sermon for a man whose wife was lately dead, and he left with a large family of young children in great distress. In this sermon he used many moving words about the poor man's distress, and the excellency of charity, which much moved the natural passions of the auditory, and drew tears from their eyes, as when a tragedy is acted at a theatre. But there was no way of salvation pointed out, but by the way of almsgiving. Well, when churching was done, the town rang with the praise of this fine sermon. I, on the other hand, was pulling it all to pieces by telling them, as well as I could, what it was that so moved them; no more than the touching of their natural feelings by way of sympathy for their fellow creatures. They did not weep on account of offending God, and breaking his law, and crucifying the Lord of glory, and this was not as they supposed repentance. In short, I was so warm upon it that I told them that if I built my hopes on what he advanced, I should as surely be damned as I had an existence. You may depend on it, I was finely called over for all this. And the matter was very soon communicated to the parson himself. News was brought me that he would put me into the spiritual court, and I should go before the bishop, and I was expecting a summons every day. And now, sir, you may be sure the devil was not wanting in magnifying this trial. Now, says he, you have done for yourself. What business had you to be so zealous, and chatter as you did? You will assuredly now be hanged. Well, thought I, I know what I said was true, and I will abide by it till I die."

Well, my mind was so harassed, for I suppose a week or two, that I have sometimes imagined myself before the court taking my trial, and speaking the truth boldly. I have received sentence of death, and been led out for execution. I have been brought under the gallows with the rope about my neck, and I think I preached a long sermon before I was turned off. Thus, sir, you have seen me tried, condemned, and executed, and yet alive, for this mountain, so long in labour, at last brought forth but a mouse, for I heard no more of it.

About this time I had another dream, somewhat remarkable, which I will mention. It was concerning the end of time. Among other things I saw the heavens opened, and the devil cast from heaven to earth, and as he fell and came nearer and

nearer, I found that he would light on the very spot where I stood. I endeavoured to get away, but could not move hand nor foot. Upon this, fear and trembling seized me to a great degree, and as he came very near unto me, I observed he looked with vengeance at me, determined, as I thought, to make me his first prey. Just as he got to me, and with extended arms was going to grasp me, behold suddenly, in the twinkling of an eye, the Son of God appeared, and I knew him. He immediately caught hold of me with an outstretched arm, and set me at his right hand. I think he was placed on a little eminence above the earth. Thus the prey was taken from the mighty, and the lawful captive delivered. It was only a dream; but it made a great impression on my mind afterwards. It was now much impressed on my mind to receive the blessed sacrament. I could receive it no where but at the church, and was determined with several others to go. I recollected at this time some variance that had been between my brother and me in the former part of my life, and so did not know but he might have something against me, though I had forgiven him. I sent for him. He came. I told him my business, and hoped if he had aught against me he would freely forgive me as I did him. I also told him what I could of the work of grace upon my heart, and the mercy of God in Christ to me until he fell weeping, and our bowels yearned one toward another. I believe it had a great effect upon him afterwards. He used to be very-diligent in the means of grace, and has gone to Folkestone with me, and I have seen him under very deep convictions of sin, but, alas! conviction is not conversion.

Soon after this a book called "Russell's Seven Sermons" fell into my hands, one of which treats of the sin against the Holy Ghost. I do not know that I ever repented so much of reading a book in my life as for reading this. It treats of sins in thought, word, and deed. I now began to be troubled with such dreadfully blasphemous thoughts against the sacred Trinity as are not fit to be mentioned. I would keep shaking my head, and saying, "Surely, Lord, it cannot be me, Lord deliver me from these wicked thoughts. But they would keep pouring in upon me thicker and faster, like a troop of armed men, they seized and took me by force,—what to do I did not know. I thought I had sinned against the Holy Ghost. "You know," said the devil, "it is to be committed in thought." Well, down I came like a man shot by a cannon ball. Now I was all distress again, and in this state I continued a long time. No comfort in reading or hearing the word, no access to God in prayer, though I went to a throne of grace many times in a day with such a load as I could hardly bear. Now all was darkness. The heavens were as brass, and I thought that God's mercy was clean gone for ever.

Mr. Calvert was in Dover at this time. I talked to him about it. I wept and told him that I feared I had committed the un-

pardonable sin, and I asked him if a man ever had any hope of mercy after he had committed that sin. I told him I thought I had some hope since then too. But then I thought it might not be a right hope. I think he told me that a man that had committed that sin was given up of God, and had no desire after him. I knew this was not my case, for I both desired and cried earnestly after his salvation. He told me he was sure I had never committed that sin, and he endeavoured to comfort me all he could. Yet I could not, and would not, be satisfied till I was assured that I had pardon and comfort from God. I therefore went on in the bitterness of my soul for a considerable time, till I was almost worn out. I thought I would go once more to a throne of grace, and if I did not get deliverance, I would give all over for lost, and I would not go any more; accordingly I crawled up to my garret full of fears and distress of soul; when I got there I was afraid to go upon my knees for fear I should get no answer, and then I thought all would be over. I stood for some time quite pensive, and while I was musing that passage came powerfully to my mind about the four lepers at the gate of Samaria, and they said one to another, "Why sit we here till we die." I began to cheer up. I thought this is my case. They said again, "If we go into the city there is famine." Thus I thought if I go back into the world I am sure to die. The means must be used. Now hear the conclusion: they were determined to make an effort by falling into the hands of the Assyrians. They could but die. And so was I determined to fall into the hands of God, and venture my all upon him. Now the case of these men was exactly my own. I felt it as coming from God, and in such a time of my extremity, that the battle was half won, and the devil began to sneak off. I now fell upon my knees, and before I called the Lord heard; and while I was speaking he answered. And he broke in upon my soul in such a powerful manner with the following words: "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires." Here I looked to him whom I had pierced, and mourned, and was like one in bitterness, that mourneth for her firstborn. I looked at every word in this promise, over and over again, and every word did so rend my heart, that I knew not how to contain myself. Oh, how sweet, and how dear, was the name of Christ to me now! It was like ointment poured forth. And this testimony of the love of God to my soul the devil never could erase in all my backsliding state, though he has often tried hard to do so.

Some time after I told of my deliverance at an experience meeting. Dear Mr. White was then our minister. He burst out in great delight and said, "I feel the words come like fire to my soul!" I trust we had a happy meeting that night, and many souls were comforted. I have said the devil could never erase this deliverance from my mind, but I will give you my

thoughts of the ground on which he used to get an advantage over me concerning it. And blessed be the name of my God, who ever has caused, and does, and ever will cause, "all things to work together for my good." I trust he has given me a clear understanding in his ways, and a greater establishment than I ever had before my most shameful fall. Now, notwithstanding all the precious promises that the blessed Spirit would apply to my soul in needy seasons, and all the real consolations that have been afforded me from time to time, yet was I never settled in my principles, nor could I believe myself to be in the favour of the Lord any longer than I was drinking of those streams that make glad the city of God. If he withdrew himself my soul was sorely distressed. I dearly loved to hear the doctrines of grace preached, and many a sweet meal has my soul had from them, but I was afraid to close in with them especially. I could not be reconciled to the doctrine of election, and predestination, yet I could not bear to hear them at any time spoken against.

Being so unsettled in mind, I would often go and hear Mr. Wesley's preachers. At last I thought as they did, and I was afraid I might be a child of God one day, and a cast-away the next. Upon this boggy ground my soul was forced to bow down to the enemy, and he would in triumph go over me, and stamp me down in this mud, that it is a great mercy I am not smothered in it. And indeed, I should have been, if the everlasting arms had not been underneath me, to hold up my head, and keep my breath from being stopped. Great mists and fogs, you know, are often frequent on this boggy ground, so that if a person does not know his road pretty well, it is just possible he will miss it as I did. So, sir, you will not so much marvel at my fears when you see what a swamp I fell into; nor at my wandering when you consider the fog that beset me. I shall have occasion, presently, to tell you how I got out of this swamp; and though it was dark, foggy weather when I fell in, yet it was a glorious, sunshiny morning when I came out. You will see also what solid ground I was put upon; and how the Lord himself taught me the doctrines of his grace, and belief of his everlasting love to my soul. I would to God that all the professors of his doctrine had it preached into their hearts by the Spirit of Christ; and that they did experience the power of it in their own souls as well as have the notion of it floating in their brain. But I think that in many there is a stoppage between the head and the heart, and no communication from one to the other. I have often wondered to hear how some will talk of these blessed doctrines: how clear in their judgment, yet I have great reason to believe it has reached no farther than their heads. I never could see them in real earnest "to make their calling and election sure." They do not at all like to hear of the experimental part; they can follow all the maxims and fashions of the world, and be as greedy after it as if they were to live here for ever. In a word, they are strangers to the

experience of God's wrestling Jacobs and his moaning Ephraims in secret.

I now left Dover for about twelve months, and went to live at Folkestone, where I soon got acquainted with many professors, and particularly with one young man, whom you well knew (poor John S.—), and our hearts were knit together like the hearts of Jonathan and David. We used to take sweet counsel together. In fields, and retirement from the world, where we used to join in prayer and pour out our hearts unto God. And oh! what a praying, what a humble weeping, gracious godly young man was this! to hear him pleading with God, to see the tears flow from his eyes, and as I used to think, I often saw heaven in his countenance, so that I was often ashamed to be in his company; not thinking myself worthy to unloose the shoes of such a man, who was so peculiarly favoured with the divine presence. One evening he came into the shop where I worked, as was usual, and I observed he was in great distress of soul. He did not then tell me the occasion of it, but as he talked with me, I saw the tears fall down his cheeks in abundance. I think after work we took our usual walk, and at last I got out of him what was the cause of his distress. He had fallen into sin. I used my best arguments to restore and comfort him. Soon after this he came and lodged with me. I think it was about the next Sabbath that he went to see some of his friends near Ashford. He had not been there but one night before they discovered symptoms of madness in him. Word was sent to Folkestone for some one to fetch him home, they being afraid of him. They could not persuade him to go to bed the night before. Nothing but hell would he talk of, saying if he closed his eyes he should wake in hell. I did not at first credit this report, but when he came home to sleep with me, I asked him how he did? To which he replied quickly, "Very well," and I soon found it too true, that he was deranged. I saw a strange wildness in his eyes, which together with his answers soon convinced me. Upon this I was so overcome with grief of soul, that I could only look at him and weep. My feelings were inexpressible. I think I slept with him about a week. He was very restless, and frightened the people of the house, and raged vehemently for drink. The last night I got but little rest; he started up suddenly once, and I think he said, "To hell I must go." I reminded him of the sweet promise, and endeavoured to pacify him all I could, and at last prevailed on him to go to prayer, so we both went down upon our knees together. After this he seemed more comforted, and slept tolerably well the rest of the night. I was now advised to sleep no more with him, and indeed I did not judge it safe to do so. He afterwards went to his father, and then was removed to London, then back again to Folkestone Workhouse, where I believe he now is. I have not heard of him these two years. A professing woman, who had been to see him about that time, told me that he would talk pretty well for a time. She asked

him how he did, he answered, "Very well, for I am a sinner saved," so I must believe, and that it will be well for evermore. This affair raised a storm of persecution. This I did not mind. But the lamentable state of this dear young man was of such a cutting nature to me as was not easily to be overcome. I now thought, indeed, we might fall from grace! And let a man's evidences be ever so clear, as I was well convinced this young man's had been, he might be lost. And, says the devil, "here is a man that I have got, whom no one that ever knew him could doubt of as a truly gracious experimental Christian; and in your sight he was a star of the first magnitude. And now where is he? I have him, and shall assuredly have you too, this you will find to be too true," and it was soon after this that I was caught in his net, and led away captive.

(To be continued.)

A LETTER BY THE LATE MR. VINDEN.

To Mrs. Couchman,

My dear Friend, and Sister in the path of tribulation,—Few indeed are the hours that pass without your being on my mind, and in my thoughts; and I often say to myself, I wonder how the poor sparrow alone upon the housetop is getting on. I expect you are turning and rolling upon your bed, no doubt in pain, a great part of your time, from the nature of the disease with which the Lord has chosen to afflict you. My thoughts often run down to you in the silent hours of the night, as I often spend many without sleep, and I feel I should be glad to look in upon you and to know how you are. I was just thinking of you and your affliction; and felt that you had two companions in the Bible, and many in the world. The sweet singer in Israel once said—"Thou has chastised me sore; but thou hast not given me over unto death." Thus the good man is quite a companion to you; for though the Lord's chastening hand has been upon you, yet, blessed be his name, he has not made a full end of you, by giving you over unto death. No. There is still a living desire, thought, groan, and sigh, and your heart goes up with—"Oh! Lord, hear thou the cry of the humble," etc., and until you can say that there are no gracious thoughts, no desires, and no groans, or sighs after God from your heart, I will say that he has not given you over unto death: but you are travelling in that road wherein you hope to find that the Lord waiteth to be gracious unto you.

The other Bible companion of yours said, "Oh! Lord, I am oppressed, undertake for me" (Isa. xxxviii. 14). Just ask your kind daughter-in-law to read the chapter to you, and you will see how dark the night was to poor Hezekiah, so dark that even his hope was almost gone; but look at what follows:—he says, "The Lord was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord" (verse 20). What a contrast in the lan-

guage, and, oh, that you may yet rejoice in feeling, and believing that "the Lord changeth not," and because he does not, therefore we are not consumed." I often think that I have not felt enough of my just deserts, to be afraid of being consumed; and yet sometimes it makes me tremble at the thought of being consumed by the breath of his mouth. And so it is written many "ifs" and "buts" were hurled at Jesus, the Son of God, and they will be hurled at us,

"To sink us with the gloom,
Of all that's dismal in this world,
Or in the world to come."

Now in looking at David and Hezekiah, I saw,
"Once they were mourning here below,
And wet their couch with tears;
They wrestled hard, as we do now,
With sins, and doubts, and fears.

But pardon me writing any more now, as I hope to see you in a few days. May the Lord comfort your feeble mind, and support your weak faith, till he shall strengthen you to say, "I am ready to depart to be with Christ." Give my love to all around you.—I am, yours affectionately in hope of eternal life,

JOHN VINDEN.

3, Minster Street, Reading, Dec. 6th, 1871.

A LETTER FROM MR. MCKENZIE TO MR. HESKETH.
No. 2.

Dear Friend,—I received yours of the 28th ult. You will think me long in answering it but I have been so much engaged with one thing and another that I have had to defer it until now. I was glad to read that little Henry was a little better, and that with his exception you were all well. You speak of hobbling on in your way as much as to say that you cannot run well nor fast, but it is better to move on at a slow pace with the hobbling gait of Cushite with particular tidings than with the hasty running of Ahimaaz with nothing in his heart (2 Sam. xviii). The race is not to the swift, nor the battle to the strong. It is they that tarry at home who divide the spoil. It is the lame that shall take the prey. It is the dumb that shall sing, and the stammering tongue that shall speak plainly. It is the solitary that shall be set in families, and it is the beggars on dung hills who shall be exalted to a crown of glory among princes. It is the lame that shall leap as the hart, and the bruised reed it is that shall not be broken, and the smoking flax that shall not be quenched. It is the broken-hearted publican that shall be justified; it is the helpless child that shall be greatest in the kingdom of God; it is they who have no might who shall soar on eagle's wings; it is they who are lame in their feet (cramped with doubts and fears) like Mephibosheth who shall sit daily at the king's table and eat of his dainties (2 Sam. xix). It is the

stiff-jointed beggars at the beautiful gate of the Temple of glory, who shall walk in and leap and praise God. But it is servants and not sons who mount upon horse-back and gallop at a gallant speed into hell and fall into the pit (Eccles. x. 7). It is galleys with oars, and gallant ships with sails, that shall never float in the streams of free mercy, nor sail in the rivers of eternal love (Isa. xxxiii. 21). It is the young men and the youths full of creature vigour and creature holiness that shall utterly fall to rise no more (Isa. xl. 30). Awful and solemn thought!

But, dear friend, you see the whole word of God is on your side, and if God be for you who can be against you? and if I did not think so you know perfectly that I would not say so; for you know I do not flatter nor encourage when there is no just ground for it. Yet a little while and he that shall come will come, and will not tarry; "the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it because it will surely come, it will not tarry" (Hab. ii. 3). I know the Lord will suddenly come to his temple, and he will turn out all doubts and fears and despair, and will shine in both your hearts with the light of his glory (Mal. iii. 1; 1 Kings viii. 10, 11). This he will do, I feel persuaded, in his own good time; but his time is not always our time. "But they that wait upon the Lord shall renew their strength;" "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors" (Prov. viii. 34). Thus the Lord encourages his fearful and tried people to watch and wait his time of coming. The Lord in great mercy has been pleased in some measure to bless to the poor of his people my poor and rude preaching; it has found out some of the living in Jerusalem, and it has interpreted some of their spiritual dreams, and commended itself to their consciences.

I had a good day in soul yesterday; I had both liberty and power in speaking, but I know it was the God of Israel who helped me. He still lets me know that I have this blessed treasure in a poor earthen vessel, a poor cracked pot, that the excellency of the power may clearly appear to belong to his blessed self; and, bless his precious name, my heart delights to give him all the glory when I feel his presence. In the morning I spoke from Psalm lxviii. 35; in the evening from 1 John iii. 9. In health I am tolerably well, with the exception of having been troubled the last few days with a bilious attack. God willing, I purpose leaving London next Tuesday morning and arriving in Preston the same evening. I must trouble you to lodge me a night or two till my house gets aired, I shall therefore make for your house as soon as I arrive. The friends here are very kind to me. Remember me to Mrs. Hesketh, Mrs. Evans, and Mr. Walsh and any friends you may see. I am in a hurry, I know not whether you can read this or not. Write me before I return and let me know how you all are. I remain your affectionate friend in the truth.

London, Aug. 17th, 1840.

JOHN MCKENZIE.

AN ACCOUNT OF THE LATE MR. GEORGE PRINCE,
MINISTER OF THE GOSPEL. WRITTEN BY HIS WIDOW.

My dear husband was born at Abingdon in the year 1831, and was called by grace when sixteen years of age. His experience, both of law and gospel, was deep and clear. He was baptized by the late Mr. Tiptaft, who was much attached to him, and by him was much beloved. After nearly twenty years' exercise relative to the ministry, Mr. Prince spoke before the church at Abingdon on October 13th, 1872, from the words, "And ye are witnesses of these things" (Luke xxiv. 48), and from that time until his death he was a faithful and honoured servant of Christ, as many still living can testify, together with many who have gone home. He continued to preach (though latterly, through weakness, not every Sabbath) until within five weeks of his end; his latter ministrations being confined to Cranbrook, Croydon and Maidstone. His last sermons were preached at Maidstone on February 23rd of this year: in the morning from Isaiah lvii. 17, 18, and in the afternoon from Psalm lxxxiv. 5, 6, 7. Though in much bodily weakness, he was especially helped in the morning from the text, "For the iniquity of his covetousness was I wroth and smote him. I hid me and was wroth, and he went on frowardly in the way of his heart. I have seen his ways and will heal him: I will lead him also, and restore comforts unto him and to his mourners."

On the following Tuesday he was taken very ill with a serious attack of heart failure, and felt that his end was near. He said he had "nothing to do but to die," and spoke sweetly to those about him, saying, "My work is done"; "It has been my element to lift him (Christ) up"; "Satan has striven to rend my soul from him, but he has held me fast! Bless his name!"

From this attack he rallied and was able to return home, but became very gradually weaker until the end: earthly ties had long been loosening, and it was manifest that he was ripening for the heavenly garner.

In the midst of great bodily suffering his mind was clear, and his faith firm; Satan was not permitted to harass him and he died at Cranbrook on March 30th, 1902, in the truth he had faithfully preached and blessedly experienced.

By his request Mr. Ashdown committed his body to the dust in Cranbrook Churchyard on Thursday, April 3rd. "In sure and certain hope of a joyful resurrection." "The memory of the just is blessed."

The following memorandum, written by his own hand, he gave me some time previous to his death with the remark that nothing more than its contents need be said of him.

LYDIA R. PRINCE.

MEMORANDUM.

I, George Prince, was born into this world on January 11th, 1831. Called by grace in the year 1847—Christ revealed in the

year 1852. Brought into the liberty of the gospel by feeling union with Christ in the year 1870, and was then "Sealed unto the day of redemption," and could say, "Who shall separate me from the love of God which is in Christ Jesus my Lord." This was eighteen years after the revelation of Christ to my soul.

I was favoured on the morning of July 24th, 1883, with fellowship with the Eternal Three-One-God as all concerned in my salvation. This promise was once blessed to my soul—spoken unto my heart—"Ye are Christ's and Christ is God's," some few years before sealed.

After sealed, when feeling vile and filthy, fit for hell, God spoke to my soul, "In whom ye have obtained an inheritance." I was turned immediately from my disgusting self, and was lifted off the dunghill of sin and corruption and carried to Christ, in whom I felt complete and accepted. I was melted under the divine goodness and shed many tears—they flowed fast.

In 1880, on a Monday morning, filled with the love of Christ, this promise was applied, "No weapon formed against thee shall prosper." Now "I feel my latter stages worse and travel much by night."

The following account of his last few days was written by a friend who was with him frequently by night, as well as in the day.

NOTES OF MR. PRINCE'S ILLNESS.

March 23rd, 1902.—Last night he was very calm when I saw him, and said some good things. He began by saying, "Through the great mercy of God to me, I have been enabled to preach a full Gospel delivered to me, and as I lie here I feel I have the witness that I am clear of the blood of all men. Whilst I have been thankful to all friends for their kindness, even to the gift of an apple if given in love, I have been enabled to leave all friends at the bottom of the pulpit stairs and, at times, have been favoured with a blessed witness of preaching with the Holy Ghost." He said he had had sweet meditation on that portion, "Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession;" as Hart says:—

"Faith in the bleeding Lamb,
Oh what a gift is this!"

"A precious gift! but I can tell no one how I have been rushed at, to drive me off this one only foundation; my only hope. I know in my own case the union is made, Christ is mine.

"A guilty, weak, and helpless worm,
On thy kind arms I fall;"

There were other things he said which I cannot remember. I have seen him to-day, he is very comfortable but very weak. He said he had been thinking of Jacob (Gen. xlviii. 15, 16).

March 25th.—Yesterday morning when I arrived here at 4 a.m., he began at once. "The end is come, I have nothing to do but to die, 'I have fought the good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day.'" After a few minutes he said, "I have had many enemies, but I freely forgive them all; may the Lord freely forgive them as freely as I do. What a mercy the Lord has done great things for me. He apprehended me 55 years ago, and what for? that I might apprehend Christ. How I have loved to set him forth! It has been the delight of my soul.

' Hail, sacred union! firm and strong!
How great the grace! how sweet the song!
That worms of earth should ever be
One with incarnate Deity!'

I have by the vision of faith seen the Lord Jesus Christ; I believe I shall see him again and know him—that same blessed Jesus; and again, "Who shall separate us from the love of Christ? shall tribulation or distress or famine, or nakedness or peril or sword, I am persuaded that nothing shall be able to separate us from the love of Christ Jesus our Lord." This afternoon he said to me—"I feel this mud-wall cottage shake," and then repeated,

"One gentle sigh their fetters break,
We scarce can say they're gone,
Before the willing spirit takes
Her mansion near the throne."

He said yesterday he could tell no one what he had seen of the blessed fulness there was in the Lord Jesus Christ. "Him that cometh unto me I will in no wise cast out."

March 27th.—Went to Mr. Prince at 10 o'clock for the night. When I went in I found him very low; he directly took me by the hand and slowly and distinctly said, "You have been a true friend, you took me in when I had no home,"—alluding to his removal from Forest Hill to Cranbrook—and spoke most affectionately. "I die in the faith of Jesus the Son of God. I believe I shall see him—Christ made manifest in the flesh and revealed and made known to me. 'Seeing then we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession,' " then, clenching his right hand, "I have held fast, with vehemence I say, hold fast! How the devil has driven me hard to shake me off; I can tell no one the devil's vile temptations, but George Prince has held fast." This was again loudly repeated. "The doctrine of the resurrection is a fundamental doctrine and I have had it made known to me and preached it, but no one sermon did I ever hear from any minister on the resurrection, not one. What a mercy my intellect is clear! Easy death!

'Not a wave of trouble rolls,
Across my peaceful breast.'

Heart and flesh fail, but the Lord is my portion for ever,—make haste, oh Lord, make haste!" Here he bid all present, good-bye kissed his dear wife most affectionately, and asked me to do all I could for her in her little matters: he said, "I prayed the Lord to give me a kind wife and she has been good and kind to me." To his servant and all, he said, "Good-bye for ever," and gave very affectionate messages with his dying love to various friends. After a time, he said, "He had gall and vinegar to drink but I have beautiful water.

‘Weary of earth, myself and sin,
Dear Jesus set me free,
And to thy glory take me in,
For there I long to be.’

‘Good-bye, good-bye for ever.’” He suffered all the night, hardly five minutes could he be still; towards morning he said, “Flesh is flesh, spirit is spirit, it is a terrible wrench; as I have said, it will make the brightest saints shiver. I thought I was going to have an easy death last night, but this is hard work. What I have said will stand for ever!” (alluding to his ministry). The last thing of a spiritual nature I heard him say was, “Nothing shall separate, nothing shall separate;”—I followed it up and he nodded assent. After this his mind wandered a little, he had had a very distressing night. I left at seven o’clock.

During the 28th he lay in a very quiet state, taking only a very little nourishment; towards midnight he became very restless for a time. Soon after midnight he became quiet, it was only a word now and then that could be heard, and he lay in much the same state during Saturday. On Saturday night he was evidently conscious, for when Mr. Wakely spoke to him, he pressed his hand. He continued in much the same state till Sunday afternoon when he quietly ceased to breathe at twenty minutes past five o’clock.

“OLD SCHOOL BAPTISTS.”

Sir,—I am requested by our friends to ask if you will kindly say in the “Gospel Standard” that a few Strict (Old School) Baptists meet together in the city of Cleveland every Lord’s day, and have preaching on the third Sabbath in the month. Our sentiments are in strict accordance with the “Gospel Standard.” There are at present about twenty of us in number, and we are nearly all English. I mention “*Old School*,” as most Americans know the true gospel only by that name, and there may be some who would be as pleased to meet with such friends as the writer was, although he was poor, and living fifty miles from the meeting place. Any one wishing for further information can obtain it by writing to Mr. Thomas Pike, 28, Rutland Street, Cleveland, Ohio, or to Mr. Cyrus Cross, Euclid, Ohio.—I am, Sir, yours very truly,

E. J. Joy.

[We regret that this letter has been mislaid.—ED.]

A LETTER BY THE LATE MR. MOCKFORD.

My dearly beloved Daughter,—I cannot express what I felt on receiving a letter in your own handwriting. I began this a week ago, and this morning I have your second letter before I reply. I felt, when I read your former letter that I must send you a few lines at once, but I was hindered and day after day passed away until now.

I am so glad, and, I hope, thankful to find that your health is improving. I feared at one time that you would not recover; but I must say that I felt a spirit of prayer and a sweet freedom with it on your behalf; and I desire to bless the Lord that he hath had mercy on you, and your husband, and children, and on me also lest I should have had sorrow upon sorrow. I know that it would have been your eternal gain but what a loss unto us!

It is more than ever manifest unto you (is it not?) that you are the object of the Lord's love and care. He hath indeed made his goodness to pass before you in the way! Yes; and favoured you to feel a little of it in your own heart, for his goodness and lovingkindness in laying you on the hearts of many of his servants and his people. I am persuaded that he hath heard the united prayers of those that he hath led to pray for you, and I feel that it is a great mercy to have the prayers of the Lord's people on our behalf as I have more confidence in the prayers of the Lord's people than I have in my own, that is, for the most part, there are times I *feel* the spirit of prayer poured out upon me, then I feel that I have the petition that I have asked. You will be glad to know that I am fairly well in health, but I am somewhat overworked as we have so many people unwell.

Yesterday the children of our Sunday School had their Prize Distribution and Tea. Mrs. Richardson was with us, she is as well as usual. She has had two daughters very unwell, and one of them is still far from strong. She will write soon, I feel that she is much tried, but I feel also that her trial is sanctified unto her, and I believe that soul matters are now first with her.

Oh; I do wish that my heart was more taken up with him whom my soul loveth! How little I serve him as I ought! I want to delight myself in him so that he might be the object of my highest affections, and that I might feel life and peace in my heart! I desire to render unto the Lord the glory due unto his name. Notwithstanding all my baseness, and many sins and backslidings he is good unto me, and hath favoured me much in the pulpit. I hope also that the word hath been blessed unto the poor and needy of the little "flock of slaughter." I leave home to-morrow for Welwyn, and I expect to return on Tuesday. I am glad to hear that our mutual friend, Mrs. C., improves, though the improvement be slow yet it gives ground to hope. No doubt Mr. C. is cast down, I sent him a few lines a short time ago. I hope your husband and children are as well as

usual. My love to him and them. I will try and be as obedient as I can with regard to coming early. With love, I remain, my dear daughter, yours sincerely in Gospel bonds.

Heathfield, Jan. 23rd, 1885.

G. MOCKFORD.

A LETTER, BY MR. FOX, ON THE THINGS OF GOD.

My dear Friend,—May grace, peace, and mercy be multiplied unto you.

You have been much upon my mind which is the cause of my sending you a line at this time. I feel very anxious to know how you are, and how you feel in the best things; because the things of God outweigh all other riches. Said the prophet Isaiah, "I will make a man more precious than the golden wedge of Ophir;" and Solomon tells us that "wisdom is more precious than rubies;" and the Son of God has been more precious, at times, than all things else beside.

"He's precious in his precious blood,
That pardoning and soul-cleansing flood;
He's precious in his righteousness,
That everlasting, heavenly dress.
In every office he sustains,
In every victory he gains,
In every counsel of his will,
He's precious to his people still.
As they draw near their journey's end,
How precious is their heavenly Friend!
And when in death they bow their head,
He's precious on a dying bed.
In glory, Lord, may I be found,
And with thy precious mercy crown'd,
Join the glad song, and there adore
A precious Christ for evermore."

There is not one in the pit to-day that ever felt the substance of those four verses of dear Mr. Medley; although there are many poor creatures who have halted and felt as though they could never take another step in the right direction, and that "death is within them," as Hart says, "and all about them,"

"But the remedy's without them,
See it in a Saviour's blood."

The friend of sinners makes them feel their undone condition, and the plague of their hearts; so that they may prove the remedy; but some never see it, in open vision, till the day of their death: and how Paul viewed them!—"all their life time subject to bondage through the fear of death." But—

"In that dread moment, O to hide
Beneath his shelt'ring blood,
'Twill Jordan's icy waves divide,
And land their soul with God."

For years God has kept you sober and weighty by afflictions ;
and me with this feeling that I shall drop down dead.

“ O when will God our joy complete,
And make an end of sin ?
When shall we walk the land, and meet
No Canaanite therein ?
Will this precede the day of death,
Or must we wait till then ?
Ye struggling souls, be strong in faith,
And quit yourselves like men.”

O that you and I should be in the possession of that hope which
God has raised up in our souls in the dear atonement !

“ E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming grace has been my theme,
And shall be till I die.”

And what a willing, flowing wound where the Roman soldier
plunged his sword ! for he gave up his life for wretches like us.
O was ever love like his !

“ They nailed him to th' accursed tree,
They did, my brethren—so did we,
The soldier pierced his side, tis true,
But we have pierced him through and through.”

O how I have felt it at times ! Now, my dear brother, we shall
soon get where lying tongues can never reach us. You know
the wise man said, “ it is but for a moment.” We do not, as it is
slanderously reported of us, say, “ Let us do evil that good may
come.” Paul says, “ Whose damnation is just.” You know
that all those with a pharisaic religion despise vital things ;
they have never been plunged into Job's ditch till their own
clothes have abhorred them. His (Job's) friends though they
were set dead against him never said the thing that was right
of God, as did his servant Job. That is God's testimony con-
cerning him. But I shall tire you.

I should like to know how you are, and how Mrs. H. and your
household are. I have had a turn of the bronchitis and am
wondering if this is not my last winter ; but I am in the Lord's
hands, and cannot die till he bids, as there is an appointed time
to man upon the earth. Why, it seems too much for a wretch
like me to be able to say :—

“ Now farewell to evil, a final farewell,
Shut in and for ever with Jesus to dwell.”

And now, my dear Friend, may the best of all blessings rest upon
you and yours, and may you still be spared to proclaim salvation
full and free to poor guilty sinners. My Christian love to your
wife and family, and with best love, hoping you are better,
yours in the bond of that covenant ordered in all things and
sure.

ELI FOX.

Stevenage, December 4th, 1901.

“IN OUR FLESH DWELLETH NO GOOD THING.”

My dear Friend,—While sitting musing this morning after breakfast I thought of you and yours, and felt that I would write you a few lines, which I hope will find you all in good health and feeling thankful for the same. For, if we consider how entirely dependent we are upon the Lord for that great blessing, and also how entirely undeserving we are of it, surely there is much cause for gratitude and thankfulness; and how we have to learn that even for those blessings we are dependent upon God, and if he withholds them how can we feel thankful, and acknowledge his bountiful hand towards us. I very much like dear Herbert's lines—

“ How oft I grumble and repine,
With blessings in my hand;
There's nothing here can satisfy,
Nor gold, nor house, nor land.”

So we have to learn by painful temptations, conflicts and trials, what a low condition we are sunk into by sin; and sin, when felt, makes us say, “We that are in this tabernacle do groan being burdened,” and with the Apostle Paul we feel sure that “In our flesh dwelleth no good thing.” Yet we feel at times that it is not all gloom, nor all darkness, nor are we always cast down through the roughness of the way; for there is at times a little softness of heart, caused by some little light breaking in upon our path, and we sometimes experience the liftings up of the Lord's countenance upon us, not because of our goodness, but by and through him, who was and is a merciful High Priest, made a little lower than the angels for the suffering of death, and at the same time he was made perfect through suffering; and he hath perfected for ever them that are sanctified. And, oh! what love and pity has the dear suffering Son of God ever shown to his poor, lost, and fallen ruined bride; besides clothing himself in her flesh, and was made like unto her in all things, yet remained pure, and spotless, and without sin. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross; and on that cross, by his own heart's blood, he purchased the whole church of God, and redeemed her from every enemy, visible and invisible, and wrought out and brought in an everlasting righteousness which is unto, and upon all them that believe. Here is our ground of rest; even the spotless righteousness of Christ Jesus. Well, as he stood “the fiery test,” so we, if clothed with his righteousness shall stand through him. Oh! to have fellowship with him here on earth, and to follow in his footsteps; and has he not left an example that we should do so? And if we do so, our prayer will often be “That I may know him, and the power of his resurrection,” etc. But how little we know of Christ Jesus!—comparatively speaking, nothing. The apostle said “that he was the least of all saints, and the chief of sinners.” Then there is hope for you and me, for we are great sinners, and

if we are saints at all, we are but small indeed. But I do love a full and a free salvation. It suits me well, and I love the Lord to say unto my soul, "I am thy salvation!"

We are all as a family about as usual. My youngest son has had an attack of bronchitis, and I have been suffering from the same complaint. My wife is at Manchester, visiting her daughter. Please remember me to your wife, son and daughter, also to the friends at Cranbrook when you see them, especially to our dear old friend Mr. Smart. Believe me, yours very sincerely in the path of tribulation.

A. FLITTON.

Bradwell Mill, Baldock, April 15th, 1881.

LETTER TO THE EDITOR OF THE "GOSPEL STANDARD."

Dear Editor,—Sometimes the members of our congregations are a little offended because they are not consulted in respect of the choice of supplies, if the cause is carried on by having supplies, or in the choice of a stated minister. Considering they so largely assist, in a pecuniary sense, in the support of our causes, perhaps this offence is not altogether unreasonable. Would it not therefore be well, if the members of churches and the officers, made a just distinction between two different sorts of cases; in one of which, without deviating from right principles, they might pay a proper deference, informally perhaps, yet really, to the views of the congregation? The two sorts of cases are these:—

1. Those, into which come the great principles upon which the cause is carried on, as expressed in the Articles of the Church. Here certainly the members of the church must alone have a voice, and uncompromisingly carry out their trust deed, or articles, and keep the pulpit and chapel pure from all things of a contrary nature.

2. Those, in which it is not a matter of what is preached or practised, but of individual bearing and edification. Here certainly the opinions, and feelings, and experiences of the congregation may willingly be taken into account. I do not, of course, mean that they are joined to the members of the church in authoritatively deciding, or that they should be given a voting power. This might lead to disastrous consequences. All I mean is, that some courteous consideration might properly be paid to their opinions, and feelings, and due weight given to those opinions, and feelings, in the final decisions of the church. There are in our congregations, as distinct from church members, many sober-minded, judicious, well-taught persons, whose opinions in various matters might be advantageously, though informally, attended to.* The church, and the church only, must have the final voice in respect to all that pertains to the carrying on of the cause.—Yours,

G. HAZLERIGG.

Willoughby House, May 9th, 1902.

* We fully agree with the remarks of our esteemed friend.—ED.

REVIEW.

“PEACEABLE FRUITS; OR, WORDS OF COMFORT FOR THE LORD’S CHASTENED ONES.” Poems by Kate Stains. London: S. W. Partridge and Co., Publishers, 8 and 9, Paternoster Row. And can be had from all booksellers on application. Price 1s. 6d. 1902.

Perhaps there is nothing more instructive than to notice the goodness of the Almighty displayed from time to time towards his people as they are led through the wilderness to that state of rest and peace where the wicked cease from troubling. Not only has he promised that temporal mercies shall be bestowed on them, but he has also made provision in his dear Son Jesus Christ for the sustaining of their souls through life; and it is by no means uninteresting to consider how this spiritual food is bestowed, and whence it proceeds. We read that “every good gift cometh from above, even from the Father of lights,” and our oft repeated doxology commands us to “Praise God from whom all blessings flow,” meaning blessings not only temporal, but also spiritual. Now all who are conscious of their unworthiness to receive the least of God’s mercies and who are likewise sensible of his goodness towards them are at times, and desire to be continually, filled with gratitude to him for the many gifts and blessings he has graciously vouchsafed unto them. But of all that we receive from the “Father of all our mercies,” nothing is comparable to the spiritual blessings which we obtain through Christ Jesus; blessings in which there is such fulness that as we receive them from the hand of God they become, indeed, as meat and drink to our souls. Here it is, that those who are taught by grace are justified in saying that, “they have food to eat and water to drink which the world knows not of.” But whence are they derived? The answer is, “From the Lord, and through those gracious means which he in his wisdom has ordained.” The word of God is the chief source of all our spiritual enjoyments, and when the Holy Spirit is graciously pleased to bring that word with a convincing power, and to apply the blessed promises to our hearts, an abiding effect is wrought upon us, and our souls can rest firmly upon the Word, and our faith lays hold of and believes the promises, feeling them to be, “yea,” and “amen,” in Christ Jesus. But there are other sources from which the Lord is pleased to supply our spiritual needs, though all are secondary to the holy Scriptures, such as the proclamation of the gospel of Jesus Christ, which, indeed, is built upon the word of God, and should ever be in strict accord with that Word; and those that have received the gospel of God’s grace, in the love of it, can testify that it is the power of God unto salvation, and is in harmony with the word of truth which liveth and abideth for ever. But we find another channel through which the Lord is pleased to provide his poor and needy children with

spiritual food, and that is in those hymns and poems, which, being replete with gospel truth, contain doctrine, experience, and practice; and when these are blessedly blended they form one unbroken chain of Christian experience.

What numbers of living souls have thanked the Lord for such a spiritual gift as we possess in our beautiful Selection of hymns, which contain the heart-breathings of the tried and the afflicted children of God. These hymns are held in great esteem by all that know their spiritual value, and we feel, while we thus write, our heart to glow with gratitude and praise to God, that he raised up such gracious hymn writers, and that he endued them with such spiritual gifts and abilities, by which they have made many of the Lord's people to sing for joy of heart, and to chant forth his heavenly praise. And we are truly grateful to know that even now there are found amongst us some gracious and gifted people through whom the Lord is pleased to provide spiritual food for the souls of his chosen family in the animating and heart-cheering language of poetry.

Here, then, we will introduce the book of choice poems, the title of which stands at the head of these meditations. We do not personally know the authoress of the work, a copy of which has been sent for our notice, but we have received other poetical pieces from the same pen, one or two of which we have already published in our pages, and, from the testimony received from some of our readers, those pieces have been very encouraging to their faith. Such a testimony encourages us to publish more as opportunity serves. We quite believe that these poems will answer to the title, and be found to be "Peaceable Fruits; or, words of comfort to the Lord's chastened ones." And if so, the authoress will reap her reward, and the Lord will have the glory.

In the preface to the work the writer says: "Many of the poems were written under circumstances of much pain and sorrow, yet the Lord was not unmindful of me, but according to his own glorious declaration he turned the sorrows into joy, the weeping into a song, and made me sit 'under his shadow with great delight.'" Now, the heart breathings of one so favoured, whether in prose or verse, one must think, will be accompanied by the Lord's approving smile, and he will doubtless seal the same as "words of comfort" upon the hearts of those of his children who read such breathings with the earnest desire of obtaining spiritual consolations from them in due season.

But we will give our readers just a specimen or two of these "Peaceable Fruits," and we doubt not that they will greatly approve of them, and consider them as "Apples of gold in pictures of silver." The writer then begins these truly spiritual poems with one written upon the words, "Come ye apart" (Mark vi. 31).

"Come ye apart,"

Far from the noisy scenes of woe and strife,

The clinging cares and duties of this life,
 To be with Him alone :
 With him who reigns in calm unruffled peace,
 Whose words of love shall bring thee sweet release,
 For every fear thou'st known.

“ Come ye apart,”
 Tell him the trouble that has burdened thee,
 The aching thoughts which pressed so heavily,
 And made thee sad to-day ;
 And he shall tell thee how he “ *cares* for you,”
 How that he knew thy pain, and *felt* it too,
 And loves to hear thee pray.

Such are the opening lines of this book of poems, which are now presented to the church of God, with the humble hope of the authoress that the Lord the Spirit will condescend to make them a blessing to his tried, afflicted and poor people, who compose the household of faith, and of whom it is said “ And they shall trust in the name of the Lord ” (Zeph. iii. 12). Now, can it be possible for any one to write in such a consoling strain of thought, unless he or she has first experienced in the heart the things set forth for the encouragement of others? All spiritual things belong to God, and to his elect family, and none can understand them but those that have a spiritual and a discerning mind. Thus if any destitute of divine teaching attempt to explore the mines of eternal truth, or set forth God's gracious dealings with his people, they only mar what they attempt to do, and will handle the Word of God deceitfully, “ For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God ” (1 Cor. ii. 11).

But let us take another specimen of these excellent poems which this gifted lady lays before us, on page 9, from the words “ The steps of a good man are ordered by the Lord ” :—

“ There are no joys the coming days can bring thee,
 No shade of grief can follow in their train,
 But what thy Father first for thee hath ordered,
 In loving purpose e'er its weight is lain.

There is no loss, not one that can befall thee,
 No day of bounty be thy gain to share,
 But what he shall have known before he sendeth,
 And knowing, shall prepare thine heart to bear.”

Surely such choice matter cannot fail to touch a chord in the breast of those tried children of God whose souls have been truly blessed when reading and meditating upon the thirty-seventh psalm, which is an encouraging portion when applied by the Holy Spirit to the hearts of those who are “ tossed with tempests, and not comforted,” but who are found among God's living

people in the city of the Spiritual Jerusalem, and who before long shall shine as lights in the kingdom of their Father.

But we venture to extract one more poem, which is called, "A Crown of Life and Glory," gathered from these words: "Be thou faithful unto death, and I will give thee a crown of life" (Rev. ii. 10).

" Onward Christian, onward, see that crown awaiting,
Thine it is for ever, thine it is e'en now ;
Only be thou faithful, and that Hand which won it
Shall one day, rejoicing, place it on thy brow.

Striving, bravely striving, happy favoured Christian,
Faint not in the battle, fear not in the fight ;
Even if thou fallest, thou shalt rise unharmed,
Conquering and to conquer, in thy Saviour's might.

Upward, ever upward let thine eye be looking,
See yon crown resplendent, laid in heaven for thee ;
Be thou not dismayèd, one for thee has conquered,
March on—nothing doubting—on to victory.

Faithful, be thou faithful, trusting in his banner,
Look thou not behind thee, keep the prize in view ;
One there is who aideth with his strength unailing,
One there is protecteth, all thy journey through.

Nearer, and yet nearer, soon the strife is over,
But a few more struggles, then the toil is past ;
Every day's new conquests, less to be encountered,
Till the golden portals shall be reached at last.

Hearken, softly hearken, hear those glad ' hosannahs,'
One more victor added to that shining band,
One more pilgrim folded to those arms expectant,
Happy there for ever—crowned at God's right hand."

Here we must stay our pen, lest we be thought to be quoting too freely from these poetical gems, which, to our mind, are what the authoress calls them: "Words of comfort for the Lord's chastened ones." We can heartily recommend this valuable book of poems to our readers, for we believe it to be rich in gospel truths, and very suitable to the poor, the needy, the sorrowful, and the afflicted of the Lord's family. We have been deeply interested in reading these poems, and felt that they stimulated our faith and confirmed our hope in the blessed truths of the gospel. We thank the Lord that he has so helped the authoress to write so encouragingly to those of his children who are passing under the rod of correction, and we pray that they may hereafter partake of the "Peaceable Fruits" of righteousness.

Obituary.

—:o:—

SARAH DUTTON, my beloved wife, and the subject of these memoirs, was born November 12th, 1842, I think at Kirkburton, Yorkshire. I do not know in what year she came to Manchester, but she attended Rochdale Road Strict Baptist Chapel, from being about 7 or 8 years of age. She was a very staid and sensible girl, and was considered to be very intelligent by those that knew her. I attended the same chapel, and, in the 'Providence of God,' we became engaged, and were married in the year 1862, both of us being in our twentieth year. The way for many years was very rough, and we were very much tried in providential matters, but we saw the Lord's hand many, many times in providing for us, and sometimes in *very special* ways.

I believe the first serious impressions on my wife were on seeing a funeral pass, when the words came to her, "Suppose it was *me*, what would become of my poor soul." Sometime after this she had a serious illness, and she had a "Faith's view" of the Lord Jesus on the Cross, and he pointed to her, and said, "For you." The doctor at this time gave her up, but the dear Lord was pleased to raise her up again; and for a few years she did not seem to be much concerned about better things. But there came a time when she was. It was through hearing a sermon by the late Mr. A. B. Taylor, from the words, "Come in thou Blessed of the Lord, why standest thou without." She told me of this, and we sat up till about three o'clock in the morning, telling each other our experiences, and a *grand time* it was. Shortly after this we both gave in our experiences before the church, and were unanimously accepted, and were baptized on the first Sunday in August, 1874, by Mr. A. B. Taylor, and we both had a blessed time. She said, not long before her death, she would not mind going through it again, if she could have the same feeling. Just before our baptism she was much blessed by hearing a sermon by Mr. Eddison, of Rochdale, about the dove; what a clean bird it was, and how particular about its food, etc. She was a dear lover of Zion, and has gone many times to the chapel when she could scarcely walk, and has had to rest many times on the way, having between two and three miles to walk. But she was often well repaid, for she was so blessed that she often rushed off after the service without speaking to any one, afraid she should lose it.

Twenty-three years ago the Lord was pleased to lay his afflicting hand upon her by what is termed a stroke, which completely took away the use of one side, and she lay in bed for thirteen weeks on the brink of death, no one expecting her to recover. She was very much blessed and comforted at this

time, and longed to die. Hymn 386 (Gadsby's selection) expressed her feelings. The dear Lord was pleased to partially restore her, but she was not able to attend the chapel much, which was a great grief to her. For sixteen years she could not attend at all. She was a great sufferer to the end, but bore it with great Christian fortitude, and never complained, although *never* free from pain, often very acute. She often said how good the Lord had been to us, in blessing us, and enabling her to have anything for her comfort. She had many blessed times, one in particular. She woke me up, weeping tears of joy. Calling me by name, she said: "He says he will give me a crown, poor unworthy me," and we rejoiced together in the God of our salvation. For many years she had to be carried to and from bed, and could not dress or undress herself; but last April (1901) the doctor said she must have a bed downstairs, where she remained till her death.

During this time many friends visited her, and her spiritual conversation will long be remembered by them. The doctor, coming in one day about Christmas time, said he was thinking how wretched it must be for her to be lying suffering at a time when other people were enjoying themselves. She answered him, quite sharp, "*Wretched!* why I have not had a wretched day since I came here." I told her he did not know she had meat to eat the world knew not of. She said that was so. She often said she would not exchange places with the Queen of England, having such good times, and being given such power of relating what the dear Lord had done, and was doing, for her.

My family thought it would be good to keep a record. My daughter, therefore, kept a sort of diary a short time before her death. I leave it to the Editor's judgment as to how much of it he will insert, but will mention the following:—(Extract from diary.)

Jan. 5th, 1902.—My dear mother had been feeling very dark for some time, and remarked: "Oh, would it not be dreadful, if after all these good times I have had, if I am not right at last!" and she burst into tears. But it pleased the Lord to visit her again, and, smiling, she said: "Is not this good." and repeated the verse of a hymn, and seemed quite comforted; and later on, on going into the room, she repeated, "Great and marvellous are thy works, and that my soul knoweth right well," and also, "Himself hath done it."

Jan. 11th, 1902.—My dear mother gradually grew weaker each day, and it was with great difficulty we could hear her speak. Three days before her death she, with a great effort, said, "Thy people shall be my people, and thy God my God." "Mark the perfect man, and behold the upright, for the end of that man is peace," and repeated a verse of the hymn,

"Poor and afflicted Lord are thine,"

and said, "all of it," meaning the whole of the hymn, had been blessed to her. After this she got weaker and weaker, and had not strength to speak, but we could see her lips moving. She seemed to be in a happy state, and on January 14th, 1902, at 9.20 p.m., she passed peacefully away, to be "for ever with the Lord," aged 59 years.

As I looked at her after her spirit "had gone to God who gave it;" the words came with such sweetness: "Blessed are the dead which die in the Lord," and "Oh, that my end may be like hers!"

She has left three sons and two daughters, together with a sorrowing husband to mourn her loss. She was interred on January 18th, 1902, by our minister, Mr. H. Gruber, at Harpurhey Cemetery; a large assembly of friends attending to pay their last respects to one who, we could certainly say, was buried in "sure and certain hope of a glorious resurrection."

R. DUTTON.

Mrs. GIBSON.—Rachel Gibson, who died March 19th, 1902, aged 65 years, was a member of the Strict Baptist church at Patricroft. She was a woman of a meek and quiet spirit, and one who feared and loved God. She passed through many trials and afflictions, and was left a widow with six children, and not being strong she had much to contend with in her daily life. She has told me of many providential deliverances during the time she was so hard pressed, and how she was enabled to thank and bless the Lord for his timely interpositions on her behalf. Being an afflicted woman she was confined to her bed during the greater part of the last two years of her life, and when I have gone to see her I never heard a murmur escape her lips. The Lord gave her submission to his will, and she often expressed a desire to depart and to be with Christ, which is far better than everything else beside. She would say "I am waiting and watching for his appearing. I have no desire to get better; there is nothing here for me, only my dear children, and them I can *now* leave in the Lord's hands." She was deprived of meeting with us on the Lord's day, which she felt very much. I was one day speaking to her about this, and what a denial it must be to her, when she said, "Ah, Richard, I want to go to that place 'where congregations never break up, and Sabbaths have no end.' Oh! what must it be to be there!" The Lord came somewhat unexpectedly to us, and gathered her *once* weary soul to be with him for ever and ever, and

"Where not a wave of trouble rolls
Across her troubled breast."

"The righteous perish and no man layeth it to heart; and merciful men are taken away, none considering that the righteous are taken from the evil to come."

R. WILKINSON.

MR. THOMAS HUNTER.—Our dear friend, Thomas Hunter, who died on October 14th, 1901, at his residence in St. Helens, was, during the latter part of his life, a member of the church at Patricroft. He was baptized in the year 1850 by Mr. Vaughan at Liverpool. I have often heard him say that he has walked many miles to hear a servant of God preach the gospel of Christ. He was one who prayed earnestly for the peace and prosperity of God's Zion. On several occasions I have heard him repeat the following appropriate lines:—

“ My soul shall pray for Zion still,
While life and breath remains ;
There my best friends, my kindred dwell ;
There God my Saviour reigns.”

It was his delight to be found in the means of grace, and this he did as opportunity permitted. I hope never to forget the first time he spoke in prayer at one of our prayer meetings! He gave out hymn 471, “Prepare me gracious God,” in a very solemn manner, and then breathed out his heart's feelings in prayer with great solemnity, which corresponded with the feelings of the writer, and a union sprang up between us which remained unto his dying day. Many blessed times have we had together conversing on the things of God. The name of Jesus was a blessed theme with him, and his only hope of salvation was in the love, blood and righteousness of a precious Redeemer. When the Lord began a work of grace in his soul he feared that hell would be his portion, and he felt that he justly deserved it. He suffered much under God's most holy law, and he found that

“ The more he strove against sin's power,
He sinned and stumbled yet the more.”

He was delivered from under the law by the application of those words, “Yea, I have loved thee with an everlasting love ; therefore with lovingkindness have I drawn thee,” and he was favoured to walk for some length of time in the light of God's countenance. He had many heavy trials to pass through, and many sore temptations to endure, but the Lord gave him strength equal to his day. I now come to his last days as given by one of his sons, who was with him in his illness.

He often said, “I want to be kept from murmuring and repining, so that I can lie passive in the hands of the Lord, and to know no will but his. He was heard many times beseeching the Lord to be with him and to bless him, and to keep him from evil, that it might not grieve him. “Lord,” he once said, “I am but a vile, hell-deserving sinner, not worthy of the least of thy favours, and yet thou dost load me with an abundance of daily mercies. O, how good and gracious, dear Lord, thou art unto me! Dear Lord, do keep me unto the end, and then take me unto thyself.” On one occasion I said to him, “Are you in much pain, father?” He said, “Yes, but not half so much as

my Lord had to endure when he suffered, and bled and died for a wretch like me. My sufferings are not in any way to be compared to his ; therefore I do not want to murmur, but to fall into the Lord's hands, and to know no will but his." He liked to have a chapter read to him by his granddaughter, and portions from the "Gospel Standard" from time to time, after which he liked to be left alone with the Lord, when he would entreat him to support him in life, and in death not to forsake him.

I went to see him late one evening, when he took me by the hand and burst into a flood of tears, and it was some time before he could speak to me. When his feelings subsided, I asked him how he was ; he replied, "I am very ill, but I am so glad to see you," and then went on to say that he had had such a blessed manifestation from the Lord, and of the love and mercy of a precious Christ to his soul, that he longed to be for ever with Jesus, which is far better than abiding in the flesh. Death had no terrors, and he could look death in the face and say, "O death, where is thy sting ? O grave, where is thy victory ?" I read to him his favourite portion, the fourteenth chapter of John's gospel, and then said a few words in prayer, after which I took my leave of him for the last time, and in shaking him by the hand he said, with emphasis,

" On the Rock of Ages founded ;
What can shake my sure repose ;
With salvation walls surrounded,
I can smile on all my foes."

Those were the last words he uttered as I left his room.

On September 8th, he said, "These words have come to me lately, 'This sickness is not unto death,' but unto life ; but I do not know which it means, therefore I must leave it with the Lord ; he knows best." On September 12th he was very ill, and restless ; but in the night he said, "Precious Jesus, thou art precious to my soul." He was asked to try and get a little sleep, and not talk so much, but he said, "I cannot hold my tongue, for the Lord is so precious to me, and with lovingkindness has he drawn me." After this he began to ramble a little. On another occasion he began to sing, but could not be distinctly understood ; but later on in the night he sang the doxology twice over, and then fell asleep, and slept for a few hours. When he awoke he said, "I have had a good sleep." At another time he sang "Crown him Lord of all," and then,

" Yes, I shall soon be landed
On yonder shores of bliss ;
There, with my powers expanded,
Shall dwell where Jesus is."

He then said, "How long Lord will it be before thou dost come to fetch me home ? He repeated,

“ Weary of earth, myself, and sin,
 Dear Jesus, set me free,
 And to thy glory take me in,
 For there I long to be.”

I said to him, “ you will soon be landed on Jordan’s shores of bliss, and what a blessing that will be for you to get there.” He replied, “ It will, my lad, it will.” He then said to me, “ Harry, would it not be most blessed to drop off now ? ” I said, “ Yes, and drop right into glory ! ” He replied, “ That’s it, that’s it. Lord do come and take me to thyself ; thou knowest that I love thee.” On October 10th he called us all to his bedside, and took us by the hand, beginning with the eldest, and prayed earnestly for each one of us, and then blessed us in the name of the Lord. I think I shall never forget that night to my dying day. When he had finished he sent us all downstairs as he wanted to be alone with the Lord. I hope not to forget those blessed smiles upon his face, those heavenly looks, and his outstretched arms ; and his saying, “ Come Lord Jesus ; do come and take me home.” It was a sight never to be forgotten by me. He would repeat again and again, “ Come, Lord Jesus, do come quickly,” and

I feel this mud-wall’d cottage shake,
 And long to see it fall.”

The last words he was heard to utter were, “ Come Lord Jesus, O come quickly.” It was his request that Mr. Schofield and Mr. Smith should commit his mortal remains to the earth, which request was complied with. He passed away to be for ever with the Lord on October 14th, 1901, leaving three sons and one daughter to mourn over the great loss they have sustained.

R. WILKINSON.

“ Moses told the Israelites that they should remember all the way the Lord their God had led them. *All* the way,—the desert as well as the fruitful valleys ; the parched wilderness as well as the refreshing waters of the Jordan ; up the hill Difficulty one day, and amongst terraced vineyards another ; their ungrateful murmurings, and their Ebenezers, and little hills Mizar ; through fire and through water ; through tribulation as well as through the valley of Eshcol ; *through* all, but not to be left in either the one or the other,—neither in prosperity nor in adversity. With every trouble, every temptation, he will make a way for escape,—not *before* it, but *with* it. If we are called to pass through fires, we shall not be burnt in them, but pass safely *through* them ; if in the floods we are beginning to sink, an Almighty Hand will take hold of us ; if in the Slough of Despond, we shall not sink for ever in the mire. And to remember the way does not mean merely *remember* it, but remember it with thankfulness.” (The late Mr. John Gadsby.)

THE GOSPEL STANDARD.

AUGUST, 1902.

MATT. V. 6; 2 TIM. I. 9; ROM. XI. 7; ACTS VIII. 37, 38; MATT. XXVIII. 19

PARTAKING OF CHRIST'S SUFFERINGS.

NOTES OF A SERMON PREACHED BY MR. J. WARBURTON,
OF TROWBRIDGE, AT GOWER STREET CHAPEL,
ON TUESDAY EVENING, OCTOBER 25, 1842.

“And our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation”—2 CORINTHIANS I. 7.

THE apostle here is writing to the saints at Corinth; and very comfortably and very preciously does he speak to them. “Grace be to you,” he says, “and peace, from God our Father and from the Lord Jesus Christ.” Grace and peace were the blessings they stood in need of, and which their hearts panted for. “Blessed be God,” he says, “even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.” So then, it appears plain and evident, that the comforts the apostle brought, of the things of God and truth, he had proved in his own soul, in delivering him and supporting him in his afflictions, sorrows and griefs. “For,” he says, “as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.” “And our hope of you is steadfast,” he says in the text, “knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation.” So it appears evident, that the sufferings and the consolations and comforts abound together; that there is no having one without the other. “What God hath joined together let not man put asunder.” The bitter and the sweet, the sorrows and the joys, the nights and the days, the woundings and the healings, the strippings and the clothings, the hungerings and famishings and the feedings, the bringing down and the raising up, God has coupled

together in the Word of his grace ; and every one that knows God and truth, will be brought to know these two things joined together. And thus we find, that God's people have a day of adversity and a day of prosperity ; God has "set the one over against the other."

By the help of God, then, we shall attempt, as far as the Lord shall enable us, to show these "sufferings ;" the "consolation" that shall follow.

It is evident that "the sufferings" here that the saints of God are brought to have a part in, are the sufferings of Christ. Christ and his people are one—one perfect man ; he is the head, and they are his members ; and what the head is brought to pass through, the body must come to have a share in—that share that the head sees right and fitting. And therefore the apostle Peter tells us in one place—"Rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy." So that the members must have a part of the sufferings of the head.

The first thing we may notice, as one branch of Christ's sufferings, was the burden of sin. Not his own sin ; he had none ; he was "holy, harmless, undefiled, separate from sinners." But we are told, that "he hath borne our griefs, and carried our sorrows ;" he was "stricken, smitten of God and afflicted," and "we hid our faces from him ;" and God tells us, that "he laid upon him the iniquities of us all." The apostle says, "he bare our sins in his own body on the tree ;" by imputation, and by his blessed engagement as the bondsman of his people, he was treated as if our sins were his own. And, my dear brethren, what a weight must this have been !—the sins of all his elect, that were born, are born, and are to be born : past, present, and to come. It is not for you and me to guess at the weight. I believe in my very heart, if he had not been God as well as man, it would have sunk him, never to rise again. But oh ! bless his dear name, he was God and man in one person, and he bore the weight of it all, and carried all the transgressions of his heritage unto the cross, and there he plunged them and buried them in oblivion for ever, so that never one—not one—can ever rise up in judgment at the bar of God against a saint of the most high. It is here, and nowhere else, that a just God can meet poor unjust wretches.

Now those that are partakers of Christ in their hearts, must be partakers of his sufferings in this sense. A man may be a partaker of a natural knowledge that there was such a being as Christ, and that the Bible is true in what it

speaks of Christ, believing the record and the letter of his word, and yet he may know nothing of having this part of his sufferings—the burden and weight of sin; but the man that is a partaker of Christ in his heart, must be a partaker of his sufferings in this sense. He must come to feel the weight, and the plague, and the burden of his sins. He must be brought to feel the hatefulness of them, the grief of them, the burden of them; and it will bring him to cry to God from his very heart—“O Lord, pardon mine iniquity, for it is great; it is a burden too heavy for me to bear.” He will know it, and feel it, to his sorrow and to his grief. Is there a single particle of a proof of godliness being in the soul, where there is no grief for sin, no sorrow for sin? “Ah! but,” say you, “fathers in Christ” arrive at such perfection, that when they come by precious, strong faith to know their sonship, and to enter into the grandeur and the glory of eternal union, and the ever-blessed purposes of God, and the head and the body being knit together, and his people being perfect in him, seen in him, their iniquities blotted out in him, then their minds are above all that weakness of mourning for sin, and mourning for iniquity, and mourning for ungodliness.” I would not give a pin for their religion then; they are welcome to it. I find that God’s word tells me, and I find that God’s spirit in my heart does witness to it, (so that I have a twofold witness,) that “they shall look upon him whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born.” For what? Why, to feel the cursed iniquities, that they have pierced him, that have thrust the sword into his heart, that plaited the crown of thorns, that mangled his countenance so that it was marred more than any man’s. The poor soul that comes to have the blessed pardon and the glorious oneness of redemption in his heart, and can bid defiance to earth or hell or sin to damn him—oh! the depth of his mourning for sin. Oh! this is a godly mourning, friends; this is “a repentance not to be repented of.” Why, my dear brethren, sin—the sins of his heart, the sins of his nature, are the greatest hell to his soul, that he has under heaven. “They are a part of his “sufferings.”

Come, then, dear soul, if thou hast not much joy, nor much consolation, nor much comfort, nor many bright moments, but in the generality of the days and weeks and months and years hast to mourn thy base ingratitude, to mourn thy wretched wanderings, to be grieved at thy ungodly feelings, and to be sorry in thy heart that thou art

using the tender mercy of a covenant-keeping God in such a manner as thou dost, why, as sure as thou art a partaker of the sufferings, thou wilt also be of the consolation. God has bound them up together. Thy fears and misgivings will never alter the circumstance ; for God *will* bring it to pass, and the soul shall rejoice in the fountain, that “cleanseth from all sin.”

This is a branch of the sufferings of God’s saints, that they will be plagued and pestered with to their journey’s end. Oh ! the devilish character of the old nature they carry about with them ! The apostle calls it the “body of sin.” But come, poor soul, the conflict will soon be over ; the struggle will soon be passed. He is nailed to the cross ; all that he can do is to plague, and pester and torment thee. Blessed be God, “the elder *shall* serve the younger ;” thou shalt be conqueror ere long.

But again : another branch of the sufferings of Christ, as the head and bondsman of his people, was the wrath, the frowns, and the curses of a righteous law. Oh ! the pangs of his sufferings, when he sunk in deep waters, where there was no standing, and all the billows of God’s wrath rolled over his head ! The flood-gates of wrath were opened up upon the Shepherd’s head, not upon the sheep. “Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts ; smite the shepherd.” And oh ! behold him when the stroke came ; when “his sweat was as it were great drops of blood, falling down to the ground ;” every pore of his blessed body appeared to be open, that there should be scarcely a drop of blood, but should be sweated out with the hand of wrath, that pressed him and squeezed him in his agony. He “trode the wine-press alone, and of the people there was none with him.” My friends, it has broken my heart sometimes to see him come to the very last spot, in such a way that I have been lost in astonishment, what with the blood out of his hands and his feet, and the thorns piercing into his blessed head, and the sweating of blood in the garden of Gethsemane. And, poor dear child of God, it was for thee ; it was indeed ; aye, for the poor backslider, that has turned his back upon a suffering God-man. Not that I am intimating that divinity suffered ; but behold him, suffering in his humanity, when he came to the last, and the spear has entered into his heart, so that not a drop of his heart’s blood should remain. Ah ! my friends, “without shedding of blood there is no remission ;” no, no, it is blood for blood ; the law could be satisfied with nothing else. There was the perfection of

God's justice in his cries and tears, when he said, "if it be possible, let this cup pass from me; nevertheless not my will, but thine be done;" but justice could never smile, until its grand and solemn demands were met, to the very last mite. When the spear entered into his heart, out flowed blood and water, and then his victorious breath shook the very centre of hell, making the devil's kingdom totter, as he gave up the ghost, and said, "It is finished." Come, poor dear soul, where hast thou been? Like me, I suppose, poking thine eyes into thyself; looking at thy poor, dead, barren, lifeless form, and thy poor wanderings, and thy wretched inconsistencies, and all the things thou art the subject of. "Why," say some, "what a fool you are to look there!" I know that very well; and I know, "fools, because of their transgression, are afflicted;" but God will teach such fools as these, when they come to see their wanderings and wretchedness, to look up to him whom they have pierced, and to enter into his glory with precious delight and immortal praise and gratitude. "It is finished;" and then "He gave up the ghost:" why, then he has left nothing for you and me to do, to finish his work, or to put a hand to his work, or to help his work. He has finished it himself; nothing can spoil it, and nothing can be added to it. It is so completely finished, that neither unbelief, death, hell nor sin can ever overturn the grandeur of it.

Now those that are partakers of Christ and of his salvation in their hearts, are brought to have a part of *this* suffering. Not to fulfil the law, not to come to pay their debts to divine justice, either in whole or in part—the head has done that in their room and stead; but they are to come to have a part of the sufferings of the curses of God's righteous law. For what? Why, to kill them from ever going to a righteous God, with works of righteousness that they can do. And nothing else can do it, but God's righteous law, in the hands of his spirit. Christ tells us so, for he says that "none can come to him except the Father draw him;" and he says, that none know the Son, but such as know the Father also. And when God's blessed law is opened up to a poor child of God, and the righteous demands of a just God, and what he requires, what pangs the poor soul feels, and what sufferings he comes to endure! He has no prospect but hell; hell is kindled in his very heart; for "the law worketh wrath." There is nothing but wrath in his heart, and wrath in every circumstance; wrath when he rises up in the morning, and wrath when he goes to bed at night. If he opens the Bible, nothing but God's vengeance appears before him. If he

tries to pray, he dare not for fear of presumption. If he turns his head to creation, it appears to him to frown upon him. If he paces the streets, he trembles for fear the tiles of the houses should fall down and kill him. Oh ! the pangs of his spirit ! As David says, "The pains of hell gat hold upon him ; he finds trouble and sorrow." "Cursed is every one that continueth not in all things that are written in the book of the law to do them." This is a part of the sufferings of Christ ; and those that belong to him, members of his mystical body, must drink of the same cup, and must have a measure of the same sufferings.

But blessed be his name, he weighs them out. He drank up the very dregs ; and art thou afraid of drinking of what thy blessed head drank of ? He drank up all the poison—all that would injure thee, or drive thee into everlasting contempt and confusion ; and the wrath that thou feelest, in God being a just God to send thee to hell, is to teach thee to come to Jesus Christ as a poor perishing sinner with—"Lord, save, or I perish." The apostle says, you know, that we are under the law as "a schoolmaster to bring us to Christ ;" and he speaks of being "shut up unto the faith, which should afterwards be revealed." For no one in the world can take away this, or ease the poor soul in it ; it is God, that must do it ; the Lord himself must reveal his precious blood and righteousness to his heart, and deliver him from the curses of a righteous law. And there is a difference in the degree and measure of it. I know what it has be ento be months and have no more hope that ever God could show mercy to me than he could to devils ; and at times really to believe, that hell was opening her mouth and I was ready to plunge in—hung over it as it were (in my feelings) by the hair of my head. But it is not all God's people, that are led exactly into such a depth of a law work in their hearts, to such a degree and for suoh a length of time ; and I do not come to compare what I passed through with what others have felt, and say that every one that does not come exactly up to that measure, is no better than a hypocrite. I have learned better than that ; I do not chop them off in that way, one after another. I used to say, when they came to talk to me—"What do you know about the matter ?"—"Oh ! I hope I have got a little token for good :"—"Hope ! what, have you got no further than this ? is this your religion ? have you never been brought to the point, that you are born again of God, and have the witness of God's Spirit in your heart ?"—and I chopped them off one after another, and the poor creatures were frightened

out of their life at me. I must needs tell them how it was with *me* ; and if they did not exactly square with it, off their heads must go. But the Lord brought me down from this ; he laid me upon a bed of affliction, withdrew the light of his countenance, suffered the devil to come into my heart with all his rage and fury, and for thirteen weeks not a day but I would have given a thousand worlds for a little hope ; aye, a thousand worlds—and that is no comparison. God brought me down to these little creatures that I chopped off ; and oh ! how I did eat up my words ! Come, poor soul : hast thou seen as much of the righteousness of God, the righteousness of his law, as has stopped thy mouth, and brought thee to confess that God would be just in damning thy soul, and to wonder God has not done it ?—to feel thyself the most helpless and unworthy wretch that is living upon earth, and justify God were he to send thee where hope never comes ? That is a law work deep enough ; if God had seen it fit for thee to have more, he would have given it thee. It is just the same law work as David had ; he says, “ I have seen an end of all perfection, but thy commandment is exceeding broad ; ” and so hast thou seen it, and the commandment is so broad that thou canst never touch it. And thou hast entered it the same as the apostle ; if not to the same degree, there have been drops of it ; thou hast been brought to feel that “ the letter killeth,” and thou hast received this condemnation into thy heart, and hast acquitted God from any injustice, and thy soul has been brought to cry—“ Let the sighing of the prisoner come before thee, according to the greatness of thy power preserve thou those that are appointed to die.” Come, then, thou hast had a part of the sufferings ; thou hast no cause to hang thy head down, and think thou hast never had a law work in thy heart.

I know the devil will plague some of these, when they come to hear of any of God’s dear children, that have had a very deep law work ; and he will say, “ Why, you never had a law work ; ” and, poor things, sometimes they will creep into a corner, and say—“ O Lord, let me have a deeper law work ; oh ! that I might be shaken over hell, or any thing if I could but be sure the work was real,”—that is, if they could but come at a knowledge that Christ is theirs, and they are Christ’s. But, poor soul, never pray for a deeper law work than God sees fit. If it has stopped thy mouth, brought thee as a poor wretch to Jesus, to have no hope but in him, and to hunger and thirst after his righteousness, thou hast had a part of the sufferings in thy soul, and in God’s time will he reveal his love in thy heart.

But again : another branch of Christ's sufferings was the temptations of the devil. Forty days and forty nights he had a conflict with him, as we might say, upon his own ground. There he was "tempted like as we are." And "in all points" too ; so that there is not a single dart, that ever the devil can throw into the heart of any of his, but what he threw into Christ's. But he sustained the fiery load ; aye, and the poet says—

"And we shall stand through him."

I have believed a hundred times I never should stand, I never could stand, it was impossible ; and scores of times I have thought I never could be a child of God, and that God's people never could have such feelings, darts and temptations as I had flying through my mind. If the poor saint of God comes to pray, why, this accuser of brethren, the devil, will molest him then. How he will come and represent to him, that he can have no hope God will ever hear his prayers, that appear like the "chattering of a crane or a swallow ;" such an ignorant fool, to think of coming to address the King immortal, the God of heaven and earth, that spoke the world into being in a moment, and "weighs the mountains in scales and the hills in a balance !" "What ! you to come and address such a Being as this !" And then the soul shrinks back, and all he can do is to inwardly groan ; and sometimes the devil threatens hell and damnation to him, if he prays any more,—aye, or if he groans. But the poor thing cannot help it ; there is a something in his heart, that will lead up to God, let the devil threaten as he will. And this is the language of it—(it is very short, but it is just to the point) : "Lord, have mercy on me ;" "Lord, strengthen me ;" "Lord, guide me ;" "Lord, protect me ;" "Lord, surround me." His very soul beats with this prayer. And, my dear friends, this is prime prayer—real, prime prayer ; it is the very impulse, and breathing, and operation of the Spirit of God in the heart. The poor soul may be very ignorant ; and whatever the devil tells him of his weakness, tells him of his inconsistency, tells him of his passion and his conduct, shows him how he has acted here and acted there, and says, "Why, for you to come with your mumping prayers to God, and expect God to help you and to bless you, you are nothing but a fawning hypocrite,"—he agrees to every charge the devil brings, for he has an honest conscience, and he confesses it is all true ; but there is a something, that *will* go on. He "knows not," as the apostle says, "what he should pray for as he ought ; but the Spirit itself maketh intercession for

him, with groanings which cannot be uttered." And the groaning of the prisoner comes up before God; and oh! what prime prayers come from his heart in such spots as these! Not prayers fit to be published in magazines, for excellent speech, and a fine string of ideas, going round the world and coming home at last; but just the groans of the very heart. But then the devil comes again and says—"Ah! now you have been insulting God, you have been mocking God," and tells him that his prayer is mere emptiness, and God will never hear him. There are many people, that have such wonderful gifts in prayer, that are very fond of having people to hear them, and always have it at their tongue's end; and those are prayers that are picked up, and that the devil does not dislike, and he never disturbs them in it; but real prayer, under the operations and movings of the Spirit of God in the heart, the devil will fly at. He is sure to fly at the image of God and the work of God in the heart; the work of flesh he will never oppose.

And so it is with every part and parcel of what the saint attempts. If it is reading, if it is coming to the house of God, if it is talking to a Christian friend, whatever it is that is spiritual, Satan will attack it, and pour contempt upon it, and hate it. Really, my friends, I have sometimes stood astonished, when I have got hold of the Bible and attempted to read it, for I have felt a something coming sliding through my mind with such power—"How can I prove it to be the word of God? is it not possible for men to heap up opinions, and have them rolled up in a book, and for people to come to believe it? Look at the Turks and their Koran; they will even die for it; and so with people all over the world, according as they are brought up. How can I prove the Bible is true?" And my soul has "reeled to and fro, and staggered like a drunken man," and I have been "at my wits' end." And when I have come to attempt to read it, I have sometimes felt such awful oaths and curses flying through my heart against the Bible. My dear friends, some of you may think I ought not to speak these things in a pulpit; but Paul spoke his soul trouble, and I cannot help speaking mine, and sometimes it has been made useful to God's people, that have been in the same spots. I have felt something in my heart, that has been going out cursing the Bible. And I will tell you the effect it has had upon me: my soul has cried to God to keep me and preserve me, and while it has been sounding in my heart, my words have gone out—"Bless the Bible, bless the truth of God!" Why, my friends, I would not have had the thought, if I could have

helped it. People say, this is all nervousness, and nothing but the workings of passion in the mind: let it be what it will, it was a something in my soul, that sunk me fathoms. And sometimes I have really had darts flying through my mind of hatred against the holy Trinity, and felt a mocking rising up in my heart against such a doctrine: "What! three to be one, and one three! such empty nonsense is not consistent with reason; there cannot be such a thing; it is impossible it can be true." And here my soul has been harassed, and tossed to and fro like a ship upon the mighty ocean, till sometimes I have felt a desperation, as if it had been a complete upset of the whole. Such fiery darts particularly against God the Holy Ghost: for the devil knows, that God has fixed it that sin against the Holy Ghost shall never be forgiven, and that nothing will sink a child of God deeper in distress than if he can but pour it into his heart that he has committed it. I do not believe that the devil ever has any hope of destroying a child of God; I do not believe he tempts them with any hope from such a quarter as this. "Why," say you, "then he must be a very foolish devil, to take all this trouble and never have a hope of overthrowing them." We never read of the devil having a hope; we only read of his "believing and trembling"; but his nature is such enmity against God, against the image of God, and against the honour and glory of God, that his hellish spirit is for ever pointed like a dagger against it with rage and with enmity, knowing that there is a day coming, when he shall have the double vengeance of God, to sink him for ever into the depths of unmeasurable wrath. But so it is, and when he comes and pours into the heart of a child of God blasphemies against the Holy Ghost, he says, "There, now it is over with you; the sin against the Holy Ghost shall never be forgiven." "This is what *you* have done," he says; a lying devil—it is *himself* that has infused these thoughts, and he comes and charges this upon the poor child of God that his soul trembles at. And when the soul is left to believe he has done it, oh the sufferings! oh the pangs! oh the griefs! oh the sorrows! "Wretch that I am! I am undone for ever; there is no mercy for me; I have sinned against the Holy Ghost, and there is no forgiveness." It shuts up prayer, shuts up every hope, cuts off every expectation; he sinks into gloom, and is afraid he shall never rise up. Is there any poor soul that is now come up, fearing he has sinned the sin against the Holy Ghost, and there is no forgiveness for him? Let me tell thee, poor soul, if thou hadst done it, thou wouldest have no fear about it. Let me ask thee this

question: when these darts and blasphemies against the Holy Ghost flew into thy mind, did they come out of thy mouth willingly? didst thou feel a mind and a will in it in blaspheming the Holy Ghost? and didst thou do it from a knowledge of the Holy Ghost, and very hatred to him? "Bless you man," says the soul, "no; I cried, and cried, and cried that the Lord would keep me from it." And didst thou never try to put thy hand over thy mouth to stop its coming out? *I* have and trembled like a leaf. Ah! poor soul! it is not thee; these blasphemies come from Satan, who hates thee. And it is no sin to be tempted with these things; no, the sin is in falling into them. "Think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you." "Blessed is the man that endureth temptation." No, there is not a single particle of God's truth, nor of his own experience, nor of the way God leads him, but the devil will plague him in it, and buffet him in it. Sometimes he tells him his past experience was nothing but the flesh, and all his prayers and all his talk will end in nothing but wind; sometimes he tells him he had better never have been born, for he will die at last an enemy of God, and die perhaps blaspheming.

"Ah!" says one, "I think it would have been better if you had preached Jesus Christ more than preaching so much about the devil." I am not talking to you that have got all your knowledge in your head-piece; I am talking to the saints of God that have the kingdom of God in their souls, and that have a part of Christ's sufferings that he had in this world; so that I am not so far out as you think.

Another branch of Christ's sufferings was the hidings of his Father's face. Oh! what he suffered when he hung upon the cross as a spectacle to men and devils, and every object appeared to disdain him! He had the frowns of his Father—the hidings of his Father's countenance, and he cried "My God, my God, why hast Thou forsaken me?" And the children are partakers of these sufferings. They have times when God hides his face, and they walk in darkness and have no light. They have times when they come to cry with David, "Why hidest thou thy face?"—yea, and to cry, "Is his mercy clean gone for ever?"—and as Zion said, "The Lord hath forsaken me, and my Lord hath forgotten me." So that the poor dear souls have this branch of the sufferings: to know the grief and sorrow of being shut out of the presence of a covenant God and Father.

Another branch of his sufferings was the persecutions of men—the hatred of professors and profane. His name was

cast out as evil ; they hated him, they abhorred him. Ho was not persecuted for his faults. Men may be buffeted and opposed for their faults, but this is not persecution for Christ's sake, reproach for the truth of Christ, the doctrines of Christ, the love of Christ. But, my friends, a man that lives Christ and walks Christ, a man whose conduct and conversation, whose actions and words speak the truth that he has learned, that "denies ungodliness and worldly lusts, and lives soberly, righteously, and godly in this present world"—such a man will be hated and persecuted for Christ's sake. And what do they say of him? You never hear them talk anything about his actions, except it is some malicious report of them. I could not help smiling when I heard of a man who came to Trowbridge once to spend the Sabbath, and when he got into the town inquired of some people where Mr. Warburton preached : so they told him. Says he—"What sort of a man is he?" "Oh! he is a man not esteemed; he is a bitter, narrow-spirited man, and cuts off all but a few who are just like himself; he is a man of no charity." "And," said he "what sort of a man is he in his conduct? Does he get into folk's debt, and never pay them again?" "Oh, no." "Is he an oppressor and a tyrant, with no feeling for any poor man who does a job for him?" "Oh, no; all the porters in the town run after him for a job." "Well, is he a man who is stuffed full of pride?" "No; it is not anything of that sort; we have nothing to say against his conduct, but only against his principles." Here, you see, my friends, was reproach for Christ's sake. They did not reproach *Christ's* conduct; they watched him (and it is right to watch one another), but they could find no fault but in his spirit, and in his doctrine that cut them off. "In speaking thus," they said, "thou condemnest us"; and his speeches were so uncharitable they thought that "many of his disciples went back and walked no more with him." They hated him, not for his conduct, not because he acted with no feeling, but because they knew not God, and had never heartily loved him, and he cut all this up. So with God's people. If the Lord enters into the heart of a servant, and the master and mistress know nothing of God and truth, and the servant is led into the power of it, and begins to say (when they talk to her) what a sinner she is, what a vile wretch she is, what a miserable worm and a debtor to grace, and can do nothing, and it is God that must do all for her—"where do you go?" they say. "Oh, I have been to such a place." "Oh, then no wonder; what! go to hear such narrow-souled creatures as those!" The enmity works in

that way. I have often smiled at a poor servant in our town; her master hated our place and could give it no better name than a dog-kennel, and he said he would never have a servant in his place who went there; and he tried to persuade others to make up their minds to it, but they said they had very good servants, though they would keep going there; and said one—"Our servant says *yours* go there." So he post-d home and called up the girl and said: "Have you been at Zion Chapel?" The poor thing coloured up and trembled, and she said: "Why, sir, I have—a few times." "How dare you go to a place that has ruined so many servants in the town? There is no peace or happiness in the house when they go there." "Well, sir," she said, "I think it has ruined me, for I have never had any peace since; I never knew I was such a sinner." "Now," said he, "if you do not promise never to go again to hear that fellow, pack up your clothes and be gone." "Oh, sir, I do love that man; he tells me I am a great sinner, and going to hell, and I know I am; I never saw it till I heard him; do let me go there; though he always condemns me, and tells me I am going to the pit, yet somehow I love what he talks about, and do let me go there." "No; you must leave unless you give it all up." "Well, sir," said she, "then I must leave you; I would sooner live upon potato parings, and go to hear that man of God, than be shut from it and be a lady and ride in my carriage." "Come, come," said the mistress (for she was a good servant), "she will think differently by and bye; and if we look over this, she will promise not to go again." "No; I really cannot promise." "Well, but if you come to think differently?" "Oh, yes, if I come to think differently; but till I do I must go to hear that man once on the Lord's day." And they were obliged to agree to it, because she was such an honest, industrious, excellent servant. But, you see, she must have reproach; she must be censured; and so must every soul that is taught of God. If the "green tree" suffered, what must such poor "dry trees" as we are, expect?

II. Those who have "the sufferings" shall also have "the consolation." I cannot enlarge now, but must be content with a few hints.

Have you not had drops of the consolation all along? When you have had a long night, have not a few moments of the morning broken, so that you could look up and bless God for a cheering ray? When you have been a long time hungering for the bread of life, and your soul fainting within you, have you never had some precious promise dropped into your heart with consolation; that he "fillethe the

hungry with good things, and the rich he sends empty away?" And so God will keep dropping consolation into your heart to bear you up.

But the grandest consolation of all, my friends, will be HOME; to be with Jesus. This is the full prospect of the poor soul, the fullest anticipation that ever he could desire; to land safe with Jesus, and to see him, and be like him. He can want nothing more than this, and nothing short of this will ever satisfy the soul. Well, and thou shalt have it. "In the world ye shall have tribulation;" "through much tribulation we must enter the kingdom;" but "if we suffer, we shall also reign with him." Each of you that has the sufferings and the sorrows and the griefs shall have the consolation; you shall be with him for ever. And there, there will be no clouds; no hiding his face there; no tempting devil to plague there; no family trials nor relative trials, nor pride, nor wandering, nor sin nor appearance of it; but for ever like Christ and with him, beholding his glory.

Oh, my friends, what an eternity it will be! That will make amends for all thy sorrows, all thy griefs, all thy conflicts, all the misery that ever thou hast had; eternally to view the blessed Jesus, to see him, and be like him. Felicity that will never end. God bless thee and me, with "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," which may God grant for his name's sake.

GUILT CONTRACTED BRINGS ITS EVIL CONSEQUENCES.

My dear and esteemed Friend,—I received your kind and expressive letter, and was much pleased with its contents. I am gratified to find that you are led on in the spiritual pathway. What a mercy it is that, although we are brought into places where there seems to be no spiritual life at all, at least I mean in others, still the undying principle of life implanted in our souls, dear friend, lives on and on, being thus upheld by Omnipotence, for under many discouraging circumstances we are enabled to hold on, and though when we look at ourselves we can scarcely discern any mark of a gracious kind, still, what but discriminating love and favour preserves us from finally falling away—at least hitherto? Not but that the elect "shall hold on their way." But the question, dear friend, with such as you and I is—Am I one of that favoured number? Nevertheless, as the Apostle Paul says, "Whereunto we have attained let us walk by the same rule." Let us therefore, as far as we are enabled,

hope, by our experience of the past of God's preserving care and watchfulness, that he whom we trust has begun a good work of grace in us will perfect the whole, and that we shall in the end be found to be accepted in the Beloved.

The day of small things, my dear friend, is not to be despised. Oh! for grace to long and look for more! Alas! how often do I find myself to be as it were in "By path meadow." How often am I roving into paths that diverge from the old beaten way. Guilt contracted is sure to bring its evil consequences, and hiding of God's countenance, and a going without much savour or dew of divine things resting in and upon our souls. I am sure it is so. Happy are those persons whose consciences are made and kept truly tender, for sin has such a hardening effect. Not that I speak of outward acts of impropriety, but of the inward alienation of the heart from God. Nevertheless, it is a great mercy that grace superabounds over all the aboundings of sin and Satan. How sweet are those melting times, and breakings down at the footstool of mercy when we are favoured to come unto a merciful God!

That beautiful hymn, I think it is Montgomery's, was on my mind not long since, from which I felt much sweetness:—

• "'Tis sweet to rest in lively hope
That when the change shall come,
Angels will hover round my bed,
And waft my spirit home.
There shall my imprisoned soul,
Behold him and adore,
Be with his likeness satisfied,
And grieve and sin no more."

Especially the verse following:—

"Shall see him wear that very flesh,
On which my guilt was laid;
His love intense, his merits fresh,
As though but *newly* slain."

But it matters but little by what means a blessing is conveyed to us, whether by reading, hearing, singing, in prayer, commendation, or even by being enabled to contrast our own feeble hope against the immorality of those with whom we are constrained to abide. A blessing from God is a blessing from God, and is among "the all things that work together for good, to them that love God and are the called according to his purpose." I have not been well naturally, but am somewhat better now, at least I might say, I hope I am nearly well again. I began this letter last week, as you will see. The Lord himself be with you, and that to bless you. Shall be pleased to hear from you.

Yours affectionately, W. B. PARROTT.

15, Norfolk Street, West, Wisbeach,
April 6th, 1876.

MEDITATIONS ON VARIOUS PORTIONS OF THE
WORD OF GOD, BY JOHN RUSK.

First, "Thou turnest man to destruction ; and sayest, return, ye children of men " (Psalm, xc. 3).

As many of our readers have expressed themselves as being much encouraged, refreshed, and built up in a clearer knowledge of the truth as revealed in the Word of God, by reading the valuable writings of the late Mr. John Rusk, we are desirous to meet the wishes of our friends by publishing more of his solemn, weighty, and experimental writings in our pages for their spiritual encouragement and edification, and with a humble hope that the Lord the Spirit will bear testimony to the truthfulness of these "Meditations" in the hearts of those that read them.

In the opening remarks upon this solemn portion of God's holy Word Mr. Rusk says :—" This morning while lying in bed the words above quoted came to my mind. I decided to write upon them, and while turning the Psalm over in my thoughts a measure of spiritual light shone upon it. I, therefore, depending upon the Lord (for I well know "that without him I can do nothing"), attempt to begin, and O, that the blessed Spirit may guide me into all essential and experimental truth ! "Thou turnest man to destruction ; and sayest, return, ye children of men " (Psalm xc. 3). It is thought by the generality of people that these words have only to do with temporal death, that turning man to destruction consists in taking away his life and the body being destroyed in the grave by worms. And that saying, "return ye children of men," is when the resurrection morning will take place. This once was my view of it, and in the Burial Service of the church they read this Psalm, which shows that they understand it so, neither do I wish to contradict their belief ; yet still I know that it is not confined here, but that there is deep christian experience couched in the text ; far greater than it is possible for me to write, nevertheless there will be no harm done if I cast my mite into the treasury. God alone can make it a blessing. And that he may make it a blessing to me while writing, and to any of his children in reading, is my earnest desire. He has taught me that I am a fool, but I do not say this in a mock modest way, but I feel my ignorance, and he has told us that if we lack wisdom we are to ask it of him, and this is the best and only way, far better than consulting commentators for they generally darken counsel by words without (experimental) knowledge.

This Psalm is allowed on all hands to have been written by Moses the man of God, and he begins it with a declaration. "Lord," saith he, "thou has been our dwelling place in all

generations," which is true respecting all the human race indiscriminately, for "in him we all live, move, and have our being." He is the universal provider and protector of all: and were he to gather together his spirit and his breath we should all return again to the dust. But I believe that Moses particularly intends here God's elect people, because he says (our) dwelling place. By Lord, here I understand Jehovah, or a Trinity of persons, Father, Son, and Holy Ghost, three distinct persons and only one God, and the elect in all generations have dwelt in this one God, or Jehovah. First, they dwell in God the Father by love, as we read—"He that dwelleth in love dwelleth in God, and God in him" (1 John iv. 16). And here is an encouragement for a weak believer who is not as yet fully satisfied that God loves him. But take notice, John does not say he whom God loves dwelleth in God, but he that dwelleth in love dwelleth in God, which takes in God's people; his word, his ways, and himself, so that if I even feel love to a saint because I perceive he bears God's image, or if I feel love to his word, etc., I dwell in God, and although I shall have many changes, occasioned by the old man of sin within, and the roughness of the way, so that I may feel cold to all these things, yet there shall, and I shall find it so too if I watch, be a revival of this love in the soul again and again, and such, whether they believe it or not, dwell in God.

But, second, Christ Jesus the Son of God, the second person in God, is said to dwell in us by faith, "that Christ may dwell in your hearts by faith." This union is a proof that we dwell in him, hence Paul says, "I live by the faith of the Son of God who loved me and gave himself for me." "And he that believeth hath everlasting life," which belongs as much to the weak in faith as to the strong, and therefore you read of the weak—"him that is weak in the faith receive," etc. That our faith is genuine we are to know by its always making application to the heart, whether it be the threatenings or the promises, and it will do both which false faith cannot do. It always brings things home. Third, the Holy Ghost is said to dwell in us. The world cannot receive him, neither know him (says Christ), "but ye know him for he dwelleth with you and shall be in you." He dwelleth with you to convince of sin, the exceeding sinfulness of it; of righteousness, to show you that all yours is filthy rags and dung and dross; of judgment, to show that you must be judged in this world and acquitted, or perish for ever. And he shall be in you also to testify of Christ that his blood cleanseth from all sin. That his righteousness justifies freely from all things, and that judgment for you was fully executed on him, and he shall lead you through him to believe in God as your propitious Father which will fill your heart with much comfort. "God hath sent forth the spirit of his Son into our hearts crying, Abba, Father." And he bears his witness with our spirits that "we are the children of God."

Thus, there is such a thing as being in God the Father. He that loveth dwelleth in God "and in Christ Jesus also. And "if any man be in Christ he is a new creature," and he is in the Holy Ghost too. "I was in the Spirit on the Lord's day," says John. God is called a house, a tower, an habitation, a fortress, and a dwelling place. In the second verse Moses shows the eternity of Jehovah; that he never had a beginning and never will have an end. That God was once what he now is, and what he ever will be; the same, past, present, and to come, which the word Jehovah implies. Hence, says Moses, "from everlasting to everlasting thou art God." And then comes in the words of our text: "Thou turnest man to destruction, and sayest, return ye children of men." Now what I aim at here is just briefly to show what is not intended in the text: (1) By turning man to destruction, and (2) what is so intended, and that whenever God does turn man to destruction that (3) he will say return ye children of men. These three things will comprise the whole. First, then, what is not intended here by turning man to destruction. It may be asked what is destruction? I answer to be destroyed body and soul in hell to all eternity. "Fear not them that can only destroy the body, but fear him that can destroy both soul and body in hell, yea I say unto you fear him." Now this is called everlasting destruction. "For the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power."

But it never can be this destruction that the text speaks of, for the decisive sentence to all such will be: "Depart ye cursed into everlasting fire; prepared for the devil and his angels," which never will be revoked. God's word knows nothing of a universal restoration which is a damnable doctrine. No, they that go down to the bottomless pit cannot hope for God's truth. Again, as those in our text are not come to this sad and dreadful destruction, they shall not be left to live and die in the following things:—First, they shall not be left in the broad road of destruction; second, they shall not be given up to the pride of their hearts, for pride goeth before this destruction: see Nebuchadnezzar, Pharaoh, and others; third, they shall not be left in a false peace, so as to say "Peace and safety when sudden destruction shall come upon them; fourth, they shall not be given up to damnable errors, so as to wrest the Scriptures to their own destruction and to deny the divinity of Christ and the Holy Ghost, or three persons in one God. To live and die denying the doctrine of election, God's sovereignty, the regenerating influences of the Holy Ghost, a life and walk in God's fear, the imputed righteousness of Christ, the efficacy of his blood, the virtue of his sacrifice and death, and the final perseverance of the

saints, etc., etc., with various other things. God will never leave them to this to live and die. The resurrection of the dead, just and unjust, the glorification of the one and damnation of the other.

No; they are also secured from falling away, for they never shall apostatise, nor yet fall by self-murder, nor by the great transgression, so that those in the text are secured from everlasting destruction and from everything that is sure to terminate in it, so that none of these things shall be their ruin. Having briefly shown what destruction is not meant here let me secondly show what is. Now God does turn his elect chosen family, those that he has loved with an everlasting love in Christ Jesus to destruction. This I hope to make exceeding plain, and prove it so from God's Word, for, says the prophet Isaiah, "To the law and to the testimony if they speak not according to the word it is because there is no light in them." We are commanded to "cleanse our way by taking heed thereto according to God's Word." That God's family are turned to destruction is very clear. First by experience, and second by observation of experience in many that we know, and thirdly in Bible saints. We will attend to each of these particulars as the Lord the Spirit shall help us. First experience:—Now this destruction is not to be confined to our first seeking the Lord; no, nor yet to our having been many years in God's ways, nor yet to the latter end of our pilgrimage. Some experience it at first, some have it when about midway, some have it when near death, and some have it all their journey more or less; again, they have it not all to a degree, some go deeper in it, and some not so deep. Just as God is pleased to deal in a sovereign way with his family.

Now, as it respects myself, I can look back and well remember when I simply sought the Lord in reading, in prayer, in hearing his word, and in conversing with his people, and felt very happy in it, and at times very comfortable, and so zealous that I would run through thick and thin to hear the word preached, but at the same time I knew nothing about this destruction mentioned in our text. This brings in the following question, What is this destruction? I answer, it is for God to appear in his wrath, and angry with us in his holy law, and though we may before this have been very comfortable and been enabled to believe that God had begun in us a good work of grace, yet now the scene is changed and Christ is hid from the eye of faith, while God appears in terrible majesty before us and comes near to us in judgment, so that we are filled with terror, horror, slavish fear, bondage, hardness of heart, and we dread the execution of the sentence. Satan is let loose to accuse, censure and condemn us, and conscience agrees with it all and so does the world, whether professor or profane. This destruction goes by various names in the scriptures. It is called coming near to the sinner to judgment. Hence you read, "I will come near to you to judgment

and will be a swift witness against the sorcerer, the adulterer, against him that oppresseth the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right and fear not me saith the Lord." Men may boast and think themselves very secure from all this, but as sure as there is a God in heaven all that escape this judgment here will find it after death to their eternal ruin.

Peter tells us that judgment begins at the house of God, and asks what the end is of all them that escape it here on earth, which Paul answers, saying—"They shall be punished with everlasting destruction," etc., etc. Sometimes it is called "teaching us out of God's law," and the sum and substance of all this teaching is to destroy all self-righteousness which we are sure to be wrapped up in, which we shall find to be a bed too short to stretch ourselves in and a covering too narrow. And here we learn that we are quite opposite to this law. I am not speaking here of head notions; no, but really we are made to feel that we are in possession of nothing but sin, and instead of having but one God and loving him with all our heart, we are full of idols, and in our carnal hearts we hate the living and true God, and the devil has set these up in our wretched hearts which we worship. We can and ever have taken God's name in vain and naturally like to do so. We like to do our own pleasure on his day and not keep it holy. We don't like to honour our father and mother. We are full of enmity and murder, so that we wish to kill, and such a principle we find is in us, though God restrains it in thousands. Committing adultery is a sweet morsel with many. Stealing we are fond of; bearing false witness; this will go down very well to suit our purposes, and as for covetousness we are full of it.

So that instead of loving God with all the heart, soul, and mind and strength, and our neighbour as ourselves, we hate Father, Son and Holy Ghost with perfect hatred. Hence the apostle Paul declares that "the carnal mind is enmity against God," and Christ tells the Jewish scribes and pharisees that they had "seen and hated both him and his Father." And to this agrees the prophet Zechariah where God speaking by him says: "Three shepherds also I cut off in one month, and my soul loathed them, and their soul also abhorred me" (Zech. xi. 8). And as for our neighbour we hate him, and are "lovers of our own selves" (2 Tim. iii. 2). And everything that differs from this (where grace is not) is only a mock thing of the devil, dressing up the old man and setting him off on purpose to give the lie to the testimony of God in his Word who declares that we are hateful, and hating one another. This is our true character in the fall, and when God turns a man to destruction he sees and feels what I have said, and ten thousand times more, for the carnal heart of man is a mystery of iniquity.

(To be continued.)

“I KNOW THAT, WHATSOEVER GOD DOETH, IT
SHALL BE FOR EVER!”

My dear Friend in the bonds of the everlasting gospel of Jesus Christ.—“Grace be unto you, and peace be multiplied.” Your letter came safe to hand, and I was truly grateful to receive a few lines from you, and to learn that we possess a kindred feeling in our hearts in the things of God. This to me at times produces a pleasing thought, although at other times my mind is beclouded and darkened, and then I am much afraid that that spark of divine life which I trust the Lord did put into my heart is damped and smothered over, and is almost, if not quite, lost in the rubbish of carnality, and buried in nature’s darkness. But I trust the good and gracious God did put into your heart and mine a spark of divine life, and I was hopeful that he would keep it burning. But I can scarcely perceive it is burning, for, if there is anything of it left within me, it is only smouldering, and that faintly,—scarcely visible. For the world, the flesh, and the devil would have extinguished it long ago had not our merciful God assured us in his word that, whatever he does, he does for ever.

The grace of life which the Lord freely gives to a poor sinner, dead in sin and polluted in his blood, is immortal, eternal, and indestructible. The floods cannot drown it, nor can the hottest fires consume it, and many times when I have been ready to conclude that my present state was hopeless, my way hid from the Lord, my hope lost, I have felt like one that is cut off out of the land of the living, and had no part in the salvation of the Lord, and no inheritance among the children of God. It is distressing to the soul’s feelings to be in such a condition, and when left to believe that we have no part at all in that all-glorious redemption which God’s dear Son wrought out and completed when he groaned, and expired on yonder rugged tree.—I say, when I have been brought here as a poor, lost, ruined and undone sinner, totally black, and unclean in every part, no soundness in my flesh, but loathsome and bare, then, my friend, ’tis then that I have found that little smothered up spark of divine life to begin to burn within me, in desires, in soul-longings and breathings after Christ Jesus, and in the language of the Apostle Paul, when he said, “That I may win Christ, and be found in him,” etc., I have noticed at these times that there has been a soft, gentle wind from the south, which has caused the inward feelings of my soul to move, soften, and to melt me into tears of meekness, tenderness, contrition, and submission; and I have bowed with such godly penitence at the feet of the dear Lord, and I have been at such times filled with such love to God, that I have praised, adored, and extolled the riches of that grace that can save one so utterly lost, ruined, and undone as myself, that has raised me from the depths of sin, and from the gates of hell. Oh! my dear friend, the storms and

hurricanes that blow over us, in this sin-polluted world, have a tendency in the hands of the Holy Spirit to make us look about for a shelter, and to make us feel after a firm standing on the Rock of Eternal Ages.

I am sure there is nothing that can bear up my naked soul, when the storm of death overtakes me, but this immutable and immoveable foundation, which is Christ Jesus the Lord. How blessed it is now and again to know, and to feel, something of the vital communications of the Holy Spirit of God in our hearts, revealing and testifying to the worth and worthiness of the dear Redeemer as the saviour of his people, and setting forth his Great Name, offices, blood, and merits! Oh, how very suitable is he in all his various offices, and characters, to my needy soul, and especially so when my heart is feeling so wretched, forlorn, and miserable, and is like a filthy stream, constantly running! As said the psalmist, "My sore ran in the night and ceased not;" producing pain and misery, and threatening with death and destruction! But oh, to know Christ, and him crucified, is everything to a living soul, and such know that,—

"Man wrought sin, and sin wrought death;
But of life, the healing tree
Grows in rich Gethsemane!"

Oh, beloved friend, I think I can say this has been a cordial to my sorrowful soul many times; and I still feel that there is not a glimpse of hope for me, "only in Gethsemane!"

May the ever blessed Lord give unto us more light, grace, wisdom, and understanding in the knowledge of himself, although I do believe this can only be attained unto through painful exercises; and as we are led to drink into that cup of suffering, affliction, and temptations which all the followers of the lowly Jesus are commanded to drink of in their measure; and it is in this way that we appreciate and value the consolations that arise from the blood and righteousness of the Son of God."

I have been thinking what a mercy it is to have the truth of God written in our hearts. And as the apostle says, "God, who commanded the light to shine out of darkness hath shined into our hearts." Some people have plenty of light in their heads, and many words upon their tongue, but it is solemnly to be feared that there are not many who have divine light, and the gospel of the grace of God in their hearts. Balaam had the word of the Lord in his mouth, but not in his heart, and he spoke many blessed things, and used most sublime language respecting the children of Israel and Israel's God. Oh, to have our hearts made right before the Lord! But this is indeed the work of the Holy Spirit, as you most blessedly know, and which I as firmly believe more or less every day.

I feel to need the Lord to do everything for me, for I am so dependent upon him for every favour, whether it be great or small. I have felt more so of late than ever I did, and can adopt the language of the hymn:

“No help in self I find,
 And yet have sought it well ;
 The native treasure of my mind
 Is sin, and death, and hell.”

The words you quote in your letter, *i.e.*, “Without me ye can do nothing,” are written very deep in my heart; and after these many years discipline Mr. Hart seems to sum up all my religion in a few words, namely—

“I on thy promises depend ;
 At least I to depend desire ;
 That thou wilt love me to the end,
 Be with me in temptation’s fire ;
 Wilt for me work, and in me too,
 And guide me right, and bring me through.”

If the Lord will do this in us, and for us, it will indeed be right, and I know that he will have all the glory due to his holy name. How truthfully and heartily we can join in with the psalmist and say : “Not unto us, not unto us ; but unto thy name be all the glory, for thy mercy and for thy truth’s sake.”

I thank you for the sermon preached by Mr. Covell. I often mourn and sigh when I think how the Lord is taking his faithful witnesses from amongst us. When I look around I notice that nearly all the ministers that I have been accustomed to hear are gone to their eternal home. I loved them dearly in the Lord, and highly esteemed them for their work’s sake. I was very sorry to hear that our dear friend, Mr. Ashdown, was so poorly ; I felt my heart going out to the Lord in earnest supplication that he would restore him, and spare him to us, and still make him useful in Zion, and, according to his engagements on the “Gospel Standard” wrapper, I am encouraged to hope he is much better, and the time will soon be coming round when I hope to see and hear him once again, and I should be very pleased to see you. But whether you can come or not, I sometimes think if ever I can make it convenient I should much like to go into your parts, and then I might see my old friends, Mr. Knill, and Mr. Ashdown. But I must leave these things with the Lord ; but my mind often runs that way. I hope you will give my warmest love to Mr. Ashdown, and Mr. Knill, if you should see them. I have been thinking I would write a line to Mr. A., as I should like to know how he is. I have been expecting a letter from him for a long time, but have not yet received one. But I have no doubt he has as much to do as his strength will permit of. I have thought much of Mr. Smart since I received your letter. I have heard him many times with great satisfaction. The Lord will honour his own sent servants, and when their work is done he will give them an abundant entrance into his everlasting kingdom, no more to go out. May this blessing be ours also, is the prayer of your unworthy friend and companion in the path of tribulation,

ABRAHAM BUTOHER.

10, Oxford Terrace, Siddal, Halifax, February 22nd, 1880.

BALLAST NEEDFUL.

My dear Friend,—I fear if I delay writing much longer that you will begin to think that I have forgotten my promise to do so altogether. But, indeed, I feel such a disinclination to put pen to paper that I often drive off answering the letters of my correspondents till shame fairly compels me to write to them a few lines, and then, perhaps, when I have broken through my backwardness I feel less difficulty in writing than I expected. Various causes make me slow to write. Sometimes slothfulness, sometimes inability to think, much more to write a good thought, sometimes darkness of soul, so that I can scarcely discern my right hand from my left, sometimes such deadness and iciness of spirit that I have no heart whatever toward one spiritual thing, and sometimes pressure of other business, as preaching, travelling, etc.—these and other causes hinder me continually from writing to my friends. It seems a sad tale to be complaining continually to God and man of our deadness, unbelief, darkness, filth and pollution. We would fain soar above these “miry places” which cannot be healed with the waters of the river of life, but are “given to salt,” that is, perpetual barrenness. (Ezek. xlvii. 2). We would fain moult upon eagles’ wings, and feast upon dying love and atoning blood. We are weary and tired of so much wintry weather, and finding all the leaves, flowers and fruit stripped from our trees, compelled by soul feeling, we cry out against ourselves as so perpetually base and vile, so idolatrous and adulterous, so backsliding and prone to err, so unbelieving and unable to do the things that we would.

But how could grace be grace, how could it be manifested as grace abounding and superabounding over sin, unless we daily felt our vile body of sin and death? We should be conquerors without fighting, winners without running a race, at peace without ever having been at war, professors of religion without a possession of reality and power, were it not for having such a daily conflict. I can fancy an ignorant person standing by the seaside, and seeing the sailors bringing ballast on board. “What are you doing,” he would cry, “with all that dirty sand, and all those pebbles and gravel that you are putting into the ship? You will surely sink her. She is halfway down in the water already. The first storm will blow her over. She can never sail with all that heavy load on board.” Such are the words a landsman would use. But a grey-haired, weather-beaten sailor would say, “Friend, I see you know nothing about the matter. All this ballast and these heavy loads which we put into the hold of our ship makes her sail steadily. These very weights are her safety, and were it not for them our gallant ship would go to the bottom in the first gale of wind.” So spiritually. What makes a Christian sail steadily? Weights and burdens. What makes him contend for life and power and feeling? A heavy load in his

soul. What makes him separate from dead professors, notional Calvinists, whitewashed pharisees, painted Arminians, and ungodly Antinomians? Plenty of inward trouble. Not that weights and burdens in themselves can have any gracious effect any more than the ballast in the hold of a ship can drive her through the waves. But God the blessed Spirit works through, and by means of these weights and burdens. They are tools in his divine hands, just as the carpenter handles the axe and the hammer, and so a work is done by them in your soul. What is the saw or the hammer without a skilful hand to use them? There they lie, motionless and useless on the ground, but the joiner takes them up and forthwith brings out a chair. So all our troubles, and doubts, and fears, and sorrows, and afflictions do our souls no good, unless the Lord work in and by them, and then they become really and spiritually profitable. Thus guilt makes way for pardon, darkness for light, deadness for life, unbelief for faith, impatience for resignation, and despair for a hope both sure and steadfast, and that anchors within the veil. Salvation, with all its accompanying blessings, is sought for as a divine and revealed reality. Christ is desired, highly prized, and, when manifested, firmly believed on, because he is felt and found to be a saviour so suitable to our deep necessities. The teachings, operations, leadings, visitations, consolations and gracious anointings of the Holy Ghost are sought after, earnestly desired, sighed and groaned for, because the needy and naked soul is utterly destitute without them. God the Father is worshipped and adored in spirit and in truth, and the soul is spiritually taught to serve him with godly fear and holy reverence.

The Bible is loved because so full of spiritual food and godly instruction; the true servants of the Lord are highly prized as messengers of mercy and interpreters of our experience; the children of God are valued and loved, as travellers in the same path, and fellow-sufferers, as well as fellow-heirs of the grace of life; worldly people are shunned because their hearts and lives are at enmity with the God of truth; carnal professors are departed from because they savour not of the things of God, but the things of man; secret prayer is practised because the soul is taught its deep need of spiritual blessings and that they are the good and perfect gifts of the Father of lights who seeth in secret.

And what follows all this secret work in the conscience, so far as it is outwardly manifested by the life and conversation? The scorn and hatred of the world, the slanders of false professors, the persecution, where possible, of worldly superiors, the malice of the devil, and the rebellion of our own vile and wicked heart. By these things, as by hard labour, is the heart brought down, and this opens the way for visits from the Lord of life and glory, sips, tastes, and drops of divine favour and the dewy operations of the Holy Ghost in the soul. Here is found to be a power in

vital godliness. We feel that we have not allowed cunningly devised fables, and that there is a solemn and abiding reality in spiritual religion which, when experienced, makes ample amends for all difficulties, risks, losses, crosses, and persecutions. Were the soul always here we should think it would do well enough. But to go back to the old spot of doubt, and fear, and darkness, and inability, and soul poverty, this seems to damp all and be like making ropes of sand and drawing up water in a bucket with the bottom knocked out.

But when, with all our exertions, we can neither twist the rope nor draw the water, we are compelled to cry to him who has all power in heaven and in earth, who can let down a cord from above of his own blessed twining (the cord of love and the band of a man), and supply our parched lips with a draught of living water. Our mercies we get by begging, and by begging hard too, and you know that hunger and nakedness make very importunate beggars.

Your cause seems still to stand in spite of all enemies. I dare say it is often in your eyes, as well as in theirs, feeble enough; but the Lord has hitherto kept you together. May he lengthen your cords and strengthen your stakes. Give my love to your minister and the friends.

Yours very sincerely, for the truth's sake,
Oakham, October, 1840. J. C. P.

A LETTER FROM AN UNCLE TO HIS NIECE.

Dear Niece,—I received your kind letter with an agreeable surprise; but language cannot express the joy it gave me, because I received it as an answer to my poor imperfect prayers. It rejoices my soul greatly to hear that the Lord is plucking some of my relations as brands from the burning. O that he may carry on his work, yes, his *great work* in your soul.

Dear niece, could you, with propriety, have told me that all London was in your possession, it would not have pleased me so well. And as you are persuaded that it is the Lord the Spirit's work that is now begun in your heart, permit me to say that I hope you are built upon that right foundation; having that precious corner stone to rest upon which God has laid in Zion, even Christ Jesus the Lord.

It appears from Scripture that we may have right views of this foundation, this chief corner stone, and yet be destitute of the materials. "Without faith it is impossible to please God!" And we must possess that "faith which works by love"; and we must have a proper object for our faith to behold, and admire, which must be Christ Jesus, the only Sinners' Friend, and if so, then we shall be "built upon the foundation of the apostles, and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together, groweth

unto an holy temple in the Lord." This is the nature of predestination, to be conformed to the image of God's dear Son. And now say, what image does thy spirit bear! Is "Christ Jesus formed in thy heart the hope of glory"! And does he live in thy heart and affections as the only object of thy faith, and centre of thy soul! If so, it is well. But it is well for us to be jealous of our hearts, for they are deceitful above all things, and very evil; and they that trust in them are said to be fools.

Dear niece, remember that "it is through much tribulation you must enter the kingdom," but do not be discouraged; as there are more on your side than there are against you. God the Father is for you who formed the plan of salvation, and chose his people in Christ his Son, "Before he spread the starry sky." God the eternal Son is for you, who loveth the people, the people of his Father's choice even unto all eternity. And God the Holy Ghost is for you, and has promised to take of the things of the Father, and the Son, and to show them unto you, and to lead you also into all truth. May you and I, my dear niece, ever be found waiting at the throne of grace for wisdom to direct us in all things, and for grace to help us in every time of need. And we may fully depend upon it, that, if we are found there in that humble, and blessed position the Lord will fulfil his blessed promises, and confirm his word in our hearts. I hope these few lines will find you in very good health. I myself remain an invalid still. But through much mercy I am better than I was; and can say that, "It is good for me that I have been afflicted," for I know that the Lord hath done it in faithfulness and in truth; and I humbly hope, that, "When he hath tried me, I shall come forth as gold," which is seven times purified, in that fiery furnace which God has placed in Zion. I desire to lie in the Lord's hands as clay in the hands of the potter, whether it be for life or for death. My desire is that the will of the Lord may be done in me, for me, and by me. And with the Apostle Paul, I desire "to press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 14). And would say with good Dr. Watts,—

"Through glimmering hopes and gloomy fears,
I trace the sacred road;
Through dismal deeps, and dangerous snares,
I make my way to God."

O may that blessed God whom the Psalmist David so anxiously thirsted after, and which is "the living God," be your God, and my God, through all time, and throughout eternity. My dear wife, and the children are all well, and join in love to you, and we shall be very pleased to see you at our house. May that God who dwelt in the bush, richly dwell in your heart and mine, and in the hearts of the whole Israel of God is the desire of your affectionate uncle,

D. STOREY.

Offord, April 29th, 1814.

LINES COMPOSED ON THE SIXTY-FIRST PSALM.

Lord, hear the earnest cry, the wail of woe,
Breathed out to Thee from deepest depths below.
The fervent prayer with bending ear attend,
And help and comfort from thy presence send
To one who dwells beneath the wings of death,
And poisoned by the monster's poisonous breath.
With iron chains in pit and dungeon bound,
I lispen in vain for mercy's welcome sound
From utmost verge of habitable earth,
Where naught but darkness and despair have birth;
In blackest shades unvisited by light,
My longing eyes wait for the cheering sight
Of thy creative beam, whose potent ray
Lifts the dark pall of night, and clothes the day
With life, and beauty, wheresoe'er it flows,
And fills with blissful rapture where it glows.
Still will I cry to Thee, to Thee, my God,
Oh, let me hear thy voice, and kiss the rod,
When overwhelming floods engulf my soul,
And wave on wave of deep affliction roll,
Oh, bear me to the Rock that's high above
The billow's foam, with thy great arm of love
Sustain. Oh, place me far above the flood,
And pluck me from the fangs that seek my blood;
Then shall my grateful heart with praise record
The lovingkindness of my gracious Lord.
Thou art my shelter from the storm severe;
My refuge from the enemies I fear;
Of sin and wrath, of conscience, death, and hell
And vengeance of thy broken law as well;
My shield from persecution's fiery darts,
With all the malice of Satanic arts;
My garrison of strength, my safe retreat,
My hiding-place, and light to guide my feet.
When hard beset with foes without, within,
I fly to Thee from vengeance, guilt, and sin;
Thou only caust repel, with power divine,
The enemy at once both mine and thine.
Within thy temple, Lord, I would abide,
Beneath the covert of thy wings I'll hide,
Thy dwelling-place for ever, Lord, be mine,
Oh, let thy light for ever on me shine.
What sanctuary can with this compare,
Provided by my Father's loving care?
Thou art my heritage, my choicest good,
Secured by covenant, and sealed with blood.
'Mong all the chosen race that fear thy name,
My vows remain, my God and *thine* the same.

Jehovah's Christ *my* Christ and King shall be,
 By mercy, grace, and truth, secured to me.
 He ever lives before his God and mine,
 Eternal life is his, and shall be mine.
 Hence all my joys and sweetest songs arise,
 The pledge of future bliss above the skies.

Teignmouth, March, 1883.

J. BURSTON.

“GRACE TRIUMPHANT :
 ————

Exemplified in the Conversion and Recovery from a long and lamentable Backsliding, of William Wills, late of Dover, Kent. In a variety of interesting particulars originally written by himself, and now faithfully republished from his own manuscript by Thomas Hardy, Minister of the Gospel at Leicester. 1825.”

(Continued from page 301.)

In this captivity I remained, I think, twelve years. I think I have given you nearly every natural circumstance before my fall, and will immediately therefore come to it. And now, sir, you will see the scene changed, and view me coming forward in another character. I, soon after this affair of the young man, returned to Dover. I think I told you how Satan had worried and tempted me to one particular sin from my first setting out in the ways of God.

Unwearied was this mine enemy in his attempt upon me, although thousands of times God enabled me to repulse and resist him, “Stand fast in the faith.” This being a bosom sin of mine before my conversion, I was the more afraid of it. Sometimes when at my work I have been so beset with it that my heart, I have thought, has been quite carried away. Then I have been enabled to fall upon my knees and cry mightily unto God for protection and deliverance; the Lord has graciously appeared for me, and delivered me numbers of times by setting up a standard against the enemy, when he came into my soul like a flood. At last my sword was wrested out of my hands, and I suddenly fell a prey to my enemies! I was now as a man all amazed, and soon felt the deep wound I had received, and a long night of darkness overspread my soul! Guilt now being heavy on my conscience, and when I attempted to draw near to God I would think on these words: “If I regard iniquity in my heart, the Lord will not hear me,” so I would be driven away from a throne of grace as soon as I opened my mouth. The devil taking advantage of this, my condition, was determined to keep me down when I was down. And he was, for wise ends I doubt not, permitted to do so. He came with the same bait again and again, and I was taken. Alas! Samson-like, and my strength was departed from me, and I think Samson's enemies, when they had found him, and put out his eyes, and brought

him forth to make sport, never rejoiced more than the powers of darkness did over me, could I have seen them. And oh! may that God who strengthened Samson again, and who in rich mercy and everlasting love to my soul has once more strengthened me, may he cause me to be avenged in the end on his, and on my enemies, for the many, many bloody wounds I have received from them. One day I told my case to the minister of our meeting, but being a young man, and perhaps not seeing so much the evil of it as myself, he did not say so much as I expected, but told me that there was hope in Israel concerning this thing. I thought himself perhaps, and others to whom I related my case might be captivated by similar temptations, and the confession of some left no doubt of it. Satan next endeavoured to persuade me my sin was lawful, and I need not be so concerned about it, but I knew the contrary from the word of God.

I now began to omit private prayer; I was ashamed to pray, and when I did I was all confusion. At last it became irksome, and I quite ran away, and would rarely be seen at prayer meetings at all. Nay, I had used to think that my meeting with God's people would hinder them from obtaining the blessings, so I soon forsook that also. Let me here warn professors to be aware of the stratagems of the devil, for he has many suits of clothing, and often alters his dress as well as his language. And may God grant that every one may be kept upon his watch tower, and, as far as in him lies, be very careful not to let the enemy get one foot within the walls, lest he get the advantage of them as he did of me, and all their bones will be broken. Now my harp was quite out of tune, and hanging upon the willows. I attended the preaching of the word some time after this, but there was nothing but condemnation for me; in short, I could not hear the word. I was so accused of hypocrisy that it was but a torment. And thus it was suggested to me; you are an abominable hypocrite, you attend the preaching of the word and the people think you are a good man, they know nothing to the contrary, but you yourself know that your life is not agreeable to your profession. You are a deceiver, and the people are deceived in you. And now the most honest part you can act is to give up all means, and return into the world, and then you will appear in your right colours. This suggestion seemed plausible. I listened to it, and took the advice. And now farewell to all Arminianism. "Farewell being faithful to grace received." Farewell all dependence on anything in that quarter. Now, if the doctrine of God's everlasting love to his people was true, I was assured that sooner or later I should be brought back. If not, I was as sure to be damned as I then breathed. Thus my poor soul hung between hope and despair.

Before this time I was married, and my family came on apace, which led me more and more into the world for their maintenance, and now I had drank so much into the spirit of the world,

neglecting all the means of grace that I became as one of the world, except that God's candle was lighted in me. Once I was blind, now I saw. I had an enlightened conscience which would ever be lashing me. I shall pass over many distressing years as I have already written more than I thought I could remember, and may be tedious, but I would remark, that the nearer I drew to the break of day, the darker was my night. I kept going from one sin to another in a most awful manner, and at length joined a gang of smugglers—a life, I think, unequalled in wickedness by any upon earth. My life was in the dark indeed, and my business was transacted in the night. Oh! could you have heard the horrid blasphemies and seen the wickedness of these men you would have found me among the number, and in no way behind any of them in anything except swearing! In this business I could do nothing without plenty of liquor, which was not wanting, and then I paid no regard to what conscience said. I think I continued in this course for two or three years, and have no doubt I should have done so till my death, if God in his rich mercy had not put a stop to it by continually crossing me. Let who might prosper at it, I was always crossed and the loser, use what means soever I would. I lost my goods, was summoned before a sitting of magistrates, was fined, had a misfortune (as it is called) with my horse, lost him, and then I was quite done. Now I was enraged, murmured against God, and did not care what became of me, and would say what was I, that he should thus contend with me. Heaven I thought was lost. Pinched in my outward circumstances, with a wife and five or six children to provide for, and a conscience loaded with guilt, I found I had enough to grapple with. Satan would now whisper to me, that it would be the best for me to put an end to my existence. But glory be to my covenant God, though he permitted him to exercise so much power over me, he was not allowed to touch my life.

Soon after this a friend or two appeared for me, and let me have a little money to do something for myself in my own trade. I accordingly set out to purchase some stuff, and was very glad that I was delivered from my former course of life. I thought I saw mercy mixed with judgment, and I heartily prayed to God to be delivered from my sins, which I hated with a perfect hatred; though so captivated as I was by them. Being now on my way to Canterbury to buy some osiers, and when on Barham Downs my horse lost a shoe, I was forced to stop at the next village to get it put on. I went into a public-house to get some refreshment, and taking a newspaper from the table, I fixed my eyes on a paragraph relating to a professor of religion who had backslidden. It mentioned his being at a gaming-table called, I think, an E.O. table, where he lost all his money—upon which the devil prevailed upon him to cast himself over either London Bridge or Westminster Bridge, and one night he actually did it. But God had so ordered it that there was a boat at hand with someone in it

unknown to him, who had just time to save him. When the man came to himself he was astonished at the good hand of God in his deliverance; and I think it was the means of bringing his soul back to God. I was so struck with this account that I sat and had a good, hearty cry, being alone in the room. And I felt a strong cry in my heart to the Lord that he would by some means restore to my own poor soul the joy of his salvation; and I had some hope that he would. I was so addicted to drink that I could not withstand the least temptation that way. I now generally worked by myself, and had more time for reflection; and sometimes I have been greatly tormented in my mind. And at other times I have left my shop to wander about in the fields, lamenting my unhappy case. Now I would remember how I used formerly to tell others of the goodness of God to my soul, in the pardon of my sins, and I thought, what now will these people think of the religion of Jesus Christ, you cursed wretch. Then these words would come like a thunderbolt to my mind: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Heb. vi. 4, 5, 6.) I certainly thought I was the very man. Oh! how I did wish I had never known anything about religion! Now, though my distress was so great, and though I made many promises of amendment, yet I was sure to break them again, perhaps in a day or two after, and plunge myself into my old courses. Thus I continued for several years; only my convictions, if possible, the nearer my deliverance drew on, became more acute, insomuch that I was almost driven to distraction. Being one night in a public-house, I saw there another fallen professor; I sat down beside him, and as we were by ourselves I asked him if he had any hopes of ever being restored! He told me he had, for some passages of scripture followed him, and caused him to hope. I immediately burst into tears, and told him that I could believe for him, but not for myself; mine was a singular case. I found my tears troubled the man, and he would fain get rid of me. Whether he will ever be restored I cannot say, but he remains to this day quite a vagabond, and one of the greatest blasphemers. I remarked one thing—whenever he and I differed very much in a public-house, he generally chose to talk about religion, and that in a light and trifling way that my soul abhorred. Being a man of human wit, he had many witty sayings, and would often make a laughing-stock of the Word of God. I, on the contrary, would always waive religious discourses, except I heard the truth belied and slandered. I then felt as if an injury were done

to myself, and would defend it to my uttermost, though I held it in unrighteousness, and condemned myself in so doing. I thought I got farther off from God daily. You would have been truly grieved, I believe, had you seen me at this time. Sometimes I would curse the day of my birth, in the bitterness of my soul, wishing myself the most despicable reptile on the earth, anything rather than a man. I have been afraid to walk the streets, or to meet anyone, lest they should see horror in my countenance, to avoid which I have put on as lively a face as I could over a very sorrowful heart. I have many times used the very language of Cain, and said, "My punishment is greater than I can bear." All this time I kept falling by the sin of drunkenness, and as soon as I awoke in the morning, my sins would all stand in battle array against me. I was forced to rise, and this would be the language to myself: "Up, you hell-hound, and away to your burden," meaning the lashes of my conscience. They that have felt this as I have, will cry out with Solomon, it is a burden too heavy for them to bear. No person was more sick of sin than myself; yet I could not be freed from it. My iniquities were bound fast on me, and I was so shut up I could not come forth. As I said before, I deeply hated my sins, and myself for them.

I speak the truth in Christ, I lie not, my conscience bearing me witness, that had all the world been in my possession, and had it been possible that I could have freed myself from sin at the expense of parting with it, I should not have hesitated one moment, but have joyfully paid the price.

Where then, Sir, is the power of man to do the will of God which some boast of? I am bold to tell such they never knew anything of God nor yet of themselves. They are quite shut up in nature's darkness. About this time that faithful servant of God, Mr. Huntington, came to Dover. I went to hear him in our chapel. I think he treated in a most powerful and scriptural way, of the everlasting love of God to his people; and of the true marks of his people; in which I saw myself as in a glass. I knew I had received all these marks. Fresh hopes began to spring up in me. Now, said I to myself, if these doctrines be true, which I am sure I cannot dispute, for I think I have never heard a man so mighty in the Scriptures before in my life (and he did so nail every sentence with Scripture, that I could not get away) I shall be saved after all. And I received such evangelical strokes under his discourses, that it sent me home, and brought me to my knees before God, where I could do little else but weep out my meaning. Most earnest was I with God; that this might be the time for my captivity to be turned. I mention this to prove the everlasting love of God to those whom he has called. And although the devil had thrown so many loads of rubbish over this well's mouth, in order to stop it up, yet you see the spring would sometimes find vent and spring up again.

(To be continued.)

A FEW PARTICULARS OF THE LATE MR. HENRY PENFOLD, Minister of the Gospel, and for more than twenty years Pastor of Zion Chapel, Tonbridge, Kent.

Our late and esteemed friend, Mr. Penfold, faithfully and fearlessly proclaimed the doctrines of free and sovereign grace. He did not court the smiles or fear the frowns of men, but according to the ability God gave him, so he preached the everlasting gospel of the grace of God. His health began to fail during last year, but he kept on preaching as long as he had any strength left; and though failing in health, and his natural strength decaying, it is encouraging to know that even in his latter days the Lord was pleased to own and bless his preaching to the comfort and encouragement of many of his own people, and to several others in those places where the Lord sent him to preach the gospel. He often felt weak, and as his weakness increased he could bear but little talking or reading. My brother deacons and myself would sometimes quote a passage of Scripture, or verses of hymns to him, when he would smile as if he thoroughly enjoyed what we had quoted, and we quite believe he did. On one occasion he said, "Do dear Lord come and take me home! I am ready to go!" At another time, which was the night before he died, a friend said to him, "You are now on the banks of Jordan!" He said, "Yes, and I want my Jesus to come and take me over!" It was said to him, "and are you happy in your mind?" he replied, "Why, yes, and the blessed Lord the Spirit comforts me, and feeds me with celestial food, for I cannot feed myself, or do anything to make me happy." Some years ago he had a long and serious illness, from which his medical attendant thought he would never recover; but the Lord answered the many heart-felt prayers that were offered up by his dear people and raised him up again. While he was confined to his bed he wished me to write his experience, which is as follows:—

"From a child I had a slavish fear, and dread of the Almighty, but no love did I feel towards God. And as I grew up in years I felt a hatred towards him, and my heart became very rebellious. I went on, as youths do generally, growing worse and worse up to the time I was about thirteen years of age. But having a kind, godly grandmother, who was continually watching over me for my good, I was the subject of her many prayers. She would frequently ask the Lord to stop me in my wickedness and folly, which he was pleased to do when I was about thirteen years of age, and in the following manner:—My mind at that time was filled with hatred against God and his word, and at that time I had to read a chapter every night, and the portion which I read from the book of Proverbs contained the words: 'He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy.' The words like an arrow from God entered

into my soul, so that I could read no more; and I went off to bed, but not to sleep or rest, for the terrors of the Almighty and his wrath laid fast hold on me, and in such a manner that I did not expect to see the morning light. I felt that I had sinned quite beyond the reach of mercy, and therefore I did not know what to do.

“In that state of terror and bondage I continued for about three days, during which time I had a desire to read that part of the word which had so cast me down. I then ventured with fear and trembling to open the Bible, and to my great terror and dismay I opened upon these words, ‘I will laugh at your calamity, I will mock when your fear cometh,’ which sank me lower and lower; but in the meantime I was crying aloud unto God for mercy, and I again ventured to open the Bible, when, to my astonishment and comfort, my weeping eyes were led to that blessed portion, ‘The blood of Jesus Christ his Son cleanseth from all sin,’ which caused a sweet hope to rise up in my heart that I had not sinned beyond the reach of mercy, and there were other portions of the word came to my mind which were very encouraging.

“About three years after this the Lord in his providence removed me to Hadlan, but being brought up in the Church of England I knew nothing of any other denomination. But in the house of business where I lived I met with a God-fearing young man who was a Baptist, and he soon began to speak to me about my soul. I told him that I felt myself to be such a great sinner that at times I could scarcely hope for God’s mercy, when he at once said, ‘You are one of us,’ but what he then meant I could not understand; but I felt my heart and affections drawn towards him, he having the same exercises as myself. I soon had a desire to go where he went to worship, but being brought up in the Establishment, my master and mistress being strict church people, I feared to go; but the great desires of my heart, and the intense spiritual hunger I felt within, constrained me to go to the little Baptist Chapel. The news soon came to the ears of my master, and he informed me that if I continued to go to the chapel I must leave his service. This unexpected reproof for a time brought the fear of man upon me, but the heavenly comforts, and the rich consolations I received at the chapel, when among the Lord’s people, proved stronger than his threats, and I went again to the chapel, when my master for the last time told me I must either discontinue doing so or leave his service. I then ventured to tell him that, if I had neglected his interest since I had gone to the chapel I would not go again, but he could not say that I had done so, and I gave him to understand that I should go to the chapel again, when he said that I might go (meaning from him) and he would see me at a future time upon the subject. But he never did so, and I was permitted to go to the chapel with those who feared and loved God. But, in the meantime, I had

to endure much persecution. One of the sons of my master gave me much comfort by telling me not to mind, or take any notice of the persecution I received, for he knew that his father and mother much respected me.

“After many years of trials, exercises, and changes the Lord brought me to Tonbridge with these sweet encouraging words applied to my heart, ‘I have commanded the ravens to feed thee there,’ which words have been wondrously fulfilled. About this time I married, and went into a small business, which the Lord increased, and abundantly blessed, to the astonishment of both friends and foes. Having found a few of the Lord’s hidden ones we united ourselves to them in Christian worship. After meeting some few years with these people I began to have some solemn exercises in my mind about speaking in the name of the Lord. The words that were first powerfully applied to my soul were : ‘Remember that thou magnify his works which men behold.’ But being at that time much taken up with the works of God in creation I thought it referred to them, and I laboured hard to become a public lecturer on the works of God in creation. But the Lord overturned all my schemes and plans, yet the words, ‘Remember that thou magnify his works.’ etc., kept coming with power. So, after many exercises, I said, ‘Lord what wilt thou have me to do?’ and the answer was, ‘magnify my works.’ At which I was very deeply impressed that it was the work of God in the souls of his people. This brought me into deep exercises of mind, and I cried unto the Lord for wisdom and guidance in the matter, and begged of him not to let me undertake such a solemn thing without his will. I then began to ask for signs and tokens that it was his pleasure that I should go forth in his holy name.

“I was exercised for nine years and six months upon this solemn and important matter, during which I had many risings and sinkings between hope and fear. And having received much help and comfort from some of the Lord’s servants I had a deep feeling that the Lord would speak to me on the subject through them, therefore I used to plead with the Lord from time to time that he would send me a message by them, which to my amazement and joy on several occasions he did. And one of the Lord’s servants was led to take these words as his text : ‘In the name of the Lord go forth.’ But I wanted to know how such a poor thing as myself could go ; and the words ‘Go forth’ still kept coming. After I had been some time crying to the Lord upon these important matters a message came from a Mr. Arnold, who was led to speak from these words : ‘He chose him five smooth stones out of the brook, and with them went forth to meet the giant.’ And the dear man was so enabled to preach Christ Jesus that I felt it was the power of God resting upon me, and, like David, I felt if I could go forth in this way I should prevail. But grave doubts and fears at times assailed

me, which made me deeply concerned not to be deceived. After this a dear servant of God, a Mr. Crouch, came to speak in a long room where we used to meet, and I had a deep persuasion in my mind that the Lord would decide the case for me by this good man, and I had a friend with me who was exercised about the ministry as well as myself, but having gifts and abilities very much superior to my own, I was greatly tempted to think that it was presumption in me to think about such a thing. It was *he* and not *I*. We both agreed to go in the evening to hear Mr. Crouch, but before I went I kneeled down under my horse's manger and begged of the Lord if it was his blessed will to decide that night whether it was to be *he* or *I*. We both went together to hear, expecting, as I thought, a solemn decision against myself and in favour of my friend. I watched most earnestly what the Lord would say when he, Mr. Crouch, got up to take his text. He said that he felt there was some one present who was deeply concerned about the ministry, for the text that was first upon his mind had been taken from him, and the only words he could get were, 'And they prayed and said, Thou Lord which knowest the hearts of all men, show which of these two thou hast chosen?' And such was the effect of these words upon me that my body was bathed in a perspiration, although it was a bitterly cold night, and my friend, who sat by my side, went to sleep during the whole of the sermon, which to me was a very great astonishment.

"Soon after this my friend went forth to preach and failed, and did not attempt it again. This was to me a wonderful answer to my poor prayers, which settled my mind, and I had a solemn feeling that I should soon have to speak in the name of the Lord. But I had to pass through deep exercises of soul, for the Lord withdrew the light of his countenance from me, and in my soul's feelings I went into midnight darkness, which for three weeks grew darker and darker, so that I lost all hope of ever going out to speak in the Lord's name; and my poor body wasted to a mere skeleton, and my friends said that I should die. And I felt lost for ever! But at the end of three weeks, during which time Satan had terribly sifted me, and told me that there was no hope for me, I had strength enough given me to answer, and tell him that if he dragged my soul down to hell I would plead the blood of Christ Jesus which cleanseth from all sin. At which he fled from me, and the Lord very tenderly and graciously visited me with his heart-cheering presence, which soon healed me in soul and body, so that my bodily health was restored, to the astonishment of my friends and myself too. I soon was enabled to again attend the house of God, where I received such a blessing from one of Mr. Hart's hymns, which was so precious to my soul. I kept on increasing in strength, when the work of the ministry was laid again with more weight upon my mind. But I began to reflect, and the thought struck me that I had not been baptized, but ere long I

joined the church at Hanover Chapel, Tunbridge Wells, and the word of God still kept exercising my mind about speaking in the Lord's name, and the Lord sent me an answer by Mr. Clifford, at Ebenezer Chapel, Tonbridge, 'But go rather to the lost sheep of the house of Israel.' What a poor lost sheep I felt myself to be, and my soul burned with a longing desire to go after him.

"During that Sabbath day I felt nothing but the fire of love in my soul towards 'the lost sheep of the house of Israel.' And when I spoke to any friends to know if they felt anything of these exercises, they said not anything in particular. Then I said you do not know my exercises in this matter, but I have a firm persuasion that the Lord is about to send me forth in his name. At that time I had no invitation from any one, but I had faith to believe the Lord would soon open a door for me. Next Sabbath, one replied, If so, I shall then know it is of the Lord. I went home and soon retired to rest, but not to sleep, for the Lord soon confirmed his word and work in my soul by inclining the church at Edgeston to send for me, and I supplied the churches round about the country for a long time, and was nine and a half years at Aldershot as pastor; and when Mr. Clifford, at Tonbridge, died, the church there offered me the pastorate, which I, in the fear of the Lord, accepted, and I trust have served them faithfully, and not intentionally wounding or offending any one. I have watched over them to the best of my ability, like one who watches for their soul's best interest, and according to that measure of grace which was given to me; and the truths I have preached I feel sure will do to live and die by. Amen."

Our late dear pastor passed peacefully away on Lord's day, April 20th, 1902, and his mortal remains were committed to the dust, by Mr. Newton, of Tunbridge Wells, in the presence of a large number of friends who had come from far and near to show their Christian esteem and affection to one they loved in the Lord for his work's sake. S. SANDAY.

By taking a general view of the professing church can we say that such is its experience or its walk? The wise virgins, as well as the foolish, are sleeping and slumbering; and a cold, lukewarm profession is everywhere prevalent. Errors abound on every side; strife and division widely prevail; and we seem fallen upon those last days when perilous times were to come. We cannot, indeed, marvel that the world is what it ever was, a foe to God and godliness, buried in carnality and death, ignorant of its misery and ruin, and unconcerned at the awful judgment that is awaiting it, and almost ready to burst upon it. But we may justly wonder that the church of Christ, which professes to be redeemed by the blood of the Lamb, should be sunk so low, and manifest so little of the life and power of vital godliness. Yet this is only what we are to expect from the word of truth.—*J. C. Philpot.*

LETTER FROM A PASTOR TO HIS FLOCK.

By the late W. GADSBY.

Dear Brethren in the Lord and Life of Zion,—Through mercy I am still in the wilderness, and no worse in bodily health than I was when I left home. O my dear brethren, what an infinite mercy it is to be stripped of self and self-dependence, and to be drawn by the sweet and solemn power of God the Holy Ghost to the Lord Jesus Christ, and in him find rest, and peace, and quietness of soul. There is an indescribable glory in Christ, a glory which all the wisdom in the world can never fathom, no, nor even glance at. Poor broken-down sinners, who are taught by the Lord, now and then have a small glimpse of it, and only a small, and often a very short glimpse. But small and short as it is, it is very solemn and very sweet; and, which is very, very blessed, as it is a sure pledge of eternal glory. Bless the loving and lovely name of my dear Lord, there are sweet moments when his name is manifestly as ointment poured forth; therefore I do love him. What can be so blessed as a precious Christ revealed to the conscience by the unctious power of God the Holy Ghost! Even our weakness makes room for his glorious strength, and our foolishness makes room for the manifestation of his wisdom, our vileness for his glorious purity, our guilt for his pardoning blood and righteousness, our emptiness for his matchless fulness, our fickleness for the glory of his stability. A worthless, filthy sinner and a precious Christ brought together by the glorious power of God the Spirit; Christ embracing the sinner in the arms of everlasting love, and sweetly speaking to the conscience, saying, "I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee;" and the poor sinner receiving him by faith and love in real feeling, and sweetly saying, "Behold God is my salvation, I will trust and not be afraid; for the Lord Jehovah is my strength and song; he also is become my salvation;" and for the soul in holy freedom, under the anointings of the blessed Spirit, to call Christ her Love, her Dove, her Husband, her Friend, her Portion, her Lord, her Life, and her All and in All; and to have that holy freedom with him in claiming in all the glorious beauties and blessedness of his glorious person, as the God-Man Mediator, which none can really do but living souls, and they only as the blessed Spirit teaches them the deep things of God, and draws their souls in some solemn measure into them, but when this is done, and the dear Lord speaks again and again with a divine power, and says, "Thou art all fair, my love, there is no spot in thee; thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes (the precious eye of vital faith); with one chain of thy neck" (the blessed chain of love to him and to all that are dear to him); I say, brethren, when this is the case, the world drops its charms,

and the dear child of God proves that there is a glorious reality in the religion of Christ Jesus, and that the most holy, the most heavenly, the most sweet, the most humbling, the most exalting, the most harmonizing, the most God-glorifying spot that a poor sinner can be in while in this vale of tears, is to meet God, by faith and in feeling, in that holy place, the secret of his tabernacle, his blessed pavilion, the glorious person of the Lord Jesus Christ, there to have fellowship with the Father, and with the Son, and with the blessed Spirit.

God grant that you may be enabled, in all your approaches to God, to put on the Lord Jesus Christ, and in all holy meekness and vital faith wear him as the Lord your righteousness and strength. Without and separate from him, you are a mass of filth and wretchedness; but in him, as one with him, you are glorious and beautiful; yea, "a crown of glory and a royal diadem in the hand of thy God." (Isa. lxii. 3.) Well may it be said, "What hath God wrought?" Aye, what indeed! The united tongues of men and angels can never fully describe what God hath wrought for his people. Hear what he hath and does work in his people. The blessed Father has given them his glorious Son, and with and in him all real good both for time and for eternity, and the blessed Son has given himself, yea, given himself in a thousand senses; and to give full proof that his whole soul was in the business, he gave himself up to all the malice of men, rage of devils, curses of a broken law, yea, and the wrath of a highly insulted God, determined to do and bear all that could honour God, defeat devils, magnify the law, overcome the world, clear and acquit his spouse, and present her to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. To accomplish this great work, it cost him sighs, and groans, and cries, and pangs, and horrors indescribable; yet, such was and such is his matchless love, that he did it with his whole soul. This is love indeed. O that you and I may now and then meet with him in Gethsemane, and, under the anointing, sealing power of God the Spirit, may we there bathe in his blood and love, and feel the glorious impress of his image upon our souls, and in very deed hold converse with our glorious Three-One God, and then we shall know a little of what God the Spirit has wrought in us. Bless his precious name, all the spiritual light and life we have, every brokenhearted sigh, every particle of real tenderness of conscience, every act of faith and love, is all his blessed work, and every vital spark or principle from which they spring is all his gift. He will never totally leave us; we may at times have dreadful darkness of mind, and hardness of heart, and be filled with doubts and fears, and feel faint and sickly, so as almost to conclude it is all over with us, and begin to wish that we had never been born, and a thousand distressing things may vex, and tease, and perplex us, but the Lord will appear again, and cause us to feel this blessed truth, "My grace is

sufficient for thee, and my strength shall be made perfect in thy weakness;" and thus bring us to give the whole glory to a Three-One God.

That the God of peace may be with you, and bless you with much of his divine tenderness, and holy anointings and sealings, is the prayer of, yours in the Lord. W. G.

May 25th, 1839.

A BROKEN AND A CONTRITE HEART IS MUCH TO BE DESIRED.

My dear Friend,—I thank you much for your good letter. I wish I were more sure some parts of it were true. I am indeed, at times, much tossed about, and driven to and fro in my mind; and "wonder where the scene will end." Sometimes I do hope it will be well with me, and if that is a token for good. I am sure that I love such good men as you—I have that witness in my own soul. But I do not want to build upon circumstantial evidence; but hope I can say I want that broken and contrite heart with which God is well pleased, and which none but God can give.

"The contrite heart and broken,
God will not give to ruin,
This sacrifice He'll not despise;
For 'tis His Spirit's doing."

"Then hail ye happy mourners;
Who pass thro' tribulation,
Sin's filth and guilt, perceived and felt,
Make known God's great salvation."

And, dear friend, you and I do mourn, at times, bitterly over sin. O what loathing of ourselves! and mourning after the dear Lord, as a woman mourneth for her firstborn. He will be the chief in our affections, and in our right mind we would not have a usurper there, would we? Our poor bodies begin to feel weakness and infirmities, and I seem to feel much the same as you speak of in your letter.

My cough is troublesome at night, and sometimes I have but little sleep—but, oh! how different it would be could I get more of that—

"Sweet communion (which) charms the soul,
And gives true peace and joy!"

But instead,

"I grieve, and cry, and groan, and call,
On Jesus for relief;
But that delayed, to doubting fall,
Of all my sins the chief."

But it seems very sweet when, at times, which I hope is the case, he gives me to realize that all my sins are put away. That is my meat and drink. I thank you for your kind enquiries; I do not feel quite so well the last few days, and I am sorry you too are feeling poorly. I do hope you may soon be better and stronger. I quite expect we shall have to be careful as the winter comes on. I hope the dear Lord will take care of us, and bless you abundantly in the ministry. Mrs. Harris and my daughters were very pleased with your letter, and desire their love to you. Believe me, my dear friend, to remain, yours in love for the truth's sake.

J. HARRIS.

To-morrow, if spared, I have to go to Luton.—J. H.

Silver Hill, St. Leonards-on-Sea,
December 6th, 1901.

THE PRAYER OF FAITH ANSWERED, AND THE CAPTIVE DELIVERED.

Dear Mr. Emery,—I feel it impressed upon my mind to write you a few lines, but I hope by doing so that I shall not rob the Lord of a grain of his glory; for I can truly say from my heart "Not unto us, no, not unto us, but unto his great name be all the praise." I must tell you that I felt in my heart to be the very one you spoke so much about as being in soul trouble when you were preaching, for, on the Saturday night before you came to Nateby for the next day (Sunday) I was so distressed in my mind, and so wretched in my feelings that it appeared as though I was partly in hell, or rather, I felt a hell in my conscience, and I seemed to be standing on the very brink of despair. But on Sunday morning, January 21st, before going to chapel I was in a remarkable way brought down upon my knees before the Lord, crying for mercy, and I was helped in asking him to give me a word that day that would do my soul some good, and a word on which I could hope for forgiveness; and I can feelingly, and truthfully say that my poor petitions at the mercy seat were very graciously answered; for your text came into my soul with such a divine power as you gave it out, that I could say—"Bless the Lord, O my soul: and all that is within me, bless his holy name" (Psalm ciii. 1). The feeling that was then wrought in my heart, was, to describe it accurately, as though I was lifted up out of the pit of despair; and my feet were firmly placed upon a solid rock, which I believed then to be the Rock Christ Jesus. I was something like the Psalmist when the Lord "brought him up out of the horrible pit, and out of the miry clay," and a new song was put into my mouth, even praise, and thanksgiving unto God. Now, if I had previously told you my case, you could not have described it better, or more plainly than you did, and every word you uttered seemed to come into

my heart with a convincing power. And the hymns you gave out during the service were most acceptable to me in my then condition, and they made a great impression upon my mind. After the services of the day were over, and in returning from the chapel to my home at night, I hardly knew if I was in the body or out of it, for my soul was filled with praise, and thanksgiving unto God. And the same night, when I retired to rest; I fell upon my knees, but I could do nothing but bless and praise the name of the Lord for his great goodness to a poor worm like me; "Who must for ever lie in hell, were not salvation free." On the Monday morning when I arose, these words came into my mind with some liberty, and power, "Blessed is the man unto whom the Lord will not impute sin," and later on in the morning I had these words come with great force into my mind, which made a deep impression, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father for so it seemed good in thy sight" (Matt. xi. 25, 26). I was compelled to cry aloud, and say, "Lord, can it be possible that I should become a babe before thee, and that thou shouldst reveal such blessed things to my soul?" And he answered me thus;

"How can I sink with such a prop;
That bears the world and all things up."

And the week following was to me a time never to be forgotten, Oh; Mr. Emery! My heart seemed to melt within me, with love and praise, and adoration unto the Lord, and I blessed his holy name again and again for saving a wretch like me. But I feel that I could talk much better than I can write to you. But I hope you will excuse mistakes, for I feel it to be a mercy indeed I am able to make myself known in this humble manner, for the world by wisdom knows not God. What I have written are my heart's true feelings. I feel thankful that I have been led to write you these few lines, but I have not told you one half of the great blessing I have received from the Lord; and even now the blessing keeps coming, so that my cup (heart) runs over with the goodness and mercy of God, and I just feel that there is no God like unto our God, and no love like unto his love, which covers a multitude of sins, when it is revealed to our hearts through Christ Jesus. Now, had He (the Lord) dealt with me after my sins, I must for ever have been in hell, from whence there is no return. But, O, what a rich favour, mercy, and blessing it is to be brought, through divine grace, into the banqueting house, and to feel that the Lord's banner is over us, which is everlasting love! I feel so full just now, that I cannot write any more. May the Lord make these few lines a blessing to you, so that we may rejoice together, for his name's sake, and he shall have all the praise.

Tarnacre Cottage,
Near Garstang, Lancashire.

M. P. D.

Obituary.

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MR. THOMAS SKINNER.—Our dear Friend, Thomas Skinner, of Eastbourne, joined the Strict Baptist Church at Ebenezer Chapel, Hastings; during the time the late Mr. Fenner was the pastor, and continued a member of that church until his death.

He began to take the "Gospel Standard" at its commencement, and continued to take it as long as he lived. He used to look forward for its monthly appearance like looking for an old friend; and he read it with spiritual profit and pleasure to his soul; and by it he was edified, strengthened, encouraged, and confirmed in the things of God. And this statement may be depended upon as a reliable testimony to the blessing of God which has rested upon that valuable magazine.

Thomas Skinner was a humble, unassuming man of God; and those friends who were favoured to know him found that the more they conversed with him the more they liked him. Many could say that they never met with a more genuine man; but O what low ground he was enabled by grace to take. He walked much in the path of tribulation, as did the Apostle Paul, who confessed himself to be the chief of sinners, and less than the least of all the Lord's saints.

Friend Skinner was called by grace in early life, and from what some of us have heard from him we believe it was from the sixteenth to the eighteenth year of his age. He was brought into trouble about his being a sinner in the sight of a holy God, who he felt sure would punish sin, and he said "that if he was sent to hell God would be holy and just in sending him there." He, with others, used to go from Brighton to Hastings to hear that highly honoured servant of God, the late Mr. Fenner; and as the Lord encouraged him by his word to hope in his mercy, so he began to love the way to Zion's hill, which he humbly hoped arose from the effect of the love of God shed abroad in his heart by the Holy Spirit. The distance he travelled on the Lord's days was many miles, but it did not discourage or prevent him from going whenever he could. Mr. Fenner was quite a nursing father to friend Skinner, and his ministry was made very useful to him, and in due time he was led to be baptized by him, with several other friends. No doubt the days of his spiritual youth were golden days to him; for he felt a deep sense of his need of God's mercy through the blood of Christ. He had a great love for the word of God, and the means of grace, and the Lord's living family. It ought not to be omitted that the late Mr. Weller, of Robertsbridge, was made very useful to our dear friend. After Mr. Fenner's death, our friend continued to attend the cause of truth at Hastings during the season the friends there had supplies, and conducted the services

with the reading of sermons and prayer, and he helped to choose in the present pastor, Mr. Hull, whom he received in love.

Depression in business and losses and trials compelled our friend to think that something must be done, and a way was opened for him and his dear sister, Mrs. Crouch, to go to Eastbourne. After coming here to Eastbourne, he had his captivity turned, both in providence and in grace. He was blessed in a special way and manner in his soul, and much blessed in temporal matters.

Although he continued his membership at Hastings, he was as one of us, and was esteemed and loved as such. He compared Eastbourne to the land of Goshen, but he was the subject of many doubts and fears, and had many inward trials. For some years he was too afflicted to attend the means of grace; but, living in the same road as the Chapel was in, he would watch the friends who attended it, and the sight of them passing by would cheer him; but when he removed to another part of the town he grieved, because he could not see them going to the house of God.

He had been a delicate man for several years, but when he felt faint and low he would revive again. His end was somewhat sudden. I saw him a few days before his dismissal, and I think I never saw such a heavenly smile upon his countenance before. He spoke of his hope and said, "If it were not for that, I could not bear up under the heavy pressure I feel." "Why," he said, "I should lose my senses if I had not got this good hope." He also said, "I am going to die!" He had been tried about death, and was the subject of many fears concerning it. But those fears were blessedly removed, and the sting of death was taken away. Mr. Hull came over to see him, and the first part of the fourteenth chapter of John was made a blessing to his soul; and when Mr. H. left, our friend Skinner said to him, "We shall meet again." Mr. Hull took part in the funeral service, and made some appropriate remarks. A large number of friends followed the departed to the grave to pay the last tribute of respect to one they esteemed in the Lord. One friend at the grave side, and after the funeral service was concluded, said that "he had walked in union with the departed for more than forty years, and there had never been an unpleasant word between them." Our late friend was blessed with great sympathy for the Lord's poor and needy people; and has given to some of them many cups of cold water, and now he is receiving the gracious reward. H. B.

Mrs. WOOD.—Sarah Wood, of Eastbourne. She was a member of the Church at Providence Chapel, West Street, Croydon. She had lived at Eastbourne about thirteen years, and during that time she was like one of ourselves, and like a mother in Israel. A lover of peace, wise, and well instructed in

the truth, and a lover of good men for their work's sake. She highly esteemed Messrs. Covell, and Freeman in the Lord, and other gracious ministers now living. The following encouraging words respecting her end have been given me by her daughters, which testify to the light she was favoured to realize at evening time. A short time before she died she said—"For there I long to be." "I have been thinking about a shock of corn fully ripe." "I do not fear death, but I know that I must pass through those deep waters. You must not grieve for me when I am gone." She repeated the first three verses of the (ciii). psalm. To the doctor she said—"I should be so thankful if the dear Lord would pardon all my sins and take me to himself." She said after great weariness—"The will of the Lord be done!" "Bless and praise his holy name!" Afterwards she said—"I can do all things through Christ strengthening me." Though kept from outward murmuring she said "I am so fretful and complaining, I am such a sinner in the sight of God." It was said to her, "you are a pardoned sinner!" She replied,— "Oh! yes, a pardoned sinner, I feel that I should go out of my mind if I was not." On the 354th hymn being read to her she said,— "How beautiful, please read it again, and bless the Lord O my soul, bless his holy name!" "I feel that he does love me, but not for anything that I have done, no, nothing on my side." She said—(meaning her daughters) "the Lord be with them, and order all their ways." "How good and gracious is the Lord." We asked her if she was comfortable, she replied,— "Yes, the Lord is good, but I feel that I shall have to suffer," but
 'Did Christ my Lord suffer, and shall I repine.'

My sins are all taken away. How beautiful! How I do love Him!

'And can He have taught me to trust in his name,
 And thus far have brought me to put me to shame?'

To put me to shame! No never! I am not at all afraid, no not at all. "He remembereth that we are dust." How much longer am I to remain here? I do so want to go home, but I must wait my appointed time. She was heard to say—Dear Jesus take me; and then O how pleasant the conqueror's song.

'Sinners can say and only they How precious is the Saviour.'
 She was heard to ejaculate "Receive me graciously." "Bless the Lord O my soul."

'How can I sink with such a prop,
 That bears the world and all things up.'

During the day before she died she was nearly all the time praying. She also said—"Glory! Glory!! Glory!!! Comfort ye my people saith you God." Then she exclaimed "How beautiful! beautiful!! beautiful!!! Blessing, honour, power and glory be unto the Lamb for ever, and ever Amen." "Do dear Lord direct them in all things (we presume she meant her daughters) and so dear Lord still support and comfort me?" The dear saint appeared to begin the song of heaven on the last day she spent on earth. And we may well say "Blessed are the dead that die in the Lord." H. B.

THE GOSPEL STANDARD.

SEPTEMBER, 1902.

MATT. V. 6; 2 TIM. I. 9; ROM. XI. 7; ACTS VIII. 37, 38; MATT. XXVIII. 19

THE BLESSING OF HAVING "THE ROOT OF
THE MATTER" IN THE HEART.

NOTES OF A SERMON
PREACHED AT EAST PECKHAM ANNIVERSARY,
ON THE AFTERNOON OF MAY 14TH, 1902,
BY MR. NEWTON, MINISTER OF THE GOSPEL AT
TUNBRIDGE WELLS.

"Leave not my soul destitute."—PSALM cxli. 8.

How many professors there are that have a great deal of religion, but no grace; they go a long way in religion but have not the "root of the matter" in them. Job said the "root of the matter," was in him. We read in the Epistle of Jude of characters "Without fruit, twice dead, plucked up by the roots." Sometimes they are plucked up by the roots, made manifest that they are twice dead—dead in sin, and dead in a profession. And there should we all have been, friends, but for the free and sovereign grace of God; it is because of union with Christ, if you and I differ from them. The Word of God says that we were all "by nature the children of wrath even as others."

Look at an instance in the early part of God's Word. Two brothers went to worship God—Abel and Cain. Abel was accepted in his offering, Cain was not. Abel took of the firstlings of his flock, and offered it in sacrifice to God. *There* was blood, that was typical of the blood of Christ, the promised seed of the woman, who was to come. Cain offered the fruits of his own labours to God, contrary to God's own teaching. No doubt their father Adam had taught them how God wished to be worshipped, but Cain took his own way, he was a type of all who have not the grace of God in their hearts; they bring the fruits of their own labours and goodness, in some shape and form, it may be under the outward form of true worship, but still they come in their own strength and wisdom, with their own works, and are

rejected, because they come not in God's way. Christ says—“I am the way, the truth, and the life : no man cometh unto the Father, but by me.” No man can come to the Father, but in the Father's way of designing, in that way which Jesus Christ made, that way was Himself.

We look in the Word of God further and see Ahithophel, what a long way he went in a profession, and he deceived David, the man after God's own heart. No wonder if you and I are deceived. I have told them at home the same thing that I am telling you ; that I have baptised people and received them into the Church, and I have lived to see that I had no ground to believe that they had a grain of grace in their hearts. Ahithophel deceived David, but he made himself known when his religion was tried. When Ahithophel thought that the people manifested that they were going against David, he turned to be his enemy, and gave counsel (and it was wise counsel too) to take away David's life. His love was all on the surface, there was no reality in it when the time of trial came.

A friend last night was showing me his cherry trees. I said, “They seem well set, as if there would be a good crop.” (There had been a lot of blossom blown away.) He said—“There is *stoning time* to come yet, and that will try them.” So it is with a profession of religion. Some go a long way, as Ahithophel did. Then there was Simon the sorcerer. What a wonderful conversion his seemed to be ; he went so far as to join the Church, to be baptised, to take the Lord's supper ; but when the time of trial came it showed what he was. When Simon saw that through the laying on of the apostles' hands the people received the extraordinary gift of the Holy Ghost, he said to Peter, “Give me this power,” and offered him money for it. Peter said—“Thy money perish with thee.” Simon had never been humbled to know himself ; so he made himself manifest. Like the cherry trees, when the time of trial comes many of them will fall off ; sometimes the cherries lie so thickly on the ground under the trees, that you cannot walk without treading on them. So it is in a profession of religion, many fall off ; but there are some left still. The Lord Jesus Christ is the tree of life. Those who are brought to trust in the Lord God of Israel still struggle on, though they meet with many discouragements.

There was the case of a young man whom I knew in my youthful days. This young man walked seven miles to the Dicker, the same as I did, every Sunday. He was older than I was, but he worked in the same shop that I did. His

seemed a wonderful conversion ; his family had lived like heathens, they were never known to read the Bible. Yet as sure as the Sunday came round he would walk the seven miles to the Dickor ; sometimes when I did not go, he would. After a time he left West Ham, and went to live in London ; and he came back and said the trouble he had had was to find the truth preached, and presently he found a little room where a few people met. I heard him telling our old minister, Mr. Drake, about it. In a week, or more, from that time, he had cast off all his religion, and from that day he never made any profession. This was more than thirty years ago. Such things will try the children of God. It tried me exceedingly ; for I looked upon this young man as in a better state of grace than I was.

Some in a profession of religion, are like Pliable was with Christian, they say, "Come on ! Come on !" But where are they now ? Like the cherries they fell off the tree of profession. They go back into the world. How it has tried me sometimes, the lingering in my heart after those things I left in the world. Lot lingered in Sodom. How my wicked heart has lingered after the world, like Israel in the wilderness, they lingered after the leeks, and onions, and cucumbers ; they lingered after what they had left in Egypt. My wicked heart has lingered after the sins I was permitted to commit when in the world, too bad to mention, and I have been reminded of it this afternoon, and I have seemed sometimes to have the dreadful thought—what a fool you were not to have gone further when you were there. I have not always been able to know which belongs to nature and which to grace. I have been tried so as to fear I had no grace ; I have said it could not be, or I should not have been as I had been. Satan comes like this—God's people we read were tempted, but they always resisted it, your inclination is after it. You know very well if it were not for the fear of hell and outward consequences, you would have gone after it. O how real this seems. A man may go a long way in a profession and not have grace, but he never knew the substance of my text—"Leave not my soul destitute." Can we say from the bottom of our hearts in reality, before a heart searching God—"Leave not my soul destitute," dear Lord ? There is sometimes a place, or spot, that we are brought into where we prove the lingering of our spirits after the world ; our deadness, darkness, hardness of heart, coldness, lifelessness, want of spiritual energy, and godly zeal. So that the man fears he knows nothing of vital godliness in his soul after all. How this brings him from

the bottom of his heart to say feelingly, if not in words—“Leave not my soul destitute” of thy grace, O Lord.

Then we feel at times—“Leave not my soul destitute” of real heavenly and divine love. Where is it sometimes? Where is our love to Jesus Christ, sometimes? Why we have to search about sometimes to find it, like the berries. We read in the xvii. of Isaiah about a few berries “in the outmost fruitful branches.” “And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.” A word here. Do you feel at times how lean your prayers are? I mean not only in public, but also in secret. I mean according to our feelings. God’s ministers sometimes preach lean sermons. I know I do. Do you know what it is to read the Word and feel spiritual leanness? A friend may write you a spiritual letter, and there it lies in your desk unanswered because of the leanness of your own soul. This is how we know what spiritual destitution is; this is how we learn that without Christ we can bear no fruit. “From me is thy fruit found.” Why, at times we could not find one berry, or produce any real lively love to the Lord Jesus Christ, to save our souls. Do you ever get as bad as that, my friends?

We read here: “And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.” I used to think I had a little real zeal for Jesus Christ, that I had a little love to Jesus Christ. “And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim. Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel.” God sees fruit sometimes where we cannot see it. I remember when I was a boy going over the orchards to glean the apples, sometimes we searched and found an apple under the thick leaves. It seems at times as if my religion was like that, I have to search about here and there for a berry and to find just a grape; but God’s eye sees under the leaves. God knows, his eye sees where the fruit grows; he sees our state of felt destitution, he sees our lost and helpless condition, when we cry, “Do not leave me! O, do help me! Do not let me live at this poor, dying rate!” God sees the berry, he knows it is there, on the outmost branch. This might apply to a congregation, or to a church. Many seem in a deathly, fruitless state, but here and there is a fruitful branch.

O, what destitution there is in God's people with regard to prayer at times! Do you know anything of destitution as regards prayer? It seems sometimes as if my prayers have nothing in them, like wind, empty utterances. Sometimes when I try to pray in my family the words seem glued to my lips. I have felt ashamed of my prayers before my wife, and boy, and servant. I believe then I have felt as much ashamed of my spiritual destitution as I have in the pulpit! O, what destitution of spirit! What poverty! What leanness! It seems sometimes as if I never really prayed from my heart. I feel this more than I used to; sometimes I fear I shall never pray any more. Sometimes I fear my prayers will never be heard and bring an answer of peace, because of my spiritual destitution. That causes me to know much in my own feelings of this verse: "Leave not my soul destitute" of godly, spiritual prayer. It would be an awful thing to be left destitute of spiritual prayer, to be left destitute of real love to God the Father, of real love to God the Son, and of real love to God the Holy Ghost; and I will go lower than this as to the object, to be left destitute of love to the saints, apart from all natural things. The people of God have been very kind to me; they have been wonderfully kind to me for many years; it has astonished me in secret before God. I have said, "Lord, I cannot make it out! I cannot understand it!—that some of the saints should have a spiritual union to me. I cannot understand it." I have feared sometimes that my love to the brethren had all died out; that it was not real, after all, to the people of God. The Psalmist prayed, "Cleanse thou me from secret faults." We must love God's saints from a right motive, not for any kindness that they may have shown us, or for anything outward, but to feel it to some poor woman in an almshouse, or for some poor old man; and there is a cleaving to them for what you believe to be in them, and you want to show them the same respect that you would to the great and noble; for we ought to give "honour to whom honour is due" in natural things. What makes us have this peculiar feeling to this poor old man, an object of poverty, or to some poor woman living in an almshouse? That picks me up sometimes, for I hope and trust that I love them because of the grace in them, because of the image of Christ that I see in them. I hope I can say I am enabled to love the saints of God for Christ's sake. Then sometimes my love is so cold. "Leave not my soul destitute" of thy precious manifesta-

tions. We cannot live on the experience of thirty or forty years ago; we want fresh renewings, fresh testimonies, fresh hearing times, fresh praying times; we want times of taking up our cross and following the Lord.

“Leave not my soul destitute” of godly zeal. Some of you may have come to chapel on the Lord’s day, and you have asked yourselves the questions, “What did I come here for? What was my real motive? Is it the honour and glory of God, and the good of my immortal soul, or is it not?”

The man of God said, “Leave not my soul destitute.” Sometimes in regard to that do you not feel your own destitution, and fear that the Lord may leave your soul destitute? The man of God who wrote these words knew in his own soul that all spiritual fruit must come from the Lord. He feared being left destitute, he feared the Lord’s leaving him; he knew unless the Lord held him, and kept him, and revived him from time to time in his own spirit, he should wither away, and get worse and worse; he had been left to prove his own helplessness and inability. Real prayer does not necessarily consist of many words, it is in short sentences—“Lord help me!” “Leave not my soul destitute.” Sometimes we have to look about to see where our faith is. Christ said to his disciples, “Where is your faith?” The Lord’s ministers are tried as to how they shall go on. A minister present sometimes says to me, “Yes, but there is next Sunday.” They think—How shall we get on? They must tell the same tale over again. Ah! this tries a man when he has to preach to the same people. I have got some of my own people who are there Sabbath after Sabbath all the year round. When a minister preaches under the anointing of the Holy Ghost, life is communicated to the hearts of God’s people, though he may be left from time to time to go through seasons of destitution. I have no doubt that some of my best hearers at Tunbridge Wells go to chapel every Lord’s day, and every Monday and Thursday evening. And some that are always there go and do not receive a touch. They hear the truth, they are convinced of it in their judgment, but there is no unction, no savour; and the next time it drops right in like oil, it humbles them and melts them, and they say in their soul—I am glad I was there. Because there was that divine unction attending the word, it was as life from the dead; there is a special feeling comes into the soul that no man can really explain. Now, as a minister, I do not want the Lord to leave me destitute of

that divine power; I am afraid that he will leave me at times, and that my poor preaching will all dry up like the withered leaves on the trees in autumn. You members of the church, you are sometimes afraid that all your religion will dry up, are you not? And you that are not members of the visible church, have you not felt at times as if all your religion was drying up, and that you would be left with only an outside form, that your religion would wither, and wither, and dry up, and you feel—What will it be by-and-bye?

“Leave not my soul destitute.” Lord, I want saving realities, vital godliness. Lord, I do not want only a name to live, but I want to be amongst the living saints in Jerusalem, the living stones in Zion. Lord, let me not be a scaffold-pole. Sometimes I have feared I was only a way-post, like you see with five arms to point the way, with the names on of the places to which the roads lead, and how many miles they are away! One fears if, after all, one is only a way-post, with arms to point the way to other people, and not set a step on the way to the city ourselves. Well, these things try me, whether that is my case—there is no mistake about it. When I heard our friend this morning there was only one thing that disturbed my hearing, and that was having to follow such a minister and come here this afternoon. The Lord knows that I really felt that. I believe it is possible for men to go about preaching, and make out they are poor, ignorant, blind things, and they really do it for a pretence! I do not want to be a mere way-post for others, and not be in the way myself. Leave not my poor soul destitute of grace, of the root of the matter. There are times and seasons when we look at the trees and they are destitute of all foliage. We read in Isaiah vi., “As a teil tree, and as an oak, whose substance is in them, when they cast their leaves.” There is life in the root. So wherever a soul is really quickened by grace, there is life in the root, down, underneath, out of sight. Sometimes when we cannot see it ourselves, others can see life. I have sometimes got to that place that I have wondered whether I had a grain of grace in my heart after all. “Well,” you say, “you a minister and feel like that?” Yes; I cannot help it—there it is. Do you feel, as members of churches before a heart-searching God—Am I quickened by the Spirit of God, after all?

Have I union with Christ the living Head?

“Leave not my soul destitute.” I want to be in heaven when I die. How—

“Can I bear the piercing thought?
 What if my name should be left out,
 When thou for them shalt call!”

Whatever should I do? How could I bear it? I have felt sometimes—If I even go into the pit I will give the Lord a good name; I will exonerate him. I will blame myself and justify him. I will speak well of him if I go to the pit after all. I know it is impossible, because I could not get there without having the spirit of the devil. I know that; but I am speaking of the thoughts and feelings I have had sometimes. O yes, I remember, when living at West Ham, walking through the Castle grounds one morning about five o'clock, saying, “Why, if I am cast into the pit, Lord, I will speak well of thee, and say thou hast been a good God to me.” That feeling came from my heart. I feel convinced of the truth in the pulpit when speaking of others, that, if we really and truly know these things, we shall never be cast down into the pit. I do not stand in the pulpit from time to time and doubt the truth of these things. No, no; they are real verities; but I want the assurance to feel that I am interested in them. Last Sunday afternoon, at Tunbridge Wells, I did not seem to get anything to drop into my soul. I told the Lord that I should have to go with the old tale again, and I thought my people would be tired of hearing me. But I do hope in the evening that it was a good time to me and the people, too. How the Lord turns our captivity! One friend here heard me preach from this text, “Leave not my soul destitute,” some years ago, at an anniversary or thanksgiving in this chapel. It seemed so to lay hold of some people that they have not forgotten it now.

“Leave not my soul destitute.” Spiritual destitution, spiritual poverty. Do we know something about it for ourselves? God's people will have to know all their life long something of spiritual poverty and of temporal destitution. I know what spiritual poverty and spiritual destitution are. I hope the text is the language of my heart, “Leave not my soul destitute.” I hope God will not leave your souls destitute; and where there is not grace, I am sure my great desire is, if it pleases God, that he will put that grace into your hearts, and that when you come down to the Jordan of death you may prove that you are not destitute of the grace of God in your souls, which emanates from real union with the living Head, the Lord Jesus Christ. Here I leave these few remarks.

ENCOURAGEMENT FROM A FOREIGN LAND.

Dear Friend for the Truth's sake.—Enclosed find one dollar to pay for one year's supply of the "Gospel Standard," and "F.C." which please send to the following address. Mrs. James Greenleaf, Cumber P.O., Sanilac County, Michigan, U.S.A. This subscription puts me in possession of a very interesting history, which if not intrusive on my part I should like to relate to you for publication in the "Gospel Standard," or in one of the other monthlies as you may think best.

In 1894 (?) * I left the county of Sanilac with my wife and family and came to the city of Detroit. I went to many of the popular churches in the city in search of a place where the Gospel was preached in its purity and simplicity; but I utterly failed to find such a place. This very much filled my heart with sadness, and so troubled my mind that I thought I should become a raving maniac. In this state of mind one Lord's Day morning I left my home not sufficiently knowing whether I was going. But in my distress of mind I tried to pray to the Lord for him to direct me, and reveal to me, if he would be pleased to do so, some one who feared him, and that thought upon his name, and who could tell me with weeping eyes how the Lord had had mercy upon him, and pardoned his sins, and had accepted him in the person of his beloved Son. Now as I travelled on I saw, and came near to, a medium sized tent in which I heard the murmurings of voices. I entered and found it to be a Sabbath school which had been established by a faction of a church. I saw a vacant seat beside an aged gentleman which I took. The gentleman seemed to be much interested in propounding questions to the teachers which they were not able to answer. I was intensely pleased with the questions that he asked the teachers; and, in an undertone of voice, I asked him a question, which was this.—"Are you not a "Gospel Standard" Baptist from old England?" To this question he at once answered by saying, "Yes!" In a few minutes the school closed, and we left the tent arm locked in arm, but not speedily enough to avoid a leering shot from the enemy; saying, "You two seem to be acquainted for a life time." This gentleman is Mr. James Miles, who has been a life time subscriber to the "Gospel Standard." As our acquaintance grew, and as years passed by, my love to him increased, and I more fully learned from his own testimony that he was one of the precious Sons of God by the new birth, which is begun, and carried on in the heart of man by the Holy Spirit. I found too that he possessed a goodly store of the "Gospel Standards," and other free grace literature. After many solicitations I prevailed upon him to sow them broadcast, as the sower mentioned in the gospel went forth to sow the word of God. After the baptism of Mrs. Greenleaf he sent her one whole volume of several

* In the original letter the date is 1904, which is a mistake.—ED.

magazines; which proved to be a rich feast to her soul, which she gratuitously and faithfully shared with her neighbours. This she mentioned to us many times, and said that if ever the time came when she would be able to spare a dollar from the support of her young but numerous family she would freely give it as a subscription to the "Gospel Standard." This you see she has done. Within one year her father and mother died—her mother only a few days ago, leaving her and her noble Christian husband about two thousand dollars. The enclosed dollar is the one she sent to me to forward on to you.

This is but one of a number of instances that my friend, Mr. J. Miles's stock of "Gospel Standards" has borne fruit to the triumph and glory of free and sovereign grace.

I am, my dear friend, yours in love,

(Dr.) A. N. JOHNSON.

73, Buchanan Street, Detroit,
Michigan, U.S.A.

[The above letter was written to Mr. F. Kirby.—Ed.]

A TESTIMONY TO "THE POWERFUL EFFECTS OF THE GRACE OF GOD IN THE HEART."

Dear Mr. F.—The enclosed copy of letter is the one I was speaking of the evening you were preaching here; and which I hope you may find room for in the "Gospel Standard." The writer, Miss C. Mitchell, was baptized, and received as a member into the Church worshipping at Portsmouth in the year 1890, and was a most consistent member until her departure from this life, May 1901. She was greatly beloved by us all, kind and liberal to the poor, and also to the cause of God. Her letter is so clear and simple and to the point that it bears its own testimony to the powerful effects of the grace of God in the heart, and we feel its publication in the "G. S." will be acceptable and profitable to those who fear God; showing, as it does, his most gracious and merciful providence over those who through grace put their trust in him. I ought to add that in 1896 the writer of the letter married a Mr. Harrison, who was then, and still continues a member with us, and who has written the enclosed copy of letter at our request..... I am yours in gospel bonds.

J. G. W.

The following is the letter referred to by our correspondent:

My dear Cousin,—When you heard that the dear Lord had called me by "his grace" I knew (as you say) you would rejoice with me, and I know also that you will praise and bless his holy name when I tell of "his loving kindness and tender mercy to me" a lost and ruined sinner. Not only has he saved my soul, but he has also saved me from a life of unhappiness and misery; for that is what it would have been had the Lord

permitted me to have pursued the path that I was contemplating.

It was his eternal purpose and electing love which flowed towards me from the foundation of the world. But had I gone on further into sin, then it would have been as the Scriptures say, saved "as by fire." But the Lord in his infinite mercy willed it otherwise; and with his divine help I will endeavour to tell you something of his merciful dealings with me. You are aware that since Mr. Ferris died we have not had a stated minister at "Salem" Chapel. But the people selected one to preach six months on trial, to commence with the new year. . . . When he came his earnest manner impressed me, and I thought when hearing him, surely there is such a thing as *true religion*, and I thought that this man has got it. It was with this conviction that I entered the chapel this year, and it pleased God through two sentences in this minister's prayer to open my eyes to my lost condition. He said "Thank God we are not Sabbath-breakers, and wholly given up to infidelity," and it came to my mind, I am not outwardly breaking the Sabbath, but what is the world at large to do with me. "Am I an infidel?" And something seemed to say, "Yes, you are! and you know it, or you would not be thinking about marrying a man whom you know to be a professed infidel!" which was quite true; for I had been corresponding with a man who is not only a confirmed infidel, but one who makes a boast of it, and glories as he says in "flying his colours high." He is a very intelligent man, and I believe that he sometimes lectures on that subject, consequently his arguments and books have had great weight with me. I had a letter then from him waiting my reply, for although I had not consented to be engaged to him on account of his infidel principles, yet I did carry on a correspondence with him, and during the two years I had done so, I never had the temptation to accept him. . . . I had almost decided to hold out no longer, in fact it was on my mind all the way I went to chapel; and I thought as I entered the chapel door, what is the use of my going in! I shall not be able to listen, I must put away for ever all thoughts of God and religion, or else give up all thoughts of happiness after I am married, and I could not do that, for I felt sure I could be happy if it were not for that *one thing*. And in this way I used to smooth over my conscience by saying "that was the only thing which stood in the way, and no man was perfect; it was unreasonable to expect it, and so I argued with myself. However, I went into the chapel and, as I have said, God sent an arrow of conviction within the next half hour into my conscience by the words already mentioned; and the same moment the cry went from my heart, "O God! do save me from becoming an infidel," and all that week I could not divest myself of that thought, that I should certainly become an infidel if God did not save me. And then it came to my mind to thank God that

I was not quite an infidel. If I were I should not be asking God to save me from becoming one. For I thought, "He that cometh to God must believe that he is God." This was Saturday, and I sincerely hoped that on the coming Sabbath. . . . I might be more convinced of this through the minister, I say I hoped, but I cannot say that I prayed, for I was in such a dark state, I could not call anything of mine prayer. But God was far better to me than I expected he would be, for the minister was led to read for his text the following portion: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness" (Rom. vi. 17-18). When the minister said, "but God be thanked," I thought, why! that's what I have been doing all the week; and then he went on to say that we could not thank God truly from the heart unless he gave us the power so to do; I thought, surely then God has given me this power; and then the minister went on to say, "We are all the servants of sin, or through grace we are partakers of righteousness. We are either servants of Satan, or the servants of God. If we serve Satan we wear his livery, do his drudgery work, and if we live, and die in his service we shall certainly receive the wages due to sin, which is death—everlasting death." Then he spoke of the wages we should receive, or rather the gift if we are the servants of God, which is the gift of eternal life through Christ Jesus our Lord. When he had finished his discourse I thought I had never seen the two classes so distinctly set forth. I remarked to a friend who was with me that I never heard preaching like that before, and this friend said it might have been because the minister was more gifted and intelligent than some others, and I thought perhaps it was so. But now I know that was not altogether the reason, though it might have had something to do with it; but it was the Lord that blessed the word to my soul. The minister took the same text in the evening. The following Lord's day he took for his text this portion, "For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth" (2 Cor. iii. 10). From which he showed that the law that was given to Moses was glorious, but it was fulfilled, and satisfied by the gloriousness of the life, and death, and blessed atonement of the Lord Jesus Christ.

In the evening he took up the parable of the "Good Samaritan," and as he went on to preach I saw and felt my lost condition, and my utter inability to do anything to save or even help myself; and as I sat in the pew I said "Oh! Lord Jesus, thou art the "Good Samaritan," and if I am to be saved it is thou that must save me; for I am like that poor man, completely stripped and helpless! I have nothing to pay with! Pour in the oil and wine, and open my blind eyes. Lord, if thou wilt thou canst make me clean."

The following Lord's day I was prevented from going to chapel, but the next Lord's day he took these words for his text: "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord" (Prov. viii. 34-5). On the previous Saturday I had asked the Lord to make the coming Sabbath (which was my birthday) a special day to my soul, that I might have a birthday blessing if it were his divine will; but if not, to keep me seeking after true religion, and not to let me deceive myself; but to save me in his own time and way, and to grant me that which I requested of him; as he did Jabez of old (1 Chron. iv. 10). Now, I believe the Lord heard and answered me as the minister was speaking from the words "Blessed is the man that heareth me," etc. The minister said "with God's help, I will endeavour to shew various ways in which God causes his voice to be heard." Sometimes it is in judgments, sometimes in afflictions, sometimes in storms. No, I thought I have not heard the Lord's voice like that. Then he said—"And sometimes his voice is heard in a still quiet way, speaking to the conscience." "Yes," I said, "that is how I have heard it. 'Oh; Lord, I said, it is thy voice.'" The minister continued with the same text in the evening and said, "It is a daily watching and waiting upon the Lord; and those that have a religion of this kind will find that it is not to be put off them from one Sunday to another like a Sunday garment. There must be an earnest beseeching the Lord day by day. Perhaps some may be ready to say, why, I can only say, Lord save me, Lord, give me true repentance, and the gift of thy Holy Spirit." He then said—"Do not despair, poor soul, if you can say nothing more, say that, and never give up seeking, for the Lord will hear the cry of those that are humble and broken in heart." I felt greatly encouraged; and walking home with a friend I said to her, "Do you not think the minister was particularly encouraging?" During the greater part of the following week I kept repeating many of those sentences; and I asked the Lord, not to let me be deceived if I had not heard his voice, and if I had heard it, then I besought him to let me hear something suitable to my soul's feeling under the preached word on the morrow to confirm me in this. When walking to the chapel the next day I kept saying "Do Lord give me thy Holy Spirit to-day, and whatever else thou seest is good for me, and deprive me of whatever will not be good for me, that I may be more in real earnest in seeking thee, but do grant me thy Holy Spirit whatever else thou dost deny me!" After the minister had prayed, as I thought for everything that I stood in need of, he said, "And whatever thou dost deny, Lord grant us thy Holy Spirit." Oh! I thought, the Lord taught him to pray for that great blessing, and when he read his text,—“For as many as are led by the Spirit of God, they are the sons of God” (Rom. viii. 14), how can I, my dear

cousin, express to you what my feelings were at that time! The effect of that text and sermon upon my mind was something wonderful! I was sure the Lord had given me his Holy Spirit by the blessed effects of it in my heart; and as soon as I recovered from the surprise I felt, and coming from the chapel, I said to my friend who was with me, "Do you know, I believe the Lord has given me his Holy Spirit; and if he has I can never be lost." Then I said, "I hope he has, I think he has, for I really was afraid to say I am *sure* he has, lest I should be mistaken." But inwardly I felt sure; and I said, "I hope the Lord will enable me to live to prove it to you, and not suffer me to do anything that may bring a reproach upon God's religion." During the afternoon I asked the Lord to grant me his blessing again in the evening, to confirm me in what I had already believed. And wonderful to say the Lord graciously answered my prayer again. The minister took the following words for his text,—“And ye are not your own! For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's” (1 Cor. vi. 19, 20). The minister said, “ye are not your own!” Before he got farther I replied, “No Lord, I am not.” He said, “ye are bought with a price.” I answered “Yes, Lord, ‘the price of thy blood, for thou hast redeemed me, I am thine.’” Going home from chapel I was alone and I could not say anything else but this “Bless the Lord, O my soul: and all that is within me, bless his holy name” (Psa. ciii. 1). In the night I awoke, and it was as though someone spoke to me and said, “you thought you were saved, but you are an infidel.” “No,” I said, “I am not, you have held me there long enough, but you will never get me there again.” Then it was suggested to me,—why should God save you? You have never done any good! You have nothing to plead! No, I said, I know that, and then the words of the following hymn came to my mind,—

“Just as I am without one plea.

But that thy blood was shed for me,

And that thou bid'st me come to thee,

Oh! Lamb of God I come.”

It was suggested to me that this was the Saviour, the other was Satan. But I did not fully comprehend this at the time. Then it was suggested to me, you can now take the Lord's supper, I replied,—“Yes Lord, in remembrance of thy death!”

Going into my mother's room in the morning I found I could not keep these things any longer, and I wept for joy of heart as I told her of all these things which the Lord had made known to me. I was baptized on the 11th day of this month with five others, and we all partook of the Lord's supper in the evening.

During the sermon in the morning these words abode with me; “If ye love me keep my commandments,” and “This is the way, walk ye in it.” And in the evening these words

rested much upon my mind, "This do in remembrance of me."

And I hope I can say the Lord has to a great extent been with me ever since; and my daily prayer is that the Lord will keep me in his fear, and enable me to walk worthy of this my high calling in Christ Jesus; for I am well assured that "Without him I can do nothing." But the Scriptures also say that "We can do all these things through Christ who strengthens us." At present I can only say,—“Lord increase my faith and love.” The following verse does express my soul's feelings exactly:

“Increase our faith and love,
And make us watch and pray;
O fix our souls above,
Nor let us ever stray;
Dear Lord, do thou our strength renew,
And lead us on with Christ in view.”

I hope, my dear Cousin, I have not tired you, but I could not make it shorter without spoiling it; and the whole of the matter is of such vast importance.

And now, my dear Cousin, I hope the Lord will continue to bless, comfort, and support you. I know yours must have been and still is a very trying pathway; but the Lord has said, "My grace is sufficient for thee." What a blessing that is; and as you say "Troubles with Jesus are worth all comforts without him!" I hope your little girl is quite well. I shall send your love to mother and father when I write. With kindest love from Maria and myself, I am your affectionate Cousin.

CLARA MITCHELL.

A LETTER FROM KIMBERLEY, SOUTH AFRICA.

To the Editor of THE "GOSPEL STANDARD."

Sir,—I have had it on my mind for some time past to write to you on a matter which I feel sure will receive your heart-felt interest.

As a reader and a lover of the "Gospel Standard," I noticed in the January number a long letter headed, "Encouragement from a Distant Land," signed F. Beedel, of Sydney, N.S.W., who gave such evidences of the Holy Spirit's power in that part of the world, the said power having been promulgated through the agency of old numbers of the "Gospel Standard" which had been distributed among various people, especially the sick. This is a glorious work, and I assure you it did my heart good to see such a letter in our monthly periodical.

Since seeing that letter my heart's desire has been, Oh, that the Lord would use me in carrying a little *good* food to the hungry! There is plenty of food here now a days; but very

few evidences of such food being of the purest and best quality. Oh, dear Editor! how little evidence there is of the Spirit's power being graciously manifested in this corner of the earth. There are people who are lovers of self and of the world, victims to sin, and who appear to be absolutely unconscious of that "Sword" which will be used—who knows when?

Seeing that such blessed results are existent in Australia now, would it be possible to distribute some pure literature in this place to, and, by the Spirit's direction, might some thirsty ones be helped, although present evidences are very few? Still I feel led to approach you, not that I wish to go before the Lord, but with the honest conviction of his might, and the desire to follow in the footsteps of Jesus. Or course I know that the vessels of mercy who contain the treasure of the Kingdom are conveyed by clean hands, and though I feel my hands are not so clean as I desire them to be, yet I know that the God of all grace can cleanse my heart and my hands when all other agencies will fail.

I would say that I love the theme of free and Sovereign grace, and would seek to know what you think of this matter. Yours sincerely in hope,
E. A. Howe.
Kimberley, South Africa, June 3, 1902.

In reply to the above letter, we replied to Mr. Howe as follows:—To Mr. E. A. Howe.

Dear Sir,—I received your very welcome letter dated June 3rd, 1902, with heart-felt thanks. It rejoiced my heart to know that there are lovers and readers of the "Gospel Standard" to be found in South Africa, the place where war and bloodshed has been carried on for a considerable time. But thanks be to the Great Ruler of all nations, who, in his all-wise providence has been pleased to put an end to that destructive war, by establishing peace between the two nations; and which I sincerely hope will prove to be a lasting peace, producing much good to the world at large, and leading many of the family of mankind to gratefully acknowledge the good hand of God so bountifully opened unto them, and O that they might be able in their hearts to glorify his holy name for so mercifully and so graciously arising for their help (as he has done) in such a time of need.

I was pleased to know that you were greatly encouraged by reading the letter in the January number of the "Gospel Standard," written by Mr. F. Beedel, of Sydney, N. S. W., who gave us such a glowing account of the way in which he was distributing among the sick and the afflicted old copies of the "G.S." in that far-off land, and especially the touching manner those copies were so eagerly and gratefully received. I am thankful to learn that the publication of that letter, and the encouraging testimony therein set forth by Mr. Beedel to the great good the "G.S." is doing among some of the Lord's

hungry and thirsty people has stimulated you in your heart to do likewise in that part of the earth where you now reside.

I would in no way attempt to check that desire in your heart to do good to your fellow creatures as an opportunity serves; but would say in the language of Holy Writ that "Whatsoever thy hand findeth to do, do it with thy might!" But you will readily understand that to carry out your suggestion for the spiritual benefit of the people of God in your country there will of necessity be required a considerable outlay, and the question arises how is that pecuniary expense to be met? I mean for the conveying of copies of old "Gospel Standards" from England to Kimberley, South Africa! My esteemed friend, Mr. Shillingford, Dene Road, Guildford, Surrey, who has most willingly undertaken to collect old numbers of the "Gospel Standard" and to forward them on to Sydney, has still a great number on his hands of which I feel sure he would be pleased to forward some to you if you and he could arrange about the cost of transit. He has already sent nine cwt. to Mr. Beedel, Sydney, five cwt. to Mrs. Littleton, of Ballarat, three cwt. to Mrs. Brider, who is doing much good in scattering them here and there, and he will be pleased to forward large or small parcels to any friend who will pay carriage.

I would advise you to write to him at the above address at an early date and make the best arrangements you can with him. I should not have dwelt upon the question of cost of transit had it not been that Mr. Shillingford has found it very expensive in having to pay carriage on many hundred-weight of "Gospel Standards" sent him for distribution from various parts of this country, and the cost to him has been something considerable, and I feel sure he will carefully consider the matter before he embarks on another such undertaking.

At the same time, he, with myself, will be greatly pleased to see the "G.S." widely circulated, not only in our own country, but in foreign lands; or in any part of the earth where the Lord in his wisdom is pleased to direct it.

I am pleased to find that you are a contender for, and a lover of free grace doctrines, and are seeking to know, and do the will of God. I am sure you cannot seek anything better, for to know Christ Jesus, is to know Him who is life eternal. I hope you in that far-off land are able to meet with a few of the Lord's people who are led and taught by the Holy Spirit the doctrines of divine grace, as they are the only things worth knowing, and when known and believed in they form a solid basis for that good hope, which maketh not ashamed to rest upon, and which daily becomes more or less the one thing needful to our souls.

With my kind Christian regards, and wishing you all needed blessings, I am, dear Sir, yours very faithfully, E. FEAZEY.
38, Leicester Street, Leamington, England.

July 18th, 1902.

LETTERS TO A FRIEND.—(No. 15.)

My dear Friend,—Another part of the glory of the church is, the many true, valiant men to be found in her: "Behold his bed, which is Solomon's; three-score valiant men are about it, of the valiant of Israel." A greater than Solomon is here, even his Lord. By "his bed,"—applied to the Lord Jesus Christ—is, I think, intended the truth. The truth is the rest of believers; error is called a bed: "A bed shorter than a man can stretch himself on it;" so truth may be termed a bed long enough for a man to stretch himself upon. "Come unto me," saith the Saviour, "and I will give you rest." This rest which the Saviour gives his people is the Spirit in his powerful influence leading the mind into the truth: "When he, the spirit of truth, is come, he shall guide you into all truth." Concerning the righteous, it is said, "He shall enter into peace; they shall rest in their beds." And of this I feel sure, there is no rest for a believer but in the truth. The Lord appointed the means of grace, he commanded his disciples to go forth and preach the gospel, and from that time to the present he has raised up ministers to publish his truth; and he attends the testimony of his ministers with his blessing, though they be men, and can only speak as men, yet the Lord speaks by them to the refreshing of the souls of his people. Many of the Lord's people have come to the public means full of trouble, full of fears, restless, and even tempest tossed. The word spoken has been made a word in season, it has come right into the heart, allayed every fear, softened the spirit, and sweet peace and rest have been felt. "So he giveth his beloved sleep."

The Lord then makes his people to rest in him by faith free from care, like a man in a calm and tranquil sleep, they seem dead to the world, resting in love, resting in mercy, resting in hope, their soul, as it were resting on the bosom of their Lord. Then says the soul, "His left hand is under my head, and his right arm doth embrace me." Happy frame! blessed position! sweet repose! resting in the arms of eternal life, eternal power, eternal love, eternal peace, free from care! But how short the moments of such rest, how few and far between! But a moment is sweet, and it is soul strengthening.

It is thus that the Lord giveth rest unto his people; they repose in sweet tranquility upon the bed of the ever-glorious doctrines of the gospel. And the "Yea" and "Amen" promises in Christ are the rich curtains thereof. Here is one as a sample: "And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods." (Ezek. xxxiv. 25). In this curtain there are worked three figures, an olive leaf, the emblem of peace (Gen. viii. 2); an outstretched

arm, the emblem of protection, (Deut. xxxiii. 27); and a wing, the emblem of security (Psalm xvii. 8).

The ancient manner of making a covenant among the Jews was very peculiar. It consisted in taking a calf, and cutting it in the midst, and laying the halves at a distance one from the other. The covenanting parties passed between them; and thus they made the covenant: compare Gen. xv. 9, 7, with Jer. xxxiv. 18. In this we have an adumbration, or faintly shadowing forth, of the covenant of grace, which was done by making Christ a sacrifice by the shedding of his blood dividing his soul and body. He is said to be given for a covenant to the people (Isa. xlii. 6).

Now, that which makes this bed so very pleasant is, the Lord is the maker of it (Psalm xli. 3). Blessed bed! I crave to be upon it, stretch myself upon it, dream upon it, yea, to die upon it! (Psalm lxxvi. 1; Gen. xxviii. 12; Jer. xxxi. 26; Psalm iv. 8; Acts xii. 9). The church, because of the truth, is hated of all men opposed to the truth. They, by open persecution, secret slander, and reproachful words interlaced with erroneous tenets, would take away this bed from under her. The Lord has been pleased to place a guard round about it of valiant men who defend it with the point of the sword—that sword being the word of God. Now, here we must discriminate. You, I have no doubt, have heard the word of the Lord proclaimed by men who professed to be of the valiant men of Israel, but alas! alas! it died away with the sound leaving no effect; still it was, so far as the doctrine, the word of the Lord, but without power, favour, life, dew, or unction; it neither wounded nor healed, neither made glad nor sad. Why was this? Because the word had no place in them (John viii. 37). It only remains for a time in the memory (Matthew xiii. 19). The Psalmist compares such to the dumb idols, the work of men's hands, they are taught by men, sent by men, and they seek the praise of men. Then to point out that he meant it of men he says, "neither speak they through their throat," which had he meant it of idols he would not have been as absurd, as everybody knows that an image of any description cannot speak in any way, either with the mouth or through the throat (Psalm cxv). He himself says, "I will open my mouth in a parable: I will utter dark sayings of old," (Psalm lxxviii. 2). The Lord says concerning men-sent ministers, which the apostle terms "tinkling cymbals," "I sent them nor nor commanded them; therefore they shall not profit this people at all" (Jer. xxxiii. 32). For the word of the Lord is not in their heart, they never had that leaven put into them (Matthew xiii. 33). Therefore they know nothing of its divine and powerful influence; they speak not through the throat, only repeat the letter of truth which can never find the spiritual understanding of believers. They have the Spirit and only the Spirit can feed them (Rev. ii. 7).

But how different the case of those who are sent by the Lord

into the vineyard! They have the word in their hearts which is a saving light within them. They are the children of the day; they know what it is for the Sun of Righteousness to arise in their hearts (Mal. iv. 2), and so can speak of a work within them, and their testimony is as a flowing brook, even a river of living water. Wherever one such man goes he carries with him the savour of Christ. Souls that have a spiritual understanding and discernment will collect around him, and by their prayers will call upon God, and thus will draw out this living water, and so speaker and hearer will rejoice together. But, nevertheless, sometimes the word out of the heart and from the mouth of a gospel minister is like a sword, it cuts and wounds. Many Christians have been sent home cut to the heart under the word. Such wounds are in faithfulness, for "faithful are the wounds of a friend." A soul thus wounded will cleave closer and closer to that ministry which cuts him the most, and pierces him the most deeply. And when he gets his wounds, he will get the healing. The three thousand who were pricked in the heart under the sermon of Peter received the balm of the atonement through him. A gospel minister wounds, heals, and instructs. These are the valiant of Israel; these of whom it is said that they do exploits (Daniel xi. 32). The world may boast of feats performed by her sons. A statue may be set up in honour of a warrior; the names of statesmen may figure in history; an astronomer may be renowned; the philosopher may be admired for his great intellect. But what are the works of such compared with those of the Lord's veterans?

The Saviour in all things must have the pre-eminence (Col. i. 18), in the works of love in his people, and in the works of his power by his people. The ministers of truth are to preach and declare the glad tidings of the kingdom. "Go," said the Saviour, "heal the sick, cleanse the lepers, raise the dead, cast out devils," (Matt. x. 8). Blessed work! Those, for the most part, who are chosen for such a matchless work are the foolish things, the weaker the instrument the more the power of the workman is manifested, that God may have all the glory, and that the faith of believers may stand not in the wisdom of men but in the power of God. If God send his message by a child it is to manifest his sufficiency. If he send it by a fool it is to display his wisdom. If by one who is weak it is to display his power. David felt divine grace in his heart very sweetly when he said, "My tongue is the pen of a ready writer." These are the only pens with which the Spirit writes his law of love in the hearts of his people, and which is made manifest there by the tongue of God's faithful minister.

My friend, steadfastly seek after the power of truth. Truth without power is like a cloud without rain, raises hopes only to disappoint. I conclude this letter, trusting that you and yours are well.—Yours in truth,

Southill, March 19, 1888.

J. WARBURTON.

“A JOYFUL MESSAGE; OR, GLAD TIDINGS FOR
THE MEEK.”

To Miss B.

MAY the best of blessings, even covenant love, be shed abroad in the heart of my dear friend. Amen.

While reading and pondering over your letter, I felt a glowing and, I trust, pure, spiritual affection arise, both towards you and to the throne of grace for you. I said in my heart, “Love is of God.” It is the blessed Spirit of God that putteth it in the heart, and exerciseth it there; yea, true love is God himself, for “God is love.” So that when we love, it is the presence of God in us that loveth. He that loveth dwelleth in God, and God in him. Now, as heavenly and spiritual love is of God—is the love of God in us, and entirely commanded by him, we cannot in that love, love one another unless that person is beloved of God. As it is the fruit of the Spirit, the Spirit bears it towards the person. I find I cannot command these sensations—they are sovereign. When I love it is because the heavenly flame draweth my heart thereto; and I am sure the blessed spirit of love doth lead unto all truth. He cannot err, therefore, when I am drawn by his heavenly beams to believe a person is of him, and love that person in his love, I have sure ground to conclude the good work is begun. Being confident of this very thing, that he which hath begun a good work in you will perform it unto the day of Jesus Christ, it is meet for me to think this of you, forasmuch as ye are in our heart.” Wherefore, my dear friend, I am glad, and rejoice on your behalf. And as the Apostle thought it right to state his confidence of the good work begun in the objects of his love (that is, of the love of God in him), I thought it not unmeet thus to state the good hope I have of you, especially because I know the enemy will seek to feed unbelief and dejection. I am comforted in your behalf, and wish you to be comforted with the same comfort. The regenerating work of the Spirit of God hath withered your legal crop—you find your “own righteousness as filthy rags; and you are altogether as an unclean thing.” You feel your need of the full and finished salvation of Christ—you wish to be found in him and clothed in his righteousness. You state that you have taken the comfort of the Gospel when you had no interest therein; you were then “thinking yourself to be something when you were nothing, and therefore deceiving yourself”; but now your eyes are open to see the cheat, and you find no safe standing but on the foundation God hath laid in Zion. You view the saving knowledge of Christ of more worth than all things beside, and you count them happy who have attained it. You have an aching void craving it, but fear its presumption in you to conclude the Saviour is yours. You long to enjoy him in your heart as yours, but are afraid to close with him as revealed in the word for such as you. The

comforts contained in the promises seem too full of favour, too great and excellent to belong to you. Before a soul is quickened he presumptuously claims the promises as his own, but when quickened to feel his sinful and lost state, the insufficiency of his own righteousness, and need of interest in Christ, he hath many fears that all is not right at the bottom—that the good work is not begun—consequently the precious promises are not for him. This, my dear friend, appears to be your case; therefore, for your comfort, consider the following things:—

First. The fears in your heart work in a channel that bespeaks you to belong to God. (1) You are afraid Christ is not yours. (2) He will not visit you. (3) You shall not be delivered. Now, to such fearing ones Christ belongs and will appear; for he bids his ministers inform them of it, to strengthen and encourage them. “Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come and save you.”

Secondly. When you pray to the Lord you desire the grace of Christ—the things of the Spirit; but if they belonged not to you, you could not feel your need and desire them; seeing you desire them, you have warrant to conclude your interest in them. “What things soever ye desire when ye pray, believe ye receive them, and ye shall have them.” The Lord will surely, in his good time, fulfil your desire.

Thirdly. You find, abstracted from Christ and the free grace of God, your soul is destitute and desolate, so that you are poor and needy in spirit. Then are you blessed of God: for, “Blessed are the poor in spirit.” All the goodness of God is for you. “Thou, O God, hast prepared thy goodness for the poor.” You shall be fed with it. “I will feed you, even you, O poor of the flock.” You will surely go to heaven. “Blessed are the poor in spirit; theirs is the kingdom of heaven.”

Fourthly. Like the prodigal, you are brought off from feeding on the husks—rounds of outward forms and services—and, like him, are made willing to be saved in God’s way—to renounce your own righteousness; to have the “best robe” of Christ’s righteousness put on by faith; to confess yourself a lost sinner and have the ring of his pardoning love; to give up the old false peace which was no peace, for that which is the effects of the forgiveness of sins applied. To be brief, you are now made willing so to close with Christ that self may be subdued; that you may deny yourself and love him; that his will may rule in your heart. Then the saving power of God hath touched your heart. “Thy people shall be willing in the day of thy power.” The good work of grace is begun in you. It is the Lord that worketh in us to will, and to do of his good pleasure—the true fear of God is in the heart. “He that feareth God is accepted of him. “If there be first a willing mind, it is accepted.” You are heartily welcome to all the fulness, even the whole fountains

of life and grace in Christ. "Whosoever will, let him take of the fountain of life freely."

Fifthly. You have inward sorrow and sighing on account of sin, of darkness, of soul corruption—hardness, coldness, barrenness, and unfruitfulness towards God. And in that mourning there are wishes for light, life, liberty, love, peace, and fruitfulness of soul—it is your grief that you are so opposite to God and godliness. Then the word pronounceth you blessed. "Blessed are they that mourn, for they shall be comforted." God will make a blessed exchange. He will give the "oil of joy for mourning, and the garment of praise for the spirit of heaviness." He will "comfort all that mourn."

Sixthly. Your legal bias and prejudice against the godly is subdued, you now begin to view them as the "excellent of the earth," and, like that godly woman Ruth, your affections begin to say, "Thy people shall be my people, and thy God my God." Formerly, probably, you viewed the followers of Christ as mean and contemptible, but now you had rather be found with them following Christ in truth (admitting you were restored to health) than to return to the old legal, world-pleasing course. I rejoice to find you are not ashamed to conclude your letter by offering your love to me, the meanest of the Lord's servants, and that because you believe he is with me. It is a good mark when the affections join with those who are alive to God, for, "to him that is joined to the living there is hope." "They are passed from death to life who love the brethren." "He that loveth is born of God." "Ye are my disciples if ye have love one to another." No, my friend, you cannot love the image of God in his people and be destitute of grace. All who love Zion are encouraged to rejoice.

Seventhly. Would you not willingly receive Christ as set forth in the Gospel—a whole and complete Saviour for guilty, filthy, lost sinners? Would you not gladly feel your heart going out after him? Then is he the object of your desire, reconciliation hath taken place. You are no longer offended in him. Then you are blessed: for, "Blessed is he whosoever shall not be offended in me." Wherefore, my friend, be of good cheer, for surely I know it shall be well with thee. Fear not to presume in embracing the comforts of the Gospel—the promises contain. Welcome, oh welcome the light which shews you your nothingness and Christ's sufficiency. Welcome the precious promises, the sweet invitation and all the gracious words the Gospel containeth. You can't hunger and thirst for Christ too much. God bids you open your mouth (desire) wide that he may fill it. Yet I would not have you over anxious for an open revelation of Christ, as if nothing short of that is salvation, you may never have the revelation you are looking for (not that I wish to check your desire for the fullest manifestations); but the safety of your state does not depend on them. To have the least of

Christ is sure evidence of salvation. The light in which you see him desirable is the light of life, and he is it. Every desire after him he is the life of. Those who are quickened to feel their need and pant for Christ are truly alive and have him in their hearts (though they know it not to comfort). "He that hath Christ hath life, and he that hath not the Son of God hath not life." And he that is passed from death to life shall never have condemnation. Wherefore yield not to slavish fear, distrust not his good will towards you. Bless him for light to see the error of your former ways, for a sense of need of him, for any desire after him; and, above all, for his mercy and loving-kindness, for the work of redemption, for his fulness of grace, for the precious promises that contain it—his sweet invitation to come to the throne of grace for it.

My love to your brother, sister, and all that desire Christ in truth. Shall be glad to hear from you again. The good Lord bless and prosper your soul—so prays,

Yours very affectionately,

January 5th, 1822.

D. FENNER.

LETTER FROM MR. JOHN KEYT TO MR. JOHN
WARBURTON, OF TROWBRIDGE.

My much esteemed Friend,—As, by the all-wise appointment of the Lord, it appears to be his blessed will that I should now, by reason of infirmities, be chiefly confined to my room, some part of my time is occupied in writing to one friend or another, and remembering also the hint you dropped in the last conversation we had together, and feeling, as I do, the impression of the unity of the Spirit with you, dear Sir, as an ambassador of Peace; and having found fellowship with you heretofore while endeavouring to spread the sweet savour of the knowledge of Christ, and the unction of his dear Name; and at the same time being desirous of learning something concerning your welfare, I have ventured to address a few lines to you in order, if it should please God, to draw a little treasure out of your earthen vessel. For at present I am almost excluded from the public ordinances of the Gospel, and but seldom meet with a fellow-traveller in the good old way. I may therefore call myself a prisoner in some respects, but, bless the good Lord, I am still enabled to believe that I am a prisoner of hope waiting to hear the joyful sound of the jubilee trumpet which will proclaim complete deliverance from the bondage of corruption, and introduce a poor, weary pilgrim into the glorious liberty of the saints in light.

I cannot at this time ascertain what part of this dreary wilderness my dear friend is toiling in; yet I am persuaded that he is pressing on towards the mark for the prize of the high calling

of God in Christ Jesus; and I am persuaded also that you find much of your path lined with tribulations of one kind or another, arising from different sources and various causes, seeing the Lord himself hath declared it must be so. "In the world ye shall have tribulation; but be of good cheer; I have overcome the world"; and, bless him, we are made sharers in his victories, for he hath promised and secured this: "Because I live, ye shall live also"; and again, "I give unto them (my sheep) eternal life, and they shall never perish, neither shall any (either devils or men) pluck them out of my hand. My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand. I and my Father are one."

These are precious truths, and we are well persuaded they are so; at the same time we feel, by daily experience, that we are surrounded by these "pluckers," whose continual aim and design is to pull us from our refuge and hiding-place by fraud or by force; and we of ourselves are altogether helpless, and weakness itself. And yet it hath pleased the Almighty, in many trials, to make his strength perfect in our weakness, and sustain our souls in life against all the stratagems of Satan, the world, and indwelling sin, which last is the worst of all our foes, as one enemy within is worse than twelve without. But none of these our adversaries can stand against the omnipotent power of the Most High which is engaged on our behalf, and is always near unto them that fear him whether they perceive it or not; for "God is our refuge and strength, a very present help in trouble." When Abraham was called (so contrary to flesh and blood and reason) to offer up for a burnt-offering his darling Isaac, the only heir of promise, what mortal mind could have conceived that such a glorious train of events should have been so wrapped and enfolded in its issue; and that all these incomparable and mysterious transactions should have terminated so conspicuously in the glory of God, and so clearly have discovered the triumphant fruit of Abraham's faith? And how emphatically and sweetly doth Christ the Lord give unto us the sum and substance of this wonderful transaction: "Your father Abraham rejoiced to see my day; and he saw it, and was glad"! Well might he rejoice and be glad, for he saw and felt the everlasting love of the Father in the gift of his dear Son to be the burnt-offering in the room and stead of lost sinners; the freeness of Christ's love in the gift of himself as a sacrifice for poor, lost, ruined sinners; and he enjoyed at the same time the fruits and effects of that faith which was of the operation of God the Holy Spirit in the application of the atonement to his own soul—this is the ultimate end of faith in the souls of all Abraham's spiritual seed to this day.

These, my dear friend, are some of the effects of faith when in act and exercise; and though I do, at times, in some measure

feel that I am a recipient of "like precious faith," yet, alas! at other seasons I am so shut up and bound down that I am ready to conclude that I have no faith at all, and that after all my former indulgences I must sink, and rise no more. In this low, solitary state I was lately sitting and mourning over my dark and lifeless condition, without any grace in act or exercise, when, happening to take up the Bible, not knowing where to look, it was my hap to open upon the life of Joseph, and as I read on I came to the forty-fifth chapter of Genesis, and while reading the three first verses I was set fast at these words: "I am Joseph." Immediately my spirit was drawn out to the Lord Jesus Christ in prayer, and I entreated him to say to my soul, "I am Jesus thy Saviour"; and I entreated him to consider my trouble and my low estate; and I earnestly besought him to bless me with some renewed tokens of his love, and to manifest himself again to my poor, drooping soul. Well, I had no sooner made my request than these words dropped as the dew on my spirit: "I will come again and receive you unto myself: that where I am ye may be also." These words came with an indescribable sweetness and peace, and they produced a great calm.

In this manner the good Lord frequently condescends to speak to my heart when I am cast down and oppressed with temptations, inward conflicts, and outward troubles; and though I have but little intimacy with you, yet I know from the tenor of your preaching that you are well acquainted with the same things; otherwise I could never have ventured to open my mind so freely to you.

The Almighty hath graciously promised that although "He is the high and lofty one that inhabiteth eternity whose name is holy: I dwell in the high and holy place with him also that is of a contrite and humble spirit (for the express purpose) to revive the spirit of the humble, and to revive the heart of the contrite ones"—and all such self-emptied souls act like the disciples of old, who when the Jewish Synod had threatened them and let them go "they," as it is written, "went to their own company." In like manner those humble and contrite souls always resort to and have fellowship with none but their own company; for what fellowship can a man spiritually poor have with a self-righteous Pharisee? None at all.

You see, dear Sir, in what a familiar way I address myself unto you. This would not be the case if no union of spirit subsisted; for truly I can have no fellowship with "Lo, here" or "Lo, there." No; my soul seeks no acquaintance with any other than with those who love and cleave unto the Saviour of sinners, and who know and mourn over the plague of their own hearts; for many who are in a profession, it is to be feared, are strangers to the changes the poor child of God passes through; and Truth declares, "Because they have no changes, therefore they fear not God." Then let my lot be with those who have the grace

of godly fear in their hearts, for all such are in my esteem the excellent of the earth in whom is all my delight.

As I have now just entered my seventy-seventh year, and am in a feeble state of health, peradventure I may never more see your face in the flesh; therefore in the name of Charity I must request the favour of a few lines as a true token of your kind regard toward the poor prisoner of hope, who subscribes himself sincerely and affectionately yours,

London, February 24th, 1836.

J. K.

“GRACE TRIUMPHANT :

Exemplified in the Conversion and Recovery from a long and lamentable Backsliding, of William Wills, late of Dover, Kent. In a variety of interesting particulars originally written by himself, and now faithfully republished from his own manuscript by Thomas Hardy, Minister of the Gospel at Leicester. 1825.”

(Continued from page 355.)

I have many times in the course of my desperate fall experienced rays of divine light darting suddenly into my soul, and I have been greatly melted down by them. They have been accompanied with a spirit of supplication, leading me earnestly to entreat the Lord to restore me. Sometimes I have been greatly in hopes the time was come, and then again the veil would have been dropped between God and my soul. Like the early dew these hopes were soon gone.

Since the Lord has been graciously pleased to restore me, I have met with one or two of the dear man's books above mentioned, in which my own experience was so brought to light, that had he been privy to all the thoughts of my heart, and seen the hand of God working within me, he could not have set it out in a more masterly manner. I have found such a love from this springing up in my soul to this man that I have gone from reading his books to a throne of grace blessing and praising God for the grace he has bestowed upon him, and I believe the Lord heard my prayers for him, for I found such nearness to God, and my own soul was much comforted. I attended his ministry while he remained in Dover the first time, which I believe was about a week. But God's time had not yet come for my restoration. No, but very soon after he was gone I was gone too, and was worse than ever! Now, I thought, I should never have any more taste of God's mercy, no more hopes; now all was gone, and I thought I had all the marks of a reprobate upon me. Now the threatenings of God's Book all seemed levelled as a heavy artillery against me. I shall mention some of them. “Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl

for vexation of spirit (Isaiah lxxv. 14). Oh, cutting words to my soul! Again, cursed are you in your going out, and in your coming in; in your basket and in your store; yea, all the day long, and I thought for ever. In the morning you shall say, "Would to God it were evening." Oh, how oft was this my language. If I could sleep then I got a little peace, and that was the only time I had any. But in the evening you shall say, "Would to God it were morning." This likewise was my case, for let me wake when I would, my distress would immediately seize me, then would I be as on a rack, and wishing for morning. That text also before-mentioned, in Hebrews the sixth chapter would often come with great force. These are a few out of the many that would follow me. The weight of distress that they brought upon my soul I shall never be able to express. I leave them to judge of it who have passed through these deep waters.

Now, as I had given all up, and I verily thought God had given me up, I was determined if possible to have my full swing. I fought against my conscience all that ever I could, and have used the very words of the devil when I could not stand the accusations of conscience. "Let me alone, why tormentest thou me before my time?" I did now rush more into liquor than before, to stifle convictions. But alas! I was only adding fuel to the fire. Nevertheless I had been determined to get the better of it if I could. I have been quite angry, when having been on a night with the drunkards, and we have been about all alike, and I have seen them the next morning and they were quite unconcerned, and they could talk, laugh, and swear as the night before, and were so easy and so happy as if they had no conscience at all. I really grudged them their happiness, and wished I could be so too. But it was not so with me; no, I was sure to be chastened every morning, and very angry was I with God for it. Not but that I knew their damnation slumbered not, any more than my own, but they seemed to be quite unconcerned, and knew nothing of this. But I did. Thus I had a hell in my conscience here, and I thought I was sure of it hereafter too.

Dear Sir, I have just been to a throne of grace, and my dear Lord has poured out his holy Spirit upon me. Glory be to his dear name. I find these few sheets which I send to you lay much upon my heart; I send them to you watered with prayers and tears. O may my gracious God bless his own work upon my soul, and to the souls of them into whose hands these lines may come. I find myself overpowered with a weeping spirit, and my soul cries out Amen, Amen.

Now, in case anyone should say, I wonder how this man, after so many deliverances, should be so much at a loss as to have no more confidence in God, but to give all over for lost, I answer, I pray God you may never be brought into the same circumstances! If you are, and you belong to the Lord, you may find as hard times of it as I did; and I tell you what I dared not

as much as look up to heaven. If at any time I thought of it, it would be "because I called and ye refused," etc. "I will laugh at your calamity, and mock when your fear cometh." And again, go to the idols, which ye have served and let them deliver you. I tell you, whoever you may be, the flaming sword was placed all round the tree of life, so that I could not come near it. And though this part of Divine Revelation may be intended more particularly to show the impossibility of obtaining salvation by the works of the law since the fall; yet it has had a useful application under the Gospel, and tallied with my experience at this time. Here, Sir, you see me pictured in despair, and angry because I could not get master of conscience.

I would set off in a morning as soon as possible to an alehouse and be there all day, on purpose to burden conscience and run away from God. Oh daring sinner! Oh merciful God! who would not let me go. No, my distress, if possible, became more acute, so that I wished for death. Then have I thought on these words: "They shall seek for death, but it shall flee from them." Then my eyes would flow with tears, and I would roar from the disquietness of my heart. The case of Esau would also come to my mind. The blessing was gone and there was no place of repentance to be found for me. Again, I would think of Pharaoh, "for this purpose God hath raised him up," and I thought I should be one of the most striking examples of his wrath and indignation that ever went out of the world. I have conceived myself on a death-bed with many people around me; and I have been warning them not to come into this place of torment, when I was thought to be a spur to professors, and probably the means of someone's conversion. Thus I have thought that God would be glorified in the damnation of my soul. I have often wondered that the agitations of my mind at this time did not drive me distracted. This worm so preyed upon my spirits that it greatly worked upon my memory, and indeed upon all my bodily frame. This is the worm that will prey upon lost sinners to all eternity. The temptation to destroy myself was now very strong; and I verily thought I should, yea, I must do it. I thought the damned in hell did not suffer what I did, and I well remember (oh! shocking to think of), being one day in great distress, I prayed God to send me there. I seemed resigned to my fate, and acknowledged the justice of my sentence. I kept all these thoughts and temptations as much as I could from my poor wife; only at some particular times I would burst out and say I was sure to be damned. Poor thing! my distress has cost her, I believe, hundreds of tears, for it seems she was not so ignorant of it as I imagined. She has told me since that she has watched me many times, and was always afraid when I stayed in my room longer than usual, and has crept after me many times full of suspicion that I might destroy myself. I have now almost got through this long, very

long, gloomy night; and I pray that the Lord of his infinite mercy may grant that it may be a warning to professors to watch and pray lest they fall into temptation and the snare of the devil.

I should have rejoiced to have ever read such an account as this of one who has fallen so dreadfully as I had, and continued in my state so many years, and yet was restored. I think this would have been joyful news to me; but I never could, and therefore thought my case was unequalled. I have sometimes gone to chapel hoping something might come from the pulpit for backsliders, but could seldom hear anything to the purpose, which has sent me away grieved. I hope you will never forget to drop a word for them, for there may be some poor soul waiting for it. Another thing that greatly tried me was that none of the Lord's people ever came near me, either to warn me of my danger or to endeavour to restore me. This also I thought was the Lord's hand, and that he had laid a restraint upon them by convincing them that, like Ephraim, I was joined to idols, and that therefore they must let me alone.

One more particular, and then I think I have done with this shocking account. Coming home one Saturday night pretty much in liquor, my wife said something that offended me. I immediately burst out in swearing most bitterly at her. This astonished her, as she had not been used to this kind of language from me, for I had been much restrained from it throughout my fall, and she told me of it. I answered it did not matter what I did, I knew my doom, I was sure to be damned. And here I besought, I begged, and entreated her to quit the room and get out of the way lest I should do some mischief. In this manner I raged and raved a long time, which made her conclude that I was going out of my senses. At last I was prevailed upon to go to bed. My sleep at these times would not be very long, and when I awoke I was seized with all the horrors of despair. I now thought of what I had been guilty of the overnight, and to think of my blasphemy was like running a fresh dagger through my very soul. View me, Sir, under all these circumstances, and I think it is enough to move a heart of adamant. Now, as I was not altogether unmindful of, but watched, the good hand of God to me in my former experience until my fall, so was I as diligent in marking the steps of my fall from one sin to another, till I arrived at the place where you now see me, and every new sin that I fell into was sure to bring its punishment with it. And now this text would run through my mind: "The wicked shall wax worse and worse." Thus I plainly perceived that I was running to hell with my eyes open. You see that I was within a step of the bottomless pit, and I should certainly have run quite in if he who keeps the keys of that place had not stopped me. I now found that I could not conquer my convictions, though I tried hard for it. I therefore became gloomy, not caring to speak to anyone;

walking about the house and walking upstairs and down, and restless as the troubled sea. I searched the Word of God to see if I could find anyone's crimes as black as mine, and who after all was saved. I thought I could not. In looking over my old books I found one entitled: "A Call to Backsliders." I thought I would give it a reading. The author carried things to a great length, and treated the backslider's case in a very alarming manner. But I was wounded enough; I wanted healing. However, it contained many things which touched me, and stuck very close. Yet I could not gather any hope from it, but still remained very unhappy. In this state I continued some time. But going to bed one night uncommonly distressed, I lay and groaned very much, and surely the Spirit of God was making intercession for me at this time with groanings that could not be uttered. I at length fell asleep. Early in the morning I awoke, and my thoughts came thick upon me. It was a New Year's day. And thus I reasoned with myself:—Forty years have I lived in this world a sinner against God. No fruit has been found upon this tree but of a very bad sort indeed. While I was thinking this, and much more, I thought I heard the words, "Cut it down. Why cumbereth it the ground?" I at the same time felt a great struggling within me, and wrestling with God in mental prayer. Methought I saw the Father with his arm outstretched ready to plunge the sword of justice into my naked, trembling soul. As I kept on wrestling I thought that Jesus appeared and stopped the Father's hand; and then came these words: "Spare it another year also, and I will dig about it and dung it." These words accompanying these impressions, wrought powerfully within my soul. My poor heart was broken all to pieces under a sense of the love of Christ to me. Blessed be God this long and doleful night was now over, and the clouds began to break at a great rate, and daylight once more appeared. I began now to have a strong hope that, as Christ had undertaken to dig about my roots, he would make perfect work of it. A very skilful gardener is our gracious Lord! He has been numbers of times since into his garden to view this tree. He put a deal of strong manure about it, and gave his blessing to it. Yea, his word came every day for a long time and well watered it, and he smiled on it, too. Now to return. I lay a considerable time in this frame, plentifully watering my couch with my tears, strongly believing that I was still beloved of God after all. My wife all this time was in a sound sleep by me. At length I arose—I believe about four o'clock—to go to my work. I fell on my knees in the deepest humility, to bless and praise the name of the Lord for once more causing his undutiful child to hope in him. You will very easily believe that at this time I went about with my pockets quite empty, not having a farthing wherewith to pay this infinite debt, and the Lord frankly forgave me all. I very

earnestly entreated that my sins might die with the old year, and that I might effectually be renewed in the spirit of my mind. God was pleased to hear and answer me, for I had a most blessed opportunity and great nearness to him. I think this day was spent mostly in prayer, and praise, and in thanksgiving to the Lord. I found from this time God gave me power over my sins—and this was as great a confirmation to me that he had taken my cause in hand, as if an angel from heaven had descended and told me so. I was sufficiently convinced that nothing but the power of God could effect this.

I had been trying for, I think, twelve years to stop this bloody issue, and at the end was only worse. Like a wild bull in a net, the more I kicked and plunged, the more I was entangled. But when the Lord was come he spoke the tempest into a calm. He stopped the issue immediately, and disengaged me from the net in which I was caught; ah! and blessed be his dear name, he has strengthened me with might by his spirit in my inner man, and enabled me ever since to lead those captives with pleasure, whose captive I was.

I now come to the place where the Lord in an extraordinary manner was pleased to reveal himself to me. Being one day engaged in private prayer, my whole soul was engaged in this blessed employment, and I experienced such nearness to God that my cup ran over. I cried out in this my ecstasy, "Why me, Lord? Why me? And how is it thou canst be so liberal, so bountiful, so merciful to such a rebel, to such an ill and hell-deserving sinner as I am?" My soul was all this time exceedingly happy, and I knew myself to be abundantly pardoned. After I had prayed, I sat down feeling full of heavenly-mindedness and meditation. In the course of the day it seemed as if the Lord conversed with me thus: "Poor sinner, dost thou want to know how it is that I can be so merciful to thee as I am? It is not for thy sake be it known unto thee, but come up hither and I will show thee." Surely I was, as it were, caught up in the spirit. The first thing I saw was God's love unto me from all eternity, and that was the fountain-head whence all my blessings flowed; again, I was shown the covenant engagements of the saved family in the redemption of God's people. I here saw the gift of my dear Redeemer to me, and me to him, and here it seemed as if the Father pointed me to Christ, saying, "There, sinner, is the way in which I can have mercy upon thee; and through him all these blessings come. 'This is my beloved Son in whom I am well pleased.'" And here the Lord Jesus stepped forth and immediately placed himself before the eyes of my understanding, where I beheld him in all the blessed characters that he sustains for his people. His eyes were steadily fixed upon me. His heart yearned over me. And such divine compassion did I behold floating in his eyes that for *this time* I could look no longer, but fell with my face upon my hands, while all my

bodily and mental powers were moved for my Beloved. I have often thought of that look which the Lord gave Peter after he had shamefully denied him. I daresay it was just such a look as he gave me, and I do not wonder to hear that he went out and wept bitterly! Now, after this first fit of weeping was over, I looked again, and beheld him as at the first; and as he looked at me the sweet promises would so run through my very soul, and so great were they, and so powerfully were they applied to me that I was hardly able to bear up under such a weight of glory! Here, again, I was forced to take my eyes off, and a fresh flood of tears would flow from my broken heart. Did my sins appear unto me at this time? Yes, but not as formerly, sentencing me to damnation, and filling me with terror; but I was filled with shame for my base ingratitude to that God who now placed himself before the eyes of my faith. I knew not how to abase myself enough, or where to hide my guilty head! I saw it was as much impossible for my sins to damn me as it was for my righteousness to save me. I here traced my dear Lord from the manger to the Cross of Calvary. I saw him fulfilling the law of God in my room and stead, and I saw it all reckoned to my account as much as if I had done it in my own person. This robe was put on me, and oh, how blessedly it fitted! I could see him (Christ) on the Cross with all my sins upon him, giving full satisfaction to the justice of God for all the sins I ever had committed or should commit. Here mercy and truth met together, righteousness and peace kissed each other. I was likewise led to see the blessed union that exists between Christ and his people. I here saw that the Father looked upon me with the same eye of complacency as he did upon Christ himself. Oh! those blessed words: "Heirs of God and joint heirs with Christ"! Again, "Flesh of his flesh, and bone of his bone"! How is a believer lost in wonder, love, and praise when such words are brought and applied by the Holy Spirit to his soul! The law and justice of God at this time had nothing to lay to my charge. No, I could say to the one, I have perfectly obeyed thee, and to the other, I have made thee full satisfaction, and all this in the person of my Surety. Christ and I were one.

(To be continued.)

The Apostle, in tracing out the character of those who were "the sons of God," brings forward another imitation of a spiritual birth; he says, they were not born "*of the will of the flesh.*" Has "the flesh," then, a will to be religious? Aye, surely; we have a religious "old man," as well as an irreligious "old man." Nature is not confined to one garb; she wears many masks, and can put on various appearances. Thus there is a will in man—at least in many men—to be religious, and, if possible, save themselves. But those who were "born of God," had experienced a deeper, higher, because a spiritual and supernatural work upon their consciences, than any such birth "after the will of the flesh."—*J. C. Philpot.*

A FEW PARTICULARS OF THE LATE MR. F. FARVIS,
Minister of the Gospel, who entered into Rest at Bath,
March 29th, 1902.

OUR late esteemed friend and brother, Francis Farvis, was born at Frampton Cotterell on December 17th, 1826. I saw him about three days before he departed; he was then suffering acute pain. He said to me, "I do not think I shall go to bed to-night, as to dress and undress increases my pain." He also suffered at times from nervousness and pains in his head. I remarked that, if there should be any intimation of his approaching end, I should be glad to know, in order that I might be present at the time of his departure. But this favour was not granted me, through the suddenness of his death. On Saturday the 29th he was in great pain, when his dear wife, being anxious to do all she could for him in his sufferings, gave him a little peppermint, which seemed to relieve him. He said to her, "The Lord is coming!" She exclaimed, "My Francis! What! are you going?" when almost immediately he breathed his spirit into the hands of his beloved Saviour.

His mortal remains I committed to the earth in sure and certain hope of a glorious resurrection in Christ Jesus his Lord. I had promised my dear old friend some time since to do so. Two of the deacons, and some of the friends from Providence Chapel were present, and according to the wish of our dear friend, they sang the hymn commencing, "All hail the power of Jesu's name." Mr. Carr was from home.

"It is appointed unto man once to die, and after death the judgment." This appointment of God has caused great disappointment among men, and many have endeavoured to postpone it, but their efforts have been all in vain. A case came under my notice, as reported, of a dying man who said, "I do not want to die, and I will not die"; but the messenger death refused to depart without his prey; but what of judgment to come in all such cases? How solemn it is for all those that are in such a position. "Come, ye blessed, or depart, ye cursed" is the final sentence to all. But I believe my dear friend received the former invitation, "Come, ye blessed."

As he came into this world in the same condition as the prince destined to a throne, and as the beggar destined to be poor and to be clothed in rags, I am sure he would not desire me to ascribe any good to him, but all to the sovereign and distinguishing grace of God. The Apostle Paul says, "The election hath obtained it"; hence that grace was made manifest in him, and it was that grace alone that made him to differ.

As a minister of the Gospel I need say but little of him, as "he being dead, yet speaketh," and still lives in the hearts of God's people, before whom he has declared his Master's message. It was Christ the fountain of living waters that gave

rise to all those bubblings up in his soul, and warmth of feeling in his heart which made his ministry a living ministry, and so acceptable to God's exercised family.

His preaching was not with enticing words of man's wisdom; his aim was to abase the sinner, and to exalt the Saviour the Lord Jesus Christ. He was blessedly established in the truth, and was wont to say, "I like a man with a backbone." He fully believed in the total ruin of every man in the first Adam, and in the complete salvation of God's elect in the second Adam, the Lord from heaven. In his preaching he was earnest, his remarks were striking, pithy, and original. The Lord led him through some very painful circumstances into the depths of his fallen nature. The command given him was, "Turn thee yet again, and thou shalt see greater abominations than these." Hence he would speak of sin in a very solemn manner, and would say, "How little sin is spoken of as that awful thing which is so offensive to God and which cost his dear Son the price of his heart's blood to redeem his chosen people from it!" It is not fashionable to speak or preach much about sin, as the generality of people do not like to have their secret sins laid bare before them.

As a friend he was both faithful and kind; his promise he held as sacred. The poor had his consideration, as well as the rich, and he was not bought by the gold of the latter, but would walk many miles to preach to the former, and sometimes free of expense, and he felt more at home in the cottage than he often did in the mansion. He was by no means without his infirmities and imperfections, which often caused him much sorrow of heart, and would lead him to confess them before the Lord, and he was forgiven them for Christ's sake.

Not long before his death he remarked, "I do not think I shall spend the coming summer in this world, but in heaven." Again he said, "I am like the trees cut down in Lebanon, and waiting to be taken to Jerusalem to be used in building up the Temple," and he did not wait in vain. He expressed his heart-felt desire to his dear wife that she would look to the Lord, as he would take care of her; and I believe he will do so.

I will now give some quotations from his own writings, with occasional remarks.

Mr. Farvis says:—"When about eighteen years of age God's sovereign grace and mercy arrested my soul. I had previously been accustomed to read the Holy Scriptures, and to hear them read, and prayer offered up to God, by my father at home, usually every night and morning. It was my father's custom to have his children together twice every day, if possible, around the family altar for reading the Word of God and prayer. When at some of the prayer-meetings I attended with my father my mind was at times much affected, and my heart was ready to break from the impressions made upon me, when I would come to a determination to be a better boy; and many times when

out on a moonlight night have I watched the clouds passing in front of the moon, which I have feared was an indication that the day of judgment was at hand, and I felt that I was not ready for it; but as soon as the clouds passed from the moon, and the light dawned upon me again, it was as though a thick mist had been dispersed from my mind, when I was at once relieved from the dread and fear of the Day of Judgment.

Soon after this I unadvisedly went too near to a man who was cutting a tree, when the axe he was using struck me in the forehead, making a fearful gash. However, the wound soon healed up, but a mark has continued there until now. On another occasion, when holding one end of a stick, and my brother taking hold of the other end, he let his end go, and I fell with great force against a wall, coming in contact with a projecting stone, which broke my skull, and the blood, which flowed profusely, alarmed me not a little. The effects of that fall I feel to this day. . . . Another time, when a boy, one Sabbath day, when leaving the chapel, instead of going direct home, I went with some other boys across a field in which there was a stone quarry of considerable depth, and not being fenced round, in running I nearly plunged myself into it, but seeing the danger I was in just in time, I stopped in an instant at the edge of the quarry. As I stood and looked down into the quarry at my feet, I shall never forget the feeling of awe that came over me, and the very narrow escape of losing my life, and the remarkable manner in which I was preserved.

For several years I was employed in a hat factory, to which trade I was afterward apprenticed. While engaged in this business I formed an acquaintance with a young man whose father kept a beerhouse. Some evenings we would go to chapel, not because we loved such places, but just to pass away the time. I well remember at one of these meetings hearing an elderly man praying very much about the Holy Spirit, and using that holy name repeatedly in his prayer, it made me feel as though I was in the presence of God, and yet after the service was over I could laugh and trifle as before.

One night we both went to hear a man preach about the Prodigal Son. I paid great attention to what the preacher said. After the service was over several men engaged in prayer, and while this was going on an arrow of conviction was directed by God the Holy Ghost into my conscience. Several that were present joined in singing, but with me it was a time to weep. My companion was brought at the same time to cry for mercy. When the service was ended I went home with my father; and my mother was waiting for us. She asked me if I would have supper, but I declined, as I had had such a supper that I never had the like before. My mind was now filled with deep concern about my soul. I now began to keep company with those I thought to be Christian people, and some of them began to tell

me what I was to do in order to get peace of mind and liberty from bondage, and also the assurance that I was saved.

I was told to believe that I was saved. To have faith and exercise it, and to cry more earnestly unto the Lord. In the simplicity of my mind I would try and do what these people advised me to do, thinking that they knew these things better than I did, and I hoped by taking their counsel I should get to feel what I wanted to be assured of, namely, deliverance from a guilty conscience,

In order to be alone I would go after my day's work was finished into the fields and there try and pour out my complaints before the Lord, begging of him to have mercy upon my soul, to pardon my sins, and to assure me that I was saved.

This continued for some time before I received a full deliverance, although some occasional helps and hopes were granted me, so that I was hopeful the Lord would appear and grant me the desire of my heart.

My manner of life was now changed, for I felt that I could not do as I had done, nor go to those places I formerly used to attend. Sin became now a heavy burden to me, and I often groaned to be delivered from its guilt and bondage.

One evening I was out in the fields praying to the Lord to satisfy my mind by giving me to feel that my sins, which were many, were all forgiven me. During the same evening I read a little book which had been given me, called "Pike's Early Piety," while I was walking in the field, and going towards my home. I felt almost ready to give up all, as I had no satisfaction of soul that I belonged to the Lord. Still, I kept on begging of him to appear for me. Well, just at this time (and oh, what a time it is in my history!) the Lord Jesus Christ very graciously manifested himself unto me. I was stopped in an instant; and this precious, powerful, and soul-refreshing presence of the dear Saviour of sinners continued with me a short time, and while it lasted all my sins, bondage, and fears were removed, and most blessedly taken from me. Oh, what a time of refreshing it was to me! Quite a time of love! While it lasted it was heaven upon earth to me. I looked around the field I was in, and felt that if it had been full of people I could have told them all what the Lord had done for my soul. The fear of man was quite taken from me at that time. I shall never forget that blessed soul-delivering, sin-forgiving appearance of the Lord Jesus Christ to my soul, and truly I do not wish to forget it. About twenty-four years have passed away since then; still I feel my heart sometimes softened, and my soul's affections drawn out in love and praise to the dear Lord for what he did in me, and for me, at that time.

After the Lord had withdrawn himself I moved away from that sacred spot to a gate close by, and while leaning upon it in meditating on what I had seen and felt, Satan came and tried to tempt me to believe that it was all a delusion, but by the

grace of God I was not permitted to believe his falsehoods. Many times since then, when I have been assailed with temptations from the enemy respecting the reality of my religion, I have, as it were, taken Satan back to the time when, and the place where, the Lord Jesus appeared to me, and blessed my soul; and I have challenged him to prove that the Lord did not do something for me at that time whereof I am glad! Blessed be God, I know that there is a Saviour and that he has manifested himself to me, which makes me feel confident that "He is the Mighty God, the Everlasting Father, and the Prince of Peace." None but an Almighty power could have dispersed the darkness from my mind, and filled it with such "marvellous light," or removed such hard bondage from my spirits and brought into my soul such glorious liberty, even the liberty of the Gospel, and taken from me such a felt sense of sin and guilt, and blessed me so abundantly with his pardoning love and mercy, which so filled my soul with love and praise that I exclaimed, "Thou, holy and blessed Jesus, thou art an Almighty Saviour, and a loving and gracious Redeemer! I would exalt, praise, and magnify thy precious Name, for thy love and grace so blessedly bestowed upon me, and for so fully and freely saving me from all my sins!"

(To be continued.)

THE LAST FIRST—AND THE FIRST LAST.

Lines written after reading a letter by the late Mr. McKenzie (published in the "Gospel Standard" of July, 1902) in 1840. A letter "more precious than rubies."

Ahimaaz last! who runs ahead
 To get before in Cush's stead,
 And tinge reports with mystic hues,
 Though Cush simply tells the news.
 So some, though last, are still the first,
 They can't run fast as others durst,
 Who must allege for this their haste:
 That they give out more breath to waste.
 It is not to the swift the race—
 Too sharp and 'cute for sovereign grace!
 Nor yet the battle to the strong,
 That rages now so loud and long.
 The lame man 'tis who takes the prey,
 In spite of halting on the way;
 He walks and leaps in praising God
 On this, though steep, the sunny road!
 Blythe as the hart upon the bound,
 For his lot's cast on royal ground—
 At the King's table stands a seat
 For Mephibosheth, lame of feet.

Yea, more, the dumb with loosened tongue—
By him God's praises must be sung,
The stammerer, too, joins in refrain,
And, being cured, he speaketh plain.

The house-top sparrow, now alone,
From whom his fellows all have flown—
E'en he may to the mountains fly
For refuge and for company.

Let not the "solitary" droop,
As two may make a family group ;
For saintly knots, when once they meet,
Find heaven on earth—the mercy-seat.

'Tis God who sets the poor on high,
And deals with objects wondrously ;
The midden*-beggars shift their seat
To where once sat the mighty great !

He will not break the bruised reed,
He fans the flickering flame with speed,
The broken-hearted healing know,
While feeble minds find comfort, too.

The blind man is by new ways led,
And meritless are justified,
The little child our model's nigh :
Docility!—simplicity !

.
Satan's dupes may run apace,
Affording horse-back in the race ;
They gallop at a gallant score—
That fall into the "pit" before !

The heirs with Christ, of royal blood,
In journeying to the home of God,
Must ever foot it as they go,
And travel as incognito !

'Tis not on grace or mercy's sea
That gallant ships glide flippantly ;
We need not such to guard the shore,
Where God protects us evermore.

Nature's young men, all creature youth,
Do faint in seeking after truth ;
At holy work that calls for strain,
They fall and never rise again !

So there are first that shall be last,
And out, as withered branches cast ;
Yet the redeemed, who faithful prove,
Own all to sovereign-covenant Love.

REVIEW.

LETTERS AND OTHER WRITINGS OF THE LATE PASTOR DANIEL ALLEN, Particular Baptist Church, Castlereagh Street, Sydney, and Minister of the Gospel for over forty years in Tasmania, Victoria, and New South Wales. With Memoir by F. Beedel, Sydney: Geo. Booth & Co., Albert Place, Crown Street, 1901.

Some few months ago Mr. Beedel was so good as to send us a copy of the above work, for which we were very grateful, and which we much value, as we had for many years known by report Mr. Daniel Allen (or as he was generally called, "Pastor Daniel Allen), and, from what we have read and heard of him, we have highly esteemed him as a man of God, and a faithful preacher of the gospel of Jesus Christ. We believe that the late Mr. John Gadsby at one time corresponded with Pastor Allen, and highly esteemed him in the Lord for his work's sake, and other godly friends of ours living in England who had read some of his writings held him in great esteem, and felt it to be a great blessing that God had sent out from our own country to our Australian Colonies such a useful man to preach the gospel of free and sovereign grace to all English-speaking people that God in his wisdom might be pleased to gather around him. It was no unusual thing many years ago, when persons in this country sought to better their position in life by leaving their native land for Australia, to hear them say, "If we can get to Victoria, Tasmania or New South Wales we shall be able to hear a free grace gospel preached by that faithful servant of God, Mr. Daniel Allen." Thus in years gone by he was well-reported of, not only in those far-off lands where he laboured hard in word and in doctrine, and where his faithful testimony was owned and blessed by God to many souls, but in this country also, which was his native land.

We have a very lively recollection of a young man, the son of a godly deacon of one of our churches, leaving home many years ago for Sydney, or near there, to represent his father's business, and with a hope of increasing it, and thereby doing *himself* some personal good if it were the will of God. And like many other thoughtful young men who are favoured to have godly parents, he was well advised by his father, and carried with him across the ocean the best wishes of all that knew him, and the many heart-felt prayers of his godly parents followed him wherever he went, that a merciful God would protect him by the way from all harm, and land him safely on those foreign shores to which he was bound. Very sincere was the joy experienced by his dear family when the news reached them that he had, by God's good providence, reached his destination in safety. His father said to us when he received the news, "What a providential blessing it is that my dear son has reached there safe and sound." But the young man had a great respect for his father's

religion, and we would humbly hope, even in those early days he possessed a tender regard in his heart for his father's God, so that as soon as he could conveniently do so, he went early one Lord's day morning in search of a place of worship, and in his rambles here and there he found one, the external appearance of which impressed him with the idea that it looked somewhat like the Strict Baptist Chapels he had left behind him in dear old England. He went in, and was shown into a seat, and being somewhat early he had ample time to take stock of the interior of the sacred edifice, and wishing to know if he could, without asking the question of anyone, what sort of a chapel it was he was now in, he took up a hymn-book which lay at the end of the seat, and, lo, he found it to be a copy of "Gadsby's Selection of Hymns!" which he had been used to in the home country, and from which his dear father regularly gave out hymns in the chapel where he was deacon. The chapel, too, was a Strict Baptist one, and the pastor was Mr. Daniel Allen. This gave him great pleasure, the extent of which is best known to himself, and when this encouraging news reached his home in England there was much rejoicing of heart with his parents, and the godly friends connected with them at the chapel; and as it fell to our lot to be supplying the pulpit there at that time we heartily took part in those rejoicings. We heard of the same young man about twelve months ago, and were delighted to find that he is still following on to know the Lord, and walking in the paths of righteousness, according to the encouraging report given to us of him. We are unable to say to what extent Pastor Allen's ministry was made a blessing to him, but we quite believe it would be a great pleasure to him, to find a similar chapel called by the same name, and the same glorious gospel of God's grace preached, and by an Englishman from his own country as soon as he set his foot upon that distant land. How marvellous are the ways and works of God, and especially so with his chosen and redeemed people! Who would have thought that the bounds of Pastor Allen's habitation would be fixed for so many years in those remote colonies in Australia, and that God should carry him there, and endue him with his spirit and grace on purpose to make him a faithful minister of his gospel, and whilst he was engaged in feeding God's flock of slaughter, which he did for many years by tongue and pen, the Lord the Spirit was pleased to prepare him for his home on high, and made him meet to be a partaker with the saints in light.

Pastor Daniel Allen in his memoir in speaking of himself, says:—

I was born in the obscure parish of Brundish, in Suffolk, England, in the year 1824, on February 14th. My parents were respectable, industrious, and in the middle position of society. My father was a member of a Baptist Church in the village of Stradbroke, where the celebrated Dr. Ryle has laboured in the church of England for many years. I never remember hearing that there was anything

remarkable about my birth but this one thing : "That I was born in sin and shapen in iniquity," and this fact I have most solemnly felt ever since I was nine years of age. This I have also confessed before my Maker thousands of times, that He might be clear when He judgeth and justified when He speaketh (Psa. li. 4). The first thing that I can remember in my life was crying for my mother in bed, when someone brought a few raisins tied up in a rag and put in my mouth to stop my noise, supposing I should be contented with drawing at the plums instead of the breast. Thus my remembrance began with sorrow, in the felt need of a mother, and often since I have cried for the fulfilment of the promise, "As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem" (Isa. lxvi. 13).

Thus, in these opening remarks of the memoir we notice that Pastor D. Allen writes like a man of God, who knows something of the power of Divine grace, which taught him that he was "born in sin and shapen in iniquity," and which gave rise to his becoming a praying man before the Lord, and according to the reading of the memoir he remained a praying man down to the end of his life. He gives a telling description of his childhood days, and of his mother's death when he was quite an infant, so that he had but a faint recollection of her, but enough to fill his heart with sorrow and sadness for many years after. It appears, too, that his boyhood days were much embittered, partly through the need of a mother's love and care, and partly from the rough usage he met with in the paths of life. On page 20 of the Memoir he says :—

Then I was doomed to toil hard, early and late, in the cold fields with flocks and herds, for two shillings per week, with which I had to keep myself, and had to buy everything for myself, even to a candle to go to bed with. These were hard things for my feelings and combination of being. I felt the truth of the Word of God where it says, "So I returned, and considered all the oppressions that are done under the sun ; and behold the tears of such as were oppressed, and they had no comforter ; and on the side of their oppressors there was power, but they had no comforter. Wherefore I praised the dead, which are already dead, more than the living which are yet alive. Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun" (Eccl. iv. 1). "Man's inhumanity to man makes countless thousands mourn." Nevertheless, let me refrain from this reflection upon men, and let me view all these things designed of God *permissively for my good*. Thus it was with me, for a while I was calling upon God as my Maker to preserve me, His desolate and most sorrowful creature, He led me to see myself, and solemnly feel too, that I was a guilty sinner exposed to His just but everlasting anger. The word applied was, "The sacrifices of the wicked are an abomination to the Lord." This I felt applied to my prayer to God. I was led to see that we were born in sin, and that we were all in sin, and all over sin, and that everything out of Christ was vile, prayers and all. I prayed for pardon, and promised to be good, but I seemed to rather bottom my prayers for pardon upon my promises to be good in the future rather than entirely upon the merits of the death of Jesus. I felt something like the sentiment set forth in the following verse :

“Lord, when Thy Spirit descends to show the badness of our hearts
Astonished at the amazing view, the soul with horror starts ;
The dungeon opening foul as hell, its loathsome stench emits,
And brooding in each secret cell, some hideous monster sits.”

Here began my spiritual existence.

And in going further into this truly interesting book we find that Mr. D. Allen being instructed by the Holy Spirit in the mysteries of godliness, and in the depths of iniquity as experienced in his own heart, grew in grace, and in spiritual wisdom and understanding, so that he possessed a wonderful knowledge of the truth as it is in Jesus, he contended for living realities, in the heart and the life of those that profess godliness. Nothing short of the truth, and the whole truth would satisfy him, and being sound in the doctrines of grace, and well-established in the glorious truths of the Bible he became a real and thorough Protestant, God giving him those gifts and abilities whereby he was able to express those sublime truths of the gospel which were very dear to him, and to define most clearly those blessed doctrines of divine grace into which the Holy Ghost had led him, and he became hereafter not only a faithful and powerful preacher of the gospel, but a sound Protestant lecturer, and one that was mighty in the Scriptures; and was by and through grace, made willing to advocate and proclaim salvation by Jesus Christ wherever a door was opened unto him. Most fearlessly do we find him preaching and lecturing in the midst of thousands of people: many of them were the bitterest enemies to God and his gospel that could be found, drunken with Roman Catholicism, and other “isms” of a deadly nature, but his soul being fired with a burning zeal for the honour of his Lord and Master, he, with sword in hand, and depending upon the God of all grace, went boldly forward, casting down errors and erroneous supporters by setting up truth, and he found to his soul’s comfort that the Lord his God was with him. He has now, blessed man of God, reaped a glorious reward, and has laid down his weighty cross, and through grace given him, has taken up an immortal crown, and entered into the joy of his Lord.

We can recommend the book to our readers as being very interesting, and from which they will gather that Pastor Daniel Allen was no ordinary man in the church of God, either as a preacher, a writer, or a lecturer. He was a giant in the truth, and as harmless as a dove amongst truth-loving people; and when he was taken to his eternal rest, his friends doubtless would say that “A good and great man has fallen this day in Israel.” For the information of our readers we may say that the book has been advertised on the cover of the “G. S.,” and copies can be had of Mr. Kirby, our Publisher, 17, Bouverie Street, Fleet Street, London, E.C.

Divine teaching is necessary to make men acquainted with themselves. They know not their state before God, nor fear their danger, until the Holy Spirit, according to his office, proceed from the Father and the Son.—*Romaine*.

Obituary.

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MR. WRIGHT.—Our esteemed friend, William Wright, of Eccles, near Manchester, was the senior deacon of the Strict Baptist Church at Patricroft. He knew what it was to be under the law, and to struggle hard to keep up to its demands; but the more he struggled to do this he found to his sorrow that he got further into debt. Then he was brought to the place where his mouth was stopped, and he had to plead guilty before God, and confess that—

“If his soul were sent to hell,
God’s righteous law approved it well.”

But the Lord in his own time revealed himself to him as a sin-pardoning God by the application of those words: “Thy sins which are many are all forgiven thee.” At this time he was favoured with much of the Lord’s presence; but he lived to prove the truth of those words of the hymn:

“Their pardon some receive at first,
And then compell’d to fight,
They feel their latter stages worst,
And travel much by night.”

This was our friend’s experience, often questioning the reality of his religion, often cast down by reason of the darkness that surrounded him, often tempted by Satan to believe that he was nothing but a hypocrite, and had better give up his profession and have nothing more to do with religion, and retire into solitude. Many times he has told me that he was afraid he must give all up, for it seemed impossible for him to keep on, but amidst all his darkness, and trials, and temptations, the Lord enabled him to hold on and endure unto the end. He was a man of peace, a humble walker, and most consistent in his daily life and conduct. During the latter part of his life the Lord saw it good to partially take away his eyesight, which was a great trial to him, and he often begged of the Lord to give him humbling grace that he might be fully resigned to the will of God in his heavy trial. During his last illness, and until within a few weeks of his death, the Lord saw fit to keep him in the dark respecting his eternal state, but as he drew nearer and nearer to the Jordan of death the Lord removed the darkness from his mind, and caused the true light to shine upon him; and before he closed his eyes in death he gave expression to his heart’s feelings in these lines:

“My breaches of the law are his,
And his obedience mine.”

He was a kind and affectionate father to his children, and those that he has left behind will surely feel the loss they have sustained by his departure, and will greatly miss his wise counsel, and sound advice he gave them when required. We, as a church and people at Patricroft, have lost by his death a

highly esteemed friend and brother in the Lord. We shall greatly miss him, as he was always ready to help us, and was always willing to give us good advice when it was required. He often prayed for the peace and prosperity of the cause of God and truth at Patricroft; the place and people that were dear to him. But the loss that his dear family, and we as a church have sustained in his blessed death, is his everlasting gain; for we believe—

“He's gone in endless bliss to dwell,
While we are left below,
To struggle with the powers of hell,
Till Jesus bid us go.”

Our dear friend passed away on March 23rd, 1902, aged eighty-five years, as a shock of corn fully ripe, which enables us to say, “Blessed are the dead which die in the Lord.”

R. WILKINSON.

MRS. WOODGATE.—It appears that our friend, Mrs. Woodgate, who died at the age of thirty-four years, was called by grace about the year 1885, and was brought into deep concern about her soul. She had many fears that she would never obtain forgiveness for the many sins she had committed against a holy God. But she was greatly encouraged to hope in the Lord by the preached word which she very attentively listened to from time to time. During her affliction she was often tried in various ways; but was encouraged when sitting under the sound of the gospel and listening to the singing of the hymns. The last time I visited her, which was not long before she departed, she was exceedingly happy in her soul, and spoke freely of her great desire to depart and be with Christ. The following sentences I put down at the time as they dropped from her lips: “Going home;” “I feel that I am just outside the gate;” “I am waiting for Christ to come and fetch me;” “He does seem to be so near me;” “I have been ill such a long time, if I had not him (Christ) I don't know how I should have borne it;” “I have had some very sad times, but he has come to me, and been round about me;” “It is through much tribulation I have found it so, and it has been so hard;” “I am longing to go; O, if it should be to-day he will take me home?” “The sooner I reach the land of the spiritual Canaan the better, but I hope I may have strength and patience given me to wait his time;” “I am weak, and weary, and worn out;” “Jesus Christ is more precious to me than ever;” “I should so like you to bury me at Heathfield.” I replied, “I will do so!” when she remarked, “O! I am so thankful to hear you say so;” “The 707th hymn has been such a comfort to me;” “We do not always feel Christ to be precious, but he changes not;” “I can leave my husband and child now; I feel the Lord will take care of them. It has been very trying to give them up; my husband has been so kind and good to me.” A few hours before her departure she said to her husband, “Don't grieve for me, dear, will you?” About two

hours before the end she raised and waved her hands, saying, "Come, Lord Jesus!" After which, though unable to speak, she kept raising her hands and her lips continued to move until her happy spirit fled. Mrs. Woodgate was brought up to attend the late Mr. Mockford's ministry at Heathfield, where her father at the present time is the clerk. H. B.

Mrs. Spooner.—Our dear friend, Eliza Spooner, was a member of the Strict Baptist Church at Jireh Chapel, Forest Gate, and was the first to be baptized when the late Mr. Keeble formed the Church there in the year 1889. She loved the house of God, and was glad to be in her place at all the services of the sanctuary. But being in failing health the last two or three years of her life, she was not able to attend the means of grace quite so often as she wished. For several months she suffered from an internal complaint, and when obliged to take to her bed (which was just three months before she died), these words were made very precious to her soul:—

"Thou shalt see my glory soon,
When the work of grace is done;
Partner of my throne shall be;
Say, poor sinner, lov'st thou me?"

She then told her family and friends that she should not be here long, and appeared resigned to the will of God, and willing to leave all below if it were the Lord's will. Her sufferings of body and mind were often painful to witness, and she had at times many doubts and fears respecting her religion; and whether it would stand the fiery test. But for the most part she was very graciously helped and supported in her mind. The Lord gave her many sweet promises and foretastes of his love. Once, when in extreme weakness and suffering, she scarcely knew how to bear up under it, these words were made a great comfort to her,—

"His way was much rougher and darker than mine;
Did Christ my Lord suffer, and shall I repine?"

A few days before she departed she tried to sing the following:—

"O glorious hour, O, blest abode,
I shall be *with* and like my God."

And, also, she tried to sing,—

"Abide with me, fast falls the eventide;

The darkness deepens, Lord, with me abide;" etc

After this she was often unconscious, and too weak and ill to talk or to be talked to. During the last day and night of her life she tried to say something, but could not make those around her understand what it was. A beautiful smile was seen on her countenance, which assured us that she was enjoying the Lord's presence. Soon after this she passed very quietly and peacefully away, surrounded by her dear husband and family, who deeply feel their loss. Her mortal remains were buried at Wimbledon by Mr. Fuller. The church at Forest Gate have lost in her death a well-wisher and a praying member. F. J. K.

THE GOSPEL STANDARD.

OCTOBER, 1902.

MATT. V. 6; 2 TIM. I. 9; ROM. XI. 7; ACTS VIII. 37, 38; MATT. XXVIII. 19

THE BLESSEDNESS OF PARTAKING OF THE SUFFERINGS OF CHRIST.

NOTES OF A SERMON

PREACHED AT ZOAR, STRICT BAPTIST CHAPEL, READING,
BERKS., ON TUESDAY EVENING, APRIL 8TH, 1902,
BY MR. FEAZEY.

“That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death:”—PHIL. iii. 10.

So that wonderful man of God, the Apostle Paul, prayed in his day and generation, and the Holy Ghost has been pleased to record his prayer in the Scriptures of truth, for the edification, consolation, and the encouragement of all praying souls as time shall roll on. You will notice in our text what he prays for; he prays really to know Christ Jesus for himself, “Whom to know is life eternal.”

Now, while we are before God in this chapel to-night, we who profess to be a praying people, and have been taught to pray by the Holy Spirit from real necessity (for it is real necessity that brings a poor sinner to pray this prayer), if it should please the Lord to touch our hearts with the finger of Divine love, and to bear testimony to our souls of the truth of our text to-night, we shall realize that we have not met together in vain.

Now, we take it for granted that the Lord the Spirit has been pleased to record the prayers of his saints found in the Old Testament and in the New for the honour and glory of his name, and for the help and comfort of his poor and needy people. But you will notice that there is but one long prayer as we may call it left upon record in the Bible, and that is the prayer which Solomon offered up to the Lord of heaven and earth at the dedication of the Temple. There are many other important prayers left upon record, but this prayer of King Solomon's is not only lengthy, but it is also

very comprehensive, and he poured it forth from his heart in a powerful and earnest manner; and you that are acquainted with this solemn and weighty prayer will remember that it embraces within its gracious limits a peculiar class of people; and it will be well for us who are here present to-night if we are found among those people, "which shall know every man the plague of his own heart" (1 Kings viii. 38). But as we go through life we discover that such persons are not so very numerous. Now, many of the other prayers found in the Scriptures are remarkable for their great shortness, with the exception of the seventeenth chapter of John, which contains that beautiful intercessory prayer which the dear Redeemer, offered up to his Father on the behalf of his beloved church; "the heirs of salvation."

We as a people (I mean the Strict Baptists up and down the land), are said to be a people who are very close, and very narrow in our religious sentiments. It is said of us by some, that we do not pray for other people, those they mean that are outside our own pale. But let us now see how the saints of old prayed, and if we are found to be praying like them it will be a great mercy. Now, here is one poor sinner in the early part of the Psalms who cries out, "Turn thee unto me, and have mercy upon me; for I am desolate and afflicted. The troubles of my heart are enlarged: O bring thou me out of my distresses" (Psalm xxv. 16, 17). This is real prayer, and you will also notice that it is personal, and those who pray in this manner do so, because they know the plague of their own heart. But another one cries out and says, "Remember me, O Lord, with the favour that thou barest unto thy people: O visit me with thy salvation; that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance" (Psalm cvi. 4, 5). This is another personal prayer; then look at the poor blind man sitting on the roadside, when the Lord Jesus asked what he would have him to do he said, "Lord, that I may receive my sight!" Then there is another personal prayer, called the prayer of Jabez, and it is to be noted that, before that saint of old breathed out that heart-felt prayer he was anxious to breathe his heart's petitions into the ears and heart of the Lord God of Israel. Thus you see it is to the Lord God of Israel these personal prayers are to be directed. Mr. Hart says:

"Had he (Jabez) to any other pray'd,
To us it had not matter'd what,
For all true Israelites adore,
One God, Jehovah, and no more."

So Jabez, with all the rest of God's spiritual Israelites ask him "to bless them indeed, and enlarge their coast, and that his hand may be with them, and that he would keep them from evil" etc. (1 Chron. iv. 10). Thus you see we might go through the Old and New Testaments, and we should find that the prayers of the children of God are very personal, and remarkable for their shortness. But in passing we will just notice the eighteenth chapter of St. Luke's Gospel where we are told that two men went up to the Temple to pray, the one was a Pharisee, and the other was a publican. See how the Pharisee stood and prayed (talked) with himself, it was not prayer, but it was as we read of elsewhere, a "making a pretence." He could not pray aright, for he did not know how, and the Holy Ghost had not directed him to pray to the Lord God of Israel. But take the other poor creature, who knew the plague of his heart, and who was labouring under the guilt, and power of sin; he was distressed beyond measure, and stood in need of something being done for him with all speed, if so be the Lord would regard his broken petitions, and his heart's mournful cry. Hence, he breaks out in the deepest distress and says, "God be merciful to me a sinner!" Let us now pause for a moment, and ask ourselves if we have ever prayed like that? Are our prayers personal? And do we send forth our humble petitions, and our sincere cries from our hearts to the God of Israel? Be assured, friends, that it matters not who we pray to, and what we pray about if the Holy Spirit does not lead us to the footstool of mercy, and teach us, as he did Jabez of old, to "Call upon the God of Israel," and ask for those same great blessings for which he prayed, and if we are led to pray in that manner then we shall in a measure be helped to say, "and God granted us that which we requested."

But coming to our text, where we shall see that the Apostle Paul prays earnestly, and we may add fervently, "that he might know him" (Christ). This was not Saul of Tarsus when he was going down to Damascus to bind, and put in prison God's people who prayed in the manner we have been describing; but it was Paul, the man of God; or as we read, "Paul an Apostle of Jesus Christ by the will of God" (Eph. i. 1). Thus we gather that it was by the will of God that he should be led to pray so earnestly "that he might know Christ." But before we proceed further let us turn aside for a moment and look at our beautiful hymns, for they are truly experimental. Take Mr. Newton's well-known hymn, where he says, "I ask'd the Lord that I might grow

In faith, and love, and every grace;

Might more of his salvation know,
And seek more earnestly his face."

Well you that are godly people will know something about these expressions, and those that are found in the hymn further on. Newton in his heart wanted to know Christ for himself, and "the power of his resurrection, and the fellowship of his sufferings" etc., but like you and me, when he so prayed to the Lord he would scarcely know how it was to be brought about. You will remember that he did not learn Christ in a day, nor do the godly people now know him, as our text expresses it, in a day, a month, or a year. It takes a long time to "know him" (Christ) in an experimental way, so that we may partake of his sufferings. As the hymn says,

"Instead of this he made me feel
The hidden evils of my heart,
And let the angry powers of hell
Assault my soul in every part."

Now you that are acquainted with the hymn, and know the plague of the heart, know also something of these, "Angry powers of hell," and feel that they are sometimes let loose upon you. So this is the way the Lord sometimes answers his people when they pray for grace, and faith, and love, and to "know Christ in his sufferings." But let us turn again to the Scriptures and see how God deals with them whom he has by the Holy Spirit turned from darkness unto light, and from the powers of Satan unto God. He says, "And I will lead the blind by a way that they know not, and in paths that they have not known," but further, he has promised to "make darkness light, and crooked things straight and rough places plain;" and thus poor sinners, when they have got some distance on in the Divine life, can at times look back upon the way the Lord has led them in the wilderness, and say,—“Goodness and mercy have followed me all the days of my life,” and, “having therefore obtained help from the Lord, I have continued unto this day.” Here we see in this pathway the Holy Spirit teaches them “how to pray, and what to pray for as they ought.”

Now, do we ever pray to the Lord to make us more familiar with the blessed teachings of his Spirit; and that we may be more like unto his Son Jesus Christ the righteous? If so, we are praying like the Apostle Paul, “that we may know him, and the power of his resurrection, and the fellowship of his sufferings,” and to “know him” in this way is to know that there is eternal life in our hearts. But how are we to arrive at this stage of godly experience? and how are we really to know Christ in the way the Apostle Paul puts it

before us in our text ; and to have fellowship with him in his sufferings ? Some would say read the Scriptures, and especially the Gospels ; as they will give you a knowledge of him. So they will, but that knowledge is not sufficient of itself, we must be taught better than that. If then, we are to know Christ experimentally, as the Apostle Paul knew him, we must be brought into the pathway of Christ, and so learn more clearly that he is “ the way, the truth, and the life,” and we must be taught that there is no other way to heaven and glory, but in, and through, and by Christ. We must carry our daily cross, and we must partake in our measure of some of the things that he had to pass through and bear, and it is a solemn truth, that, “ if we do not suffer with him here on this earth, we shall never see him as he is, and reign with him in glory.” So, as dear Newton found it, and as I would humbly hope many of us that are here present before God have found it, that our prayers (if prayers we may call them) have not been answered at that time, and in that way we hoped they would have been, for we have hoped that he would lift upon us the light of his reconciled countenance, and bestow upon us every mercy and favour that we *thought* we stood in need of by the way. But just notice for a moment how he dealt with his typical people Israel. We read that they groaned under their heavy burdens, and the lash laid upon them by their hard task-masters, and this went on for a number of years ; until their cries and groans reached the ears of the Lord of Sabaoth, and his eternal purpose was accomplished in them, and for them. Then he listened to their groans, and raised up a Deliverer for them in the person of Moses, who, with Aaron, his brother, was typical of Christ, whom the Apostle Paul wishes to “ know, for himself, and the power of his resurrection,” and to be a partaker with him in his sufferings, as he earnestly prays for in our text. You will see from the way in which the Lord dealt with his typical people Israel, that at times their expectations were raised, and then again their hopes were disappointed ; showing that the Lord would not be hurried in the means he used for their deliverance ; but he provided for their every need, all the while they were in bondage, and sustained them under every load. Thus his children now, who are labouring under those hard task-masters, Satan, unbelief, and sin, receive spiritually his gracious attentions, as did the Israelites of old, but theirs were temporal favours abundantly bestowed upon them, while his chosen family now are receiving helps from his Sanctuary, and from time to time he strengthens them out of Zion. But as

surely as ever the Lord is pleased to bring any poor sinner under the galling yoke of sin, and to feel that Satan is a cruel foe, so surely shall that poor sinner be delivered from the bondage of the law, and rescued from the power of sin, and Satan in the Lord's own time and way ; as the Israelites were delivered from Pharaoh and all his host. Hence it must come to pass, that there will be Egyptian bondage felt in our souls before we can feelingly enter into the promised land.

But some people will not admit that all this exercise of mind, and this soul trouble has to be gone through before we can arrive at any comfortable assurance that our sins are blotted out, and that we are the children of God. Well, I should greatly question if any are to be found who would admit such a thing, who have never felt themselves lost, and ruined by the Fall. Persons generally, in a natural state, believe that they are capable of working out their own salvation, by repenting of their sins, and turning to the Lord ; and further, they think that this act of repentance can be performed at any time. Now, how little do such people know that such a thing cannot be done by puny man. It is quite beyond his power. But we read that, that repentance which only is worth having lies in the hands of Christ Jesus, and is not, and never will be in the hands of the creature. Thus it is said that the Lord of life and glory, "ascended upon high, far above principalities and powers ;" and for what ? "to give repentance" ! Who to ? to all mankind, and to every person who makes a profession of religion. No. But to give repentance unto Israel, and the remission of sins, even to those persons, as we have before said, who are brought to know the plague of their own hearts. Well, have we received this repentance in our hearts from the hands of Christ Jesus ? If we have, we have received a rich blessing indeed ! but if we have not, then we have no real authority for saying that we shall receive it ! If God is good to others, in giving them a repentance unto eternal life, that is no reason why he should bestow such a blessing upon us ! For it is the election that has obtained it, and all the rest are blinded. But there are many repentances spoken of in the word of God, but there is only one that will pass current in heaven, and that is that repentance which needeth not to be repented of. And when given to us, O what an effect it has upon our daily life and conduct, and how clearly do we see it so in the life of the Apostle Paul, after repentance was wrought in his heart at the gate of Damascus ! O how hard he found it to kick against the pricks ; and being struck

with blindness so as to be led by the hand he was thankful to say, "Lord, what wilt thou have me to do"? And the answer was, "Arise, and go into the city, and it shall be told thee what thou must do." Thus Ananias was directed towards him, who had heard that he had been a persecutor of the church of God. and therefore he felt great reluctance in obeying the Lord's command, but the Lord said unto him, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (Acts ix. 15). Thus the Lord by his Holy Spirit in giving his servant the Apostle Paul repentance unto eternal life, gave him a new heart and a right spirit, and thus he was led unto the throne of grace, where he offered up in prayer to God, the language of our text; namely, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings; being made conformable unto his death." So then, those that receive this repentance unto eternal life, are led to pray like the Apostle, and like all the Lord's dear children, "that they may know Christ," as being their Advocate, Daysman, Mediator, Counsellor, Redeemer, and most Blessed Saviour, to save them from all their sins; for they feel themselves to be great sinners, and have discovered that there is no part of them sound and healthy, but "from the sole of the foot, unto the crown of the head there is no soundness, but wounds and bruises, and putrifying sores;" and feeling all this, and seeing ourselves in the looking glass of God's holy word, we approach unto God, acknowledging our many sins, and pleading for forgiveness for the same through the merits, and blood-shedding of his only begotten Son Jesus Christ. And whilst, like the publican, we plead for mercy; yet we know that the God we approach unto is just and holy in all his ways; and the justice of God coming into our souls, opens up to our astonished minds the mystery of iniquity, when we fall trembling, and burdened with guilt before him. Sometimes the Lord is pleased to give us a little spiritual light, when we discover the thick darkness in which we have been held, and puts a little spiritual life into our hearts, from which we learn how dead in trespasses and sins we have been, and alas! how dead we are to God now, hence we say, "O that I could love him more and serve him better." Nevertheless, like the poor man in the gospel whose eyes had been opened, he exclaimed, "One thing I know, that, whereas I was blind, now I see" (John ix. 25).

But what did he see? He saw the world lying in wickedness, and that he had been a partaker of that wickedness.

He saw that hell was created by God for the wicked ; as we read, "The wicked shall be turned into hell ; with all the nations that forget God." Moreover he felt that time was fast passing away, slipping so to speak from under his feet, and he would soon be no more, and doubtless the question arose,—what will then become of my soul when time is ended ? Shall I with God's people be lifted up into glory ? to see him as he is, and be like him, or am I never to obtain that mercy I trust I am seeking after, and so be driven away in my wickedness, to merit the just reward of all my sins. These are some of the things the Lord's people see and feel after their eyes are opened, but at the same time they have some little knowledge of the Father of all mercies, whom we read, "waits to be gracious," to his dear people as they stand in the covenant of grace, and who is very pitiful, slow to anger, and full of compassion, and rich in mercy. And they also have some gracious sensations of holy fear, and love, after the Lord Jesus Christ, and now and again they feel to have a hope in his finished work of redemption, and in his blood and righteousness, and there is a little faith from time to time springing up in their hearts, which helps them to believe that their sins were laid upon him with the rest of his chosen inheritance, when he hung upon Calvary's tree, bearing the sins of his church and people in his body upon that tree, and O what a huge weight it was ! enough to crush a thousand worlds to dust ; thus a felt sense of these things brought into the heart by the gracious Spirit, leads a poor sinner to pray, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings ; and to be made conformable unto his death."

You see, there is an anxious desire to know Christ in the heart, to live Christ in the everyday life ; to have Christ in the hand of faith ; and for our hope to be centred in him, and our affections placed upon him ; which was the sum and substance of the Apostle Paul's prayer. Now those people that pray as he prayed, and possess the same spiritual desires, and have something of the same faith, hope and love working in their hearts, are said to be treasured up in Christ, living in Christ, bound up together in the bundle of life with Christ ; and they are said to be "bone of his bone, and flesh of his flesh, and they are heirs of God, and joint-heirs with Christ, and as "in Christ dwelleth all the fulness of the Godhead bodily," so these heirs of God derive their spiritual life and every blessing from Christ, and "receive of his fulness, and grace for grace," and in this way, as in various other ways they become partakers with him in his

sufferings. Then I observe, that this people have been receiving nourishment and strength from Christ, and living in Christ from the foundation of the world, and will do so to all eternity, and their best and grandest employment is, to "show forth God's praise." But notice from whence the Lord gathers them! The hundred-and-seventh Psalm says, that, he "Gathers them from the east, from the west, from the north, and from the south;" thus you see they come from all quarters, and from amongst all people, and says God, "This people have I formed for myself; they shall shew forth my praise" (Isaiah xliii. 21). And this they do in proportion to the grace of God given them by the Holy Spirit. Then again, by the same prophet, this people are set forth as being "followers after righteousness," and of those that seek the Lord: to whom the Lord says, "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." Thus it is from very strange places the Lord brings his people, and with many it is a very trying path in which he leads them. And so it was with the children of Israel; but blessed be his dear name, "he led them forth by the right way, that they might go to a city of habitation." And "he suffered no man to do them wrong: yea, he reproveth kings for their sakes; Saying, Touch not mine anointed, and do my prophets no harm." Nor were they kept upon short commons, for we read that "they that gathered much had nothing over, and they that gathered little had no lack." Thus the Lord amply provided for their daily requirements, all through their wilderness journey, and caused his goodness to pass before them in the way. Just in the same way is the Lord dealing with his people now, but in a spiritual manner. He still "opens rivers in the desert, and causes streams to break out in the wilderness; to give drink to his people, his chosen." And he "supplies all their needs according to his riches in glory by Christ Jesus." Furthermore, they are brought to "delight in the law of the Lord; and in his law (his Holy Book) do they meditate day and night." And the Lord says that they "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; their leaf also shall not wither; and whatsoever they do it shall prosper."

Now "the ungodly are not so: but are like the chaff which the wind driveth away." And what a wide difference there is between these two people, or nations: The one are still left in nature's darkness, being chained down in bondage with their sins; while the other, who are the excellent of the earth, possess an inheritance in Christ, which is incor-

ruptable, undefiled, and that fadeth not away, and to this position they, through grace, have been lifted up out of the dust, and liberated from the bondage of sin, and the Lord has set them among princes, even the princes of his people, Thus he (the Lord) brought down their heart with labour, but he lifted them up, when there was none other to help them. And O, how the Lord has taught them to pray, and what to pray for! But what a great blessing it is to know what prayer is, for there are but few that know it. The hymn on prayer, by Montgomery, says that,—

“Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.”

But notice these praying souls in their everyday life; how earnestly do they entreat the Lord before they leave their homes in the early morning, that he will keep them through the day, for they know that they have to labour hard for the bread that perisheth among an ungodly people. Like David, they will say, “Set a watch O Lord before my mouth, and keep the door of my lips when the wicked are about me, that I fall not into temptation”; and if the Lord is pleased to keep them, and answer their prayer, so that there is no fresh contracted guilt upon their conscience, and they have not been overcome by the enemy of souls, oh! how thankful they are; and what gratitude ascends to God for his keeping power; and for such a merciful preservation bestowed upon them. Notice, too, how such praying souls strive to know the Lord, and to learn his ways, and to do his holy will, and as the Apostle Paul says, “to know the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.” These then are those living branches that are in Christ Jesus, of whom he speaks in the fifteenth chapter of John’s gospel; saying, “I am the true vine, and my Father is the husbandman.” Then he goes on to say at the fifth verse, “I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.” Then I say, what a blessing it is to be a living branch in this living vine, so as to bring forth fruit unto God! But you will notice in the same chapter that there are branches spoken of as being in Christ Jesus who brought forth no fruit, and of whom there is nothing said about purging (pruning), so that in the future they may bring forth good fruit; but it is declared that where no fruit is found, those branches are to be taken away; that is to say, they are to

be bound up in bundles to burn. How needful, and how important it is that we, who make a profession of religion, should be careful to notice if there be fruit found upon our religious branch ; for if not, it will be no use to us when we come to die ; but will vanish away like smoke, or like the early dew upon the grass when the sun ariseth.

And O what numbers there are in this awful day of empty profession, who, like the Pharisees of old, for a pretence make long prayers in the synagogues, and at the corners of the streets, that they may be seen of men, but who never bring forth any spiritual fruit ; but Christ says, " Verily I say unto you, they shall have their reward." But what reward is it ? the answer is, " The wages of sin is death." And we see it to be so in numbers of instances in the word of God. Characters are there mentioned who made a great profession of religion, and some for a long time, but they brought forth no spiritual fruit, and they never prayed according to the tenour of our text, that " they might know Christ, whom to know is life eternal." The Holy Ghost then has recorded such fruitless branches, or dead professors as we call them, in the word of truth that the godly in Christ Jesus may shun their manner of life, in order to escape their solemn death, and their eternal doom. Let us then try and examine the ground on which we stand for eternity. Now, we who are in this chapel are making a profession of religion ! Whence did we receive it ? Did it come from man, or did we receive it from God ? If we received it from man, it is worthless, and useless ; except to deceive ourselves and our fellow-creatures ; but we cannot deceive God with it. He sees the wretched state we are in, and as for this empty religion that we have wrapped ourselves in, it is as a stench in his nostrils, which he could consume in a moment by the spirit of burning. Far better to have no religion at all than an empty dead religion ; manufactured by man, for it will do us no real good in life, and will be a curse to us in death. But if our religion came from heaven, and is the gift of God, it is most valuable, inasmuch as it " gives us the blessing of this life, and of that which is to come." And if it be so, we may call it as the Apostle James says, a " pure religion," which it must be if it came from heaven. And having received it from God, as his pure gift, we have received it into our hearts ; where it has been as leaven in the meal. For it has worked mightily therein, even to the pulling down of the strongholds of sin and Satan ; which has been one of our greatest blessings on this side eternity ; for to dethrone Satan, and to spoil his goods, and to make room in the heart, for a stronger than he

is, to say the least of it, a good beginning in the Divine life. This dethroning Satan must be done by the Spirit of the living God, before we can realize, and believe, that we are "living branches," in that "living vine," which are expected to "bring forth fruit unto righteousness." But it is well for us to enquire what sort of fruit we have brought forth since we have made this profession of religion! You will remember that the fruit-bearing branches in the vine were to be pruned, "that they might bring forth more fruit."

Now, there is the fruit of repentance unto eternal life: have we through the Spirit brought forth that kind of fruit? But let us be honest and not say we have, if we have not, for if we fail here the word of God is against us; for it says, "Except ye repent, ye shall all likewise perish." Then there is the fruit of prayer, which is a blessed fruit of the Spirit. Have we, with all sincerity, and godly uprightness from our hearts confessed our manifold sins before God? Have we sought with tears of contrition his forgiveness of the same, and implored him to show mercy unto us? and if we have brought forth this blessed fruit, which is unto righteousness; then on the other hand, have we forsaken our sins? For you will see that the two should go together, "confessing and forsaking." For, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." But, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 8, 9). And to those who confess, and forsake their sins God has promised to show mercy. So that there is every encouragement for us, if we possess the grace of supplication to bring forth the fruit of prayer. Then there is the fruit of watchfulness, which is the fruit that is so much commended in the Holy Scriptures. O what a blessed grace is the grace of watchfulness! Would to God it were in constant exercise in our hearts; to preserve us from the paths of sin, and from the world, and to keep us continually on the look-out, that we fall not into temptation, as if we do, we destroy that peace of mind, and bring guilt upon our consciences, and then follows the hidings of the Lord's countenance from us. Then there is the fruit of praise, which is a blessed fruit, and quite in accordance with the word of God, for he hath declared that these "living branches," or as we read further on in the chapter, his chosen ones, "Shall show forth his praise." But there are many other precious fruits of the Spirit which his dear people bring forth when they are manifestedly made living branches in that true "vine," and receive sap and nourishment from its eternal

root ; but we are not able to bring them forward as time will not permit, however much we may wish to do so. Suffice it to say that, there is a desire in the hearts of God's people to walk obediently before him, and to love him, and keep his commandments, following in his footsteps, and possessing an anxious desire to take up their daily cross, as his people have done before them. But how difficult it is to arrive at this blessed position, for there are so many times in their life that, when they would do good evil is present with them. And O what hindrances they meet with by the way, so that they learn over and over again, that "without Christ they can do nothing" ! Well then, this is the way we are led to feel the importance of our text, and desire above all things to know, and love Christ more, and to serve him better. And the more we become acquainted with him, learn his ways, and keep his commandments, so much the more shall we "know him, and feel the power of his resurrection, and partake of his sufferings, and be made conformable unto his death."

We are then called upon to follow the Lord, in the path of sorrow, in his temptations, in his hardships, and journeyings through the wilderness, and in that act of obedience which he commands his dear followers to attend to. As he says, "If ye love me, keep my commandments" ! and his commands are not grievous (by no means), but they are the heartfelt delight of his obedient children's souls, and they know that in keeping them there is great reward.

But if we have through grace, been obedient to his command, we have by a living faith gone down, and come up out of the water with him, and have testified to the world that we are not ashamed to own his name ; and to espouse his cause. And receiving as we trust we did the answer of a good conscience, which we felt to be of great price, so we were enabled to raise up an Ebenezer to his praise ; and thank God and take courage. This then in some measure is knowing Christ Jesus the Lord by the obedience of faith, and having been lifted up out of the dust, *i. e.*, out of the world, out of the paths of sin and folly, and out of a dead profession of religion, unto a good hope through grace ; this is knowing and feeling something of that resurrection power which we have been praying for. Then the next expression in the text is, "and the fellowship of his sufferings," of which we shall most assuredly know something about if we have known him thus far, and are still helped onwards in the divine life. Now, did not the Lord Jesus leave it upon record, that "in the world" all his people

“shall have tribulation,” but “in him they shall have peace.” And so it shall come to pass, more or less with them all. But as our hymn says,

“Our sorrows in the scales he weighs,
And measures out our pains.”

In all our sorrows, trials, and afflictions, the Lord Jesus is nigh unto us, and is very pitiful, full of compassion, and very merciful, always listening to our cries, repeatedly sending us help from his Sanctuary, and strengthening us out of Zion. And, as though such gracious helps were not sufficient for our present needs, he very graciously whispers into our sorrowful hearts such soul-encouraging expressions as these, “Fear thou not, for I am with thee; be not dismayed; for I am thy God:” and when passing through heavy trials in providence, or in grace, which is the common lot of the children of God, O how blessedly he draws near unto us, and says, “Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.” And he further says, “Cast thy burden upon the Lord, I will sustain thee,” and “will not suffer thy foot to be moved.” All these soul-stirring expressions, with many others of a similar kind are brought with unction and power into our hearts by the Holy Spirit, as we are following the Lord Jesus in the path of tribulation and sorrow through the wilderness; and here it is that we are brought into “fellowship with him in his sufferings.” Thus we prove as we journey on, day by day that, our text suits us well; and do what we will, we cannot get far from it, nor can we lay it aside long together; for the path we have to travel, and the many distressing circumstances we meet with, all go to prove that dear Cowper was right when he assures us that,

“The path of sorrow, and that path alone;

Leads to the land where sorrows are unknown.”

But O how narrow is the path, and how rough, and crooked it is, so much so, that we tire and faint, and are often at our wits' end. Then we exclaim with Job, and say, “Oh! that it were with me as in months that are past; when the candle of the Lord shone round about me,” etc. And with good Jacob, we say, “All these things are against me.” Still, “The Lord knoweth the way that we take;” and it is the way in which he hath gone before us, and in this way we are partakers with him in his sufferings, and can understand more than ever the true meaning of that gracious answer which he gave to the question of his disciple Thomas. You see Thomas, like us, had to say, “Lord, we know not whither thou goest; and how can we know the way?” But look at

the gracious answer, "Jesus said unto him, I am the way, the truth, and the life : no man cometh unto the Father, but by me" (John xiv. 5, 6), which is a solemn truth we ought never to forget. Yea, we ought very earnestly to contend for it, because you see it is the only way to God. Nor should we complain of what we meet with by the way, for the whole of our trials, afflictions, and sorrows were appointed to us by a Three One God, in his eternal purpose, and therefore they must, and shall, comprise our daily cross, which must be carried, here on earth, so that we may be fellow-travellers with the Patriarchs, Prophets, and the Apostles, and with them, through grace, become heirs of God, and joint-heirs with his Son Jesus Christ. And no better title can we receive than this : "heirs of God, and joint-heirs with Jesus." Nor can we be exalted to any higher position than to be found in Christ, not having on our own righteousness which is of the law, but clothed in his (Christ's) spotless robe, "that we might be made the righteousness of God in him." Thus, when brought to feel that this is our heart's experience, and that we are partakers of the new birth, and of the heavenly calling, we are enabled "to make our election sure," and we are told that if we can do this, we shall never fall, and shall never be lost. Standing then upon this firm and sure ground, we feel more than ever the truth of our text, and that when we have been led to pray it from our hearts, that we have not prayed in vain ; but that we have through the Spirit's teachings known Christ in a gracious manner, and have felt "the power of his resurrection" many times in our souls, and "the fellowship of his sufferings" in our hearts, and this blessed experience, in the hands of the Spirit, having brought us away from every thing in this world, and given us to know that "none but Jesus can do our souls any real good ;" so we are brought to feel, that we are "made conformable unto his death." And, oh ! what a growing attachment there is in our hearts to a crucified Saviour, a love to his ways, a desire to live in his fear, and to walk humbly before him all the rest of our days. And as these things are uppermost in our hearts, how willingly we can turn our backs upon the world, with our faces Zionward ; and say with the lines of the hymn,

" Let cares like a wild deluge come,
 And storms of sorrow fall ;
 May I but safely reach my home,
 My God, my Heaven, my All."

Here it is we look forward for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus

Christ. Drawing then near to the river of death, and with this blessed faith in exercise we fear no evil, but are conformed to it; or prepared for it. Hence, like Bunyan's Pilgrims, the fear of death is removed, the sting is taken away, and as Hopeful sets his foot in the river of Death, he exclaimed, "Be of good cheer, my brother, I feel the bottom to be firm and good;" and Christian was safely landed in eternal glory; and so shall we be if we have experienced some of the things of which we have been speaking. And hereafter we shall sit down for ever in the kingdom of heaven.

AMEN.

"GRACE TRIUMPHANT :

Exemplified in the Conversion and Recovery from a long and lamentable Backsliding, of William Wills, late of Dover, Kent. In a variety of interesting particulars originally written by himself, and now faithfully republished from his own manuscript by Thomas Hardy, Minister of the Gospel at Leicester. 1825."

(Continued from page 401.)

I have given you, Sir, the best account I could of this gracious visit to my soul, but it is impossible for me to describe it to you fully, and to express my feelings at that time. I believe you know more of such feelings than my poor, stammering tongue can express. But do you inquire what sort of repentance mine now was; if so, you will see it exactly described in 2 Cor. vii. 11. See also the shame that attended it described in Ezekiel xvi. 63. There is my true picture drawn by an infallible limner*, and, indeed, through the whole of the chapter. I have never before told this part of my experience so fully to any professor. I have hinted at these things, but have met with none who were acquainted with such remarkable dealings. I told you a little way back that it was a fine morning when I came out of this dreadful mire. You see, it was a morning without clouds, and I could very clearly discern the horrible pit, though blessedly removed a great way from the road. Indeed, I had a good glass with me, and could discern objects at an amazing distance! I could plainly see multitudes wallowing in the same filth, nor will they be persuaded to come out, they seem to like their position so well! My glass showed me that they were blind people, so I left them, for only God can open the eyes of the blind. I was truly grateful that I was out myself. I told you also that I was fixed on solid ground. The Lord not only brought me out of the mire and the clay, but he set my feet upon a rock and ordered my goings. Most sweetly did I walk in the light of the reconciled countenance of God for, I

* Picture-maker,

believe, nearly three months. A little while ago you beheld me a most wretched spectacle of misery, cast out to the loathing of my person, quite naked, and full of wounds. I have now a most blessed insight into the parable of the good Samaritan, but I must not dwell upon it. Behold me with all my blood washed away, my wounds all healed, and clothed from head to foot in royal apparel, with a long, white robe, also shoes on my feet, a ring on my finger, with a beautiful crown upon my head, and, I think I may add, a charming nosegay in my bosom (Song v. 13) of such rare flowers that the scent and fragrance of them reached unto heaven (Song iv. 13), even unto God himself; yea, he smelleth this sweet savour; and I hope when you come to this part of my experience, God will make your heart to dance with joy. But as I am come to it a little first, I will begin to sing one of the songs of Zion:—

“Extol the Lamb of God,
The great atoning Lamb;
Redemption in his blood,
Throughout the world proclaim;
The year of jubilee is come,
Return ye, ransomed sinners, home.”

Before this time the devil and I had made a league that I should never join any particular people any more; neither was I any more to speak of my experience to anyone. “You know,” he said, “how you have repented of this before.” I agreed to it; but as soon as God had set my soul at liberty, I longed to join his people in their prayer-meetings. I therefore set off one evening intending to go. I got to the vestry door, when Satan said, “Now, if you go in you will see blackness upon every face, and so many disagreeable looks will be a great trial to you; you had better go back.” I concluded it would be so, and went home much cast down. The next Saturday night I tried again, and was tempted in the same manner, and came back part of the way, when I stood still and reasoned thus:—Should the people act thus, it is no more than I deserve, and therefore I thought that shall not keep me back. I made another attempt and overcame. On opening the door I found my heart much broken, and had enough to do to weep, and bless and praise God’s holy name who had brought me once more amongst his people. I sat as much alone as I could in the vestry, and gave but little attention to their prayers, for my soul was eagerly and closely engaged with God in mental prayer. When the service was over I got away soon. They were almost all strangers to me. I believe only one of the old members remained, which was Mr. Broad. The devil could not stop me afterwards. After a while I joined in prayer with them. I found Satan to be a liar here, for, instead of their looking black upon me, they readily gave me the right hand of fellowship. My soul being so very happy I broke league with the devil, and burnt

all the writings. About the time of my coming down from the mount I was speaking to a professor whom I have reason to believe is a good and gracious man, about some of my experience, which he was eager to hear. I did not know that my face shone, or I should have put a veil upon it. It seems that my account quite astonished the good man. He told me that he should be willing to follow me through all my deep waters, if he could be as happy as he was persuaded that I then was. I was struck with what he said, and was sorry I had said so much, fearing he would run into sin in order to be made happy. Cursed be the conclusion that anyone makes from my experience in this way. I hope, Sir, you will faithfully warn all, from me, to beware of anything of this kind. I would not for ten thousand worlds go the same ground over again. My soul does, and always will, remember the wormwood and the gall. I know many backsliding professors in the world, and some who have backslidden as long as myself, and they are not brought back as yet, and there are no signs of it at present. God only knows whether they will ever return or not.

Does anyone who is drawn by the sweet cords of God's love murmur because he is not drawn through hedges, ditches, and woods, to hear the yellings of wild beasts, with the roaring of lions? May such be ashamed, and bless God for the evenness of the road they are called to tread; and may they be enabled to hold out to the end, and thus shall they be saved. I bless God that my experience had not that effect upon this man; if it had, I fear that I should have been very unhappy.

Now I shall proceed to show, that I was called to walk by faith as well as by sight, and here, I can but remark, the goodness of God, who, knowing the trials I had to pass through shortly, plentifully fed and strengthened me to fight with Christian fortitude until the present day. And now you shall see that though the Lord spared me, he had no mercy on those enemies that kept me so long from him. I mean he laid the axe to the root of all my temporals; and with one blow chopped away all my dependance on anything but himself. About this time there arose a great scarcity of osiers, and they were at such an intolerable price that I could in no wise purchase any, or if I did I could not make any money of them. This greatly troubled my mind. I did not care about myself, but my family lay very near my heart. I had a wife and five children whose eyes were looking up to me for their daily food, and I was certain that a few weeks would stop up the springs of their supplies.

One night, when at work by candle light, the devil began with me thus: "You have been carrying things to a fine length again, you have been very eager and warm in telling your experience which you promised not to do. I have seen you so before and caught you, and shall shortly have you again." I felt this fiery dart very much, and it raised a strong cry in my soul that the

Lord would immediately take me out of the world sooner than suffer me to fall again. I was soon answered with these words: "Yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness" (Isa. xli. 10). This was a full answer to Satan, and in this promise God gave me to see that he would never suffer me to fall so foully any more. The edge of the sword was so keen that Satan immediately took flight. I thought I ought to use every means to continue with my family, but every means failed. I still kept wrestling with God, and I praised his name that I was kept from a murmuring spirit, though all things went against me. I believed in the end the Lord would work all things for my good, though the rod made me to smart severely.

One day, being very earnest in private prayer, and having the sad case of my family and tried circumstances more than usual at heart, I entreated the Lord, if it were his will, to devise means for my escape. While I was thus engaged, these words came with a divine power to my soul: "If therefore ye seek me, let these go their way" (John xviii. 8). These words caused me to make a full stop. I thought they came by way of reproof, and that I had been too solicitous about these things. I considered who they were first spoken to, namely the murderers of Christ. Then again I thought, if I had the things I had been asking for they might have damped the life of God in my soul. So I think I never was so earnest for anything of this kind ever after, but was willing to be disposed of, just as God thought fit.

The time was now come that I must leave my family and go and seek my bread I knew not where, and what they were to do at home I knew not. This troubled my parental feelings very much; but I was wonderfully supported under it all. At length I fixed upon going up to London to seek for work. The day of my departure was appointed, and I had agreed with the captain of a vessel to take me there. I carried my things on board, took leave of my family, and went on board myself in the evening thinking to have gone to sea that night. But I think there was little wind, and the captain would not sail that night, but waited for the next tide. I came home the next morning and found my mind very unhappy. Satan was very busy. It came into my mind that perhaps I should get into some shop amongst a set of drunkards and swearing men, and that I should not be faithful in reproving them for their sins, and that by little and little they would draw me into sin. I was very sensible of my weakness, but blessed be God, I had a stronghold to fly to, and began to cry to the strong again for strength. And here he likewise heard me, and answered me by these words: "And I will send mine angel before thee, and against thee a dog shall not move his tongue." Blessed be God, I found my fears immediately taken away, and I was enabled to trust in the Lord, and bless and praise his holy name.

I again took leave of my family, and was once more stopped,

I think by contrary winds, and was served so again the next day. The third day in the afternoon I received an unexpected letter from Faversham, from a man who begged me to come up there to work for him, offering me certain privileges if I would come. I looked at this turn of providence and confess I was amazed. Just at this time I thought the hand of God was in it, and was determined to give up the London voyage. I took my things from the vessel, and the same tide she sailed away. If you put these circumstances together with what follows, you will evidently see the good hand of God throughout the whole.

In a day or two I set out for Faversham, and on the road I found the Lord refreshing my soul; and I was well satisfied that I was in that way that himself had appointed. When I arrived there I found there was a professor of the Gospel working for the same man, a particular Baptist. I was exceedingly glad of this. This man and his son worked in a shop separate from the other men. I went up to his shop the first morning and had some conversation with him; I began to work round until we came to a religious subject. I knew not the man nor his religious principles, so did not choose to be hard at first; but a further conversation convinced us both that we were the same in our judgment, and gave each other the right hand of fellowship, which rejoiced my weary heart. I worked down among the other men about a week or a fortnight; during which time I know not that I heard an oath sworn; and I know not how it was, but the men were so remarkably civil, they would do anything in the world for me, and they seemed to stand in awe of me. But you will recollect a little before, God had promised to send his angel before me, etc. My master was soon convinced who I was, and asked me if I chose to work in the other shop, he thinking the other man and I would agree very well together. I answered, yes. So far all was right; but here I was deprived of the public means of grace. And how I grieved on this account. I knew not before what it was to want them. I now reflected on myself, to think how I had formerly turned my back on them, and slighted them. Now I deeply mourned the loss of them. So vehemently did I thirst after them that I knew not how to express my feelings; but in the language of David "My heart and my flesh cried out for God, for the living God, O when shall I come and appear before God?" I now thought what a shocking thing it was, such a large place, and such a number of poor creatures, who knew not their right hand from their left in spiritual things, quite shut up in gross darkness, and destitute of the Gospel of Christ. I thought there could be no greater judgment from God than this. I therefore stood and wept over the place, and heartily besought and entreated the Lord to have mercy upon the souls of that people, and by some means bring the Gospel of Christ Jesus among them. I never before had the like feelings for any particular place; and those feelings, more or less, abode with me all the time I was there.

I now began to come pretty close with my partner about the experimental part of real religion. I found that he was very ready in the Scriptures, and his tongue at liberty, but he was not so well acquainted with the experimental part. Yet he freely acknowledged all that I advanced, and seemed affected while I talked with him, and he told me it had often been a great trial to him, in that he had been brought up under religious parents, and often doubted of his call by grace, thinking his religion was only natural. This seemed so honest that I found my heart much united with him. He was very far from a bigotted spirit, and expressed great joy that I was come to Faversham. He being a house-keeper we often spent the Sabbath together in reading, and in godly conversation, etc. I told him that I believed God would send the Gospel there in a little while. My reason was the Lord laid it much upon my heart when at a throne of grace; and that when the Lord would bestow particular blessings upon me as an individual, I often remarked he was wont to lay it much upon my heart in prayer, and I knew that he would answer the prayer of faith.

We now heard that there was a place opened at Milton for the preaching of the Gospel, about seven miles from Faversham. There we went often on a Sabbath day. The last Sabbath we went, the people informed us of a gentleman near Faversham, who was a favourer of the Gospel, and had thought of opening a house for the worship of God. His name was Simmons. On our return home we agreed to speak to him the same night about it. After we had agreed to do so, the devil fell foul upon me, representing that I was a pretty fellow to go about such business, and before such a gentleman too. I should only make a fool of myself and I had better not go. I was very sensible of my weakness, and found a great trial within; but I knew I was going on an errand of a good master, and was certain my only motives was the glory of God, and the welfare of poor souls. While I was thus reasoning these words came quick across my mind: "Aaron, thy brother can speak well." Satan was here foiled again. I did not mention my conflict to the other man until we had been. When we had got home and been refreshed, and were ready to go, I proposed that we should first join in prayer to Almighty God, to bless our errand, which having done we went, but found the gentleman not at home. On going the second time we found him, and were asked into his parlour. After some apologies we told him our errand, and that we were professors of the Gospel of Jesus Christ living in Faversham. That we were just come from Milton, where we had been to hear the Gospel, because we could not hear it nearer. That we had been informed he had thought of opening his house for that purpose; we therefore made bold and entreated him, if it were possible, to put these thoughts into execution. The man looked very earnestly upon us and asked us how we came to take up our abode in such a place? To which

my partner answered very wisely. I took an occasion to tell him that it had been a great grief to my soul to see so many hundreds of souls shut up in darkness, not knowing their right hand from their left in spiritual things; and that I firmly believed that God had got some people in that place. He answered that it was a shocking thing indeed; but, said he, what can we do? There are no ministers who will come; there are none near here! what can we do for a minister? I told him that there must first be a beginning, and that when it was known the ministers around, I doubted not, would lend them a helping hand for a while, and it would very soon appear whether God had a people there or not, and if he had no doubt he would send us ministers. But, sir, I said, there must be a beginning. He answered, "It is true there must be a beginning first." "But," said he, "I would have you go home, and make yourselves easy for a while, for nothing can be done yet." So after a little further conversation we parted. When we came away I said, I did not know what to think of it! We must now leave it in the Lord's hands; we could do no more. If he (the gentleman) is a partaker of the grace of God this will leave a strong conviction in his mind, and he will look upon it as a message from God. And I prayed that he might not be at peace until he had performed this work. I do not know that I saw the gentleman after.

The winter now was drawing on, and my family in a bad plight at home; my hands could not administer half enough to their wants; which grieved me to my heart. But God used to comfort my soul many times or I could not have borne up under my heavy burden.

Learning that this was a very bad place for work in winter, I was determined to leave it. We spent most of the night before I left in prayer, and praise, and in Christian conversation, commending each other to God, and to the word of his grace. I then told them I was well satisfied that they would soon have the preached Gospel among them. The next morning we parted with much reluctance.

I have now given you the best account I can of my visit to Faversham. You now see me returning, and you will see the scourge still following me. But blessed be God, while he smites with one hand, he in tender mercy supports me with the other.

In my absence, my wife had engaged the care of our Chapel, and a nurse child at four shillings a week. Thus God had provided against the severe winter which he knew was coming, and which was the winter before last. I got about six weeks' work at home, and then I was destitute again. But a little before this a master wanted me to work for him at Sandwich, to which I agreed; but before I was to go the hard weather set in, and for some weeks I could do no work at all, and indeed very little all the winter. But I intend to write a little of God's dealings with me in a way of providence in this place. If I were to enlarge I could give you such a catalogue as might hurt your feelings of

my trying, and very distressed circumstances, straights, and difficulties, cross providences, and deliverances from them in answer to prayer. And the Lord has shown me most clearly the necessity there was for such dealings with me in this way. He has so sanctified these trials to me, that I have fallen upon my knees to weep, and bless and praise his dear name for these his gracious dealings; and on the other hand for his rich consolations. And never did Samson find more sweetness in the honey he took from the carcase of the lion which roared against him, than I did when God delivered me out of temptation and sanctified my trials to me.

Now, sir, when I had been at home for about two months, I received a letter from Faversham, stating the gentleman we there spoke to about a meeting place, had bought an estate in Faversham of £700 value, on part of which he intended fitting up a place for the Gospel to be preached in. The news rejoiced my heart. I have since heard that there is a good work indeed going on there.

(To be concluded in our next.)

A LETTER BY THE LATE MR. D. SMITH, MINISTER OF THE GOSPEL, TO MRS. HORBURY.

My dear Friend—and, I may say, dear child, too, for I have watched over you for a long time, and hope, through mercy, the Lord will save your soul from hell, and the soul of your husband, too. I hope this rich favour will be made manifest to you both, and to the church of God at Clayton West, so that you may be united to the church there in the best of bonds! My prayer to the Lord has long been that it might be so if his dear will and pleasure; and if my faith be of the right kind, it will be even so in God's appointed time. You are both very dear to me, and so are your relatives and friends, both at Clayton and Shelly. My desire is that you all may be saved with an everlasting salvation. Then, dear Esther, I have a spiritual love for you, for your father's sake (John Mosely), and on that account I ought to show a little kindness and affection, just as David did to poor Mephibosheth for Jonathan his father's sake (2 Sam. ix. 7). I have duly received your letter, and am almost at a loss to know how to answer it. It is a common saying, that "if anything is wanted to be done well, you must get a woman to do it!" Oh! Esther, you are a good beggar, and can use many suitable arguments in favour of the thing desired. The object for which you are pleading is a good one, and worthy of due consideration,—the good of God's cause of truth at Clayton West, which I believe is highly favoured of the Lord, and I must say that I have a great regard for it, and would visit it oftener if I could, to speak to the people whom I love there. I

have always felt an union to the people there ever since I first went to preach to them; and I believe the dear Lord has in some humble measure blessed my feeble testimony to the souls of the people, for which I feel thankful to the Lord, whose "mercy endureth for ever."

This should be of itself a sufficient inducement for me to go again if there was no other; but you know very well, Esther, that I have so many little flocks to visit in so many places, and at great distances from each other, that I cannot go very often to Clayton West next year, but I will try and come two or three times, if spared, and the Lord will have it so. I am in his hands, and at his disposal, and am willing to serve him to the best of my ability, for he is a good Master, and pays his servants well. I can give him a good name, and speak of him very highly: "Marvellous are all his works, and that my soul knoweth right well." "His name is Jesus, for he shall save his people from their sins."

My dear child, he is the fairest, the sweetest, and the most lovely Person that ever eyes beheld, or ever will behold. He openeth the eyes of the blind, and before any person will be in love with him, that person must see him, and none can see him but those whose eyes he hath opened. O, that he would make clay into ointment, and with this eye-salve anoint the eyes of a few of you poor sinners at Clayton West, that you might be more in love with him than ever, so that each of you might be heard to say, "If I ever loved before, I would love him ten times more!" I should like to see the troubling of the waters at Clayton West, if it was the Lord's will. But I think, Esther, you all seem hardened against it! How is this, my dear child? What are the hindrances? Are they such that they cannot be removed? What are your hindrances, my dear child? I feel I must be personal with you, and faithful, for I love you in the Lord, else I should be to blame. Now, is there not a desire underneath everything else to be baptised and follow the Lord Jesus through evil report, and through good report? Now, come, be honest, and tell me all about it. Job said, "I shall see him for myself and not for another!" This we shall all have to do, Esther. How do matters stand with you? See, here is water—what doth hinder? Ask thy husband the question also, and ask my friend Robert, too, what doth hinder them? Are you always going to stand outside? Oh! that the Lord would bring you all to a decision on this point, and say to each of you, "This is the way, walk ye in it." Think on these things and ponder them over in your hearts, all of you, and yourself particularly, my dear child. But I must stop, or I know not where I shall get to. I have not time to notice many things in your letter that I should like to do. Accept my kind regards, and remember me to your husband and friends, and believe me to be yours in the bonds of the gospel of Jesus Christ. Amen.

Siddal Hall, Halifax, Oct. 1st, 1868.

DAVID SMITH.

A FEW PARTICULARS OF THE LATE MR. F. FARVIS,
Minister of the Gospel, who entered into Rest at Bath,
March 29th, 1902.

(Continued from page 406c)

FOR some time after my deliverance I was so favoured of the Lord in secret as to feel obliged to stop praying for anything more, feeling myself to be so full of his goodness and mercy. On these blessed occasions I have felt such a nearness to, and intimacy with, the dear Lord as to make me fear leaving the place where I then was, lest I should lose the gracious favour of his heavenly presence through what I might see and hear. But little did I know then of the desperate state of my wicked heart. But how I long now for one of those former love-visits to my soul! In the year 1868 I visited the field where the dear Saviour appeared to me, and tried to stand, as near as I could remember, on the very spot I stood on about twenty-four years before, when the Lord pardoned my sins. My mind went back to the time in hope, feeling some gratitude to the Lord for his preserving mercy and goodness bestowed upon me during the forty-two years I have been a traveller in the wilderness; but for the life of me I could not bring back into my soul the same feeling of love, joy, and praise I had when first I saw and knew the Lord!

In the neighbourhood where I lived there appeared to be but little else than free-will preaching, although at that time I knew but little of doctrinal truth.

Those meetings were considered the best when there was the most noise and excitement going on, and the following acclamations were heard:—"Amen, Amen," and "Glory unto God." Such expressions were repeated from the beginning unto the close of the meetings; and the people appeared to enjoy themselves thoroughly! They would say, "What a gift So-and-so has in prayer!" I very rarely heard anyone say anything of the grace of prayer, or of those groanings in prayer which cannot be uttered.

In my new situation a part of my work was to attend to a horse, and to fetch water nearly two miles from the house; and, as opportunity served, I would read a small pocket Testament, when my soul would be blessed with heavenly light and peace. I found at times the word to be marrow and fatness to my soul, and the Lord used to favour me with sweet meditation upon the same, and when I forgot any part of my duties in my daily employment it was generally ascribed to my mind being so occupied about religion. While in this situation a scripture-reader asked me if I should like to be engaged as a reader? I made no objection. I was first sent to Northleach, where I remained six years. When I first went there it pleased the Lord that I should come in contact with an elderly man whose name was Mr. Thomas Holliday, of Salperton, near Cheltenham. He

was a well-taught man of God ; and in listening to his conversation on the things of God, my mind became enlightened upon the precious doctrines of the gospel of Jesus Christ, and many things of which he spoke were new to me. He would speak of election, regeneration, and redemption, and other gospel truths I had never heard of before, and I trust the Lord owned and blessed his spiritual conversation to my soul's good, and I have great reason to bless the Lord that ever I became acquainted with him. A union sprang up between us which I believe will never be rent asunder. At the same time I was very much mixed up with free-will people, and I believe that none but those who have been in such a position know the severe trials there are to pass through before being brought out of the free-will system. Friendships and unions have to be broken, and frowns received from those from whom we received smiles. Hard speeches, too, will be spoken, and the bitterest enmity will be made manifest. But as some drew from me, others drew nearer to speak a kind word, and to give a helping hand.

The Lord gave me some blessed evidences of his approval of the work in which I was engaged, and many precious souls were benefited by my visits. I remained at Northleach about six years. My health failing, the committee kindly removed me, in 1860, to Dursley. Here great opposition was shown to my teaching, and I soon found that I had many enemies and but few friends. At that time I attended the Independent Chapel in the town ; and many times while sitting in the pew the words that Jesus addressed to his disciples came forcibly to my mind : "Children, have ye any meat?" My soul would reply, "O Lord, thou knowest!" Then something would say, "What doest thou here?" I would then stay away for a time, when temptations and worldly considerations would arise in my mind. Something would seem to say, "If your conduct is reported to the committee, what would they say to you? Most likely they would remove you from your office, and deprive you of your living, and the good home you now have."

A man came into this district who was reported to be a sound preacher. I went to hear him, and perceived a good deal of truth in the first part of his sermon, but the end of it did not agree with the beginning, so that I felt that I was driven out from the fourteen places of worship in the neighbourhood. . . . I began in the spring of 1863 to go ten miles on the Lord's day to Tetbury, where I heard the truth was preached. I found there a few living souls, and I soon felt at home with them, and was much encouraged and strengthened in hearing them pray. It was not often that they had a preacher on the Sabbath day. At first I went amongst them once a quarter, then once a month, and after that I went amongst them altogether. My employers soon heard that I attended with this people on the Sabbath day, and wanted to know why I could not attend the

places of worship in my own district! After I had been to Tetbury some time the friends there desired me to say a few words to them in the Lord's name. I did so on several occasions, not going into, but standing near, the pulpit. For doing this I was accused of violating the rule which prohibits readers from preaching. My case was brought before the committee meeting, and the result was they removed me from my connection with the Society. I asked to be allowed to meet the committee at their next meeting, so that I might tell them personally why I so acted, and give a reply to what I considered the false charges brought against me; but this they would not permit me to do.

More than twelve months before I was discharged from my office as scripture-reader—which position I had held for eleven years—I received from the Lord what I believed to be a call to preach the gospel. It was given me in the following manner:—After retiring to rest on the night of January 22nd, 1864, I lay for a while meditating upon Abraham offering up his son Isaac (Gen. xxii. 12). The subject seemed to be opened up to my mind in a way I had never seen it before; and it was attended with such softening of heart which led me to feel as nothing before God. And at the same time the words of the dear Redeemer came very blessedly to my mind, viz., "I will manifest myself to him." This came with such power as to crumble me into the dust of self-abasement. My soul dwelt upon it for a long time . . . and I could not help shedding tears. There was a solemn feeling realized in my soul from what I believed to be the spiritual manifestation of Christ unto me. While under this solemn and refreshing manifestation of Christ, the following words were brought forcibly to my mind: "Go thou and preach the Gospel!" I instantly replied, "Where, Lord?" The answer was, "I will show thee!" I little knew at this time what was going to take place, and what storms the Lord was about to bring me through, and the way he was going to lead me, in order to open a way for me to proclaim his gospel in a more public manner than I had hitherto done. Truly, "He brings the blind by a way that they know not." Soon after this manifestation from the Lord, and my dissatisfaction with the free-will preaching, I sometimes heard that those people increased, which caused me to feel constrained to abstain from going to any of the churches and chapels in my district. I felt that I could not go after the Lord had taught me his precious truth. No, I must not knowingly countenance error any longer, for if I did I should offend him who had graciously revealed his truth to my soul. Hearing of a place at Tetbury where the truth was preached occasionally I was led to go there, it being about ten miles off. A dear friend from B. used to bring his conveyance to within three miles of Dursley to meet me, and another friend living then at O., near Wotton, he also brought us back to the same place in the evening. May the Lord reward him a hundredfold

for his great kindness to two poor outcasts. . . . A Wesleyan minister met me one afternoon, and looking very serious at me, he said, "I have heard that you have taught the doctrine of absolute predestination," and he wished to know if such was the case. I replied, "Yes." He then went on to say that I was not sent out to teach that doctrine, and he then said in effect that he would inform my employers of my conduct if I insisted upon teaching what was so objectionable to him. I replied, I was sent to read, and teach the truths of the Bible, and that predestination was one of the truths taught there. He further said that it was not in an isolated place or two where I had taught this doctrine, but that it was all over the town. I replied, "I am very glad to hear it." . . . Poor man! while in great warmth of temper he said, "The elect might be damned." He took out a Testament to prove the awful falsehood he had uttered, and to confirm, by God's truth, his untruth. He then read to me in the street this text, "Make your calling and election sure." So, according to the statement of this poor, deluded man, this precious truth proves that "God's elect" may be damned. Such statements are enough to make one tremble for such men, who call themselves ministers of Jesus Christ.

This man's teaching was very popular at D., so much so that hundreds of pounds were collected to build a new chapel, where he, and others like him, might proclaim doctrines that are at variance with the gospel of the grace of God. If the Lord had not armed me with his armour of truth, I fear I should have come off badly. "But having obtained help from the Lord, I have continued unto this day."

About this time I had a heavy cross to carry. I did not want to make myself enemies. The Lord was pleased to raise up for me in the neighbourhood two real friends, who stood by me through all I had to contend with. One was Mr. A. B. and the other Mr. J. W., both of whom have been called to suffer for Christ and his truth. In our times of suffering we could compare notes together, and sympathise with and have fellowship with each other.

"The Lord at this time made our friend Mr. Farvis of invaluable service to both these friends, one of whom he has now gone to join, the other still remains here below, but hopes, through grace, to follow them when it shall please the Lord to call him hence, as no union which God has formed can ever be dissolved."

I felt persuaded in my mind that the result of what was going on would end in my losing my situation, and so it came to pass. One reason given why I was expelled was this: "The denomination with which I was connected were exclusive in their views, and consequently not in accordance with those of the Society, which were comprehensive; therefore, it would be better that I should retire."

After receiving my dismissal in April, 1865, some persons wished to know what I was going to do! At times I could hardly

tell them. Sometimes I thought about going into business, but nothing in that direction opened up to me, and often when I thought about it these words would come to my mind, "It is not reason we should leave the word of God and serve tables." When fears ran high as to outward circumstances the Lord many times very graciously put this question to me, "Lacked ye anything?" and as often as he did so I was constrained to say, "Nothing, Lord!" O what grace we need to enable us to watch, wait, and look out for the Lord's appearing!

At this time Mr. L., of D., was very kind to me. Knowing, as he did, that my salary was stopped, he kindly told me that if I stood in need of a sovereign I was to go to him and I should have one! I felt his kindness very much, and sincerely thanked him; but I had no need to make the application.

On September 5th, 1865, I was led to ask the Lord to open a way whereby I might speak in his holy name, and at the same time some hope was given me that my prayer was heard, and would in due time be answered. A short time after I had thus been praying, and while walking up Shuckscomb Hill, with a friend, Mr. A. B., he hinted something to me about my preaching in the Dursley Market Place on the following Lord's day evening, September 8th. I instantly thought of what I had been asking the Lord to do for me, and wondered if in this way an answer was about to be given to my earnest prayers. I promised to return my friend an answer the next day. I did so, and consented (G.w.) to attempt to preach God's truth at the place named at seven o'clock in the evening.

On Saturday morning my friend Mr. B. wrote out some notices announcing the time and place where the service would be held, and posted them up in public positions. But they had not been there long before there was quite a stir among the people; and the ruthless hand of the destroyer soon pulled down the notices. This only made our intention spread the more, and a great deal of excitement prevailed when it was known that I was going to preach at the market-place, and some feared that a disturbance might take place. I began to have some fears myself that it would be so. But about three o'clock on the Sunday morning these words were applied to my soul with power: "I will be with thee, and no man shall set on thee to hurt thee!" The service commenced at seven o'clock, and hundreds heard the word but we did not receive any injury. I spoke from these words, "What saith the Scripture?" After this I spoke several times out of doors in the town and neighbourhood. Not long after this took place I received a call from the Particular (Strict) Baptist Church at Tetbury. A copy of the letter I received is as follows:—

"Tetbury, September 28th, 1865.—Dear Friend,—The people assembling in the Napp, known as Particular Baptists, whom you have come amongst for some considerable time past, and to

whom you have preached the word of life, having heard you with much satisfaction, and your seeing eye to eye with them in the essential truths of the gospel, combined with a sound spiritual, and matured experience of the Spirit's work upon your soul, have come to the conclusion that you are a proper person to take the pastoral charge of their souls, and hereby give you a call to that effect, believing it to be the desire of every member of the church, and the congregation meeting there, that you should become their stated minister and settled pastor in the future, and look upon the church and people assembling there as given into your charge by the great Bishop and Shepherd of souls, to look after their spiritual welfare. We view it as a matter of great importance both as regards yourself and us. We hope you may give it your prayerful consideration, and may the Lord direct you, and bless your labours, that many souls may be gathered into the fold by your instrumentality."

This letter was signed by all the deacons on behalf of the church; and the following letter is my reply to the above:—

"Prospect Place, Dursley, October 19th, 1865." "To the Strict Baptist Church at Tetbury." Dear Brethren in Christ,—After considerable anxiety, and exercises of mind, crying unto the Lord, and looking for his guidance in the matter, I have come to the conclusion that it is the Lord's will that I should respond to your call to become your pastor, feeling I should not be guiltless in refraining to comply with that call.

I never had anything in hand of so solemn a nature as this is, and I am sure I shall sink unless the Lord hold me up. I feel it right that you should know how my mind has been exercised respecting the important matter of my coming among you as your pastor, and will add a few particulars to that effect. On October 1st, the morning I received your letter of invitation, I could not help exclaiming, 'Who am I and what am I that I should be a pastor of Christ's sheep?' I felt the matter to be solemn indeed, and prayed that the great Head of the Church would guide me in coming to a right decision about it. I felt that the Lord knew my heart, and that my desire was to be led by him; for of this, as of other things, it may be said, if this matter be of men, it will come to nought; but if it be of God it will stand, and none can overthrow it. The matter being of such importance, I cried unto the Lord and said, 'O Lord, what can I do in it? and how shall I act? Do keep me from taking a wrong step? If it be thy will for me to go to Tetbury, then I would say—Thy will be done! And if not thy will, then may I not be suffered to go! Oh! what a weighty matter I felt it to be to stand up in the Lord's great name to proclaim his Gospel! And who is sufficient for these things? May I feel that my sufficiency is of thee!

On October 3rd, while returning from Wotton, I was led to ask the Lord to make known his will to me in regard to my going, or

otherwise. Suddenly these words came with power to my mind, 'Come over and help us!' It seemed as though I was spoken to thus, "You see they want help, and call for it! 'Come over to Tetbury and help us!'" The last words were repeated several times, and I felt a softening of spirit under them, which made me desirous for the Lord's will to be done.

While spreading my case before the Lord on October 4th, I felt that as I had the word 'Come' from the church, and the word 'Go' from the Lord, I said, 'Without this, O Lord, I shall not be able to go in a right Spirit,' when the following words came to my mind: 'Unto whom now I send thee'; I felt that this was the authority I needed to satisfy my soul. I knew it would be far better for me to break stones on the road than to enter upon such a work unsent by God. Feeling the seriousness of the subject I wanted the Lord to indulge me still further with a knowledge of his will respecting it, and while pleading with him on October 11th, these words came to my mind: 'The vision is for an appointed time; if it tarry, wait for it, for it will surely come.' The same words were applied the next day, to which were added: 'If thy presence go not with us carry us not up hence.' My mind was impressed with the belief that I should have a further assurance from the Lord. Accordingly on the morrow, while alone meditating on the word, I felt quite overcome in begging the Lord to appear for me again. I believe that he heard my cry, and strengthened my conviction, that it was his divine will that I should go. The following question was powerfully brought to my mind: 'Can you refrain from going to Tetbury and be guiltless?' I replied, 'No Lord!' and I feel I should not be guiltless in going. This led me, I hope rightly, to accept your call.

When, dear brethren, I take into consideration with the foregoing the way in which our acquaintance was brought about, and that our connection has now extended over two years, during which time the Lord has graciously blessed us together, also the opposition, and persecution which arose soon after my first coming amongst you, resulting in my dismissal from my office as a Scripture reader, and bringing the contempt upon me of those that hate what I, through grace, love, namely, a free and full salvation for all the Lord's elect family, I feel that my acceptance of your call to the pastorate is in accordance with the Lord's will. I may also add that the kind Christian spirit you have always shown me, and your repeated acts of undeserved kindness has promoted a feeling of union between us. Your kindness has greatly encouraged me, especially in times of trial, but in all this I trace the goodness of God to whom all praise is due. I hope that you will never forget that I am but a broken reed, but I hope I am a sinner saved by grace, a free gift from a Triune Jehovah.

There will be ample room, while in this imperfect state, for the exercise of that 'charity which beareth all things, believeth all things, hopeth all things, endureth all things' (1 Cor. xiii. 7).

I hope and pray that this union between us, which has begun on earth, may be perfected in heaven, for the dear Redeemer's sake.

May the Holy Spirit own the word spoken, to the edification, strengthening, and comforting of the Lord's people, and in the calling of some of the sheep of Christ out of darkness into his marvellous light.

F. FARVIS."

(To be continued.)

HYMN FOR CORONATION-DAY.

(Sung at Ebenezer Chapel, Smallfields, to the tune "Pembroke.")

Oh! thou, to whom all power belongs!
 Accept to-day our grateful songs;
 Oh, lift our hearts to thee!
 For all thy wondrous acts of love,
 For all thy mercies from above,
 Eternal praises be!
 Eternal King, and Lord of lords,
 Enthroned and crowned in heaven's high dome,
 To thee all honours be!
 All earthly crowns are delegate,
 All kingly pomp, all earth's estate,
 Must bow the knee to thee.
 Assist us, Jesus, by thy grace,
 Rightly upon thy head to place
 The crown we owe to thee.
 Thou art our rightful heavenly King—
 Accept the tribute which we bring
 In loyalty to thee.
 Of late thy Sovereign Hand removed
 The earthly crown from her we loved—
 (In this we bow to thee).
 Still in thy hand are "gifts for men";
 Wilt thou in kindness give them when
 We come for them to thee?
 Oh, bless our king, enthroned in state,
 'Midst earthly pomp and honour great—
 A faint reflex of thine.
 Be pleased to seal our placing hands
 By that disposing, fixing, sure,
 Confirming hand of THINE.
 As flowing rills with downward trend
 Obey thy voice and still descend
 Into the mighty sea;
 So in thy hand, O King of kings,
 May *his* heart be for whom we plead
 In humble strains to thee!

MEDITATIONS ON VARIOUS PORTIONS OF THE
WORD OF GOD, BY JOHN RUSK.

“Thou turnest man to destruction; and sayest, return, ye children of men” (Psalm, xc. 3).

(Continued from page 342.)

Oh, what monsters in sin do we appear under this teaching! for now we learn that the law is spiritual; but we are carnal, sold under sin; we labour hard to alter it, but we get worse and worse; neither can we tell what all this means and why we should be so very different, as we really conclude we are, from all others; none appear so vile, wicked, base and abominable as we do, and we fully expect the wrath of God day after day, wondering every day that we are still out of hell! How it would rejoice our hearts if we could die like beasts, and were not accountable to God, for we would fain flee out of his hands! This is “turning man to destruction,” and a blessed thing (dreadful as it is) is it to be thus turned! We now feel the truth of God’s word that “destruction and misery was (and is) in all our ways.” All that a man can possibly do, or has done, when God turns him to destruction appears sin of the deepest dye. Was he an openly profane character, and does God begin the good work this way? He sees and feels all his past and present life as nothing but rebellion and blasphemy against a holy God. Was he a circumspect character in a form of godliness, etc.? When thus taught he finds he has been mocking the Most High all his days and confronting the Lord Jesus in setting up his cursed righteousness (which now appears the worst of sin) in opposition to him who is “The Lord our righteousness,” so that he concludes that all his religion was and is far worse than open blasphemy. Was he in a profession of the Gospel, and only a profession, and does God thus teach him, he will find that the wrath of God in a particular way revealed from heaven against those that hold the truth in unrighteousness, which he sees and feels has been his case, so that he trembles from head to feet and wishes from his soul that he had never professed the name of Christ, and such passages will come in, “They profess to know God, but in works deny him.” “Let every one that nameth the name of Christ depart from iniquity,” etc., etc. He knows he is the character, and if he really be a partaker of God’s grace and has felt a good hope, faith, love, peace, the witness of God’s spirit, yea, and claimed God as his covenant God and Father, loved his truth, people and ways, yet when God sees fit to turn him to destruction, so far from all these things being any help or antidote against this destruction they will further it on, and he shall see and feel himself worse by far than all the rest. This I am quite at a point about, and for

this reason: the higher we rise in attainments from God's gifts, abilities, and happy experience in the comforts of religion, the more desperate will Satan ever be against such, knowing them to be his worst enemies, and therefore he will try his utmost when this destruction comes upon them, intended of God to make and keep them useful to others, to terrify and frighten them continually, and represent God in a dreadful light, that their souls will sink by fathoms, and nothing but black despair will appear. The hope gives way more and more, God appears a hard and cruel Judge, full of wrath; Christ is hid in all his work, which before this we delighted in; and we see nothing before our eyes but ruin and destruction, an angry God, our heinous sins appear awful, all our former claims appear presumption, and text after text about hypocrites will come in to cut us clean off, for so we conclude, such as, "For if, after they have escaped," etc., etc., and "If we sin wilfully," and promising liberty to others, etc., and "Though his excellency mount up to the heavens" (Job xx. 6). "But," say you, "there is one consolation, and that is this, that if God turns us to destruction once, and we get over it, well, there is no fear ever after of being turned this way again!" To this I answer, "I believe I have been turned this way a hundred times, and I believe it is a grand way to keep us alive unto God, and crucified unto the world. "By these things men live, and in all these things (says the good King) is the life of my Spirit," etc. You say, "It may have been so with you, but where will you find any scripture to bear you out respecting such destruction coming again and again?" I answer, in the words of the Apostle Paul, "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh" (2 Cor. iv. 11). Let us, then, examine the text a little: "For we which live." Living is to have spiritual, divine, and eternal life; to love God—he circumcises our hearts to love him, that we may live; to have his fear—"the fear of the Lord is a fountain of life." To have faith—"He that believeth hath everlasting life." To have a good hope—it is a lively hope, and to have God's blessing it is life for evermore. To have pardon—we drink his blood and live. To have righteousness—it is justification unto life. To have mercy is regenerating us—"Let thy tender mercy come unto me, that I may live." To have real repentance—it is a repentance unto life. To have God's new Covenant—it is a covenant of life and peace; and to sum up the whole, such have God, "Father, Son and Holy Spirit." First, the Father—he is a fountain of living water. Second, the Son—"He that hath the Son hath life." Third, the blessed Spirit—"It is the Spirit that quickeneth." Now, such are said to live. Yes; and yet says Paul—"We which live are always delivered unto death for Jesus' sake." Now death is opposed to all these things—instead of love to God, his people,

truth and ways, coldness and enmity; instead of fear, a hard heart; instead of faith, unbelief; instead of hope, despondency; instead of God's blessing, it appears to us as if we were under his curse, but we are not; instead of pardon, fresh contracted guilt; instead of righteousness, condemnation; instead of mercy cleansing us, we feel full of filth and filthiness; instead of repentance, there is self-pity and a rebellious spirit, instead of the new covenant, the old one is visible; and instead of finding God in Three Persons to be the life of our souls, we question sometimes whether we ever had life at all! for we cannot delight ourselves in God, but view him as a sin-avenging God, instead of a reconciled Father, and as an angry Judge, instead of a fountain of living water. "Now, we are always delivered to death for Jesus' sake." Jesus Christ and his great salvation is all free, "without money and without price." All our sufferings do not in the least procure any favour, nor are they taken for any good. All these things are sovereign and free, irrespective of any good works, but we are brought into these things that we may live upon Christ, and walk in Christ, proving him in his office, characters, and in all his finished work. This death or destruction keeps Jesus Christ high in our esteem, every time he visits our souls, so that there is a needs-be that we "be in heaviness through manifold temptation"; and were it not for this death, with various other afflictions, losses, crosses, etc., you and I would be careless about him, and have little more of him in our profession than his name, being neither cold nor hot, but lukewarm, which Christ hates. Thus, then, it is for his sake that we are thus delivered always to death. It keeps the religion of Jesus always new. But again, "that the life also of Jesus might be made manifest in our mortal flesh." The life of Jesus was a life of suffering altogether, and therefore we are to follow "in his steps" and taste of that cup which he drank up. But do not forget this, that Jesus Christ was no sinner: he was holy, harmless, and undefiled, and separate from sinners, so that though we are delivered unto death, yet this death which we feel was not in all its branches the life of Christ, only as far as it was without sin. Take particular notice of this distinction; and therefore Paul tells us that "he was tempted in all points like unto us, yet without sin." And when we are delivered to this death, the life of Jesus being a life of suffering is made manifest in our mortal flesh. Did he suffer from the law as standing in our stead? We feel the law to be the ministration of death, and condemnation. Did he suffer from Satan? He did, in every sense of the word; and we have a measure of suffering from this foe, and he is said to have the power of death. Did he suffer from the ungodly? Yes; and so do we. They hate us (and we keenly feel it in this destruction) for his Name's sake; and they are dead in trespasses and sins. Did he suffer from professors? He did—"yea, thou that

pretended much to holy obedience"—and we suffer here also. And Solomon, speaking of such, in the Proverbs, calls them the dead, and declares of the false Church that "her guests are in the depths of hell." Was the Father pleased to hide his face? Yes, he was, and so he does from us also, and death is a separation from God which we keenly feel at these times, hence the Church complains, "The Lord has forsaken me, and my God has forgotten me." Was the Lord Jesus crucified? Yes, he was, and crucifixion is a lingering death, and we are crucified also by his cross—"God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." And again, "For thy sake are we killed all the day long; we are accounted as sheep for the slaughter," so that we are not only always delivered unto death for Jesus' sake, to prove him, and the worth of him in all his office characters, but that the life also of Jesus might be manifest (to ourselves and our brethren in the faith) in our mortal flesh. Now, those that God intends to make very useful in the Church have a great share of this experience, hence Paul says, "I endure all things for the elects' sake," etc. But, again, it is called our knowing the severity of God, and I believe that it is needful that we should know our distance and not presume. "Stand in awe and sin not," says David. I have seen enough to make one's soul tremble in pulpits, and have heard enough also from professors approaching God so daringly and boldly, which I am sure would not be the case were they turned to destruction, as our text speaks; but all this arises from head notions and a hard heart.

Again, it is needful for us to be turned to this destruction that we may not wound, censure, or condemn the weak in faith; and I must acknowledge that it has often puzzled me to hear some that I really believe are good men cut off this preacher, and that professor, that other of God's children dare not do, and go on with it so fearlessly, saying that they had God's presence, and yet never finding them turned to this destruction! (Let me tell my reader if he be one of them, if you belong to God, however you may go on at present in this way, you shall come to books and heavy work, and you shall find it true that God "turns man to destruction." Now, such know the goodness of God in Christ Jesus. I have a feeling sense of his mercy, pity, and compassion, and they also know the severity of God in his law, and discover his justice, holiness, righteousness, immutability, and terrible majesty, which makes them tremble, so that such (at times) can sing of mercy and of judgment. Thus we know this destruction by experience; and let us glory in what we may or will (under the influence of the old man) it is all destroyed save the good work of God when this destruction cometh. But, secondly, we can see this work of God going on also in others, and when we are led to see it in them, how it

confirms them in our souls to be God's children, and though we may hope for the best in those that go to hear the Word, and live and walk circumspectly, yet till they have a measure of this work, and we can discover it, we are not fully satisfied, for it is that that makes us "fellow-sufferers and fellow-soldiers"; and let a man rise never so high in confidence, yet if he be a stranger to these changes we suspect him, and good ground there is to do so, "for they that have no changes fear not God"! It is this that guides us to make a right judgment in what we hear preached. Here it is that if a man talk ever so highly about the doctrines of grace, yet if he is quite a stranger to this destruction we are led to discover him in time! Also in what we read, for all God's children are taught by one Spirit, and the Spirit never teaches in one person things altogether contrary to what he teaches in another. And likewise those with whom we keep company, as before observed. So that let it be reading, hearing, or conversing, we keep looking out for these changes, these ups and downs, and ins and outs, which are called in the text "turning man to destruction"; and when we can see it in others, how we try to comfort them, telling them how we were subject to changes, and that God appeared for us, and that he will appear for them in his own time and make darkness light, and crooked things straight, and never will leave nor forsake them; and sweet work have I found this to be times without number! God will restore comfort to Ephraim and to his mourners; every promise that is unconditional in God's Word is made to such; hence they are called the poor, needy, widow, fatherless, destitute, the lost, helpless, weak, and those that have no helper, etc. Such come under the commission of the Lord Jesus and none else, for the whole, the full, etc., do not need him. But, third, we have the example of the Bible saints, the good men of God. Moses, who wrote the Psalm out of which our text is taken, was well acquainted with this path; hence we read at the giving of the law Moses said, "I do exceedingly fear and quake," and we have reason to believe that the Israelites, who were a typical people, often found this trembling (many of them) after sinning against God, whose wrath went out from the Lord against them, until Moses, being a mediator, stood in the gap; and the more you and I know of this teaching the more we shall be led to live upon Jesus Christ continually. I know his worth who stood in the gap and made up the breach between God and sin! None could do it but Christ, he being God and man in one person. Abraham knew it when a horror of great darkness fell upon him. Jacob knew it when he said, "How dreadful is this place!" David knew it when he prayed as follows—"Enter not into judgment with thy servant, O Lord," "fearfulness and trembling hath taken hold upon me, I am afraid of thy judgments." Job knew it when he said, "I know that thou wilt not hold me innocent, and as for my hope we shall

see it! Terrors are turned upon me, they pursue my soul as the wind, and my welfare passeth away as a cloud, and now my soul is poured out upon me, the days of affliction have taken hold upon me." Isaiah knew it when he cried out, "Woe is me, for I am undone!" Daniel, when all his comeliness was turned into corruption. Habakkuk, when his belly trembled and rottenness entered into his bones. Jeremiah, when he said, "My strength and my hope is perished from the Lord," etc. Hezekiah, when he said, "I shall see man no more in the world, nor God in the light of the living." And if we come to the New Testament: Paul knew it when "the light shined on him as he was going to Damascus." Peter, when he cried out, "Depart from me, for I am a sinful man, O Lord." The Hebrews, when Paul tells them that "it is a fearful thing to fall into the hands of the living God." The incestuous person, when delivered to Satan for the destruction of the flesh. John also knew it that leaned on our Lord's bosom; hence he says, "I fell at his feet as dead."

(To be continued.)

REVIEW.

"THE CORONATION POSTPONED, AND A NATION'S DISAPPOINTMENT." London: F. Kirby, 17, Bouverie Street, Fleet Street, E.C. Price, halfpenny; 12 copies, post free, sixpence; 100, post free, 2s. 6d.; 1,000, post free, 15s.

The above four-paged leaflet has been sent to us for our notice, and we must at once say that the verses the leaflet contains are good, and worth reading by all into whose hands they may fall. We cannot say who is the author of these most interesting lines, as no name is affixed to them; and this, we think, is a pity, as most readers like to know who are their teachers; and the subject matter of the verses is of that interesting nature that we believe no author need be afraid to add his, or her, name to such truthful, soul-animating, and appropriate lines bearing the above title. "Coronation Postponed," etc., which is a subject that has not (until recently) occupied the minds, and demanded the attention of an English-speaking people for a great number of years, and those truly loyal subjects to Her Gracious Majesty the late Queen Victoria, would have been equally as pleased if she had been spared to her people for many years to come, to prevent a Coronation taking place now. But the question may be asked, "Are Coronations required? or are they only customs which have been handed down from one generation to another in order to impress the masses by a gorgeous display? Has the Coronation which took place on August 9th of this present year added anything to the kingly position of our reigning Monarch, Edward VII.? Was he not as much the King of England before he was

crowned, even from the time of our late Queen's death, as he is now the Coronation has taken place? And if so, why was he crowned? and what *real* good will arise either to the King, or to his subjects from such a pompous, useless celebration?"

We had a secret hope, that after the solemn "disappointment" which took place in June last, from the rod of affliction being laid by God upon our King that no further attempt at a Coronation would ever be made, either by the King, or by any of his subjects; considering how the Lord in so short a time brought him almost to the dust, and frustrated all the designs and schemes of the nation that intended to celebrate the Coronation with such a display of grandeur, perhaps without a parallel case in the history of the world. Truly the pleasure-seeking population of this nation, and other nations, would say that it was a *disappointment*. And so it was to them we doubt not; but to the godly, and thoughtful of the King's subjects it was not so much a disappointment as it was a solemn conviction to their minds that the family of mankind ought to stand continually in awe of HIM, "by whom kings reign, and princes decree justice." It seems clear to all right-minded godly people, that the pomp and pride, and the ambition of many thousands of sinful creatures, to exalt a fellow creature, was being carried beyond all bounds, and in the zenith of their grandeur and worldly display the Lord, with one stroke of his rod of affliction, put a stop to the whole, letting the nations of the world see that it is he "that ruleth in the armies of heaven and amongst the inhabitants of the earth," and none can stay his hand, or say unto him (with any authority) "What doest thou?" But what a mercy of mercies for our King that the rod of affliction was laid upon him not so much in anger as it was in chastisement, and to let him know "who is the blessed and only Potentate, the King of kings and Lord of lords."

We could have wished most heartily that our King, and all that are in authority under him, had seen their way to have abandoned *at once* all national rejoicings, whether it be by Coronations, or otherwise, and to have called loudly for a general Fast Day, when all the godly people would have an opportunity, and the privilege of assembling together in their respective places of worship to pray to God for their King and country, and to seek the Lord's forgiveness, for all our personal, and national sins that we have committed against him, and to entreat him to send down upon us his benign blessings, both spiritual and temporal, that we might live a godly and peaceable life all the rest of our days, feeling free from the noise and din of war, and living in the enjoyment of that peace of God in our hearts "which passeth all understanding."

But we need not proceed any further in this strain, as the lines we have before us have embraced much more than we have hinted at, and even more than we could possibly find room for. And

now, for the benefit of those who have not as yet seen a copy of these interesting verses, we will just give a few quotations :

“ How much we hear to-day
 Of England's present King !
 And what a grand display
 His subjects thought to bring,
 To hail his Coronation, fixed
 On June this year, the twenty-sixth.
 The preparations made,
 In all parts of our land,
 Secur'd united aid,
 To render them most grand ;
 The gorgeous pageantry in Town
 Promised our country great renown.”

Thus we see that in too many instances man proposes ; but God disposes, as he did in June last, with respect to the Coronation of our King, as we see by these lines further on, which says :—

“ The promised day drew near,
 Exultant thoughts ran high,
 Throughout the world's wide sphere
 This crowning should outvie
 All Coronations gone before,
 In any land, on any shore.
 It wanted but two days
 Of time, that mortals fix'd,
 To make their grand displays,
 But God stepped in betwixt,
 And threw our King upon his bed,
 Proving Himself the monarch's Head.”

By this strange display of God's wisdom and power, do we not see the important truth, and meaning of these very solemn words of God's holy prophet, who asks : “ Who is he that saith, and it cometh to pass, when the Lord commandeth it not ? ” O how careful we should be in trying to have our own way. Far better would it be to seek to know the mind and will of God in all matters that we take in hand. For, “ there is a way that seemeth right unto man, but the end thereof are the ways of death ” ; which those that are exercised in their minds upon such matters know to be true. We quite expect that our readers will find this leaflet, containing as it does over eighty verses, very interesting, and will, we doubt not, commend itself to the hearts of many as being fully in harmony with the holy Scriptures ; and the price of the same being so small, perhaps those who can afford it will see their way to purchase a goodly number in order to send them to their poorer brethren, and by so doing they will be “ sowing them besides all waters.” And, anything of Scriptural truth scattered in this way, with the Lord's blessing, may have an effect upon the minds of some of our thoughtless youth, who are intoxicated to a very great extent with the world's pleasures, and we

regret to say that many that are of riper years are no better, but show unmistakable signs that they are being led captive by Satan at his will; and bound fast in his slavish chains. Oh, that God would bear testimony to his truth as it emanates from the press, in the hearts of many of the pleasure-seekers around us, and bring them to turn from their evil ways.

A WORD OF EXPLANATION. *

Willoughby House, Leicester, Aug. 19th, 1902.

Dear Editor,—I find that the letter of mine which you inserted in the July number has been much misunderstood. It has been interpreted as signifying that rich supporters of a cause were to have some special deference paid to them. Certainly this was as far from my intention as it was well possible to be. How could persons think that I advocated a respect of persons in our place of worship contrary to the word of God? (James ii.) My whole life, I think, is in opposition to such an idea. The aim of my letter was to show that, whilst a courteous consideration might properly be shown by the members and managers of causes, to the regular especially godly hearers, whether rich or poor, whether giving little or giving much, the Church, and the Church only, must govern according to its scriptural articles. By a supporter of a cause, I do not merely understand some rich man who gives so many pounds to the collections, or in pew-rents, but some poor old woman who regularly attends the services, prays for the minister and people, and thus cheers the Minister and helps the cause. Why! a rich man, who wants to have his own way, may be no support, but a burden! A man is not a real supporter of a cause who pays his pew-rent punctually, but who is very inconstant and unpunctual in his appearance in his pew. No, the real supporter is the godly, perhaps old and poor woman, as above, who is perfectly welcome to a good and free sitting, and yet supports the cause by constant, punctual attendance and hearty prayers. God forbid that I should be the respecter of persons some have thought my letter indicated. I had hoped I was a little of Moses' mind, "choosing rather to suffer affliction with the people of God." My desire answers somewhat to the poet's words:

"Might I obtain the meanest place
 Within thy house, O God of grace,
 Not tents of ease, or thrones of power,
 Should tempt my feet to leave thy door."

I cannot think there was anything inconsistent with these feelings in saying that the managers and members of churches may properly shew a degree of courteous consideration to the regular hearers in a place of worship, at the same time that the church must govern and is bound to keep the pulpit pure.

Believe me, yours in Christian love, G. HAZLERIGG.

THE LATE MR. HENRY FULLER, Superintendent of the Botanical Gardens and Public Park, Camperdown, Australia, and Senior Deacon of the Strict Baptist Church, Camperdown.

THE following letter we have received from the widow of the late Mr. H. Fuller, which we publish for the benefit of those of her friends who may still be living in England. The notice of his (Mr. Fuller's) death to which the letter refers appeared on the wrapper of the September number.

Dear Sir,—Will you kindly publish the short notice I herewith enclose of my dear husband's death, in the "Gospel Standard," as I would like some of the dear Lord's people—whom I know—in the Old Country to know that my dear husband is safely landed with Jesus in glory. Many friends in the Old Country knew us when we walked from Headcorn to Staplehurst to attend the Baptist Chapel there, where the late Mr. Burch used to preach. My dear husband used to go one Lord's day, and I would go the next, taking the journey in turns. Both of us, I trust, through grace were made humble seekers after the bread of eternal life, and desiring to drink of the rivers of God's good pleasure.

For twenty years my husband was the Curator and Superintendent generally of the Botanical Gardens at Camperdown. He lived a very consistent life, for the grace of God was in him, and those around him could see the blessed effects of it.

Our little church in Camperdown when first formed only numbered about seven members (one has been added since), has lost its greatest earthly support. But our hearts are up unto the Lord, and we would say, "May he be with us, and keep us together in his fear, and love, and in his blessed truth, and then all will be well, and will work together for our good."

In whatever my dear husband took in hand he always desired to seek the Lord's direction, and tried to know his mind and will concerning it; and when he got a word from him, and felt that he was on sure ground, nothing and no one would move him from it.

But I hope I am not taking up too much of your valuable time but I am encouraged to write, as some of the Lord's dear people in the home country read with great interest anything coming from Australia, and are glad to hear of the Lord's work being carried on in this distant land.

We get good books every month from England, and thus we are helped on.

I am, your sincere wellwisher,

Gray Street, Terang, Victoria, Australia.

A. M. FULLER.

[Not dated.—Ed.]

Obituary.

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MRS. PRATT.—For many years my dear wife, Caroline Pratt, was a woman of a sorrowful spirit through the fear of death. She was convinced that she was a sinner, and living and dying in her sins she must be eternally lost, which was a great trouble to her, and caused her much distress of mind.

She was a hearer at Rehoboth Chapel, Richmond, Surrey, and somewhere about the year 1875 she heard the late Mr. T. Marshall preach from the words: "Watch and pray," which was a great comfort to her. She was often led to pray to the Lord when engaged in her daily employment, and she has told me that she believed that many of her prayers had been answered; but at the same time she feared that she had not got the right sort of religion. She wanted the Lord to give her the *right religion*, and to tell her that her sins were all forgiven, then she would be happy.

In September, 1901, she had a special blessing under the ministry of Mr. Miles, of Mayfield, Sussex, to whom she felt very much attached for the truth's sake. He preached from these words: "Why art thou cast down, O my soul! and why art thou disquieted within me? hope thou in God; for I shall yet praise him for the help of his countenance" (Psalm xlii. 5), and it was a good time to her soul. She very much liked the preaching of deeply taught ministers, such as Mr. Ashdown, Mr. Dickens, and others of that kind. She suffered many years from an internal complaint, but was taken very ill on June 24th, 1902, at 4.30 a.m., and died at five o'clock, just half an hour afterwards. During that short space of time she was pleading with the Lord to help her in her solemn position, but she suffered from much darkness of mind until just before she departed, when she turned to me and said, "Good-bye! Good-bye!! Good-bye!!! I am going." She then gave me a kiss, and turned to put her hands together, and then said, "Do, dear Lord, come and take me"; this she repeated several times, she then breathed twice more, somewhat heavily, and her happy spirit took its flight to be for ever with the Lord, whom she dearly loved. Our great loss is her eternal gain.

ROBERT PRATT.

Mr. Miles, of Mayfield, who knew Mrs. Pratt, says,—“The Lord's dealings and manifested mercy to Mr. Pratt's beloved wife were great, and she was truly a God-fearing woman.”—H.M.

MR. IRONS.—Our dear old friend, William Irons, of Wilstead, was a member of the Strict Baptist Chapel, at Haynes, Bedfordshire. He departed this life, December 28th, 1901, aged 80 years. As far as can be ascertained the Lord began a work of grace in his heart about fifty years ago. He was a wild youth,

and a terror to many round about him during the days of his unregeneracy. But the Lord was pleased to turn the lion into a lamb, and make him to tremble before him, whom he had sinned against, and had wrought such great provocations. He was brought soon after this into deep soul trouble, and at that time was much tried in providence. His trials in providence were so great that he made up his mind to go to Australia. This was in the year 1852, and as he was walking to Bedford to obtain his emigration papers the Lord stopped him with these words: "Thou shalt abide in thine own country, and I will provide for thee and thy children." The words so affected him that his tears rolled down his face abundantly. Since that time, how often has he thanked the Lord for giving him those words, and for putting a stop to his Australian expedition? But he was very much tried, and he sank so low, both in body and mind, that he had to be taken into the Bedford Infirmary, which was a heavy trial to him. Being so low in his mind he was tempted to take his own life. I have heard him say that whenever he tried to commit the rash act it was as though all the power of his body was taken from him." But in the midst of this sore temptation God gave him a promise that he would never sink so low again, and he never did. His wife asked him one day if she should go and ask a friend who goes to the Strict Baptist Chapel to come and see him? And one went and talked to him, and read pieces to him out of the "Gospel Standard," when he said that he had never heard such things before. The friend left the "G.S." with him; and after he had read it, he carefully closed it, and said that inwardly he felt as though he could freely eat it. After this he said: "Surely the Lord would not have shown me such things and then let me sink at last!"

Although he was a deeply tried man of God, yet he was favoured with a good gift of expression in prayer, and many that were privileged to hear him can testify that a gracious power attended his words. On one occasion he went to Bedford, and the friends sang that well-known hymn—

"Amazing Grace! (how sweet the sound!)

That saved a wretch like me;

I once was lost, but now am found;

Was blind, but now I see."—(Gadsby's, 198.)

He often said that hymn was precious to his feelings, and the 149th hymn was equally as good:

"There is a friend, who sticketh fast,

And keeps his love from first to last,

And Jesus is his name;

An earthly brother drops his hold,

Is sometimes hot, and sometimes cold,

But Jesus is the same."

About forty-six years ago a fire broke out near to his home, and a barn was burnt; and when the cry of fire was raised, the

neighbours wanted to fetch out his goods ; but he said that the Lord had assured him that nothing should be burnt, and no harm would be done. He fetched his children down stairs, and made them as comfortable as he could, but the people said that he was worse than a madman, and laughed at him. He said the house had been a Bethel to him. It was about ten o'clock at night when the fire broke out, and he was reading at the time Bunyan's "Pilgrim's Progress." No harm whatever was done to him, for he said that the Lord had assured him that the woodman's house should not be destroyed by fire.

He was a regular attendant at the chapel at Haynes, until the last two or three years of his life, when old age, and infirmities prevented him walking the distance, and when he could go no longer in body, he was present with us in spirit. Hymn 320 was much blessed to him. He took to his bed on the Tuesday afternoon, and remained there until his ransomed soul took its flight to be for ever with the Lord. "Mark the perfect man, and behold the upright, for the end of that man is peace." His last words were: "I know that it shall be well with the righteous."

"God in the person of his Son,
Has all his mightiest works outdone." E. Fox.

Mrs. HAYWARD.—Mary Ann Hayward, of Sholing, near Southampton, was the daughter of the late Mr. Swain, of Whitchurch, and was a regular attendant at Bethesda Chapel, Southampton. She was often heard to say that her happiest hours were spent in the house of God. She was a woman of a sorrowful spirit, and her days of darkness were many. The Lord saw fit to lay his afflicting hand heavily upon her ; and for ten months she was not able to lie down, being seldom free from pain. During her illness she passed through deep soul trouble, and it can truly be said of her that, "As the hart panteth after the water-brooks, so her soul panted for God—the living God." The language of her heart was :

"Assure my conscience of her part
In the Redeemer's blood ;
And bear thy witness with my heart,
That I am born of God."

She would sometimes say, "I cannot always feel that God's everlasting arms are always round about me and underneath me ; and if not thus supported, I feel that my soul must for ever sink.

'O, could I but believe,
Then all would easy be ;
I *would*, but *cannot* ; Lord, relieve !
My help must come from thee.'

She then said, "O, that the Lord would speak some word with power into my heart, and O, that I could hear him say, 'I am thy salvation,' and 'Thy sins, which are many, are all forgiven thee.' Nothing short of this will ever satisfy my longing soul." At times she seemed to be raised to a hope in his mercy, and then she was heard to say, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God" (xlii. 11). "I shall one day behold the King in his beauty, without a veil between." "If I get safely home, I will cast my crown at the feet of the dear Redeemer, and then—yes—

'Then loudest of the crowd I'll sing,
While heaven's resounding mansions ring
With shouts of sovereign grace.'

(938 hymn, Gadsby's Selection.)

Our dear friend was kept waiting a long time; but at evening-time it was light. Yes, the time of love arrived, and she proved it to be so, to the satisfaction and comfort of her soul.

Just a fortnight before her death the Lord very graciously appeared unto her and spoke these words with power to her soul, "I will see you again and your heart shall rejoice, and your joy no man taketh it from you." "Shout," she said to those around her, "shout hosanna to his name!" Her fears were gone, and she could join with the hymn and say—

"More happy, but not more secure, the glorified spirits in
heaven."

She felt her feet to be on the rock Christ Jesus; and said,

"If such the sweetness of the stream,
What must the Fountain be?"

She then said, "O, that I could praise the Lord more and more for his goodness to such a hell-deserving sinner as I feel myself to be." She was asked, some days after this manifestation was revealed to her soul, if it was well with her, when she replied, "Nothing troubles me now! I am free from care, and,

'I feel this mud-wall'd cottage shake,
And long to see it fall;
That I my willing flight may take
To him who is my All.'

Her last words were: "Come, Lord Jesus, come and take me." And thus she passed away, on April 20th, 1902. She was buried by Mr. Leaman, of Bournemouth, in the churchyard at Sholing. Mr. Leaman made some very solemn and impressive remarks at the graveside to those that were standing near, some of whom may not have understood the secret of her religion, but they admired her consistent life, and walk, as witnessed by them.

L. and B. BAILEY.

THE
GOSPEL STANDARD.

NOVEMBER, 1902.

MATT. V. 6; 2 TIM. I. 9.; ROM. XI. 7; ACTS VIII. 37, 38; MATT. XXVIII. 19.

LESSONS TAUGHT BY DAYS OF PROSPERITY
AND ADVERSITY.

NOTES OF A SERMON
PREACHED IN ZION CHAPEL, LEICESTER,
BY MR. HAZLERIGG,
ON LORD'S DAY MORNING, JULY 28TH, 1901.

“In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.—ECCLES. VII 14.

I SUPPOSE really in the substance of the text, it means nothing after the Lord Jesus Christ himself. We can find no final resting-place but in Jesus Christ, as He says, “I am the first and the last.” What a mercy that is, to have, and to find, nothing after the Lord, the Lord Jesus Christ; and to be journeying heavenwards, to the full enjoyment of Christ; that is what you are called to if you are Christian people. Yes, you are called to the enjoyment of the Lord himself in heaven—you are called to the fulfilment of that blessed promise in God's word: “Delight thyself also in the Lord, and he shall give thee the desires of thine heart.” How apt we are to play the part of Peter when he was on the Mount of Transfiguration; he said, “Let us make here three tabernacles; one for Thee, one for Moses, and one for Elias;” but he knew not what he said. We are not called to have tabernacles here below. If we are called at all, we are called to a heavenly calling, not to a resting place below. As the apostle Paul says, “There remaineth therefore a rest for the people of God.” And God's people are journeying towards that rest.

Many times of late, when I have been a little inclined to give way, that word has come with a little sweetness to my soul; and these lines of Dr. Watts' I have found to be good:

“Are we not tending upward too,
As fast as time can move?”

Nor should we wish the hours more slow,
To keep us from our love."

That is really so if we are the Lord's people, those that are gone before us on the journey; they have got to the end first. That is really the view the Lord gives me at times. So that the *one* that is taken from me has reached the end of the journey first. It is as the poet says, in respect to myself, and I may say of a goodly number of my dear friends, "Converted last, but first with glory crowned," while I am toiling down below. But still at times I am resigned to toil here as long as the Lord has anything for me to do for the family of God. As the poet says,

"But hush, my soul, nor dare repine,
The time my God appoints is best."

He wanted to serve the Lord here below, and then for him to take him home to his eternal rest.

I want to be satisfied with the will of God, But do not think that it is all satisfaction; I have something about me that is not satisfied, but on the other hand, I do desire to be well satisfied with knowing, and doing the Lord's will, but what a murmuring nature one has!

The school of adversity does us good, if we are children of God; and this sometimes makes me tremble, and if one school of adversity does not do us good, then another school of adversity will. My flesh stands in awe of God, on account of these things, and therefore I want really to profit by the lessons that God is teaching me, and not to have it necessary to be removed to a fresh school, which sometimes is the case. I read an anecdote some time ago in which I saw a lesson for myself. It was in reference to a certain woman who lost her husband, and she kept on grieving over her loss. She had one child left, but the poor child in playing broke his neck; when she said, "I see that the Lord will have me for himself;—and therefore he has taken all away from me." She was a good woman. I only say this, because it makes me want to submit to the will of God still more than I do.

How I have had to learn of late what a wretched rebellious nature mine is, I mean my own nature; I do not say that I have been given over to rebellion, that is a different thing. I must ascribe it to the praise of his grace! I should have been as rebellious as possible, if God had not given me submission to his holy will. But those words have instructed me;—the Lord said, I was not rebellious. I said to the Lord, 'Lord only thou can'st say it, but thou can'st give me grace to walk humbly, and obediently before Thee!' I do

not know of anything so dreadful as being rebellious ; there is nothing so dreadful ! I sometimes admire that expression of the Apostle Paul : “ Furthermore, we have had fathers of our flesh who corrected us, and we gave them reverence : shall we not much rather be in subjection unto the Father of spirits and live ? ” That is our Father in a spiritual sense,—the God and Father of our Lord Jesus Christ. As much as to say, if we are not submissive to God there is no spiritual comfort for us ; as you know “ The rebellious dwell in a dry land ” : Oh ! how often has my heart been given over, but of late it has not been given to rebellion ! But I do not say this in an ostentatious spirit, but this I know, when I have been given over to rebellion, it has not been life to me, it has been death, therefore I want to be in subjection to the Father of Spirits and live. I do not want to speak of myself, only I feel that these remarks may be a help to some of you. I feel that there was only one who could say properly,—“ I am the man that has seen affliction.” Our sorrows are not to be compared with the sorrows of the Lord Jesus ; he could say properly, “ I am the man that has seen affliction,” and also “ Neither is there any sorrow like unto my sorrow.” Eliphaz says unto Job, “ Unto which of the saints wilt thou turn ? ” to find sorrow like your sorrow ; this might almost be said of Job, but it cannot be said of me, for after all, others have had similar crosses to what I have, and when there are mercies mingled with the cross how comforting it is to our feelings ; for I hope I am journeying heavenwards, to where my dear partner is.

The Scripture says, “ It is better to go to the house of mourning than to go to the house of feasting, for that is the end of all men, and the living will lay it to heart.” After all, it is the end of you, my hearers, and I would have you think of that. Yes, the living in Christ will think of it, and will “ lay it to heart,” those that have living wisdom given by God to them, will consider this matter, and lay it to heart. They know this, that in respect of the minister this must be the case. The dust will return to the dust as it was, and the spirit will return to God who gave it, to give an account to God in Christ, for we cannot give a good account to God out of Christ, God will bring every work into judgment, with every secret thing,—yes, secret things, whether they be good or whether they be evil. Oh ! to be right with God. The wise man tells us, the living will lay these things to heart, what he sees in the house of mourning ; and by the sorrowful countenance the heart is made better. But I have to say, ‘ Oh Lord, my heart seems to be one of the worst of

hearts upon the face of the earth, and I think it is more brutish than any other person's heart, for it does not appear to be made better.' But I hope after being in the house of mourning of late, that my heart has been made a little more tender and soft, and perhaps I learn more of my own badness, and perhaps that is the way the Lord will make it better! It is said of the people of God, that each one of them "knows the plague of his heart." How strange is the word of God, and how strange are some of the things that Christ said to his disciples! It was strange of him to say, "It is expedient for you that I go away."—What; expedient for us that the Lord Jesus Christ go away!—Yes; but how strange!—and yet I am certain it is the truth. Every word that Jesus Christ said was truth. What a view that gives us of the end of the Lord in particular matters. It is expedient for you that one you love goes away. And then there is another strange remark of the Lord Jesus Christ where he says to his disciples, "If ye loved me, ye would rejoice because I said I go to the Father." He says, "If ye loved me," and really I do come in a little with what one of our poets says: "If I could, I would not bring them down from heaven." No, who would really, if he loved a person; who would bring that person down from heaven to earth? Sometimes it has been quite a shock to me to think that one I love could not share with me in my joys and sorrows any longer, but then I am checked with this thought,—just as if the object of my affections would wish to be brought down here to share my joys and sorrows upon earth, when she is sharing the joys of her Lord in heaven; that is how the Lord deals with me.

Who would wish a happy spirit down from heaven, to share in his joys, and his sorrows, these paltry joys and sorrows upon earth? If we could, we would not wish them down. Then the good man in the chapter from which our text is taken, uses a strange expression: "Consider the work of God: for who can make that straight, which he hath made crooked." If God has put a crook in the lot, then we cannot straighten it. The grand thing is to be straightened to it; what I wish is that my crooked nature may be made straight. I want to be more answerable to the mind of God. That brings me to the words of my text. Here is a word of counsel and advice, but how little I am answerable to the dealings of God! I am sometimes half afraid whether I can be a child of God, and be so unanswerable to the dealings of God with me as I am! Sometimes I think lightly of the dealings of God, and sometimes almost faint away

when the Lord is rebuking me.—What a want of answerableness there is in us to the mind of God! Now, our text tells us of the certainties of God with respect to his people, even those that fear his name. It is good to have the fear of God about us. Well then, our text says: “In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one against the other, to the end that man should find nothing after him.”

Now, we find three things worth talking about this morning. Here are two things put before us, a day of prosperity, and a day of adversity. We do not like to look at the latter day; but it is of no use merely looking at a day of prosperity, when we find this, that God hath set the one over against the other. If God does a thing, it is no use rebelling against what God does, for he says, “I am the Lord, and I will work, and none shall let it.” I will bring you to heaven, in spite of your rebelliousness, for I have determined it in spite of all that may oppose. By the way, there has been too much of that in my case at any rate, and perhaps in yours. A day of prosperity and a day of adversity, and then God hath set the one over against the other,—the reason given is to the end that man should find nothing after him, and that he should not rest in anything but in the living God. “Trust in the Lord for ever, for in the Lord Jehovah is everlasting strength.” I wish I could trust him more and more; but this trusting in the Lord is his good gift; and he “giveth us all things richly to enjoy.” He hath set one day over against the other; the reason is that man may see that everything down below is mutable, nothing to rest in, but in the Lord himself. And the advice given in the text is to be joyful in the day of prosperity, but in the day of adversity we are to consider. As I said before, “what a mercy it would be if one was more answerable to the mind of God in these things!” I must say very little about myself, but I hope there is a little desire and prayer put into my heart by the Lord himself, for I am sure it is not natural to me; it is not natural to anyone to be answerable to the mind of God either in one thing or the other. Everything that is good in me is of God; as the Apostle puts it, “There is a new creation, and in that new creation, all things are of God,” and we ascribe all the glory to him of every good thing that he bestows upon us. Let us then look at these two things. First of all, the day of prosperity. A day of prosperity is very blessed, and I do not dispute it when all seems prosperous in providence and in grace; but I think with most of God’s people, that often this valley of a little ease is very

narrow, for as Bunyan says of his Christian pilgrim, that “when one trouble’s over, another doth him seize.” But shall we complain of this! or of any of the dealings of our God, if he only gives us little valleys of ease and comfort?

I have been of late thanking God for every moment’s quiet and ease that I could get, and that I think is not a bad state to be in; a little ease of body, or a little ease of mind is very good, and what a mercy there are such blessings in store for us! How seldom do we value our mercies as we ought to value them! “A day of prosperity.” I dare say you have known it. You may have had a day of prosperity in your families, and that has been very pleasant; but I want you in a day of prosperity, even in your families, to do what the wise man advises, to be soberly joyful. I believe it is not a bad thing to go to the house of mourning, and then we shall see we have reason to be thankful for what we have, even if there is prosperity in the family. I have sometimes done in this way: when God has taken one thing, I have put away all the rest, as if nothing that was left was worth living for; and how the Lord has checked me, and then I saw it was not right for me to despise what he had left me, because he had taken the desire of mine eyes from me, and so I was checked! If God takes one thing away from me, the best thing for me to do is to prize the remainder, and not to despise it; and so we get some profitable lessons in the day of adversity. For the Lord may bring adversity into the family, as we know.

I was reading a good man’s experience; he was thinking over this, and about his family, and what a gap the Lord could make in it, and then shortly afterwards the Lord did make a gap. He makes gaps from time to time,—it must be so; “for this is not our rest;” but then after all, because he makes a gap, shall we despise all the rest, that he leaves behind?

In the day of prosperity be joyful, soberly joyful, as seeing the precariousness of everything below. The Lord Jesus Christ comes down into his garden, and gathers his lilies. Well, we may have prosperity in our families, and in our circumstances; but it is a good thing to be soberly joyful when we have prosperity in our circumstances. I know how the Lord can bring adversity into our circumstances, and if we are not soberly joyful in them, he is sure to bring adversity; for the one is set over against the other, I have found often, that instead of rejoicing properly in prosperity I began to lean upon it, and said with the Psalmist David: “My mountain stands strong,” but I have found

soon after that the mountain has been shaken, and I have been shaken at the same time. Now you see the advice : “ In the day of prosperity be joyful,” O remember this, that the Lord has put a day of adversity over against it, to teach us fresh lessons. I have thought of Job, I do not know that there was anything particularly wrong about Job ; the Lord says, “ Hast thou considered my servant Job, that there is none like him in the earth ? ” But Job had to learn a lesson, and God brought adversity upon him ; I do not say but that there was a reason for it ; and it was to teach Job some fresh lessons. What a blessed lesson that was for him to learn : “ Behold I am vile.” Everything that is good about me is nothing ; but the grace of God is everything to those that possess it. “ Once I have spoken,” and rashly spoken, but I will do so no more. “ I have heard of Thee, by the hearing of the ear,” but now there was a nearer approach of God to his servant Job, “ but now mine eye seeth thee ; therefore I abhor myself, and repent in dust and ashes.” What a good place is this to be brought into by adversity ! Well, in the day of prosperity be joyful whether it be in the family, or in the circumstances, or in the Church, but be soberly joyful, because after all there is a day of adversity. I do not want a day of adversity to come upon you as a church, but suppose your present minister is taken away, well, I hope it will not be a day of adversity to you in one respect, I hope the Lord will remain with you, and give you a better man than I am. Of late I have thought in this way, that you are not the only person that is deprived of one that has lived, the Church is deprived of one that was useful to them, one that did what she could. It is a day of adversity to you as well as to myself,—let us consider ; as a considering time is a good thing for a church and people. Now, after all do we prize our privileges as we should prize them ? Suppose the minister is taken away ; now ask yourselves : Do I go to chapel as often as I can, or did I think my interest in Christ was so secure that I wantoned with it ?

In the day of prosperity be joyful. If there is a good church, and if there is a measure and degree of godly peace and quietness, there is reason to be very thankful for it, and a good reason to be soberly joyful. I want you my hearers, in the day of prosperity to be soberly joyful, and bless God for the ministry you have had so long, and earnestly desire to profit by it ; then when the day of adversity comes upon you, you will not have to painfully consider that you did not prize the ministry you have been so long favoured with. I will tell you what, amongst the lessons that we learn in

the day of adversity, I find how little I prized the day of prosperity when I had it ! When we do reflect upon things in that sort of way, can we wonder that God should set a day of adversity over against a day of prosperity to remind us what poor miserable creatures we are of ourselves.

The Lord give you his own blessing. May he keep you soberly-minded when he gives you a day of prosperity. May you hold all your mercies at arm's length ; feeling how uncertain everything is in this world, and the lessons that God teaches us are to show us that this world is not our rest if we are the children of God, " God having provided some better thing for us ; for we look for a city which hath foundations, whose Builder and Maker is God. Amen.

A FEW PARTICULARS OF THE LATE MR. F. FARVIS.

Minister of the Gospel, who entered into Rest at Bath March 29th, 1902.

(Continued from page 446.)

I have been to-day (September 6th, 1868) trying to examine myself, as it was suggested to my mind to do so, according to Bible law, Bible Gospel, and Bible precepts. Examining myself according to the law laid down in the Holy Scriptures, which says, "Thou shalt have no other gods before me." (Exodus, xx. 3). I find I am guilty, inasmuch as I have preferred the world, and sin, and many other evil things, such as my own ways, and the idols of my heart to the Lord. Again the law says, "Thou shalt love the Lord thy God with all thine heart" ; but this I have not done ; but I have hated him, and to my shame I say it. Then the law curses all them who continue not in all things written therein to do them. Therefore, as I have not continued to do all that the law requires, I am by nature under the curse, and am "condemned by the law as a transgressor." Then, if I examine myself according to the Gospel, which speaks of a Saviour, and of justification by his blood and righteousness, of pardoning mercy, and of Salvation by grace, which are joyful sounds, I cannot say but that in times past the Gospel has been good tidings to my soul ; and it has well suited my case, bringing everything I needed "without money and without price." Then if I examine myself according to the invitations of the Gospel, such as "Ho ! every one that thirsteth, come ye to the waters," etc., and "Come unto me all ye that labour and are heavy laden" ; "Look unto me and be ye saved all the ends of the earth !" "Follow me !" and such like heart-cheering expressions. I can bless the Lord that there has been in my heart, through the Holy Spirit, a hearty response to the gracious invitations, and a coming unto Jesus through the sweet drawings of the Father's love. Yes, there has been, while suffering from the sting of the "Old Serpent," a "looking unto

Jesus" for healing and Salvation; and a blessed following hard after him.

But what a foolish creature I am! I fear that I shall never be anything here but a changeable, sinful worm of the earth. Worms spend a great deal of their time underground, and in the dark. So it is with me. Let a man command the worms to come out of the ground, where they are hidden, will they obey him? No. But is there nothing that will bring them to the surface, and into the light? Yes; the gentle dews and showers from heaven will bring them out of their holes. So with my poor soul. I feel that there is nothing that can bring it out of dark, underground places, but the heavenly dews, and the anointing of the Holy Spirit. May those blessed doctrines of grace drop on my soul like the rain, and distil as the dew; then how precious is the promise to my heart. "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel." (Isaiah xli. 14). I have sometimes thought of the fact, that no one likes to give house room to worms, but will readily do so to dogs, and to what are called domestic animals. But such is the love of the Lord Jesus, that he graciously protects, and finds room in his heart for sinful worms of the earth, even those that are made to feel they are such by the teaching of the Holy Spirit.

How very near I feel sin to be, and *at times* how far off do I feel salvation from me! Yet the presence of sin does not (thank God for it) prevent me desiring and longing for "the Salvation of the righteous." The blessed Spirit has shown me my sin, and I hope the same Divine Instructor will show me God's Salvation. Sin is my burden, but I trust the dear Saviour has many times granted me sweet relief from its enormous weight. The heavenly "Comforter" is the great effectual soul reliever. When his comforts are felt in my soul, what pure delights are then enjoyed! As one said, "In the multitude of my thoughts within me, thy comforts delight my soul!" There is something particularly special in the complaints of a child of God, and there is something specially particular in his blessings and comforts.

May all my complainings be followed with "everlasting consolations," through Jesus Christ the Lord!

What a precious doctrine is that of the resurrection of the Lord Jesus Christ! When my soul feels at liberty in the things of God, through the gracious power of the Holy Spirit, what a proof is this to me of the resurrection of Christ from the dead. The angels said, "He is not here, but is risen! Why seek ye the living among the dead!" Yes, he is alive, and "alive for evermore; death hath no more power over him." He is alive to the best interest of my soul, both for time and for eternity. Alive to guide me with his omniscient eye, to hold me with his powerful hand, to cleanse me from all sin by his atoning blood, to clothe me with his robe of righteousness, to supply all needed grace during this-time state, "and afterwards to receive me to glory." And because he

lives, I hope to live also. Oh! to know more of him! For a knowledge of Christ is truly excellent. What is every other knowledge compared to a knowledge of Christ? "And, this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

I have felt to-day a little of the blessed Spirit's help in prayer. What a marked difference there is in "praying in the Spirit," and in praying without his felt presence. When praying *for* the Holy Spirit, what a want of liberty and power I have felt within my heart, but when praying in the Spirit, what an enlargement of soul I have found, and how my lips have been opened when at the throne of grace! How precious then has been the fulfilment of the promises, and O, how acceptable has been at those times the blood of Atonement! This is entering the holiest of holies by the blood of Jesus, which is called the new and living way. At these times, how blessedly are the holy Scriptures opened up to us, and what love do we feel in our hearts to the brethren in the Lord! How freely do we confess our sins before God, and how willingly do we feel to forsake them! What blessed communion there is carried on and enjoyed with the Father, and with his Son Jesus Christ! O for more heart-felt experience of these vital realities! For these are the rich blessings that will make us "dead to sin and the world, and alive unto God."

How very awful it must be to be deceived? And the question sometimes comes to one's self, Am I deceived? This question calls for an answer. Sin is deceitful. My own heart is deceitful. Satan is wily. Who then but the Holy Spirit can preserve us from being deceived? Oh, the many fears I have that all will not be right with me in the end! And what a solemn effect they have at times upon my mind! How earnestly do they lead me to ask the Lord to make known to me my real standing, and to show me if it be in Christ Jesus? I so wish to know if I am born of the Spirit, and if my religion is from heaven? How possible it is to have much light in the head, and no grace in the heart? What an unspeakable mercy it is to feel certain that we are one of the Lord's chosen and redeemed children. And, oh, to what extremities my soul is sometimes driven on these points! Ah! there is such a place as "wits' end," where I sometimes find myself, and I ask, can the Lord do anything for a poor worm in such a place? My heart replies, "yes," for at such a place the Lord's works are seen to be marvellous; which every grace-taught soul knows to be true. . . . Soon after this the Lord bestowed upon me a rich blessing, not of a temporal kind, but a spiritual, and gave me the sweet assurance that he intended to save my soul from eternal death. O how this blessing broke my heart, and humbled me at the dear Redeemer's feet; and I felt it to be marvellous that the great God and Saviour should condescend to bestow such mercy and goodness upon a "bruised reed" like me. O, I thought this is free grace indeed! While under the softening influences of this

blessed visit from the Lord, I began to wonder what was going to take place, and whether the Lord was about to take me home to himself. But no! His purpose was to put me into the furnace of affliction; and there try the grace that he had bestowed. The next day I was so ill that it was necessary to consult a medical man. The means he used for my recovery not succeeding, another doctor was called in, and the Lord was pleased to bless the means he prescribed to the subduing of the malady. Now the Lord knew what was going to take place, and I do desire him to give me a heart full of gratitude that I may bless his holy and adorable name for so blessing my soul beforehand, and also the while I was in the furnace. Oh! this furnace work, how the flesh shrinks from it! Yet what a needs-be there is that his grace shall be tried. How close my soul was brought now with eternal realities! What cries ascended up to the Lord; what questionings about the eternal safety of my soul; what searchings of heart before God, and O, what pleadings before the dear Saviour! But, "blessed are they that mourn, for they shall be comforted." But they may not be comforted for a while; but afterwards, "when he hath tried them they shall come forth as gold."

How much I lack real gratitude to God for all the great things he has done for my soul; but what a bad companion for a child of God is a hard heart, and yet how often I am in company with it! At times I hardly know how to describe my case; but greatly desire that the Lord will assure me, that my tempest-tossed soul at the end of the voyage will be landed safe in glory. But I am such a sinner, and have at times so many fears that I am a hypocrite. "Lord," I say, "if I am, tear the mask all to pieces, dash it to atoms, let me see myself in the light, and know my true state before thee. Law condemned I feel myself to be by nature, but is there no hope in the Gospel, for such a sinner as I am? It is not outward sins in particular that grieve me, but those abominable heart sins which I discover so frequently within, and which are so unlike what is holy, just, and good."

How blessed it is to be led and fed by the good Shepherd of Israel! Pleading, leading, and feeding go together. The Lord Jesus pleads for all those he has designed to lead into green pastures, and to "feed upon the mountains of Israel." Oh! for more love to this blessed Leader and Feeder. What places he has led me from and into!

A short time ago, and on a Lord's day, when about to stand up to speak in the Lord's name, my mind was taken back to the time when I was a boy, and engaged in breaking stones on the road. O, how my heart melted with gratitude and love when I thought of the Lord's goodness towards me, in bringing me, a poor country boy, from a heap of stones to stand up in a pulpit in London to speak to poor sinners of the goodness of the Lord to the Children of men! What a wonder-working God is the God of Abraham, Isaac and Jacob! If I had given me the choice of words I would

like to use in the hour of death; they would be these: "But thanks be unto God, who giveth us the victory, through our Lord Jesus Christ."

"Ebenzers," or "Stones of Help."

During the last fortnight the Lord has enabled me to raise three "Ebenzers." The first while walking in a by-road, the second while lying on a bed of affliction, and the third while travelling in a railway carriage. While walking on this lonely road as named above, on October, 21st, 1868, I was taken suddenly ill, but thought by continuing to walk I might possibly recover; but instead of which I got gradually worse. Being some distance from the friend's house, where I was staying for a few days, I began to fear lest I should not reach it. As I was going slowly along the road in great pain, the following lines came very sweetly to my mind:—

"Jesus, thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these array'd,
With joy shall I lift up my head."

O, how those lines lighted up, and lifted up my sinking soul! I went on towards my friend's house in much pain of body, but with a sweet refreshing feeling in my soul. This was the first "Stone of Help." When I arrived at the house of my friend the pain increased; a hot bath was strongly recommended, which I had, and then went to bed. While suffering great pain there this precious promise was applied to my soul: "My grace is sufficient for thee." It was the word *thee* that made it so suitable and strengthening to my soul. This was the second "Stone of Help." A few days after I was sufficiently restored to be able to return to my home. While riding in the train, and thinking over what had taken place, and the lovingkindness and tender mercies of the Lord towards me in this affliction, in so ordering it, that I should be taken ill in the midst of kind friends who paid me every attention, and where suitable remedies were so easily obtained for my restoration, with the Lord's blessing upon them; as my mind was led to dwell upon these things, and the Lord, in a very gracious manner, spake these words to my heart: "Is anything too hard for the Lord?" The words were repeated several times; and O how they melted, and humbled me into the dust before God! It seemed as though I sank into nothingness before him. My heart was full, and the words kept coming so forcibly: "Is anything too hard for the Lord?" I could not refrain from shedding tears, although I tried to conceal them. But had my fellow passengers observed me weeping, and had asked the reason why, I felt I should have answered them in the following manner: "The Lord has given me a broken heart, and a contrite spirit, with a sweet sense of his goodness and mercy to my soul that it has affected me to tears of thankfulness, joy, and praise." This is the third "Stone of Help."

To my mind it is such a wonderful thing that the eternal God "Who made the heavens and the earth, and who upholdeth all things by the word of his power," should so graciously show himself to such a poor, sinful worm as I am! O what a bright word is the word "Grace," when seen and felt under the holy anointings of the blessed Spirit of God. Perhaps the time will come when I shall look back on these "Stones of Help," with great joy, and bless God that I have been enabled to raise them to his praise and glory.

It is written: "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no." (Deut. viii. 2). By and by, the last stone will be set up. I hope it will be a large one, and that on it will be inscribed in large characters, "Victory, Victory; through the blood of the Lamb!"

Recently the following words which David spake to Abiathar came to my mind: "With me, thou shalt be in safe-guard." No special power attended them; and being unwell I could not rest as usual, but about two o'clock in the morning the words came with power to my soul. I asked the Lord if he intended them for me; as I felt afraid to claim them as mine unless I had authority from him to do so. They came again, and again, with such melting power, as to cause me to wet my pillow with tears of solemn joy. My dear wife, feeling concerned about my state of health, and perceiving I was much affected with something, asked me what was the matter, and if I required anything? I replied, "Yes, something was the matter; but all is right." Which was quite an unusual thing for me to say feelingly in regard to soul matters. I said I wanted to praise the Lord. My soul for a while was "like a watered garden." Passage after passage flowed into my mind from God's holy word, and especially the words already quoted: "But with me, thou shalt be in safe-guard." Oh! that "With me!" From the effects which followed the words, I felt convinced they were meant for me. I felt assured in my heart that "with him I should be in safe-guard." The words were very encouraging to my soul, and produced in me patience and resignation to the Lord's will, come what may.

I know that I must die, but death will not separate my soul from this *with me*. Oh the eternal union between a living soul and the everlasting God in Christ Jesus! I cannot tell what is coming! It may be that some heavy trial or affliction is drawing near; or even death may be close at hand. However, it was another heavy trial, going again into the furnace, and it was heated hotter than usual; but the words "With me" still supported our dear friend; and out of all his heavy afflictions, trials, temptations, and sorrows, his good and gracious Lord delivered him.

J. WILCOX.

Trowbridge.

“GRACE TRIUMPHANT :
—————

Exemplified in the Conversion and Recovery from a long and lamentable Backsliding, of William Wills, late of Dover, Kent. In a variety of interesting particulars originally written by himself, and now faithfully republished from his own manuscript by Thomas Hardy, Minister of the Gospel at Leicester. 1825.”

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(Concluded from page 401.)

But to proceed: I understand the form is read (of Lady Huntingdon's connexion), and my partner is the man appointed to read. Whether God was pleased to bless these poor weak means to bring about such a glorious end I know not. Be that as it may, the gospel is there, and Christ is preached, and God is glorified. Sinners are called, and my soul rejoices and thanks God for it.

I shall now hasten to a conclusion: When the weather broke, I went to Sandwich, where I hope I was not altogether useless. But in the course of this winter I met with a heavy trial from a tall cedar in Lebanon, an old professor, one whom you would little think of, who dealt cruelly with me in my most needy season. Strokes from these quarters wound deep; but as “all things work together for good,” I forgave him, and I hope the Lord will. However, it taught me to look beyond professors to Jesus Christ, who I find to be a friend that sticketh closer than a brother. Now, as my experience at Sandwich was chiefly in the line of Providence, I must pass it over, for if I set my feet in this field I know not when I should get out again. Thus, sir, “having obtained help from God I continue even unto this day.” I think you have seen me in all characters. You have seen me dead, you have seen me alive, you have seen me twice dead, you have seen me reconverted. You see now my bark launched on the Ocean of grace. You see my sails spread, and I firmly believe that God will continue the gentle breezes of his Spirit to waft my soul sooner or later, through the channel of my dear Redeemer's blood into the haven of eternal rest, where I hope, sir, we each shall meet, and if the Lord's will, all that appertain unto us, among that innumerable company that have come out of great tribulation, having their robes washed, and made white in the blood of the Lamb.

“Oh! what a meeting there,

Beyond these changing shades!

White are the robes we all shall wear,

And crowns upon our heads.”

I bless God I have not been the loser, but the gainer by this shameful fall. “Oh! to Grace how great a debtor!” I have learned many a good lesson from my fall. God has taught me to trust him in the dark; whereas formerly, when trials came upon me, I would immediately sink, give all up, and be most miserable. The Lord now teaches me to believe, that I am one of his family,

and nothing can, or will, dissolve that union. Therefore, when darkness comes and trials, from what quarter they may, he enables me to come to him as my covenant God and Father in Christ Jesus; bringing all my trials and burdens, and to make my wants and wishes known by prayer and supplication, pleading his promises, and sooner or later I am sure of victory. Faith is a very bold grace when it is truly in exercise. Yet are we no more bold than we are welcome. And I do not know any way in which a Christian honours God more than by thus believing and venturing his all upon him in the most needy seasons. There is also a very long chain of the most precious promises which I never saw the excellency of, as I have done since my fall. I shall only mention one, and then you will easily guess at the rest. You will find it in one of the Apostle Peter's epistles as follows,—“But the God of all grace, who hath called you unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.” (1 Peter, v. 10). O blessed promise; I have cried out under a blessed sense of these words: welcome cross-providences, welcome afflictions, welcome sufferings from all quarters, since this is to be the glorious end! I shall not have one stroke more than what an all-wise loving God and Father sees necessary for me, and every one of these strokes shall bring me nearer home. I find also at certain times the blessed Spirit takes me by the hand and leads me into the field of God's word; and enables me to dig and turn over the clods of this field under which I find very much treasure concealed. I mean by clods the metaphors and figures under which the Lord Jesus Christ is typified. Here, sir, I stoop down and “see the place where the Lord lay,” and here I find a fresh flow of spiritual matter springing up. You will, therefore, excuse me if I spring over the hedge, for I see no other way out.

I have presented myself in a homely dress, and in countrified language, but better so than in a language I do not understand, and in fine clothes borrowed of my neighbour, which is what I detest. But I verily believe you will be further convinced of the reality of this work of God upon my soul, by my God blessing it to the souls of many. I conclude with my Christian love to all your family, and believe me, sir, to remain your affectionate son and brother in tribulation, and in the kingdom and patience of Jesus Christ.—(Signed) WILLIAM WILLS.

P.S.—This well-trying and upright follower of Jesus Christ, for some time before his last illness, walked with, and had much communion and fellowship with, his God and Saviour, but at all times was in bondage through the fear of death. His bodily frame being weak, and his affliction great, he could say very little; which much distressed him. But when death made his last attack, the Lord stood near and comforted him, then he could say, “God is my refuge and strength, a very present help in trouble”; at other times, “my flesh and my heart faileth, but God is the strength of my heart and my portion for ever.” And in the final conflict

the Captain of his Salvation supported him with his presence, when he declared to those near him, "All is well! All is well!!" "I have not the shadow of a doubt of my interest in Christ." And thus he breathed out his soul, and entered into that rest prepared for the people of God, on the 29th of January, 1810.

THOMAS HARDY.

[We cannot dismiss this truly interesting account of such an extraordinary child of God from our hands without saying that it deserves to be published, not only from the house top, but from pole to pole. It may be that there are but few of our readers that have heard of such a remarkable man, or even read of such a remarkable case. We might almost say that it is a case without a parallel. Well may it bear the significant heading "GRACE TRIUMPHANT," for in it we can clearly see what Divine Grace can do, by what it has done in the lamentable case of William Wills, as recorded by his own hand. It has given us great pleasure to republish it in our pages, for in so doing it is preserved from oblivion, and many of the Lord's people have had the benefit of seeing that where grace is given to a poor sinner it overcomes everything, and lives at last. The above case leads us at once to the "Prodigal Son," as recorded in Luke's Gospel, chapter xv., and is, if such a thing were required, a confirmation of the truth of that most blessed portion of the Holy Scriptures. But do we not see also how God's *Wills* and *Shalls* are fully carried out, and that his eternal purposes can never be frustrated, and that it is impossible for his everlasting covenant ever to be broken, or that the eternal settlements of heaven can become null and void? These things we see were settled firmly by the great Three One Jehovah in eternity, and he has said that "one jot or tittle shall in no wise pass from them till all be fulfilled." But another thought strikes our mind in connection with the above case, and has been clearly carried out in the experience of this wonderful backslider, William Wills. It was God's sovereign will and purpose, that the poor man at a certain period of his life should be effectually called by grace, and set apart from the rest of mankind who are dead in trespasses and sins, as a monument of God's mercy and special favour. And how wonderfully he was taught by the Holy Spirit to know himself as a great sinner, and to know the Almighty Creator of all things, as a just, and Holy God, and who could not look upon sin but with the greatest abhorrence! This he saw clearly, and felt the solemn importance of it in his distressed mind. He also, through the teachings of the blessed Spirit, made singular advances in Divine things, and soon became (as is often said) established in the truths of the gospel, by which he, in a very gracious way and manner, obtained a name and place amongst some of the Lord's people, who esteemed him as one of the citizens of God's Zion, and was looked up to as such by those with whom he united. Looking at him then at that time, and considering how the Lord had led him, and taught him, it might be said that

he appeared as if he might become a very useful man in the Lord's vineyard, if not a minister of the Gospel, so as to be made, in the hands of the Spirit, the means of "feeding the church of the living God." Who then that knew him at that time as being a partaker of Divine grace would have thought that he would have been so left to himself by God as to have departed so far from the paths of righteousness, and so disgraced himself in sin, as to become loathsome in the eyes of many around him? What are we to say of these things? Why, we can truthfully say, that they are well kept whom the Lord keeps! But whom he does not keep we see clearly that they must fall! Therefore, we cannot be too grateful for God's keeping power, and whenever it is made known in the hearts of any, such poor sinners are said to be "kept by the Almighty power of God unto Salvation."

But in the case of this poor man, God's permissive will is clearly seen, and his Divine power was, to a great extent, withheld, and when it was so, we see how soon the poor creature became a backslider. Oh! how grateful we ought to be for our Spiritual blessings, and may it never come once into our hearts to make the least attempt to abuse them! During the time we have been publishing the account in the "G.S." we have received several encouraging testimonies from friends, saying how very much they have profited by reading it. One kind friend says,—“I have heard much preaching, and many opinions expressed respecting the 'Prodigal Son,' but I am a witness to the truth, that you have given us a true description of his character in the "Gospel Standard," under the heading 'Grace Triumphant.' Such experiences recorded is of far more value to me than the cost of the 'G.S.' for the whole year. I read my own heart in that dear man's experience. And O, what deep repentance for sin, and godly sorrow of heart, with floods of tears of gratitude, have I been the subject of when walking the roads. It is then soul-cheering to me to find that others of the Lord's people have travelled the road before me, and have left such a true description behind them of what they endured and passed through, which proves beyond all doubt that 'the backslider in heart shall be filled with his own ways.' I just drop these remarks to encourage you."

We feel grateful to God to know that there are some who have been helped and encouraged from reading the above experience, and that some of the things therein set forth have found an echo in their own hearts. We would say, that as you have the opportunity and grace to help you, "give God the praise," for every good thing cometh from him. And, as we have been graciously helped by the reading of this very remarkable experience, it becomes us to take heed to our ways that *our* footsteps slip not. For if the Lord saw fit to reclaim that dear man from his desperate fall, and so freely forgave him, it is not to say that he will always do so! Such cases are not permitted to take place, and left upon record for us to do likewise, or to sin against God that grace may abound; but they are recorded as solemn warnings to

us, and to admonish us not in any way to trifle with sin, nor to grieve the Holy Spirit; but as far as in us lies to resist the enemy by prayer and watchfulness, and by leading a godly and a consistent life here upon earth, and through grace be constantly "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus, ii. 13-14.)

TIME IS SHORT.

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise"—(HEB. x. 36).

ARE the Christian exercises great and his patience small? Yet can he ever be at a loss to know by whom this grace is increased? The Lord whom he serveth is "the God of patience." Hath he need of patience? Hear the Comforter's declaration by the Apostle Paul: "My God shall supply all your need according to his riches in glory." Mind, disciple, this is covenant mercy; therefore, with every grace it comes through a Mediator. Hence it is added, "by Jesus Christ" (Phil. iv. 19).

But Satan has a very poignant dart, which he dared to cast at Jesus; no marvel that he shoots against us also. "If thou be the Son of God," why doth thy loving Father suffer such distress and affliction to fall on thee? Faith can answer: All is my Father's will, all is from his love, all shall be to his glory, and all shall be for the good and profit of my soul. I desire patience under all. I will not cast away my confidence. Time is short. Sufferings are but for a moment. Eternity is near. Through Jesus "we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." "We glory in tribulations, knowing that tribulation worketh patience." "Yet a little while and he that shall come will come, and will not tarry." "Now the just shall live by faith" (Heb. x. 37, 38). Christ accomplishes the most glorious things in us by degrees. Patience must endure the whole military exercises; it is as necessary as faith to the enjoyment of the promised inheritance. "Through faith and patience we shall inherit the promises" (Heb. vi. 12).

"'Tis God that lifts our comforts high,
Or sinks them to the grave;
He gives, and blessed be his name,
He takes but what he gave.

If smiling mercy crown our lives,
Its praises shall be spread;
And we'll admire the justice, too,
That strikes our comforts dead."

HUNTINGTON ON PRAYER.

“ I have been secretly engaged in that greatest, best, most blessed, and most glorious privilege that ever perishing sinners were favoured with.

“ Private prayer is my court visit to my God, the life and breath of my soul ; it is the ascension of the soul to the Almighty, and its returns are the descension of Christ to the soul’s help ; it is the assuasion of grief, the easement of a burdened heart, and the vent of a joyful one ; it is the rich savour of mystical incense, the overflowing of a living Fountain, and all-prevailing sacrifice, the delight of the Almighty, and a ravishing charm to the heavenly Bridegroom.

Prayer has made the Sun of Righteousness to stand still in his firmament, though discharged from the lips of a blind beggar. It has brought the Ancient of Days to dwell in a bush ; and even a worm, by this simple means, has held the King of kings in the galleries ; yea, Omnipotence itself has been constrained to say, ‘ Let me go, for the day breaketh.’ But dust and ashes replied, ‘ I will not, except thou bless me ’ ; and he blessed him there, and allowed that himself had been conquered, and styled his antagonist a prevailer with God.

“ Prayer is a defence against the Spirit of this world, and a guard against the inroads of vanity ; it is a maul upon the head of the old man, and a lash of scorpions for the devil.

“ Prayer is a bridle in the jaws of a persecutor, a spell to a voracious enemy, a dagger at the heart of a heretic, a key to parables and dark sayings, and a battering ram on the walls of salvation. ‘ The kingdom of heaven suffereth violence, and the violent take it by force.’

“ Prayer opens the bountiful hand of God, opens the door of mercy, keeps Christ in the throne of our affections, and covers every rival and usurper with shame and confusion of face.

Prayer is my Royal Exchange, where I have brought thousands of cares, burdens, snares, troubles, vexations, temptations, doubts, fears, misgivings of heart, sorrow of mind, fainting fits, unbelieving fits, fits of love-sickness, fits of carnal and spiritual jealousy, hardness of heart, rebellion of heart, and ingratitude of heart ; together with every other disorder, as the leprosy, the evil of the heart, the plague of the heart, and the plague of the head ; together with deaf ears, blind eyes, feeble knees, languid hands, halting feet, and a stiff neck ; with many oppositions, persecutions, false charges, slanderous accusations, and vile reproaches ; and have, by this simple means, got rid of them all at times. I have gone to this ‘Change with all sorts of devils, as an unclean devil, a false-preaching devil, a blasphemous devil, a reforming devil, a furious devil, a fawning devil, and a sleepy devil ; and have left them in the hands of him that could manage them, when my strength has been all gone, and self-despair has seized me. All these, and thousands more, have I taken to this Royal Exchange ;

and you know that one of the names of a believer is that of an exchanger (Matt. xxv. 27); and I have received in return thousands of kisses, blessings, mercies and deliverances; many refreshings, renewings, revivals, restorations, and returns of comfort, peace, love and joy; together with fresh discoveries, love tokens, wholesome truths, profound mysteries, glorious glimpses, bright prospects, terrestrial views, undoubted evidences, infallible proofs, heavenly lessons, confirming visits, conspicuous deliverances, earnestness, pledges, and foretastes, reviving cordials, precious promises, or bank notes, payable this day and every day through life, and even to millions of ages after date, signed, sealed, and delivered by Jehovah himself; and God knows, and conscience too, that I lie not.

“Prayer has scattered many confederate enemies of my soul, marred the schemes of Jacobins, frustrated the whims of liars, and has made diviners mad; it counteracts the designs of Satan and his children; it hath made me the enemy of the world, the rival of impostors, the enemy of hypocrites, an eyesore to the devil, an admiration to perishing sinners, a spectacle to the world, and a wonder to myself. ‘He that prays to his Father, that seeth in secret, shall be rewarded openly.’ By prayer the poor come from the dust, and the beggar from the dunghill, and get a seat among the princes of God’s people, and an inheritance in the throne of Glory. Mental prayer hath brought me from sleeping in a barn to a comfortable lodging, from a lodging to a cottage, from a cottage to a house, and from a house to a little farm; it hath brought food for my need, apparel for my use, furniture for my dwelling, fuel to my hearth, money to my pocket, and faithful friends to my heart, and hath kept my pot boiling almost thirty years. ‘For all these things will I be inquired of by the house of Israel, that I may do these things for them.’

“Prayer brought me from the coal barge to a pulpit, from being a servant of servants to be a ruler in the Lord’s household; it delivered my hands from the shovel and my shoulders from the sacks. Yea, my earnest desires hath raised four houses of prayer for God, and brought the presence of God into those houses; it hath brought living waters to my well, oil to my cruse, joy to my heart, and a blessing to many souls. This has caused the very abjects to gather together about me, and the eyes of the envious to look on me, who have seen it, and grieved, grudged, and gnashed, and wandered up and down, and gone round the walls of my dwelling grinning like a dog. ‘No good thing will he withhold from them that walk uprightly.’ Prayer hath brought the souls of some, when departed, back into their bodies again. It engages the Almighty on the side of the suppliant, and establishes an alliance with God. It hath stopped the bottles of heaven for three years and six months, and opened them again at the expiration of that time; yea, and brought a miraculous plenty into the house of a poor widow, while destruction and famine were riding

all round in universal triumph. 'All things are possible to him that believeth'; and 'whatsoever ye ask (in prayer) believing, ye shall receive.'

"Prayer hath brought health to the sick, hearing to the deaf, speech to the dumb, eyes to the blind, life to the dead, salvation to the lost, and even driven the devil himself from the heart of many, and brought the God of heaven to dwell in his room.

"Prayer is pouring out the soul before God, and showing him our troubles; it is casting our cares upon him that careth for us, and our burdens upon him in whom we have to say we have righteousness and strength; it is opening to our well beloved, opening our minds, our hearts, and our mouths to him who tells us to let him hear our voice, and see our faces, the one being sweet and the other comely. This is besieging an everlasting kingdom, moving the throne of grace, and coming with a treble rat-tat at the door of mercy. In prayer we must take no denial; if we have but a feeling sense of our wants, a scriptural warrant to go upon, or one promise to plead, we must sue, argue, reason, plead, supplicate, intercede, confess, acknowledge, thank, bless, praise, repent, importune, observe, take hold of, and turn everything that we can to our own advantage, so that we can but get something for the soul. Sensible sinners, that are poor and needy, have gotten many invitations, encouragements, precedents, promises, the covenant, the oath of God, the merits of Christ, and all his covenant engagements, undertakings, and performances, the covenant characters that he sustains, his incarnation, and near relationship to us; together with all the glorious train of divine perfections found in the proclamation of the name of God to Moses; for they all harmonize and shine in Christ crucified."

DELIVERANCE FROM CAPTIVITY.

By the Late Mr. JOHN GADSBY.

Now when we have been thus in captivity through our backslidings of heart, lip, or life, and are made sensible of our state, we are not slaves, but captives. And the Lord says, "Shall the prey be taken from the mighty, or the captivity of the just be delivered?" Yea, surely, even the captivity of the mighty shall be taken away, and the prey of the terrible one delivered. (See margin of Isa. lix. 24, 25). For "I am the Lord thy God," etc. (li. 14, 15). Therefore our cry is, "Turn again our captivity, O Lord, as the streams of the South." This was the cry of the Israelites when in captivity, and is recorded by them as such when they returned to Zion, adding, "They that sow in tears shall reap in joy." Now, the South refers to Egypt, and the streams to the irrigating streams of that country, which cause the land to bring forth so abundantly. So, "Turn again our captivity, and we will bring forth fruit to the glory of thy Name." And when their

captivity was turned, they exclaimed, "The Lord hath done great things for us, whereof we are glad"; and even some among the heathen said the same concerning them (Psa. cxxvi.).

Well do I know what I am writing about. For several years prior to 1846 I had been living in a way that I should not like to be transcribed on my forehead. Yet I was rarely absent from the Monday night prayer-meeting or the Tuesday night preaching; so that none but God and myself knew the state I was in. But my severe chest attacks in 1845 and 1846 caused me to think a little as to my state; but it was only a little. Did I seek for manifestive forgiveness? Reader! Reader! I was so hardened that I often seemed not to care whether I was forgiven or not. The death of my dear father in 1844 had made some impression upon me; but it was not enduring. Then came my dangerous illness while in Malta at the end of 1846, and my subsequent journey to Egypt and the Holy Land. I began to be filled with bitter remorse. I did not wonder that God had afflicted my body, but I did wonder how it was he had so prospered me in providence, and that he had not blasted everything I had undertaken. I saw no deliverance; while death from consumption, according to the opinion of the doctors, was drawing nigh. Oh! how well I remember, while on the French steamer going to Constantinople, how my past life was opened up to me! I had been baptized by my father, received into church fellowship, and attended to the precious ordinances of God's house. But oh! what was I then! How I had departed from the good old paths, and been taken captive. True enough, while at Malta, I had, under the ministry of a Scotchman, been somewhat relieved; but I was still left a captive. Then came my journey from Egypt through the desert to Jerusalem. I was far from being insensible of the goodness of God to me in that "great and terrible wilderness," having been enabled to set up therein my "Ebenezer—hitherto hath the Lord helped me": but I was still not as I wished to be. When in the Church of the Holy Sepulchre, as it is called, at Jerusalem, I felt a softening of heart which caused my tears to flow, and "I had a sweet hope that I had an interest in Christ's sufferings and death"; which was as an anchor to my soul, notwithstanding that it was suggested to my mind that I was every whit as superstitious as the poor pilgrims who were crossing themselves and kissing the priest-made relics. But I was still not able to say, "I know that my Redeemer liveth." Then came my journey to Jericho, through the Wilderness of the Temptation, as described in my "Wanderings," I., 492. And there it was that I proved the truth of the Lord's promise: "I will heal their backslidings, and love them freely."

"In about three hours from the time of our leaving Jerusalem our guide announced to us that we were entering into 'the Wilderness of the Temptation.' 'The Wilderness of the Temptation!' I exclaimed; every circumstance at the same time rushing into my mind connected with that awful period when Christ was

‘driven into the Wilderness to be tempted of the devil.’ ‘The Wilderness of the Temptation!’ And was it really here that the Saviour fasted for forty days, while Satan hurled at his holy soul every temptation whichever was or ever will be endured by all his redeemed family? (Heb. iv. 15). Well might the challenge be given, ‘Behold, and see if ever were sorrow like unto my sorrow!’ And well might I, as in sincerity and truth I did, boldly answer, ‘Never, never! Impossible!’ And I had such a sight of his sufferings, and so powerful an application to my soul of his redeeming love and pardoning mercy, that I was overwhelmed with grief and joy; while my own sinfulness, unworthiness, and backsliding (for I had for some time previous been in a sad backsliding and worldly-minded state) so covered me with shame that I would fain have hidden my head; and yet I could hardly believe it possible it was a reality, though my heart was broken and my eyes ran down with tears. My whole frame was so affected that I had to hold fast to the pommel of the saddle to keep me from falling; for I felt as weak and as helpless as a child, and my very heart leaped and palpitated to a painful degree. ‘The Wilderness of the Temptation!’ I over and over again exclaimed; and, casting my eyes about me, oh, what a scene I beheld! If, in crossing the desert, I had beheld sterility and death-like desolation; if I had passed over rugged hills and along deep ravines, such as appeared to me to be unsurpassable for fearfulness; all, all sank into nothing compared with what was now before me. Limestone mountains rose one above another, without a blade of vegetation in any part, while towering cliffs and terrific precipices stared wildly over our path, and gulf-like ravines yawned below us. And through this dreary wilderness our road lay. Nay, reader, this was ‘no wild fancy of the brain.’ It was to me a glorious and most solemn reality. I trust I have since then experienced other instances of God’s pardoning love; but precious as those hills Mizar are, none of them so break me down to this day as does a remembrance of this, when brought to my remembrance by the blessed Spirit. As I say in my book, ‘Those who please may call this superstition; but I would sooner they call it insanity than that I should lose the recollection of that precious time.’ This very day (October 13th, 1876) the savour of it refreshes my spirit.”

I might have said much more in my book, for I realized much more. I well remember, and in some degree feel the power of it now, that, after the challenge had been, as it were, given, “Behold, and see if ever were sorrow like unto my sorrow,” and I had answered, “Never! Never! Impossible!” I had the assurance that those sufferings were for me so powerfully impressed upon my heart, that if an audible voice had declared it from heaven I could not have been more certain of it. And well also do I remember that after my guide had missed me, and stopped for me, and looked at me with astonishment, for I was saturated

with tears and perspiration, that my mind was carried back to Jerusalem, and I was led to reflect upon what I had there witnessed, and what the Redeemer had there endured for me. I had some years before, unless I am greatly deluded, been set free from slavery; now I was delivered from captivity. I felt that Christ was anointed to proclaim liberty to the captives, and this included me, as well as freedom for them that are bound in Satan's chains.

Oh! how many times since then have I had to say, "Where is the blessedness I knew?" But I am certain no man could live long, under the weight of such a transport of feeling.

Do not talk to me, ye revilers of frames and feelings, you who can simply take God at his word and go on your way rejoicing; do not talk to me about your faith. I would sooner have a single hour of such a heavenly visit of pardoning love as this than all your life of "simple faith."—From "Slavery, Captivity, Adoption, and Redemption."

MEDITATIONS ON VARIOUS PORTIONS OF THE WORD OF GOD, BY JOHN RUSK.

"Thou turnest man to destruction; and sayest, return, ye children of men" (Psalm xc. 3).

(Continued from page 452.)

AND I knew it no longer ago than last night, for I expected nothing but ruin and destruction. I expected that I should be forced to rise from my bed, so dreadfully was I tempted, and so violent was the storm; but God preserved me, yet I am very low. Thus we have our own experience, and we also observe these things in others, and they agree with the testimony of Bible saints, some of whom I have mentioned. But, again, in Scripture this is called, "going down to the pit," which really we expect, for our life draws nigh to the destroyers: "Deliver him from going down to the pit; I have found a ransom." We have no assurance of our life; in the morning we say, "Would God it were evening," and in the evening, "Would God it were morning." We are hurried on full of terror and slavish fear—this is called "the heart being overwhelmed," "the horrible pit and the miry clay." Therefore says David, "Let not the waterfloods overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me." Yet, for all this, he expected it, and so do we. It is called, "the blast of the terrible ones coming against the wall," "the rain descending and the flood coming" to try the house, "the day that is to declare every man's work of what sort it is."

Now this is turning "man to destruction," and to this add: to some the hand of God goes out also in a way of providence, and

here also he turneth man to destruction. This comes suddenly upon some, as in the case of Job; and considering how high he stood—the greatest man in all the East—he certainly was brought very low, even to become a proverb! But some are gradually turned to this destruction, and this is a great mercy. I knew a man who, some years ago, was in a flourishing state as regarded soul matters, and in no want of temporal mercies; and he expected, like Job, to die in his nest. His heart was lifted up in the ways of the Lord, like Hezekiah's, God having furnished him with a door of utterance and light in his Word; he thought he certainly should be called forth to the work of the ministry, and he used to pray for it; he had much zeal for truth, and love for souls, so that he wished to spread it wherever he went; and he used to pray that God would use him as an instrument to thousands. However, he had but little furnace-work, and so he ran too rapidly, and therefore God saw fit to bring him, by degrees, into many furnaces of affliction—to turn him to destruction—for wise ends; and he has been going down now for years. By family afflictions, large family, losing employment, he has fallen into debt, and has often fared hard; and to all this God has hidden his face from him and does hide it, gives him deeper and deeper discoveries of the baseness of his heart, lets Satan loose upon him who so often terrifies him by setting God before him as an angry Judge, a consuming fire, and a sin-avenging God, that he has dreaded every night to go to bed, and has expected (on a windy, stormy night) that he and his family would all be killed on the spot! His life has been a sore burden to him; and though he is highly favoured at times—more than many in spiritual things, and finds much light in the Word—yet it is generally succeeded by such dreadful sinkings of soul, that he has expected nothing in this world but the workhouse, and destruction on his soul also. Now, all these things taken together certainly may be termed “turning man to destruction!” But it may be asked—What particular cause is there for such things. seeing God doth not afflict willingly, nor grieve the children of men—neither will he lay upon any man more than is right? I will endeavour to answer in the following particulars, for “wisdom is justified of all her children”:—(1) I believe the cause is backsliding, which we all do in heart, and some do openly—this is sure to bring on their destruction. God says that his people are bent to backslide; and if you are at this time under this destruction, remember this one thing: it is not (as no doubt Satan suggests to you) for the destruction of your soul, but for the destruction of your flesh. Examine thyself, O Reader, and behold the number of idols thou hast set up. The desires you have secretly indulged after forbidden objects, and how you have in heart erected these rivals to God—who is a jealous God—how hard-hearted and shut up you have been when you had the power of relieving the necessities of the saints; how careless and indifferent

to the means God has appointed, worldly, light, trifling, using your liberty for an occasion to the flesh; at times over-reaching, taking advantage, falling in with the counsel of the ungodly—these things, with many others, have brought you to destruction. Now they all may be carried on unperceived by men, but be sure your sin will find you out sooner or later; if we would judge ourselves, we should not be judged; but when we are judged, we are chastened by the Lord that we should not be condemned with the world. Those people who talk of a "believer living as he lists know nothing at all of a work of grace by experience. It is no easy thing to keep a conscience void of offence toward God and man, and to make straight paths for our feet.

But there is also an open backsliding, and this is publicly putting in practice before the world what we feel working within. Look at David, what craft and cunning did he use to hide his sin; but God was determined that it should all come to light, and that the sword should never depart from his house! Surely it is an evil and bitter thing to sin against God, and to cause the enemies of God to blaspheme! Things may be done secretly, and for a few minutes afford gratification to "the old man," but we may have to go halting to our grave through the sufferings such conduct shall procure us from God, and the public scandal on the blessed cause of God, for there is nothing secret that shall not be made manifest, nor hid that shall not be known; for though he is a God that forgives his people, yet he takes vengeance of their inventions, and makes them sorely rue their folly, whether done secretly or openly. The incestuous person went to great lengths, for which cause he was put out of the Church and delivered unto Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus; and if he were delivered unto Satan he would not spare him, but, blessed be God, though his power is great, yet it is limited, as we may see in the case of Job. Satan always keeps a particular eye upon those that are fully bent upon him and his works! Peter made a noble confession of the Lord Jesus Christ when he told him, "We believe and are sure that thou art Christ the Son of the living God." Ah! this worked upon Satan, and therefore Christ said to Peter that Satan desired to have him that he might sift him as wheat, "but I have prayed for thee that thy faith fail not." And Satan did so sift him as to bring him to deny his Lord with oaths and curses, which brought destruction upon many things that could well be spared in Peter, such as fleshly confidence, self-will, untempered zeal, human strength, etc. This is turning man to destruction.

Once more, Solomon, the beloved of the Lord, who was so very highly favoured with wisdom, and who wrote so sweetly and beautifully as he did, was so overcome of Satan that his heart was turned away after those strange women who caused him to build idol temples and worship other gods, and God was angry with

him, and, to speak in the words of our text, turned him to destruction, and turned him to jealousy by his servant Jeroboam. Solomon provoked God to jealousy with one who was no saint—God is a jealous God. Thus it is evident that backsliding, whether secretly or openly, is sure to bring this destruction upon the family of God.

(To be continued.)

A LETTER BY THE LATE DR. HAWKER.

My dear Sir and Brother in the Common Faith! I greet you in the Lord!

While I thank you for your kind and affectionate remembrance of me by letter, I beg to assure you that it would have had an earlier acknowledgment than the present, but from causes unnecessary to mention, but which have thwarted my intention. You live in my esteem, to which you are justly entitled by your long and unwearied regard for me. And you are not forgotten by me when at Court, for the interest I had in first introducing you unto my Lord's service, and the continued interest I still feel, that you may be found faithful! Yes! dear young man! the present is an awful day! And none but the same Almighty Lord, who sanctified Jeremiah, and ordained him a prophet to the nations, before he came forth from the womb, can sanctify and ordain his servants now. May Jehovah the Spirit bring you under his anointings; and then will you be found an able minister of Jesus Christ!

Do not fail to say all that is becoming in me to say to your partner, whom the Lord hath given you! An eventful year of our Lord God to open with according to your statement, both to you and her. Our most glorious Christ, we are told, was pleased that his beginning of miracles should be upon a similar occasion in Cana of Galilee. Water turned into wine, testified the Lord's approbation of the married state. I take it for granted that you invited the Lord at your nuptials. And depend upon it, the same gracious Lord can and will do by you as he did then, and render all and every blessing of his providence sanctified by his grace; and cause the whole to be, as was the spouse of Christ, like the spiced wine of the juice of the pomegranate! Think, my dear Sir, what a miracle of miracles was that beginning of our most glorious Christ when from before the foundation of the world he married our nature, and made indeed all our water wine! I commit and commend you to him. He loveth our nature and hath built us not simply a synagogue, but ~~is~~ himself our temple, our dwelling-place, our everlasting portion to all eternity.—Yours in the Lord,

ROBERT HAWKER.

Plymouth, March 1st, 1824.

“A JOYFUL MESSAGE; OR, GLAD TIDINGS
FOR THE MEEK.”

(No. 3.) To Miss B.

MAY the best of blessings, even the enjoyment of covenant love, be with my dear friend. Amen.

I received your affectionate letter, and while reading it, in my heart I said, “Mary hath chosen that good part which shall not be taken from her.” Even at the hint of Christ’s approach (light to see the insufficiency of all legal services and her need of him) she hath forsaken the cumbering services. She is now, in heart, giving herself up to him, ready to sit at his feet, and receive of his words—she is ready to receive him in the principal room (affection of the mind); she would leap for joy to see his smiling countenance, for him to come and take her in his arms. Ah, she would be glad, too, that he cast away all other objects and filled that room with his own presence. I can prophesy she would hold him fast, and have no mind to part company. And I am persuaded she hath chosen him with the right choice; for she would have him do what he doth when he cometh to his people as a fountain of light, to disperse all the sin and darkness of unbelief, and all the damp clouds of dejection—as the fountain of life, that she might feel her soul truly alive to God, and her mind spiritually exercised, which is “life and peace”; as the sun of righteousness so to shine into her heart with his heavenly rays of grace and love, that her heart might be softened, her soul fructified and made fruitful. “It is a pleasant thing for the eyes of the understanding and faith (persuasion) to behold the sun”; and I am sure Mary would gladly have that pleasure. “Blessed is he whosoever shall not be offended in me.” Then “blessed art thou among women.” Sure as Christ is in the desire and choice of your will, so sure will he be an eternal heaven to you. God hath put in your heart to renounce your own ways—your own righteousness; and in your will to “submit to the righteousness of God”—to desire to be found in Christ, clothed in his righteousness: and he will surely give thee the desires of thine heart. The world and the Pharisees see nothing in him that they should desire him. No breathing after him or feeling your need of him but by the blessed Spirit. This breath to him is most sweet. You cannot be beforehand with him, desire, love, or desire to love him first. “We love him because he first loved us.” So we desire him because his desire is towards us. And, oh! dear Mary, to what hath his desire carried him? To enter into covenant with the Father in your behalf. He there agreed to take your nature, “bone of your bone, and flesh of your flesh,” and in that nature to receive the whole of your sins and sinfulness, and suffer for them, putting them all away from the eye and memory of God, so that now he views you in Christ, and there sees you all fair, and will “remember your

sins no more." When the time came to take that body, how earnest his desire was! "I delight to do thy will, O God, a body hast thou prepared me; then said I, Lo, I come." And as the time to suffer drew near, his desires in your behalf were more evident. "With desire have I desired to eat this Passover." Why this Passover? Because it was the end of the type, and the Great Antitype was at hand: that now he was about to go through a hell of sufferings that to you it might be a Passover; that God might pass over all your sins; that you might be saved from the avenging sword of justice. "I have a baptism to be baptized with, and how am I straitened until it be accomplished." Why straitened? Even because of the strong desire he had to accomplish it, that we might be buried with him by that baptism into death, that like as he was raised from the dead so we might be raised to a new life in him. Nothing, nothing was too great for his desires to go through, that they might in the end close with the object thereof. What object? Even thy soul, Miss B. Oh, then, seeing there were such infinite sufferings between him, as desiring, and you, the object of his desire, care not for the (comparatively) "light affliction"—deadness, pollution, darkness, hardness, shutting-up, coldness, temptations, destitute and desolate frames: for, as sure as he has overcome for you, you shall overcome through him. The enemy knows God hath given you the desire that in the end shall be satisfied; therefore he may molest you, he may seek to hide from you the desire you have for Christ. He may work in a soul-deadening way, so that all spiritual sensations may seem to be gone. He may try to persuade you all is a delusion, and assault you with questionings and reasoning against yourself; so against your interest in Christ. He may cast his thick clouds, and produce his heavy damps and dull moods in the soul. He may make you feel as barren as possible; then try to persuade you the good work is not begun in you. I will show you how you may know it to be him when he is at work.

First. When gloominess and darkness feed fear that Christ is not yours—will not come and save you—it is Satan's work, because it opposes the word of God. "Say to them who are of a fearful heart your God will come and save you."

Secondly. That which fills the soul with confusion is of the enemy. "God is not the author of confusion."

Thirdly. That which feeds unbelief and doubting of the goodwill of God in Christ to you is of Satan: for unbelief is sin, and "sin is of the devil." Unbelief dishonours God—this is Satan's work.

Fourthly. That which works to deaden and hinder at the throne of grace: for "the Spirit (of God) says, Come, whosoever will, let him take." To be brief, all that feeds fear and tends to despair of interest in Christ, is of Satan. Oh, fear him not, let him pull you how he may, he shall never pluck you from the

hand of Christ. When worried by him we are always more frightened than hurt. Christ hath destroyed him, and you shall rejoice in the victory he has gained. Therefore, be of good courage, you have good cause.

You express inward struggles respecting using the Lord's prayer. It is true, as you write, none but his ought to say "Our Father." Now, though you may fear to call him your Father, if you do not enjoy the spirit of adoption, yet, from the change that hath taken place, you have good warrant to call him Father. First, in the choice of your mind you would gladly leave and forsake the world for Christ. "If there be a willing mind, it is accepted." Such are the children of God. "Come out from among them, and be ye separate, and I will receive you, and ye shall be my sons and daughters, saith the Lord." And if his sons and daughters, he must be their Father. 2. You desire Christ as he is set forth in the Gospel, for guilty, filthy, lost sinners. They are new-born babes who thus desire. If new-born, they are the children of God. Then he is their Father. 3. You have a void in your soul (sense of need) that wanteth evidence of interest in the blood and righteousness of Christ. "Blessed are they which do hunger and thirst after righteousness." And, "The Lord loveth them that follow after righteousness." If blessed, they are the people of God. "Thy blessing is upon thy people." And if the Lord loveth them, they must be his children—then he is their Father. 4. The children of God only are heirs of his grace. "If children, then heirs." But it is the poor in spirit that are heirs of God's grace. "Thou, O God, hast prepared of thy goodness for the poor." Then the poor in spirit are the children of God. Therefore, he is their Father. Now, you must be poor in spirit, because you feel your need of Christ and his grace; none are needy but such as are convinced of their poverty and destitute state of soul. Indeed, dear Mary, you have abundant cause to conclude God is your Father, nor will he take it amiss if your mind is to address him as such. Oh, cast all your care on a precious Christ! Leave it all with him, for he careth for you. Let all the weight and concern of thy soul lean upon him for time and for eternity. Oh! trust in him, he will not deceive you; though darkness, doubts, fears, and even death be in the way, trust him to bring you through. Oh, happy, happy Mary, for your God is the Lord. Let patience have her perfect work—wait with the patience of hope." Lie passive in his hands; nothing shall come, however bitter, but it shall be profitable in the end. Oh, let me have joy of you! Fear not, but rejoice in the Lord. "Be careful (with anxious care) for nothing; but in everything let your request be made known to God." I shall be comforted in your comfort. Precious Christ, whose I am, and whom I serve in all love; there is nothing terrific in him. I know he bids you welcome to his throne of grace, to his saving arms, and to his heart's love. Rejoice! it shall be well.

I have scribbled this in haste; it is not my custom to write letters on Saturday, but could not refrain thus much, fearing you might be hurt.

Yours very affectionately,

January 10th, 1822.

D. FENNER.

A GRATEFUL LETTER FROM MRS. LITTLETON, of Ballarat, Victoria, Australia, to Mr. Shillingford, Guildford, Surrey.

Dear Friend, and revered and esteemed Servant of the Church of Christ Jesus, our Glorious Lord!

I was surprised and glad to receive your intimation of the passage of books to me some three weeks ago. They have not yet arrived, but I will not wait any longer, but will acknowledge your kind effort to scatter gospel truth in this far-off land—a land which the Lord our God hath given to our nation (England) and people, to whom he speaks now, as he did to Israel in ancient time, saying, “When thou comest into the land the Lord thy God giveth thee, take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons’ sons” (Deut. iv. 9). Ah! it is all of God’s grace that our feet are kept. “As we have received Christ Jesus the Lord, so ought we to walk in him.” Errors abound on the right hand, and on the left; much profession, combined with much worldliness, but O, how very little divine grace is made manifest; not enough at least to cast off the works of darkness, even among those who hold the doctrines of grace.

The state of the churches here is sad indeed. But I will not attempt to burden your mind with these things.

I am much pleased the Lord has inclined his people in the home country to send his truth to this land, and he is able to bless the reading of it to his people here, if it be his gracious will. A willing mind to read, to watch, and to pray is God’s good gift.

I have used what magazines have been sent me, sending them far and near as an opportunity offered. I am sometimes able to rest upon this blessed truth:—“The government is upon his shoulders,” and he will do all his pleasure. But I cannot always so rest, as the abounding iniquity, the ignorance, and the indifference of the people around me rend my very soul with anguish, and I am indeed among those who sigh and cry for the abominations done in the land.

I see from the monthly magazines we get sent over that it is much the same with you. Yet I humbly hope the Lord is still working amongst us. Much of his work is hidden from the eyes of mortals; and the kingdom of God is set up in many a sinner’s heart without observation, and from the knowledge of men, until “that day” when it shall all be revealed. So we have to labour on in word, and in truth, and by faith. “Have faith in God,” said the dear Redeemer. It is indeed a life of faith.

You did not say how, or by what route, you had sent the books, or I could have made some inquiry about them. The post is usually correct, but perhaps you sent them by "ship"; if so, probably I may receive them before this letter reaches you. If not, I will send again as soon as they arrive.

May the Lord bless you in his work and word. The day is far spent with many of us, and many are passing on before us. Heaven is, or should be, more our home than earth, as such a goodly number of those we once loved are there; may we be found among them through the riches of his grace!

My dear friend, I am pleased to tell you that yesterday the box arrived! And what a box it is!! I can say that I never saw such an one, and of such blessed contents! If it is the Lord's will to keep me in life to distribute them (the "Gospel Standards" of past years), I will gladly do so; but I question that! How many thousand copies are there? The box is three cubic feet and more. Now, this has caused me some deep thoughts as to the why and the wherefore our dear people at home have hidden, and allowed these treasures to accumulate like this! Is it right to have done so? When we remember the many millions all over the land who have no such precious truths to read at their command, ought not the hand of our people to be opened to their fellow-creatures? One dear man said to me, "They are too good to be scattered broadcast!" I replied, "Suppose God the Father had thought his dear Son Jesus too good for this world, where would you and I have been? Is not the Sacred Word too good for such as us? Yet the good Lord has graciously placed it in our hands! Are we worthy of such a gift?" Oh! my dear friend, "Whatsoever thine own hand findeth to do, do it," and not let these precious books be burned by others, or decay with age. The Lord direct our hearts aright in these matters. It seems mournful to me that these truthful books should lie hidden away, while there are the sighing, and sorrowful, and the hungry and thirsty all around us. I remember going a railway journey of five hundred miles, and holding a "Gospel Standard" in my hand out of the window, and thinking, Where will it go? where will the wind carry it? when the words came, "He holdeth the wind in his fist! (grasp) and the waters in the hollow of his hand."

Since then I have cheerfully given books away, looking to the Lord for his hand alone to direct them aright. It seems, my dear friend, the Lord's will that we should leave this city and go to the next. My two sons have been there five years, without a home, and they wish me to go to them. There is no employment for them here, so I must go to them if I can. A mother's mission is never done while health and life lasts. If I should go, the contents of this box will go another hundred miles farther. The Lord bless you, and prosper the work of your hands for the good of his people, and for his glory.—Yours, I trust, in the Lord Jesus.

E. LITTLETON.

221, Sturt Street, Ballarat, Victoria, Australia.

“AND THE LORD SHUT HIM IN.”

My very dear Friend,—Grace be with you and yours and all who love our Lord Jesus Christ in sincerity and in truth. As you have been so very kind hitherto in obtaining my books for me every month, I thank you for so doing, and would again ask you to be kind enough to get them for me for the coming year; and may the Lord recompense thee for thy work, and may a full reward be given thee of the Lord of Hosts, under whose wing thou art come to trust.

I had not thought of writing to you this morning until a few minutes ago, as I sat down to my breakfast, when that precious hymn of Mr. Kent's came forcibly to my mind:—

“There is a period known to God,
When all his sheep redeemed by blood,
Shall leave the hateful ways of sin,
Turn to the fold, and enter in”;

and the following verse came into my heart with great sweetness:—

“Glorv to God, they ne'er shall rove
Beyond the limits of his love;
Fenced with Jehovah's 'shalls' and 'wills,'
Firm as the everlasting hills.”

Ah! I thought, God's people are “fenced” in that “everlasting covenant which is ordered in all things and sure,” as was God's servant David. And Noah, too, we read, that when he entered the Ark was safe and secure, for “the Lord shut him in.” Oh! what beauty there is in those words, “And the Lord shut him in.” Who can describe them? But was he not in blessed safety? No floods, or waves, or winds could harm him, or the Ark in which he dwelt. We do not read that any damage was done to the Ark, or to its occupants, which arose from the fact that the Lord “shut them in.” I do so wish I could write about those things as I then felt them. They were firmly settled in my mind, and their greatness and grandeur I felt to be most blessed, and eternal as God himself. And oh! to be fenced in the everlasting covenant of grace is truly glorious!

My dear friend, the thought of it makes me feel very small, and it lays me as worthless in the dust, and under these blessed feelings I say to the Lord,

“The more thy glories strike my eyes,
The humbler I shall lie;
Thus, while I sink, my joys shall rise
Immeasurably high.”

And I am led to exalt the Lord Jesus Christ very high.

I cannot describe my feelings now as they came to me at the first, but at the time I can truly say that faith, hope, and love were raised up in my heart to a most blessed height, and I had

a very comfortable breakfast; my soul fed by faith upon the Lord, and embraced his promises as they stand in his word. And I felt, my dear friend, that when the Lord is pleased to manifest himself towards us, how it causes us to love all that belongs to him. And his word in our heart is "like apples of gold in pictures of silver," his ways are "ways of pleasantness, and all his paths are peace," and as for his people, they are the excellent of the earth. Yea, sons and daughters of the Lord Almighty. His house is then felt to be the house of prayer, and sometimes it is felt to be the gate of heaven to our souls. And then we can exclaim, "How amiable are thy tabernacles, O Lord of hosts!" "For a day in thy courts is better than a thousand. I would rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." Yea, I would sooner live on a parish pittance and know and enjoy my eternal interest in Christ, and his great salvation, than live in a palace and have all that the world could give me, without such a salvation and an interest in Christ. Blessed be God for a comfortable hope beyond the grave! And, "Bless the Lord, O my soul, and forget not all his benefits"; "Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies." I must now close, hoping our dear friend, Mr. Bolton, will arrive safely, and may the Lord be with him during his stay amongst us, and take him safely back again.—I remain, my dear friend, yours in faith, hope, and love,

Lincoln, Dec. 9th, 1897.

S. SPENDLOW.

REVIEW.

GATHERED FRAGMENTS: A Memorial of Thomas Stanley Wakeley, Late Pastor of Providence Chapel, Rainham, Kent, and Editor of the "Gospel Banner." Also a Brief Memoir of His Wife. Edited by His Brother, R. M. Wakeley. With Preface by Mr. Hazlerigg. (Oxford: J. C. Pembrey, 164, Walton Street. Price 3s., post free. 1902.)

AMONGST the many mercies the Lord is pleased to bestow upon his chosen people, as they journey onwards through this "desert land," "this waste-howling wilderness," as it is called in the Word of God, are "spiritual bread" and living water, which is given them freely to maintain that eternal life which Christ says he "gives unto his sheep," and of whom he says, that they shall "never perish, neither shall any pluck them out of my hand" (John x. 28). And this spiritual bread and living water Christ has declared to be his flesh and his blood, as we read: "For my flesh is meat indeed, and my blood is drink indeed." And those that eat not of his flesh and drink not of his blood are set forth as having no spiritual life in them. But if eternal life be not first given as a free gift from Christ, then this spiritual bread, and this living water is not needed, and there is neither

hungering nor thirsting after it. This may appear strange to some, but it is no more strange than it is true. Hence, where the life of God is in a sinner's soul, there will be from time to time a felt need for spiritual food, or a hungering and thirsting after righteousness. And those that thus hunger and thirst are declared to be blessed. Now, all this spiritual provision is only to be found in, and received from, Christ Jesus, as we read, "For in him dwelleth all the fulness of the Godhead bodily," so that there is no Divine favour, nor any spiritual blessing that we receive but what cometh into our hearts from Christ, through the Holy Spirit. And it is most interesting to notice the various ways and means the blessed Spirit takes to administer this spiritual provision to the children of God, to whom Christ has given eternal life. Here then we notice, that all these marvellous acts of kindness to the Lord's chosen and redeemed people were ordained of old, and are now being carried out, "according to the good pleasure of the Eternal Three," and to the praise and glory of Sovereign grace. Thus where eternal life is given unto the heart of any poor sinner, there will ever after be a necessity for that life to be maintained with that spiritual provision which is treasured up in the Heavenly Storehouse (Christ Jesus), from whence, as we often sing: "All our blessings flow." And as the Lord of life and glory possesses all things, and makes use of all things for the carrying out of his own will, and for the accomplishing of his own eternal purpose in the hearts of his elect people; so we find that he feeds them when, and wheresoever it pleaseth him. The Psalmist says, "He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake" (Psalm, xxiii. 2, 3). Some would say that the Psalmist David was very mercifully and most graciously dealt with, to be so favoured as to be led into such paths, and to feed, and lie down with such ease and comfort in the Lord's green pastures. But it is the Lord's good pleasure that his people shall be so mercifully dealt with, especially his Davids, who are men "after his own heart." For he says of them, "I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel." (Ezek. xxxiv. 14). And upon these mountains of Israel there is no scarceness of bread, or of living waters, and it is well known that no waste is allowed; "for they that gathered much had nothing over, while those that gathered little had no lack." Thus the Holy Spirit amply provides for the needs of the Lord's people, and "supplies them according to his riches in glory by Christ Jesus." But invariably the need is felt, and the request is made by the hungry and the thirsty before the supplies are administered, and often when this people of God are existing upon short commons, so that they are ready to faint by the way the Lord is pleased to

turn unto them, to open wide his hand, so as to satisfy their hunger with bread, and to open rivers in the desert, and to cause streams to break out in the wilderness to give drink unto this people, his chosen.

And is it not marvellous the tender care the Lord takes of this people, not only in supplying them with spiritual provisions necessary for their wilderness journey to the heavenly Canaan above, but he is a wall of fire continually round about them, and the glory in the midst of them ; and he says, that " he reproveth kings for their sakes," and commands them to " touch not his anointed, and to do his prophets no harm ! " Thus we see that they are amply provided with spiritual provisions, and most blessedly are they protected from every harm.

But in looking at the rich blessings that are treasured up in Christ Jesus for their daily support, and their comfort and encouragement from time to time, we notice that they are varied, and many ; and Christ Jesus being formed in the heart by the Holy Spirit, the hope of eternal glory is the greatest blessing of them all, and having him formed in our heart we possess all things, " for by him all things exist." The other blessings are what we call streams from the Fountain, and although they are not the fountain itself, yet they flow from it ; and whatever flows from it goes back to it in due course. Hence the gospel of Salvation, which is called the gospel of Jesus Christ—what a rich blessing that has been to every member of the household of faith, that has already gone to inhabit those mansions in glory prepared of old ! And is not this gospel an unspeakable blessing to those of God's people, who, through faith and patience, are even now struggling hard to hold on their way to the spiritual city of Jerusalem, where, through hope and fear, they trust to arrive in due time ? And these are the people who say,—

" The gospel bears my spirit up ;
A faithful and unchanging God
Lays the foundation of my hope,
In oaths, and promises, and blood."

So we see that the gospel is all in all, at times, to the tempted and tried children of God ; and so are all the ordinances of God's house, when blessed to their souls by the Holy Spirit. It is then that we feel that all that is godly is most precious to our hearts, and we say of those that love these things which we love, and are of the same mind with ourselves, " This people is my people, and their God is my God ! " This shows that they are all taught one language, and by the same Holy Spirit.

But there is another great blessing which the Great Supreme Benefactor has provided, and carefully treasured up in his Spiritual Storehouse, for the support and consolation of his chosen family, and here we allude first to God's holy and written word, and second to the writings of his dear servants who have borne the heat and the burden of the day.

In those blessed scriptures, and those valuable writings, we have the spiritual exercises of the godly people that are in Christ Jesus ; and oh ! how the remarkable experiences of those various writers have dove-tailed in the hearts of the readers, and have in substance been the experiences, in many instances. of them both, Thus we see that they are all—to whom Christ has given eternal life—taught, fed, and kept alive by the same Spirit.

Many of the tried children of God have been unspeakably grateful for the gracious experiences of God's saints, so remarkably recorded in the Old and New Testaments, and have claimed them to a certain extent as their own, because they have most accurately described the same pathway as they themselves have walked in. Hence these eminent saints of God, mentioned in the holy Scriptures, are more or less the daily companions of God's tried people throughout all ages, and the same pathway and trials they walked in, and endured, falls to the lot of this people from one generation to another, and will do until the last elect vessel of mercy is gathered home to eternal glory.

The children of Israel, who were typical of God's elect people, were commanded to hand down from one generation to another the mighty acts of the Lord and the wonders he had wrought in their day, and in the old time before them ; and this command has stood good, and been obeyed in the Church of God as long as there has been a militant Church of Christ on the earth. And without going too far back, we might say that Messrs. Huntington, Gadsby, Warburton, Kershaw, Philpot, Godwin, Grace, Covell, and others who lived in their day, have seen it good to leave behind them the Lord's gracious dealings with their souls for the good of his chosen inheritance who may hereafter follow them ; and with the humble hope that the Lord's name might be honoured and glorified by so doing. But last, though not the least of the Lord's honoured servants, we have the faithful testimony of the late Mr. Thomas Wakeley, under the heading, "Gathered Fragments," which is the appropriate title of the book we have had sent us to notice in our pages. We much like the title of the book, as it is so in unison with the command of the Lord Jesus after that he had fed about four thousand persons with seven loaves and a few small fishes ; and the command was, "to gather up the fragments that nothing be lost," which, we believe, the esteemed Editor of this interesting work has most judiciously done. We perceive that these valuable "Fragments" have been very carefully gathered and placed together as with a master-hand ; and in such a clear, straightforward manner that he who runs may read. The order of the book is excellent, conveniently divided into parts, and each part, to our mind, appears to be the spiritual breathings of a living child of God ; not written at random, but honestly and soberly set forth, and which impresses the mind of the reader that what he reads is truly the fruits of the Holy Spirit in the heart. There is another feature in this interesting book we cannot help mentioning, viz. : what we read of

Mr. Wakeley's experiences and exercises our own heart bears testimony unto, and as we read on, by an impulse within our own breast, we cannot refrain from adding a hearty Amen to what we read. Thus the subject matter of the work bears its own evidence upon the heart of the godly reader, and stamps itself there as being the teachings of the Holy Spirit. The following extract from the work will show something of the state by nature Mr. Wakeley was in when called by Divine grace, from which we see, he was born in sin, and grew up in sin, as are all others of the human race. On page 2, we read :

"But notwithstanding outward checks and parental influence, we yet gave full proof of the truth of this Scripture, 'That which is born of the flesh is flesh'; and whenever opportunity occurred it did not fail in our case to 'fulfil the desires of the flesh and of the mind'; my dear brother, being the eldest son, taking the foremost place in eagerly following after the vanities and pleasures of this vain world, hunting, shooting, and cricket being his favourite outdoor diversions. This course he continued to pursue until about four years after his marriage, when

"The appointed hour drew on apace,
Not to propose, but call by grace."

"Though all the dear saints of God are not permitted to run the same lengths (in sin) outwardly, yet many now gone home to glory, and some, no doubt, who are still upon earth, have known what it is to confess in the language of good John Newton :

"Determined to save,
He watched o'er my path,
When, Satan's blind slave
I sported with death."

"And surely none could more fully enter into their meaning than my late dear brother, who, in the days of his unregeneracy, was most mercifully preserved and watched over in times of danger, and his life spared until his call by grace; as it is written, 'Preserved in Jesus Christ, and called.' (Jude i.). Among many instances I will name the following: He had been one day playing in a cricket match about sixteen miles from home, and staying later than most of his 'eleven,' who had previously left in a coach, and taking more stimulant than was good for him, he became excited, and having a very fast horse, determined to overtake them. To do this he drove at such a furious pace for about eight miles, that a friend who was with him became greatly alarmed; then, overtaking the coach, he threw the reins into the hands of his companion, saying, 'Now you drive,' and sitting down in the cart, went to sleep. His friend, not being accustomed to driving, though frightened before, was now much more so, the horse being a very mettlesome animal. But the eye of the Lord was upon him for good, and a merciful providence brought both my brother and his companion safely home, notwithstanding imminent danger."

This quotation is enough to show our readers the dreadful, carnal state his mind was in before he knew the Lord for himself ; and truly it is a mercy of mercies that he, or any of us, who were so given up to the pleasures of the world, and so bent upon evil, and that continually, that ever the Lord should call us with an holy calling, from such a course of life, and bestowed upon us that godly repentance unto eternal life, which needeth not to be repented of ; and if he has given us this repentance unto eternal life, then oh ! what debtors we are to the Lord for his grace and mercy which saves from death and hell.

But to show what the grace of God can do in the heart when placed there by the Spirit, we will make one more quotation : On page 8, Mr. Wakeley says :—

“ It is thy work, O Lord, and thine alone ! Who in Rainham would ever have believed that I, sinful, doubly-wicked, would ever truly repent ? O make me to feel my sins more than I do, that I may apply with more earnestness for thy grace, which is sufficient to pardon the worst of sinners. ‘ Lord, I believe ; help thou mine unbelief.’ I thank thee, O Lord, for the mercies shown unto me, in my late accident, especially. Give me, O Lord, a true and loving heart ; my heart, O Lord, is desperately wicked ; cause it more to feel the innumerable mercies vouchsafed to it, in directing it more to my Saviour than heretofore. O Lord, keep it constantly fixed on thee, and then I shall never fail.”

What a great change we see here wrought in the same person ! He, that before was a lover of pleasure, has now become a lover of God ! Surely it is all of God’s grace, and marvellous in our eyes. We may well say, “ Unto thee, O Lord, belongeth mercies and forgiveness ; but unto us belongeth shame and confusion of faces.” Indeed, when we rightly consider God’s free mercy vouchsafed unto us, and his gracious dealings with our souls, there is very great cause for us to put our mouths in the dust and say, “ Not unto us, O Lord ; not unto us, but unto thy name be all the praise.” From the extracts given our readers will see that the book sounds well of Divine teaching, and that the interesting matter it contains arises from the grace of God being shed abroad in the heart by the Holy Spirit. The book is well got up, good print, good paper, and good binding ; and taking into consideration the spiritual worth of these “ Gathered Fragments,” to needy sinners, we do not hesitate to say that the work would form a most valuable Christmas present or New Year’s gift to many who are anxious to know what grace can do in sinners’ hearts, and who desire above all things to be led into the truth as it is in Jesus. But Mr. Wakeley was a well-known minister of the Gospel in many of our churches of truth, and was highly esteemed in the Lord by a large circle of friends for his work’s sake ; and having laboured in word and in doctrine for many years in the Lord’s vineyard, this very interesting book will speak for him, we doubt not, for many years to come in the hearts of those who fear and love God.

LINES COMPOSED ON THE OCCASION OF A VISIT TO
THE GRAVE OF MY DEAR HUSBAND, WILLIAM SPIRE,
SOMETIME BAPTIST MINISTER AT LAVERTON.

My own precious husband! and art thou departed,
And left me alone in this wilderness drear;
So sad, and so sorrowful, so broken-hearted,
With none to defend me, to comfort, or cheer?
Cruel Death, thus to sever,
For ever and ever,
The sweet bonds of wedlock which bound us below,
To sever the union,
And break the communion
Which hearts thus united so blessedly know!

But why chide grim Death? His sting is extracted,
His power is small since Emmanuel died,
His pain may be sharp, yea, long and protracted—
But all must soon end with Emmanuel's Bride.
When Jesus awoke,
Death's fetters he broke,
And rose to the realms of eternal delight;
When he comes in the skies,
His saints will arise
And for evermore bask in the beams of his light.

Dear William! and shall I behold thee in glory,
And with thy dear Saviour for ever reside?
Then, why should I dwell on the sorrowful story,
How thou wast removed from thy partner's side?
Thou art risen afar,
Above sun, moon, and star;
And shall I mourn over thy mouldering dust,
When I know 'twill arise,
And bound forth to the skies,
When the trumpet shall sound to awaken the just?

As I gaze on the turf thy dear body lies under,
And see it so lovely in spring's early bloom,
Oh! how can I still unbelievably wonder
How thou shalt arise newly clothed from the tomb,
With a body all bright
With refulgence of light,
And power to ascend to the regions above,
To welcome thy King,
And his worthy praise sing,
With all his dear family perfect in love?

C. SPIRE.

Obituary.

—:O:—

Mrs. SMITH.—The following is a short account of Mrs. Elizabeth Smith, of Preston, Lancashire. She was born in a remote cottage in Barnacre, on August 3rd, 1831. And like all others of Adam's sinful race it was soon discovered that she was born in sin, and shapen in iniquity. But all the children of God perhaps do not have the same serious impressions when so young in years as she at times felt in her mind. For, often the thoughts of Eternity would vibrate right through her, which caused her to feel deeply concerned about her soul. Once in particular, when about eight years of age, when returning from school, she felt herself to be such a great sinner that she stopped under a tree, and kneeled down and prayed to the Lord for him to convert her soul. She said she did not know how to pray, but she wanted the Lord to make her feel very different to what she then felt. But as time went on she became more careless and indifferent about the state of her soul.

Her parents went to live at an Inn, in Garstang, where she had the opportunity of mixing with the giddy multitude, who run to do evil. Here she drank in greedily the pleasures of the world, and often felt a guilty conscience whilst in the midst of them. Being what some would call an expert dancer, and once, when about to open a ball, the thought suddenly came to her mind, "What would become of my soul if I were to die here?" The temptation to proceed in the dance was too strong for her, and being of a lively disposition, she disregarded the voice of conscience and was carried away with this vanity of the world; but not without feeling again and again the sting of a guilty conscience.

But her parents had to give up the house where she spent several years of her youth, and she had to seek a situation. For some years she was employed as a nurse; but not liking that sort of employment she left it, and took a situation at a noted Inn in Preston, as she then thought for a few weeks only; but it proved to be for some years. After she had filled the position as house-keeper for some time, Mr. Smith, her employer, thought that she would make him a suitable wife, and at the end of seven months they were married at the Parish Church, Preston, on January 1st, 1858. Her position and circumstances in life being then much changed, and her time being taken up in the business, she felt, to use her own words, "almost at her wits' end." Her husband, in time, sank into dissipated habits, which caused her to wade through seas of trouble. She had also two sisters who came to live with them, to whom she was much attached, but both of them sickened and died, so that she had but little peace after her marriage; but had to pass through very sore trials, which weighed heavily upon her mind.

In the year 1870 she perceived something forming on the left side of her face, and after having it attended to by the family doctor for six months, and deriving no benefit, she consulted an eminent physician in Liverpool, who, after a careful examination, pronounced it to be a cancer of the worst form. This unexpected news distressed her much, and she was asked to retire into a private room the while he attended to another patient.

I have often heard her speak of this particular time with tears running down her face, for it was in that private room that the Lord sent an arrow of conviction into her conscience; and Oh! the distress of her mind, and the conflict she had, and the many fears that prevailed none can tell but those that have felt the same. Like the Psalmist, "The sorrows of death compassed her, and the pains of hell got hold upon her," so that she was in the midst of trouble and sorrow, and she cried in her deep distress, and said, "Oh! God, do be merciful to me, a sinner"; and "What must I do to be saved?" "Here I am, a lost sinner, I cannot live long, and to die without a hope beyond the grave is awful to think of; and how to face that grim monster death I know not." In describing this most solemn time in after days she would say that it was like two heavy death blows coming upon her at once, temporal, and eternal, and the words of the physician in that room, rang in her ears in the most solemn manner, *There's no remedy whatever!* And worse still, she could not *then* believe that there was any pardon for her guilty soul; but felt that she would hear the sentence; "Depart ye cursed into that place where the fire is not quenched."

But an operation was suggested as being the only thing that could be done with any gleam of hope connected with it. This was agreed to, and the day was fixed for it to be performed. As she entered the operating room, and saw the table on which she was to be laid, and five doctors in attendance, she felt, using her own words, "like a sheep going to the slaughter." As she was placed on the table, her heart-rending feelings were indescribable. She felt, "how dreadful is this place," and "if I die under this operation hell will be my portion, for I have not as yet received pardon and forgiveness for my many sins." But the Lord heard the sighing and the crying of the needy, and gave her strength equal to her great need; and the operation was performed most successfully in one and a half hours. She was so helped and strengthened that she walked from the operating room to her bed without any assistance. When she discovered that the cancer was taken out, and the lump on her face was gone, she "thanked God heartily, and took courage." One of the doctors replied, "Yes, you have great cause to thank God, for I believe the operation is performed most successfully!" And the other doctors fully shared his opinion. Thus there was a hope raised up in her mind that it would be a permanent cure, and she then praised

and blessed the Lord for his great goodness, and marvellous kindness bestowed upon her in such a solemn time of need. This very great blessing bestowed upon her, gave her some bodily strength too, for she only kept her bed about a fortnight. But some time after there were symptoms of the cancer growing again. And again she had to seek medical advice in Liverpool, which she had to follow up for some time, and at last erysipilas struck her all over the body, so that she could not go to Liverpool. What she passed through at this time in body and mind cannot be described. What with her husband's dissipated habits and conduct, which of themselves were grievous to bear, she sank again into a very low state of mind. But as the Lord gives strength equal to the day, she was held up under these heavy trials, and when her medical attendant in Liverpool saw her some time afterward, and thoroughly examined her and found her so much better, he exclaimed, "Mrs. Smith, there is now hope for you"; but she could hardly believe it, for she had so long been told that there was no permanent cure for such a disease. But she felt it to be a mercy of mercies that the Lord was sparing her life, and did not cut her off as a sumberer of the ground. Her soul was truly blessed as she thought of and meditated upon the loving kindness of the Lord. Her cup ran over so bountifully with the goodness of God to her soul, that she asked him to stay his hand, for she felt that her soul could hold no more. But in after years she much regretted having done so, for in many trials, afflictions, and sorrows she never enjoyed the Lord's presence nearly so much as she did at that memorable time; and she often looked back to it with most grateful feelings.

She gradually got better, and as she did so the Lord gave her an intense desire to hear the preached word as often as she could; but what a struggle it was for her to carry out her wishes, for her husband was quite opposed to her doing so. I well remember a time when one of her favourite ministers was expected to preach at Vauxhall Chapel, Preston. Her husband's dislike to her going to hear the minister was so great that he nailed up the door of the room where she was to prevent her going. On seeing what he had done, she at once fell upon her knees in prayer, and asked the Lord that if it was his will to make a way for her to go; and when rising from her knees she went to the door of the room to examine it, and found it was not made secure, and with one or two efforts made by her she got it open, and quietly went downstairs, but to escape her husband's notice she crept into the cellar, and got out of the window. When her husband discovered that she was gone to hear the minister, he exclaimed, "The devil himself cannot keep her from that chapel!" These were times of bitter trials to her, yet in after life she has said to the writer that she would pass through the same afflictions of body and mind again, if she could have the same blessed assurance of her eternal safety, and be favoured with such good hearing times.

In the spring of 1874 it pleased the Lord to remove her husband suddenly by death, and soon after she removed from the Inn, for she had not been comfortable there for a long time past; as since Divine grace entered her heart the company of such places did not please her at all.

About four years after that painful operation alluded to took place, the Lord very graciously broke in upon her and blessed her with such a sweet assurance of his pardoning love and mercy, by the application of these words: "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." (Isa. i. 18). She at once exclaimed, "What, *my sins*, Lord? who have been such a sinful wretch!" She said that she felt something like the Apostle Paul when caught up to the third heaven; it was good for her to be there. Her dear godly mother had just departed this life; and O, how she had prayed to the Lord for her daughter's deliverance; but she often said she believed that it would be well with her; but would have rejoiced greatly to have known of it before she departed. Soon after this blessed deliverance from the power of sin and Satan by the application of the blood of the Lord Jesus Christ to her soul, she retired into a private home not far from Vauxhall Chapel, where she lived many years, and provided a home for the ministers who supplied the pulpit there. The late Mr. Chandler, and other ministers of his sort, were amongst her choicest preachers. Some of them often referred to her in conversation, as being a choice godly woman, being well taught by the Spirit in Divine things, and one who saw much of the Lord's goodness pass before her in the way.

As time went on some difficulties arose at Vauxhall Chapel, and a great number of the Church and congregation left, and our esteemed friend left with them, and they soon found a Spiritual home in Great Avenham Street Chapel, the place where she attended the remaining part of her life. Having now to leave her home, she moved about from one part of the town to another, but was not successful in getting a quiet home near the Chapel as she so much desired. But as time went on she was led to make it a matter of prayer before the Lord, and the result was that a quiet little home was found for her in the same street where the chapel is, and which was in every way suitable to her requirements, and where the friends could give her a friendly call on their way to and from the house of God. Thus the Lord still caused his goodness and mercy to pass before her day by day. Ministers too, would often call and see her when supplying the pulpit, and would read and pray with her, which often cheered her in her lonely condition, and sometimes she, with the ministers, would be broken down, and humbled in the dust when bowing before God in prayer, and she would say that she was unworthy of such favours.

I will now come to the closing part of her life, and in doing so,

cannot but notice an affliction that befel her, in which she was in fear of dying suddenly, as did her dear mother with a stroke. It was her fear that she should do likewise if spared to arrive at a similar age. I reminded her, when she passed that age, how mercifully the Lord had blessed her, when she seemed to take a retrospective view of the Lord's dealings with her from her youth up, and it was marvellous to notice how she traced the good hand of the Lord in all the changing scenes she had experienced, when she said, "Bless the Lord, O my soul, and forget not all his benefits!" She seemed now to enjoy a little of that "peace which passeth all understanding" for a time; but singular to say that not long after she was seized with a slight stroke, which affected the use of one side for a time, and greatly alarmed her, and her fear was that another would follow and finally remove her from amongst us. She was much distressed in her mind, and tried to pray, but said, "the Lord shutteth out my prayer." She was so afraid that her spot was not the spot of the Lord's people. In an agony she wrung her hands and cried out, "O Lord, undertake for me, for truly I am oppressed." Her depression at times was indeed painful to witness, but her fears respecting another stroke were groundless, for she gradually gained strength again, and was able to get into the country and breathe once more her native air. It was hoped that this change would have the desired effect in fully restoring her to health; but alas! she never was the same afterwards, but gradually got worse, and suffered severely from an internal disorder, which in time prevented her from leaving her home. For a long time she was confined to her bed, and was greatly exercised about her eternal state, often wondering whether she was one of the Lord's dear people. But the Lord now and again blessed her with a sweet hope in his mercy, for which she was truly grateful. Sometimes she would repeat a precious text of Scripture, or a verse of a hymn, which had come to her mind, and raised up her drooping spirits, and by these little helps she passed along her chequered pathway.

On calling to see her on one occasion she spoke of a dream she had had, and pointing to the ceiling she said: "I have had such a blessed sight of Christ on the cross, and it appeared to be such a reality to me; and it was as though Christ said to me, 'I have borne thy sins in mine own body on the tree.' And according to my feelings, every sin, doubt, and fear was taken away, and my evidences were clear and lasting. But those doubts and fears return again, and the adversary seems to gain the mastery over me."

She expressed her fears at times that she would not live to see her seventieth birthday, which was in the month of August, 1901. I therefore called to remind her of her fears respecting that matter. She took me by the hand and said, "I want to tell you what words I have had given to me, and perhaps you can tell me where they are to be found." I replied, perhaps the Lord will restore you to health! "Do you think he will?" she answered; "I thought

so at first, and pleaded hard for another promise if it was his blessed will to give me one." And the words came again, i.e., "My judgment is gone forth; and I will raise thee up as a monument of mercy"; and they continued several weeks with her. But she gradually got weaker and weaker. The depression was somewhat removed before her end came, so that she could speak with more freedom of spirit. The last time I saw her on earth, if I could only write as I then beheld her, it would add greatly to the experience and grandeur of the whole. She took hold of me with both hands, and clinging to me firmly, said, "Oh! I am so poorly, so dark in my mind, and so troubled!" I said, "Now you have proved that it is through much tribulation you must enter the kingdom." "Yes," she said, "it was tribulation in ages past, and it is through much tribulation now." But she said, "I have had some softening and refreshing seasons since you were last with me." Thus it was not all darkness with her, and she seemed to enjoy a good hope in her risen and ascended Lord and Saviour. The Bible, Gadsby's Hymn Book, and the "G.S." were her companions, and among her choicest books. When I left her she expressed a wish that I might be with her at the last, and I promised I would if possible; "but that will not much matter," I said, "if you are favoured with the Lord's presence, when you go to see the 'King in his beauty.'" Thus we parted for the last time.

A telegram was sent me to say that she was worse, when I hastened at once to her bedside, but she had passed away about half an hour previously quite peacefully. The nurse said that she was not conscious for a short time, and the only words she could be understood to say, were, as she looked up, *I'm coming*.

According to her expressed wish she was interred by Mr. John Pearson, in the burying ground of the Strict Baptist Chapel, Kirkland; there to wait until the Resurrection morn, when soul and body will be reunited. S.C.

"The Lord's people are a *tempted people*. Satan is ever waiting at their gate, constantly suggesting every hateful and unbecoming thought, perpetually inflaming the rebellion and enmity of their carnal mind, and continually plaguing, harassing, and beseiging them in a thousand forms. Can they repay him? Can they beat back this monster of the awful den? Can they say to him, 'Thus far shalt thou come, but no farther, and here shall thy proud waves be stayed?' Can they beat back this leviathan, who 'esteemeth iron as straw, and brass as rotten wood.' They cannot, they feel they cannot. They know that nothing but the voice of Jesus, who 'through death destroyed him that hath the power of death, that is, the devil,' inwardly speaking with power to their souls, can beat back the lion of the bottomless pit. When, then, they are thus sorely tempted by Satan, how they long to hear the Lord say, 'I am thy salvation.'"—*J. C. Philpot*.

THE GOSPEL STANDARD.

DECEMBER, 1902.

MATT. v. 6; 2 TIM. i. 9.; ROM. xi. 7; ACTS viii. 37, 38; MATT. xxviii. 19.

THE ETERNAL JEHOVAH, THE LEADER OF HIS PEOPLE.

NOTES OF A SERMON PREACHED AT BETHEL CHAPEL
ROBERTSBRIDGE, ON THE OCCASION OF THE
THANKSGIVING SERVICES, ON WEDNESDAY AFTER-
NOON, OCTOBER 13TH, 1897, BY MR. MOXON, OF
BURY:

“And he led them forth by the right way, that they might go to a city of habitation.”—PSALM cvii. 7.

It is very plain, is it not? If any of you do not understand it I will read it again and again: “He led them forth by the right way, that they might go to a city of habitation.” It is very evident from these words that there must have been a Leader. No disputing that, is there? And it is very evident from this text that there must have been leadings, and this Leader had to do with these leadings. And it is very evident there must have been somebody in particular that was led. To talk about a leader and having no people to lead is a nonentity; to talk about a king and no subjects is ridiculous; to talk about a shepherd and no sheep seems to me most preposterous. They are all linked together, and we have no right to separate a link from this chain.

Now, my dear friends, I hope you were able to pray for me this afternoon, that the Lord might help me to speak of those things that are embodied in this text, and that I may speak of them in such a way that they may commend themselves to you. I should be very sorry if, when I have been preaching, it should stir up enmity in your heart; if I should bring enmity and malice against those things that I speak about. O that you may pray that the Lord may assist me to speak, and you to hear.

We know very well from the Word of God that there never was such a Preacher as Jesus, and yet on one occasion we read they took him to the brow of the hill whereon their

city was built that they might cast him down headlong. That showed, you see, that the gospel, the real gospel, the true gospel, the everlasting gospel, had no place in their hearts. And now, friends, in the day in which we live, there are but few who love the gospel of Jesus Christ—of grace, of free grace, of rich grace—the gospel of a finished salvation, a free salvation without money, and without price, and without works, and without worthiness. They cannot love this simply because they have not been shown what they are by the teachings of the Holy Ghost. O, it is just the same now, and if you have not, you will not receive him. I feel sure of that.

Now let us, in the first place, look at this Leader. Who is it, my friends? I suppose you are Bible readers, and that this is not a strange text to you, but that you have read it many times; and now I should like to know what you think about this Leader. I think, friends, it is God—the everlasting God, the eternal Creator of the ends of the earth; he who is from eternity to eternity, from everlasting to everlasting, whose power is unlimitable. None can stay his hand and say to him, “What doest thou?”—that God who can lay straight the most crooked things. It is the Three-One God—Father, Son, and Holy Ghost. I believe in a Trinity, and I preach a Trinity in the Person of the eternal Jehovah—the eternal Father, and the eternal Son, and the eternal Spirit—co-equal Father, Son, and Holy Ghost. Here is a Leader, a worthy Leader, an able Leader. One who undertakes to lead. The devil cannot hinder you, and the world cannot hinder you if he takes you in hand. He will not let you go. He will not let the devil or the world riddle you out of his hand. This he makes clear. He said while here, “I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand,” and he said they shall not “pluck them out of my Father’s hand” (John x. 28, 29). No, my dear friends, no plucking out of the hand of God, the inimitable hand of God. That arm “that rolls the stars along” will not be defeated by anything that is made.

He leads his people. He led them in the days of his flesh. He called them effectually by his word, and kept them by his grace, and they are safe with him. I say, they are with him in glory now. Paul tells us “He that hath begun a good work in you will perform it until the day of Jesus Christ” (Phil. i. 6). He will perform it; he will perform it! He never makes a failure of it! You will remember when he was here upon earth, he spake a parable, and in it

he made them understand that no man should go to war without counting how it would come off, he must reckon things up. And so the Lord Jesus Christ had counted the cost. He knew the things that were against us, and he said, "More are they that are for us than all that are against us." So you see the Lord knows all about your pathway; all about your difficulties. There is nothing hidden from his all-searching eye. Job said, "When he hath tried me I shall come forth as gold" (Job xxiii. 10). And so I say the Apostle is right when he said, "He will perform it." The Psalmist said, "Thou wilt perfect that which concerneth me." What concerns you? If you are Christians this concerns you—to end right; to be landed over Jordan. These are essentials with you. It is everything that is of deep concern with my soul that he will do for me what I cannot do for myself. You know "having loved his own that are in the world, he will love them unto the end." There is no change in his heart—in his affections. He is just the same Jesus, the same yesterday, to-day, and for ever. When you get up in the morning, full of care, let me tell you there is no change in him. He abides in his love. It is an ocean; and it has no bottom, brim, or shore. Hence, I say, it is ever full, and ever flowing. His mercies are everlasting, and great is his faithfulness.

Now, if in anything I had to do with a mission, or an appointment, or a leader, I should want a competent one that had got power, and affection, and would take care; for if I were going to take a journey, a way that I did not know, and there were a number of persons going, I say, if I had anything to do with it I should want that man for my leader who knew the way; one that had some zeal, some care. What should we do if we were about to be lost if the Leader did not know anything more about it than we did? Then it would be fulfilled what the Lord said, "The blind lead the blind."

O, how important it is that in taking a journey we should have a right leader. Some are led by one, and some by another; but what does the Lord say, "Cursed be the man that trusteth in man, and maketh flesh his arm" (Jer. xvii. 5). Where is your trust this afternoon, my dear friends? In whom is your confidence placed? In this man, in that man? In this thing, in that thing? If we had a skilful man to lead us who knew the way, and had been every inch in the way, and who had some sympathy, if we fell ill or by any means were sickly or faint and could not get on any farther, would it not be a great blessing to have a leader

who had a little sympathy for our infirmities? I say this Leader is just that one who can meet us in all our difficulties, and in all our trials.

“And he led them.” This is a brother that is born for adversities. He knows hospital work best of anything. None have such a sympathising heart. None can help a poor sinner along as Jesus can. He has said, “A bruised reed shall he not break, and the smoking flax shall he not quench” (Isaiah xlii. 3). And this is God. And now for the poor helpless things—those who think they are helpless indeed, but the poor do not despise them, and God’s people are among the poor—the poor in spirit. They feel spiritual poverty every day of their life. They feel there is nothing but what they are very poor in. If they think of faith, their feeling is, “My faith is so poor, so weak.” If they think of prayer, their feeling is, “They are not worthy the notice of my God.” If they hear of great manifestations and evidences, these poor, weak things think, “Ah! I have no portion or lot in the matter; my evidences are dim.” Thus I tell you the people of God are verily poor—poor in every effort, that they want a precious, loving, bearing, and forbearing Leader. This is just what the gospel abounds with—telling us the heart, mind, and feeling of the Lord Jesus Christ toward his people. Now let us try for a minute or two to turn to the leadings.

“And he led them forth.” The leadings. Well, my dear friends, it always seems to me as if we need before we touch upon this to look at the context, lest we put the balm where there is no sore, or over the sore. Let us then, just for a moment, look at the context. Let us look at the people who are led in the next place. It is very specific in this point.

First, then, you must observe they are a people that are “gathered.” They are “gathered” from the East, and from the West, and from the North, and from the South. Notice again, my dear friends, they are a people that were “wandering in the wilderness”; in a “waste, howling wilderness”; for they had lost their way. They had wandered, and wandered, till they were “hungry and thirsty, and their souls fainted in them.”

Now I want, if I can, to draw your attention to this great fact—every man, and every woman, by nature, is in a state of wandering—wandering, I say, from God, from his Maker, has no desire for God, for Christ, or holiness, or heaven; has no love to the name of Jesus, for the things concerning Jesus, but is an alien to God, a “stranger to the covenant of promise,” to himself. Now, friends, I want you

to think of these things, and if there is one here in that condition this afternoon, I do really sympathise with you, for you do not know what you are; and yet you might be in a profession of religion. You may be a respectable man or woman, and looked upon as such, and yet be as far from God as the East is from the West; as far as a sheep can run from the fold of God. We are aliens, I say, from the fold of God; running away, but never going nigh. And in that state every son and daughter of Adam would remain were it not for this blessed Leader—The Lord Jesus Christ steps in, and he finds out his rambling and wandering people, wherever they have strayed. So you see some had got into the East, and West, and North, and South. All wandered, and all went astray. I have often thought of that description given of them in the words: "All we like sheep have gone astray; we have turned every one to his own way" (Is. liii. 6). Not to God's way. O, no; everyone turned to his own way. Yours might lead to one way, and another's to another. One is pleased with books, and another with science, one is wrapped up in prosperity, and some carried away with drunkenness, and some with licentiousness. But whether it is morality or not that you are wrapped up in it just amounts to one thing, there is nothing of Christ in it, nothing of salvation in it from beginning to end. Well then, I want you to understand this, that the Lord, this Leader, knows where his people are, and he goes and searches them out. He finds them out, and he calls them. He calls them spiritually, he calls them powerfully, and he makes them willing in the day of his power. He puts another feeling in your heart; he puts immortal strength into your heart. He deadens, and makes you feel you cannot take pleasure in the things you once did; he makes you feel the emptiness of these things, and makes you long for something better than you have ever thirsted for in all your life before. This is what he means where he says, "He found them in a desert land." Ah! in a desert land, even in a waste, howling wilderness. Yes, that is where he found them; he led him and instructed him, and kept him as the apple of his eye. That is what God does; he comes to find him out. Hence I say, there is power in this gracious, heavenly, Leader. See him in the days of his flesh, he sees one and another mending their nets, and he says, "Follow me"; and there is a magnetic influence in the heart, and then down goes the fishing and the nets. He who speaks the promises is the same voice that rolls the stars along.

Now then, the Lord has found out his people, he leads them about. In this text it says, "He led them forth by the right way." By the right way. Now I want you to notice, and that particularly, for I cannot enter fully into this subject, that the Lord leads his people providentially, that he leads his people graciously, that he leads his people eternally; that he leads them in doctrine, that he leads them in every particular; that all their life long he leads them. It is a "carrying over" by your Lord and Master. Let me tell you, you are not your own. He manages everything for you, and the more you look, and the more you see of his hand, the sweeter it is for you to reflect, and for you to remember. And I say this is one part of the Christian's path that is sweet, when he sees the good hand and leading of God in all—God in the whole of his life.

Now, I say, friends, where could we begin if we were to try to expand upon any or all of those branches that we have enumerated? I say, God leads in providence, by that I mean to say God's hand is over his people; and his hand is over his people in their every-day life, in looking over them in their unregeneracy. I say he is leading you in fixing your habitation, in fixing your companion, in fixing your wife or husband, and the place where you are to attend, and the place where you are to go, and the place where you are to visit, and the different things which are thrown in your way. It is said at the end of this Psalm,—and it is very essential for us to look at these things—"Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord." Is there one who looks back with pleasure? Looking back twenty or forty years cannot you say providentially, "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee to know what was in thine heart." And then, I say, friends, has it not been a good providence? Yes, what blessings has he strewn in my path. I think when I look amidst the crosses, the afflictions, and the bitters, O, what a mingling of good things, of blessed things, so that I have had to say many and many a time, "The lines have fallen to me in pleasant places, yea, I have a goodly heritage" (Psa. xvi. 6).—A goodly heritage.

And then again, you know the Lord has such a wonderful way of blending grace and providence together that you cannot separate them, as the rays of the rainbow. So in his providential leadings, and his gracious leadings have you not found something of your blessed Lord." Ah, which

one cannot tell his own tale. If I were to tell my tale some would say, "You are preaching nothing but yourself," and it is sometimes blessed to do that. I like a man that can tell a little of what the Lord has done for him, and if he cannot do it I have not much hope or confidence in him.

But when I look, friends, at the leadings of the Lord spiritually, I feel amazed, I really do; and when I have felt "It is the Lord," and when I think of how the Lord discovered to me the presence of Jesus—showed me the divine, the glorious, the complexity of the person of Jesus, it has made me love him, made me worship him, and feel

"I could from all things parted be,
But never, never Lord from thee."

And that he is the Bright and Morning Star to my soul, I feel I am highly honoured. I should have been as some are—"Too proud to seek this hiding-place"; and therefore I put it all down to my precious Lord and Master; and then when he enables me to see the mysteries of salvation, while others despise these things, I feel from morning to night to bless and praise his name; he is to them a "rock of offence," and yet to me is the hope of my foundation—the blessed Rock of Ages to my never-dying soul, and I feel, as the Psalmist says, "He brought me up out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. He hath put a new song in my mouth, even praise unto my God" (Psa. xl. 2, 3). Ah! friends, but you know we may pause a little, and we may turn the scales a little, and look at our trials, those family trials, those personal trials, those temptations. O, when we look at that side of things, when we look at our weakness and our darkness, oh, then we begin to be tried about it, and feel "Can this be of God—can these be his leadings"; then we have to search, and we are like the man that Elijah sent toward the sea to go and see if there were any sign of rain; and he said, "I see nothing," and we can see nothing. Everything seems lost, and we feel like Job, who said, "Behold, I go forward, but he is not there, and backward, but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him, he hideth himself on the right hand that I cannot see him" (Job xxiii. 8-9). It is all gone. I have been there many a time, and I should have been glad if I had known that the Lord were leading me there, but I have feared he had left off leading. O, what changes there are! How you get turned from light into darkness, and from summer time to winter times, and you are ready to

think you are altogether deceived! Well, just let me tell you, friends, that all these things are of God. Yes, they are of God, and they are good, I am sure they are. They are good, they are right; every affliction is a blessing. Yes, depend upon it, he is

“ Good when he gives, supremely good,
Nor less when he denies;
E’en crosses from his sovereign hand
Are blessings in disguise.”

They are, friends; you may take this for granted they are absolutely necessary, or the Lord would not suffer them. What God does is right. Yes, and let me also say this, if you could see it as he sees it you would say it is right. We do not know what this hedge is for, and that wall is for; it is because of the ditch on the other side. It is mercy that keeps us back. And God does it by afflictions and by losses, to cut down, to make us lean upon his blessed arm. There is no telling where we should go if he were to leave us.

And then, you know, he says, “Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord. You could not think this is God’s way, but it is. He led them by the right way. And now, just before I conclude, let me tell you this, friends—the ultimatum—the right way is God, is Christ. Yes; “I am the way, the truth, and the life; no man cometh unto the Father but by me” (John xiv. 6). O, to be led, and led, and tutored, and tutored, and schooled, and schooled, and emptied, and emptied, and shown thy weakness,—these things are preparatory, to fit thee for Christ, for his spotless righteousness, for his salvation. These are the very persons that prize a free salvation, and a free Christ, and when they have got into this right way, all that he puts into it he leads on and on to Christ—Christ in his person, Christ in his fitness, Christ in everything.

“And he led them forth by the right way that they might go to a city of habitation”—which is heaven, which is glory, a blessed kingdom. That is what is to be the end. May God bring us there, and lead us there, whatever we have to pass through here, that we may go “to a city of habitation!” Amen!

O how these words sank into my soul: “Live for ever, either in heaven or hell!” Would to God I had never been born, or that I had been anything save an accountable being to Him who is a God of Knowledge, who weighs actions, searches the heart, and tries the reins of the children of men. The Lord made me to know that there is a God of holiness and justice. KERSHAW.

SPECIAL NOTICE.

The Trustees and the Committee of the "Gospel Standard, Aid and Poor Relief Societies," being always desirous of making the very best use of all money entrusted to them, wish to direct the attention of friends to Rule 6 of the "Poor Relief Society," which provides "That, except where otherwise expressed by the donors or legatees, all donations of £50 and upwards, and all legacies shall be invested in the names of the Trustees in some Government security, and, when once invested, shall not at any time be disturbed, the dividends (that is, the interest) thereon being from time to time added to the funds for current use."

The Trustees and the Committee consider that there is now sufficient capital invested, and yet, as the Rules are enrolled in Chancery and cannot be departed from, they are compelled to add to the Capital Fund all legacies of £50 and upwards, "EXCEPT WHERE OTHERWISE EXPRESSED BY THE LEGATEES." Will, therefore, our Friends, who are kindly contemplating helping the Society in this manner, strictly adhere to the following Form of Bequest :

"I bequeath to the Trustees for the time being of the GOSPEL STANDARD POOR RELIEF SOCIETY, whose original trust deed is dated 23rd day of November, 1878, and is enrolled in Chancery, the sum of pounds, and I direct that the same may be treated by the said Trustees in their discretion as capital or income, to be applied for the purposes of the Society, and I declare that the receipt of any Trustee being also the Treasurer of the Society shall be a sufficient discharge for the said legacy."

By inserting the words "IN THEIR DISCRETION AS CAPITAL OR INCOME," the Trustees and the Committee will have power to place the Bequest, as circumstances may require, either to the current account (in which case it would be used in pensions, or sums voted to the poor, and current expenses), or to the Capital account when it would be invested, but not sunk, as it must be, if the old Form of Bequest is used,

LETTERS TO A FRIEND.

My dear Friend,—In some former letters I have remarked that it is the will of God to have a church upon earth in which he will be worshipped, and in which his truth shall be proclaimed; and that this church shall continue in the Faith unalterable to the end of time. He builds it upon himself as the foundation, using what instruments he pleases, and he has ordained that it shall increase by the ingathering of the elect until it is completely finished according to his eternal purpose. This I have declared, and I declare again that thus it shall be. In order to complete a noble building time must be allowed for the erection thereof. We read that Solomon was seven years in building the temple (1 Kings vi. 38), and thirteen years in building his own house (1 Kings vii. 1). The Jews told the Saviour that the second temple, standing then, was forty and six years in building. A builder may have the plan of the structure before him drawn by a skilful architect, and so far as that is concerned complete in every detail. But neither architect nor builder can tell what contingency may arise in the interval, circumstances may occur of such a nature as to prevent the accomplishment of the work; there may be storms, earthquakes, and many things to frustrate the design.

But this is not so in the setting up of God's church. He who is its builder ordained and decreed everything in connection therewith. He appointed every circumstance which arises in time, the work to be done by such and such events. All come and go according to Divine arrangement. "The counsel of the Lord standeth for ever, the thoughts of his heart to all generations"; "His purposes will ripen fast, unfolding every hour." A proud heathen monarch, when the Lord had put him to school for seven years with the beasts of the field, returned to his kingdom with an enlightened understanding respecting the power of God over all things. Thus he speaks: "I, Nebuchadnezzar, lifted up mine eyes to heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, 'What doest thou?'" (Daniel iv.) Everything that liveth and moveth upon the earth lives and moves according to the Divine purpose, and whatsoever is done is according to the Divine will. His purposes change not, his decree is not, neither can be, frustrated in whatsoever is done under the sun. Men's purposes are blown up and down like feathers in a whirl-wind, eternal purposes are firmer than the earth. One generation cometh, and passeth away, and every individual in the generation having done the work allotted to him passes away to make way for the next who shall come and go in like manner. "Known unto God are all

his works from the beginning of the world"; yea, from eternity, both what he himself would do, and what others would do according to his purpose. "My Father," said the Redeemer, "worketh hitherto, and I work." Not only in time, but before time, his eternal mind was at work appointing all things, and in time actively by his providence bringing his thoughts into existence—time gives birth to the secret purposes of his uncontrolled mind. Says the wise man, "To everything there is a season, and a time to every purpose under the heaven; a time to be born, and a time to die (Eccl. iii. 1-2). The earth before the flood was destroyed according to the decree: "And behold I even bring a flood of waters upon the earth, and destroy all flesh, wherein is the breath of life from under heaven, and everything that is in the earth shall die" (Gen. vi. 17).

And so the time of duration, and the final destruction of the present earth are arranged and eternally fixed by the decree of God. So the Apostle Peter says, "By the Word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Peter iii. 5-7, 10). The sea hath its boundary which it cannot pass; "Hitherto shalt thou come but no further; and here shall thy proud waves be stayed" (Job viii. 11); "He gave to the sea his decree that the waters should not pass his commandment" (Prov. viii. 29). "Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not; Fear ye not me, saith the Lord; will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it" (Jer. v. 21, 22). And even for the rain, we read that God made a decree. Then as to nations, kingdoms, their rise, power, riches, progress, the extent of their dominions, and of their armies, the ruin and fall of any one or all of them—all is according to the decree and command of the Holy One. Parliaments may meet to legislate, but their every act will be according to the counsel of the Lord; "The King's heart is in the hand of the Lord, as the rivers of water, he turneth it whithersoever he will" (Prov. xxi. 1). "The Lord is king of kings, Lord of lords," "By him kings reign and princes decree justice; by him princes rule, and nobles, even all the judges of the earth" (Prov. viii. 15, 16). Yea, he is the Lord of hosts of all descriptions, of angels, of men, of diseases, of the inhabitants of the sea, of insects, yea, the devils are under his control. All things above the earth, on the earth, in the seas; he sways his sceptre over all;

"All creatures are at his control,

He rules and reigns from pole to pole."

When faith views this wide landscape of the glorious greatness of the Lord meditation on the grand scenery is sweet and profitable. Isaac, feeling his mind drawn towards the delightful greatness of the Lord, and his wonderful dealings with him and his beloved father went into the field to meditate, so that in that retirement his mind might be free from all earthly affairs, that every thought might be directed upon the beloved matter of his soul. David was addicted to this (what shall I say?) delightful recreation. "I remember the days of old, I muse on the work of thy hands." He found it was heart-warming, and his soul glowed within him. "While I was musing the fire burned." Then he spake with his tongue; out of the warmth of his heart he spake. His thoughts were like a bee which gathers honey from flower after flower, so he gathered sweetness from contemplating the flowers of the works of God. This filled his heart with spiritual matter which furnished him with the requisite for prayer. He then approaches God in prayer; confidence springs up from the consideration of the wonderful greatness of God seen by faith in the covenant of grace; "God is our refuge and our strength, a very present help in trouble."

No people on the earth were like unto Israel of old; they were distinguished from all others, a chosen people, the descendants of Abraham, Isaac, and Jacob. God had decreed everything for them, that they should be a numerous people, that they should go into servitude in a land not theirs for four hundred years, their freedom from bondage, travels in the wilderness, their settling in the land of Canaan, their government under judges and kings, with the several captivities, and the breaking up of their kingdom, together with the future; all was determined by the Most High.

Yours,

J. WARBURTON.

Southhill, Biggleswade. March 21, 1888.

" ON THE BIRTH OF CHRIST."

AMPLEST grace in Thee I find,
Friend and Saviour of mankind,
Richest merit to atone
For our sins before the throne.

Born to save Thy Church from hell,
Once Thou didst with sinners dwell;
Was to earth a prophet giv'n,
Now our Advocate in Heaven.

Well might wondering angels cry,
"Glory be to God on high,
Peace on earth, goodwill to men,
Lost mankind is found again."

Join my soul, their holy song,
Emulate the brighter throng,
Hail the everlasting Word,
Welcome Thy descending Lord?

Grace unequalled! Love unknown!
Jesus lays aside His crown,
Clothes Himself with flesh and blood,
Takes the manhood into God.

Hardened rebels tho' we are,
Lo, he comes to sojourn here;
See Him lie where oxen feed,
This His chamber, hay His bed!

God (O hear it with surprise!)
For a manger leaves the skies,
By assuming flesh beneath,
Render'd capable of death.

From their Maker turn'd aside,
As in Adam all have died,
So whoe'er His grace receive,
Shall in Christ be made alive.

AUGUSTUS TOPLADY.

A LETTER BY THE LATE MR. KERSHAW ; Being the last he wrote to his Church and Congregation before he was taken ill.

London, April 30th, 1869.

My dear Friends, and beloved brethren and sisters in the Lord, —It has pleased my gracious Lord and Master to call me to labour once more in word and doctrine in this great city, and in other parts of his vineyard ; and, blessed be his dear name, I have reason to believe that he is working by me, and confirming his word in the souls of his people by signs following ; especially at dear old Zoar Chapel, Great Alie Street, where I have annually preached the word of life for thirty-seven years. Sinners have come forward to declare what God hath done for their souls ; not only at this time, but also in years gone by. I shall have some to baptise before I leave London.

I have been preaching in the farming districts at Anniversaries ; and it is pleasing to see the numbers that come to hear the preached Word in various kinds of conveyances. It has a resemblance to people coming together in a town on a Market day. I have had two high days of this kind since I left home ; one in Bedfordshire, and another in Surrey. It is pleasing to see the people flock together to hear the Word of Life, like doves to their windows. I thank God who causes me to triumph in Christ Jesus, and who makes manifest the savour of his name and knowledge by me in all places where he is pleased to send me. My great concern is that my eye may be kept single to his honour and glory, and for the peace and prosperity of God's Zion both at home and abroad, that the Redeemer's kingdom may come, and his will be done in the building up of his church.

I left home much pleased to see the great improvements that have been made in our chapel, and to see you come forward so cheerfully to give of what the Lord hath given you towards his house. May the name of the city be,—“The Lord is there!—to command the blessing upon his own Word, and that we may be kept very humble, solemn, watchful, and prayerful.

I was sorry to hear of the death of our young friend, John Brierley, who was connected with our Sabbath School. Dear young man, he often came to look at the chapel during the time the repairs were going on ; little did we think then that his end was so near. I read the account of his funeral with tears, and was sorry that I could not be amongst the mourners who honoured him at his funeral. May the Lord over-rule the solemn dispensation for the good of our young friends in the school and who attend the chapel.

I hope to be with you on Whit-Friday at our friend Mr. Tatham's gardens ; where we have such a hearty welcome. The Lord grant that we may have a fine day ; and may we be long spared and made a blessing to each other as minister and people. I send my kind love to all in the church, and in the congregation, and

school. And my prayer is that the Lord may go on to bless us, and prosper us for our souls' good, which is the sincere desire of your minister for Jesus' sake.

JOHN KERSHAW.

LETTER FROM MR. GEORGE FISHER TO
MR. HENRY WILKINS.

DEAR FRIENDS,—I read your letter with pleasure, and I am pleased to hear that you were interested in my book.

I have, for a long time, been exercised about speaking in prayer at prayer meetings; but as there are so many obstacles and objections against it I have not yet attempted it, and if I could speak well I should fear to presume.

My objections are these:—

1st.—My complaint quite hinders my speaking but a few words on any subject, and especially on spiritual things as I become very excited and confused.

2nd.—I cannot find words to express my feelings, which are often so lifeless and barren that there seems to be no real prayer in them; and I would rather be silent at prayer meetings and never open my mouth to speak in prayer than attempt to speak words without life or feeling. Besides this, I have not yet attempted to pray even in private with words. The only prayer I have yet been enabled to use is well expressed in the following verse:—

“Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye
When none but God is near.”

This is all the prayer I am experimentally acquainted with, but I trust I have enjoyed many blessed seasons of communion with our dear Saviour in this way in times past.

3rd.—The last objection I shall mention is this: It seems to me that if I should be enabled by the help of the Lord to make a tolerably consistent prayer, I should be so puffed up with pride (my daily plague) on account of it afterwards, that I could not in any way “Give unto the Lord the glory due unto his name” (Ps. xxix. 2).

These then are the chief obstacles in the way which I think are sufficient to prevent my speaking at the prayer meetings at present. Do not think, my dear Friend, that I speak thus because I do not want to speak in prayer, for I do not mean that; and I hope I have prayed unto the Lord many times (if such it may be called), that he would grant me the spirit of grace and supplication in such a measure as would enable me in public to “declare what he has done for my soul” (Ps. lxvi. 16). I have learned by painful experience that I am quite insufficient of myself to do these things; and I have also learned that the graces of the Holy Spirit are just suited to a destitute sinner

My desire has often been something like that of the Church of old, recorded in *Isaiah lxiv. 1.*—"O that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence"; that is, that the Lord would for his own Name's sake come with such power and influence into my soul that would break down all obstacles and enable me to come boldly to his throne, and speak in his name in public. Without this power I dare not attempt; but I sometimes have a hope that he will in a measure grant me my desire in his own time. Nothing less than this power and influence will satisfy me now, and with it all is well; and if I go to chapel and find it not there I am miserable and I find that there is something wanting. Thus it has been with me for more than two years past, and it sometimes makes me cry out with Job, "O that it were with me as in months past" (*Job xxix. 2.*), but instead of this I have been so barren and dead in spiritual things, that at times I seem to have no real desire or care for them. My dear Friend, what a mercy it is that we have a Throne of Grace where we can go and find grace and help in every time of need! Here "the righteous runneth in and are safe," here, I trust, I have found "a refuge from the storm"; and here, I doubt not, you have found many a help in time of trouble; and though some of us may be denied the gift of utterance (which is a precious gift where it is not abused) yet this hinders not our communion with the God of all our mercies at such times. Indeed it is not much required here for it comes "not in word but in power." But these visits are so very seldom and short (at least I find it so) that we enjoy but little of them, yet the remembrance of them often gives us much encouragement, and creates a desire for more. O for more of these precious visits. I would not undervalue the least one, by the way, but I cannot be fully satisfied without a full assurance of faith. The greatest pleasure I know under the sun is to lie low at the feet of Jesus with full assurance of faith and be enabled, in real sincerity, to "crown him Lord of all." I believe I can say, that I would much rather be here than be on the throne of England; and when in times past I have been enabled to approach this sacred spot, I envied not the Queen nor the greatest prince in the world.

You say that in reading my book how little it made you appear to be,—so it may in your own eyes, but you appear quite as great as ever in the eyes of your brother, and I sometimes wish that I might be raised to your stature, that I might be able, like you, to speak honestly and faithfully of the Lord's gracious dealings with my soul, and to ask him for all needful mercies with the pardon of all my sins in public.

With much Christian love, and wishing you all needful blessings for Christ's sake,

I remain your unworthy Brother,

GEORGE FISHER.

Stratton, Feb. 22nd, 1866.

“THE LORD HAS BEEN MINDFUL OF US.”

My very dear Friend,—I trust I can say in the Lord Jesus Christ, may the Holy Spirit help me to write a few lines to thank you for the kind letter you sent me, and which was most welcome to me and to my dear wife. The reading of it did us much good, as it softened our hearts, especially where you say that you felt drawn to the mercy-seat in prayer on our behalf, and when we remember that “the prayer of a righteous man availeth much,” we cannot help ascribing it all to the goodness of the Lord.

My dear friend, I can feelingly say from my heart that the Lord has been good to us, and “a stronghold in the day of trouble; and he knoweth them that trust in him” (Nahum i. 7). I can say that this affliction has been a blessed affliction to me. When I reached my home I had a little refreshment before I went to bed; and at the same time there was a very solemn feeling came over me, and these words instantly followed that feeling: “Ten thousand horrors seized his soul.” And then followed these words: “Look and see, if there be any sorrow like unto my sorrow!” Oh! how my poor heart was softened, melted, and humbled in the dust before the Lord; and I felt like a little child. Little did I know then of what a solemn, yet blessed place, I had to pass through and experience. It was a way that I had not been led into before. But my dear friend, I feel that I am unable to fully enter into what I had to experience in this pathway, but you will know something about it if you have been led into the garden of Gethsemane to meditate for a while upon the sorrows and sufferings of a precious Christ. I had several portions of Scripture, and parts of our beautiful hymns brought with power to my mind, after the pains of my body became a little easier. [The writer had a serious fall, which might have proved fatal.] The following lines I felt to be good:—

“When through the deep waters I call thee to go,
The rivers of woe shall not thee overflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress”

(Hymn 229, Gadsby's).

There were parts of other hymns exceedingly precious to my soul's feelings, such as hymn 70, and 420. During the first Sunday that I had to keep my bed, very early in the morning the last-mentioned hymn was most precious.

“O, bless the Lord, my soul!
Let all within me join,
And aid my tongue to bless his name,
Whose favours are divine.
O, bless the Lord, my soul!
Nor let his mercies lie
Forgotten in unthankfulness,
And without praises die.”

But, my dear friend, you know that when the Lord blesses his dear people, they must bless him in return, I hope it has been so with me, and I feel thankful to the Lord for such a favour. Thus we read,—“Behold, my servants shall sing for joy of heart” (Isaiah lxx. 14). The portion was most precious to me, and was food to my soul. But I feel that I must leave these blessed things however sorry I am to do so. Hoping to see you again face to face soon, “if it be the Lord’s gracious will.” I do not know what you will think of this poor feeble attempt of mine to write to you, who am but a poor worm of the earth. I hope you, and your dear family are all well; I feel thankful to say that I am improving in body, but feel at present very weak and sore from the fall. And with our united kind Christian love, we are, we hope, yours sincerely in union with a precious Christ.

A LOVER OF ZION.

Wigston Magna, near Leicester. September, 1902.

GRATITUDE TO GOD.

“Bless the Lord, O my soul, and forget not all his benefits.” (Psa. ciii, 2).

Dear Mr. F.—I am so overcome, and astonished at the goodness of our kind, and gracious, and most merciful God, that I fail to find suitable language to express my feeling concerning his great goodness to one so unworthy as I feel myself to be. That ever the Lord should put it into the hearts of his dear servants to show such sympathy towards me in my present affliction is truly astonishing! I wish I could fully express my gratitude for such boundless mercies to God as the great Giver of them, and to you, and others as the channel through which they came; I would then glorify God to the extent of my soul’s feeling, and return you *all* my sincere heart-felt thanks for the great kindness you have shown us in this my time of need. I feel sure, my dear friend, you took a deep interest in placing me upon the funds of your “Poor Relief Society,” [I did, and so did others]. I feel that you have been a friend indeed to me, for which I cannot be too thankful; and my prayer and desire for you is that the Lord will abundantly bless you with every needed blessing, giving you bodily health and strength to fit you for the arduous, and important work to which you are called, as Editor of the “Gospel Standard,” and a faithful servant of God, and a preacher of the Gospel of Jesus Christ. And it is my earnest prayer that the Lord’s rich blessings may be abundantly bestowed upon all his dear servants engaged in the work of the ministry, and that their labour of love for the spiritual and the temporal welfare of the poor, and tried children of God may be owned and blessed in a very gracious manner, so that the Lord’s name may be honoured and exalted, and his people have great cause to say, “Bless the Lord, O my soul, and

forget not all his benefits." I can truly say that I love the Lord's people! They are my chief companions, and the excellent of the earth in my soul's estimation. It is most marvellous to me to notice how the dear Lord is pleased to work in the hearts of some of his chosen people, both "to will and to do of his good pleasure," and it is his good pleasure that his banished ones, yea, the poor and the needy shall not be always forgotten, neither shall the poor cease out of the land. And to carry these things into effect for the good of his poor and needy ones, how graciously he is pleased from time to time to open the hearts of those of his dear children to whom he has given enough and to spare of the blessings of this life, to contribute to the necessities of their poorer brethren in the Lord; and how freely, and willingly do they give of their substance, which can easily be proved by consulting the yearly subscriptions to the "G.S." Societies, and especially by consulting the list of subscribers to the "Gadsby Memorial Christmas Fund!" And how willingly and cheerfully those subscriptions are given; which is a true testimony to the Lord's own words; for it is said that, "He loveth a cheerful giver." Now, I do pray, as the Spirit enables me, that the Lord will kindly restore unto all those willing subscribers and donors a hundredfold into their bosom, and grant them many blessed revelations of his love, and many cheering rays of his divine presence in their souls, to cheer them on as travellers journeying through a desert land to the city of Zion, so that they may experience the truth of his own words, "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble" (Psalm, xli. 1). Then they will bless the Lord for all His mercies, and realize in their hearts that "it is better to give than to receive." I trust that I have known a little of this in years that are past, "when the candle of the Lord shone round about me." But now it is otherwise with me, but the why and the wherefore I do not wish to pry into, but would pray to the Lord to be reconciled to his divine will, and feel resigned to his chastening hand. But I find that proud nature cannot come here! No, just the opposite. Nature itself will fret, repine, and rebel, and ask, with a murmuring spirit, "Why things should be so?" But oh; it would be ten times worse if the Lord were to visit me with his judgments for one sin in ten thousand! But instead of which, how he has lengthened out his long-suffering mercy towards me, and bestowed his grace and goodness upon me unto this day,—all flowing from that inexhaustible fulness of love which is treasured up in that precious Redeemer the Lord Jesus Christ, and dealt out to his poor and afflicted people in their every time of need. What an unfathomable mystery it all is, and only known to us as the blessed Lord the Spirit is pleased to reveal it; which is only done in a small measure as we pass through this wilderness world! It is but very little we can know here of such profound

depths of the love of God in Christ Jesus. At best it is only as it were a few drops from the ocean, the fulness of it is to come. I wish in my soul I could more feelingly and experimentally dwell upon, meditate upon, and enjoy the fulness of these blessed truths in my heart, they are so soul-establishing when faith is given to us to view them, and behold their beauties, and their glories. But where am I rambling to? I never thought of writing so much as this, but it came into my mind and I have written it down. Forgive all mistakes, and when read please cast it into the fire. Once more I thank you for all your great kindness, and with kind Christian love, I am, yours sincerely and affectionately,

J. C.

H. St., R. July 16th, 1902.

“MY HOPE IS IN THE GREAT PHYSICIAN.”

My dear Friend,—I thank you for your kind, and long letter; not too long, only you must not expect the same measure from me, seeing that I am still weak, and not able to write as I would like to all kind friends who enquire after my welfare. I saw the doctor a week ago; and he thinks I am progressing very favourably, and holds out great hopes of my recovery; so far so good, but doctors are but men, and do not know as a matter of course what is the will of God concerning us. My hope is more in the Great Physician, both for body and soul; and for time and eternity, than in anyone or anything here. What he wills must be right, whether for life or death. I am in his hands, and I do not want to be anywhere else. Indeed, I would not be anywhere else for worlds. The Lord has been very gracious to me; and at times I have longed to depart and be with Christ, which is far better than anything that this world can afford. I have felt the value of the blessed truths I have preached, and have wanted no other to rest upon in this affliction, or in the prospect of death. “Other foundation can no man lay than that which is laid, which is Christ Jesus.” I want to feel his gracious presence in a greater measure; and yet I am glad of a crumb of his mercy, and wonder that he should in any measure regard a worm like me, who is totally unworthy of his notice.

The enemy at times thrusts sore at me, but I have been helped to say, “Lord, rebuke him, and do not let him triumph over me.” The dear Lord “knows what sore temptations mean, for he has felt the same.” “Being tempted he is able to succour them that are tempted.”

I am sorry to hear that your dear wife is unwell, but I am glad that she has you for her helper and nurse. May the Lord be with you both and bless you; and restore your wife to health, and sanctify the affliction, and your trials for your good, and for his glory.

Please excuse more, and thanking you for your kind feelings expressed in your encouraging letter, and wishing you every needed blessing. I am, my dear friend, yours sincerely,

A. COUGHTRY.

Russell Place, Nottingham. February 12th, 1891.
To Mr. E. Coe.

THE EXPERIENCE OF THE LATE MR. SAMUEL PRINCE,
or Mount Eden, Auckland, N.Z. Written by Himself.

Mr. Prince has been a regular subscriber to the "Gospel Standard" Aid and Poor Relief Societies since the year 1883, and to show the deep interest he took in those Societies we may add, that from time to time he sent us very handsome donations as a further help to those Societies. We understand that he has written his experience with a desire to glorify God's great name, and for the encouragement of the Lord's chosen family who are "poor in spirit," and who have been led in a similar pathway to himself. Mr. Prince says:—

I, Samuel Prince, was born into this world of sin and sorrow on May 12th, 1813, and as I grew up I gave clear evidence of the fall of man until I was nine or ten years of age. When I went to school I contracted many sinful propensities that have been a great trouble to me to this day. Oh! how great is the responsibility of those who have the care of the young; and it is to be feared that there are but few that feel the solemn importance of that responsibility!

In the year 1827 I was bound as an apprentice, hoping to have more liberty given me to carry out my sinful inclinations, (being born of godly parents, but left to maternal care in November, 1814). I was held in check as far as possible. My master was a Wesleyan, as was also my fellow-apprentice; who was an eccentric youth, but strictly upright in his moral character. He would at times give me some sharp cutting reproofs, and my conscience, bearing witness to the same, brought me to make many solemn vows of amendment, but such was the depraved state of my nature that when conscience was quieted my vows were soon broken, and I was apparently left without restraint. Then again conscience would condemn me for the wrongs I had done, when I would again make vows to do better, and I went on in this course for about two years. My conduct during this time to outside observers was moderately upright, and by some was applauded.

I then took up a profession, and had set myself a time when I should be perfect in the flesh! O, the pride, deceit, and hypocrisy of man's heart. My outside was a little white-washed, but within it was as a cage of unclean birds, yea, all unholy. About this time I walked six miles with a fellow-member of my dear mother's church; I thought it was a good opportunity for me to show off

what I was in possession of, and what I shortly expected to arrive at; but to my grief and surprise he poured cold water upon it, by saying that I was looking for what I should never find in this world, and that there must be a bringing down before being raised up, which I could not understand, and I was glad when the six miles were ended. My religion now dwindled away; and any trifling matter would keep me from attending a place of worship; still conscience would often accuse me, and would keep me from many sinful actions. In November, 1830, I had a dear sister taken seriously ill; she was one whom I dearly loved, and my affections were fixed upon her more than anyone else of the family (my dear mother only excepted). She was one whom the Lord had chosen for himself in the furnace of affliction. Being about six years older than myself, she often gave me on my weekly visits to my home some good counsel, and advice, which, coming from her, sank deep into my mind; but she died very happily on April 3rd, 1831.

In the year 1832 I took a business in a village near here, but felt myself surrounded with snares on every hand. A young man of the same trade came to the village as a journeyman about the same time, to whom I felt a great attachment, but he turned out to be a sly drunkard. From this evil the Lord has in great mercy preserved me, and thanks be to his dear name for it! I have seen the above young man in his last days sitting on the hinder part of his cart (not being able to get up) drawn to and from the public house; and I have thought, like good Mr. Bradford,—“There goes Samuel Prince but for the grace of God.” I delighted in all the amusements of the day, such as card playing, and the general conversation and news of public houses. Though I have often been led to wonder how I could take a delight in such things, for if I asked for a second cup of beer I could not drink it, but gave it to the company. But I believe now the Lord's hand was in it all; for, “He watched o'er my path, when Satan's blind slave I sported with death.”

I used to leave the public houses earlier than I wished to, as I was ashamed to sit too long over so little. I was delighted with the employment on the Lord's days when there was no minister at Uffington to take my dear mother and two other godly women to places around where the truth was preached, as at Grove. Farringdon, Stratton, etc.; yet strange to say I still delighted in public house conversation, but I could listen attentively, and apparently with some pleasure to the spiritual conversation of my dear mother, with others who were like-minded with her. I have had many severe checks of conscience when I have made an attempt to approve any wrong doings, and I have asked myself this question—what will it all end in? And I was sometimes kept from those wicked places for several weeks together.

In the year 1837, during the Autumn, I went to Grove to hear Mr. Smart. After the afternoon service a professing man of our village whose name was Wheeler, left the friends he was with

and came direct to me (at which I was somewhat surprised) and said, I have got a sermon of Mr. Philpot's which I should like you to read. I thanked him for it, and said that I should very much like to read it, (and felt that I was speaking the feelings of my heart); the title of the sermon was: "The Heir of Heaven walking in darkness, and the Heir of Hell walking in light." During the time I had the sermon, I took it up, then I put it down, this was continued for some time, and I thought to myself, what could the man see in it to wish me to read it, as for myself I saw nothing in it. But having promised him I would read it, I thought I had better do so. But when I came to the last clause of the text, "This shall ye have of mine hand; ye shall lie down in sorrow" (Isa. l. 11), and what Mr. Philpot said of the fearful state of those who are left to fill up the measure of their iniquities, entered as an arrow into my conscience and pierced me through and through with many sorrows. It was as though someone said to me, "Thou art the man," and such would be my doom without the shadow of hope. The change in me was somewhat conspicuous; and my old companions advised me to shake off that gloom and melancholy, and go to the public house and spend my evenings as I formerly did, for if I did not they prophesied that I should soon be fit for Fairford Asylum. But I had made a solemn vow to the Lord that if he would spare my life a little longer I would go no more to public houses, or such-like places. I had not sat down long to read this wonderful sermon before the most terrible blackness and darkness filled my mind, and greatly alarmed my conscience; so that God's wrath fell heavily upon my soul. I cried for mercy as well as my troubled conscience would allow me to pray, and pleaded guilty; and O, what a night I had! It was a night of tossing to and fro; sometimes a little gleam of hope came into my mind, then horrors of the worst kind, and almost despair would seize upon me. This brought me entirely away from my old companions, although I had to do business with some of them in after years. There is one thing that occurs to my mind among many—In going my rounds with my horse and cart I was greatly fearing the fierce anger of God would fall upon me. I remember once in particular going some distance under a row of large trees; and the wind was blowing briskly; now said something within me, "the Lord will surely smite you for your sins and iniquities, and who can tell but one of these trees will fall upon you and strike you dead." I instantly said, "Lord, if thou takest away my life how dreadful my state will be! Do, if thou can'st, have mercy upon me. I continued my journey, and when I got to the end of those trees, I felt truly grateful to the Lord for such a merciful deliverance! Some may ascribe it to extreme nervousness; but be that as it may, I know that it made me cry and pray to the Lord; and that was something not to be despised. As Mr. Hart truly says:—

"That foe can't boast of much,
That makes us watch and pray."

Now, alternately, would hopes and fears rise up within me, or if I read the Word of God, or attended to the preaching of his gospel, much condemnation would come into my mind, so that at times I would give up all my profession, and have no more to do with religion.

I have since been led to see that there were mercies even then mingled with the cup of bitters I had to partake of ; for I was now brought to see and feel the awful solemnity of dying out of Christ. It was the means in the hands of the Holy Spirit of bringing me more frequently, and I may add more urgently to a throne of grace ; if so be there may be hope for a guilty sinner like me ; for I had no well-grounded hope of an interest in God's great salvation until the year 1840. I had purposed at that time reading to my wife the first two chapters of the Song of Solomon. I began to read and soon found my hard heart begin to melt within me. Previous to this I had felt much of my sad state by nature and practice, but when I read how Solomon described the exceeding great love of Christ to his church, which blessed truth I was then able to receive, a hope was raised up within me that I was one of the number that composed the Church of Christ. I was so overcome that I could not continue the reading of the second chapter. Since then I have often wondered why I should choose so great a subject for our morning portion.

In the providence of God we removed in November, 1842, to St. Clements, Oxford, having previously known one or two of the friends there. We were soon brought into union and communion with some of those friends who met for worship in Mr. Higgon's Room, at Jericho, with which small number we had never met, nor have I since ever met with a church and people so united and so spiritually-minded as they were. Here we were instructed in the ways of the Lord more perfectly (Acts xviii. 27). Neither did they spare reproof when it was needed ; but so far from that severing our union, I felt that it brought us into closer fellowship with each other. The late Mr. and Mrs. T., Mr. and Mrs. P., and others often called in, and would relate for our encouragement any favour, or trial they might then be under ; they might just say as a passing remark, "How are you getting on in business?" But their chief conversation would be about matters belonging to God and our souls ; which often led me to search my inmost mind, that I might get at its real state before a holy God. But how often did I discover that my mind had been full of vain thoughts, and foolish imaginations which I had not before experienced to the same extent ; neither had I suffered before the same hand to hand conflict with the enemy. He would put into my mind the most awful blasphemy so that I have been obliged to shut my Bible and cry for mercy, as something would say, "your fate is sealed, because grace cannot be in such a heart as yours !" At other times the Lord has been pleased to give me a little spiritual strength, and faith in him to withstand the enemy, and when so strengthened in the inner man I have been

able to use the sword of the Spirit, which is real prayer, and take the Word of God, and for a season I have been enabled to prevail over mine enemies. This conflict with Satan has not been merely for a day, or a week, but it has followed me with more or less power unto this day. But this I have found, when the dear Lord has softened my heart, and brought me, a humble suppliant, to his footstool that the conflict has been sharp, and hot, and at times it seemed as though I must fall in this severe battle. But, as I have said, I felt a great love and union to the friends at Oxford, which I thought was one proof that I had passed from death unto life. Oh, yes; I was sure that I loved the brethren. But here I found I could not stay long, as I seemed much inclined to leave the Fountain of living waters, and listen to, and lean on men; which was nothing short of trusting in an arm of flesh. For this I was sharply reproved by (Rev. iii. 18) "I counsel thee to buy of me," (and not rest on, or trust in an arm of flesh) "that thou mayest be rich, and clothed in white raiment that the shame of thy nakedness do not appear." This reproof entered deeply into my heart, and it has been the means of lessening my trust in an arm of flesh. It was truly needful, as I am when left to myself a great idolator.

About this time I was much tried about prayer. I would strive, and wrestle with all apparent earnestness, but my prayers did not appear to ascend out of the room in which they were offered up. This I could not at the time understand, as it reads—"Seek and ye shall find: knock and it shall be opened unto you!" etc. But we read of the reason why some of our prayers are not answered; and the Apostle James says that it is "because ye ask amiss." Then, another blessed writer says, "that if we pray for anything, and the prayer is indited by the Holy Spirit, we are to wait patiently for it," and he adds, "Although it tarry, wait for it." One fruit of prayer says the Apostle is watching thereunto, and that sincerely. Thus, if our prayers are heard, and answered immediately, where is the trial of our faith? (Prov. viii. 34).

Somewhere about this time I awoke one Lord's day morning with a softening of spirit, and felt somewhat of the Lord's presence in my soul, together with a spirit of prayer and supplication, so that I felt the breathings of my heart ascending to the Lord. In this blessed frame of mind I set out to walk to Abingdon, about six miles distance to hear that highly-esteemed servant of Christ, the late Mr. Tiptaft. I had walked a little more than three miles when I had such a peculiar view of the sufferings of Christ appearing before my mind that I am lost for language to describe what I saw and felt. But I saw Christ on the cross suffering all the wrath of offended justice due to fallen man, whom Christ undertook to redeem with his precious blood, and to present spotless before his Father in glory. This solemn sight so astonished me, and filled me with such sympathising sorrow for the sufferings of Christ on Calvary's tree that I knew not how I went the rest part of my journey. When entering the town I thought I should

have a good day under the ministry of the Word, but I found nothing particular there; but a solemn sweetness abode with me throughout the day, and during the return journey. That sacred spot appeared to me to be holy ground. I have passed over it many times since, and always more or less remembered with solemn, grateful feelings the wonderful view I had of Christ upon the cross, and in measure having a fellowship with him in his sufferings. I went on my knees at the close of the day, and was favoured with a holy freedom with the Lord, words in prayer flowed apace, which was somewhat remarkable to me, as I am very slow of speech naturally. I had never before felt, and experienced in such a manner, that the Lord heard my prayer. The next morning I had an occasion to write to my dear mother on business matters, but I finished my letter with what I had enjoyed on the previous Lord's day, and posted it—when the enemy came he said, "How you have been deceived, and deceiving your mother. Why, all that you thought, and wrote is nothing but a delusion, a mere whim of your weak brain." Oh! how I wished I had not sent that letter; and how thankful I should have been if the Post Office authorities would have given it back to me so that I could have destroyed it. I was greatly distressed on account of it. But in my distress I went before the Lord and said,—“Dear Lord, if this is a delusion, I pray thee to have mercy upon me, and forgive mine iniquity for it is great!” But whilst I was pleading at the throne of grace for mercy the Lord was pleased to grant me a revival of that blessed revelation to my soul, and again I saw by faith Christ suffering the heavy penalty of the law for fallen man; and for me, who feels at times to be the chief of sinners. It filled me with sympathy, and brought me down at the dear Lord's feet, crying out, “Why me? why me?” I felt entirely unfit for business for the remainder of that day; and left it, with all other temporal concerns in the Lord's hands and retired; and the first three verses of the twenty-third Psalm were very precious to my soul.

This heavenly blessing continued with me for nearly a fortnight, and O, what a strong desire I felt in my heart to walk tenderly in the fear of God all the rest of my days, so that I might finish my course with joy! But darkness of mind came upon me again, and the sins of my carnal heart were stirred up within me, so that “I returned to my old place, my wretched state to feel.”

Oxford is a place never to be forgotten by me, for it was there the Lord was pleased to bless my soul with a sense of his comforting presence; but this Scripture I have proved to be true many times over, i.e., “The day of adversity is set over against the day of prosperity”; but the Lord was pleased to blow another softening gale of divine grace upon my soul; and the old enemy would send a fiery dart at me from the pit of despair which would set my desperately wicked heart all on flame, so that I have cried out and said, “Can God dwell in such a heart as mine?” About

this time I was left to backslide in heart from the Lord; and following this the godly friends were somewhat slighted; and reason said I must give more attention to my business, etc. I began to do so, and the first thing I met with was adversity instead of prosperity. A short Psalm, or a small portion of a chapter had to suffice for the morning and the evening family worship, and prayer without heart, or even that solemnity of mind which is so desirable when we are bowing before God at the footstool of mercy. Thus I went on until Mr. Smart came to preach at Abingdon one week evening. I had almost concluded not to go; when my dear wife came and said, "You would like to hear Mr. Smart!" I think that expression quite decided the matter in my mind; but I thought I would keep clear of friends, as I expected several from Oxford would go. I entered the chapel, and heard the singing and reading, and heard the text given out with hardness of heart, and indifference. The Chapter read was John I., but he spoke to my heart from this clause,—“And the Word was made flesh and dwelt among us.” And O, how he showed up the suitability of Christ to fallen sinners; and the all-sufficiency of the Atonement, and the security of the Saints in him. As he began to open up the suitability of Christ to, as he said, *desperately* fallen sinners, my frozen heart began to melt, but as he went on to the second and third divisions my tears flowed apace, and I felt much sorrow and contrition for my backslidings of heart, and the sins I had committed. I went out of the chapel as soon as the service was over, but followed closely by my friend T., who said to me, “I looked round at you, and saw that you were feeding upon the word preached by your countenance, and so have I been feeding too.” We returned in company together. Friend T. had previously told me about his trials and temptations. It was on the God-head of Christ he had been so tossed about, and driven hither and thither, almost to distraction; for he said, “If he is not God as well as Man it cuts away the very foundation of my hope; for a God separate from Christ is a consuming fire. But blessed be God I feel to-night full of deliverance. I feel unworthy to be called a disciple of the Lord Jesus Christ; for he is such a great Saviour, and I am such a great sinner, and not worthy of the least of his mercies.” Our conversation home was spiritual, and exceedingly good, and I believe the Lord drew near and walked and talked with us as he did with those two disciples going to Emmaus (Luke xxiv. 32). Our subject was on the love and mercy of God in Christ Jesus towards us. Our journey homeward was not half long enough, and we were unwilling to part. Friend T. and I spoke about that night's journey several times after, and the event still is very fresh in my mind. My dear wife, on my return, at once asked me how I had got on? and I answered her, “The Lord hath filled me with the finest of the wheat” (Psalm cxlvii. 14).

(To be continued.)

THE DIARY OF THE LATE MRS. MARY KIRBY, Written by
Herself ; With an Account of her early Life, Written by her
Son-in-law, Mr. E. Gantlett.

We are indebted to the kindness of Mr. J. Smith, of Blunsden, Wiltshire, for the following diary of the late Mrs. Kirby. In his letter accompanying it, he informs us that Mrs. Kirby was born at Wanborough, in Wiltshire, on the twentieth day of June, 1811, of God-fearing parents of the name of Moulding. She lost her mother when she was about seventeen years of age, and a few years afterwards she married the son of the late Mrs. Sarah Kirby, of Church Farm, Stratton. Here she lived for a considerable number of years, during which she joined the Strict Baptist Church at Blunsden, and was a consistent member there for thirty-eight years, doing all that she possibly could for the good of the cause. The diary was found, after her decease, among her possessions. She suffered from a painful internal complaint, which she bore most patiently, and which finally occasioned her death. Two nights before she died, wearied with her bodily pains and intense suffering, she repeated the lines :—

“Weary of earth, myself, and sin,
Dear Jesus, set me free,
And to thy glory take me in,
For there I long to be.”

The diary was commenced on Friday, October 24th, 1862. We have great pleasure in introducing it in our pages, and trust it may prove encouraging and profitable to our readers.

My ever-blessed Lord was pleased to grant me a free and full pardon for all my sins after much soul-trouble and sharp exercises of my mind respecting my eternal state. O, the wonderful change I felt in my mind from those gracious words: “Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine” (Isa. xliii. 1). Filling me with all love and gratitude to his dear and holy name, in a manner I cannot describe; and the outpourings of my soul to God in thanksgiving and praise truly astonished me; for I never felt anything like it before! And there was brought with it into my heart such peace and love that I felt as sure my sins were pardoned as if the blessed Lord had spoken it to me! And O, what sweet union and communion I had with my dear Redeemer; it exceeded every thing I had ever heard of! I felt such joy, and peace, and love, until the following Sunday night, and when I awoke between two and three o’clock I found that I had lost my beloved. And O, the darkness that filled my mind I cannot express; it was a darkness that could be felt! The horrors of it make me shudder, even while I am now writing. I cried unto the Lord in my trouble, and begged of him to make his love known to me again, but this thick darkness, and horror of mind lasted about an hour, when it pleased my best Beloved to manifest himself to me again; and O, what joy, and peace, and love I felt once more in my soul! It was

quite overwhelming, and I could only lie passive in his dear hands and say, "My Lord and my God." I had great peace of mind until the following Monday night, when I awoke up and found that my Beloved had again withdrawn from me. I searched for him, but could not find him. I felt that I could not rest, for the distress of my mind was great. My anguish of soul continued until about ten o'clock in the morning, when the Lord made ample amends for all my sorrows by assuring me as I was in my room, that I was to attend the marriage supper of the Lamb. It was as though this was made known to me by words spoken. It filled me with great delight, and I said in the simplicity of my heart, "My dear Spiritual husband, let it take place now! and do give me a real feast of divine love, and not mixed with any worldly cares to distract, and disturb my mind." And sure enough a feast I had, for I seemed to have more than my soul could well contain. After this I was afraid to go to sleep without the Lord's blessed assurance that he would be with me when I awoke. I would call out every time I awoke and say, "Dear Lord, art thou here?" and invariably I would find his presence precious to my soul's feeling; bringing with it that peace into my mind which passeth all understanding. I had much of the Lord's comforting presence in my heart until Friday night; when he withdrew from me for a season. I was again in great trouble, and my mind was distressed, and I told the dear Lord that I felt it much that he should withdraw from me in so short a time after our union, and when we so blessedly communed together. But, thanks to his great goodness and mercy, he revealed himself to me again with renewed love and peace, so that my soul was filled with joy and praise, and I was very mercifully helped to recline under the shadow of his wings, feeling so well satisfied that the Lord was my Shepherd, and I was a sheep of his pasture, that like holy John I leaned upon the bosom of my beloved Lord.

From this blessed visit given me by the King of kings, and Lord of lords, I find that "in his presence there is a fulness of joy, and at his right hand there are pleasures for evermore." I also perceived that when he visits us, he leaves no want behind, but as we read, "He satisfieth the longing soul; and filleth the hungry soul with his goodness!" Tuesday. (No date.)

About this time, the dear Lord was pleased to hide his lovely face from me, and cover his throne of grace with a cloud, so that my soul was brought into great bondage; and I felt entirely in the dark and bowed down with trouble. I could not find access to my Beloved by prayer and supplication, and inwardly I went groaning all the day long, and not the least comfort could I find. I went up into my room and threw myself down before the Lord with my mind bordering on despair, and in the anguish and bitterness of my soul I cried out, "O, wretched woman that I am! who shall deliver me from the body of this death? (Rom. vii. 24). Oh! my dear Lord, what can I do? Where can I go to get rid of this misery? O, what shall I do? I feel that I can do nothing!

O, help me to flee to thy cross and there lie before thee! I have no other refuge but that to fly to; and if I perish I must perish there." Immediately there was brought to my view the dear Redeemer hanging upon Calvary's cross, and it was as though I saw him so plainly by the eye of faith, yea, and the nails in his hands and feet were so visible to the eye of my mind. O, the amazing love, and joy I felt in my soul at the precious sight of my dear Redeemer, I can never describe! I seemed so full of love to my dear Lord, that it was more than my poor earthen vessel could hold. Just then, I felt so sure that Jesus was crucified for me, and that he had pardoned all my sins and washed them away for ever by his most precious blood. O, what an unspeakable mercy it is to feel that "Christ is mine, and I am his." For some days I felt a close union to him, and held sweet communion with him! Blessed experience this, to feel a close union to Christ Jesus, our living Head, and it proves that from him alone flows all our blessings. He says, and says truly, "Peace, I leave with you, my peace I give unto you." And this sweet gospel peace brings its own evidences with it; and no other peace is like it. O, blessed peace; given by God the Father through his Son Jesus Christ to his own chosen family!

I have been led on from day to day depending upon his mercy, and resting upon his all-powerful arm, and feeling myself to be like a little child just beginning to walk, and needing all a mother's care and attention to keep me from falling. Even so my soul is kept hanging on my best and only Beloved, from whom I get my only spiritual support, and prove day by day this promise to be true: "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be" (Deut. xxxiii. 25).

Sunday, November 16, 1862. To-day I heard Mr. Lewis preach from these words:—"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me" (Matt. xxv. 40). O, what sweet satisfaction the discourse brought into my soul in answer to prayer! I heard the preacher as if God had spoken to me himself; but I had been in earnest in wrestling with him in prayer for a blessing, and that he would satisfy my soul by the mouth of his dear servant who was going to stand up in his name to proclaim his truth. I felt very dead and barren, but as he began to show, who, and what the little one was, as named in the text, my soul was set at liberty, and my fetters were broken, and I did indeed feel and see that I was one of these little ones who are unknown to the world, but beloved of God.

"Feed my lambs," was Christ's blessed command; and truly it was a feeding time with me, for my soul was melted down with love and gratitude to my dear Redeemer for the rich blessings he had so abundantly bestowed upon me.

I found my faith much strengthened, and my views of divine truth were enlarged, and my soul was all joy and peace in believing, and O, how I thanked him for hearing and answering my poor, feeble prayers, which was to the joy and rejoicing of my heart!

I heard the same minister equally as well in the evening from these words: "Truly God is good to Israel, even to such as are of a clean heart" (Psalm lxxiii. 1). O, what joy I felt as the preacher unfolded his text; I did indeed feel that God was good to me, the most unworthy of his creatures, and that I had a clean heart; being washed and cleansed by the precious blood of Christ. Words fail me in attempting to express my feelings of love, joy, and peace that filled my soul when I went up to my room, or rather into my Bethel. The Lord gave me such a blessed visit that I lay awake a great part of the night, enjoying his gracious presence, even the presence of my blessed Lord and Saviour, who is to my soul "the altogether lovely, and the chiefest among ten thousand." Being filled with the love and mercy of God in this blessed manner, I found it was quite unspeakable, thus only a part could be made known. Oh! these are joys and blessings the world knows nothing of, and only those can speak of them whom the Lord hath chosen to be his elect vessels of mercy!

Monday, 17th. I am feeling very happy in mind to-day, and feasting on the good word of life; and I can again say, "Truly God is good to Israel." O, how my soul was drawn out after him; and how I could trace the goodness of God towards me all through my life. I could see clearly how good he had been to me in thousands of instances, which called aloud for my highest praise and adoration to his dear name.

Tuesday, 18th. Feel much serenity of mind, and watching closely lest I should lose the sweet presence of my bosom Friend. I find, I must be leaning on him continually for support, for without his dear presence I feel I am nothing, and can do nothing. I have no love to God, no joy in believing, no strength to fight in his battles, only as the Lord "works in me to will and to do, of his good pleasure." But in his presence there is fulness of joy, and everything else my soul stands in need of; and his grace he tells me is all-sufficient.

Thursday, 20th. In a very dull frame of mind to-day. Satan robs me so much of my best comforts; but the Lord does gently chide me when I go astray, and brings me back again under the shadow of his wings, where my soul delights to rest.

Friday, 21st. I have heard Mr. Knill preach with great satisfaction, and could go with him through the various exercises a quickened soul is brought to experience. Also, the betrothing of Christ to his people, which he entered into: O, yes; I did indeed know what that was, as I had blessedly enjoyed it on the day of my espousal to Christ Jesus; which to my soul is a day not to be forgotten. But I want to live nearer to him, and to drink of those living waters which he gives so freely to the sheep of his pasture. I so often need a refreshing draught of those living waters to quench my spiritual thirst, and to cheer my barren heart, for without it my soul would soon droop, and wither away. But the great Adversary I find is still very powerful; he often draws me away from my God, and he appears to be always on the

look out to catch my poor soul unwarily, and bring it into trouble. And how it grieves me, for I have lived all my time in his service; and now I abhor him, and his service, and wish to have no more to do with him, nor with the world, nor worldly joys, and worldly pleasures.

Sunday, 23rd. I have been in a very dull frame of mind to-day. Went to the prayer meeting, but felt but little life there. After then I went up to my little Bethel, and there I found my beloved Lord, who smiled very graciously upon me. I came down again, but soon relapsed into the same listless frame of mind. O, these are sad, barren seasons for my soul to get into!

Monday, 24th. Awoke this morning very trembling in my soul, fearing to go into my worldly pursuits without the Lord's blessed assurance that "he would keep me from evil that it might not grieve me," for my soul recoils at the thought of being led captive by Satan. And in the simplicity of a child I begged of the Lord to allow me the privilege of leaning upon his bosom, and for him to hold me up with his powerful arm, and then I should be safe. And, thanks to the Lord's dear name, he very graciously "granted me that which I requested," as he did his servant Jabez. Thus I proved again that the Lord was faithful to his word, and to his promise: "As thy day, so shall thy strength be."

Tuesday, 25th. Very dark again in my mind, and could not find him "whom my soul loveth." I went to bed full of anguish of mind, and knelt down and attempted to pray, but was so shut up I could not utter a word of prayer. I felt like poor Job, when he said, "My tongue cleaveth to the roof of my mouth, and I was as one dumb before him" I got into bed, but could only sigh and groan before the Lord. I could not feel the least particle of love to God, I tried to bring to my mind past favours, and helps I had received, and the smiles of his countenance upon me, but could get no comfort from past mercies received. I thought of the sermon I heard so well from the words: "Truly God is good to Israel, even to such as are of a clean heart." But that failed me, and I felt helpless, and like one bereft of his comforts. But in due time, the Lord came again into my soul with such peace, that my tongue was loosed, and I was full of praise and thanksgiving; and I really felt that God is good to Israel. But I fear that I must pass over a good deal of the Lord's gracious dealings with me, and the temptations of Satan, and how he robs me of my comforts, which causes me to grieve, and lament sadly because I cannot do the things that I would. I find it is in my own soul as the Apostle Paul describes it,—"The Spirit striving against the flesh, and the flesh against the Spirit." And these things are not jovous but grievous.

December 3rd. I went to Swindon and heard Mr. Warburton preach with great satisfaction and comfort. His preaching quite established me in the truth, and also in my goings, and seemed to

set my feet upon the Rock (Christ) of eternal ages. I did, indeed, feel and taste that "the Lord is gracious" to my soul, so much so that I thanked, and blessed the Lord all my way home, and thought that I was highly favoured to receive such a blessing from the God of all grace and mercy. After this I heard Mr. P. preach at our chapel from these words,—“For as many as are led by the Spirit of God, they are the sons of God” (Rom. viii. 14). O, how sweetly did he trace out my experience, so much so, that if he had known the inmost secrets of my heart he could not have described it better. And I did indeed feel that I was being led by the Spirit, and such are set forth as being the children of God. My very soul was ready to leap out of my body for real joy. This good hearing time proved to be food for my soul for many days to come, and it caused me to rejoice in the God of my salvation with true thankfulness of heart. At the same time I felt to be so unworthy of his favours.

(To be continued.)

A BLOW FOR SATAN AND A LIFT FOR THE GODLY SOUL.

Dear Friend, I have received the enclosed letter from a deeply tried Christian friend. After reading it through, I thought you might feel disposed to insert it in the "Gospel Standard." If you consider it suitable, it is at your disposal. I know you desire to publish that which is calculated to glorify a Triune Jehovah, and which will feed, and instruct his dear people. I pray the Lord to direct you, and to give you much of the rich anointing of his Holy Spirit in your work of faith, and labour of love.

Sincerely yours, T.R.

The following is the letter referred to:—

Dear servant of God,—I much wished to speak to you when you were at Sarisbury Green. When at the tea-table I thought you had the burden of the "Word of the Lord" upon you for the evening, and that you would rather be quiet. Another thing was, the confusion which was going on at the time, which is quite unavoidable at such seasons; together with the sacred nature of the communication I wanted to make known unto you, kept me from speaking to you. Generalities only put us further off each other when divine things ought to be attended to. It was heart-work I wanted to tell you of, and something of the Lord's great goodness and mercy to me a poor sinner.

The Lord has been pleased to lay me aside by affliction for two reasons: One was to bring me down again to his feet, as a guilty, and a hell-deserving sinner; and the other reason was to make known to me his pardoning love, and the efficacious power of his soul-cleansing blood. The Lord was good to me in providing

every needful thing for me, and in giving me much nearness to himself, before whom I could spread my every case.

But later on in this affliction Satan said to me, "Ah, the Lord has permitted this affliction to overtake you, but dying is a far different matter!" My heart sank within me, and I was greatly troubled. But the Lord, I hope, put fresh power into a promise he gave me many years ago in the following lines:—

"Nor sin, nor Satan, can o'ercome
The arm that vindicates thy cause;
God, thy own God, will lead thee home,
In spite of all that may oppose."

Here was a blow for Satan, and a lift for me. But one said very truly, "If the devil cannot get at you one way, he will another." So I have proved it.

The week before you came to Sarisbury Green I had been labouring under the temptation that there was no God! This seems to be such an unreasonable temptation, does it not? and yet how real it seems when one is labouring under it! I say labouring, because I hope there is a resistance made, and a fighting against it. Yea;

"A faith that stands fast when devils roar,
And love that lasts for ever more."

Yet how hidden are these graces until a fresh deliverance is wrought! I hope on the Saturday I was enabled to turn the battle to the gate; that is, to cry to the great Almighty Breaker; and I have not been suffered to get back into that severe trial since.

The Lord, I hope, was pleased to put power into your discourse in the afternoon, and the beginning of the melting I felt was when you spoke of the meeting which took place in Simon's house. You said that "it was the meeting of a great sinner, with a very great Saviour." Ah, he had need to be a great Saviour for such a great sinner as I!

If I were to go into details concerning my affliction it would take up much time and space, and perhaps would weary you. Suffice it to say that the Lord verified his blessed promise, and I was enabled to sing in the midst of the fire. I was humbled within me, and sang with dear Cowper the following lines:—

"Dear dying Lamb! thy precious blood
Shall never lose its power,
Till all the ransom'd Church of God
Be saved, to sin no more."

But the crowning time was on a Sunday morning. My husband had to leave early to go to Downton, and there was an interval between his leaving home, and the person's coming who nursed me. This was to me a sacred, solemn time. I sang with

trembling lips, and between sobs and joys, the following blessed lines :—

“ When Jesus, with his mighty love,
Visits my troubled breast,
My doubts subside, my fears remove,
And I'm completely blest ” ;

On the Thursday following, as I went to bed, I had sweet heavenly melody in my heart, after such manifested mercy.

Well, what manner of persons ought we to be after receiving such great goodness? But alas! we are like Jonah was after his great deliverance,—“ *Jonah still* ”! But at times, the recollection of my illness shines like a beacon on the Hill, which encourages me to hope against hope. I am no stranger to darkness, nor yet to a felt distance from the throne of grace, and the many changes that pass over a soul that is heaven-born and heaven-bound, and the suspicions and questionings of an eternal interest in Christ Jesus I know much of. But amidst it all I would humbly hope that I may be found among his precious jewels when he gathereth his own unto himself. I hope you may be enabled to receive my testimony as real. I would not deceive you, or anyone else, nor do I wish to deceive myself. Some years ago, when brought into a corner in my soul's experience, I was made willing to be made manifest to the Church of God, and to the world if I was deceived; and it was a memorable day to my soul. It was at an Anniversary at Bodle Street, in Sussex, and under discourses by Mr. Knight, of Hayward's Heath, and my dear pastor, the late Mr. Vine. I was once more “ put in the way of his (the Lord's) steps ”; and was like a giant refreshed with new wine.

If I had time I could tell you of some blessed times which I have had in my life; but perhaps some day, if it be for the glory of God, I may be able to tell you a little more of what the Lord has done for me. When we meet with kindred hearts, and the Lord the Spirit makes that kindred known, it is blessed employment to record the goodness of the Lord in the land of the living. If the writing of this letter be of the Lord, no doubt Satan will oppose it in some way or other.

I hope you may be long spared to blow the “ Gospel Trumpet ” with a certain sound, that many a weary soul may be refreshed; and that in watering others I trust your own soul may be watered by God with those softening springs which flow from the everlasting hills. I hope Mrs. Robins, yourself, and family are as well as usual, and desiring for you all needed grace, and every other blessing that shall be for your good and the Lord's glory. I remain yours, I trust in Him: “ Who is the Way, the Truth, and the Life.”

M. C. Dann.

90, Cranbury Road, Eastleigh, Hants. August, 1902.

Obituary.

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MRS. HARMER.—Elizabeth, the wife of W. H. Harmer, deacon of Mount Zion Chapel, Ramsgate. She departed this life on Monday, June 23rd, 1902. Her medical adviser informed her on the Saturday morning that medical skill could do no more for her, and that her time had come. She listened with quiet composure, and after he had gone, said, "I do not think I can last long like this!" One replied, "You do not wish to, do you?" She said, "No, I am so weary."

"Wearv of earth, myself, and sin,
Dear Jesus, set me free,
And to thy glory take me in,
For there I long to be."

Among the many things she said expressive of her feelings are the following:—"I want him to come quickly—waiting." "I am so glad the Lord does not allow Satan to worry me!" "That hymn is sweet, 'Begone unbelief, my Saviour is near.'" On Sunday morning she said, "I am looking forward to that eternal Sabbath

'Where congregations ne'er break up,
And Sabbaths have no end.'

Her last words indicated the state of her mind. When in reply to the question: "Are you happy?" she, though in a faint whisper, immediately said "Yes."

The church has lost a sober-minded, tender-walking, and praying member. We, in sure and certain hope of a glorious Resurrection, committed her mortal remains to the grave, on Friday, June 27th, in Ramsgate Cemetery.

F. J. KIRBY.

MR. WICKENS.—Our dear friend Thomas Wickens, we believe, entered into that eternal rest which he had, for many years, longed to gain, on Lord's day morning, December 18th, 1901, aged 85 years. The following words of Holy Writ were wonderfully fulfilled in his case: "The righteous shall bring forth fruit in old age; to show that the Lord is upright."

Our dear friend was called by grace when he was about fifteen years of age, and was made to know, and to feel himself a sinner before God. He was wounded before he was healed, and condemned before he was acquitted; and the Holy Spirit made room in his heart for Christ, and by his grace he became a follower after righteousness, and was successful in finding the "pearl of great price." The following is a letter I received from him, which will show some of the Lord's dealings with his soul:

"South Villa, Rotherfield, February 17th, 1898,

“My dear Friend,—Being now in the eighty-second year of my age, it will be very difficult for me to see to write a few lines. Although I am so far advanced in life I often look back to my youthful days, when those solemn words of Job made a deep and a lasting impression upon my mind: ‘But man dieth, and wasteth away; yea, man giveth up the Ghost, and where is he?’ (Job xiv. 10). But what followed upon those words in my mind I can only hint at; but they brought me to a stand as a condemned sinner before God. I stood at his holy bar, and felt that all hope of being saved was gone. This led me to entreat the Lord never to suffer me to blaspheme his Holy Name if he sent me to hell, which I felt I justly deserved. I felt, as I walked about the fields, that God’s all-seeing eye was upon me, and as a guilty sinner I greatly feared that his just judgments would speedily overtake me. Many times when I awoke out of my sleep, I felt what a mercy it is that I am still spared, and not cut off, and sent to hell, where hope never cometh! This being continued, it raised up in my soul a faint hope from time to time that in the end I might find mercy. And O, what a solemn reverence I felt to God’s Just and Holy Name! and that solemn feeling to that sacred name has not left me to this day. About this time these lines greatly helped me:

‘How long, dear Lord, how long,
Deliverance must I seek;
And fight with foes so very strong,
Myself so very weak?’

I had many forebodings that I should prove to be like Esau, ‘who found no place of repentance, though he sought it carefully with tears.’ I envied the birds of the air, and wished that I had never been born.

“About this time I was greatly encouraged to hope in God, for his mercy to be made manifest in my soul, by reading Mr. Huntington’s ‘Kingdom of Heaven taken by Prayer.’ I well remember kneeling down before God to bless him for raising me up to this sweet hope, and for sending forth his dear servant Mr. H. to whom I felt such a love, although I had never seen him. I was often encouraged to hope on from hearing the gospel preached, and my soul was led to see that there was everything in Christ Jesus just suited to my lost state and condition, and such a desire was kindled in my soul after him which has never died out yet, but it has at times kept springing up both day and night for nearly seventy years.

“As time went on he (Christ) became more exceedingly precious to my heart. I well remember one day being alone in a field when I felt such an intense desire to know Christ, and him crucified, that I felt I could not live without him; I felt like Jacob when he said, ‘I will not let thee go except thou bless me!’ And he seemed so near that I thought he was about to make himself fully manifest; but to my great disappointment he again

withdrew from me. In this path of hope and fear I travelled for nearly twenty years. But blessed be his Holy Name, 'he never has said to the seeking seed of Jacob, seek ye my face in vain.' Nor did I seek after this pearl of great price in vain. For on January 12th, 1856, as I was journeying alone through a large wood, ruminating on the things of the past, I felt an overshadowing power come over my soul, which drew my heart and affections from earth to heaven; and with this sweet feeling increasing I still pressed on my journey, when these words came with sweetness and power into my soul:

'Let us our loved Redeemer meet,
Weep o'er his pierced hands and feet;
And view his wounded side!'

"And with such a solemn feeling I believe I dropped upon the ground, and was for a time truly lost to all things here upon earth. Though I had felt that God's anger reflected upon my guilty conscience, now I both felt, and saw that he was reconciled to me through the death of his dear Son Jesus Christ, so that he permitted me, a worm of the earth, to commune with him as a friend, and I could say,

'Great as he is, I dare be free,
I tell him all my grief and pain,
When he reveals himself to me.'

I had such a sight of the awfulness of sin, as I never had before. I felt a holy indignation against my sins, and against myself on account of them, when I saw what it cost the suffering Saviour to atone for them. How I felt that I should like to live, and die at his dear feet the subject of both grief and love! I could say with the prophet Isaiah, 'O, Lord, I will praise thee, thou that wast angry with me, thine anger is turned away and thou comfortest me.'

"How long I remained in the wood I cannot say. For when the power was somewhat withdrawn, I got up and proceeded on my journey; but could not remember where I was going to for some time! But to this day I feel thankful that I was where no eye could see me but the eye of God, who spoke these words with power to my soul as I travelled on my way:—

'Whatever dangers thou shalt meet,
Thou shalt get safe at last.'

And I believed it at the time, but have had many fears since then about the eternal safety of my soul. These words have been made very precious to me again and again: 'Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ' (Titus ii. 13). And through him, I believe, I have had a foretaste of heaven while here upon earth; yet there are times when I fear I shall never get there; but if

I do, how I shall praise and bless his Holy Name for working in me all the good pleasure of his will, and bringing me safely home to eternal glory! For I have no more hope of getting to heaven by my good works, than I have of my bad works, for every door of hope is shut but one, and that is mercy's door, which alone centres in Christ. This blessed hope is a great support to me in my old age. Christ was first made precious to me from a felt need of him in the days of my youth; and I have felt him to be more precious than life. But while I live, to my grief and sorrow I find that I daily sin against him, and this daily conflict which works within me often causes me to say:

‘Wearied of earth, myself, and sin,
Dear Jesus, set me free;
And to thy glory take me in,
For there I long to be.’

Many times, when I have been hearing the Lord's servants preach the Gospel, the dew of heaven has attended the word spoken with power to my soul, when these lines have been precious:

‘A bleeding Saviour seen by faith,
A sense of pardoning love.
A hope that triumphs over death,
Give joys like those above.’

But O, what changes I have passed through, and what tormenting fears I have been the subject of! How often has the tolling of the bell struck terror into my soul! Then I have said soon after ‘Give me Christ and let me die.’ For what I have seen and felt in him has out-weighed everything on the earth. For everything fades away before him like a glow-worm before the sun; so that I can say, ‘Whom having not seen I love, in whom though now I see him not yet believing, I have rejoiced with joy unspeakable and full of glory.’ Oh! the many fears I have had that the Lord would forsake me in my old age! Yet here I still am, a monument of his mercy, and a miracle of his grace, and sometimes having a blessed hope that I one day shall awake up in his likeness! For I am brought as a guilty sinner to rest alone on Jesus, sink or swim. I have spent some of the sweetest moments of my life alone with Jesus the Friend of sinners, which has caused a holy solemnity to rest upon my spirit when nothing has appeared before my natural eye; but I hope I have both seen him and felt him to be to my heart more dear than life itself. I never can speak too highly of him, or sink myself too low in the dust of self-abasement before him, before whom I shall soon have to appear, as now, time with me is short, and I am drawing near my journey's end. But my hope for heaven and glory, ‘Is built on nothing less, than Jesus' blood and righteousness.’ I am, my dear friend, yours in hope of eternal life,

THOS. WICKENS.”

Our dear friend was a hearer of the late Mr. Thos. Russell, from the commencement of his ministry at Rotherfield; and there existed between them a great union of spirit. He deeply felt the removal by death of Mr. Russell; for he loved his faithful, and separating ministry. His religion brought him out from the world and gave him an ear to hear, and a heart to receive the truth as it is in Jesus; and a free grace gospel was the only gospel that satisfied his soul. He was much attached to those of the Lord's dear servants who preached a free grace gospel. A very special time he had in hearing Mr. J. K. Popham from the words: "Until the Spirit be poured upon us from on high," etc.

The Lord blessed him in his business in his younger days, when farming was more profitable than it is now. He has told me of an incident which occurred many years ago. He was seeking after a farm, and hearing that a noble lord had one to let, he made an application for it. After the steward had shown him over it, and named the terms, he thought it would do for him; but the steward said: "There is one thing more I ought to mention, which is, his lordship expects all his tenants to attend church"; when he at once declined taking the farm, and the steward commended him for adhering to his principles. He soon was able to obtain a farm, and the Lord blessed his labours for many years. I have only known him for about eight years; but from our first meeting together a close union was formed between us which continued to his death. He was a staid, sober, faithful friend to me and to others. He had his special friends, but he had a kind word for all, and our people loved him, and we all greatly miss him. His seat at the chapel was never empty except through illness. Frost, snow, wind, or rain, never to my knowledge kept him from the house of God, though in his latter days he was obliged to be assisted there. Although he was one of the trustees of the chapel, he was not a member of the church. . . . But he never opposed the ordinances of God's house, and rejoiced in our prosperity. The church was without a pastor for over thirty years, and it is possible that had there been a pastor he would have joined the church. His last illness was short, as he was, if I may use the expression, "worn out with old age." He felt that his foot of faith was firm on the Rock of eternal Ages, and his hope was securely anchored within the veil, and he was ready to depart. There were no great ecstasies of joy; and he told me that he had no hope but Christ. It all centred in him, and nothing but vital truths will do to die with. Several times he was so overcome with the Lord's goodness to him through life that he shed tears of joy, and his soul within him heaved with gratitude to God. He gradually became weaker, and on Saturday evening, December 7th, 1901, he sank into a deep sleep, from which he never awoke; and the next morning, being the Lord's day, his redeemed soul took its flight to endless bliss and glory; when "The days of his mourning were ended." We committed his mortal remains to the earth on the following Friday, "in sure

and certain hope of a joyful resurrection," "unto eternal life, through Jesus Christ our Lord."

J. DICKENS.

Mrs. EATWELL.—On January 16th, 1902, aged 73 years, Sarah Eatwell, of Churchhill, Calne. For many years she was a consistent member of the Strict Baptist Church, at Calne. She was baptized on May 24th, 1868, by Mr. A. Smith, and received into the church on June 7th of the same year. She was a woman who, in her early spiritual life, met with much opposition from her husband: he being ignorant of the Holy Spirit's teaching and power, felt determined that she should not be baptized, and said that he would see she did not go into the water. But she was not daunted, and on the above-named date she went in the way of her Lord. Her husband was also at the chapel, but he offered no resistance. Here we see the power of the Spirit of God put forth in the defence of his own children when walking in obedience to his blessed command.

Mrs. Eatwell was born of poor parents, living at Yeatsbury; and brought up to, and was satisfied with, the Church of England's round of duties until the Lord was pleased to take away a brother by sudden death; by which painful means the Lord convinced her of her lost state as a sinner; and now a round of duties did not satisfy her feelings. Thus she left the Church of England and walked to Avebury to hear the truth; but in the providence of God she was led to Calne, where she heard Messrs. Philpot, Warburton and others to the great comfort and encouragement of her soul. At which time she lived at Yeatsbury, and had five miles to walk to Calne, and five miles back again, and to add to her bodily discomfort the roads were very bad. But "the Word of the Lord was precious in those days." After a time the Lord was pleased in his kind providence to bring her nearer to the place where she loved to meet with her brethren and sisters in the faith of the Gospel.

For several years she suffered much from internal complaints, which she bore with great patience, and in this her love for the Lord's house was manifested in being found there when some who were not afflicted were absent. The Lord was very gracious to her in removing all fear as death drew near. Her breathing became difficult, and she would at times say:

"Shall Simon bear the cross alone,
And all the rest go free?
There is a cross for every one,
And there's a cross for me."

The Lord enabled her to tell of his lovingkindness to her in death, and to acknowledge that "He is too wise to err; Too good to be unkind." And now her ransomed spirit is joined with the blood-washed throng above. Devout men bore her mortal remains to the grave, where we laid them in a sure hope of a blessed resurrection to eternal life.

W. HALE.