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THE  
**GOSPEL STANDARD.**

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**Vol. LXX. 1904.**

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THE  
GOSPEL STANDARD.

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JANUARY, 1904.

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MATT. v. 6; 2 TIM. i. 9; ROM. xi. 7; ACTS viii. 37, 38; MATT. xxviii. 19.

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AN ADDRESS TO OUR READERS.

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IN coming again before our readers in a friendly manner as we are wont to do in our Annual Address, we are reminded how rapidly time is hurrying us on to an eternity which has no end, and from which there is no return! And, as Dr. Watts says,

“Eternity, with all its years,  
Stands present in thy view;  
To thee there's nothing old appears—  
Great God! there's nothing new!”

Therefore, how needful it is that this vast expanse of eternity should frequently be presented to the eye of our mind, and be laid with weight and power upon our hearts lest we should grow careless, and become indifferent to that solemn future that awaits us, and, in measure, forget that we have souls that must live for ever. But, if the Lord the Spirit do not frequently remind us of the shortness of time, and the vast length of eternity, it is to be feared that many of the human family, and perhaps nearly all of them, would be but little concerned about their souls' eternal and best interest. Thus, for a wise purpose, we (as a professing people who have a humble hope that we fear and love God) are often exercised in our minds respecting time and eternity, and in some instances those exercises have taken possession of our hearts from reading that solemn hymn that stands first in Gadsby's Selection, and from which we have quoted the above verse. Dr. Watts must have had his mind deeply solemnized when he was led by the Holy Spirit to write it, and he must have had a deep discovery by faith of the greatness, holiness, and majesty of the Supreme Being, the Creator of all things, with a wonderful insight into

the insignificance, helplessness, and worthlessness of us, the creatures of his hand, or he could not have used the sublime language he has done when he said—

“Great God! how infinite art thou!  
 What worthless worms are we!  
 Let the whole race of creatures bow,  
 And pay their praise to thee!”

The whole of the hymn, which is one of the most sublime Mr. W. Gadsby ever selected for the use of the citizens of Zion to sing before God in his earthly courts, has been the means, in the hand of the Spirit, of giving most solemn impressions to some of the Lord's people upon these two solemn subjects, “Time and Eternity.” And we are led to believe that it would be a blessing to great numbers of the human family, who are dead in sin, in this day of awful wickedness against God, if these two important subjects were laid with solemn power upon their minds, to divert their attention from the base and corrupt things of the earth, which are obnoxious to God, and of no real value to themselves, and bring them to “consider their latter end,” and to “redeem the time because the days are evil.” Perhaps there never was a time when death and eternity were less thought of than the present; and we are loth to believe that the people of the world were ever more wicked, or more God-insulting than they are now. Look which way you will, and you will see sin abounds everywhere, both in the profane world, and in the religious world; and it requires a spiritual microscope to discover where grace does much more abound. We do not say that grace does not abound anywhere, but when compared with the large amount of sin that is everywhere to be seen, and which we inwardly grieve over, grace, and its blessed effects, are but small in comparison to the amount of sin and wickedness that is now being committed. Thus, as the Apostle says, the world by wisdom knows not God, and because the people of the world do not know him, they commit sin against him with impunity, and will do so to the end if they never receive grace into their heart. From the highest station in life, down to the lowest grade in the human family, what a lack of reverence for God as the great Creator of all things is seen, and how his Divine commands are ignored! The Sabbath, which is the day of rest, is

despised, and set at nought by the multitudes as being beneath their notice and as a thing of nought. If we for a moment or two consider what our Legislative Assembly are doing in reference to the Supreme Being, "by whom kings reign" and rulers of nations obtain their high positions in this life, we do not find them very much concerned about seeking to know and doing the Lord's will, that it may go well with them, and with the masses of people whose deep interest they have undertaken to watch over, and to guard with a jealous eye. We also fail to see that either party in that important assembly are at all anxious to "seek first the kingdom of God and his righteousness," and to use all the means at their disposal (with the Lord's blessing) to induce those whose best interest we should hope they are seeking to do likewise. There is not much anxiety manifested by them to maintain intact, and to secure to the nation in the future our religious rights, and those sound Protestant principles for which the children of God have been most grateful, and for which the godly Cromwell and many others of the same stamp fought so bravely, and were so highly honoured by God as to come off victoriously. We, as lovers of God's truth, ought to say, that it was "the sword of the Lord," in the hand of Cromwell, and our godly martyrs that procured unto us these religious rights, and our many spiritual blessings. Are we then to part with them? We give a decided No!—unless the Lord permit them to be wrenched from us. And considering how indifferent we have been to our Sabbath day's privileges, and how we have abused and set at nought our many spiritual blessings, we need not be surprised if in the near future many of our rich favours are taken from us! We notice that the tendency of the masses is to desecrate the Sabbath day, to tone down, if not to exterminate religion, especially real religion, which we, as a few humble followers of the Lord Jesus, hope we we possess, and desire above all things never to part with. But seeing such a falling off of attendance upon the means of grace in so many places where the congregations were once good, and a laxity, carelessness, and indifference in some that do attend, it makes us ask, what may we not expect? Many of the young people we notice that attended some of our places are not so often seen in

the services of God's house now ; and on inquiry we find that they sometimes mix up with other denominations on purpose to enjoy what is now called "Pleasant Sunday afternoon" services, which we consider are an abomination, and an invention of worldly-minded persons. We were hopeful, when they were first introduced in our own country, that the powers that be possessed sufficient respect for religion and religious rights that they would never permit the desecration of the Sabbath, and allow it to be used for what the Lord, who gave it us, never intended it should be ! That ancient command is quite set on one side now, "Remember the Sabbath day to keep it holy." We wonder that our law-makers, and law-protectors so called, do not tremble at the way in which God's holy commands are set aside and broken, and treated with such indifference as though the Eternal Jehovah had never promulgated them from his holy throne. But alas ! we need not be so very much surprised when we remember that we have but few sound Protestants now to conduct the affairs of this vast empire, very few left now who were cast in the same mould as was Lord Shaftesbury and Lord Cairns, etc. Men they were of sound minds, good Protestant principles, and who sought the welfare of their fellow-creatures. But we have now all sorts and conditions of men at the head of the affairs of the nation, with this exception, there are, we fear, but few, if any godly men, but should there be any at all, they would be for the more part found among the minority, because the fruits of the Holy Spirit are not usually found in such gatherings of the great men of the day. But can we rightly expect, and are we justified in expecting, the blessing of God to rest upon the doings of such a mixed multitude, who, it is to be feared, set aside the Word of God, and refuse to comply with the precepts of the Gospel, and in lieu thereof truckle to the teachings of Roman Catholicism, and would rather advance that and every other false doctrine than they would endeavour to bring to the front that "pure religion" which cometh down from heaven, which God gives unto the heirs of salvation, and of which he is the Divine Author ? In vain then we must look to these great men of the day to get our wrongs redressed, and our religious rights and privileges more

safely secured to us in the future, that we as the professing people of God may firmly abide in the truth, and contend for that "faith once delivered unto the saints."

But not only is this downward grade noticeable in the Protestant religion, so called, among the heads of the nation, but it is clearly to be seen in those who are called men of thought, pioneers of the world's best interest, and especially do we see it in the leaders of the various denominations that are to be found upon the face of the whole earth. O what numbers there are that love to worship an unknown god, and are most zealous in trying to persuade the young and thoughtless to do likewise. Hence, it is very noticeable how all such false worshippers are using their every effort to secure the young and the rising generation to their side; and by so doing they consider that they are doing God's service. Poor things! How true it is that "they are blind leaders of the blind," which they shall hereafter prove, either to the salvation of their souls, or to their awful destruction! And we have noticed that no sound arguments, however based upon the truth of God's Holy Word, or however clearly put before them, will in any way change their mind, or convince them that they are in an awful error, and are advocating a false religion. Well the Redeemer might say, "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." (John iii. 6.) But flesh and Spirit are quite opposite to each other, they always were, and will ever remain so. Hence, it is folly to expect that any man by his own will or power can mingle the various religions together into one harmonious whole. This then is sufficient reason why we, as a Strict Baptist people, cannot unite and commune with other denominations who are *not* of the same faith and order with ourselves; and because we stand aloof from those who differ from us in principles upon our most holy faith, we are said to be uncharitable, unchristianlike, narrow-minded, and a bigoted people, who begrudge salvation to every one outside our own pale. This is the expressed opinion of numbers of those who differ from us, and sometimes they get much chafed in their minds because they cannot convince us that they are right, and we are wrong. But how is it possible that they can do so, seeing that they lack that wisdom which cometh from above,



and judging from their actions they appear to be destitute of the New Birth, and quite ignorant of the power of Divine grace? Their strong arguments, as they call them, and their burning zeal put forth with them, are in reality of nothing worth, for no real good is accomplished by them, and no spiritual point is gained. But the reason is obvious enough to those who possess spiritual light and understanding; such persons can clearly see that the one religion cometh from above, from the Father of lights, and is pure and heavenly, and has been freely given to those that possess it by the Lord the Spirit, who has created such persons heirs of God, and has made them joint-heirs with Christ Jesus, and placed them in such a safe and sure condition for time and eternity, that it would be utterly impossible for them to renounce this heavenly religion that they possess, or to give up, and make null and void that blessed relationship that exists between them and the Eternal Father, and with his Only Begotten Son, Jesus Christ the Righteous; all of which has been made known, sealed, and ratified in their hearts by the Holy Spirit. But the other religion is from beneath, entirely a worldly religion. It began in the flesh, and is carried on in the flesh. The god of this world is its author; it is he that gives it to those over whom he sways the sceptre of unrighteousness, and it is he that sustains it, by fanning it into a flame in the carnal hearts of all his devotees. It promises much, but performs nothing worth having. It is pleasant to the eye, and very enchanting to the ear; it overcomes the heart and affections, and captivates the mind, and by it thousands are not only led into darkness, but it holds them there, and binds them in slavish chains until that great and awful day of the Lord come; when it will be seen that it is a false and deceptive religion, and its motive is to blind the minds of the carnally simple in this life, and in the world to come to drown them in endless perdition. It was this religion that blinded the minds of Cain, Balaam, Esau, Absalom, Ahithophel, Simon the Sorcerer, Ananias, and Sapphira, with Judas, and many beside; yea, all of them who only possessed a body and a soul, and were strangers to the work of the Holy Spirit upon their hearts. It is also noticeable that this fleshly and Satanic religion is called by various names; it always

was, and doubtless it will be so down to the end of time. And it is puzzling to know from whence those names were derived, for they are legion. But they are all included in the Scriptures, and set forth under one common name; namely, "The Non-elect," and the Lord the Spirit speaking of them says, "Behold, all ye that kindle a fire, that compass yourselves about with sparks, walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." (Isa. l. 11.) And a solemn lying down it will be for all those who have nothing more to appear before God with than this worldly and fleshly religion. It will most assuredly be a bed too short, and a covering too narrow. Far better for those who are taught by the Holy Spirit, and have been translated into the kingdom of God's dear Son, to go on and suffer reproach for Christ's sake, rather than give up a real religion for a false one, or any part of it, because he that is in them, and with them, is far greater than all the world besides. And, we would say, never mind being called uncharitable, unchristianlike, &c., &c.; this is what Christ and his followers were called before you had a being, and so calling you, does not make you what you are said to be, but those sad expressions are used because they who so speak know not what they say nor whereof they affirm.

Now, the godly in Christ Jesus are real Christians, made so by the grace of God, which, as a free gift, has been given them; hence by grace they are saved, and in no other way. Thus it is not true that they are uncharitable, for they are most charitable, and possess bowels of compassion toward their fellow-creatures, and desire if it were the will of God that all men might be saved. But Divine grace has taught them that such a thing is impossible, for Christ only laid down his life and shed his own heart's blood for those whom the Father gave him, who are called the chosen family of God; hence it is "the election" that hath obtained this great blessing of eternal life, and all "the rest are blinded." And this elect people are saved with an everlasting salvation; not because of any works of righteousness which they have done, nor because such works had been left undone, but God says, "Of his mercy he saved them, by the washing of

regeneration, and the renewings of the Holy Ghost." And he says, "I will have mercy on whom I will have mercy, and whom he will he hardeneth." Which fully explains that solemn declaration: "As it is written, Jacob have I loved, but Esau have I hated." (Rom. ix. 13.)

These are then the great and grand truths of the Bible, which none can know and feel to be true but those who have been taught them by the Holy Spirit, and, blessed be God, those that have been taught them shall never finally forget them, and the Spirit of the Lord that is within them will take care that they shall hold on their way, and follow in the footsteps of the flock, and by the grace of God they shall during their journey Zionward "be made meet to be partakers (of all the blessings that belong to them in this life, and also) with the saints in light." We then as a people who have a humble hope that we believe in these blessed doctrines of grace, having, we trust, been taught them in our hearts by the Spirit of God, it becomes us, as a body of people who hold, and believe in strict communion, to cleave 'closely unto them, and advocate them as far as in us lies by tongue and pen, and all other blessed truths that are for our lasting comfort that arise out of them. These blessed truths are the foundation work of the Gospel of Jesus Christ, and this Gospel is said to be "the power God unto salvation to every one that believeth." And there are three component parts, which constitute the Gospel of Christ. They are called doctrine, experience, and practice. We are taught the doctrines of grace by the grace of the doctrines, and are led on to experience in our hearts what we have thus been taught, and we see that doctrine and experience alone are not enough to know, therefore there must be in our daily life a practising what we have thus been taught by grace, or we shall fall short somewhere. Much is said by some people upon the doctrines of grace, and they appear in some to be the topic of conversation, so that often when you meet with them they bore you with the doctrines of the Scriptures, which being so often repeated they produce a deadening effect in your mind. Others again make too much of their experience. It seems to be always uppermost in their minds; and it is truly astonishing what some people have experienced since, as they say, they have known the Lord. The many prayers

that have been answered, the promises that have been applied, the gracious helps that have been received, the deliverances made known, the encouragements granted, the Word of God opened up to them, together with the many wonderful visits the Lord has paid them; really to listen to the recital of these things from some people, and when they are spoken with such confidence as they generally are, it stamps them upon your mind as being not an ordinary mortal, or a worm of the earth, but an extraordinary saint, with a wonderful experience, far too wonderful for those of little faith, who dwell with the poor of the flock of slaughter. Such poor things are often put in bondage by such remarkable experiences, and they are almost ready to conclude that such favoured saints must have missed the path of sorrow and tribulation and, being so highly favoured by the Lord, have escaped the rod of chastisement. But, dwelling as they do so much upon these visits from the Lord, which are of frequent occurrence, and the love tokens given, and the many indulgences granted them; it really causes the poor doubting soul to think whether it is all real, and whether there is not an undue spreading out of the wonderful things that have been advanced! And if it be so, there has been an aiming at deception, a trying to make things what they were not; which is dishonesty, and the Lord's approbation will never rest upon deception, be he who he may that practises it.

How important it is, then, when in speaking of the Lord's dealings with our souls, to say nothing but the truth, and what our consciences will approve of. We have a grand lesson taught us by the Psalmist in the following words: "Let the words of my lips and the meditation of my heart be acceptable in thy sight, O Lord." If we could always abide in such a frame of mind as the Psalmist was in at that time, how much better it would be for us, and what an inward peace we should enjoy. But we are changeable creatures, and only right as the Lord the Spirit puts us right.

We notice too, that however much the truly God-fearing soul desires to be led by the Spirit into all truth, he has a dread of saying before his godly friends what his heart has not experienced, and his continual cry unto the Lord is, as expressed by Mr. Hart:—

“ Never, never may we dare,                    Make us well our vileness know,  
 What we're not to say we are ;                Keep us very, very low.”

Such language is very becoming, and most suitable to that poor sinner who desires to live the truth, as well as knowing it theoretically in his judgment. The glorious truths of the Gospel are too sacred to be trifled with, or to be lightly esteemed, and the humble and contrite sinner is most anxious to love the Lord more, with mind and heart, and to serve him better in his everyday life. Indeed, he would leave nothing undone, if he could help it, of all the many gracious things that he is commanded to do in the Word of God. Thus, the precepts of the Gospel are his delight, and his soul is truly happy when his conscience does not accuse him for disobeying them. But alas! how many loud talkers there are who ignore the commands of God, and set aside his holy precepts as being of little worth ; and yet they claim a relationship with “ the household of faith.” It is truly lamentable to notice how indifferent some are (of whom we would fain hope well) in obeying the preceptive part of the Word of God, and in attending the means of grace. The Lord says to his people by way of a gracious command, “ Not forsaking the assembling of ourselves together, as the manner of some is ; but exhorting one another ; and so much the more, as ye see the day approaching.” (Heb. x. 25.)

Perhaps this command is as much disobeyed as any command laid down in the Word of God ; and numbers of the Lord's people grieve over such visible neglect of the means of grace. There is in many of our places of truth quite an outcry of the low state of Zion, and of a falling off of the attendance on the Lord's day, and at other services. This is sad to behold, and very trying to those who are always there when the doors are opened, and it is especially trying for ministers, who find that the empty seats make a deep impression on their minds, and greatly discourage them in their ministerial labours. Many strong cries and ardent desires go up to the Lord from their hearts that he, by his good Spirit, would incline the hearts of the godly in Christ Jesus to come and fill the place, and that there might be a godly increase gathered into the Lord's house, as a seed to serve him, and a generation to call him blessed. But it is to be feared that in some places there are those absent who might be

there if they had the will to do so. Not that we intend to reprove those who are afflicted, and those that are infirm, and bowed down with old age, that be far from us, for such godly people have our sympathies, and our humble prayers for their souls' best interests. But the godly people, who cleave unto the precepts of God's Word, become somewhat chafed in their feelings when they hear the lame excuses that are made for certain persons' absence from the means of grace, such as "the weather was too unsettled," "being tired last night I found the distance was too far," "feeling poorly, I thought I would indulge a little," &c., &c. Such excuses are invariably given to questions put to them, but it is probable the real excuses are held back on purpose to conceal the real facts. If the soul's eternal interest were more solemnly felt, with a hungering after righteousness, and a stronger thirst for the water of life, then we might see larger congregations in many of our chapels, and a closer uniting together of hearts in the things of God; with a deeper interest manifested in the spiritual welfare of Zion's sons and daughters. O for that spirit of prayer in our hearts, that was poured out upon the Psalmist when he professed his joy for the Church of God, and prayed for the peace thereof. So led out was he in his feelings before the Lord, that he said, "I was glad when they said unto me, Let us go into the house of the Lord . . . Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." "Our feet would then be standing frequently within thy gates, O Jerusalem," and "Peace would be within our walls, and prosperity within our palaces."

A spiritual life of this kind would help us to resist the devil, who, the Lord says, would "flee from us," and it would be to a great extent a proof against evil, a bulwark to the encroachments of the world, and a foil to hypocrites and pharisees, and to empty professors, who have embraced a false religion, and believe in a lie. A contending for such a life as this, with a daily living the precepts of the Gospel of Christ Jesus, would do more towards stemming the tide of Popery and false religions than anything else we can conceive of. O reader, prayer is a mighty weapon! Who can stand against it and prosper when rightly used? Iron bars and brazen gates must

give way before this all-powerful weapon, and it is weakly souls, the poor in spirit, the oppressed sinners, and those of little faith, who live in the fear of God, that can use this weapon the best; and the Lord has promised that "they shall come off more than conquerors through him that loved them." But while those who profess to have been called by grace, and believe the truths of the Gospel, and who claim to be sons and daughters of God's chosen family, but who set the precepts aside, and who show but little concern about the spiritual state of the Lord's Zion, which is so noticeable by their absence from the services of God's house; need we wonder if such displays of indifference thus manifested should have a great tendency to produce the low state of things in Zion? We grieve over the indifference and the unconcernedness displayed by many that we would hope better things of, and when we see a repetition of such indifference we confess that it shakes our faith, and we have to cry to the Lord and say, "Lord, keep us from evil that it may not grieve us," and with what an earnest desire do we entreat the Lord to come down in the person of his blessed Spirit, and raise up his people from that state of lethargy, carnality, deadness, and indifference into which they have fallen.

But while the services of God's sanctuary are not attended as the Lord commands they should be, by those who profess to know and fear him, and the preaching of his Gospel is slighted by many who contend for it in words, but not in actions, there will, we fear, be a withholding of the gracious influences of the Holy Spirit, and but little power will attend the preaching of his truth. Much is said in these days of a lack of power being put forth in the preached Gospel, and we do not wonder at it when we see the laxity manifested by some that are at the helm, whom we had hoped would have shown a burning zeal for the glory of God, and the good of his cause and people. It is, however, much to be feared that in some of our places head-knowledge, combined with a fleshly zeal, has had much to do in widening the way into our baptistries; sufficient care has not been taken in thoroughly examining the quality—hence quantity, numbers, have predominated. That ancient test which did such good service in the Apostles' days has not sufficiently been enforced, namely: "If thou believest with all thine

heart, thou mayest." Alas! it is to be feared that is too much forgotten.

From the same cause, too, have some of our pulpits been sadly neglected, and their rights infringed upon, as holy John says, by "many false prophets that are gone out into the world." (1 John iv. 1.) They have made their way into some of our pulpits, from a lack of spiritual judgment and discernment. Gifts and abilities are often looked upon by persons of little minds as great grace, and spiritual wisdom and understanding, by which parables are explained, and mysteries unfolded. And the more ready these wolves in sheep's clothing are in displaying their abilities and powers of reasoning, so much the more are they likely to succeed in obtaining that which they are seeking after. It requires the wisdom of a serpent to deal with them, and even then their fair speeches and flattering words will overcome many; and perhaps the most godly among the people will be ready to say with the wise prophet, "Surely the Lord's anointed is before me." (1 Sam. xvi. 6.) But how apt men are to look upon the external part of their fellow creatures, and then judge accordingly. But the Lord looketh at the heart, and we see from his Word that his choice of his labourers whom he bids go and work in his Gospel vineyard for a penny a day are very different from those that man chooseth. It is not the great, the mighty, the popular, and the self-sufficient, but men of low degree, who in the eyes of some are the most unlikely, as was David, who was not expected to be wanted, hence he was sent to keep the sheep of his father Jesse. But such men as the Lord chooseth are prepared by his Spirit and grace to suffer hardships, to encounter lions and bears, to go out to war when needed, and to engage in battle with the great and the mighty among men, even with those who "defy the armies of the living God." Such valiant men of Israel become workmen that need not to be ashamed, for, going forth under the Lord's banner with sword in hand, and with the Word of God in their hearts, they are able to speak a word in season to the weary, and to the heavy-laden, and the Spirit of the Lord works in them "to will and to do of His good pleasure," and the God of Jacob crowns the labour of their hands, not only with success, but with his approving smile. While all those that are not chosen of



God and sent by him into his vineyard to work amongst his people for a penny a day are, as we have said, "false shepherds," and sooner or later are made known as such among the flock of slaughter; for they can neither bind up the brokenhearted, nor heal the sick, nor restore those poor souls that have been driven away in "the cloudy and dark day"; hence they are unprofitable servants, offensive to God, and unprofitable to his tried people. They only have a name to live, while in reality they are dead to God, and ignorant of the life-giving power of true religion and vital godliness. And such men having crept into some of our churches, through their natural gifts and their carnal policy, and with the persuasive powers of those who are likeminded with themselves, it is not to be expected that Zion's cords can be lengthened and her stakes strengthened to any great extent; for under such an influence we must expect Zion to be languishing, the harps of her spiritual singers hung upon the willows, while many hearts are quaking through fear, not knowing what the end of these things may be. What, then, is to be done? is the anxious inquiry. Well, we need the Lord the Spirit to come to our help, or nothing will be done to advantage; as we read: "Without me ye can do nothing." We want, then, the Lord to incline unto us, and lift us out of this barren, lifeless, deathly state into which we are fallen, and to breathe a gracious gale of spiritual life into our hearts, and set us upon our watch tower, and give to us much of the spirit of prayer, and the grace of repentance for our past sins and follies committed against a good and gracious God. And if it would please him to grant us these great and unspeakable blessings as we stand now upon the threshold of another year, it would be better unto us than mines of gold and silver. Our hearts would glow with love to God, and to all that is godly. His ways would be our choice, his truth our delight, the Scriptures a lamp to our feet and a light to our path, and the Holy Spirit would help us and teach us aright, and lead us into the paths of righteousness for his name's sake. As, then, we have the opportunity granted, and the willing mind given us, let us seek the Lord for these Divine blessings; with grace given us to look well to our ways, that we fall not into temptation, or into any sin, as sloth, indolence, inactivity, carelessness, prayerlessness,

worldly-mindedness ; or into an indifferent state respecting the things of God, privately and publicly, which make for our souls' peace, both in this world, and in that which is to come.

The year through which we have passed has been a remarkable one in many ways. Much distress has been caused through the falling off of trade and commerce, which has reduced many of the operatives almost to starvation ; and the calamity still prevails, so that there is ample opportunity to do good and to communicate by those who have the means at command, and the heart to do so. The precarious season, with its heavy downfall of rain, which has been great and continuous, although it has been a blessing to the United Kingdom in many ways, yet has been disastrous to numbers of the agriculturists in various parts of the country, in the loss of valuable crops both of hay and corn. It has been distressing to see, as we have done in many instances, the precious fruits of the earth spoiled for want of warmth and sunshine. We fear that the great loss in fruits and other crops this season will be ruination to many of small capital, and who have been depending upon the reward of their labour. Here the employer and the employed suffer alike from such calamities, and our sympathies are much with them. We also notice that in these reverse circumstances the righteous have to suffer with the wicked ; but these national disasters have different effects upon them both. The wicked are greatly provoked to rebel against God, and to find fault with the works of his hands ; while the righteous desire to humbly bow before him, and would put their mouth in the dust, and freely confess that it is our great national sins that have brought down these sad reverses and distresses amongst us. We have had many serious thoughts that the bounteous Giver of all our mercies is dealing out his just judgments upon this our favoured land for the great sins committed against him by the nation at large, some openly and daringly, while others commit hideous sins against God under a cloak of religion. O for grace that we might rend our hearts, and not our garments, and turn again as suppliants unto the Lord, seeking his forgiveness and his rich blessing.

We thank our many friends, both in the home country

and abroad, for all the encouraging letters we have received from them during the past year ; and we humbly hope, with the Lord's blessing, that during the year upon which we have now entered we may contend for his truth, live in his fear, and daily show forth his praise.

THE EDITOR.

A NEW YEAR'S GREETING TO THE SPIRITUAL  
READERS OF THE "GOSPEL STANDARD."

Again, dear friends, I humbly would aspire  
To greet you at the opening of the year ;  
For you the best of blessings I desire—  
God's *gracious* presence, with His guardian care.

Believe me, that I simply seek your good ;  
I would not now to you a flatterer be ;  
I wish to be to you a friend. I would  
Write all *in love*, and *in sincerity*.

No greater blessing can we have on earth  
Than that the *love of God* should on us rest ;  
A treasure *this* of never-failing worth ;  
And all beside is vanity at best.

And has such honour been on us bestow'd ?  
Oh, thrilling thought ! Unfathomable grace !  
Left to ourselves, we *ne'er* had known *our God*,  
Or found the way of truth and righteousness.

Conceived in sin, our nature *all* defiled,  
"Children of wrath," we were like all the rest ;  
But God in mercy to our souls *had willed*  
We *should* be by His favour *crowned and blessed*.

So from our death in sins, at length, through *grace*,  
We were delivered by the Spirit's power ;  
For *this*, to God we'd render lasting praise ;—  
The Father, Son, and Spirit we'd adore.

The love of Jesus, how exceeding sweet,  
When to our needy souls it was applied !  
How *for the time* our joy was made complete,  
As in our feelings, *pardoned, justified*.

And since that love *first* in our hearts we felt,  
 What *tender mercies* have our path bestrewed !  
 How grace Divine has triumphed over guilt,  
 Our fears suppressed—iniquities subdued.

How precious too has been God's sacred Word !  
 In times of trial it has proved our stay.  
 How by it likewise we have been restored  
 To *sense* of pardon when we've gone astray !

And in the year now past may we not trace  
 God's "goings forth"—His tender, loving care,  
 His all-enriching, sanctifying grace,  
 Freely bestowed in answer to our prayer ?

Our daily needs have all been fully met,  
 Our lot maintained, in spite of many fears ;  
*Not one good thing* has ever failed us yet.  
 God truly has been mindful of our tears.

O that we could extol His glorious name,  
 And give to Him the praises that are due !  
 Alas ! alas ! To us belongeth shame,—  
 The good we *would*, we find we *cannot* do.

Thus on the threshold of another year  
 We stand convicted of our needy state ;  
 For "every good and perfect gift" by prayer  
 We in submission on the Lord would wait ;

And thus we'd pray : " Lord, let the cheering beams  
 Of Thy compassion animate our breast.  
 Oh, let us not be satisfied with dreams  
 Of heaven, or on a false foundation rest.

" Thou blessed Jesus, draw us by Thy grace,  
 That we by faith may on Thy bosom lean ;  
 That we may view the beauties of Thy face ;  
 And feel the kindlings of Thy love within.

" Thy Spirit grant to turn our thoughts away  
 From all those things which light and trifling be.  
 Let not imagination vainly stray  
 On truths Divine, or once prove false to Thee.

" Lord, on us smile when death shall close our eyes ;  
 Then may we find Thy great salvation nigh ;  
 Then meet with joy Thy everlasting gaze,—  
 To waft us to the blissful realms on high."

THE FOLLOWING REMARKS BY THE LATE  
MR. PHILPOT,

Being the latter part of a Review of an excellent Work by  
HENRY COLE. (Reprinted from the "G. S.," Dec, 1859.)

(Continued from page 595, Vol. LXIX.)

WHAT is all bodily suffering compared to a sense of God's displeasure and the arrows of his wrath sticking in the conscience? So it was with our great High Priest, when both as sacrificer and sacrificed, alike priest and victim, he was bound with the cords of love and obedience to the horns of the altar. (Ps. cxviii. 27.) Surely never was there such a pang since the foundations of the earth were laid as that which rent and tore the soul of the Redeemer when the last drop of agony was poured into the already overflowing cup, and he cried out, "My God, my God, why hast thou forsaken me?" Nature herself sympathised with his sorrow, and was moved at his cry, for the earth shook, the sun withdrew his light, and the graves yielded up their dead. Yet thus was redemption's work accomplished, sin atoned for and blotted out, the wrath of God appeased, everlasting righteousness brought in, and the Church for ever reconciled and saved. When then, the Lord had been fully baptized with his baptism of suffering and blood, when he had drunk the cup of sorrow and anguish to its last dregs, and had rendered all the obedience which the law demanded and the will of God required, he cried out with a loud voice that heaven and earth might hear, "It is finished!" and then, and not till then, he meekly bowed his head, laid down his life, as the last act of his voluntary, suffering obedience, and gave up the ghost.

We might now pass on to the consideration of that sacred humanity as taken down from the cross and laid in the tomb, where it lay in all its innate purity, sanctity, and incorruptibility, perfuming the grave, and consecrating the tomb as the sleeping-place of those who die in the Lord. Thence we might pass to the resurrection of that incorruptible body, whereby he was declared to be the Son of God with power (Rom. i. 4); thence to the continuance of the blessed Lord upon earth during the forty days of his tarrying here below; thence to his ascension on high when he led captivity captive; thence to his sitting at the right hand of God in our nature; and thence to his second coming at the great day. All these successive steps are full of blessedness to believing hearts, when they can meditate upon them, and through faith, hope, and love in them, rise up into sweet union and communion with their most gracious and glorious Lord, as their once suffering but now risen and exalted Head.

We purposed briefly to look at these gracious features of our Lord's sacred humanity; but they are subjects of such deep im-

portance, and so full of grace and glory, that we feel we cannot thus lightly pass over them. We have, indeed, already much exceeded our intended limits when we sat down to meditate on this fruitful theme. We are then in a strait, whether abruptly to close this subject with the departing year, or to embrace the opportunity of resuming it in a different form in the opening season; and we have decided, if spared to see a returning year, to devote a few pages to these Divine realities; not, however, as the continuation of the Review, which we shall finish with this number, but as a series of distinct independent papers.

But as we are still at the cross of our suffering Lord, we cannot leave that sacred spot without dwelling for a few moments on several points most intimately connected with it. Three at this present moment offer themselves to our mind.

I. *The work accomplished* by the sufferings, bloodshedding, obedience, and death of the Lord Jesus Christ, and the benefits and blessings which spring out of it. It was a *finished* work. Here is all our salvation, and here is all our hope. When were such words ever uttered on this earth as those which his gracious lips spoke from the cross, "It is finished"? Well may we cry, in the language of our sweet Christian Psalmist,

"Holy Ghost, repeat the word,  
There's salvation in it."

Standing, then, at the cross of our adorable Lord, and hearing these gracious words from the lips of him who cannot lie, if blessed with living faith, we may see the law thoroughly fulfilled, its curse fully endured, its penalties wholly removed, sin eternally put away, the justice of God amply satisfied, all his perfections gloriously harmonised, his holy will perfectly obeyed, reconciliation completely effected, redemption graciously accomplished, and the Church everlastingly saved. Here we see sin in its blackest colours, and holiness in its fairest beauties. Here we see the love of God in its tenderest form, and the anger of God in its deepest expression. Here we see the sacred humanity of the blessed Redeemer lifted up, as it were between heaven and earth, to show to angels and to men the spectacle of redeeming love, and to declare at one and the same moment, and by one and the same act of the suffering obedience and bleeding sacrifice of the Son of God, the eternal and unalterable displeasure of the Almighty against sin, and the rigid demands of his inflexible justice, and yet the tender compassion and boundless love of his heart to the election of grace. Here, and here alone, are obtained pardon and peace; here, and here alone, penitential grief and godly sorrow flow from heart and eyes; here, and here alone, is sin subdued and mortified, holiness communicated, death vanquished, Satan put to flight, and happiness and heaven begun in the soul. O what heavenly blessings, what present grace, as well as what future glory flow through the sacred humanity of the Son of God! What a holy meeting-place for repenting sinners

and a sin-pardoning God! What a healing-place for guilty, yet repenting and returning backsliders; what a door of hope in the valley of Achor for the self-condemned and self-abhorred; what a safe spot for seeking souls; and what a blessed resorting-place for the whole family of God in this vale of grief and sorrow!

II. Another most blessed fruit of the sacred humanity of our adorable Redeemer is that in that nature he *learnt the experimental reality of temptation and suffering*, and thus became able to sympathise with his tempted and afflicted people. It was necessary under the law that the high priest "should have compassion on the ignorant and on them that are out of the way, for that he himself also was compassed with infirmity." (Heb. v. 2.) Our great High Priest was not compassed with infirmity, like the high priest under the law, and therefore had no need to offer a sacrifice for his own sins (Heb. v. 3); but that he might be "a merciful" as well as "a faithful" high priest—faithful to God and merciful to man, "it behoved him in all things to be made like unto his brethren, for in that he himself hath suffered being tempted, he might be able to succour them that are tempted." (Heb. ii. 17, 18.) "We have not, therefore, a high priest which cannot be touched with the feeling of our infirmities, but one who was in all points tempted like as we are, yet without sin." (Heb. iv. 15.) Here we see the wisdom and grace of the Father in preparing, and the love and pity of the Son in assuming a nature like our own, sin only excepted, that he might have a real experience of every form of suffering and temptation. Those only can feel for others in trouble and sorrow who themselves have walked in the path of tribulation; nor can any one really sympathise with the tempted but those who have themselves been in the furnace of temptation. Thus our blessed Lord became a man of sorrows and acquainted with grief; hid not his face from shame and spitting; endured poverty, hunger, thirst, and nakedness; was betrayed by one disciple, denied by another, and forsaken by all; was oppressed and was afflicted, not only as a part of his meritorious, suffering obedience, but that by a personal experience in his holy humanity of sorrow and affliction he might sympathise with his mourning, afflicted people. And as with affliction, so with temptation; the gracious Redeemer endured every sort of temptation which Satan could present to his holy soul, for "in *all* points he was tempted like as we are, yet without sin" (Heb. iv. 15), that he might feel for and sympathise with the tempted.

But this was not all. The blessed Redeemer had not only to sympathise with the sorrows and temptations, but experimentally to learn the graces of his believing people. He had therefore to learn obedience in the same way that they learn it, for "he learnt obedience by the things which he suffered" (Heb. v. 8); was taught in the school of affliction the inward experience of

submission to God's will, meekness under injury and oppression, and lowliness of heart as a heavenly grace. Therefore he could say, "Learn of me, for I am meek and lowly in heart." (Matt. xi. 29.) Let us not think that the blessed Lord had no inward experience in his holy soul of spiritual graces, or that his divine nature supplied to his human the grace of the Holy Ghost. On the contrary, the Holy Spirit that was given him without measure (John iii. 34), who not only anointed him as Prophet, Priest and King, but dwelt in him in all his fulness, bestowed upon him every spiritual grace, as faith, trust, hope, love, prayer and supplication, patience, long-suffering, zeal for the glory of God, and with all spiritual wisdom and understanding, all counsel and might, all heavenly knowledge and the fear of the Lord. (Isa. xi. 1, 2.) All these gifts and graces dwelt in his sacred humanity,\* and were drawn into exercise by the Holy Ghost, so that the blessed Lord believed, hoped, and loved; prayed, sighed, and groaned; trusted in God, and lived a life of faith in him, just in the same manner, and by the same Spirit and power, though in an infinitely higher degree, and wholly unmixed with sin, as his believing people do now. So that just in the same way as his sacred body was fed and nourished by the same food as ours, so was his holy soul sustained by the same communications of grace and strength as maintain in life the souls of his people now. Thus he learnt experimentally not only their trials and temptations, their griefs and sorrows, both natural and spiritual, but their joys and deliverances, their manifestations, their waiting hope, their trusting confidence, their patient expectation, their obedient submission, and in a word the whole compass of their experience.† If any think it is derogatory to the Deity of our blessed Lord to believe that he had a spiritual experience of the same graces that his people have, for being God, they might argue, he could not need them, let them explain why his body needed human food, or why his soul had an experience of sorrow and temptation. Could not his Divine nature, as in the wilderness, have supported the human without food? And is it not equally derogatory to say that the blessed Lord had an experience of affliction and temptation, as of joy and deliverance? As our great Exemplar, as our suffering Head, the blessed Lord was delivered as well as tempted, rejoiced in spirit as well as sighed

\* If space admitted, we could easily show from those Psalms in which beyond all controversy Christ speaks, that all the graces which we have here enumerated dwelt in him, and were expressed by him. Let our spiritual readers examine Psalms xviii., xxii., xl., lxix., all of which the most indubitable internal and external evidence assigns to Christ, with an eye to this particular point, and trace it for themselves.

† Thus in reading David's deliverances and blessings, though we know that they were really David's, and truly felt and acknowledged by him as such, yet we may often say, "A greater than David was here." Thus compare Psalm xviii. 16—19, with verses 43, 44.



and wept, was made glad with the light of His Father's countenance as well as felt the hidings of his face.\*

III. The third point connected with the sacred humanity of Jesus as obedient unto death, is the *example* he has left to his obedient people that *they should walk in his steps*. It will little profit us to have the clearest views of the Lord's suffering humanity if it produce no impression on our hearts and lives. At the foot of the cross there stood those who mocked the sufferings and shame of the blessed Redeemer; there were those who looked on with callous indifference; and there were those who mourned and wept, believed and loved. So now there are those who mock the eternal Sonship and suffering humanity of the blessed Jesus; and there are those who look on his suffering Majesty without faith and without feeling, without any sorrow for sin or any thirst after holiness. And there is a small remnant who look and believe, and as led into the fellowship of his sufferings, mourn and weep. These see and feel that there is a knowing him and the fellowship of his sufferings, being made conformable to his death (Phil. iii. 10); a bearing about in the body of the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body (II. Cor. iv. 10); a being crucified with Christ (Gal. ii. 20); a determination to know nothing save Jesus Christ and him crucified (I. Cor. ii. 2); and a glorying in his cross as the only effectual means whereby the world is crucified unto us and we unto the world (Gal. vi. 14). We need not wonder that in our day there is such a form of godliness, and such a denial of the power. It must ever be so when men are ignorant—willingly ignorant—of the suffering humanity of the blessed Lord, and know so little of the mystery of the cross.

One word more, and for the present we close this subject. All union and communion with God is only through the humanity of Jesus. God-man unites God and man. In union with God by his Deity, in union with man by his humanity, the Lord Jesus is the Daysman who lays his hand upon them both. (Job. ix. 33.) This made holy John say, "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father and was manifested unto us. That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ." (I. John i. 2, 3.) Happy are those who can say with him, "Truly our fellowship is with the Father and with his Son Jesus Christ"; but this those only can experimentally say who having been blessed with a manifestation of his Person and work can add: "He that

\* Our blessed Lord had no experience of regeneration or of repentance; for the one is the quickening of the soul out of death, and the other implies the existence of sin. These two things are to be carefully distinguished from his experience of faith, trust, etc.

believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." (I. John v. 10.)

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### A TESTIMONY TO THE FAITHFULNESS OF GOD.

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ON February 2nd, 1903, at "Caversham," Silver Hill, St. Leonards-on-Sea, aged 68 years, JAMES FORD HARRIS, Minister of the Gospel.

Our dear father was born at Ninfield, Sussex. When he was three years and nine months old his father and mother went to Australia, leaving him under the care of his grandparents. His grandmother, a godly woman, was very indulgent, but his grandfather, through intemperance, was often unkind, which sometimes amounted to cruelty. While quite a lad he had to endure many hardships, which, together with illness, no doubt undermined his constitution, and laid the foundation of the disease from which he suffered, more or less, during the remainder of his life.

His grandmother died when he was 13 years of age, and then his troubles began, his grandfather answering to the description given by Mr. Hart—"Man, born bad, grows worse and worse." Our father often had to be waiting with the horse and trap for him at public-houses until midnight and two o'clock in the morning, shivering with the cold and hungry. Even at this time he so abhorred drink that he would not touch a drop. The taunts and jeers of his grandfather's companions (through saying he would be as bad as his grandfather if he lived) were the means of causing him to pray earnestly to God for the first time that their predictions might not come true, and although various other temptations seized him, that one was never permitted to be a temptation. The Lord heard his prayer before he knew him as his God.

When about 20 years of age he was first brought into concern about his state, when affliction of body and distress of mind combined caused him much suffering; but the Lord was pleased to comfort his soul with a hope in his mercy in less than an hour. On one occasion, when very ill, the Lord drew near, and dropped these words into his heart:—

"He sees us when we see not him,  
And always hears our cry,"

when he had such a sense of his utter unworthiness that he pulled the bedclothes over his face and cried, "Unworthy! unworthy! unworthy!" Another memorable time our dear father never forgot: He was working in the garden early in the morning, in much distress and conflict of mind, fearing the Lord

would never bless his soul with a knowledge of its interest in his love, when these words were greatly blessed to him, "I will see you again, and your heart shall rejoice that seek God." They came with such power that he felt sweetly assured they were from the Lord. His heart was so broken down that he was unable to continue his work, but had to get down under the hedge, and he sat there weeping, blessing, and praising the Lord, and desiring that everything that had breath might praise him too.

He was very much encouraged in hearing the late Mr. Grace, of Brighton, and Mr. Ebenezer Vinall, who supplied occasionally at the Tabernacle Chapel, Hastings.

Many and various were the exercises he passed through, having such discoveries of his heart and nature that often caused him to write bitter things against himself, and his feeling was, "Can ever God dwell here?" After a long period, during which he had many trials, he was greatly helped and strengthened in hearing Mr. Forster at Bodle Street, but still did not realise what his soul longed for. On his journey home the next morning he was meditating on what he had heard the previous day, and the sweet feeling he had enjoyed, when his heart became melted like wax, which created a fresh yearning after that greatest of all blessings, which he had so ardently longed after and hoped would be his. The feeling of joy increased until he felt overpowered with the goodness of the Lord, when these words dropped into his heart: "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. iv. 6); and to use dear father's own words, "The Holy Spirit bore witness with my spirit that I was his and he was mine, and all fear of calling him mine was entirely removed, and my soul was completely blest." This was great indeed; so many times had his hope been dashed that he was almost upon the point of giving up all for lost, but now joy and peace in believing swallowed up all his doubts and fears. But he did not find it as some have expressed, that they could live on that experience all their life after; he found when the Lord shone upon his path it was easy to believe, but when sin and Satan seemed to gain the ascendancy his doubts revived, and he often hung down his head like a bulrush at such times, and begged for fresh manifestations of the Lord's love and mercy, and many times his heart was melted with the Lord's goodness to him. He had many trials both in providence and grace, and many gracious deliverances were granted.

Our dear father had nearly the sole management of the cause at the Tabernacle, Hastings, for nearly twenty years, and always contended for an experimental ministry. He remained there until the Lord was pleased to call him to speak in His name. He had been exercised about this matter for a good many years, but often felt it an utter impossibility for him to speak, feeling so ignorant and destitute, and he was of such an extremely nervous temperament that often when reading the hymns, which

he gave out for years, he has felt the perspiration trickling down his back. The Lord mercifully delivered him from this fear in a special manner. One Thursday evening Mr. Mockford was expected to preach at the Tabernacle, but by some means he forgot to come, and there was no one to take any part in the service. After the hymn dear father was obliged to read; he chose a long chapter, the 31st of Jeremiah, then he tried to get some one to engage in prayer, but they refused, saying that he must do it, after which a second hymn was sung; as then there was no alternative, to fill up the time while waiting for Mr. M., hoping he might yet arrive by a later train, dear father told the people he would try and speak a little about the hymn which they had been singing—"When Jesus with his mighty love," &c. He began about the "mighty love" of God, and his mouth was opened and his heart enlarged, and he spoke with freedom upon this "mighty love" and the poor sinners whom it had fixed upon, until the time was fully up which would have been occupied in preaching. After the service he was greatly humbled, God showing him by this circumstance that he could open his mouth to speak in his name if it were his will so to do. He received testimony from two or three of the Lord's blessing attending the word spoken by him that evening, which gave him great encouragement, but at that time his call to the ministry was not in any way made clear to him; for that he waited and travailed for some years after, and eventually the Lord granted him such clear and unmistakable proofs that he had called him to that work, that he was compelled to go forth. When exceedingly exercised about the matter he begged of God that one of his servants might be led to speak to him about it, and shortly after Mr. Mockford said to him, "Do you know what I have been thinking about? Would you go to a certain place to speak?" But dear father answered, "No, I could not." After Mr. M. was gone his distress was very great. Gideon's case was an encouragement at this time, and he pleaded with the Lord that he would not be angry with him for refusing to go, but he said, "Lord, do let me have the same sure token as Gideon had," and hope sprang up. His desire then was that another minister might ask him, when he had a letter from his dear friend, Mr. Kemp, of Biddenden, saying how our dear father had been laid on his mind for three or four weeks respecting the ministry. This corresponded with the time that he had been begging for a second token, feeling the Lord had a work for him to do; and Mr. M. had written him to the same effect. "Now," Mr. K. added, "you have the witness of two; if this corresponds with your experience, go to Shovers Green and speak to the people there on such a date." The Lord clinched this, so to speak, with these words: "Go, and my presence shall go with you." "Then, Lord," he answered, "I will go, whatever may come of it." The Lord was graciously pleased to fulfil his promise, and

many were the testimonies he received of the Word being made a blessing. He has often left home in great bodily weakness, and to all appearance more fit to be in bed, but such was his love to the work that nothing would keep him at home if it were possible for him to go; he remarked that he lived for his work.

During the last few years especially, his failing health and increased weakness caused us great anxiety, and we feared our loved one would soon be taken from us, as there were unmistakable proofs that his tabernacle was being taken down, and our hearts often sank at the prospect; yet we could not tell him our fears, as he was so extremely nervous, while at the same time he would venture so far beyond his strength that often on his return home he has been completely overdone, and the extreme exhaustion that followed was painful to witness. He often begged of the Lord to preserve him from sudden death, and we feel to have so much cause for gratitude that he was taken from us in his own home, and that we were privileged to witness his peaceful dismissal.

The last illness was very short. He was feeling unusually poorly on the last Sunday he preached, and in the night previous remarked that unless he felt better he should not be able to go to Robertsbridge, where he was engaged; but feeling a little revived in the morning, he ventured, and drove there though the weather was damp and foggy. But he took a chill, and on his return we noticed the exhaustion was even greater than usual, and he slept nearly all the evening; but awoke at bedtime, and joined in singing "Praise God from whom all blessings flow." The next day he seemed a little better, but was not well enough to take the usual Tuesday evening service; and on that evening, or the following, while we were sitting by the fire, he broke out singing—

"Rock of Ages! shelter me,  
Let me hide myself in thee!" etc.

On Wednesday, when bidding a friend "Goodbye," he remarked to her, "Say ye to the righteous that it shall be well with him," and she answered, "Yes, it shall be well." When we heard this a few days after our loved one was taken from us, we thought it very remarkable, for though he was very sadly, at that time we had no thought that his end was so near.

The next day, Thursday, he renewed his cold, and complained of his breathing, and in the night his chest became very painful. He came downstairs for the last time on Friday morning, although feeling very ill. He read the 62nd Psalm, and engaged in family prayer for the last time, when it was particularly noticed by our dear mother he asked the Lord to prepare us for all that he had prepared for us, as we knew not what a day, or even an hour, might bring forth. About 2 p.m. we prevailed on him to go to bed, and sent for our doctor, who pronounced it to be influenza. Our dear father seemed cast down, and thought the

doctor feared he would not recover, but shortly after spoke of feeling better, and when asked if he were referring to the pain, he replied, "Yes, that is better, but I did not mean that so much; it is so different when one is favoured to feel the Lord's presence," or words to that effect, and quoted the text, "Though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool;" and said, "Go and tell the others the good tidings." Saturday, the doctor pronounced him a little better, and the pain was relieved. He said the words were so good to him: "Him that cometh to me I will in no wise cast out."

Sunday afternoon he said, "Ó the enemy does try me! The enemy does try me!" It was remarked, "He worries whom he can't devour," when he replied, "Yes, *whom he can't devour.*" During the day his mind was much with the people at Cranbrook, where he stood engaged to speak. In the evening we were sitting with him, when he said: "It is a solemn thing to die! It is a solemn thing to die! and suppose after all I should be deceived, what a number too I have deceived who have received my testimony!" We told him he was not deceived, it was the enemy trying him; and reminded him how good the words were to him: "Him that cometh to me I will in no wise cast out." "Yes," he said, "they were good, but I change so." He did not seem so well, the temperature rose much higher, and his breathing became shorter, yet we did not think the end was so near; but during the night his strength rapidly declined, and early in the morning the doctor was summoned. When we asked him how he felt in his mind, he replied, "A little more comfortable." "Have you felt helped during the night?" "I have felt more venturing on him, but not as I want to feel." The lines were repeated:—

"His love in times past forbids you to think  
He'll leave you at last, in trouble to sink.  
Each *sweet Ebenezer*—

and you have had many—

you have in review

Confirms his good pleasure to help you quite through."

"Yes," he replied, "but I had hoped, you know, that I should have been spared a few years longer to you, and to be a help to others in my preaching." "But how do you feel now, father?—now, I wonder." We said,

"'Whom once he loves he never leaves,  
But loves them to the end.'

And whether that end should come now, or a little later, it will be well;" and again reminded him of the words, "Him that cometh to me I will in no wise cast out." He almost immediately said, "True peace and joy." We finished the verse:—

“ Which Satan’s power *cannot control,*  
Nor all his wiles destroy.”

He then commenced the verse, “ His sweet communion.” The whole verse was quoted, and we asked, “ Is that it, father ? ” He distinctly answered, “ Yes, that’s it.” We said,

“ In every state secure,  
Kept as Jehovah’s eye ;  
’Tis well with them while life endure,  
And well when called to die.”

He replied, “ It is well.” We said, “ You feel it is well ? ” Speech had failed, but with a look of intense satisfaction he nodded his dear head three times. We then asked him if quite comfortable to squeeze my sister’s hand. He did so with all his remaining strength, and then passed into a peaceful sleep, and a few minutes later gently breathed his last ; so gently that it was impossible to say exactly when the last breath came, but as nearly as we could judge about 9.20 a.m. on Monday. Truly it might be said—

“ Life so sweetly ceased to be,  
It lapsed in immortality.”

“ Mark the perfect man, and behold the upright, for the end of that man is peace.”

G. H.

Our loved one’s gone, for ever gone ;  
His conflict now is o’er ;  
He passed the river ere he knew,  
And “ lives to die no more.”  
It had so oft distressed his mind,  
The river seemed so deep ;  
But Jesus stepped upon the waves,  
And hushed him into sleep.  
He felt his kind supporting arms,  
And whispered, “ Peace and joy.”  
“ His sweet communion charmed his soul,”  
Which nothing could destroy.  
His feet were firm upon the Rock,  
The waters were not deep ;  
He gently answered, “ It is well,”  
And sweetly fell asleep ;  
Just like a weary child at rest,  
In undisturbed repose.  
What glories burst upon his soul  
He could not now disclose ;  
No, we could only see him launch  
Away from earth’s cold shore.  
We cannot see the other side,  
Where partings are no more ;

But this we know, 'tis perfect peace  
 To rest in his embrace.  
 He sings his Saviour's conquering love,  
 And his triumphant grace ;  
 His sun can never, never set,  
 The moon withdraw no more ;  
 God is his everlasting light,  
 His mourning days are o'er.

G. H.

February, 1903.

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## 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. Commenced August No., 1902, p. 338.)

(vi.) Another blessed effect of this return is a manifestation fully and freely of the pardon of all sin past, present, and to come. Well might the prophet Micah say, “Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us ; he will subdue our iniquities ; and thou wilt cast all their sins into the depths of the sea.” (Micah vii. 18, 19.) But he will bring us to an honest confession of our base revoltings from him. This we read in the account of the dedication of Solomon's temple, in his prayer : “If thy people sin against thee, and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near, yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness, and so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive . . . then hear prayer, and their supplication in heaven thy dwelling-place, and maintain their cause, and forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee.” (I. Kings viii. 46-50.) And what great comfort do you and I feel when we can believe that we are in a pardoned state, that God the Father has imputed our sins to his dearly beloved Son and never will impute them to us ! Truly it is a heaven upon earth to have a manifestation of this pardon sealed home on the heart ! It made David break forth, and say, “Bless



the Lord, O my soul, and all that is within me, bless his holy name, who forgiveth all thine iniquities." It made poor Mary Magdalene love much when she felt the love of her Lord sensibly in her heart. These things will lay a man low and keep him in his proper place as Mary was—at the Saviour's feet loathing herself, and wondering at sovereign grace that had cast seven devils out of her. For though God forgives us for Christ's sake, yet we never can nor ever shall forgive ourselves. See the publican also when he cried for mercy. Now these things should encourage every sensible sinner to come to the Lord Jesus, for he hath declared that he that cometh he (the Lord) will in no wise cast out, and again, "Though your sins be as scarlet, they shall be white as snow: though they be red like crimson, they shall be as wool,"—you see, then, what a blessed thing it is to return to the Lord!

(vii.) But again, in thus returning, Christ is our Shepherd, and therefore, as David says, we shall not want, for as a shepherd feeds his flock so the Lord Jesus feeds us. "He shall feed his flock like a shepherd, he shall gather the lambs with his arms, carry them in his bosom, and gently lead those that are with young." In all this you may see his watchful eye over them, and his tender care of them, and that he will never suffer the soul of the righteous to famish. You and I may get very low and may feel no appetite for this provision, and at other times we may have a keen appetite and yet not be filled; but in his own time we shall, for he declares that he will satisfy Zion's poor with bread. Does he not say that he is the bread of life, and whosoever eateth him shall live by him, for the bread which he gives is his own flesh, which he giveth for the life of the world? He has promised us drink also, for we read that Jesus cried with a loud voice, saying, "If any man thirst, let him come unto me and drink." "Ho, every one that thirsteth, come ye to the waters." You see spiritual poverty we must have, for they are to come to the Gospel feast, who, like the prodigal son, perish with hunger, and are likewise parched with thirst. "I will pour water upon him that is thirsty, and floods on the dry ground;" "The parched ground shall become a pool, and the thirsty land springs of water." "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Now, as Peter says, "Ye were as sheep going astray, but are now returned to the Shepherd and Bishop of your souls." But do we return by our own will and power? No; how then is it that we get back again? I answer: The Good Shepherd goes after those who have gone astray, and lays them on his shoulders, and brings them back; he speaks with power, and his sheep hear his voice. David was one of them, and he confesses it: "We have gone astray," and may the Lord seek his servants, for he declares that he will gather us from all places where we have been scattered in the cloudy and dark day. Peter knew this well when, after he had denied his

Lord, Jesus turned and looked on him; then he returned to this Good Shepherd, and he used him very tenderly.

(viii.) But again, another blessed effect of this returning to the Lord is the enjoyment of a filial, or child-like, fear of God in the heart, but it is not so at all times during which we are turned to destruction. No! there is a slavish fear and dread of the Almighty, as I have often found, and always do when under his chastening hand. Hard thoughts will arise, enmity will work both against God and his people, neither will all the former tokens for good that we may have had—let us have been never so highly favoured in times past (for so far from this preventing it really increases our trouble when the trial comes)—for all the former work is hid; and we see nothing but the image of Satan in every faculty of our soul, and God to be a consuming fire. Christ is hid or else he is viewed as our enemy, and we appear to have been deceived all through our profession. What, say you, all this after walking long in the fear of God and in the light of his countenance? Yes! and a thousand times more. See Job, and the sudden change he felt—but, blessed be God, there is “a returning,” and a blessed change it is, for really the world we live in does not appear to be the same; but there seems to be a glory in all God’s works, in creation, in providence, in his government of the world, in his faithfulness in giving seedtime and harvest. And if we look at redemption through Christ this appears to be marvellous indeed, and we are led to see the wonderful love of the Lord Jesus—the Father’s best gift and man’s best blessing—in that he voluntarily undertook the great work and became incarnate, flesh of our flesh, and bone of our bone, the Child born and the Son given, although at the same time he was the mighty God! O to believe that he did all this for me, an individual; that is all, it is a heaven upon earth! I remember feasting on this to the full one Easter day and the following Monday years ago, and I would like to live and die in these holy visions—to be swallowed up in Christ and to live upon him, and draw virtue from him by continually touching him. You and I know but little at the most of his goodness. It is called great, and great it is, for how great is his goodness which he has laid up for them that fear him, and for them that trust in him before the sons of men! If you and I had proper spiritual vision we should see his goodness in trying providences; hence it is that he suffered Israel to hunger, &c., to do them good in their latter end. His goodness is apparent also in afflictions: “It is good for me that I was afflicted, that I might learn thy statutes”; and all this is enjoyed when we return to the Lord as you may read—it is a promise made to the Jews and belongs to us if we are Jews inwardly: “Afterwards shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days.” (Hosea iii. 5.) This goodness is all summed up in that covenant

that God proclaimed to Moses, in which he is said to be abundant in goodness and truth ; and when you and I are under the sweet influence of a godly fear, how good the Lord appears in all his dealings towards us, however adverse ! I really have known and do know of what I am writing. O for more of this filial tenderness ! how it enhances the wonderful love of the Lord, and we fear to offend him because we know he is good.

*(To be continued.)*

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SOME ACCOUNT OF THE LORD'S GRACIOUS DEALINGS  
WITH MRS. HANNAH BENNETT, OF SLOUGH.

WRITTEN BY HER HUSBAND.

It was the intention of my late dear wife, Hannah Bennett, to have written some account of the Lord's merciful kindness vouchsafed to her through life ; but her health always being impaired she was prevented from carrying out her wishes. She used to say that were she enabled to write all down that the Lord had made known to her, it would fill a volume.

My dear wife was born at Pitsea, in Essex, in August, 1839. Her mother died when she was only three years old. About the age of seventeen years her bodily complaints developed themselves, from which she suffered more or less all her life. She was the subject of solemn convictions for sin at an early age, and when confined to her room through affliction the work of the Holy Spirit was deepened in her heart. As the summer advanced she was able to get out a little, from which she felt somewhat better ; and as often as she possibly could she attended Thundersley Chapel, to attend the ministry of Messrs. Knight, Smith, and others, under whose preaching she was brought to see and feel herself to be a poor lost sinner, lost to all hope in herself, which solemn feelings were carried on in secret in her heart. She spent much time alone in her room begging of the Lord to have mercy on her, a poor sinful creature. After a time she was taken ill, and grew rapidly worse ; the doctor telling her that he could do no more for her, and that she could not live. This solemn news greatly distressed her mind, as she felt that she was about to be cut off. But the time of love was near at hand, and the dear Lord was pleased to appear unto her in a remarkable manner, when he said unto her, " I have graven thee upon the palms of my hands." She was always much affected when speaking of this particular manifestation of his goodness to her soul. She was much favoured after this for some time, and Mr. Hart's hymns were made a great blessing to her soul. About this time a friend recommended her to use Mr. Congreve's treatment, which she did, and from which she

derived much benefit in about three months; and became so much better that soon after she went to London, and was privileged to attend Gower Street chapel, where she heard those honoured servants of God, Messrs. Philpot, Smart, Kershaw, Mortimer, and others, with much spiritual profit, especially Mr. Smart. It was about this time that my dear wife and myself first met each other (1862), and we were married in the year 1865. A few months afterwards she was again taken very ill, and it was feared she could not recover. Owing to her continued illnesses we removed into the country, with the hope that the change might prove beneficial to her. Ramsey in Huntingdonshire is where we fixed our abode; and where we were much tried in providence, and in our dear family which was growing up around us. Our three children were afflicted with scarlet fever, and two of them died, and were buried together, which was a great trial to us both; but my dear wife was greatly supported in this bereavement, and was blessedly assured of the dear children's eternal safety. At the time we lived at Ramsay my wife and myself attended the chapel at Warboys, and felt much at home with the minister, Mr. Lambourne, and the friends, and ultimately we both of us joined the church there. But another heavy trial overtook us in the death of our fourth child when only twelve months old. My wife and the child fell from the top of the stairs to the bottom, which caused concussion of the brain; but my wife escaped with some severe bruises. After living here for some years her health became worse, and the doctor who attended her advised her to remove from the Fens; hence we removed to Croydon, and here she felt her health greatly to improve, and was able to attend Providence Chapel, which was made a special blessing to her soul. But, alas! to her great grief we were not able to stay so very long here, but circumstances caused us to remove to Ramsgate, and then to Slough; where she lived for the remaining sixteen years of her life. In 1888 we lost a dear little girl about eight years old, which was a heavy trial to us. My dear wife still suffered from an affection of the heart and bronchial asthma, so that it seemed impossible for her to last long. But she was highly favoured in soul matters, and would often tell us how good the Lord was to her. She would often ask me to read to her Psalm ciii. and sometimes she would repeat it herself. When rendering her a little kindness, she would say, "O you have no idea how the Lord blesses my soul. Sometimes it seems more than I can bear, so that I have to ask him to stay his blessed hand." It was quite a favour to attend to her; but sometimes she would say: "I hope you do not tell people that I never murmur, and am so patient." Telling her that I never heard her murmur, she replied: "O but my nature does!" but she felt that when she had the Lord's presence in her heart all was well. She was now too ill to see anyone, but a particular

friend called, when she expressed a wish to see her. As soon as she entered the room, she said: "I am so pleased to see you, and I must tell you how good the dear Lord is to me." After the friend had left her she was much exhausted for some hours, as she was so weak. I reminded her that she was too weak to talk so much, when she replied: "Were I not to talk the very stones would cry out against me." She did not often speak so freely upon the good things the Lord had done for her as she did at this special time, and I regret that some notes were not taken down of the many precious things she was able to relate. She would frequently say, "Is he not a good God! For, 'Whom once he loves he never leaves, but loves them to the end.'" She was much worn out for want of sleep, as she had had none for some time past. After taking some refreshment, and rest, and sleep, she began to improve in her health, and after a time she was able to leave home for a change, but she often said that she did not know what it was to feel well in body two days together.

She was directed to Brighton for a change, and the Brighton air suited her complaint very well; and last summer she spent two months there with a friend at Hove. During this time she appeared to be so much better, and was very blessed in hearing the Lord's servants preach the Gospel, such as Mr. Popham, Mr. Dickens, and Mr. Carr, of Bath. But she believed it would be the last blessed sealing time she would have in hearing the Gospel preached: and it was so.

She never got out but once after she left Brighton, but she was often favoured by the Lord in her soul's feeling, but did not always speak of it. She would say: "The dear Lord wakes me up, and draws near to me in the night season, when we hold sweet communion together, and no one else knows anything of it." We felt that her end was drawing near, and we much felt that the loss of such a good wife, and one of the best of mothers in every sense of the word, would be a loss indeed. She frequently would say, "I am so tired, and worn out, and do not think that I shall be here long; but am willing to depart and to be with Christ when the Lord's time comes."

The attacks became more frequent, and she suffered from much weakness, but kept about until two months before her departure. In her last letter to her dear friend at Hove, she says: "I have nothing to say about myself but that I am a lump of sin; and I wonder how you can think anything about me. I hope I have felt the bitterness of indwelling sin within me, and the dear Lord's pardoning love and forgiveness; and believe that he is an unchanging God, and loves His people unto the end. What a mercy indeed it is for me that he is unchangeable, seeing I am for the most part so cold and dead. O that I could go to hear the truth proclaimed, but what a privilege it is for all those that can go, and how highly they ought to prize such a

favour!" Soon after this she was taken worse, but very gradually indeed did the dear Lord take down her frail tabernacle. But most distressing to herself, and others, was the darkness and distress of mind which continued with her, more or less, until the end; although at times she was favoured with some very refreshing seasons from the Lord. She would sometimes say, "What should I do if I had no God to go to? O there is such a personal reality in *real* religion!"

She was now too weak to say much, or to be read to, but appeared to be lifted beyond everything here below. She scarcely asked for, or took any notice of anyone around her. She was much in prayer, and would say: "I do intreat thee, O thou blessed Lord, to come again." A short time before the end came, she asked us what the doctor said, and being told that he thought she could not last long she was much distressed in her mind for an hour or two, and was begging with all her strength for the Lord to come to her help. Afterwards she became quite calm, and said, "He's come! Precious Jesus! Beautiful!" and many such words which we could not quite understand, as her voice was almost gone. She looked at us, and called us all by name, and then fell asleep, in which she, without the least movement or sigh, passed to her eternal rest, of which we feel perfectly sure. She was buried at Windsor cemetery, by Mr. Curtis, and was "well laid in the grave" until the morning of the resurrection.

G. N. BENNETT.

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## A LETTER FROM A VETERAN TO A RECRUIT.

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My dear Friend,—May the good will of him that dwelt in the bush ever be with you to guide you into all truth.

I have been longing to hear how you are, and how matters are going on in your part of the vineyard. I hope the dear Lord is giving you many seals to your ministry, and many love-tokens that he is going before you, and bringing up the rearward; for I know that nothing else can satisfy your soul. It is not the smiles and approbation of man that will or can satisfy us, but it is having the blessed approbation of our covenant God manifested in our souls by the divine anointing of the Holy Comforter. It is my soul's desire that you may have much of this.

As it respects myself, I am kept very low. Very seldom am I an inch above ground, and am very often whispering out of the dust, and many times wondering whether there can possibly be a single grain of grace in my heart. But I am brought again and again to cry from my heart, "Lord, search me, and try me, and see if there be any evil way in me, and lead me in the way everlasting." O what shakings have I had since I saw you last, of fears lest I should be a deceiver at last, a preacher to others, and my-

self a castaway ! O what a solemn thing it is to stand up in the name of a heart-searching God, who trieth the reins of the children of men ! My very loins have been loosed, my lips have quivered, my knees have smote together, and my very soul has groaned out, " O Lord, Lord, send by whom thou wilt send ; but who, and what am I, that I have dared to open my mouth in thy holy name, who art so boundless in immortal majesty and glory, that the heaven of heavens cannot contain thee, but the whole earth is as the small dust of the balance, and the fathomless sea as a drop in the bucket before thee ? O Lord, if I have done wrong, pardon a poor ignorant worm, for I am a worm and no man ; so foolish am I and ignorant, yea, I am as a beast before thee." My path is so very different from what I have wanted, and what I expected many years back. I did indeed hope and believe that I should increase in knowledge and understanding of the Scriptures of truth ; but instead of this, I seem to be a greater fool than ever, and more confounded and confused than ever. Nay, my friend, I am an out of the way fool, the fool of all fools ; and I am confident at such times that there cannot be such an out of the way wretch found in all the creation of God. When I am left to myself in such places, which I very often am, I wonder that some judgment does not fall upon me for my devilish carnality, pride, unbelief, stubbornness, and rebellion of every description that is either in hell or out of it ; for I am sure that such a cage of unclean birds was never carried in any poor soul as old John carries in his bosom. I wonder at times what sort of a God the Lord is that he can and does bear and forbear with me from week to week, from month to month, and from year to year ; for as sure as ever I am left to myself, I find I am nothing but earthly, sensual, and devilish, from the crown of the head to the sole of the foot one mass of it ; truly my wounds stink and are corrupt because of my foolishness. O wretched man that I am, monster that I am, devil that I am, beast that I am ! So that I can assure you, my dear friend, that I have not a word to say about " well done I ! " and I am sometimes afraid that I shall not have one word to say about what the Lord has done in me and for me. But (honours crown his brow !) he does not leave the poor old worthless wretch altogether destitute, but now and then he is pleased to give me a little help by the way, just strength enough for the day, and none to spare. And bless his dear name for moments that I can from my heart praise and thank him that this is the case, and wonder how it is that the dear Lord has ever put up with such a foolish thing, such a base thing, such a despised thing, yea, such a nothing, to declare his truth. It is my earnest cry to the Lord that I may be kept from ever thinking I am something when I am nothing ; but when the dear Lord answers my poor prayers and strips me completely of everything in self, when he confounds all my wisdom, and I am brought like a blind man groping for the wall, and have to stand

up before eight or nine hundred people, I have something in my heart which rages and roars like a bear that is bereaved of her whelps, roaring with anguish of soul. "Surely I can never go in this state, groaning and crying by the hour for the Lord to direct my soul to a part of his holy Word, and to give a little light to preach from it to the comforting of his dear children." But, O my dear friend, what cutting work it is when God appears to take no notice of groans, or cries, or tears! I actually fear sometimes that my preaching is going spark out, and I am confident that it will, if the Lord is not present to supply, for I seem at times to have no more life nor light in the Word of God than a beast, and I am then afraid it will be horrid presumption for me to attempt to speak any more in the name of the Lord.

A few days ago I took down one of the "Gospel Standards," and it happened to be that number in which the editors were giving me a blow for my leanness, carelessness, and selfishness in eating my morsel alone, and not publishing the loving-kindness of a covenant God for the comforting and refreshing of the dear saints at large. Bless their dear souls! it did not break my head, but I believe I found it to be as an excellent oil. For when they compared me to the snail, I felt it was just a representation of old John, as I believe there never was such a poor crawling, creeping thing as I in the whole house of God. But it struck my mind that the creeping things of the earth got into the ark, and were as safe there as the eagles and the doves; and I felt myself melted down at the dear feet of my precious Lord, and I could not help appealing to him, saying, "Art not thou the Ark of my rest? Is the poor snail lodged safely in thee?" And O how sweetly did the heavenly vision that the Lord showed Peter strike my mind, "A great sheet knit at the four corners and let down to the earth, and wild beasts, and creeping things, and fowls of the air." "Bless the Lord," my poor soul exclaimed, "and was the poor snail there?" I felt a sweet humbling confidence that it was there, and to confirm my soul in the truth of it, these words dropped into my heart like honey out of the rock: "The secret of the Lord is with them that fear him, and he will show them his covenant." O what a sweet view I had of the poor snail being safe in the sheet which was knit at the four corners, and fast at every corner, so that there was no road out, but as it was let down out of heaven, so all its contents were taken up again, without one dropping out! It did my soul good, and what do you think? Why the poor snail came out of its shell, and sang with the poet:—

"Though in myself I nothing am,  
I'm dear to God, and to the Lamb;  
Though I have nothing, I confess,  
All things in Jesus I possess.

I can do nothing, Lord, 'tis true,  
Yet in thy strength can all things do.



Nothing I merit, Lord, I own,  
Yet shall possess a heavenly throne.

Thus something, Saviour, may I be,  
Nothing in self, but all in thee;  
And when in glory I appear,  
Be something, and yet nothing there."

When the winter is over and past, and the spring season appears, when the song of the turtle is heard in the land, and the warm showers of rain drop upon the earth and the dew moistens the tender plants, then it is the snails come out of their holes. O for the Lord's doctrine to drop as the rain and his speech to distil as the dew; for it is that which softens the heart, and melts it into the very image of Christ. God bless you, my dear friend, with much of the gracious bedewings of this blessed doctrine. It is then we have no will of our own, but we feelingly say, "Not my will, but thine, O Lord, be done." It is then we can be content to be anything or nothing; it is then we can take the lowest room, and be less than the least of all saints; and it is then that Christ is all in all in very deed to our souls, and we can give him all the glory from our very hearts, saying, "Not unto us, not unto us, but unto thy name give glory, for thy truth and thy mercy's sake." I do all I can to persuade the Lord to let me always feel this heavenly dew; it is so comfortable to feel my soul so sweetly humbled at his dear feet, and to see that nothing but grace, mercy and loving-kindness have followed me all the days of my life. I can bless him for every sorrow and trial, and can then say, "Who hath delivered, who doth deliver, and in whom I trust that he will yet deliver me." But the Lord teacheth me that it is not his blessed mind and will that his saints should be always here, for he hath said it, and I am confident it is true, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." Bless the Lord, then, whatever conflicts we may have by the way, victory is sure in the end, and that will crown the whole. Yes, he says, "Because I live, ye shall live also." But what gloomy work it is when there is no faith in exercise to believe on him, no love to embrace him, no patience to wait for him, no thankfulness to praise him, no godly fear to reverence him, no prayer to supplicate his throne, no humility, nor even a desire after it, to sit at his feet. 'Tis very dismal work to be here; but bless the Lord, it is most needful. O what a good school it is to teach us where our help lies and where our wisdom comes from! A few lessons here will teach us to profit, and we shall find out that safety is not in the strength of a horse, nor in the legs of a man, but in the Lord alone, and that he blows when he listeth and withholdeth when he willeth, that he is of one mind and none can turn him, and that though there are many devices in the heart of man, yet that his counsel shall stand and he will do all his pleasure. Bless his dear name, I have ever found at the end of every trouble, grief, and affliction.

tion, whether in body or soul, that I have been brought to see the needs be for it, and to bless God for the same. And yet notwithstanding all this, my flesh cannot bear trials and afflictions, but fights and rebels against them as bad as ever, and dreads the very thought of coming again into the furnace, though I have so often proved that the fire is not to destroy, but to refine and bring me again to offer unto the Lord an offering in righteousness. Ah! my dear friend, these things teach us that flesh is flesh, and never will be anything but flesh, and that Spirit is Spirit, and never can be overthrown. But what are we without the Holy Spirit's operations in our hearts? Bless his dear name, by bitter experience of our own devilishness and of his blessed operations in our hearts in leading our poor bewildered sunk down souls into Jesus, he hath taught us that all our springs are in him, and this makes us so often cry out, and say, "Draw me and I will run after thee." Our standing is in him, and this makes us cry, "Hold thou me up, and I shall be safe;" our spiritual understanding of the Word of God is from him, and this makes us cry out, "Open thou mine eyes, that I may behold wondrous things out of thy law." It is only from him that we ever receive a fresh token that he is ours and we his, and this makes us groan forth, "Show me a token for good," and cry, "Create in me a clean heart, O God, and renew a right spirit within me." Indeed, my dear friend, it is all from him and through him, and he is co-equal with the Father and the Son, one Triune God; to whom be glory for ever and ever, Amen and amen.

Trowbridge, December 1st, 1838.

J. W.

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#### A LETTER WRITTEN BY MR. GODWIN TO MR. PHILPOT.

My dear and afflicted Brother in the Lord Jesus Christ, who hath loved you and given himself for you,—

But, you may say, are you sure of that? Well, I can feelingly say before the Lord that my soul has been knit to yours now for many years. You are never long out of my mind and memory. I seldom fall upon my knees but you are brought before me; and I seldom enter the pulpit but your case is brought into my mind. So that my soul tries to ask the dear Lord to restore you to your usual health and strength, that you may resume your pulpit labours again. I could not go to see you during my engagement in London for want of time; and I found travelling very trying through the frost and snow. But I wanted to see you, because I had some good news to tell you from a far country; but I must communicate a little of it to you by letter.

In the first place, I had been very much tried for some weeks in my mind about many things in and out of the pulpit. My soul was left in a dead, hard, cold, and barren condition. The Lord favoured me with life and liberty in the pulpit; but in a short time afterwards my soul sank into a dead, dark, and confused state again. I was often led back to see how the Lord favoured me in bygone days out of the pulpit; and now I seemed left without life or feeling, desire or prayer; and faith and hope were at a low ebb. Thus my mind was much perplexed, and my soul much cast down at times; and I seemed to have no spirit of hunger or thirst left within my heart. But on Wednesday evening, the 18th of January, I was led to speak a little from these words: "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." The next morning the text came fresh to my mind with some sweetness, power, and savour; and as I was thinking it over, the Lord Jesus broke in upon my soul with his mighty power and love, so that all of a sudden my heart and mind was carried away into heaven by God the Holy Ghost. The Lord Jesus was opened up to my soul, and my interest in his love and blood and righteousness was opened up within my heart. The gates of righteousness were opened in heaven, and the door of hope and the door of faith was opened in my soul. The Holy Ghost poured into my heart the oil of joy, love and praise, until my cup was full and ran over. The sweet Scriptures were broken up within my soul, so that I had nothing to do but to eat and drink the precious Gospel of the Son of God. The power of it enlarged within my heart, so that I could not keep it from my dear wife. She thought I was going to die; and I thought so too. This took place about half-past nine in the morning of the 19th of last month, near to the spot where I am now sitting. It remained with me all that day. My heart was broken, and my soul melted into nothing before the Lord; and the sweet tears of peace and joy came up out of my heart so freely and so fully that I could not see out of my eyes. I saw and felt myself nothing, and less than nothing and vanity before him. What self-loathing and self-abbhorrence there were in my heart before the Lord! I could not abase myself low enough, nor make myself little enough.

I left home the next day for Hitchin, with my soul full of peace in believing. On the Saturday morning we left Hitchin for London, and I had not been in the railway carriage many minutes before the Lord Jesus broke in upon my soul again, and the Holy Ghost led me into him by faith. His glorious countenance was lifted up upon my soul, and my heart was so enlarged, and the Book of Solomon's Song was so sweet and precious, that I held communion with the Father in and through the Son and by the Holy Ghost. O what language the Holy Ghost indited in my heart! My soul desired to live as holy as

God is holy. And certain I am that the power of the Holy Ghost, felt and enjoyed in the child of God's heart, produces the same fruit in the soul, and in the life, movements, actions, dealings, and conversation of the believer, which the precepts of the Gospel set forth. The precepts of the Gospel cannot be obeyed in any other way, nor by any man on earth, but by him whom the Holy Ghost anoints with divine power and living faith. This, my dear brother, your soul has learned experimentally again and again. What but love and blood can melt or move such a hard and rocky heart as mine to a holy obedience before the Lord, by the acting of living hope and living faith, centreing in and through the precious atoning blood of the Lamb? "For without faith it is impossible to please God." The Lord help you, my dear friend, to go on in your good work; and may he bless your soul in it, and give your heart a powerful anointing with his holy oil. O what a mercy that the Lord hath put your soul and mine among the children, and that we are saved in the Lord with an everlasting salvation! And O what a salvation it is to save such a sinner as I! Yours very affectionately,

Godmanchester, February 7th, 1865.

T. GODWIN.

## Obituary.

MR. WATTS.—Our late dear friend, John Watts, of Long Lawford, attended the ministry of the late Mr. De Fraine, at Lutterworth, to whose preaching he was much attached. Until he became enfeebled by age and infirmities he continued, after Mr. De Fraine's death, to walk to Lutterworth from Long Lawford, a distance of eight miles each way. I gathered from our friend's own lips a little of the Lord's gracious dealings with his soul. It is about 50 years since the Lord brought his holy law with its condemning power into his conscience, which greatly distressed him in his mind. He sought for rest and peace, but found none, and the more he laboured to obtain it by the works of the law, the more his bondage of soul increased. After he had been in this state of mind for some time, he was led in the providence of God to hear Mr. De Fraine, and in his ministry our friend found his case clearly described, and the preached word was made by the Spirit life and power to his soul. He was very blessedly helped and instructed, so that he earnestly longed for the return of the Lord's day, and heeded not the toil of his long walk so that he could obtain food for his soul. In the year 1864, while on his knees in prayer, the Lord broke in upon his soul, and raised him to a good Gospel hope in his pardoning love and mercy; when the burden of sin which had so heavily oppressed him was lightened, and the Word of God became very

precious to his heart's feelings. Here he saw wondrous things in God's holy law; not only what the blood of Christ saved him from, but what it saved him to. Being able now to read with new eyes, he spent much time in searching the holy Scriptures, and in reading the hymnbook, from which blessed sources he obtained many helps by the way; but more particularly did he long to feel his eternal interest in the covenant love and mercy of God, which in due time was graciously granted him, and he became well established in the truth as it is in Jesus; and for this truth he always contended as an opportunity afforded him. He would often say,

“The Gospel I love it, because it is free;  
But as for man's merit, it's hateful to me.”

He always contended that the Word of God must be applied with a Divine power before it did the soul any real good. He passed through many and severe trials, both outward and inward, but the Lord was his refuge in every time of need.

In the year 1875 he was baptized by Mr. De Fraine, and joined the church at Lutterworth, and in 1879 he was, with others, chosen deacon, and as long as health and strength permitted his place was always filled. When his health failed him, a kind sister took him to live with her at Coventry, but he would occasionally get over to see his old friends whom he had left behind at Lutterworth. In the year 1901 he came again to reside amongst us in Lutterworth, where he remained until his death. His delight was to be in the house of God, and to help as far as he was able in the services of the sanctuary. His prayers were weighty, and his spiritual conversation was savoury. We felt for some time past that he was ripening for heaven and glory. He often repeated the hymn,

“Indulgent God, how kind  
Are all thy ways to me,” etc.

For the most part his mind was much stayed upon the Lord. Early this year he was seized with a slight stroke, from which time his strength began to fail, but he was able to attend the services until about a fortnight before his death. We perceived him rapidly declining, and it appeared necessary to remove him to the Cottage Hospital near at hand, where he would receive every attention, and where the friends could visit him daily. He was most grateful for every kindness shown him, and testified to those who saw him of the faithfulness of God—that God who had helped him through life, and who would not forsake him now he was approaching the hour and article of death. He passed away peacefully in his sleep on September 21st, 1903, and on September 25th his mortal remains were well laid in the grave by Mr. White, of Oakham, in Lutterworth Churchyard, in the sure hope of a joyful resurrection.

A MEMBER OF THE CHURCH. |

MR. CUNLIFFE.—I feel a desire in my heart to write a brief outline of the life and death of our departed brother in the faith, John Cunliffe, of Haydock, near St. Helens, Lancashire. He was the senior deacon of the Strict Baptist church at Haydock, and had been connected with the cause of truth there for many years. He was known to many as a kind, peaceable, God-fearing man; a lover of God, his truth, and his people. His parents, who were God-fearing people, watched over him in early life for good; and I have heard him say that their godly life had a great influence on his young mind, which gave him a knowledge of right and wrong early in life; so that he was never left to run into the ways of the world, and into the vanities of youth as many have done; or, as dear Mr. Kent puts it: "Indulge their lust, and still go on, As far from God as sheep can run." He has often said, "Thanks be unto God for so preserving me in my early days." And then, on the other hand, I have often heard him lament seriously because he had not received a clear and marked evidence of his call by grace, or any real assurance of his being born again of the Spirit of God. There was no remarkable interposition in providence, or any particular text of Scripture, or sermon impressed upon his mind, that gave him solid ground to rest upon, and to hope that he was born again. But I have said to him on such occasions, "You have the greater cause to bless and praise God for that, for look at vessels weather-beaten out at sea, which have stood many a storm, and have had many narrow escapes of a collision, and now and then rub against the death rocks; and how soon they are unfit for actual service! How you have escaped many of those perils of the deep, and have had a somewhat calm and peaceable sailing over the sea of life!" He would give me a very peculiar smile and shake of the head, which meant that he stood in need of a real token of his safety and eternal interest in Christ Jesus.

In very early life he would attend with his parents the Strict Baptist chapel at Haydock, where he heard those good men, Messrs. Kershaw, Tiptaft, Collinge, Vaughan, and others of that day, whose ministry was made a great blessing to his soul, so that he became established in the doctrines of grace, and in the experimental truths of the Gospel, which were so clearly set forth by the above mentioned ministers. After sitting for some years under the truth, he had a strong desire to join the church, and to walk obediently in the commands of the Lord, which he was enabled to do, and was heartily received by the members into the church, and by the grace of God he was an ornament to his profession, and was known as a very peaceable man in the church, and in the sanctuary of God. He was a man who would much rather suffer than enter into contention, or be at enmity and strife with his fellow-members. His quiet peaceable life was such that it yielded him much contentment, and that, together with his godly and consistent walk before God and the

world, was to him of great gain. He was loved and highly esteemed by all the people of God who knew him, and was much respected by all his fellow-creatures who lived near him. His straightforward ways in life and honest dealings with his fellow-men gained for him much respect; this integrity arose from the grace of God bestowed upon him. Truly there might be said of him that there was found in him some good thing towards the Lord God of Israel.

During the last years of his life he was afflicted, for he suffered much from heart-weakness and other infirmities, so that his pathway was one of great tribulation, which caused him to sigh and groan, and to think that his lot was hard. But "he that worketh all things after the counsel of his own will" supported him under every load, and helped him through every trial down to his last moment. He had great fears that he would lose his reason, as his mind was enfeebled; but the dear Lord kept him right down to the end. Poor man! he is not the only one that has been tormented with such terrible fears, for—

"Satan the weakest saint will tempt,  
Nor is the strongest free."

During his last days I had the privilege of seeing him often, and talking with him, and I feel sure his experience was as follows:—

"Weary of earth, myself, and sin,  
Dear Jesus, set me free;  
And to thy glory take me in,  
For there I long to be."

He often wished the Lord would come and take him to himself, which expression of prayer was remarkably answered; for he was helped from his dinner-table to his bed, when he made this solemn remark: "The Lord will make short work with me now!" He had not long uttered those words when his redeemed soul departed into that eternal rest "where the wicked cease from troubling, and the weary are at rest." He passed away on September 2nd, 1903, aged 72 years; and was buried on the 7th of the same month with his late wife in the churchyard at Aston-in-Makerfield, there to await the resurrection morning; and then by the mighty power of God they will arise, and shine with all the redeemed family of God who are bound up in the bundle of life with Christ Jesus. Thus has passed away our dear friend from our midst, and we can say, "Blessed are the dead which die in the Lord." A MEMBER OF THE CHURCH.

Mrs. HOLMWOOD.—Our dear friend, Ruth Holmwood, of Crowborough, was a constant hearer at Forest Fold chapel. In 1880 she resided near Gethsemane chapel, where the late Mr. Whatford was pastor. Here the death of one of her children occurred, and in conversation with him upon the subject some solemn impressions and a deep concern as to her state before God became manifest. She removed to Hartfield, when another

change was anticipated. Many prayers were offered up by her that she might, in the good providence of God, be removed near to a place where she might hear the truth, and associate herself with the people of God in the means of grace. The farm near to our chapel was taken as an answer to her prayers, and there she regularly attended with her family when health permitted up to her death. She was a meek, quiet, and humble person, low in her own eyes; and one who highly esteemed others in whom she could see marks and evidences of Divine grace. She was never raised to a great confidence of her standing in Christ; indeed, she did not get far beyond a hope in the mercy of God until a short time before her death, and then she expressed the comfort and satisfaction she felt. When death entered into her family and her spiritual exercises began, the 938th hymn (Gadsby's) was much upon her mind, and made a deep impression there, especially these lines:

“But can I bear the piercing thought,  
What if my name should be left out,  
When thou for them shalt call!”

She would often say, “My deep concern is, am I right before God?” When preaching on the evidences of grace, and as I set forth Zion's waymarks, this she found was very helpful to her soul; and when Mr. Picknell was preaching here from these words, “And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and he would have passed by them” (Mark vi. 48), the discourse was very helpful, and was often spoken of by her. Also the 471st hymn (Gadsby's) was much on her mind—

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

Other hymns were also turned down in her hymnbook, from which she had received encouragement. When visiting her from time to time I felt much liberty in conversing with her, and also in reading the Word and in prayer. The following two lines came to my mind and abode with me for some days before she passed away—

“Then shall I see, and hear, and know  
All I desired or wished below.”

We have reason to believe that what she wished for and desired she has now entered upon. Her daughter, too, was much helped and blessed in waiting upon her, and these words were given to her—

“I am with thee,  
Israel, passing through the fire.”



They abode on her mind with such a gracious and consoling effect that she exclaimed :

“Trials over, conflicts ended,  
Jordan safely passed at last.”

E. LITTLETON.

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LUCY MARGARET COPSON.—For ten years she was a member of the Strict Baptist church at Coventry. Being of a weakly constitution, her mind was early impressed with the thoughts of death and eternity, and the hymn from the Sunday school hymn-book, “Let me think if I were dying,” &c., and others of a like nature, were much upon her mind, which led her, from a feeling sense of her sinful state before God, to cry to him for mercy and pardon through the blood and righteousness of Christ Jesus. After a season of waiting upon the Lord he was pleased to reveal his pardoning love to her soul. In the year 1888 her health failed to such an extent that it was thought her end was near at hand, and the Lord so graciously appeared to her soul that Christ was all her theme, and she longed to depart and be with him for ever; but she was again restored to some measure of health. Since that time she has passed through much suffering, being confined to her room almost entirely for many months, hoping that the Lord would take her to himself, yet ever desirous to be submissive to his will. At last it became imperative that an operation should be performed, and she entered into it with a desire that the will of God should be accomplished, whether for life or death, her testimony on the eve of the operation being—

“On Christ, the solid Rock, I stand;  
All other ground is sinking sand.”

Three days after she passed away, to be “for ever with the Lord.”

A. HARRIS.

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“Now, if you have experienced, in some measure, what I have thus laid down, you will be also able to trace out how through it all there has been a constant overturning, a constant removing of the diadem and taking of the crown, and a constant abasing of him that is high. Directly self began to spring up to some height of strength, wisdom, or righteousness; directly the world began to open up its alluring charms; directly pride began to work in your carnal mind; then once more came the sentence: ‘Overturn, overturn, overturn it. Remove the diadem and take off the crown. I will abase him that is high.’ But again, when you got into a low spot, finding no place low enough for your feet, no self-abasement too great under a sight and sense of your dreadful sins and backslidings, no corner too humble for you to crawl into and lie before God, then you began to find that he whose right it is came once more, and said: ‘This soul is mine, bought with my precious blood, clothed in my glorious righteousness, taught by my Holy Spirit, taken possession of by my love and grace.’ Shall this redeemed and regenerated soul perish under its own deceivings? or shall sin have dominion over it?’—*Philpot*.

# THE GOSPEL STANDARD.

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FEBRUARY, 1904.

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MATT. v. 6 ; 2 TIM. i. 9 ; ROM. xi. 7 ; ACTS viii. 37, 38 ; MATT. xxviii. 19.

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## THE PEACEFUL DEPARTURE OF A SAINT.

*Notes of a Sermon preached at the Strict Baptist Chapel, Dicker, on Lord's Day morning, May 19th, 1901, by Mr. BOTTEN, the Pastor. (Occasioned by the death of Mr. E. Dunk, a member and deacon of the Church.)*

“ Lord, now lettest thou thy servant depart in peace, according to thy word.”—LUKE ii. 29.

I HARDLY know how to begin, whom to speak to first, for we all must die ; the young and the aged must die, the rich and the poor must die, the wicked must die, the righteous must die, the infidel and the scoffer must die—and after death the judgment. You must die, young man ; you must die, young woman. I too must die. “ It is appointed unto man once to die, and after death the judgment.” Tremble, sinner ! Who can stand before his wrath ? And you may well tremble, young man, if you are living without God and without hope in the world. Some of you have been made to tremble at God's Word, and there is a blessing in reserve for you ; while there are others of you before God, even while I am speaking to you, who are careless and unconcerned about your never-dying soul. You have never asked yourself the solemn question : “ Am I ready to meet death ? O my soul,

“ What after death for thee remains—  
Eternal bliss or hellish pains,  
To all eternity ? ”

It is a solemn thing to die—to pass out of time into eternity ; it is indeed, sinner ! If we are safe in Christ, it is a solemn thing to die, though a blessed change to a child of God ; but who can picture the awful end of the wicked—the end of the infidel ? I have knelt at the bedside of those who have held atheistical doctrines till they

were brought face to face with death, but they are no longer infidels then—no, their conscience tells them there is such a place as heaven, there is such a place as hell, that there is a God indeed. A notorious French infidel, when on his dying bed, had such a feeling sense of God's wrath upon his guilty soul, that he said he could bear the pains of hell itself rather than the angry frowns of Jesus Christ. Jesus Christ was such a terror to him, that when someone mentioned his name to the dying man he could not bear it, and said, "Don't mention that name, it is a terror to me." Oh, friends, what an awful end! I knew a man who held and preached atheism, and when his old associates visited him on his dying bed they tried to encourage him to hold on to what he had believed and preached; but, oh, poor wretch, he had nothing to hold on to. He was very glad to send for a servant of Christ to pray for him, but what the issue was I am not in a position to tell you. May God in rich mercy give us that faith which will stand when devils roar, and love that lasts for evermore. Who can describe the vast difference in the death of a sinner and a saint? I have seen both; one, who had lived for years an infidel, only made use of the name of Christ in ridicule or blasphemy, his poor body streamed with perspiration as the prospect of his eternal destiny pressed upon his mind; his hell had begun on earth—oh, how awful! But I have also seen the blessed end of the godly, when his heaven has begun on earth; and he has had a little of heaven let down into his soul. It was so with our dear departed brother Dunk, and I have thought how very like he was to this good man Simeon: "Lord, now lettest thou thy servant depart in peace"—ah, "in peace." Our dear friend did depart in peace. Ah, my friends, I envied him when I saw him the day before he died, and when I looked upon his happy countenance in death how gladly would I have changed places with him. O blessed man! blessed man!

Now before I go any further with my text, I must just bring to your mind the blessed end of two or three others. Look at Mr. Philpot, dear man, for many years editor of the "Gospel Standard." Mr. Covell, of Croydon, was so blessed of God that he said, "I have done with all below; there is nothing I want now but to be with

Christ for ever. I have every comfort, every blessing that is needful for time, but I do so long to be with Christ, no more to go out for ever!" Many of you know how very gracious the Lord was to your late dear minister, Mr. Vine. I saw him the day before he died, and he told me how he had been blessed from these words being applied to his heart: "Arise, my love, my fair one, and come away." He was willing—yea, he longed—to "depart and be with Christ; which is far better." Oh that our last end may be like theirs! Oh to endure to the end! for such shall be saved, and "what Christ has said must be fulfilled."

This man Simeon we find was of Jerusalem, and he was "just and devout." What do we understand by that—"just and devout"? Why, he had the fear of God, the grace of God, in his heart, implanted there by God the Spirit; and where the fear of God is, that man will be honest—honest towards his fellow-creatures as well as before God. Some people will practise things before a holy and righteous God that they would not do before their fellow-creatures. Now, I don't hesitate to say that that man is a hypocrite—yes, he is a hypocrite. Now you know whether you can do so, or not. You know, if you can, you are destitute of the grace of God, I am quite sure. Tell me a man can commit sins before God that he would not like his fellow-men to see and know—tell me such a man has grace—the devil has as much, that he has! If that be grace, I don't want it. I firmly believe—yea, I know—that our dear friend was a just man. He was honest in business, and rather than wrong a customer he would wrong himself. He was a just man, he was a meek man, he was a humble, God-fearing man; he did not carry himself head and shoulders above everybody else. He was a praying man; you as a family have lost a godly father; you will never hear his voice again in prayer on your behalf, but I do hope that some of his prayers are filed in heaven, and, I may say, we have good ground to believe they are. You children in the school have lost a praying, true, and faithful friend, but I hope you will remember what he used to say to you. As a church we have lost a most consistent member and useful deacon; we shall miss him, we shall want him, but God wanted him. He has called

him up higher to join in the song of the redeemed in glory.

"His sorrows now have reached a close,  
And heaven affords him sweet repose."

Have you a hope, poor sinner, that you will be there when time with you shall be no more? Are you like good old Simeon, waiting for the consolation of Israel—waiting for a revelation of Jesus Christ to your soul? Are you determined still to wait upon and for God, even if you should perish in the attempt? Ah! that's the soul I like to come to; that is the man who will find the promise true; that is the man, I say, who will receive the blessing. "They that wait upon the Lord shall renew their strength." Such souls shall never be confounded. God is not a man that he should lie; faithful is he that hath promised, who also will do it.

God did not see fit to prosper our dear friend in business as he does some. He kept him leaning hard upon himself for everything, and thus weaned him away from earth and sin to himself, and often communed with him by the way, and so endeared himself to him. Yea, our friend loved all that belonged to Jesus Christ, his people, his ways, his house, and his ordinances. How the devil used to work upon him at times, poor dear man, because he had not the means to give to the cause of God as he would: that is, his heart was larger than his means, but I believe he often contributed beyond his means—yes, that I do. Not many of you are tried because you over-give to the cause; you know you are not guilty on this point. Though God was pleased to give our dear friend many sweet tokens for good, he was never brought into full Gospel liberty till he got to the end of the journey. Oh, how he longed for the Spirit of adoption, for a faith's view of Jesus Christ as his Saviour and Redeemer, his Lord and his God; but God, in infinite wisdom, kept him, like good old Simeon, waiting—waiting for the consolation of Israel. He has told me himself, that the work of grace in his heart was so gradual that he couldn't tell when it began, he could not remember the time when he did not love the house of God and the people of God; and I believe some of you have always had a regard and love for the people and worship of God, and how tried you are because you cannot point to the spot and place,

and the way and means used by God for your conversion, as some of us can who were left to run to such lengths in sin—myself among them—so as to be a shame and disgrace to ourselves, and a pest to society; and you may have been base enough to wish God had let you run into sin more, so that the change was more conspicuous. What for? To have something to talk about? I am sure the devil would try at least to puff you up with pride; you would be proud of your experience. Poor sinner, whoever you may be, if you have been kept moral and upright, preserved from running into open sin, try and be thankful for it. I say again, if you have been thus kept, try to bless God for it. God is my witness, how I have envied such persons as our dear departed brother, for I don't believe any man was kept more moral and lived nearer to God than he did, while I have my best, my sweetest moments marred and spoilt by the recollection of my old sins. Whether it be the devil rakes them up to annoy me, or what it is, I know not; but they come up before me sometimes like mountains, and cause me such anguish of mind that I don't know how to contain myself. Not long since such was the distress and anguish of soul that I walked down my garden wringing my hands. I said, "Lord, is it possible thou canst forgive such sins as mine? can thy blood be sufficient to atone for sins like mine? Oh, can thy mercy reach my case, Lord?" And these words came so sweetly and powerfully, "The blood of Jesus Christ cleanseth from all sin." Ah, "all sin," that's it, that's it! Oh, if it were not for "all sin" I could have no hope; nor could you, my fellow sinner.

I do so hope there are a good many here waiting for the consolation of Israel; waiting, begging, praying for a knowledge of your eternal interest in the blessed Christ of God and his finished salvation. Wait on, poor soul; pray on. "They shall not be ashamed that wait for me," says the Lord—

"Tarry his leisure then,  
Wait the appointed hour;  
Wait till the Bridegroom of your souls  
Reveal his love with power."

Yes,

"Thou shalt obtain the blessing yet."

Jesus will not thy cries forget; no, never. Our friend

obtained the blessing he had so longed and prayed for after forty or fifty years. God did not disappoint him. Then why should you despair, poor soul? I say, young man, and you, young woman, you have not waited thirty years; no, nor twenty either. Ah, is there not something in thy poor heart that says, when God gives you some little encouragement, some fresh token for good, "I'll wait on; ah, I'll wait a little longer, for I cannot but hope he will appear one day." Yes, poor soul, that he will! With all reverence I say it, God must appear for your help, for he has promised, and he cannot deny himself. So our dear friend proved God to be faithful to his Word.

We had some nice little chats together sometimes, and he told me four weeks ago to-day, as we walked up home after the services, how he had been encouraged; and he said: "Mr. Botten, I wish I could love the Lord as I believe you do, but I feel such a very little one." I said, "Friend, I wish I had the grace that I see in you; indeed, you are to be envied."

How very graciously and tenderly the Lord dealt with him when laid by with affliction; yea, down to the hour of dissolution of the body. How he revealed himself to him in all his love and mercy, in all his blessed character; and how affectionately he called him home to himself. Why, friends, it was like a father who goes to the front door and calls in his child from other children in the street; so he seems to say, "Ebenezer, come in to me now, you have been in the wilderness long enough now." And as I told you just now, he had a little of the joys of heaven let down into his soul before he died, so that he could say, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." His last words were, "Heaven at last—happy, happy—beautiful—Jesus—happy!" Once asked by his son if he was really happy, he said, "Absolutely happy! absolutely in Christ!"

This man Simeon had it revealed to him that he should not see death until he had seen the Lord's Christ, and I have authority from God to tell you that you shall not die till you have a faith's view of Jesus Christ to your soul if you are one of those who are waiting, and begging, and praying, and looking for him. Now listen to what

the Holy Ghost by the Apostle says: "To those who look for him shall he appear the second time without sin unto salvation." And look here, if you want to find Christ, if you want to hold communion with him, you will put yourself in his way; yes, you will: he has promised that where his people meet there he will be to bless them; so I say, if you want a blessing, you will be found in the ordinances of his house, in the means of grace. This man we find was in the temple—in the house of God—waiting for the consolation of Israel, like our dear brother, friends. He loved the house of God, and was constant to it, though some would have persuaded him to leave it. He loved and lived the truth, and endured to the end. Oh to make a good end! He has now entered into that rest which remains for the people of God, freed from sin, care, and toil. He had many trials, but his God has delivered him out of them all.

"He's gone in endless bliss to dwell,"

And we are left to mourn. We have sustained an irreparable loss, a break which none but God can make up; but our loss is his eternal gain. Friends, he is with Christ, and—

"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."

Oh to be "with Christ," to be with Jesus Christ! oh to be like him!—

"Fain would my raptured soul depart,  
Nor longer here remain."

But we must wait till our time comes, and with some of us it cannot be far distant, when we shall meet our dear brother again.

"The Saviour whom I then shall see,  
With new admiring eyes,  
Already has prepared for me  
A mansion in the skies." (469, *Gadsby's Selection*.)

What, for me, Lord? Ah, it seems too good to be true, does it not, poor soul? but can you do with anything short of it? No, that I am sure you cannot. Oh how disappointed you would be if you found at last to have got everything but Christ; ah, everything but Christ!



Why, everything would be nothing; yea, less than nothing and vanity without Christ. Oh, my friends, can you say from your heart—

“I can from all things parted be,  
But never, never, Lord, from thee”?

Can you say that? Blessed man, if you can. If that be the sincere feeling of your soul, God will see to it that Christ and you are not separated for ever. “Henceforth,” says the Apostle, “there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all those who love his appearing.” Now, do you love “his appearing?” Behold my heart, Lord, and see if I do not love thee. “Whom have I in heaven but thee, and there is none upon earth that I desire beside thee.” That is the man who will land safely on Canaan’s happy and peaceful shore, that is the man who will get to heaven.

“A few more tears, a few more sighs,  
And we shall bid adieu to pain.”

I can from my heart say, “Let me live the life of the righteous, let me die the death of the righteous, and may my last end be like his!” May the Lord add his blessing, for his name’s sake. Amen.

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### “MY PRESENCE SHALL GO WITH THEE.”

Exod. xxxiii. 14.

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It may not be generally known to our readers that our esteemed friend Mr. Botten, pastor of the Strict Baptist chapel at the Dicker, has, from time to time during the year 1903, and even previous to that, been laid aside through illness. Some of his intimate friends had grave apprehensions at times as to whether his days amongst his dear people might not be drawing to a close. We believe that many were filled with anxiety as to the result of his trying affliction, and many united prayers and supplications went up to the Lord on his behalf from numbers of the Lord’s people who were acquainted with his serious condition. His own beloved people to whom he laboured in word and doctrine were most considerate and kind to him, helping him in many and various ways, with the consoling hope that the Lord would bless the means used for his recovery, and would spare his honoured servant to them for some time to come. But the affliction of their pastor continued, and many who had been hoping for the best respecting his state and case, and to know the Lord’s mind

and will concerning him, seemed to be only able to hope against hope; yet "hope deferred makes the heart sick." But as the summer was drawing to a close, and as Mr. Botten's medical adviser did not see that improvement in him for which his friends had been patiently hoping, and as the season of autumn was rapidly approaching, his medical attendant strongly advised him to take a sea voyage, and mentioned Madeira as being a suitable place for him to go to for a few weeks, believing that it might be of considerable benefit to him, if it did not completely restore his health. This idea was warmly taken up, and duly considered by his dear friends, who after careful and prayerful consideration came to the conclusion that it would be right to try it. And the Lord, who possesses all power, and who has the means at his command, and all hearts at his disposal, soon opened up the way for the plan to be satisfactorily carried out, and towards the close of October last, with the companionship of his esteemed friend, Mr. Shillingford, of Guildford, who had promised to accompany him, he left England for Madeira, in the hope, with the Lord's blessing, of thereby receiving great benefit in both body and soul. Mr. Shillingford, in writing to us on October 21st in answer to a letter we sent him on the eve of the journey, says: "I thank you, my dear and esteemed friend, so very much for your very kind letter, and I do hope our dear friend Mr. Botten, and myself, may realise your good wishes, and the rich blessings you mention therein on our journey. It is a great undertaking for us, and I have been much tried about it; until after the day you left us, when these words being applied to my mind with power, took away all the trial and exercise, 'Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?' (1 John iii. 16, 17.) And, my dear friend, I cannot now make a trial of it; and I have proved that when a portion of God's Word comes into my heart with power, there will be the effects following. Bless the Lord's holy name! for truly he has been a good God unto me." And this good and gracious God was exceedingly good to them both, on their outward and return passage, in preserving them from the perils of the deep, and from a watery grave, as the following letter which we received from Mr. Shillingford as soon as he, and Mr. Botten, returned home, will shew. On November 20th, 1903, he writes: "My much esteemed friend:—Through the preserving care and goodness of the Lord we are once more brought home in safety. And you will be pleased to know that the voyage has proved a very great benefit to our dear friend, Mr. Botten; and for this great blessing from the Lord I desire to feel truly grateful. Our friend was very much favoured by the Lord upon his bed the day before we started on the voyage. The Lord most blessedly assured him

that his presence should go with us, and that he would bring us home in safety. And how the Lord honoured that faith granted to him; and it was never shaken the whole of the journey, which was a very great comfort to me, as we had a fearfully rough sea, so very much so that we could not land at Madeira. And the great enemy of my soul tried me much! I was so very fearful, and the enemy tempted me to believe that my friend Mr. Botten would be saved, and I should be lost, and therefore should never see my loved ones any more, nor yet my dear friends. But in reading the eighth chapter of Romans, I had such a melting, broken-down time before the Lord that I wept like a little child, and so wanted to praise him for the many mercies I had received from his gracious hand.

“O what an ungodly multitude of people there were on board! No notice whatever was taken by them of the Lord’s day, betting and card-playing were delighted in, and work was going on just the same as on other days of the week. We had not one person on the vessel with whom we could converse. One day it was so rough I went on deck, and I was sitting on a chair (which was lashed to an iron) when a huge wave came over me and washed me out of it, and had it not been for God’s preserving care over me, I must have been carried overboard; and I was led to think that

‘Plagues and deaths around me fly:  
Till he bids, I cannot die;  
Not a single shaft can hit  
Till the God of love sees fit.’

O how I would have rendered praise and loud thanksgivings to God if I could have done so. But I do bless his name, for he has been far better to me than all my fears. My dear friend, O how thankful I do feel to get back again to my native land, and in the midst of my beloved family, and surrounded by my many dear friends whom I love in the Lord. We met together in our comfortable little chapel on Wednesday evening, and I was led to read the hundred and seventh Psalm, and found it not only applicable, but profitable to my soul. Our dear friends had been led out much in prayer for me, and they were truly glad the Lord had heard and answered their cries in bringing me back amongst them. What a blessing it is (and I feel it to be so) to have a place in the hearts of the Lord’s dear people. It makes me say, ‘O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.’ . . .

“I find on returning home that you have been helped to fill our good ‘Gospel Standard’ with some sound Gospel matter. May the Lord in great mercy go on to bless you, my dear friend. Truly the Lord has fulfilled hitherto what he *gave me* when we made choice of you as our editor. My desire is that the blessing of the God of Abraham, Isaac and Jacob may still rest upon you in your work and labour of love. With our united love to you, I am, my dear friend, yours very affectionately, R. Shillingford.”

The following is an extract from a kind letter we have received from our friend, Mr. Botten. Referring to the recent voyage he says: "Our good and gracious God was with us in our going out and coming in, and my doctor tells me 'that the voyage has done me more good than all the medicine I have taken.'" We hope that the improvement in his health may continue, so that he may be made a blessing to the church and people over which the Lord has made him an overseer.

EDITOR.

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### AN ENCOURAGING EPISTLE FROM ABROAD.

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DEAR MR. FEAZEY,—My reason for troubling you at this time is from reading the appeal in the "Gospel Standard" on the behalf of the Lord's poor. By the time these lines reach you in England, the cold, wintry weather will be upon you, and many of the Lord's tried family will be glad of a little help; and I hope I am not forgetful of the Lord's poor people, and it is his good hand that enables me practically to remember them. I have been taught this truth, namely, that the Lord is not unmindful of good deeds if they are performed with a pure motive, and with a single eye to his glory. I hope the appeal in the "G. S." will have the desired effect in the hearts of those who are in a position to give a little assistance where it is needed, and if so it will cause the hearts of the widows and others of the Lord's poor to rejoice, and will be a direct answer to their prayers. But the hearts of all men are in his hand, and he can turn them as water is turned in a brook.

I hope you feel the Lord's supporting arms underneath and round about you in the great work he has called you to as an under-shepherd, to feed the Church of God with heavenly bread and living waters, such as the Lord Jesus gives to the sheep of his pasture, of whom he says, "My sheep hear my voice, and I know them, and they follow me" (John x. 27). Yes, for that food he alone can give! I hope the dear Lord will give you a double portion of that wisdom which cometh from above, and which will enable you month by month to send forth the children's bread in the pages of the "Gospel Standard."

I can say that your labour is not in vain in the Lord. I have had many a spiritual feast from reading the "G. S."

My dear friend, I was so pleased to read your answer in the July number to "An Anxious One." And as I am not a letter-writer, I wish I could drop in to see you for an hour or two, so that we might talk over a few things that our souls love. But as that great favour cannot be granted, I will try and pen a few remarks to you, that being my only way through which I can converse with you. Referring then to page 306 of the "G. S."

for 1903, I would say that no man has any right whatever to stand up in God's most holy name as a minister of the Gospel who has not been appointed by the Eternal Three—Father, Son, and Holy Spirit—to such a solemn position. My dear friend, if there were no more ministers in the present day than those whom the Lord hath sent, it would be a grand blessing for the church of God. And I will here say, What right has any man or woman to call God their heavenly Father until they have received from the Lord the Spirit of adoption which alone enables them to say, "Abba, Father! my Lord and my God"? I can find about here but few that can give a good account how they came by their religion. Alas! some of those who are near and dear to me make a great profession, but I see none of the Holy Spirit's work in it. One I refer to goes out preaching, but I see no evidences to prove that the Lord has sent him. . . . On page 310 of the "G. S." you say "that many will not attend the chapel when there is no preaching," and you add, "Let them stay away if so be that any kind of minister will meet their wishes." I feel sure you say right. If people had more of the Spirit's teaching they would not object to hear a sermon read that had been preached by such servants of Christ as you mention, for the Holy Spirit will ever own his own work. Yes, he often blesses a sermon to the souls of God's people when read, as in the preaching of it. The Lord has blessed to my soul sermons preached by his servants when read, and also their spiritual writings. The first Lord's day in this month (October, 1903) I did not go to chapel, as I never received any good to my soul from the man who was expected to preach. Before I got up that morning I was telling the Lord about the matter, and I said that it was no good for me to go to chapel, but he (the Lord) could bless his own Word, or the writings of his own servants in my own house as he had done many times before. And bless his dear name, he did so. After breakfast I took up the "Gospel Standard" for the year 1899, and read an excellent sermon by the late Mr. A. B. Taylor, of Manchester. I had to stop and wipe my eyes several times, for I could not see the words; and this has been the case several times when reading the sermons and writings of the Lord's sent servants. My dear friend, I think one reason why some people do not like to hear sermons read is because some that are selected to read them, read so indifferently, not distinctly, and the sense of the discourse is lost thereby. It would be a good thing if those who are appointed to read aloud in the house of God, would learn to do so that all present might hear, and not read so much into themselves, or in an undertone, which system to some is trying to listen to. My dear friend, I tender you my heartfelt thanks for your Address in the January number (1903). It was the best I had seen for some years past. I had a great desire to write and thank you at the time I read it, but it was the middle of March before I received

the January number, and I saw that others had written to you very encouragingly. However, I will make a remark or two upon it. You kindly say "that none but the Lord and our own hearts know the amount of the spiritual good the 'Gospel Standard' has been made to us for many years past," to which I add my hearty "amen."

My dear friend, I will now tell you how I first became acquainted with the "Gospel Standard." It was in this way. On December 30th, 1862, I was married to one of the Lord's dear children who had been a reader of the "G. S." for some years. After we had got to our new home my dear wife brought out some books for us to read, and among them were found the "Gospel Standards," a book I had never seen before, although at that time I had a humble hope that Jesus was mine and I was his through the redemption of his precious blood. One Lord's day, soon after we were married, we came home from chapel, and I sat down to read the "Gospel Standard" the while my dear wife attended to some household matters. I cannot tell you the piece I was led to read, but whatever it was it was so blessed to my soul that I was broken to pieces in my feelings, and so humbled before the Lord that I wept aloud like a little child, and could not help it. When my dear wife heard me, she came into the room where I was, and said, "I am so pleased you like those books; I have more of them, and my dear mother sends them to me by mail every month." That is now forty years ago, and I possess now the bound volumes of the "Gospel Standard" from 1840 up to this present time. I have read many of them two and three times over, and my soul has been refreshed in reading them. I particularly like to read about God's dealings with his people; it gives me such an opportunity of comparing notes with them. After we were married, we lived for thirty years in the country, but never met with anyone who cared for the "G. S." nor the blessed truths which are therein set forth, except one man, and he was a patient in a lunatic asylum. I was much attached to him, but he got better and left the asylum.

The "G. S." October number for 1878 came to us when we were in a very low place. There was nowhere for us to go where we could hear the Gospel of Jesus Christ to profit, and we knew no one with whom we could converse upon the things of God—in fact we lived to and by ourselves. One Lord's day evening in November, my dear wife said to me, "I am going over to the Wesleyan chapel." I replied, "You will get nothing there that will do you any good." "I know that," she said, "but if I stay here I fear I shall become melancholy." After she had gone I took up the "G. S." for October, 1878, which had lately come to hand, and in it was a sermon by Mr. Hazle-rigg, called, I think, "The Cup Passing away in the Drinking of it." O what a feast I had in the reading of that sermon! I perceived that the preacher and the reader were alike in very

trying circumstances at that time. Thus I have had great reason to thank God for the "Gospel Standard." I am pleased to say that I have got a good library of valuable reading, but, apart from the Bible, the Book of books, I have received more good in my soul from the "G. S." than any other book, which I think arises from the fact of such a variety of spiritual food being contained therein. My dear friend, I trust the dear Lord will spare you to fill the office he has called you to, for his glory and for the good of his people; and when he calls his Elijah home I trust he will raise up an Elisha to fill his place.

My dear friend, I am sending you £4, two to be given to the Poor Relief Society, and the other two please keep for whom you think well. In your going about I doubt not but you will meet with cases where a few shillings will be very helpful. I trust this will find you and yours in the enjoyment of all the happiness that a wise and gracious God sees best to give you.

I am, my dear friend, yours sincerely in the bonds of the Gospel,

JAMES MUNRO.

28 McDean Street, near Fitzroy, Melbourne.  
October 26th, 1903.

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### SOWING BESIDE ALL WATERS.

DOUBTLESS many of our readers who have so kindly sent us old copies of the "Gospel Standard" for distribution, will be greatly encouraged in reading the two following letters which we have received from our esteemed friend Mr. Beedel, of Sydney, to whom our valued friend, Mr. Shillingford, has sent very large consignments of our well-known magazine. We are pleased to hear that the blessing of the Lord has so graciously attended the feeble efforts made use of, in circulating the surplus copies of old "Gospel Standards" in our British dominions, which is a stimulus to us to "Sow beside all waters." And we are further encouraged by an unknown friend, who writes to us to say that he has it upon his mind to pay for several copies of the "Gospel Standard," to be sent each month by our publisher to a friend in Cape Town, South Africa, for free distribution. This we consider is setting a noble example, which we would be grateful if those that are able would follow; as we cannot tell the amount of good that might arise out of it, both to the Lord's people in distant lands, and to those in our own country. And we might just say, that there are many of the Lord's very poor people very near at hand in our own nation who can ill afford to purchase the "Gospel Standard" out of their own small pittance, but who would be most grateful to receive it free of cost month by month, and two shillings and sixpence per year is not a very large sum to invest for the good

of the Lord's very poor people, who are often so straitened in circumstances, that they are unable to spare the price of the magazine, because of the serious bread question they have to grapple with! But to come to the letters alluded to: Mr. Beedel writes us—

My dear Friend and Brother in the Lord,—Grace all sufficient be multiplied unto you. The enclosed encouraging letter I have just received. I send it on to you that you may be encouraged, and the friends too, who have so kindly helped in sending me the periodicals. Frequently in my visits to the asylums, I receive grateful acknowledgments of good received from reading the books I distribute, which I cannot communicate to you, but this will speak for itself, and I send it on straightway.

The writer is well known to me, and is one of many I have found in these institutions who has seen better days; but now through ill-health has to resort to this means for medical treatment and care.

You will see by his remarks that others are visiting the asylum with literature, etc., but the discerning part of the inmates are saying, "What is the chaff to the wheat?" We are thankful to hear this, and very thankful to have the privilege of carrying them your Gospel provender. Hoping you are well, and wishing you success in your editorial work, and every blessing a covenant God may bestow, I am, my dear friend, yours sincerely,

F. BEEDEL.

13 Cooper Street, Paddington, Sydney.

P.S.—I still have a good supply of "Gospel Standards" from the large cases sent me.

The following letter was written to Mr. Beedel, and which he has sent on to us:—

The Asylum, Liverpool, N.S.W.,

November 5th, 1903.

My dear and much esteemed Pastor,—If so I may be privileged to address you; for I have been so long without a settled abode, and stated means of grace, except those which I enjoy at your hands, and these necessarily at long intervals, that I have no one to look to in spiritual matters but yourself. But I have great cause to be deeply grateful for the ministrations which I have received at your hands from time to time, and that too in times of very severe suffering, both physical and mental; and that which has added greatly to the value of the words which you have uttered, and to the books with which you have so liberally supplied me, has been the marked contrast in both, in my humble judgment, to much both in the way of hospital visitation and the reading matter distributed, which is all but forced upon one's notice, but is not only deficient in life-giving power, but not unfrequently contradictory in itself. Many of the tracts which have come under my notice, seem to me to be a kind of negative



theology, which explains away, or directly contradicts, the teaching of God's Word; and so too with much of the exhortation, and so-called preaching. One thing seems to me to be pretty clear, if I may be permitted to judge, and that is, that very little, if any, vital godliness results from such means. Not to be censorious, I cannot help saying that I have often been pained at the character of some of the so-called teaching which has come under my notice. Very different indeed have been the results which have manifested themselves as a consequence of an intelligent apprehension of the "Gospel Standards," "Earthen Vessels" and other publications which you distribute, and which are in exact harmony with your own teaching. Very noticeable too is the separate character of those who attend your services; they seldom go near any other; and their characters, though not always perfect, yet seem to bear the stamp of sturdiness, and if I read rightly there is a longing for vital godliness. It can hardly be otherwise, if one gives the matter a thought; for it can scarcely be conceived that the reading of the books which you distribute should produce any other results.

For myself I shall never be able to repay you the debt of gratitude which I owe you, for letting me have such works as Owen's delightful book on the hundred and thirty-eighth psalm, and dear Mr. Philpot's "Gospel Pulpit." It would be hard to say which of his many delightful utterances is the best, where all are so good; but "What is Truth?" and two or three more deserve to be written in gold. Such clear, lucid, and beautiful setting-forth of divine truth, and giving to each blessed verity its own due proportion is sweet beyond expression; and after reading these delineations of Gospel truth, one is at a loss which to admire the most. The more I read, the more I long to read, and only regret the distraction and interruption, which mar the enjoyment of the exercise.

Forgive this poor and imperfectly expressed note, and with renewed expressions of gratitude, believe me, affectionately yours,  
E. H. D.

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### A TRIBUTE TO THE MEMORY OF GODLY MINISTERS OF JESUS CHRIST,

Now departed home to Glory, with a Word of Counsel to  
Churches of Truth.

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DEARLY-BELOVED in the Lord,—Truly the memory of the just is blessed, especially those dear servants of God that are now in glory; from whom we have heard the glorious Gospel of salvation under the anointing power of God the Holy Ghost, and therefore not in word only, but in truth and love. We refer now to such godly men as Messrs. Philpot, Mountfort, Burns, Cowley,

Sinkinson, Marsh, A. B. Taylor, and many others who (though greatly tried) were honest men of God, and their lives (though not perfect in the flesh) were transparent; and who lived above suspicion. It was a pleasure to know such gracious men of God, but a far greater pleasure to sit and listen to them when setting forth, from heart-felt experience, the glorious truths of the Gospel. Such preachers, and such preaching in the hands of the Spirit, gave quite a stimulus to the Churches of Truth wherever they went; but alas! now, how very low and languid many of our causes of truth are, and what a lack of power there appears to be in the preaching of the Word, and why? Because God is greatly dishonoured by some who pretend to be preachers of the Gospel of Christ. Such persons appear to have forgotten that it is written, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. vi. 7.) Again we read, "Be ye clean that bear the vessels of the Lord." And, "Them that honour me, I will honour; but those that despise me shall be lightly esteemed." Now, would it not be for the good of our churches, if they were to attend to what the Scripture saith unto the elders and deacons, before they enter into engagements with ministers in regard to supplying the pulpit? For the time has come when it is necessary to enquire into the moral character of some men who profess to preach. For it is indispensable that ministers be found faithful men of God; as the Apostle Paul saith, men of integrity and uprightness, whose yea should be yea, and whose nay is nay; moreover, it is necessary that they should stand connected as honourable members with some well-known cause of truth, which is well reported of; because it is written of some preachers, "I sent them not, therefore they shall not profit my people at all, saith the Lord." . . . . First, then, a Gospel minister must be the husband of one wife, and dwell together as the Word of God commands them, "in love, and being at peace one with another." Now there are some who call themselves preachers who do not dwell with their wives (the cause I leave), which is a matter of reproach, and should be enquired into by the churches, before making engagements with such men. For the God of Israel saith that "he hateth putting away." Besides, the man is to "rule his own house well, having his children in subjection; for if he rule not his own house well, how shall he take care of the Church of God?" It is very lamentable in some instances to know how things are carried on. . . . . There are some so-called ministers who never gather their family together for reading and prayer, which should be attended to when it can conveniently be done, for the command is, "Thou shalt teach the 'Word' unto thy children, and shalt talk of the Lord's doings when thou sittest in thine house." Godliness in the heart of the young sometimes begins at home, and what begins there is often of long duration. It was a good motto of that blessed man of God who said, "As for me and my

house we will serve the Lord," and when this is carried out, such ministers and such men often receive a good report of them that are without. When Jethro counselled Moses in ruling the children of Israel, he advised him to choose able men for the work, even those that feared God; men of truth, and hating covetousness. What report does the world give of us? What report do our neighbours give, our families, and those that know us the most? Let us answer honestly in the court of conscience, and before God; giving no offence in anything, that the ministry committed unto us be not blamed. Again, a minister should not be self-willed, but sober-minded, just, and temperate, and not double-tongued, and not to be one thing in the pulpit, and act contrary when out of it, and all to suit selfish ends. There are some as unstable as water in their everyday life, and I can truly say, "My soul, come not thou into their secret, unto their honour be not thou united." But we are warned against believing every spirit, and commanded "to try the spirits, and see whether they are of God." O, what sad and unhappy differences have we witnessed because of that spirit of Diotrephes! We are commanded not to be lords over God's heritage, but ensamples to the flock, and to be subject one to another. Brethren, the time is short, and the days are evil. "Let us walk circumspectly, not as fools, but as wise," and put away the evil from amongst us. And may the Lord once more visit his Zion, and cleanse her from all unrighteousness, and revive her, building her up in her most holy faith, and his name shall have all the glory.

Yours sincerely,  
A LABOURER.

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#### A SHORT EXTRACT TAKEN FROM THE WRITINGS OF JAMES HERVEY\*

When he was brought to a knowledge of the truth as it is in the  
Lord Jesus Christ.

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WRITING to a friend he says: "I now begin to see I have been labouring in the fire, and wearying myself for very vanity; while I have been attempting to establish my own righteousness, I trusted to I know not what, while I trusted in some imaginary good deeds of my own. These are no hiding-place from the storm—they are a refuge of lies. If I had the meekness of Moses, the patience of Job, the zeal of St. Paul, and the love of St. John, I durst not advance the least plea to everlasting life on this footing. As for my own beggarly performances, gracious, adorable Emanuel! I am grieved, I am ashamed, that I should thrust them into the place of thy divine, thy inconceivably

\* The above letter not being found in the late Mr. James Hervey's works, it is found desirable even at this late period to publish it.

precious obedience. My schemes are now altered ; I now desire to work in my blessed Master's service, not for salvation, but from salvation. I believe that Jesus Christ, the Incarnate God, is my Saviour, that he hath done all that I was bound to perform, and suffered all that I was condemned to sustain ; and so hath procured a full, final, and everlasting salvation for a poor, damnable sinner.

“ Now if at any time I am fervent in devotion, seem to be in a gracious frame, and am enabled to abound in the work of the Lord, I put no confidence in these bruised reeds, but rest upon the Rock of Ages. Not in these, O blessed Jesus ! but in the robe of thy righteousness let me be found, when God calls the heavens from above, and the earth, that he may judge his people. When, on the other hand, I feel myself most deplorable, dead, and deficient, and am apt to sigh for my unprofitableness, and cry out with the prophet, ‘ My leanness ! my leanness ! ’ I no longer content myself with saying, ‘ Be of good cheer, soul, the Lord only requires sincere obedience, and perhaps to-morrow may be better than to-day, and more abundant in the works of holiness.’ Jesus is now become my salvation, and this is my song in the house of my pilgrimage.

“ Why art thou so heavy, O my soul ? Though poor in thyself, thou hast riches in thy divine Surety ; though poor in thyself, thou art complete in thy Head. If overtaken by sin, or overcome by temptation, I dare not, as formerly, call to mind my righteous deeds, and so think to commute with divine justice, or to quit scores for my offences by my duties. I do not, to ease my conscience, promise stricter watchfulness, more alms, and renewed fastings. No ! In such unhappy circumstances, O my soul, turn neither to the right hand nor to the left, but fly instantly to him whom God hath set forth as a propitiation, hide in his wounded side and be safe, wash in his streaming blood and be clean.”

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## THE FAITHFULNESS AND LONGSUFFERING OF GOD.

Being an Extract of a Sermon preached at Trowbridge,  
by MR. KERSHAW, October, 1834. No. 2.

“ The Lord is not slack concerning his promise, as some men count slackness ; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.”—II. PETER iii. 9.

(v.) Fifthly, the Father is not slack concerning the promises he hath made to his church and people in Christ. All the promises that our covenant God and Father hath made to his people are made to them in Christ ; for “ all the promises of God in him are yea, and in him Amen, unto the glory of God by us.” (II. Peter i. 20.) Had the promises been made to us, my friends, upon the ground of something being done by us, on condition of

which our God would bless us, we should be in despair of enjoying the promised blessing. For we who know the plague of our own hearts cannot kneel down before God, and plead with him to bless us upon the ground of any worth or worthiness there is in us. It is the self-righteous pharisee who pleads with God to bless him upon the ground of his own doings, saying, "Lord, I thank thee that I am not as other men,—extortioners, unjust, adulterers, nor even as this publican. I fast twice in the week; I give tithes of all I possess," &c. Can any of you, my hearers, kneel down before the Lord your Maker, and, like this pharisee, tell the Lord a good tale of yourselves and your own doings? If you can your hearts are like Simon Magus's, not right in the sight of God; for you are in the gall of bitterness, and in the bonds of iniquity. And whatever fair show you may make in the flesh, you are but "whited walls and painted sepulchres, appearing outwardly beautiful, but within are full of dead men's bones, and of all uncleanness." How different, my friends, is the conduct of the true Christian, who knows and daily feels his own weakness and infirmities! Hear his language when pleading with the Lord for his blessing, "Behold now, I have taken upon me to speak to the Lord, who am but dust and ashes; I am not worthy of the least of all thy mercies, and of all thy truth which thou hast showed unto thy servant." "We do not present our supplications before thee, O Lord, for our righteousnesses, but for thy great mercies." If ever we rise in ourselves the breadth of a straw above the prayer of the poor publican, "God be merciful to me a sinner," we are too high, and must be brought down. The Christian begins with this prayer, and he has to use it all his pilgrimage through, and it will be his prayer on a dying bed.

There is nothing in us, or done by us, that we can plead before the Lord for his blessing. As we in the matter of our justification before God, renounce everything but the name, person, blood, and righteousness of Christ, so in our approaches to the Majesty of heaven, we must renounce everything but the blood, and name, and righteousness of Jesus, who for our comfort hath said, "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." When we come before God, and look to ourselves we tremble, and wonder the Lord does not cut us down as cumberers of the ground. But when, by a living faith, we are enabled to look to Christ, we feel something of that humble boldness Paul speaks of in Heb. x. 19, 20: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he has consecrated for us, through the veil, that is to say his flesh." This new and living way, which is Christ and him crucified, is the only ground upon which a just and holy God can meet and bless such guilty sinners as we are; for in Christ "mercy and truth are met together, righteousness and peace have kissed each other." When God made promise to Jacob, it was from the top

of the ladder which united heaven and earth ; and this ladder is none other than our Immanuel, in his human and divine nature, who is the one Mediator between God and man. And when the Lord spoke to Jacob, Jacob was at the foot of the ladder, and his God spoke to him from the top, and made him a promise saying, " Behold I am with thee, and will keep thee in all places whither thou goest ; for I will not leave thee (nor forsake thee) until I have done that which I have spoken to thee of." (Gen. xxviii. 15.) O my friends, may we often be like poor worm Jacob, at the foot of this blessed ladder, Christ Jesus ; and may we, as Jacob did, hear the Father of all our mercies speak to us by promise from the top of this ladder, that our souls may be refreshed, and our spiritual strength renewed, as his was ; for this Bethel visit he never forgot to his dying day ; and the promise made to him stands and shines in the holy Scriptures as a sunbeam, for the comfort of God's spiritual Israel in every age.

Moses, having proved the Lord to be faithful to his word, brings this promise forward to encourage his successor Joshua, saying unto him, in the sight of all Israel, " Be strong, and of good courage, for the Lord will be with thee ; he will not fail thee, neither forsake thee : fear not, neither be dismayed." (Deut. xxxii. 8.) And after the death of Moses, the Lord makes the same promise to Joshua, saying, " As I was with Moses, so will I be with thee : I will not fail thee, nor forsake thee." And the prophet Samuel, having proved the faithfulness of God to his promises, speaking for the encouragement of Israel, said, " The Lord will not forsake his people, for his great name's sake, because it hath pleased the Lord to make them his people." David also brings the same promise forward to encourage his son Solomon in the building of the temple, " Be strong, and of good courage, and do it : fear not, nor be dismayed, for the Lord God, even my God, will be with thee : he will not fail thee, nor forsake thee." And in Psa. xxxvii. 25, David says, " I have been young and now am old, yet I have not seen the righteous forsaken, nor his seed begging bread." And the prophet Isaiah brings the same precious promise forward, saying, " Fear not, for I am with thee ; be not dismayed, for I am thy God : I will strengthen thee, yea, I will help thee : yea, I will uphold thee with the right hand of my righteousness." (Isa. xli. 10.) And in verse 14, it is said, " Fear not, worm Jacob, and ye men of Israel." So you see, my friends, when God made promise to Jacob from the top of the ladder, it was made, not only to him, but to all his spiritual seed. The prophet Hosea confirms this idea by telling us, that the Lord " found Jacob at Bethel, and there he spake with us." (xii. 4.) Mark the words of the prophet ; not only did the Lord speak with Jacob, but he spake with us. Paul, in his epistle to the Hebrews (xiii. 5, 6), having the sweet enjoyment of this promise in his own soul, brings it forward in the following soul-animating language, " Let your conversation

be without covetousness, and be content with such things as ye have, for he hath said, I will never leave thee, nor forsake thee." According to Dr. Doddridge's translation of this text, the term "never" is, in the original, repeated three times, which shows that a Triune Jehovah will never leave, nor forsake his people; so that we may boldly say, "The Lord is my helper; I will not fear what man can do unto me." Joshua, in his exhortation to the children of Israel before his death, comes forward as a witness for God, and appeals to the consciences of the people in reference to the faithfulness of God to his promises, "Behold, this day I am going the way of all the earth; and ye know in your hearts and in your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you. All are come to pass unto you, and not one thing hath failed thereof." (Josh. xxiii. 14.) So you see, my friends, there is no slackness in our God, concerning the fulfilment of his promise as some men count slackness.

But there is another principle that we must notice in this part of our discourse, and it is this. In order that we may prove each for ourselves that the Lord is not slack concerning his promises, we must be brought, in our experience, into those circumstances which will make us feel the need of the things which our God hath promised, and be enabled, under the Spirit's influence, to plead the promises by faith, and rest upon them; as the following circumstances, left on record, abundantly prove. Abraham is called by the Lord to go forth from his own country, and his kindred, and his father's house, and to turn his back upon their idolatrous worship. This must have been a great trial to flesh and blood, but, for the support of his mind, the Lord made him a promise of the land of Canaan, that his seed should be as the stars of heaven, and that in his seed all the families of the earth should be blessed. He had not only the promise, but the Lord gave him faith in the promise; so it was by faith in the promise and faithfulness of God that he went forth, not knowing whither he went; and as he travelled along, the promise was the comfort and support of his mind. (Gen. xii.; Heb. xi. 8.) For a further trial of the patriarch's faith, the Lord suffered Sarah to go childless, until Abraham and she began to think that there was a slackness in the Lord's fulfilling his promise; and from a principle of unbelief, Sarah persuaded Abraham to go in unto her handmaid Hagar. Abraham complied, and Hagar was with child by her master. But instead of these carnal efforts bringing about the promise of God, they only brought confusion into the family, as our unbelief and carnal efforts that we may use to forward God's purposes and promises do to this day; for the Lord does not need such carnal means to enable him to fulfil his promises. The promise is still delayed, and at length it ceased to be with Sarah after the manner of women, and Abraham was as good as dead; and now, when all fleshly hopes are cut off, a

faithful God renews his promise, "Sarah shall have a son, in whom all the families of the earth shall be blessed." Abraham's faith is revived, and instead of counting a slackness in the Lord, Paul tells us that he "against hope believed in hope; and, being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb. He staggered not at the promise of God, through unbelief, but was strong in faith, giving glory to God; and being fully persuaded that what he had promised he was able also to perform." (Rom. iv. 18-21.) Sarah, at the set time, brings forth a son, even Isaac, who was a type of our Lord Jesus Christ in many things of which we cannot now speak.

Paul, in setting forth the faithfulness of God to his promises, refers to that which he made to Abraham, "For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely, blessing I will bless thee, and multiplying I will multiply thee; and so after he had patiently endured, he obtained the promise. For men verily swear by the greater, and an oath for confirmation is to them an end of all strife." That the promise made to Abraham, the father of the faithful, still stands for the comfort of all his spiritual seed, whether Jews or Gentiles, is evident from the manner in which the Apostle pursues the subject: "Wherefore God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have strong consolation who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the vail, whither the forerunner is for us entered, even Jesus, made an high priest for ever, after the order of Melchisedec."

As a further proof that we must be brought into those circumstances that will make us feel our need of the promised blessing, I refer you to God's servant Jacob, of whom I have already spoken. He stood in need of the promise that his God made unto him at Bethel, and it was his comfort and support as he went on his journey. But we find him in greater need of the Lord's help when he was returning from his father-in-law's with all that appertained unto him, when the messenger told him that his brother Esau was coming against him with an army of four hundred men. This is the time of Jacob's greatest trouble, for it is said he was greatly afraid, fearing that Esau would smite him with the mother and children. In this day of trouble, he uses that blessed weapon, all-prayer. He sends all that he has over Jordan, and he is left behind to spread his case before the Lord. And thus it is, my friends, when we are in any particular trouble, we must have the matter over with the Lord in secret, as Jacob had. And, as Jacob was pleading with the Lord to appear for him, and make a way for his escape, the Holy Spirit



(the Remembrancer) brought afresh to his mind the promise his God had made to him at Luz, or Bethel, and by faith he pleaded it saying, "Thou saidst, I will surely do thee good." And as he was pleading the promise, there wrestled a man with him, which was none other than Christ, the Angel of the covenant; and he said, "Let me go, for the day breaketh." But wrestling Jacob, having fast hold of the promise by faith, said, "I will not let thee go, except thou bless me"; thou who hast all hearts in thine hands, and canst turn them as the rivers of water, thou must appear for me, and deliver me from the hands of my brother Esau. As Jacob was thus pleading with the Lord, the Angel said unto him, "What is thy name? And he said, Jacob." But the Angel of the covenant said, "Thy name shall be called no more Jacob, but Israel; for as a prince thou hast power with God and with men, and hast prevailed." (Gen. xxxii.) Jacob prayed the Lord to be a present help in the time of his trouble; and his God, as the breaker of Israel, went before him, and broke down the enmity of Esau's heart, so that when Jacob lifted up his eyes and saw him, Esau ran to meet him, and instead of frowns, there was a look of affection, and instead of blows, kissing and weeping. Truly it may be said, "What hath God wrought!"

We see, my friends, from the account, the blessedness of leaving all our concerns in the Lord's hand: "Casting all our burden upon the Lord, who will sustain us, and make a way for us." We also find the Apostle Paul brought into those circumstances that he stood in special need of the promise of God to support his mind. He had an abundant revelation, being caught up into the third heavens, and hearing unspeakable things, which it is not lawful for a man to utter; and he tells us that lest he should be exalted above measure, through the abundance of the revelation, there was given him a thorn in the flesh, the messenger of Satan to buffet him. This thorn in the flesh Paul did not like—it was painful and grievous to flesh and blood; and he besought the Lord thrice that it might depart from him. But this was not his Master's will. So Paul "had not, not because he asked not, but because he asked amiss"; for when we pray to escape the path of tribulation, we pray contrary to the Word and will of our heavenly Father, who hath said, "In the world ye shall have tribulation"; and it is "through much tribulation that we must enter the kingdom of heaven"; and they that are there, enthroned in glory, are such as "have come out of great tribulation." As Mr. Huntington was wont to observe, "They that are out of the path of tribulation, are out of the way." But though the Lord would not remove Paul's thorn in the flesh, he gave him a promise to support his mind, saying unto him, "My grace is sufficient for thee, for my strength is made perfect in weakness." This enabled him to glory in the path of tribulation, and to say, "When I am the weakest in myself, then I am the strongest in the Lord, and in the power of his might." (II. Cor. xii.) There is

no state in which we can be brought that the grace and promise of God is not sufficient to support our mind while exercised therewith; for Paul could do all things through Christ which strengthened him. On this subject the poet sweetly sings—

“ Let me but hear my Saviour say,  
Strength shall be equal to thy day;  
Then I rejoice in deep distress,  
Leaning on all-sufficient grace.”

If we refer to a few of the promises, we shall find that they are made for the comfort of the saints in their troubles. In Isaiah xliii. 1, 2, we have the following blessed 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. When thou passest through the waters, I will be with thee.” To prove this promise true, we must be brought into the waters of affliction and adversity, and pass through them, as Israel did through the Red Sea, and we must have the Lord with us, as Israel had in the sea, to keep us from being overflowed, and to hold us up. “ And when thou walkest through the fire, thou shalt not be burned, neither shall the flames kindle upon thee.” You see, my friends, there is to be fire-work; for the Lord “ hath chosen Zion in the furnace of affliction, and he will bring the third part through the fire ”; so we need not to think it strange concerning the fiery trial which is to try us, as though some strange thing happened unto us. There is the fire of persecution, and into this fire Shadrach, Meshech, and Abednego were cast, because they would not fall down and worship Nebuchadnezzar’s golden god. And when they were cast into the fire, the Son of God went in with them, and commanded the flames, so that not a hair of their head was singed, nor their coats changed, nor the smell of fire passed on them. Thus they proved that the Lord was not slack concerning his promise.

There is the fire of temptation, and in this we must be tried, “ if need be we are in heaviness through manifold temptations ”; and this is for the trial of our faith, which “ is more precious than gold which perisheth, though it be tried with fire.” In this fire our Lord was keenly tried when tempted of the devil in the wilderness, that he might be an able succourer of his tempted family; and for their comfort he hath said, “ that no temptation shall happen unto them, but such as in common to men, and that he will with the temptation make a way for their escape, that they may be able to bear it.” There is the fire of afflictive dispensations in providence, in which poor Job was sorely tried.

Our Lord has been afflicted in all our affliction, and at times we have him with us to comfort and support us in our afflictions. Many of the Lord’s family can testify that they have most of the Lord’s presence with them in their greatest trials, and thus have proved the Lord to be faithful.

Our Lord has his fire in Zion, and his furnace in Jerusalem (Isa. xxxi. 9); for he tells us that "it is impossible but that offences must come, but woe unto him through whom they come." This is the most painful fire, when the most excellent of the earth are as pricking thorns in each other's eyes and sides. Paul calls it biting and devouring one another; and he exhorts such to take heed, that they be not consumed one of another. But whatever fire we may be in, our Lord sits by "as a refiner and purifier of silver, and he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." So we shall ever find the Lord to be faithful to his promise, whatever fire or water we may have to pass through.

In another promise, our God says, he "will bring the blind by a way they know not, and will lead them in paths that they have not known, and will make darkness light before them, and crooked things straight. These things will he do unto them, and not forsake them." Such as have no darkness to complain of, nor crooked things to be exercised with, can never prove the faithfulness of the Lord to this promise. But this is not the lot of the Lord's family, for they have often to walk in the darkness, and cannot see their way, and they have many crooked things, both within and without, and have to say with Israel of old, "Neither know we what to do, but our eyes are up unto thee." (II. Chron. xx. 12.) When they are in this state, it is sweet to be enabled to obey the exhortation of the Lord, "Be still and know that I am God, and have all things in my own hand; for this (faithful) God is our God for ever and ever; and he will be our guide even unto death."

We hope to give further extracts in a future Number.—ED.

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"WHERE SIN ABOUNDED, GRACE DID MUCH  
MORE ABOUND."

(Romans v. 20.)

My mind cannot feel contented or comfortable if I allow the following circumstance to be buried in oblivion, and time now must be short with me. It is about fifty years ago that I became acquainted with George Marshall, when he and his good wife came to hear at the little chapel. He related to me the Lord's mercy and goodness to him, which was of no ordinary nature, and my soul was truly knit to him.

He had long been connected with a gang of London house-breakers, and was a leading man among them. He told me with sorrow that he had been in Newgate and all the other prisons in and about London, and there was not a sin, except murder, of which he was not guilty. The last house fixed upon for burglary,

before the time for mercy came, was the mansion of Sir Gabriel Wood, and he had to arrange for particulars of entrance, and one stipulation in their common plot was that if in this attempt no one noticed them in the work, the plot went on; but if any eye was fixed upon them, the plot was to be broken up. But an eye which he little thought of was fixed upon him, and the Holy Spirit fulfilled his office of mercy and brought the rebel down. He was smitten in his conscience, and distress filled his soul. He at once left his sinful employment, and the hand of the Lord lay heavily upon him. He was one of the purchased sheep of Christ; one that the Lord said "He must bring." Now his heavy trials began, and he was chastened, yes, and scourged as a son.

He had no friend, no home, and knew no trade. For two years he tramped the streets of London as a vagrant, almost foodless and shoeless, forlorn and dejected. When God intends to break a sinner down "He sealeth up the hand of every man." The work must be manifest as his work. (Job xxvii. 7.) In this deplorable state his former companions would sometimes meet him, and press him to join them again. On one occasion he was especially troubled. One person met him and said, "Why, George, how is this?" He told him that he could no longer live in sin, and said that he would rather starve first. "Oh," said the man, "we have a good job on now, and you are just the man for it." But the Lord had made poor George firm in his sorrow. But the time of his deliverance drew nigh, both for his soul and his body. One day as he stood in misery and pinched with hunger at a door, I think in or near Oxford Street, (not by chance) the housekeeper was coming out (a grace-taught woman), and seeing him, gave him some help, and asked him if he would have some food, which he gladly accepted; and she told him to come again, which he did. She then put this question to him: "Why are you in this state?" He told her something of his circumstances, and she felt that the Lord's hand was in it, and provided for him lodgings, food and clothes, and then entered spiritually into his trying case, and the Lord very graciously delivered his soul through her instrumentality. Thus she became preacher, mother, and nurse to him, and by her influence he obtained a situation, and filled a position as collector to a medical society, which he honourably held for many years.

This good woman afterwards became his wife, which was long before I knew them. The years that I had the pleasure of knowing him, a more humble, kind, honest, and tender-hearted believer I never knew. His experience, of course, was deep, and the grace of Christ in his heart produced most blessed effects in his life, and Christ was all his theme and all his glory. We walked together, and himself and his grave, sober-minded wife were very dear to me for many years. But a parting time came, for while walking through St. James's Park one wet day, he took

cold, which settled on his lungs, and when he came to see me afterwards, my heart sank within me. I saw in him an intimation of a speedy dissolution. He lived about a mile and a half from me, and when I last saw him on his death-bed he had a sweet peace in his soul, and expressed his tender affection; but said that he had one painful regret, for the Lord had shewn him on his bed Believers' Baptism as he had never seen it before, and he was grieved in his heart that he had not publicly professed the Lord Jesus Christ in walking in his footsteps and by keeping his commands, and thus shewing his grateful appreciation of the Lord's goodness and mercy so conspicuously bestowed upon him.

Chelsea, December 9th, 1903.

A. B.

## AN EXTRACT FROM "THE CAUSE OF GOD AND TRUTH,"

BY DR. GILL.

"If thou dost well, shalt thou not be accepted?"—GEN. iv. 7.

(I.) It will be proper to inquire: Whether a wicked, an unregenerate man, as was Cain, can perform good works? To which may be answered: 1. Adam had a power to do every good work the law required; which men, since the fall, have not. Men indeed, in an unregenerate state, might do many things which they do not; such as reading the Scriptures, attending on public worship, &c. No doubt but the persons in the parable, who were invited to the dinner, could have gone to it had they had a will, as well as the one did to his farm, and the other did to his merchandise. Men have an equal power, had they an heart, a will, an inclination, to go to a place of divine worship, as to a tavern or alehouse; but it is easy to observe, that persons oftentimes have it in the power of their hands, when they have it not in the power of their hearts, to do a good work; as a rich man to give alms to the poor. Unregenerate men are capable of performing works, which are in a natural and civil, though not in a spiritual sense good. They may do those things, which externally, in appearance, and as to the matter and substance of them, may be good, such as hearing, reading, praying, giving alms to the poor, &c., when the circumstances requisite to good works are wanting; for whatsoever is done as a good work must be done in obedience to the will of God, from a principle of love to him; must be performed in faith; in the name of Christ, and to the glory of God by him. Therefore, 2. It must be denied that wicked, unregenerate men have a power to perform good works in a spiritual manner; which is evident from their natural state and condition, according to the Scriptural representation of it, which is this: that the bias of their minds is to that which is evil, and to that only; that they are wholly carnal, and mind

nothing else but the things of the flesh ; that they are weak and strengthless, yea, dead in trespasses and sins ; nay, that they are under an impossibility to do that which is spiritually good ; “ there is none that doeth good, no, not one ” of them, nor are they able ; they are not subject to the law of God, nor can they be. When the Ethiopian changes his skin, and the leopard his spots, then may they also do good, who are accustomed to do evil. Men may expect as soon to gather grapes from thorns, or figs from thistles, as good fruit to grow upon, or good works to be performed by, unregenerate men ; no, they must be created in Christ Jesus, have the Spirit of Christ put into them, and his grace implanted in them ; they must believe in him before they are capable of doing that which is spiritually good. And even believers themselves are not able to think a good thought or perform a good work of themselves ; it is God who works in them both to will and to do of his good pleasure. Sometimes when they have a will to that which is good, yet how to perform it they know not ; they can do nothing without Christ, though all things through him, who strengthens them ; much less then have unregenerate persons either a power or will to that which is spiritually good. Nor, 3. is there any foundation for such a proposition in these words, which are hypothetically expressed, and therefore nothing absolutely to be concluded from them ; that is to say, we are not to argue from God’s saying to Cain, “ If thou dost well,” therefore Cain had a power to do well, or to do that which is spiritually good well ; much less should we infer from hence, as one does, that “ God could not have proposed the doing of good as a condition, if he had not given Cain sufficient strength whereby he was capable to do good.” Since God could not only have proposed the doing of good, but have required it according to his law, without being under obligation to give sufficient strength to obey ; for though man by his sin has lost his power to obey the will of God in a right manner, yet God has not lost his authority to command, which he may use without obliging himself to find man sufficient strength to act in obedience to it. Besides, 4. These words regard doing well, not in a moral, but in a ceremonial sense. Cain and Abel were very early taught the necessity, manner, and use of sacrifices ; and in process of time they brought their offerings to the Lord, each according to his different calling and employment ; the one brought of the fruit of the ground, the other of the firstlings of his flock. Now to Abel and his offering the Lord had respect, that is, he accepted him and his offering ; but to Cain and his offering he had not respect ; which made Cain very wroth, and his countenance fell ; upon which the Lord expostulates with him after this manner, “ Why art thou wroth ? and why is thy countenance fallen ? If thou dost well ”—if thou hadst offered rightly, as the Septuagint renders the words ; which though it is not a proper literal translation of them, yet agree-

able enough to their sense—"shouldest thou not be accepted?" Cain failed either in the matter or manner of his sacrifice; probably in the latter, since the author of the epistle to the Hebrews observes, that by faith Abel offered a more excellent sacrifice than Cain. Cain offered his sacrifice without faith, without any view to the sacrifice of Christ: he performed this his sacrifice hypocritically, in show and appearance only; he acted from no right principle, nor to any right end; and therefore his works, whatever show of righteousness they might have, are by the Apostle John rightly called evil; as are also all the works of wicked and unregenerate men. I proceed—

(II.) To consider whether man's acceptance with God is on the account of his good works. 1. There is a difference between the acceptance of men's works, and of their persons for them: there are many actions done by men, which are acceptable and well-pleasing to God, when they themselves are not accepted by him on account of them. Besides, no man's works are accepted by him whose person is not previously accepted: God first had respect to the person of Abel, and then to his offering; which shows that his person was not accepted for the sake of his offering. The best works of the saints are imperfect, and attended with sin, and are only acceptable to God through Jesus Christ, in whom, and in whom only, who is the beloved, their persons are accepted and well-pleasing to God. No man can be justified or saved by his works, and therefore no man can be accepted with God on that account; which is the current doctrine of the sacred writings. This will help us to understand the true sense of such passages as Acts x. 35, Rom. xix. 18, 2 Cor. v. 9, compared with Eph. i. 6, 1 Peter ii. 5. 2. Nor do these words suppose that man's acceptance with God stands upon the foot of works. The Hebrew word (for there is but one word in the original text, which our translators render, "*shalt thou not be accepted?*") signifies either "excellency," as in Psalm lxii. 4, and may design the dignity of primogeniture or honour of birthright, as it does in Gen. xlix. 3, and so be rendered, "*shalt thou not have the excellency?*"—that is, "Shall not the right of primogeniture continue with thee? shall not the honour and privilege of being the firstborn abide with thee? Thou needest not be afraid that this shall be taken from thee and given to thy younger brother, who is willing to be subject to thee and ready to serve thee"—which well agrees with the latter part of the text, "And unto thee shall be his desire, and thou shalt rule over him"; or, the word signifies an "elevation," or lifting up, and is to be understood as a lifting of the countenance, which was fallen; and then the sense is, "If thou hadst done well, when thou broughtest thine offering thou mightest have lift up thy face without spot, and doubtless thou wouldst have done so; but inasmuch as thou hast sinned and done evil—and which is to be seen in thy fallen countenance—sin lies at the door of thy

conscience, which, when once opened, it will enter in, and make dreadful work," as it did a little after, which made him say, "My punishment is greater than I can bear." But admitting that the word signifies acceptance, and be rendered, "*shall there not be an acceptance?*" it is to be understood, not of an acceptance of his person, but of his sacrifices and services.

III. It remains to be considered whether Cain had a day of grace in which it was possible for him to be accepted with God. 1. There is no acceptance of any man's person but as he is considered in Christ, the Mediator. Now, as there is no reason to believe that ever Cain, who was of that wicked one, the devil, was ever in Christ, or ever considered in him; so there is no reason to conclude that he either was, or that it was possible for him to be, accepted with God. 2. The text does not speak of his doing well in a moral or spiritual, but in a ceremonial way; and not at all of the acceptance of his person on the foot of so doing, but at most only on the acceptance of his sacrifice and ceremonious services, supposing them rightly performed. 3. These words are not expressive of a day of visitation in a way of grace and mercy to him, but are to be considered as an expostulation with him for his wrath, fury, and fallen countenance; and an upbraiding of him with his evil doing in order to awaken his conscience, and bring him to a full sense of his sin; which was so far from proving a day of grace to him, that it quickly issued in the utmost distress of mind, torture of conscience, and black despair.

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## GOD'S FREE GRACE AND MAN'S FREE-WILL. COMING AND COMING.

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That master-painter limns thee as thou art,  
His "Skeleton"\* displays consummate skill;  
And though his vivid pencil makes us start,  
We yet admire his portrait of Free-will.

Thou most seductive and insidious foe,  
Thou shrine round which deluded thousands press,  
All creature works are branded with a "woe,"†  
As "filthy rags"‡ thy vaunted "righteousness."

\* William Huntington's "Arminian Skeleton."

† "Woe to them that go down to Egypt for help, and stay on horses, and trust in chariots, because they are many, and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord."—Isa. xxxi. 1.

‡ Isa. lxiv. 6.



Couldst thou live sinless to thy dying hour,  
 Pay law's demands, the other must be met,  
 Or no discharge—Is that within thy power—  
 That "born in sin"—that old, outstanding debt?

Electing love robes every wedding guest,  
 And "It is finished!" means the robe's complete.  
 All legal workers think their own the best,  
 But Master's piercing eye detects\* the cheat.

The poor and needy to the feast invite,  
 To *them* the feasts *exclusively* belong.  
 The sacred oracles invite the right,  
 "Blind guides" of Christendom invite the wrong.

The weary pilgrims take the proffered seat;  
 None but the folded know the Shepherd's voice;  
 They roll their burdens at his blessed feet,  
 And in redeeming love their souls rejoice.

The rostrums shake, the priestly stentors call†—  
 When blind leads blind both into danger run—  
 "Believe! be saved! and let your burdens fall!"—  
 Can they let fall their burdens who have none?

Who but the heavy-laden seek repose?  
 Who but the famishing crave living bread?  
 Who but the thirsty hie where water flows?  
 Who but the living feel themselves as dead?

All heresies have Free-will for their base.  
 Apollyon's legions tremble at the thought—  
 Man trembles not—that SAINTS MAY FALL FROM GRACE!  
 Thus bleeding Calvary a thing of nought.

Ye hills and plains, and Judah's awful gloom  
 (No denser shade e'er hid thy golden‡ track)  
 Ye rising saints§—that glimpse of final doom—  
 Ye pealing thunders, hurl the falsehood back!

The PREACHER'S *first* discourse,|| in bold relief,  
 Received as now—wild protests rent the air—  
 Points to a widow and a Syrian chief,  
 As special objects of Jehovah's care.

\* Matt. xxii. 11.

† "For they prophesy falsely unto you in my name: I have not sent them, saith the Lord."—Jer. xxix. 9.

‡ "One drop puts out the sun."—*Young*.

§ Matt. xxvii. 52.

|| Luke iv. 23—9.

Behold the PREACHER and that stormy scene !  
 God's sovereign choice evoked Satanic hate.  
 Though twenty centuries now roll between,  
 Still mark their ire—their animus as great.

Loud beat the drums then : " Come to Jesus, come ! "  
 Sooner they'll wake to life the mouldering dead,  
 Than waken sinners by a hollow drum ;  
 And coming's not so easy as 'tis said.

How did they come ? Through hurricane and sleet,  
 On storm-tossed billows such as Peter trod ;  
 Up rocks of unbelief with bleeding feet ;  
 From dens of lions to the throne of God.

How did they come ? From Alpine's snowy peak,  
 Her mountain gorges, and her ponderous stones ;  
 Where Papal hordes their wildest vengeance wreak—  
 " Forget not ! In thy book record their groans ! " \*

How did he come ? " When will the morning break ? "  
 His stalwart sons fall victims to the sword ; †  
 Disease, desertion, follow in their wake,  
 And yet by faith he cleaves unto the Lord.

As in that famous work † we all have read,  
 To reach the better land she braves the tide,  
 Whose ice-floe scarcely gives beneath her tread,  
 So must believers reach the other side.

How did ye come ? Seraphic pæans swell  
 With dulcet harp and sound of golden lyre.  
 How did ye come ? ye blessed martyrs, tell,  
 " FROM PAPAL DUNGEONS—FROM HER BONNER'S FIRE ! " ||

H. BELCHER (late of Paris).

Kilburn, N.W., Sept. 1903.

\* Milton on the persecution of the Waldenses, named after their founder, Peter Waldo, a merchant of Lyons, who flourished in the eleventh century. Applying himself to the study of the Scriptures, and finding no warrant there for several of the Romish doctrines, particularly that of Transubstantiation, he publicly opposed them. Chased from Lyons, the Waldenses spread over Dauphiné and Provence, upon which Philip II. raised three hundred gentlemen's seats and destroyed several towns to stop their growth ; but this, instead of suppressing, spread them over a great part of Europe. The articles of their faith agree in all cardinal points with those of English Protestants. *Vide* Limborch's " History of the Inquisition," translated by Chandler. † Job i. 15.

† " Uncle Tom's Cabin."

|| Edmund Bonner, born at Hanley, in Worcestershire. About 1512 he entered student of Broadgate Hall, Oxford, and seven years later was admitted bachelor of the canon and civil law. Having obtained some re-

## A LETTER BY MR. HUNTINGTON.

To the Chosen of God and espoused to Christ at Margaret Street Chapel, Selah.

HONOURED MADAM,—It is now between four and five years since I entered into your ladyship's service, in the capacity of a footman. I must confess I have often been delighted when I walked before your grace's chair to the King's palace, with the lamp of salvation in my hand. But more delighted to see your ladyship content to make a good hearty meal of a plain dish, of unbegotten and eternal divinity—I mean God the Father's endless love; and as I know your ladyship's constitution to be delicate, I hope at my return to bring your ladyship a little savoury meat, such as your soul loveth, that you may bless me before I die.

Indeed, Madam, we live in a day when many servants occasion the death of their mistresses by secret and slow poison, infecting the waters of life, so that many die of the waters because they are made bitter. This bane is wrapped up in an infernal planet, which some years ago fell from heaven, and now it is spreading its baneful influence upon the rivers, namely, the river of peace, the river of comfort, and the river of life. It likewise falls into the fountains of waters, the fountains of the Father's Deity (Jer. ii. 13), and into the glorious well of salvation, the infinite Divinity of Christ. (John iv. 14.) The atheist denies the fountain; the Arian denies the well; and the Antinomian denies the rivers. The name of the star is called Wormwood. Bitterness of soul and eternal death is the portion of that man that receives the mixture. (Rev. viii. 10, 11.) The Lord deliver your soul from this gall of bitterness. It is true, bread eaten in secret is pleasant, and stolen waters are sweet, even to those from whom heaven

putation as a shrewd politician, Cardinal Wolsey heaped upon him a variety of church preferments. He possessed at one time the livings of Blaydon and Cherry-Burton in Yorkshire, Ripple in Worcestershire, East Dereham in Norfolk, prebend of St. Paul's, and the archdeaconry of Leicester. In 1538 he was nominated Bishop of Hereford, but before consecration was translated to the see of London, and enthroned in April, 1540. Mary was scarce seated on the throne before Bonner was appointed vice-gerent and president of the Convocation, and from this time he became the chief instrument of Papal cruelty, and is said to have condemned no less than three hundred Protestants to the flames in the short space of three years. He died after ten years' confinement in the Marshalsea (1569). There cannot be a stronger proof of the lenity of Queen Elizabeth's rule, than its suffering this miscreant to die a natural death. Bonner was an accomplished scholar—intellectually a man of fine parts, as we commonly say, as were hundreds of his equally sanguinary co-religionists—and this fact at once disposes of the theory, entertained by too many Protestants, that Papal intolerance will tone down in proportion as education, civilization, and refinement advance in the State. Than this there can be no greater fallacy, for the *spirit* of the Papacy cannot change, and those atrocities perpetrated by Bonner would be repeated by the Papal hierarchy of this age had they the power.

withholds its bounty ; but the wise know that the dead are there, and that all who attend that banquet are in the depths of hell. (Prov. ix. 17, 18.)

I hope God will enable me to taste every dish before it comes upon your ladyship's table, that you may see me stagger before you swoon in the streets. These gentlemen are preludes to a spiritual famine, they will make empty the soul of the hungry, and cause the drink of the thirsty to fail. (Isa. xxxii. 6.) I have further to tell your grace, that I have had an opportunity of speaking to, and seeing of, your Royal Husband since I came here. He hath taken his stately steps to Gainsborough. He was clad in crimson, and had his sword by his side, going forth conquering and to conquer. I petitioned his most excellent Majesty on behalf of your grace, and obtained leave to send you the following particulars. First, That you often speak to him in private, for it is in secret he will give you his love. Second, He desires you will be constantly at the head of the table, which is your proper place ; and not let your seat be empty, nor yet come running in when others have half supped. Thirdly, He desires that you will not gad abroad, to see the concubines of the land, lest some of the enemies of your husband defile you ; for he said it was she that tarried at home should divide the spoil. Fourthly, He desires you will always appear before him in your wedding garment, and with the ring with the white stone in it ; a little ointment on your head, and some of the powders of the merchants in your hair, together with a little frankincense and myrrh, for he said he was fond of odours (Song iii. 6) ; so I found he would have his homely dame dressed Queen-fashion at last. Fifthly, He bid me tell you not to go to bed at night and shut the door, till you have kindly invited him in, lest he be forced to walk without till his hair is wet with dew, and his locks with the drops of the night ; for he said, if his love be not in the heart, and his arm under the head, there is no beloved sleep. Sixthly, He told me he never slumbers nor sleeps, nor is he fond of a sleepy wife ; but he said he had ere now been forced to speak to you in your sleep, because he could not find you so often awake as he desired. He further told me, he had commanded your chamber door by turning on its hinges to reprove you, for turning so long in your bed ; but notwithstanding all this, he said it was but seldom he could find you awake, or hear your voice before the morning watch—you still was guilty of slumber, and you know I could not contradict it. Seventhly, He told me to inform you to set all your debts down to his account, because no receipt with a woman's hand to it is available by the laws of heaven. Eighthly, He said he would allow you a penny a day for pin money, but no purse independent of him. And lastly, That he had prepared a mansion house for you, and has settled a jointure on you, which you shall surely possess if you faint not.

And now, dear mistress, I beseech you to accept of the lines from the hand of your servant, and when it is well with you, remember Joseph ; while I remain, your dutiful servant to command,

W. HUNTINGTON, S.S.

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### THE EXPERIENCE OF THOMAS HESELDEN,

Written by himself, in a Letter to Mr. David Fenner.

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I now purpose (though with much weakness and trembling) to relate some of the trials I have had, together with the exercises of my mind. I can say, in the presence of a heart-searching God, that I do desire to glorify his Name, which at present is precious to my soul. Viewing my own weakness, the treachery of my heart, and the temptations of the devil, I fear lest I shall dishonour him ; but he knoweth the desire of my heart, therefore, leaning on Him, I do now proceed.

The first part of my life, for about thirty-two years, was spent in the common vices of this world, as far as my circumstances would admit, though not without some qualmy fits that all was not right, but they soon were gone again. About the age of thirty-two I began to have a large family. Many trying circumstances occurred ; I was very poor, worked very hard, yet could not get a livelihood. Now I began to think there was a cause for all this, and it lay with weight on my mind that I was a great sinner, and that God afflicted me for my sins, which gave me some concern. Now there was a person lived across the way that I looked on as a very religious man. I went to him several times, but could not get my heart up to speak to him ; till at last I did open my mind to him. He admonished me to a sober life, and keep to my church. He often came to my house to converse with me, and would read prayers before we parted. Thus I became in the eyes of the world a religious man. I continued in this state about two years, trying to live up to the advice given me ; but instead of growing better, I grew worse, when this thought came into my mind, I must do all I can, and Christ will do the rest for me. As for the law of God, I knew no more about it than a Hottentot, and was as ignorant of the way of salvation as a beast. About this time I heard a minister who was preaching on the subject of justification without the deeds of the law, which discourse brought me into great distress. As I was one day making faggots, and thinking about many things I had been exercised with, something of blasphemy darted in my mind, which made me tremble to such a degree that I was forced to sit down, when immediately these words came to me, "Strive to enter in at the strait gate, for many shall seek to enter in and shall not be able." I

thought I had been striving so long but should never be able to enter in, which brought me very low, so that I knew not what to do. All this while I was ignorant of my vile, detestable nature and the deceitfulness of my heart.

About this time Mr. ——— came to ———; I went to hear him, and thought he was the greatest preacher in the world. I followed him everywhere that I could, he professing to be a Calvinist. I got some of the doctrines in my head, and talked to many about them with warmth and zeal; but I am convinced now my zeal was not according to knowledge. However, I went on, and got Mr. ——— to come and preach in my house; I also invited people when he was not there, and have had as many as sixteen or eighteen at a time to speak to. This lifted me up with great pride and self-consequence. Several pretended to be blest from what I said, and my house was called a nursery of saints; but it proved to be a nursery of hypocrites. I was looked on as a convert of Mr. ———'s, a very sincere Christian, and was greatly caressed by professors. I went on in this way for some time, till at last Satan seemed to be let loose upon me, and I was sorely tempted. I shall not say what the temptations were, only they were such as made me almost distracted. I went mourning and groaning night and day; I was so peevish and fretful that I knew not how to bear with myself or anybody else. I forsook my companions, hated to see any professor, and my mouth was shut. I continued to go to hear, but that only increased my bondage. I thought I had no religion, and that I should certainly perish; prayer was a most dreadful task, for when I attempted to pray it was as though something spoke to me, "You pray to that, you worship that," till my soul was filled with confusion and distraction. My wife also turned against me (first wife), and bated to see me come indoors (as she told me afterwards); though I believe she was a good woman, and is now in glory, So I had no peace within or without, and went with a dejected countenance that I could not conceal. Some of the professors talked to me about it, but none of them touched my case, so I sunk deeper and deeper in misery. One evening as I was walking down a dark lane alone these words came as though they were spoken in my ears, "My grace is sufficient for you," which made me start and stand still; but it all soon vanished, and I went on my way mourning.

One day as I was threshing corn I was so terribly tempted that I was almost distracted. I could not work, but went out of the barn and lay down, yet I could not lie there. I attempted to pray, but could not. At last I went home, but could not get rid of my distress. Oh, what fears I had lest I should fall a prey to the tempter! but on the next Sunday when I went into the meeting there was nobody there. The Bible lay on the desk; I took it up, and opened it at the 41st chapter of Isaiah. When I came to the tenth verse my load began to fall off. I read on

to the 13th and 14th verses, and there I lost my burden, and was tolerably comfortable for some time; when, after a while, by the different preaching I heard and the temptations that assailed me, I again sank in great distress of soul, and continued in it a long while, tossed about by different preachers and their different preaching, sinking deeper and deeper in despair, till I was brought to give up all for lost. I remember while I was in this distress, as I was leaning on a gate, the horror of my mind was so great that at last I spoke out loud, and said, "I shall as surely be damned as I stand here." I continued in this distress till one evening, as I was in prayer, I found my heart in some measure softened, and was somewhat eased. I went to bed, and was led into meditation on the Word of God till my soul was filled with comfort. My sleep went from me, yet I was as fresh in the morning as though I had slept all night, This lasted some days before I quite lost it, but it was not long before I returned to my old state again, and I had many trials and conflicts for many years that I think not worth while to mention, but one thing more I will mention. I had been in a very low, distressed state for a long time, sighing and mourning over my condition, but always kept it to myself as much as I could. As I was one day thinking over my case, these words came softly into my mind: "For the crying of the poor, and the sighing of the needy, I will arise, saith the Lord." Though the Scripture does not word it so, yet so it came to me. I put it away, and thought it was not for me, but it would be continually in my mind. I strove to stifle it, for I concluded it could not be for me, because it did not come with power, when these words came with some power: "Arise, shine! for thy light is come, and the glory of the Lord is risen upon thee." This caused my heart to rejoice, and I then believed that God had spoken to me by his Spirit in the Word, and that he would some time or other deliver me; but I believe I never knew what real liberty was till within these twelve months, for I was continually beset with temptations—one especially, that followed me for nearly thirty years, by which I was plagued beyond measure; it never left me quite till some time after I heard you.

I have had great refreshment in reading Mr. Huntington's works, but no minister that ever I heard in all my life hath been made any particular blessing to me but you; for all the legal ministers only increased my bondage, and made me worse and worse, and I seldom heard any other, for when I withdrew from one to another it was from one legal minister to another, by whom I was continually tossed and tumbled about; though, in the midst of these tossings, I had at times some support from the promises of God that bore up my soul. O what a mercy it is to sit under an experimental ministry! The first time I heard you was at Brightling; the word touched my feelings and suited my case. I found my heart knit to you; the more I

heard you the better I heard, and the more was my heart knit to you. As for the lies and slanders cast upon you, these seldom moved me, for I believed you were a minister sent of God, from what I felt under your ministry. I found you had been in deep water yourself, and knew how to speak a word in season to the weary. Sometimes when you have been drawing the line between the hypocrite and the child of God by the Word, O how you have made me tremble! yet you seldom have finished without giving me a cordial of comfort. But though I was often refreshed by the Word, yet I could not get rid of the burden I laboured under; for Satan was permitted to follow me with many temptations, that kept me continually bowed down, and I went bound in spirit, for the time of my relief was not yet come. A little before my deliverance came, which was in the latter end of the year 1812, I was ill in body, and in great distress of soul, for I thought I had no interest in Christ, but had been deceiving myself for so many years, and I should surely die and go to hell. It seemed as if I was sinking and dying away; I cried out: "Lord, have mercy on me! Lord, have mercy on me!" I could say nothing else, the agony of my mind was so great. At last these words, "Fear not, I am with thee," gave me a little relief, after which I found my heart was carried out to God in prayer for two or three weeks, as it never was before. I begged he would subdue the pride of my heart that I might be passive in his hands, be emptied of self, and have an utter hatred to sin. And now my chains, that had bound me for five or six and thirty years, began gradually to fall off, the promises became more and more precious to my heart, and I found an increase of joy and peace in believing. I was led to meditate on the Word with great delight, particularly on a Sabbath, when I have been going to meeting; some word has been brought to my mind, and laid open to my view in such a manner as has filled me with surprise, and caused my heart to bless the Lord, to praise his holy name, and sing aloud for joy of his great condescension to so vile a worm. And when I have come to meeting, you have been led to preach from, or quote the same passage, and open it exactly as the Lord opened it to my mind, and it has been applied with such power that my heart has leaped for joy, and I have been melted under a sense of the goodness of God, which has made me long for the Sabbath to come. For often when I have been going to Robertsbridge or Hastings to hear you, I have been led into a field of sweet meditation, and when I have heard you, you have been led to treat of the same things, and prove it to be the work of God, which has been a great blessing to me, and I have to bless his name that I ever heard you. I was four or five and thirty years in nature's darkness, and six or seven and thirty in bondage since that time. I do not know that I have had a doubt of my interest in Christ, though at times I have been very dark and uncomfortable; the enemy has



sorely buffeted me, but I always had a persuasion that the Lord would return; and so he has, and sometimes with a double portion in his hand, for my cup has run over that I could hold no more.

One thing more I will relate. As I was going to Roberts-bridge to hear you I was led to meditate on the death and sufferings of Christ—and I trust my meditations were mixed with solemn prayer and supplications to God—when I as evidently saw, by faith, Jesus Christ crucified on the cross for me, as ever I saw anything with my bodily eyes, which filled my soul with joy unspeakable, though with wonder and amazement, that the great God should stoop so low to so vile a worm as myself, who deserve nothing but banishment from his presence. I seldom think of this but my soul is melted, my eyes run down with tears, and I am happy. I now am turned seventy-three, an old sinner saved by free and sovereign grace. T. HESELDEN.

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### “LORD, SAVE, OR I PERISH!”

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My dear Brother, whom I love in the Lord,—How far from my purpose that your kind and affectionate letter should have remained so long unanswered! “’Tis mine to plan, but not to do.” On reading it, the Apostle Paul’s words came to my mind: “There hath no temptation taken you but such as is common to man,” etc. I understood your language—at least in my measure of trial and proportion of faith. Sore trials and inward conflicts are used sometimes by the Lord to prepare the heart for effectual and prevailing prayer. “O Lord, I am oppressed; undertake for me,” with the sweet connection, perhaps had not been penned but for the united trials of Hezekiah. Had not Peter’s life been threatened, and the deep about to swallow him up, we had not heard that short but effectual prayer of his, “Lord, save, or I perish.” How many of the precious psalms were written under afflictions, or rather, how the heart was prepared by them for those breathings, which by the blessing of the Lord have fed and nourished the Church in all ages. Herein the Lord abounds towards his children in all wisdom and prudence, and brings them into fellowship with himself and one another, in all which we live and find the life of our spirit. The wisdom and prudence of his chastening is discerned when, after our senses have been well exercised to discern both good and evil, the peaceable fruits of righteousness are yielded, and we discover the needs be (in some measure) for our much heaviness and manifold temptations, to make us more fruitful, humble, meek, and contrite, to deliver us from much of the world’s folly and Satan’s delusions, to make us needy and want the powerful support of the uncorrupted Word and pure Gospel, to put us upon the proof of unsound and unsavoury creeds and doctrines, which are embraced by such as

know not the plague of their own heart, and separate us from them; to make us more helpful to one another, and to prize and esteem more highly the company and conversation of true believers. David after sinning preferred to fall into the hand of the Lord; Jonah in the deep would look toward God's holy temple. Experience in tribulation works hope—the saints' salvation in straits and difficulties, which never makes us ashamed, for the Lord says, "And my people shall never be ashamed." "Why art thou cast down, O my soul? Hope in God." This is pleasing to God, for he taketh pleasure in them that hope in his mercy. Of hope in another, or trust in anything else, we shall be ashamed; but "they that trust in the Lord shall be as Mount Zion."

Indeed, my dear brother, I think and have ventured an opinion with you that perilous times are come, in part at least; how much more they will be the Lord knows. No wonder our conversation is unsavoury, if we are loose and worldly in our walk. Respectability (another name for worldly conformity) has drawn a veil over many of us, and chiefly aims at peace with God's foes and to shun the cross; Gospel terms are severe to such: "Come out from among them, and be ye separate . . . and I will be a Father unto you;" and a form of godliness must suffice where pleasure is loved more than the ways of God, and customs yielded to and obeyed more than the commands of God.

Accept this mite with our united love and excuse my long silence, and I will try and behave better. We are mercifully well at present. The best of blessings be upon you and yours.

Walsall, Oct. 5th, 1864.

C. MOUNTFORD.

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### MARY'S CHOICE.

"But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."—LUKE x. 42.

How active is the restless soul of man,  
 Seeking for good with well-concerted plan!  
 Yet oft, alas! he proves his labours vain;  
 Nor can he real, lasting good obtain.

Hark! 'tis the voice of Wisdom from above,  
 With words of truth and mercy, grace and love:  
 "There is but one thing needful—one alone  
 To be desired, esteemed, possessed, and known."

Is health the treasure to be so desired?  
 The bounding pulse with life and vigour fired,  
 The frame that no disease nor langour knows,  
 Free to enjoy the blessings God bestows?  
 It is a gift most choice by all confessed,  
 But not the all-important and the best.

For many languishing on beds of pain  
 Favoured have been that best of gifts to gain.  
 Is wealth the treasure? Many cares it brings,  
 And riches quickly make them fleeting wings.  
 Nor is it in the giddy round of mirth,  
 In honours, titles, or a name on earth.  
 Nor arts nor science can that bliss afford,  
 'Tis found alone in Jesus Christ the Lord.  
 Earth's empty pleasures cannot give me rest,  
 Nor seal true comfort on my troubled breast.  
 Nor can its wealth and honours, name or power,  
 Give consolation in a dying hour.  
 What power have they my guilty fears to stay?  
 Or take the awful sting of death away?  
 Or give a firm and settled peace with God?  
 'Tis found alone in Jesus' precious blood.  
 Earth's glittering gems and all its grand array  
 Tarnish and fade, they quickly pass away.  
 Only the robe wrought by the Saviour's hand  
 Can in Jehovah's awful presence stand.

Dear Jesus! 'tis in thee alone I find  
 All that can satisfy my anxious mind.  
 A sinful wretch, defiled, and all unclean,  
 I need thee, precious Christ! to stand between;  
 Lest God, whose wrath is a consuming fire,  
 Should strike me with his sin-avenging ire.  
 Naught of my own I dare present to view  
 Before that gaze which pierces through and through;  
 But thou art righteous, and in thee alone  
 I dare approach the Father's holy throne.  
 I think with wonder on that awful day  
 When thou didst undertake my debt to pay;  
 And thou, dear Jesus, not one mite wast spared,  
 But fully paid the debt I had incurred.  
 How safe am I beneath thy precious blood,  
 Thou dear Immanuel, dying Son of God!  
 'Tis thou hast answered every charge for me;  
 The law is satisfied, and I am free.  
 How could I do without thee, dearest Lord?  
 Could all the world one glimpse of hope afford?  
 What other voice could bid my fears remove,  
 Or speak of pardon sealed with dying love?  
 No, I would gladly all things else resign  
 Might I but know, dear Jesus, thou art mine.  
 That those dear hands once nailed upon the tree  
 Were nailed and pierced and torn for wretched me;  
 That I am thine by ties of dying love,  
 And shall hereafter dwell with thee above,  
 To sing of matchless love and sovereign grace,

And see thee, precious Jesus, face to face.  
 How could I do without thee, Lord, while here?  
 Who but thyself my drooping heart canst cheer?  
 Who but thyself canst guide me in the way?  
 Thou only art my hope and strength and stay.  
 With snares and dangers thick on every hand,  
 How could so weak a creature hope to stand  
 Without thy loving arm to guide and keep,  
 And safely shield the meanest of thy sheep?

When clouds of sorrow all around appear,  
 I need thee, precious Jesus, to be near  
 To whisper to my heart that loving word,  
 "Fear not, I am thy gracious, faithful Lord."  
 When Satan with his fiery darts assail,  
 Without thy grace my feeble faith would fail;  
 His craft and malice thou, dear Lord, dost know,  
 For thou hast wrestled with the deadly foe;  
 And thou alone canst shield me in the storm,  
 And give the victory to a feeble worm.

I need thee, Lord, through all the way below,  
 And when into the shades of death I go,  
 'Tis thou alone canst do me real good,  
 And give the victory through thy precious blood.  
 For thou hast passed the gloomy vale before,  
 And spoiled the monster of his awful power.  
 Thou only canst the deadly sting remove,  
 And land me on the shores of bliss above.

And when I from this earthly stage remove  
 To join the bright celestial throng above,  
 How much, dear Saviour, shall I need thee there!  
 For thou alone shalt all the glory bear.  
 That will indeed the highest joy afford  
 To be with Jesus, and be like my Lord.  
 Oh, how I long to reach that heavenly place,  
 To see thee, precious Jesus, face to face!  
 Where clouds no more can interrupt my gaze,  
 Nor tears of sorrow mingle with my praise;  
 To tune my harp amid that heavenly throng,  
 And praise thee in a never-ending song.  
 But while it is thy will I tarry here,  
 Oh may thy glories oft to faith appear;  
 May I behold thee in thy sacred Word,  
 And hold communion with my gracious Lord.  
 Thy voice obey, thy willing handmaid be,  
 And live to him who lived and died for me.

And wilt thou, Lord, confirm a sinner's choice?  
 Hearken, my soul, it is thy Saviour's voice!

Hear him in tenderest accents kindly say,  
 "No power shall take from thee that part away.  
 'Twas I in love first fixed my heart on thee,  
 Or how would'st thou have ever chosen me?  
 I drew thee to my feet and brought thee nigh,  
 And shall I my own work of grace deny?  
 In love I undertook thy desperate case,  
 And shall I lose a trophy of my grace?  
 No; all my love and mercy have begun  
 My faithfulness and power will carry on.  
 'Midst storms and dangers I will hold thee fast,  
 And bring thee safely to my home at last."

"Amen!" my heart responds, "My gracious Lord,  
 I rest upon thy kind and faithful word.  
 Though dangerous is the way and foes abound,  
 Thy wisdom all their malice can confound.  
 'Tis thou alone art all my strength and stay;  
 Thy grace sufficient is from day to day.  
 Thy power in creature weakness is made known,  
 That all the glory may be thine alone.  
 'Tis thou hast brought through many dangers past,  
 And thou wilt bring me safely home at last,  
 Thy person to adore, thy love to trace,  
 And sing of sovereign, free, and matchless grace."

S. E., 1903.

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## Obituary.

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MRS. MARTIN.—The subject of the following lines (Mrs. Sophia Martin) passed peacefully away in her sleep on the 23rd of December, 1902, at Brockley, at the ripe age of 88 years. She was born at Brasted, Kent, her parents, Mr. and Mrs. Wynn, being residents there in the early part of the last century. When a kind Providence opened up a way for her to leave her home, she was led and guided amidst the dangers and experiences of an active life.

At one time she was in the service of a clergyman; a drunken, godless character, where she saw the awful nature of a mere empty profession.

Her conversion was very remarkably brought about by something that was said to her by a friend, which eventually led her to go to hear a godly minister, a Mr. Tavener, when the Word was sent home to her heart with power, and much Gospel light and peace were realized in her soul. This was about the year 1839 or 1840. Some months after this she was baptized in the river Wandle, at Beddington Corner, one Sunday afternoon by Mr. Tavener, who used to preach at Croydon, and whose ministry

He attended until the time he left in 1842 or 1843. She was united in marriage with the late Mr. George Martin, and afterwards attended at the little chapel in Pump Pail, Croydon (where her husband was baptized by the late Mr. Woodington), until the year 1847, when Providence Chapel, West Street, was opened by the late Mr. Covell, and where she and her husband worshipped until they left Croydon for Walworth; where for many years she attended the ministry of Mr. Thomas Chivers, and became a member of the church at Webb Street, Bermondsey New Road. She was a hearer, and a friend to many who have now gone to their eternal rest, such as Messrs. Gordelier, Moyle, and many others. The Lord was pleased to prosper her and her husband in things that are temporal, and in time her husband retired to Brockley—where her declining years were quietly spent. She possessed a retentive memory of what she had heard and read in her earlier life, which enabled her to repeat with a striking readiness portions of Scripture, verses of hymns, and parts of sermons, and godly conversation to great advantage. Of her it may truly be said, "Her heart was fixed, trusting in the Lord." She leaves two sons and a daughter to mourn over the loss they have sustained through her peaceful departure from this world of sin and sorrow.

E. M.

Mrs. Sims,—Many years ago, our aged friend, Sarah Sims, of Bradford-on-Avon, underwent a serious operation, and her life was almost despaired of for some time. She was in great concern about her soul, respecting its eternal safety; but the Lord very graciously delivered her, by applying these words to her heart, "I will be as a wall of fire round about thee." She was baptized at Hilperton, and joined the church there; but in 1884 she came to live at Trowbridge, when she joined the Strict Baptist church at Zion Chapel, and was much esteemed by those who knew her intimately as a quiet, peaceable, God-fearing person. She only remained in Trowbridge for a short time, but she has been living for many years past with a married daughter, and her son-in-law, at Bradford-on-Avon, who provided her with a very comfortable home. Her daughter is a member of the church at Bradford-on-Avon, and was a kind and affectionate daughter and nurse to her aged mother. She was also a godly companion to her, and shared in all her sorrows and joys which were allotted to her in her pilgrimage journey. She says that her dear mother experienced much darkness of mind, and had many fears respecting her eternal safety. But on the other hand she was much favoured and helped by the Lord, and it was often very blessed to be with her and hear her speak of her hope in, and her love to, the Lord Jesus Christ.

Her Bible, and her hymnbook were her chief and constant companions, and she would often call her daughter to her, to tell her of some portion of the Word being made a blessing to her soul. One of her favourite portions was this passage, "In my

Father's house are many mansions," which she would often sit of and muse over; and sometimes she would sing—

"Jesus, Lover of my soul," &c., (*Gadsby's*, 30s.

And again she would often sing,

"The Saviour, whom I then shall see," &c.

"These blessed things," she would say, "do me good, and hold me up, and help me on." She was conscious until almost the last; and very peacefully said just before she departed,

"On Christ the solid Rock I stand,  
All other ground is sinking sand."

And soon after this she passed peacefully away on October 22nd, 1903, aged 83 years.

JOHN GORE.

MR. BOREHAM.—Our dear friend, Josiah Boreham, who died on December 22nd, 1902, aged 63 years, and lived at Maldon, Essex, was a member of the cause of truth at Heybridge. He was a great sufferer, having been afflicted for upwards of thirteen years; and was almost helpless. But, although he was so afflicted, yet we can say that it was good to be in his company, for he was very cheerful and patient, yet he often sorely lamented the rebellious state of his mind. It was "through much tribulation he entered the kingdom of heaven." We as a little church feel very much our loss of him, and did so when he was laid aside, and prevented attending the means of grace. He was a good hearer of the Word, being blessed with the grace of discernment; and anything in the shape of error he would soon detect. When he was able, he was ever ready to assist those who stood in need of help, and would often give beyond what his circumstances would allow; he having a family of fourteen children. But it was wonderful how the Lord provided for him when he was laid aside. His dear wife up till that time was a very sickly person; but since then the Lord so favoured her with health and strength of body, that she was able in great measure to provide the necessaries of life for the household.

His chief spiritual companions were the Word of God, Gadsby's hymns, Mr. Philpot's sermons, and the "Gospel Standard." He very much enjoyed the sermon by Mr. Hazlerigg, in the November "Gospel Standard," which he preached from Eccles. vii. 14. He was a firm believer in the doctrines of free and sovereign grace; and would often contend for them, and especially so when he was attacked by those who were opposed to them. The day before he departed, he said to me, very solemnly, "I do not wish to deceive any one, but I feel that I am going to leave you. I have passed through a great deal of trouble and affliction, but I now feel this mud-walled cottage shake." I said to him, "You have the best to come!" He replied, "I hope so." Those were almost the last words he spoke of any importance. He was unconscious for about ten hours before he closed his eyes in death.

A. OSBORN.

# THE GOSPEL STANDARD.

APRIL, 1904.

MATT. v. 6; 2 TIM. i. 9; ROM. xi. 7; ACTS viii. 37, 38; MATT. xxviii. 19.

“GOD HATH NOT APPOINTED US TO WRATH,  
BUT TO OBTAIN SALVATION.”

THE SUBSTANCE OF TWO SERMONS PREACHED AT SALEM CHAPEL,  
PORTSMOUTH, MORNING AND EVENING, ON SUNDAY, MAY 22ND,  
1898, BY MR. G. RUSSELL, OF SWINDON.

“For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep we should live together with him.”—I. THESS. v. 9, 10.

How certain are God's appointments! How definite, how exact in their accomplishment, and how effectual in their result! And as to the time of carrying them out, no hurry, no excitement, no confusion, but all in perfect order—they cannot be hastened—they cannot be hindered. They are applicable to things in heaven, to things on earth, and to us as creatures upon the earth. In the carrying of them out he rides in his own chariot, he holds the reins in his own hand, and he guides it whithersoever he will. Thus he goes forth “conquering and to conquer,” fulfilling his own appointments, and all in such perfect order and exactness that no confusion can be attributed to him, for he is not “the author of confusion but of peace.” How different from us, his creatures! Well might the poet say,

“Our lives through various scenes are drawn,  
And vexed with trifling cares,  
Whilst his eternal thought moves on  
His undisturbed affairs.”

I have said they apply to things in heaven. You have only to look at the sun that shines in the heavens, to the moon that gives light by night, to the stars that bespangle the sky, and you will see there God's appointments; concerning these ordinances of heaven, he says, “If these depart from before me, then the seed of Israel also shall



cease from being a nation before me for ever." And again, "If these can be measured, then will I cast off all the seed of Israel for all that they have done, saith the Lord." But they cannot be measured, they are beyond the reach of man. They stand to-day as firm as when first appointed. And as to his appointments on earth, that promise to Noah, "Seedtime and harvest, cold and heat, summer and winter, day and night shall not cease," remains to this day, and shall remain whilst time shall last, and none can interfere with it. Again, as regards his appointments to us his creatures, the place—the time of our birth—our parentage were all fixed. And as with us so also as respects the Lord Jesus Christ, the Son of God. It was appointed that he should become man; the time, the place, the manner all were alike appointed, as the Scriptures testify. The guiding star directed those who sought him who was born King of the Jews to the very spot, where (great the mystery of godliness) the Son of God manifest in the flesh was laid, made of a woman, and what to accomplish? That which God alone could accomplish. Divine power was displayed under that human form. Hence his words to the Jews, "If ye believe not me, believe the works, for they testify of me." The same truth obtains in this day; wherever there is spiritual life and divine teaching, there God is manifest in the flesh, something invisible to the natural eye, incomprehensible to the natural mind; only the soul that possesses it can realize it, but God alone knows it in its fullest extent. And as the time and manner of his birth were appointed, so also was the length of his life on earth, and also the manner of his death. He could not die one moment before the time. Hear him say, "Mine hour is not yet fully come;" for what? to suffer, to die; but when it arrived, then it was, "Father, the hour is come," the exact time fixed for me to die is arrived, and all his adversaries could do nothing until then; thus fulfilling as spoken by the Apostle Peter, "Him by the determinate counsel and foreknowledge of God ye have taken, and by wicked hands have crucified and slain." That did not make those hands the less wicked, because carrying out the determined purpose of God in his death. Hence, you see, all was appointed. What does this proclaim? This one fact, that death is an appointed thing

as well as life. And God has not put any man's life in his own keeping. He gives it, and he takes it away. Belief in these things will not lead individuals into indifference as to the use of means. It behoves us creatures to use every legitimate means to nourish that life, but after all it is in God's keeping. "It is appointed unto men once to die, and after death the judgment." With these remarks we approach our subject:—

I. And the first thing we would direct your attention to, is the people—embodied in the little word "us."

II. In the second place, what God had not appointed this people to, namely, "to wrath."

III. Thirdly, to what they were appointed, "to obtain salvation."

IV. In the fourth place, how this salvation was to be obtained, "by our Lord Jesus Christ, who died for us."

V. Lastly, we would notice the end or design of Jehovah in making this appointment, "That whether we wake or sleep we should live together with him."

First, then, as regards the people, embodied in the term "us." How did the Apostle view them? In what way does he address them? You will notice he does so in a somewhat different way, though in harmony to that in his other epistles. He addresses them first, as "the church of the Thessalonians, which is in God the Father;" and secondly, as "in the Lord Jesus Christ;" so that he views them in union with Deity, as being in God the Father, and in union with humanity, as being in God the Son, under the characters of Jesus and Christ; for these terms are only applicable to the Son of God in his humanity—Jesus as the Saviour of his people—Christ as the anointed King of Zion, as the anointed Priest of a higher order than Melchisedek, and as anointed Prophet as none other could be. Hence, he says, "The Spirit of the Lord is upon me, because he hath anointed me to preach glad tidings to the meek; because he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Thus as a prophet to teach, with power to perform, there was none to compare with the Christ of God, the anointed of the Father. Viewed by the Apostle in union with Deity and humanity, he had good ground for

making this assertion concerning them, that God had not appointed them to wrath. But I am inclined to think that the Apostle would not have been content to stop there. He had evident proofs of the truth of his assertion. He could say from full knowledge of their state, "Knowing, brethren, your election of God." Hence he says, "I am bound to thank God on your behalf, in our prayers making mention of you," and why? "Because your faith groweth exceedingly, and your love towards each other aboundeth;" therefore, upon this ground I know your election. He could see these three primary fruits of the Spirit, faith, hope and love, manifest in them, and what better could he have to judge by? The tree is to be known by its fruits. And not only so, but he goes on to say, "it groweth exceedingly," it did not lie dormant, so that the effects were apparent in this people. Another mark in their favour was their reception of the Gospel of God from his lips. This Gospel that he preached had been made the power of God unto their salvation. "It came not in word only but in power." This was an evident and confirming proof to the Apostle of their not only being in God the Father, and in the Lord Jesus Christ, but that their election was made manifest and certain. I am a firm believer in the doctrine of election. No one, perhaps, has more reason to be so than I have, seeing that out of a family of nine, I am the only one that has brought forth any fruit of a spiritual kind, or given evidence of Divine teaching, unto this day. Where they are, there should I have been, had it not been for God's election. And this leads me to believe what the Apostle believed of this people, that God has not appointed me to wrath. O what a mercy thus to be in the appointments of God to eternal life and glory! At the same time my belief in the doctrine of election does not give me assurance of yours without the signs, evidences and fruits, to assure me and confirm me in my belief. And one of these evidences is, how has the Gospel been received? We read of the Thessalonians, that they received it not as the word of man—had it been so, it would have been a total failure—but as it is in truth, the Word of God. The Apostle was but the messenger, the Word was God's Word, and it was a sent Word to them, and verified in their experience, "My Word shall

not return to me void, but shall accomplish that which I please, and prosper in the thing whereto I sent it." And so it prospered in the church at Thessalonica, and so will it prosper in every case where the Word preached is received as the Word of God, and a God-given faith is mixed with what is heard, then will it become profitable, and the same blessed results follow in a greater or lesser degree.

Another evidence that the Apostle had of their election, and that his testimony was received as the Word of God, was its separating influence in turning them from idolatrous worship to serve the living and true God; for this Divine teaching kills to all formality in service, and brings the heart to worship him in an acceptable way and manner. The creature is debased, and the Lord Jesus Christ exalted as the new and living way, consecrated for us through the veil of his flesh, and by which we draw nigh unto God. And if you are in that position you will under the same Divine teaching be brought as the church of Thessalonica, to wait for his Son from heaven, for "that same Jesus who is gone into heaven, shall so come in like manner as he went thither." Now God's people are brought to this waiting position; as it was in the Apostle's day so is it now, Divine teaching perfectly harmonizes throughout all ages.

II. In the second place, let us look at what these people were not appointed to, namely, "wrath." This is called by the Apostle in this same epistle, "the wrath to come." All God's people have more or less acquaintance with the just displeasure and wrath of God against sin in their own persons. This is one of the first evidences that the soul is under the teaching of the Holy Ghost. "When he, the Spirit of truth, is come, he shall convince the world of sin, of righteousness and of judgment." And when that takes place, there is connected with it a knowledge of the anger and displeasure of God against the sinner. The prophet Isaiah felt this when he said, "Though thou hast been angry with me," but that was in the past, but now, "Thine anger is turned away, and thou comfortest me." And this led him to exclaim, "Behold God is my salvation, I will trust and not be afraid." These people are said to have received the Word in much affliction, and there is affliction of a

spiritual kind, "The entrance of thy Word giveth light," and such is the discovery of the malady, that a deeper affliction is felt than has ever been known before. The malady must first be known before the remedy is applied; we must first be wounded before we can be healed. "I kill," says God, "and I make alive. I wound and I heal." And in the after stages of experience, we have to realize the just displeasure of God against sin as disobedient children. "Like as a father chastens his son for disobedience, so God deals with his people, and none escape, for he scourgeth every son whom he receiveth." And what is it all for? To make us fit to be received, and we should heartily welcome anything that God sends for that purpose.

"Bastards may escape the rod,  
Sunk in earthly, vain delight,  
But the true-born child of God  
Must not, would not, if he might."

And what further is God's design in this, but that we might be partakers of his holiness? This is why the sons are scourged. In this way we may know his displeasure as a Father, and receive his chastening as a token of his love. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

III. Now let us see what he has appointed this people to, namely, "to obtain salvation by our Lord Jesus Christ." So you see salvation is appointed. It does not come to a person by chance, it is not a thing you can go to, but something that comes to you; it does not travel from earth to heaven, as if it commenced with the creature, but it travels from heaven to earth. It came down with the Son of God, and saved sinners go back to heaven through him, who is the only Saviour. The salvation appointed by God is obtained, which signifies, to be received from a quarter outside itself; hence, we read of a people who at one time "had not obtained mercy, but now have obtained mercy; who were not the people of God" (that is, not manifestly so) "but are now the people of God." If then salvation be an appointed thing (which it most certainly is), then it must be obtained in the way God has appointed and according to his own plan. The heavenly Architect drew that plan himself when there was no creature in existence to interfere in the work. As one of our poets has said:—

“ Before all worlds the glorious plan,  
 The blest Eternal died,  
 Was settled by the Eternal Three  
 That Christ for man should bleed.  
 Astonish'd angels stand amazed  
 That Christ should die for man ;  
 This proves the eternal love of God,  
 Who gloried in his plan.”

Thus, if drawn by Jehovah when no creature existed to interfere, it must be obtained in his own appointed way. “ By grace are ye saved,” not of works, but by a free and sovereign act of his grace, so that while sinners partake of its benefits, they cannot meddle with the transaction in carrying it out. Thus dear Kent sings,

“ Salvation by grace, how charming the song !  
 With Seraphim join the theme to prolong ;  
 'Twas planned by Jehovah in council above,  
 Who to everlasting shall rest in his love.”

IV. Now we pass on to notice how this salvation is to be obtained, “ By our Lord Jesus Christ, who died for us.” Wondrous thought, Jesus died ! Look at his character, holy, harmless, undefiled, separate from sinners, just and righteous in all his acts and ways. And this righteous person dying the just for the unjust ! And why did he thus die ? That he might bring us to God. “ We who sometimes were afar off and alienated from God by wicked works, are made nigh by the blood of Christ.” What else is accomplished by it ? Peace is made between God and man by the death of the just for the unjust.

“ Alas ! and did my Saviour bleed,  
 And did my Sovereign die ?  
 Did he devote that sacred head  
 For such a worm as I ? ”

He did, he did.

“ Well might the sun in darkness hide,  
 And shut his glories in,  
 When God, our mighty Maker, died  
 For man, his creature's, sin.”

There is no other way of obtaining salvation, I repeat, but in the way of God's appointment, “ Through our Lord Jesus Christ, who died for us.”

V. We must now just briefly notice the end or design of Jehovah in making this appointment. “ That whether we wake or sleep we should live together with him.” Now, you who possess the grace of God in your hearts,

do you think if you were to die before you reach your homes this night, you would suffer loss? By no means; what would be the result? Living with him more fully and more blessedly. Sudden death to you would be sudden glory. There is another view, and that is this: The Apostle had a firm persuasion that there would be some alive upon the earth when the Lord Christ should appear. They will not all sleep. And in writing to the Corinthians he says, "Behold I shew you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye at the last trump; for the trumpet shall sound, and the dead in Christ shall be raised incorruptible, and we shall be changed." Such a power will be exerted by Jehovah, that in one moment will take place a translation from a state of mortality to one of immortality, and when that takes place, then shall be brought to pass that which is written, "Death is swallowed up in victory." Now in writing to this people, he would not have them to be ignorant of this matter, he would have them wisely consider it, because it is a comforting doctrine; he says, "I would not have you to be ignorant concerning them that are asleep, that you sorrow not even as others that have no hope." There is such a thing as sorrowing without hope, and also as sorrowing with hope, but how different the two! There have been two periods in my lifetime when I have had to look very seriously into the future. One was when death seemed apparently to look me in the face, and I was *without* hope. Another period was when the same monster looked me in the face, and then I was *with* hope. How differently did I view death to what it appeared to me on the first occasion! And this is just how I stand to-day, *with* hope for the future. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first." This trump shall wake the dead that are in their graves. The sea shall give up the dead that are in it. Imagination fails to consider what follows the sounding of this trumpet. Who can conceive the glory of the meeting after this awakening? It is beyond our capacity. But he goes on to say, "Then

we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." What an assembly! The same Lord that died to deliver us from the wrath to come. This same Jesus. "And so shall we be for ever with the Lord." No more parting then! It is God's appointment, and this glorious end cannot be frustrated. And not one appointed thereto shall ever miss of its blessedness. The future is marked out for the two classes or characters in terms by God himself, "Come, ye blessed," and "Depart, ye cursed." And that we shall all hear either for or against us.

May the Lord command his blessing. Amen.

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### GRATITUDE.

From "Slavery, Captivity, Adoption, and Redemption," by  
J. GADSBY.

SUCH a thing as an adopted slave proving ungrateful is rarely heard of in the east. As one says, "He who is *habitually* ungrateful has no guilt but one. All other crimes may pass for virtues in him." Yet I confess myself to be of opinion that if a man who has bestowed a favour upon another, meanly and sneeringly tells him of it, all obligation on the part of the recipient is cancelled. But, as is well-known, the most grateful and faithful men in the world are the adopted slaves in the east. They do their adopting father's will with double diligence. Before their adoption, if they obeyed, it was only from a spirit of bondage, for fear of the lash; but now their delight is not only to *do* but to *seek* their father's will; not only to obey his orders, but to anticipate his requirements. Yea, they feel that they could, if need be, even die for him.

And is it not so in grace? The sensibly adopted child of God is never so happy as when he is doing his heavenly Father's will under a feeling sense of his love in his heart. He knows that he was a slave, and that it was

"The sovereign power of God alone  
Made him an heir of bliss;"

and he would, if he could, be as holy, inwardly and outwardly, as the angels in heaven; not from servile fear, merely because he thinks he *must* do it, but from love and gratitude. Instead of serving and obeying as a servant, he loves, honours, and obeys as a child. Though he may perform many things which he has done before, yet under what a different aspect is it! A master may order his slave to fetch a bottle of water, and how slow are his movements! Only look at the slave in the east—



and it is of the Orientals I am speaking; how ridiculously slow are his steps; though some, in the hope of one day being adopted or set free, may run. But while experiencing a sense of his adoption, a child of God runs in the way of his Father's precepts, as far as in him lies; and though, through the power of the enemy of his soul, he may, for a time, seem to slight his Father, he *never can* quite forget him. He may wander to the very ends of the earth, but his conscience goes with him, and all his wanderings will recoil upon himself. As Bunyan says, "He that forgets his friend is ungrateful to him; but he that forgets or slights his Saviour is unmerciful to himself." This is what the Apostle refers to in Rom. vii. 6, serving in newness of spirit, and not from the oldness of the letter, the old letter, or bondage service, which genders only dread, and from fear of the lash. I would not give a pin for a son who merely did his father's will from an idea of *duty* only, or because he expected a birthday present or a little extra pocket money. A father might well say to such a son, "If I be a father, where is my honour? What honour do you give me for such a service as that? It is no proof of your love." How many there are—are we never among them?—who pray in their way, from time to time, yet often do not much think of sincerely thanking God for his mercies! There were ten lepers healed, but only one returned to give thanks. (Luke xvii. 13-17.) It is often more easy to pray when in trouble, than to remember deliverances and be thankful; but when trouble comes, shame often comes with it, on account of our ingratitude.

I once read of a person who visited a lunatic asylum, when he was asked by one of the poor lunatic inmates, "Did you ever thank God for preserving to you your reason? If not, down on your knees at once, and thank him now. You see I have lost my reason. I know the loss of it. I know the loss of it. I never thanked God for it when I had it." Now, if ever that poor lunatic were ever restored to reason, can we for a moment believe that he would ever forget it? Take the immortal Cowper as an instance, as recorded in his life.\* Some years ago, I was for some days on board a steamer, with a man whose conversation was, as the Apostle terms it, filthy; yet that man would no more have thought of going to his berth at night, or leaving it in the morning, without kneeling down, than he would of throwing himself overboard. But why should I refer to him? Was I not the same? Yes; even at my very worst times, I would not have dared to go to sleep without asking forgiveness of God. I had no thought of thanking him for his mercies. That never entered into my mind; but I did seem to have a kind of dread upon me, and therefore asked for forgiveness.

\* See my "Memoirs of Hymn Writers."

Thankfulness and humility go hand in hand. A really humble thankful man cannot possibly be unhappy; while an unthankful man cannot be happy. The one will bless God for a crust, while the other will grumble over a loaded table. David seemed to be quite as thankful for a willing heart to give as for being able to give, "What is my people, that we should be able to offer *willingly*? It is of thine own we have given thee." No man can possibly live under a sense of the goodness of God to him, and not strive with all his might to do his Father's will.

"The Christian works with all his power,  
And grieves that he can work no more."

The adopted ones are "a peculiar people," or as it might have been rendered, a purchased, chosen people, "zealous of good works," which must include true gratitude. To be zealous is a strong term, and yet it does not express half what we sometimes feel. It is good to be zealously affected in a good cause; and what adopted one can, in his right mind, be at ease in presence of his Master's enemies? They are adopted that they should live holy, righteously, and godly. "Ye are the temples of the Holy Ghost." "And what agreement hath the temple of God with idols?" What was the temple of God? It was holy, had no idols in it, was free from filth; indeed, scrupulously clean. So the Lord, referring to this, and that his people are his temple, says, "From all your filthiness and all your idols will I cleanse you." The very fact of the Holy Spirit taking up his abode in them cleanses them. Christ does not give his people life that they may be dead, but that they may live and be lively; and if they are alive, that life must and will manifest itself. If there be a flowing fountain, there must be running streams.

When a master has adopted a slave, he can never, as already said, make him his slave again. But do we ever hear of the adopted one taking advantage of this fact to abuse his late master, or slight his will? No; but with all his heart he "follows him in the way," and takes every opportunity of speaking gratefully in his praise. O how kind was his master, and now what a good father he has.

Herein is the great difference between a slave being exalted while he remains a slave, and one being made a son. The one will become proud and overbearing, the other will be humbled under a sense of his master's goodness. It is in prosperity, not in adversity, that a man's true character will be manifested. I know some who, when in moderate circumstances, were meek and unassuming as lambs; but suddenly springing into prosperity, became as ostentatious as peacocks, and ungrateful as the frozen adder in the fable. I do not mean to say that an adopted one will always be in temper as even as a drawing-room floor; but I am persuaded, judging from my own experience, he cannot be

perpetually austere or permanently unforgiving. The "golden rule" will, earlier or later, be made his rule; and the deeper his sense of his master's goodness to him, the more ready will he be to be merciful to others. Sometimes troubles are used as a ballast to him, and at others joys. Indeed, I believe that a sense of pardoning mercy will humble a man more than all the threatenings in the world.

Was it not so with the blind men whose eyes Jesus opened? "They spread abroad his fame in all that country." (Matt. ix. 31. See also Mark vii. 36.) And though Jesus himself had commanded them to tell no man, the more he charged them the more they published his fame. So with the man who has received the Spirit of adoption. He *cannot* hold his tongue. He can say as Jeremiah says of the Word of the Lord; it is like a fire in his bones; and it is not only *on* his tongue, as with a mere professor, but *under* it (Psalm cxix. 10, 11); that is, in his heart. He not only says, "Come and hear, all ye that fear God," but sometimes also, "and ye that fear him not, and I will tell you what he hath done for my soul;" little thinking at the time how soon, in the latter case, he will be turned upon and rent. I know it was so with me. I could scarce refrain from standing up and addressing all the compositors in the office (see note, page 65); and at one time it was impossible for me to read the proofs. Not only could I not fix my mind upon them, but my eyes were so filled with tears that I could not distinguish the lines, much less the letters, and I had more than once to give up, and go to my lodgings. One of my companions, H. G., who with another, W. M. W., had always taken my part when, just fresh from the country, I hardly, in business matters, knew my right hand from my left, listened attentively, and then begged of me to quiet myself, or I should assuredly become like my poor mother, I having told them that, poor dear woman, she had not had her reason for many years. I confess I felt for a moment shaken; but it was *only* for a moment. *Quiet* myself indeed! He might as well have desired me to fly. O how I longed for the Lord's day to come, that I might make known my joys to my friends! My new Master had my whole heart, not half of it only; and with that whole heart I praised him, and spoke loudly in his praise to others. This was in November, 1833. I had been in an exceedingly desponding state, but had had some encouragement from a letter from my dear father, in which he dwelt much upon the passage, "Blessed are they which hunger," &c.; and still more encouragement from the fact that a minister I went to hear in the evening, and of whom I then thought well, took the same passage for his text; but my encouragement was indeed only temporary, for it was suggested to me, "How would you be, were you now to be laid on a death-bed?" And I dared not attempt to answer the question. A trembling literally came

all over me. I retired to rest lower in mind than ever, without having received the assurance that I was hungering and thirsting in a right way, though the remarks in my father's letter and those from the minister were very similar, and I felt persuaded that *they* could not have learnt from each other. In the morning, however, as I awoke, that passage came with great force and sweetness to my heart, "There is forgiveness with thee." It came with such power, indeed, that I felt in a moment that I was forgiven. My sins seemed gone for ever, and, like the Psalmist, I sang aloud on my bed. The question I have just referred to was again suggested to me; but, with tears in my eyes, I really laughed at it. I felt quite ready to die, and thanked God for giving me the victory through Christ, and exclaimed, "O grave, where is thy victory? O death, where is thy sting?" I saw forgiveness in a light I had never seen it before, and I felt that it was mine. Both my body and soul rejoiced. I felt as though I had not a sin about me. I was as light as the air I breathed, and my soul was in a transport of joy. Well do I remember getting up to dress, and sitting on the side of the bed, unconscious of the time, until at last I had really to scramble, as it were, to get off to my duties. I seemed as if I were in a new world. I was tolerably well acquainted with the Bible, but that also appeared new to me, and the promises in it, which came to me fast one after another, and seemed to be mine; as, indeed, I believe they were and are. I well remember one Lord's day morning, about this time, when going to hear a minister in the south of London, accompanied by a son of the late dear Warburton, being a little late, the people were singing that hymn, "My God, the spring of all my joys." And the words were so sweet to me that it seemed almost as if they were angels who were singing; and I could join them heartily. That I experienced these things, I *never* for a moment question, though I often doubt whether it was anything more than natural. The remembrance of it is sweet to me at this moment. I see the room, and myself sitting upon the bed, hastening to dress myself, yet hardly able to do so. I see all as though it had occurred yesterday. Was it only the elating of my natural feelings? I can only say, though I have experienced providential deliverances almost miraculous, though I have more than once been snatched from an apparent death-bed, though I have been blessed with temporal mercies above many, and have seen and acknowledged the good hand of God upon me in marvellous ways, I never on any other occasion experienced anything like this. What I experienced in the Wilderness of the Temptation, as described in "My Wanderings," was of a softer kind, though equally blessed; nor do I believe that my natural feelings could possibly, under any circumstances, be worked up to the pitch of joy that I felt on both occasions. At any rate, if they could be, they never have been.

I went in the power of this for some time, and devoured greedily psalm after psalm and chapter after chapter in the Sacred Volume. I sang and rejoiced with the Psalmists, and gloried with the Apostles. If asked, "Have you never felt as much as this since that time?" I answer, "Never!" More than once have I had the assurance that I was firmly fixed on the Rock of Ages; but that assurance has not been accompanied with that ecstasy of feeling as on the occasions I have referred to; and I may also say that though more than once, nay, times without number, I have stood in doubt of my adoption, I have never been sunk so low near despair as I was when the weight of my sins was first laid upon my mind. On the contrary, I have many times proved that there is no cloud, however dark, without a streak of light, and that during the darkest night there is always a ray of light in the horizon. I never felt so humble, yet so joyful; and I have many times since proved that the deeper the sense I have of my own utter unworthiness—in other words, the humbler I feel—the more I can extol the freeness of God's love and mercy; and the more I feel of the latter, the more I experience of the former. I dare not say that none of the Lord's people get so low, after a sweet manifestation of forgiveness, as to be absolutely near despair; but I do not read of any in the Bible. Jeremiah (Lam. iii. 18) says, "I said, My strength and my hope is perished from the Lord;" but how soon he looks back, and then says, "Therefore have I hope." And well might he add, "It is of the Lord's mercies that we are not consumed." (Verses 19-22.) And I am quite certain the more a man feels gratitude in his heart, the more he will defend his benefactor against all intruders. Yet which of you, who really have experienced a work of grace in your heart, can put your hands on your bosoms and say you are not ungrateful? Nay, more, which of you can say you have not thousands of times been ashamed to lift up your faces to God on account of your ingratitude? The first time I ever engaged in prayer at a prayer meeting—and that was in my father's vestry, my father being present—I gave out that hymn of dear Herbert's:

"How oft I grumble and repine;  
With blessings in my hand;"

and, having a deep sense of my ingratitude, I *feelingly* used Ezra's words, "I am ashamed, and blush to lift up my face to thee, O God." If any of you can say you have not been so ashamed, you and I are not sailing in the same ship, nor are we both on the same sea as the saints of old. "I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us?" O what ingratitude! Still, if we forget some of his benefits, surely we cannot forget all; but who can remember all? David remembered that the Lord had forgiven his iniquity, had healed all his diseases, and redeemed his life from destruction; and, as

he could not enumerate all, he winds up by saying, "Who crowneth thee with lovingkindness and tender mercies." He could get no further; for the crown is at the top of all. Thus he sang unto the Lord, and the Lord declares he sings over his people. (Zeph. iii. 17.)

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## 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 36.)*

(ix.) Again, a blessed effect of this returning to the Lord is that he revives the whole work and binds us up. Now, in this destruction to which the Lord turns us all our evidences appear to be swept away, so that at times we find it hard to prove that we have one evident mark of a Christian. There is great declension, and we would rejoice to have the least token for good in a saving way; but when we return there is a revival or a fresh quickening. They that sit under his shadow shall return; they shall revive as the corn, grow as the vine, and spread forth their roots as Lebanon. Then it is that the good work appears; instead of our hope being removed like a tree there is a lively hope; instead of "If I had called, and he had answered, yet would I not have believed that he had hearkened to my voice," there is a confidence that if we ask anything agreeable to his will, he hears us, and he that believeth hath everlasting life. Instead of "O wretched man that I am," &c., we have "Thanks be to God who giveth us the victory (having removed the sting of death) through our Lord Jesus Christ, who abolished death, and brought life and immortality to light" by a preached Gospel. A warm heart towards God, his cause, and his family is felt, and we are lively in every branch of religious worship, for grace reigns in a manifest way, we see and feel it, and so do others, for they feel the unction flow into their hearts.

But there is also a binding of us up, for Jesus is to bind up the broken-hearted. Charity is the bond of all perfectness, and when this love is felt, all our wounds are healed, the bones that were broken rejoice, so that every difficulty is removed, and we are happy with our God, and can say with truth, "I am loved with everlasting love, and with loving-kindness has he drawn me." I now feel his love; it has cast out slavish fear and torment, and delivered me from the tyranny of Satan, sin and death, so that wisdom's ways are ways of pleasantness, and I can go to God, to God my exceeding joy—this is the sweet effect of this returning

to God—"Come, and let us return unto God; for he hath torn and he will heal us; he hath smitten, and he will bind us up."—Hosea. In the case of Ephraim, God smote him for his covetousness, but afterwards—"I have seen his ways, and will heal him"—thus he bound him up. This is sweet and precious to a soul that has long been turned to destruction, when the Lord says—agreeably to our text—"Return, ye children of men."

(x.) But yet another blessed effect of this returning to the Lord, is that there is a growth in grace and in knowledge. Not indeed like that that a Pharisee talks about, growing more and more holy in ourselves, and the old man becoming weaker and weaker. No; but a deeper and deeper discovery of our vileness and baseness, and a living upon Christ, and receiving out of his fulness grace for grace. If you and I grow in grace we shall take root downward, and such a discovery shall we have of our hearts that it will be shocking to relate, and such that we could not tell to the dearest friend we have on earth. Now, this teaching has a voice, and that is, Look to Jesus, for from him is our fruit derived, for if you are looking and walking in the hope of seeing yourself grow better, as the Lord liveth, you will never do so. This teaching debases the creature, and exalts the Saviour, and no further than you and I hate, loathe and abhor ourselves, is Christ precious to us; for as we go up in self, Christ goes down, Shew me a man that is very fruitful towards God and grows in grace, and I will show you a man that sees and feels himself the very image of the devil—and Paul was such a man, so that he cries out, "O wretched man that I am! who shall deliver me from the body of this death?" and yet Paul had his fruit unto holiness, he took root downward, and bore fruit upward, which is by abiding in Christ, in his love to us who are but enemies, in his righteousness to us who are ungodly in ourselves, in his strength, in his wisdom, in the light of his countenance, in all that he is and has for him to be all in all. And it is the new man that lives upon Christ; this is not vain talk, reader, but it is what the church of God has proved in all ages. It is the Holy Spirit that discovers every limb and feature of the old man, in order that you and I may be kept from trusting in our own heart, for the old man is not altered by grace, only subdued and kept down, and that only when the new man is put on. When the new man is put on, then the fruits of the Spirit are felt—love, joy, peace, and so on. But, alas! shortly after this, we again feel the old man which is corrupt, and enmity, lust, pride, and a hard heart, with various other things, are felt. This is painful work, but it will go on until death, and then we shall bid adieu to these Canaanites. I can truly say that they are a sore plague to my soul.

Now, the same text that says they shall return, says also that they shall grow as the vine, and spread forth their roots as Lebanon,

so that these are the blessed effects of returning unto the Lord ; and there is a growth in grace and in knowledge, and in growing in knowledge I understand our having more knowledge experimentally of God's Word, for we find as we go on in the Divine life that we are brought, by degrees, to set to our seal that God is true in his Word. We find that our experience is the same as that of the Bible saints in all ages, the same warfare with flesh and spirit that they felt. We feel the same temptations, the same opposition from man we, in a measure, experience also ; the same promises and encouragements that they had we have ; the same Saviour they loved and sought after, we love and seek after ; and the same view of the wretched world that they had, we have. Now, the Holy Spirit shines on the Word, and we derive much knowledge from it of the heavenly treasure of grace, which we have in our hearts. And there is a growing acquaintance with Christ, and a growing into him, our Head, and we are led to live more upon him, his office, character, and finished salvation, so that we become more and more established in him ; not casting away our confidence every time we lose our comfort, as formerly we did, but by constant prayer and reading we are more and more confirmed in this truth : that the path will be very rough, that there must be changes, that it is a chequered life, and that through much tribulation we are to enter the kingdom, and that none of these changes—painful as they are—ever alters our state, for being once justified by faith in Christ we are righteous, and that such shall shine like the sun in the glory of their Father's kingdom for ever and ever. I know very well that it is hard work for a soul that has been established in these things when sudden and violent temptations come, and when such a soul gets into a dreadful storm ; nevertheless, when the good work appears, after it all he will bless God for it, and his knowledge will increase ; for he sees what a genuine faith will have to encounter, and he proves the reality of his confidence, he does not finally lose it in these storms, and when he emerges from them, he finds that the good work stands the fire. And again, he gets more knowledge of the faithfulness of a covenant God, that however low he may be suffered to go for the trial of his faith, yet God will ever be faithful to his promises in bringing him out of his afflictions, again to glorify his holy name—"Faithful is he that hath promised"—and God is faithful, who will not suffer us to be tempted above that we are able.

Thus there is a growth in grace and in knowledge, so that you are not to expect that growing in grace is seeing and feeling yourself to be better and better. No ; but the contrary has just been observed. Neither is a growth in grace having faith without unbelief, love without enmity, love also to his people, and never cold to them, nor a clean heart free from idols, and not find these idols again and again reinstated. No, no. A man that grows



much in grace is plagued and pestered with these things continually to the grief of his soul after indulging them.

(xi.) But again, another blessed effect of returning to the Lord is that he smiles upon us as a God of providence. When God's hand goes out against a man, he will not only contend with him in his feelings, but he will strip him in providence—such was the case with Job, but when he turned his captivity, or as our text says, said "Return," he gave him twice as much. But this is not a rule without exception, for God is a sovereign in these things. Many of his people are poor all their days, nevertheless, he will lead them (when they return to him) to discern his tender love, and his blessing towards them, even in the little which they have. Now, we find in the days of the prophet Joel, the following promise: "Therefore also now, saith the Lord, turn ye even to me with all your heart . . . and rend your hearts and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him?" and if you read further on you will find that, "the floors shall be full of wheat, and the fats shall overflow with wine and oil; and I will restore to you the years that the locust hath eaten, the cankerworm and the caterpillar, and the palmer-worm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed." (Joel ii.) Now, you will observe that in this returning to God, the blessings that he gives unto us in providence do not lie so much in the abundance of them, as they do in our enjoyment of God in them; and indeed it is better not to have too much at a time, for we are not to be trusted. It is better, so to speak, for the Lord to deal out his blessings little by little, in order to keep us watching his hand and handiwork—this is the path I prefer.

(xii.) Another blessed effect of returning unto the Lord, is that the marriage union with the Lamb is made clearer. When you and I are young in the way, and enjoy our first love, all appears clear and straight, and we do in our hearts love the Lord Jesus; but really, there is such a thing as leaving our first love, and going after other lovers, and when our hearts are divided we then are found faulty. Now, do you escape here? I do not, for I have set up idols again and again, to my shame be it spoken, and this has brought on the rod, and I have been turned to destruction for this, and so was David, Solomon, Samson, and many others, for God is a jealous God, and requires our hearts and affections to be fixed upon him, hence he says, "Son, give me thine heart;" and here I was held fast twice in a particular way. The first time for about the space of two years, and the second time for about three months; but I

smarted sorely for it, though nothing of disgrace ever came on the cause openly—no thanks to me! I was capable of it, and I should have fallen had not the Lord kept me. But what a blessed promise is that, “Return, ye backsliding children, and I will heal your backslidings,” I will love you freely, receive you graciously. Oh, none can tell the worth of such a promise but the backslider! Therefore, when the Lord brought me back again, I believe I had for about three weeks a heaven upon earth, and I enjoyed Christ Jesus without a rival; and I could set to my seal that what the church says in the prophet Hosea was and is true, “I will return to my first husband, for then it was better with me than it is now.” Oh! the confusion, the bondage, distress, terror, slavish fear, affliction in family, &c., that this procured me, but really after this the union is more clear; and we prove that God hateth putting away. Read carefully, poor backslider, the book of Hosea all through, and also the book of Jeremiah, and may God make it a blessing to your soul, that you may return to the Lord, and say from your heart, “Take away all iniquity.” Oh, it is a mercy for you and for me that there are such exceeding great and precious promises to backsliders as there are in God’s Word! I am sure that if it were not so, we must sink in despair, for our corrupt hearts are for ever running after one forbidden object or another. Yes; and it is not a little of God’s grace (even when comfortable) that will keep these corruptions from arising. I have before now felt peace, rest, quietness, no condemnation within, and yet these corrupt affections have secretly worked, and unclean thoughts and desires have arisen. Now, this shews how strong is the lust of the flesh, and yet it has not robbed me of what I felt before, for I could see how the devil at that time was endeavouring to set up other rivals in opposition to Christ; and it has made me loathe and hate myself before God, but yet I have not lost what I had before. But Satan at times will suggest that we have not the right comfort, that ours is a false confidence, a false peace, &c., or we should never secretly feel such unclean desires as we have after forbidden objects. Depend upon it, he seems to say, you are in some error or another, all is not right at the bottom. But, dear reader, you and I are to recollect that our salvation is fixed in Christ Jesus, and it is not all the corruption of the human heart working that can in the least alter it; what God doth is done for ever, and all our base backslidings never can make any difference in this. We are just and righteous even when fallen. Neither does all our holy obedience add anything to this good work, nothing can be taken from it, and nothing can be added to it, and God doth it that men may fear before him. Say you, “You are an Antinomian?” Yes, blessed be God, I am if this be Antinomianism, and so must you be or be lost. My whole salvation is in the Son of God who loved me, and gave himself for me—God grant that you may be such an Antinomian!

*(To be continued.)*

## THE MANIAC, UNDER THE POWER OF SIN AND GRACE.

The substance of a Sermon preached at Grove Road Chapel, Eastbourne, on Lord's day evening, June 8th, 1902,

By Mr. C. HEWITT, of Hungry Hill, Farnham.

“And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains: Because he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. . . . And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.”—MARK v. 2, 3, 4 and 15.

How the complete, absolute, and total depravity of man is denied the world over! Men cannot see, and will not admit that the fall in Adam stripped them of everything good, and left them a complete wreck, and unable to help themselves. It is a doctrine so offensive to the pride of man, that he will not, and cannot receive it; but will insist on being a partner with the Triune Jehovah in the matter of salvation. The Lord, however, declares him to be “dead in trespasses and sins,” and utterly unable to move God-ward in these solemn matters belonging to the soul. Kent says,

“Till God the sinner's mind illumine,  
'Tis dark as night within;  
Like Lazarus in the dreary tomb,  
Bound hand and foot by sin.”

That is where man by nature lies. Now God would not have this in his Word only as a leading doctrine, but has given some wonderful examples that you would think would close the mouths of every Arminian, or person who believes in human power or free-agency. I would take such persons to the gates of Damascus, and ask, Was it works or grace that was displayed there? That bold blasphemer was brought down in a moment, and brought down to the obedience of faith, saying, “What wilt thou have me to do?” I say this is a wonderful example, proving that God's grace can bring the greatest sinner to his feet in a moment. What a mercy we have such examples left on record! The Apostle calls himself the chief of sinners, and if grace can deal in this way with the chief of sinners, “who shall stay God's hand, or say unto him, What doest thou?” Is there anything that can alter his eternal purpose, or frustrate the sovereignty of Jehovah in redeeming his people from the power of sin, and from the hands of Satan?

The character I have to bring before you to-night had nothing in him by nature to draw the love and compassion of Christ towards him. The people that know nothing about the nature

of the Gospel charge us with not preaching to sinners. If they mean by this that we do not invite sinners to do what none but the Holy Ghost can do, we admit the charge; but if they say we do not warn sinners, we deny it. It is a mercy to have a right feeling in our hearts for sinners that are out of the way. If there is such an one here to-night, I pray that he may be met with, as was this maniac now under consideration.

Now, if the Lord will enable me, I want to speak of three things before grace entered his heart. First, the man's dwelling; second, his nakedness; and third, "no human power could tame him." I want you to look at these things before the power of the Holy Ghost entered into his soul. But when the power of the Almighty came upon him by the blessed Spirit, we notice, first, he is sitting at the feet of Jesus. This denotes that he had found rest. Second, he is clothed, which indicates that he had a garment put upon him to cover him, and thirdly, he was in his right mind. And we might add, O what a different man! But look at his former dwelling, among the tombs! Yes, among the dead. And, sinner, if God has had no dealings with your soul, you are dwelling among the dead. You have no life in you; you are in the world, which is spiritually dead to God. You have no desire after God, no love to him, and no right feelings for your precious soul. You are following after the things that God hates; and this is where all ungodly sinners are of every description, both professor and profane. It matters not what your outward demeanour may be; if you are ever saved, God will put you in your feelings beside the dying thief, Manasseh, and Mary Magdalene. Has then God quickened your dead soul, and can it be said, "And you hath he quickened, who were dead in trespasses and sins?" Has God put life into your soul? And has he delivered you from the power of sin, and from the curse of a broken law? It is a solemn question, but I like to come close, and I like for the Lord to come close to my soul. We sometimes sing,

"Pause, my soul! and ask the question,  
Art thou ready to meet God?  
Am I made a real Christian,  
Wash'd in the Redeemer's blood?  
Have I union  
To the church's living Head?"

If not, death is brooding over you. O if the Lord the Spirit were pleased to speak to you to-night, you would be dissolved in tears; and be brought to the feet of Jesus to receive life at his gracious hands.

Secondly, we will notice that the man was naked. Mr. Hart says,

"Can sinful souls then stand unclad  
Before God's burning throne,  
All bare; or (what is quite as bad)  
In coverings of their own?"

“ Rich garments must be worn to grace  
 The marriage of the Lamb ;  
 Not nasty rags to stink the place,  
 Nor nakedness to shame.”

A poor sinner without a robe! How solemn! God out of Christ is a consuming fire, yet to stand naked before him without a covering, whose eyes are a flame of fire, and will pierce you through and through! Let me now take you to a wedding, and to hear what is said to the man arrayed in clothing of *his own*. It does not appear that even one of the guests had observed him. Here you see you may get into a church and have on no wedding garment. But God's eye discovered him, and he discovered God when he spake these words with power to his conscience, “ Friend, how camest thou in hither, not having on a wedding garment? ” And, “ the man became speechless,” which is what every sinner will be who is found naked. I shall hope to speak of that blessed robe further on, but O to be without God, and without a good hope in the world, is sad to dwell upon. But the Lord has in his holy Word spoken many solemn warnings to sinners. May God lead us to examine ourselves, to see if we be in the faith of God's elect or not! “ Prove your own selves; know ye not your own selves, how that Jesus Christ is in you except ye be reprobates.” Now the man at the wedding had no robe on, therefore, there was nothing about him for God to admire; and there is no garment, however costly it may be, that God will be taken with. He only will acknowledge just what he clothes his family in, which is that robe of righteousness which is given unto all them for whom Christ died.

Now, our third point is, “ There is no creature power that can break a sinner's heart.” No power on earth that can turn a sinner from darkness unto light. What we read here proves it. He had been bound with fetters. His conscience might have smitten him. He cut himself with stones. Conscience is a faithful monitor; I do not believe persons always commit sin without some protests from conscience. “ He was bound often with chains.” Did they hold him fast? *Perhaps for a time*. Some might say of him, What a change there appears in him; he seems to have given up his old sins, and to be drawing towards the children of God; I trust there is something good in his soul, and I hope the Lord will bring him out. This may go on for a time, but by-and-by temptation crosses his path, and if there be no grace in his heart, he is carried away with the temptation, like the person we read of to whom came seven other wicked spirits, and made him tenfold more a child of hell than he was before.

Did I say that nothing could bind him? Ah, something can! Yes, the Holy Ghost revealing to him God's holy and righteous law, and charging home to him his sinfulness, and the depravity of his wicked heart; this will break those fetters, and he will be

brought to see that, if grace prevent not, the confines of hell will be his portion to all eternity. But nothing avails until a work of grace is begun in the sinner's heart, and from that time his body becomes the temple of the Holy Ghost; and a life is begun within him that can never die. Yes, and a union with Jesus will at times be felt that can never be dissolved. And though sin may revive, and temptations be too strong, so as to carry the poor sinner into trouble, yet he will be brought back again with weeping and with supplications. But we do say, that none can be effectually bound, but those whom the Holy Spirit binds to Christ with the cords of everlasting love. But in coming a long life's journey, there is much to make very solemn impressions upon our minds. I have noticed one person especially whose repentance seemed so genuine, and his deliverance so clear, that he walked some years and appeared to have every mark and evidence of Divine grace upon him, but alas! for some years he has gone back into the world and sin, and seems to have a seared conscience! The Apostle says of such, that "they went out from us, because they were not of us." A man may go a long way in a profession, but if grace has not bound his heart to a Three-one God, his religion will come to nothing. What a mercy it is that the Gospel comes not in word only, but in power and in demonstration of the Holy Ghost! God's people can testify that nothing but the power of Divine grace can save a soul.

Now I want to notice the three things manifested in the man after the Lord had dealt in mercy with him. First, his sitting at the Saviour's feet. This shows that he had found rest. He had no rest when among the tombs, and cutting himself with stones. His conscience disturbed him, and charged his transgressions upon him, so that he had no rest nor peace. But now the Gospel has reached him, and what has that done for him? Why given him a resting-place in Jesus; and this is where every poor sinner will find rest, and if the Gospel has revealed this to you, so that you have the Spirit of it in your soul, and are led to cry, "Abba, Father, my Lord and my God," you will find that is a safe and a sure resting-place, and a solid foundation which God has laid in Zion, which is Jesus Christ the righteous. This just suits poor sinners who are powerless, and feel that they can do nothing acceptable to God, and who have experienced the truth of these words, "Without me ye can do nothing." O blessed resting-place! This poor man did not want to be anywhere else, and being with Jesus in sweet communion, he could say with the church of old, "Thou hast done great things for us whereof we are glad." But while here below they know but little of what the Lord has in store for them, but when beyond the grave they will know even as they are known. To be for ever with Jesus, that dear God-man who has made known to them the riches of his grace in bringing them through the

wilderness, strengthening them to fight against sin, the world, and the flesh, and enabling them to realize what they are saved from and saved to, is a blessing beyond description. And I do believe that what eternity will unfold to the children of God is unmeasurable, unsearchable, and unspeakable. Yes, coming here at times for rest, we feel that we can scarcely carry what is laid upon us, but the Lord comes in such a sweet way, and drops his Word so blessedly into our hearts, that we can sit down under his shadow and find a blessed resting-place in Jesus. And what a sweet resting-place at times is the communion of saints. How the Lord has made one saint a help to another, in passing along the paths of life, as Bunyan says,—

“The saints’ communion managed well  
Will keep the soul alive in spite of hell.”

Then, what a resting-place do we at times find in the house of prayer. As you listen to the godly people expressing their desires, and making their requests known unto the Lord, what union you feel with them, and with their expressions, and your heart says, “If they reach heaven, I have a humble hope that I shall too;” and that is what you want when Jesus smiles upon your souls.

We will try and look, secondly, at his being clothed, and O, what a blessed covering is that robe of righteousness which Christ puts on every poor sinner! as Dr. Watts says:

“The Spirit wrought my faith, and love,  
And hope, and every grace;  
But Jesus spent his life to work  
The robe of righteousness.

“Strangely, my soul, art thou array’d  
By the great sacred Three;  
In sweetest harmony of praise  
Let all thy powers agree.”

O what wonderful love was found in the bosom of Christ Jesus to bring him from heaven on purpose to clothe your souls with this blessed robe. It cost him tears, and groans, and blood, to satisfy God’s holy law, and complete a righteousness in which they could stand complete before God, and as pure and holy as if they had never sinned.

In an earthly court a guilty man may be acquitted, but he leaves the court with all the guilt of his sin upon him. But when God pardons a poor sinner he freely and fully justifies him. And what a wonderful holiness has God put upon his saints; they are holy as God is holy!

“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.”

And so you will if clothed in this spotless robe of righteousness.

“ A sinner clothed in this rich vest,  
 And garments wash'd in blood,  
 Is render'd fit with Christ to feast,  
 And be the guest of God.”

Such is the blessed portion of every poor sinner that is clothed in the garments of salvation, and adorned in the robe of Christ's righteousness. Adam's robe was not equal to this, as dear Kent says,

“ Adam, when the tempter foil'd him,  
 His bright robes were quickly gone,  
 But this righteousness of Jesus  
 Once applied, 'tis always on ;  
 'Tis their title  
 To the mansions love ordained.”

O blessed robe ! Have you got it ? Is it put upon you ? And if so, do you want to know and feel more of it, so as to hold sweeter communion with the Lord Jesus Christ ; and to feel that you are justified freely from all things from which you could not be justified by the law of Moses ? O what blessings does faith behold when standing before God in this spotless garment as belonging to us, and Paul says, “ All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are yours, and ye are Christ's, and Christ is God's.”

The God of Abraham, Isaac, and Jacob never would have given his people that gracious invitation, “ Come now, and let us reason together, saith the Lord : 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), had not this robe been prepared by the eternal Jehovah Jesus, and put on every coming sinner that receives by faith this gracious invitation.

But, thirdly, “ In his right mind.” Hence, we gather that he was not in his right mind before, when dwelling among the tombs. O friends, if you look into the world, you see infidels and some of the most learned among men denying the great truths of the Gospel of Jesus Christ, may we not say that they show signs of madness ; and has not the godly in Christ Jesus great reason to bless God that his eyes have been opened to see these things, and to believe them ? And has he not good reason to say from experience that no unregenerate sinner is in his right mind ? But, how long have some of you been in your right mind ? You have doubtless been sorry for many things you have done since grace entered your heart ; but have you ever been sorry God called you by his grace ? Perhaps you are saying, *Never*. Well, what is there on earth that fits your souls for heaven ? Why nothing ! It is the Gospel only that can do this, for the Gospel embraces all that we stand in need of, as it is Christ in you the hope of glory. When the people of God are enlightened, they see things very differently to what they did before. I have often said what a blinding thing is sin. How



solemnly the Apostle speaks of it when he says, "If our Gospel be hid, it is hid to them that are lost, for the God of this world hath blinded the eyes of them that believe not." You see he did not charge it home to the absolute decrees of God, but to the god of this world, and this is a very solemn word. Paul had been preaching to the Jews, who refused to hear him, then saith he, "Lo, we turn unto the Gentiles." Is there a poor sinner here insensible to these things, and who can treat them lightly? O sinner, think about it, and may God carry these truths into your heart and make them effectual. And now, I commend you to God, and to the Word of his grace. If you know him, may he enrich your hearts with more grace, wisdom, and understanding to fit you for heaven and glory. And if there are any unconverted sinners here, I pray that they may be brought to the feet of Jesus clothed in this robe, and in their right mind, as was this poor maniac. I add no more. May God bless these few remarks for his name's sake. Amen.

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#### EVIDENCES OF DIVINE GRACE.

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DEAR Mr. Barnes,—I was pleased that a way was made for me to see you once more, for it is nearly forty years since the Lord spake through you as his servant to my soul with love and power, which has caused me to love and esteem you as a servant of God, and for the truth's sake. It was in a time of *real* need when the Lord spoke through you to my heart. And this love that I feel flows towards you is best known by feeling that it comes from heaven. It is a love that has no end, hence it is an everlasting love. And when the Lord is pleased to smile, and look upon me with pity and compassion, then my soul looks up and goes out after him in love, and I feel that I love him, because he has loved me with an everlasting love. What a mercy it is to feel the love of God shed abroad in our hearts, and to know that we are brought out of the world, and out of ourselves, and from the practice of sin, and through grace to walk and talk with Jesus.

My dear friend, the person who came with me I feel a love to, and love has bound us together; and although he cannot speak of great things, he can speak of right things, which is a great blessing. He told me that he was anxious to accompany me to your chapel at Harrow Road, but as I cannot go there only now and then, I prayed to the Lord that he would open the way for us to go, if it were his will; so I said, "Lord, do not let any one want me on Thursday afternoon, then I shall know that it is thy will for me to go and hear thy dear servant once more." Thus I kept waiting and watching, and looking on, until the time came for me to feel free; then my soul blessed the Lord for his kindness to me who is not worthy of the least of his

notice. So you see that I had to depend upon the Lord to make a way for me, and to grant me the desire of my heart. O what a good thing it is to be humbled in the dust, and through grace made to feel like a little child looking unto the Lord for everything we need both for body and soul! O how I wish I was more child-like, and humble, and contented, and privileged to go to the Lord, as a child goes to his father to ask for all it needs! What I wish so much for is to look to him with a single eye, trust in him, hang upon him, and live upon him from day to day, seeking his wisdom to guide me in all that lies before me, for I feel such a foolish creature, and so ignorant, that I know not what is best for me, nor yet which way to take. Sometimes I have to taste many bitter things, which perhaps is good for me, but then, I want the Lord to make the bitters sweet; which sometimes he condescends to do, then I feel what a good God he is to me, and knows best what is most needful for me. That Thursday evening, I felt what a kindness it was on the Lord's part to make a way for me once more to hear you! I went into the chapel just like a child going into his father's house, and felt quite at home there. But what will it be when we arrive at that eternal home where the weary are at rest, if we should be permitted to enter therein? When I feel the Lord's kindness towards me, my soul is very tender, and I am afraid of saying an unkind word, or to take a wrong step; and it is then I would live holy, and desire to feel more love to the Lord in my soul, and a greater love to his blessed truth, and his dear people. It is then that I feel the world is beneath my feet, and is as nothing to me. Christ then is all and in all; and then I am truly happy. I have known the time when all have forsaken me, when I neither had food nor money, but even then I have blessed the Lord for his great kindness in saving my soul from hell, and I was made willing to take what he in his mercy was pleased to give me! But I do not stay in such places and feel contented long together; I have many changes, but those that have not we read "fear not God." But now for your text: "But now, Lord, thou art our Father; we are the clay, and thou our potter; and we all are the work of thine hand." You said there was much to be done in us, and for us, before we could say through grace—"Our Father!" and to feel like clay in the potter's hands. When I hear the Lord's servants speak about the work of God in the soul, I want to hold up the things my soul has passed through to see if they will agree with the Word, and with what his servants set forth from the text; and when the things that are advanced and my experience agree together, then I can put my hearty Amen to the whole. But, my dear friend, I want to tell you in my poor way how I was brought to feel something like clay in the hands of the potter. I was afflicted in body for about twelve months, and had to give up work where I had been employed for twenty-three years. It was a situation which I

hope the Lord opened for me, when I stood in great need. I had been out of employment a long time. Sometimes I had no food, and no money to buy any with, and I had not a friend on the earth that I knew of. Yet this was one of the best times I ever had! But after being afflicted a few months the doctor said, that I should never be able to do any more work. However, the Lord at that time so blessed my soul for a few weeks, that I thanked the Lord for the affliction; and I could sing when I went to bed, and when I got up, that "It is all for the best." (Hymn 322, Gadsby's.) You look at it, for it was just how I felt day after day; and it was then that I could say, "My Father, my Lord, and my God!" All fear of death was taken away, and I could not trouble about anything. The only thing I wanted was to go to that eternal home, and see him whom my soul loved. But after a time I got better in health, and stronger in body, but then I lost my comfort; and my best friend had removed from me, and I could not find him. I was then full of trouble, and everything appeared to work against me. I had been having ten shillings per week from the sick fund; and my rent was five shillings and sixpence per week.

Now, all the while the Lord was with me I took no thought of what I should eat, but now the Lord had hidden his face from me, the devil and unbelief said, "What are you going to do now your sick pay is stopped?" I did not know what to do, and for three days and three nights I felt more like Satan himself; and the old man of sin and the devil moved me to have hard thoughts of God; I could not pray, and had no desire for prayer. It seemed as though it was no use to pray any more, for the hand of the Lord was gone out against me; and to all outward appearance it seemed as though I must be turned out into the street. O the rebellion of my heart; and what a desperate state I was then in! The third morning I got up very early, and left all asleep in the house; I felt that I could bear it no longer, my trouble was so great. I went and shut myself up in a room below, when I saw my old Bible; I thought I would look into it for the last time. I turned to Psalm the thirty-seventh, and read on to the fifth verse, which reads thus, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." The portion came with such power, that I could not see to read any more; I fell down before the Lord, and said, "Lord, help me," and I did commit all into his hands; I told him all my heart, and felt him to be in the room, and near to me. Who can then understand the love of God to such a black unworthy sinner like me? Then that blessed hymn came with such sweetness and power:

"Begone, unbelief, my Saviour is near,  
And for my relief will surely appear."

I sang it from heart all through; and following that hymn, came 320:

"God moves in a mysterious way  
 His wonders to perform ;  
 He plants his footsteps in the sea,  
 And rides upon the storm."

When I came to the third verse my soul was so overcome with the words, and God's goodness and mercy to me, that I could not sing any more, for my soul was so filled with the love of God ; and his mercy had been so great to me, for I had been such a great sinner. I had felt just before only fit for hell ; but instead of hell he brought me heaven. My poor heart was softened and broken, and my eyes wet with tears of joy and praise.

My dear friend, what a good God we have to go to, and what a loving friend he is to the poor outcast. How he comes down to deliver his poor afflicted people when they feel almost gone, and as far off from the Lord as they can get ; "then they fall down, and there is none to help them," as you were speaking concerning the potter and the clay ; this was brought to my mind at the time. I remember I walked across my room and talked to the Lord just like a little child ; I said, "Lord, here I am, ready to go wherever thou art pleased to take me ; and do with me as seemeth unto thee good. I can give myself up, and all in the house too ; they can come and take all I have, and do with me as thou seest best. 'Thou art the potter, I am the clay.' 'Thy will be done on earth, as in heaven.'" I gave my wife, and children, and home, and myself up into the Lord's hands to do as he pleased with us. I felt that whatever might come upon us, all was at his command, and under his feet, for he rides upon the storm. I felt that he was the God of heaven and earth, and all the gold and silver were his, and the hearts of all men were in his hand. I had faith to believe that I was his child, and that he was my Father, and I knew that he could provide for me, and I felt sure he would, or take me home, for I was willing to live or die ; indeed, I was just like clay in his hands.

O what a blessed morning that was to my soul ! It was like bringing me from darkness to light, and from bondage into liberty. If then the Lord is pleased to speak in love and mercy to our souls, what a change takes place in a short time ! Though at that time I was unable to work, and I had nothing coming in, still I could not make a trouble about it, for I had cast all my care upon the Lord, and he took it all, and gave me peace and comfort instead. Now, if my God is for me, who can be against me ? Not one ! Thus by faith in this way we read and live the Bible. Then what a good thing it is through grace to be nothing, and have nothing, and to sit at the dear Lord's feet and say from the heart, "Lord, thy will be done." Things remained outside about the same, but I could bless the Lord for the affliction and trouble, as I could see that it was all in love to my soul, and to teach me who and where my best friend was, and

that he loves poor and needy sinners like me, whom men cast out as the offscouring of all things. It is then a wonder that the Lord should ever stoop so low to pick up a poor thing like me.

Now, my dear friend, I must tell you what a kind God and Father he proved to be to me in this trouble. As soon as I was able, I went to see an old friend of mine about ten miles from the town; but I could not ask man for anything, as I had left that matter with the Lord. One day in walking and talking with him about the good things that belong to our souls, all at once my friend stopped, and turned to me, and said, "I have an empty cottage, the rent of which is two shillings per week, and there will be work for your wife and children, and work for you when you are able to do it. Let us go and look at it." After I had seen it, he asked "if it do would for me;" I replied that it was too good for me! He then said, "Will you have it?" I answered, "I feel that it is the Lord's will for me to have it." I went back home to prepare for moving, but how can I move ten miles without money? A van was sent to convey my goods on to the railway, and conveyed to the house all free of charge; so I did not need any money to move my goods, therefore, I say again, it is a good thing to be nothing and have nothing, then Christ is all and in all.

The Lord bless you, and your wife, and all those that love the Lord and his servants, which is my earnest desire and prayer.  
From a sinner saved by grace. H. K.

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### A FEW PARTICULARS OF THE LIFE OF MRS. THOMPSON, OF WEST HARTLEPOOL.

WRITTEN BY MR. SCHOFIELD.

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As many of the friends and subscribers of the "Gospel Standard" have asked for a few particulars concerning our late friend Mrs. Thompson, I will, with the Lord's help, attempt to write a few things respecting the Lord's dealings with her soul, spiritually. And with what I can gather from letters written to my dear wife and mother, I hope they may be made profitable to the church of God.

Mrs. Grace Thompson was the subject of very early impressions about her soul, and its present state and future destiny. The Lord had shown her, that although she was strictly moral outwardly, yet she was a great sinner inwardly; and as the holiness and majesty of God in his righteous law were revealed to her soul, she became more wicked in her own eyes, so much so that her heart-sins became an intolerable load; which caused her from time to time to retire into secret places to cry and groan to the Lord for mercy and forgiveness. But instead of getting better, and receiving that which she was seeking after, the experience of Newton's hymn just met her case:

“ 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.”

This harrowing and cutting work went deep into her mind ; but by and by, and after much careful searching of the Word of God, and diligent attendance upon the means of grace, together with private prayer, the Lord was pleased to raise up a blessed hope in her soul through the application of the following portion of Scripture, “ The Lord taketh pleasure in them that fear him, in them that hope in his mercy.” She said, “ Lord, this is what I have been seeking after ! I have nothing else to hope in.” Thus she in a sweet measure lost her burden, and I believe she was finally delivered from these gracious words being applied to her heart, “ And the blood of Jesus Christ his Son cleanseth us from all sin.” (I. John i. 7.) After this she was evidently exercised in her mind about following the Lord Jesus through the despised ordinance of Believers’ Baptism ; and at about the time she was eighteen years old she was baptized in a mill-dam, about two miles out of Bradford, Yorkshire, by the then resident minister, and thus she was one of the early members of the church who worshipped at Zoar Chapel, Dartfield Street, Bradford. The writer very much approves of this procedure, as upon scriptural authority it should be attended to at the time of the first love by a Christian believer, and thus put on by profession the name of the Lord Jesus Christ ; as did Pentecostal believers, the Eunuch, and the Philippian jailor, and his house. Although she was very young, yet she was very decided and firm in the truth, and would not tolerate any tampering with the Word of God, and would not countenance any deviation from the scriptural order of the Strict Baptists.

In January, 1861, she became the wife of Mr. John F. Thompson, but her husband not being thoroughly separated in spirit from the Methodist Free Church, he attended there on Sunday evenings, and at the Particular Baptist Meeting Room on the Sunday mornings with his wife. The minister, on one Sunday evening, at the Methodist Chapel, when Mr. and Mrs. Thompson were present, read as his text, “ As it is written, Jacob have I loved, but Esau have I hated.” (Rom. ix. 13.) The minister began to state at some length that this was a controversial subject, but he said that he would not treat it in that way, but would speak of it in a general way, as he was not a believer in predestination. This greatly surprised Mr. Thompson and caused him to listen more carefully. After the service it was noised abroad that Mrs. Thompson had received a severe “ drubbing ; ” and hearing what the people were saying amongst themselves, Mr. Thompson remarked, “ Yes, but she will never be ‘ drubbed ’ again in that chapel,” and from that day to her death she never returned. After this occurrence they were glad

to go together to the house of God where the whole truth was preached by a godly man named William Hall, of West Hartlepool, a spiritual son of the late Mr. Clough. A Strict Baptist church having been formed here by Mr. Clough, Mrs. Thoupson was dismissed from the church at Bradford, then under the pastoral care of the late Mr. Vaughan, to the church of the same faith and order at Stockton Street, West Hartlepool. Here she was favoured to go in and out in communion with the Lord, and with his dear people, who are members of his mystical body. Sometimes she felt her soul was like unto a well watered garden; and at other times she felt and bemoaned her leanness and unprofitableness in the things of God. But she was not happy in this state and condition, for she longed to feel more life, more light, more love. She was a very sensitive Christian person, as many of her letters do testify. In one letter she says, "I see by your letter to me the same feelings and desires are in my heart that you feel to be in yours, and therefore nothing short of Christ will do for us. Early this morning, before it was light, I was mourning over my coldness, and want of communion with Christ Jesus. I was even left to doubt my interest in him, and union with him. After a time of great anxiety, these words came to me with power:

'He sees the struggles that prevail  
Between the powers of grace and sin,  
He kindly listens while they tell  
The bitter pangs they feel within.'

My soul was comforted, but I was not permitted to enjoy the blessing long, as the enemy suggested that I had taken comfort from a hymn and not from the Word of God. After breakfast I found the hymn (762, Gadsby's Selection) and in reading it through I felt broken down in my feelings at the thought that a poor bruised reed was cared for by a loving and gracious Saviour." "One Sunday evening," in the same letter she says, "I was favoured to drink in the truth which our minister was most blessedly setting forth, when suddenly these words rushed into my mind, 'Come and dine.' Oh! what a feast I had in partaking of the bread of heaven as it was set upon the Gospel table; and my soul was enabled to eat, and receive it by a living faith in Christ." In another letter she speaks of a brother and sister in the Lord visiting her for about an hour, when she had most blessed conversation with them upon the Lord's goodness to her, both in providence and in grace; during which conversation she says, "I felt my soul knit to them, and to the Lord. O for more of such soul union!"

In the year 1876, or 1877, the friends who met at the room felt it to be uncomfortable and inconvenient, and they began to talk about building a little chapel, and at a suitable time, several of the friends met at Mr. and Mrs. Thompson's house to discuss the matter, and they were encouraged to hope and believe that

the *thing* was of the Lord, and they were greatly strengthened in their belief when at the close of the meeting, one kind friend proposed to find the money to purchase the land upon which the chapel was to be erected. In this great undertaking, Mr. and Mrs. Thompson took a deep interest, and rendered all the help they could, as they felt now that there was a cheering prospect of the friends having a house of God of their own, whereunto they could resort for prayer and praise. Mr. D. Smith, of Halifax, and other friends in Yorkshire and Lancashire, kindly helped them, so that they soon got the building up; and a great part of the cost was paid when the chapel was opened by the writer, on August 18th, 1878.

There were a goodly number assembled together at the opening from all round the neighbourhood, and we trust the Lord was in our midst. The text was, "I was glad when they said unto me, Let us go into the house of the Lord." (Psalm cxxii. 1.)

Our dear friend, Mrs. Thompson, was alive and lively in her soul on this opening day of the chapel; and she and the friends listened with marked attention to the word spoken, and to what constituted a house of God, a dwelling-place of the Most High. After a short time Mr. Hall was suddenly removed by death from the friends, and his ministry was greatly missed by them. The pulpit now had to be supplied by such ministers as the church could obtain. There was one feature about our departed friend which was praise-worthy in her, namely, Whoever the minister was, and whatever his gifts might be, that was engaged to preach, if she was satisfied that he was a man sent of God, and wished well to Zion, she would never find fault with his ministry; and though being conscious of the fact that some of the Lord's servants were more able ministers than others, yet she fully believed that the Lord made the minister as well as the hearer, and each and all filled their proper place in the Church of Christ. Our dear friend had for many years an afflicted body, and was greatly troubled with various complaints which we need not particularise here. Apparently she would often be raised up from death's door in a marvellous manner. Meanwhile her dear husband became afflicted with rheumatism, and ultimately was, and is now, a confirmed invalid. Yet, in the midst of it all she was favoured with much patience and resignation to the will of God, and when one or both had a better day than usual, she was full of gratitude and praise to the Lord for his goodness to them.

In August last, she left home for a change and rest, as well as to visit relatives and friends in Yorkshire and Lancashire. She came to visit us on August 4th, 1902, and on the 6th we found she was seriously ill, when we called in our doctor, who said on the first visit that there was but little hope of her getting better, as she was suffering from various complaints which might deprive her of consciousness, and in the end prove fatal. We, therefore,



had but little opportunity of conversing with her at her latter end upon the all-important things belonging to her soul, and death, and eternal glory. One day she said to me, "This is the day the king is to be crowned; I hope he will be made a good king, and follow in the footsteps of his departed mother, in that which is just and right. Many will see him to-day, but, O what a favour to see the King of kings in his beauty; that is what I want." Another day it was said to her, "It will not be long before you are safely landed, when you will see Jesus face to face;" she replied, "Safely landed! Safely landed!"

That beautiful hymn was read to her which begins—

"Yes, I shall soon be landed  
On yonder shores of bliss;  
There, with my powers expanded,  
Shall dwell where Jesus is.

"Yes, I shall soon be seated  
With Jesus on his throne,  
My foes be all defeated,  
And sacred peace made known."

She then replied, "Beautiful; beautiful!" Another day she was speaking of having a firm standing upon that solid Rock Christ Jesus, when my wife repeated the following lines:—

"On the Rock of Ages founded,  
What can shake thy sure repose?  
With salvation's walls surrounded,  
Thou may'st smile on all thy foes."

She afterwards read to her the twenty-third psalm, and Toplady's beautiful hymn:

"Rock of Ages, shelter me;  
Let me hide myself in thee;  
Let the water and the blood,  
From thy wounded side which flow'd,  
Be of sin the double cure,  
Cleanse me from its guilt and power."

She replied, "It is nothing else but Christ the Rock that will do for me to rest upon." And so passed away one who was a very dear friend and sister in the faith, whose whole life, conduct, and conversation, from the age of about seventeen years, as well as her consistent union to the church of God on earth, proves her to be, though absent from the body, present with the Lord; leaving a dear, but very afflicted, husband to mourn his heavy loss.

Her mortal remains were committed to the tomb in West Hartlepool Cemetery by Mr. Smith, of Halifax, and myself, in the blessed hope of a joyful resurrection to eternal life, in the midst of a large number of relatives and friends, who had assembled together to pay the last tribute of respect to one they loved in the Lord, and to see her "well laid in the grave."

W. SCHOFIELD.

## Poetry.

### REVIVINGS.

“Though I walk in the midst of trouble, thou wilt revive me.”—

PSALM cxxxviii. 7.

Though I should walk where troubles meet,  
 Where joys grow dim and skies o’ercast,  
 Where dangers wild surround my feet,  
 It shall be well with me at last.  
 Yes, this I know, the end is well—  
 This thou hast said, who canst not lie ;  
 To thee I look my fears to quell,  
 “ For grace to help,” when storms are nigh.

Though now I walk where sorrows rise,  
 Where faith is long and sorely tried,  
 Where some fell blow my hope defies,  
 And prayer seems vain and help denied.  
 In helplessness to thee I cling,  
 Still sure thou canst not me forsake,  
 Sure that thou wilt deliverance bring,  
 And soon a path of safety make.

Though now I walk in darkness great,  
 Bowed down beneath Thy chast’ning hand,  
 Should wond’ring bear some ling’ring weight  
 Of pain I cannot understand,  
 I know thy will is ever best—  
 That for my good is every pain ;  
 And still in thee my heart shall rest,  
 And wait till thou shalt all explain.

KATE STAINES.

### DEATH.

Death, awful sound, when one in bondage walks ;  
 I tremble as he through the country stalks.  
 What if his scythe should lay me in the dust ?  
 What is my hope ? Where lies my real trust ?  
 How could I lay me down in this sad plight ?  
 ’Twould seem like plunging into darkest night.  
 The great unknown hath terrors in my view ;  
 Oh, without blood, whatever should I do ?  
 How can I cross that cold and surging stream  
 In comfort, but through love that is supreme ?  
 But shall it flow to me ? Is Jesus mine ?  
 Will he in that dread hour in mercy shine ?

O helpless atom on the sea of life,  
 Toss'd to and fro amid the deaf'ning strife,  
 How frail thou art ! how subject to this death !  
 Who in a trice may snatch thy uncertain breath.  
 Where wouldst thou be, my soul, in such a case ?  
 In deepest hell, if destitute of grace !  
 Or else in heav'n—O sweet and blessed thought !  
 What a surprise to soar to glory's court !

What must be done ere I can enter heav'n ?  
 By blood applied my sins must be forgiv'n.  
 In what habill'ments must I enter there ?  
 Christ's robe of righteousness, divine and fair.  
 What would my title to a mansion be ?  
 Joint-heir with Christ from all eternity.  
 Whence would that heirship spring ? whate'er could move  
 The Lord this way ? 'Tis unexplained love !  
 My soul, what ground hast thou to hope for this—  
 A glorious mansion in the heights of bliss ?  
 Why dost thou hope this appertains to thee,  
 Who canst not yet thy certain int'rest see ?  
 Who fliest in God's face, oft careless art,  
 And seek'st this knowledge with indiff'rent heart.  
 My ground of hope is Christ ; his precious blood  
 Alone can reconcile me to his God ;  
 His robe of righteousness the only dress  
 In which I can in glory take my place.  
 If he, who is the Life, doth in me dwell,  
 I never need to fear the pangs of hell ;  
 If he, the Antidote of death, is mine,  
 That monster dread on me shall never dine.  
 Death hath no more dominion over those  
 Who are God's friends, but who were once his foes.  
 As Jesus spoiled him of his boasted power,  
 He never can the saints of God devour.  
 As Jesus lives, his people shall live too ;  
 For this is what he said, and he is true !  
 He also said, " I will that all my own  
 Be with me on my everlasting throne ;  
 That where I am, there they may also be,  
 Loving and loved to all eternity."

All this is true, but where shall I appear ?  
 My soul the naked doctrine ne'er can cheer.  
 The voice of Jesus can alone decide  
 This doubtful thing, and all my fears o'erride.  
 O Lord, exalted high, God over all,  
 Blessed for evermore, do hear my call.  
 Grant me thy Spirit's witness I am thine,  
 And corresponding witness Thou art mine.

I fear this death, for I uncertain am  
 Of vital union with thee, the Lamb.  
 I do not know that thou didst die for me ;  
 Oh, if I did, I should more settled be.  
 Meanwhile, each shaking of this feeble frame  
 Reminds me of the dust from whence I came ;  
 And makes me wonder how the case will be  
 When I into that unknown region flee.  
 O Lord, bid me with heavenly patience wait  
 Till thou art pleased my soul to satiate  
 With love and blood, and everlasting peace,  
 And grant me from this burdened heart release.  
 Then shall I say to death, " Where is thy sting ?  
 I victory through the blood of Jesus sing !  
 O grave ! where can thy victory be found ?  
 Henceforth thou canst not hold me underground.  
 The blessed Antidote to thee is mine ;  
 He's told me of the union divine !  
 I fear thee not, but rather cry, ' All hail ! '  
 As long expected friend ; nor will I quail  
 At thy appearance, since thy sting is gone,  
 Nor find occasion at my change to mourn.  
 When thou shalt touch my heart my soul shall soar  
 Aloft, to be with Jesus evermore ! "

Feb. 14th, 1902.

MEPHIBOSHETH.

“ THY SHOES SHALL BE IRON AND BRASS.”

MY DEAR FRIEND,—Some months have passed away since I heard of you. No doubt many changes you have experienced, for God's children are not long in one place. I hope you and your sister, with your beloved husband and the friends at B., are still living at the Fountain. I see by the " Gospel Standard " that Mr. Gorton and Mr. Roff have been among you, and still the servants of the Lord are preaching the Word among you this month. I am many miles' distance from your Zion, yet I love the children of God there. The Lord sent me to Suffolk to preach the unsearchable riches of Christ the Lord. He is blessing his Word here to many precious souls, for which I must praise his dear name. Jesus is a choice friend ; all power to help, and all grace to supply ; who is, and ever will be, " Jesus Christ, the same yesterday, to-day, and for ever." You have learned that things here are varied and unsatisfactory ; the world is a place of gins and traps, and but for " the shoes of iron and brass," it would be sorry travelling. But divine faithfulness hath promised, and divine power will effect it, that " No weapon which is formed against us shall prosper, and every tongue that

riseth against us in judgment we shall condemn," for "This is the heritage of the servants of the Lord, and their righteousness is of me," saith God. Our path may be trying, our sorrows great, but the power which supports is omnipotent—"The soul that on Jesus has leaned for repose, he'll never, no never, desert to his foes." The life of the child of God must needs be a trying one; he is a stranger in a strange land; he is in opposition to the ways, customs, and manners of the sons of men. His language is the language of heaven, his garment is the righteousness of Christ, his hopes of salvation are on the cross; and while the grace displayed in his soul's deliverance teacheth him to glorify God by good works, they are all put beneath his feet as salvation by rich grace fills his heart. (Gal. vi. 14.) Was this all, my tale would soon end; but, O no, he is a sinner, has a vile nature—a law in his members warring against the law of his mind. What with the wretched carnality of his soul, darkness and deadness in the Lord's ways, little faith, and at times little hope, he is ready to say, "All these things are against me!" Yet I am obliged as a poor sinner to plead with the Lord as such for his power to uphold, his mercy to forgive, and his grace to comfort me under all my misgivings of heart and continued shortcomings in life. But let us hear the Lord's words: "Blessed are the poor in spirit; blessed are they that mourn; blessed are the meek." He will hear the sighing of the prisoners, he regardeth the lowly, remembereth we are dust, lifteth up those that are cast down. The needy shall not always be forgotten—he receiveth sinners. Oh how much is contained in his words, "Go and learn what that meaneth, I will have mercy and not sacrifice." The good (in their own estimation) need not his blood nor obedience. The sensible sinner feels his need of all, from the fulness of grace treasured up in him. Yours most affectionately,  
with best wishes,  
CHAS. E. MERRETT.

Gorlestonham, Suffolk, May 9th, 1857.

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#### LETTER BY THE LATE MR. MOCKFORD.

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BELoved in the Lord,—I promised to send you a line when I returned home. I am pleased to tell you that on my arrival I found my dear family better than when I left them. The journey, too, was not so trying as I expected it would be, but I have not been so well since my return; and yet I hope I can say, "It is well." I have heard that Mr. Fuller spent a short time with you. You will see by the date at the head of this letter that it was begun some time ago, but being so unwell on that day I could not go on with it, and since then my hands have been so full that I could not spare the time for writing. I am glad to tell you that I am now much better in my health, and you will

be pleased to hear that I had a good time when speaking to the people at Maidstone from these 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. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones." (Isaiah liv. 11, 12.) Respecting what you say of the removal by death of our late dear friend, Mr. Philpot, I am of your opinion. Truly it is an irreparable loss to the church of God, and a national loss, too. Mr. Fuller has been, and indeed is still, very unwell. He told me that he enjoyed more in conversation with you than he did all the rest of his time when he was in London. "Godly conversation is profitable." My dear wife and myself thank you very much for the hymnbooks—the children are delighted with them. With reference to the loving-kindness and tender mercy of our God in sparing and in bringing us through the past year with all its trials, cares, and sorrows, it is truly wonderful. I trust I can enter a little into your feelings upon it. O to be often melted down under a felt sense of our own unworthiness and the Lord's great goodness; this will make "Mercy sweet, salvation great, and all God's judgments right." Please remember me kindly to your fellow-servant, and with kind Christian love, I am yours in the bonds of the Gospel,

G. MOCKFORD.

HEATHFIELD, *January 7th*, 1870.

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"GREAT IS THE MYSTERY OF GODLINESS."

BY MR. J. C. PHILPOT.

"What will ye see in the Shulamite? As it were the company of *two armies*."—SONG OF SOLOMON vi. 13.

ARE you not often a mystery to yourself? Warm one moment, cold the next; abasing yourself one half-hour, exalting yourself the following; loving the world, full of it, steeped up to your lips in it to-day; crying, groaning, and sighing for a sweet manifestation of the love of God to-morrow; brought down to nothingness, covered with shame and confusion, on your knees before you leave your room; filled with pride and self-importance before you have got downstairs; despising the world, and willing to give it all up for one taste of the love of Jesus when in solitude; trying to grasp it with both hands when in business. What a mystery are you! Touched by love, and stung with enmity; possessing a little wisdom, and a great deal of folly; earthly minded, and yet having the affections in heaven; pressing forward, and lagging behind; full of sloth, and yet taking the kingdom with violence! And thus the Spirit, by a process which we may feel but cannot adequately describe, leads us into the mystery of the two natures, that "company of two armies," perpetually

struggling and striving against each other in the same bosom. So that one man cannot more differ from another than the same man differs from himself. But do not nature, sense, and reason contradict this? Do not the wise and prudent deny this? "There must be a progressive advance," they say, "in holiness; there must be a gradual amendment of our nature until at length all sin is rooted out, and we become as perfect as Christ." But the mystery of the kingdom of heaven is this, that our carnal mind undergoes no alteration, but maintains a perpetual war with grace; and thus, the deeper we sink in self-abasement under a sense of our vileness, the higher we rise in a knowledge of Christ; and the blacker we are in our own view, the more comely does Jesus appear.

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### FROM AN AGED PASTOR TO ONE WHO HAD BEEN IN DEEP WATERS.

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My dear Friend,—We were indeed very pleased to receive your kind letter, and to read such a good report of the Lord's favour and mercy towards you. There is a set time to favour the children of Zion. But what a school the Lord in his wisdom chooses for you! It is very singular, but we have another most interesting case of the Lord's delivering mercy. A good young man, who left the Portsmouth Asylum about six weeks ago, and who was under severe discipline for two years, is now with us here. We shall be glad to hear of your progress, and of the Lord's favours made known to your soul. I am sending this letter to Mr. Smith, for him to give to Mrs. Walters for you, as you did not send me her address, or let me know when you were to leave the Asylum. It is truly wonderful that after nearly twelve years in deep waters, and now raised up again by the mighty power of God to a special hope in his rich mercy. How true are the words of that good prophet, "The Lord is good, and a stronghold in the day of trouble." My dear friend, you must not be offended at my enclosing this little mite, as I should like to pay your railway fare from the Asylum to Tunbridge Wells. We have had many changes since you were here, yet there are some still remaining who rejoiced with us last evening at your merciful deliverance, including Mr. Beadle, Mr. Thiselton, Mr. Williamson, and my daughter, who is now Mrs. Lawrence. I cannot say much of myself; the Lord is good in sustaining me in my work and health, but writing tries me, and even the grass-hopper is a burden now. If spared till September, I shall be eighty-five years old. Mrs. Brandon has been very poorly of late, but is now better. I hope you will be comfortable with your friends, and that the Lord will bless you with a peaceful mind. Now with best wishes from us both, I am, my dear friend, yours sincerely for the truth's sake, A. BRANDON.

“YE MUST BE BORN AGAIN” (John iii. 7).

LETTER BY MRS. ANNE DUTTON.

DEAR FRIEND:—Grace unto you and peace be multiplied. Our Lord (John iii.) asserts the necessity of the new birth, and declares what kind of birth he intends, viz., of water and of the Spirit, i.e., of the Word and Spirit of God, without which no man can see—that is, enjoy or enter into—the kingdom of God. The reason of it is this, because in order to all kind of enjoyment there must be an agreeableness in the person or thing enjoyed. This the Apostle declares: “But the natural man receiveth not the things of the Spirit of God, because they are foolishness unto him; neither can he know them, because they are spiritually discerned.” He receives them not, because they are foolishness unto him, and they are so because he cannot know them; and the reason of this is, because they are spiritually discerned, and he, being but a natural man, has no spiritual eye—no organ suited to behold a glory in spiritual things which can only be spiritually discerned.

Thus, in the work of nature the all-wise Creator formed all his creatures with a capacity suited to live, act, or be in that proper element, sphere, or place which he had designed for them, as birds in the air, fishes in the water, &c. And as for man, the top piece of the Creation, in whom the whole was as it were epitomised or summed up, how curiously was he wrought when he came out of his Maker's hand! How excellently was he fitted to enjoy all that great happiness which was prepared for him! His soul, as it came out of his Creator's hand, was excellently fitted to enjoy communion with God as the God of nature, displaying his glory in the creatures; and his body, how wonderfully was that framed to enjoy the creatures in this world! How excellently were all his senses fitted for their proper objects! His eye to behold the glory of the sun, the variety of creatures, and the beauty of colours; his ear to converse with sounds; his palate to taste meats; his smell to take in scents; and his feeling to judge of solid bodies perceptible by that sense. And as it was in the formation of man, so in some measure it is in his generation, for when a child is born into the world it is in these respects suited to, and has a desire after the persons and things which are therein, and without this it could have no enjoyment of the good things of life.

And as in the works of nature, so in the works of grace; for as this world is prepared for the child's enjoyment, and then that is generated and born in order to enjoy it, so there is a kingdom prepared for the children of God; and the soul must be regenerated—new-born or born again—before it can see it; there being the same necessity that the soul be born into the world of grace before it can enjoy that, as there is that a man should be born into the world of nature before he can enjoy this.



And now, methinks I hear thee say, "All this I am convinced of; but I greatly want to know whether I am one of those who are new-born." There are two ways whereby a soul comes to know that it is new-born. The first is, by the revelation of the Spirit bearing witness to the soul in some word or other where this truth is declared. The second is, by his enabling the soul to discern its own acts in Divine light, and to draw conclusions from its discerned acts of grace that it has the principle; and in both these ways the Lord can give thee satisfaction in an instant if it pleaseth him. But, generally speaking, it is some time ere a child of God can draw steady conclusions of its being new-born from its own feelings of the new life; and therefore thou mayest be new-born though thou dost not know it!

A living infant, you know, when first born into the world hath life, but it does not know it. It had a secret life from its first quickening in the womb, and from thence a secret motion; but as soon as it is born it begins to live visibly to others, but yet the child itself knows nothing of the matter. It cries, desires the breast, takes the milk, and is satisfied; sees the light and feels the heat with pleasure, all of which are visible demonstrations of its life to bystanders, but the child knows nothing of it, because it is not capable of self-reflection. And thus it is with a new-born soul; there is a secret work of God upon all the heart, a principle of life given, and from thence some secret motions and faint stirrings now and then under begun convictions, before it is brought forth into the visible life of grace, which discovers itself, as soon as ever the soul is born again, in the breath or cry of the new creature, its desires, its discernings, and its enjoyments, which, when communicated to grown Christians, they know that such a soul is one of Christ's new-born babes, although this child itself is not yet capable so to reflect upon its own acts as to conclude its life from thence.

And if this be thy case, that thou canst not pass a judgment from what thou hast experienced that thou hast the life of grace, or art new-born, then tell me, as a rational creature, how is it with thee, for as such thou canst tell what the feelings of thy soul have been, although as a new creature thou mayest not yet be come to such an exercise of thy spiritual senses as to know thy feelings to be feelings of grace, and a certain demonstration of thy being born again. Well, a living soul sees. What hast thou seen? Hast thou seen thyself to be a sinner by nature as well as by practice, in heart as well as life, and that thou art utterly undone, and must perish for ever without an interest in Jesus Christ, as being utterly unable to do anything to deliver thyself from the wrath to come? Hast thou seen thy own righteousness to be but filthy rags, and thy own strength to do any good but weakness? Again, hast thou seen an excellency in Christ, as a complete Saviour, that is exceedingly suitable to thy

case as a lost sinner? And hast thou any discernings of the glory of God's free grace and mercy in Christ? Thou hast then the new creature's eye discerning faith, even the faith of God's elect.

And from these discernings hast thou been made to cry unto the Lord, to lament thy sinfulness before him, and to supplicate his throne of mercy, praying him to give thee Christ whatever he denies thee of? Thou hast then the new creature's breath, which flows from none but those who have the new creature's life.

Again, what are thy *desires*? Are the longings of thy soul after the free grace and mercy of God in Christ, as held forth in the promises, those breasts of consolation? Thou hast then the new creature's appetite, and art certainly born of the Word and Spirit of God.

Once more, what are thy enjoyments? What satisfies and pleaseth thy soul best? Has the free grace of God and of the Lord Jesus Christ been sweet and savoury to thee in a promise or in an ordinance, to the refreshing and satisfying of thy soul for some moments, just so long as thou hast had the breast in thy mouth, the grace of the promise milked out to thee? Then, thou hast tasted that the Lord is gracious, and art one of Christ's new-born babes.

And hast thou ever felt any refreshing warmth and comfort in the love of God which, like fire, has warmed and heated thy cold soul? Thou hast then that sensation which is proper to a new creature, and it is evident in these respects that thou art certainly born again, and as such thou shalt see—that is, enjoy—the kingdom of God as a kingdom of grace here, which is a kingdom of power, righteousness, peace, and joy in the Holy Ghost; and thou shalt enter into the kingdom of glory hereafter, as being made meet to be a partaker of the inheritance of the saints in light; for he that is thy God hath prepared for thee a city, and wrought thy soul for this self-same thing, there being never a soul in the world that is thus wrought upon but is a vessel of mercy prepared unto glory, by a saving work of the Holy Ghost upon it, as well as in the purposes of God concerning it.

Go on, therefore, as a new-born babe to desire the sincere milk of the Word—the unmixed grace of the Gospel—that thou mayest grow thereby, for it is on purpose for thee to maintain and increase the begun life of grace in thy soul, until it is perfected in the life of glory. Rejoice, then, thou lamb of Christ, for thou art exceedingly safe under thy kind Shepherd's care. He will gather thee with his arm, and carry thee in his bosom; he will lead thee into green pastures, beside the still waters, and make thee to lie down safely.

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## Obituary.

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MRS. PREBBLE.—Our dear mother, Sarah Prebble, of Ashford, Kent, passed away on May 14th, 1903, aged 79 years, to be for ever “with Christ, which is far better.” She was well known to many of the friends of truth at Ashford and Staplehurst, Kent. She was a kind and devoted wife, and we have lost one of the best of mothers! She survived our father only eleven days, he having died on the 3rd of May, and it is thought that the shock, acting upon her physical and mental frame, was the means of bringing her to her sudden end (she only kept her bed four days); they had been married over fifty years. One of her favourite portions of Scripture was, “Thy words were found and I did eat them” (Jer. xv. 16); John xvii. and the epistle to the Ephesians were great favourites with her, as also the book of Isaiah.

We have received the following in a letter from Mr. Mulvey, of Eastbourne, to whose ministry she was much attached during her latter days:—“I do not recollect any particular portions she mentioned, but often, when coming out of the chapel after speaking, she would mention how the remarks made in the pulpit had met her case, and wanted to realize for herself more, stating how often in the night she lay pleading for the Lord to appear on her behalf, and manifest his mercy to her. ‘I believe,’ I said, ‘you want to feel that the Lord will have mercy on you, and give you an evidence that you are called by his grace, and are a partaker of his mercy.’ I saw how anxious many times she was to read her ‘title clear to mansions in the skies.’ ‘That is what I want,’ she would say, ‘more love, more nearness to the Lord; I want to feel that he can, and has had mercy upon me.’ Truly she gave me to feel that the Lord in mercy had done great things for her, and I feel certain that she has entered that glorious place where sin and sorrow never come. I can testify that she loved a free grace Gospel, and was a recipient, I believe, of the love, grace, and mercy of God through the blood and righteousness of Christ.”

Her Bible was much used, and many places in it are found to be underlined, or having some special note made here and there. She was especially fond of reading the printed sermons of Mr. Bradbury, of Grove Chapel, Camberwell, as also the works of Augustus M. Toplady. Denham’s and Gadsby’s selections of hymns were also much prized by her.

In our younger days she was very particular that we should always attend where the truth was preached, which meant a distance of six miles at least, and often we would all go to Staplehurst for the day, a much greater distance, there being no place of truth in the parish where we then lived.

The late Mr. Lewis's preaching at Staplehurst was made life and power to her soul on many occasions. We have often heard her speak of attending Smarden Chapel when she was young, going with her parents; and sometimes also at Cranbrook. In those days too she would occasionally hear the then godly clergyman of Headcorn, the late Mr. Sewell. The Lord appears to have called her by grace in early days, although the time and manner, we do not think, were ever clear in her recollection, but as long as we can remember, she was always a consistent hearer of the whole truth, and would never listen to a yea and nay Gospel.

She was not one to give much outward testimony as to her being called by grace, she had many fears concerning this, but we believe that those who knew her best will agree that she was one who walked humbly with her God. W. & T. PREBBLE.

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MR. RICHARDSON.—The following is a brief account of the Lord's dealings with John Richardson, of Nash Street, Chiddingfold. He was born in the year 1827, and was married at the age of twenty years, and became the father of five children. Two of them have been taken away by death; and he had a hope of them both. When the last one died (a daughter) these words were applied to his soul, "She is not dead but sleepeth." He was a kind husband and father. In his young days he attended the Church of England; but when the Lord called him by his grace he felt he could not continue there, and use a form of prayers which did not express his feelings. To say "Our Father" he felt was only mocking God. He used to walk the fields in great trouble of soul; and would go to bed to hide his trouble from his wife and children. He was ashamed to tell his wife his trouble, and often felt that he would be cut off, and that hell would be his portion. But after a time the Lord in mercy broke in upon his soul, and gave him to feel that he would not be cut off, but was a living branch grafted into that living vine. After he left the Church of England he began to attend the Dicker Chapel, and soon felt a great love to the ministers who preached there, and to the people. He used to think what a happy people they were, but as he travelled on with them he found it was not all happiness; but they were happy when they enjoyed the Lord's presence, and his blessing rested upon them. In the year 1863 he was received by the church there, and was baptized by the late Mr. Blanchard. It was a good day to his soul. Hymn 996 (Gadsby's) was sung, and the following verse was made very precious to his soul's feelings:

"Blest river! great its virtues are;  
 Pure river, O how sweet and clear!  
 Deep river, through the desert way;  
 Full river, never to decay!"

He felt that he could follow Christ from the love he felt towards him, and for what he had done for his soul. He continued an honourable member of the church until his death, a period of forty years. Like others of the Lord's people, he met with many trials through life, and saw many changes at the chapel. Sorrows and joys were the ingredients of his cup of life, and he proved that it is through much tribulation he must enter the kingdom. He, feeling the plague of his own heart, was often led to cry with the publican, "God be merciful to be a sinner." On one occasion a portion of the Word was blessed to him, when he remarked, "With what willingness Christ came to suffer for his church." He was never absent from the Lord's house, willingly. Sometimes when there was to be a prayer meeting service, Satan would tempt him to stay away, but he would venture, and he often at such times would have cause to say that he found it good to be there.

One evening at a similar meeting, our late pastor, Mr. Vine, read the fourteenth chapter of John, when he told Mr. Vine that he felt there was a mansion prepared for him, and Mr. Vine replied, "And so there is for me." He felt a great love to Mr. Vine, and they spent many happy hours together. On one of his birthdays, this hymn was blessed to him:

"Awake, my soul, in joyful lays,  
And sing thy great Redeemer's praise;  
He justly claims a song from me;  
His lovingkindness, O how free!"

About eight years ago, his dear wife had a stroke, and although she is now left to mourn the loss of a good husband, she has not been able to do any work since. Her dear husband, when living, used to draw her to chapel in a chair, a distance of about one and a-half miles, as long as he was able to do so. We did not think that he would be taken first; but such was the Lord's will who hath said, "My thoughts are not your thoughts, nor my ways your ways." He was a lover of good men, and the Lord's servants. He was much favoured in hearing the late Mr. Page, and felt a great love to him, and to many others of the Lord's ministers. He was favoured in his last days. Some time before he was quite laid aside, he called upon our pastor, Mr. Botten, and Mr. Webb being there, who was engaged to preach that evening, he spent the afternoon with them, and said how much he enjoyed their company. After he was laid aside and could not get to the chapel, he was disappointed, but he felt it a favour to have the Lord's servants to visit him. Sometimes he felt himself to be unworthy of the favour of their company. Amongst those who visited him were Mr. Picknell, Mr. Webb, and Mr. Barnes. To those he felt a spiritual union, and was pleased to see them.

*(To be concluded.)*

# THE GOSPEL STANDARD.

MAY, 1904.

MATT. v. 6; 2 TIM. i. 9; ROM. xi. 7; ACTS viii. 37, 38; MATT. xxviii. 19.

## GRACE, AND ITS BLESSED EFFECTS.

NOTES OF A SERMON PREACHED BY THE LATE MR. ASHDOWN, AT  
ZOAR CHAPEL, GREAT ALIE STREET, LONDON, ON THE MORNING  
OF SEPTEMBER 4TH, 1898.

“And he said unto her, Thy sins are forgiven.”—LUKE vii. 48.

I WAS thinking this morning of the very great variety there is in the exercises of God's people in this world; you hardly find two with the same particular trial. There is such a variety in the exercises of the Church of God that it is impossible to chalk out a path for the children of God to be led in; yet we often err on this very point. People do now as they did in olden times; John was put into prison and beheaded, but many thought well of him after he was dead. When he lived in the wilderness his raiment was of camel's hair, and he fed on locusts and wild honey; it was very coarse fare and very coarse entertainment in the wilderness. Whilst he lived, the people said, “He has a devil, we do not believe in him at all!” After he was dead they said he was a prophet. Generally when good men are dead then their names come up, though they have been hated whilst they lived. Their testimony was a reproach and an offence to the world during their life, therefore they were hated whilst living and loved when dead. That has been going on ever since the world began.

The Lord Jesus Christ was very familiar with all kinds of people; he knew this man was a Pharisee, yet he went to the Pharisee's house when he asked him. But this Pharisee never washed his feet, or anointed his head, he never gave him a kiss. The Scribes and Pharisees said, “How is it that he eateth and drinketh with publicans and sinners?” Therefore he draws the line between himself and John; both were hated by the world, and both

were of God. "John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine bibber, a friend of publicans and sinners." "But wisdom is justified of all her children." We are called a poor narrow-minded, contracted people. We have no ground to receive anything outside truth, outside grace, outside those things that are put before us in the Word of God, outside all those things contained in godliness and truth. All else is universal charity, which God hates. We have no ground to put down anything for truth that is not according to the Scriptures, in whatever form it appears to be. We want more grace to keep these things down rightly; our knowledge is our greatest *let* in our way. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." In Divine things,

"Naked knowledge all is vain."

We find, "A certain centurion's servant, who was dear unto him, was sick, and ready to die." I believe this is the effect of grace in every really quickened soul. This man was in trouble because his servant was ill. A good many treat their servants as if they were a kind of beast. God's grace makes kind masters and obedient servants; God's truth does that. This man was a kind, benevolent master. He felt himself not worthy to go to Christ, so he sent some of the elders of the Jews, and told them to tell Jesus about his servant, and ask him to come and heal him. They told Jesus, "That he was worthy for whom he should do this, for he loveth our nation, and he hath built us a synagogue." Then the Lord went with them, and when he was not far from the house the centurion sent friends to him, saying unto him, "Lord, trouble not thyself, for I am not worthy that thou shouldst enter under my roof: wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also have under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." And the Lord marvelled at him. This man felt that all diseases were under the control of God, as his soldiers and servants were under his control. He believed the Lord Jesus to be the omnipotent Jehovah,

who could speak the word, and his servant should be healed. The Lord marked this, and "said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel."

First, he had confidence in the mercy and favour of the Lord Jesus Christ. He believed in that.

Secondly, he had grace to loathe and abhor himself so much as to feel not worthy for the Lord to come into his house, to come under his roof; he had such a spirit of self-abhorrence.

Thirdly, he believed as his soldiers and his servants were under his control, obeyed his word, so the word and power of Christ could control afflictions and diseases. These things made the man's faith manifest; the Lord said, "I have not found so great faith, no, not in Israel."

Children in school are put back. I recollect when I went to school, sometimes I was moved from the top to the bottom of the class when things went wrong. So it is true in the school of Christ, God puts his people back again. Sometimes I have been in such a state of soul, as if nothing under heaven would quiet my heart but a word, a blessing from the Lord. That he would do these things I have prayed, groaned, and sighed night and day, for days and nights together. You say, Is not that right? In a certain sense it is, but it may be done in a wrong spirit. We want it for ourselves, more than for God's glory. He must be most! He must be most! I know what it is to be earnest in my soul more for myself than for God's honour; but he has put me back. But when I came, "Lord, I am not worthy! Lord, I am not worthy!" then he looked upon me, and let me have it directly. Therefore, if we come for right things with a wrong spirit in it, then he puts us back. Thus by these things we live, and in all this is the life of our spirits. "He that believeth shall not make haste." He likes to have our whole hearts. He takes care that the spirit is right. O to have a little godly simplicity! to have a little place in your esteem and affections for the glory and honour of his sacred name. He always holds us right in his ways, by his power and by his grace; but we do not always hold him right.



“ For his correction render praise,  
 ‘Tis given thee for thy good ;  
 The lash is steep’d he on thee lays,  
 And softened in his blood.”

You know, poor believers, we seldom see the snare of these things before we feel the smart. Then we find after this the Lord raised the poor widow’s son to life. He had compassion on her. John was shut up in prison, and his disciples told him about these things ; John, being in prison himself, sent two of his disciples to Jesus, saying, “ Art thou he that should come ; or look we for another ? ” For you see John had been sadly taken back. God is wonderful in his dealings in providence. Jesus said of him, “ Among those that are born of women there is not a greater prophet than John the Baptist ; but he that is least in the kingdom of God ” (if you can find him) “ is greater than he.” All of us want to be big ; but God saves little ones—the least of the least. Paul said, “ Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.” Therefore, when John’s messenger came, the Lord cured many of their infirmities, opened the eyes of the blind, healed the sick, made the deaf to hear, raised the dead. Jesus said, “ Tell John what things ye have seen and heard.” No doubt the Holy Ghost bears testimony to these things, and by hearing about these things that the Lord Jesus had done, John’s faith was strengthened in him. I suppose no person ever had a greater or clearer manifestation from God than John had, when he baptized Jesus, when he saw the heavens opened and the Spirit of God descending like a dove and lighting upon him ; and heard a voice from heaven, saying, “ This is my beloved Son, in whom I am well pleased.” So this servant of God when he came into trial, this godly man doubted the reality of things, and so shall you and I when God afflicts us, unless we are wonderfully preserved in the trial, doubt the reality of things. This is one of Satan’s masterpieces ; the devil assailed even the Lord Jesus Christ about his Sonship, as to whether he was the Son of God. This is one of the masterpieces of the devil, to undermine the very foundations of truth. I do not suppose there is a saint in this chapel that Satan has not caused a mist and a cloud to

come on their evidences ; and it will be so until they die, unless God draws near with His grace and power, and the Holy Ghost clears these mists and doubts. Reading the Scriptures will not do it; saying prayers will not do it; hearing sermons will not do it; God only can remove these mists, doubts, and infidelity. You will prove that true.

This poor woman went into the Pharisee's house, and "brought an alabaster box of ointment, and stood at his feet behind him weeping," and washed his feet with tears, and wiped them with the hair of her head; kissed his feet, and anointed them with ointment. We do not read that she said a word. God's poor saints do not talk so much. She came to his feet, came close to him. The Pharisee said directly, "If he were a prophet, he would not suffer this to take place, for she is a sinner." Simon had heart sins, but they were not outside. What evils dwell and work in the heart which never come out! Jesus said, "Simon, I have somewhat to say unto thee. . . . There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay he frankly forgave them both. Tell me therefore, which of them will love him most?" Simon said, "I suppose that he to whom he forgave most." Jesus said, "You see this woman, and the fruits of her love. I came into your house, you gave me no water for my feet, you gave me no kiss, you did not anoint my head with oil; but this poor woman, this wretched sinner, this bad sinner, since the time I came in hath not ceased to kiss my feet, she has anointed my feet with ointment, she has washed my feet with tears and wiped them with the hairs of her head." These were marks of love in the poor woman, which Simon himself had not got, though he was a great, big man in religion. The Lord looked on the woman, but talked to Simon. "Wherefore I say unto thee, her sins, which are many, are forgiven." She heard what he said, but she did not get it, though these sweet things moved her heart. Then Jesus turned to the woman, and he said unto her, "Thy sins are forgiven." Then she got the thing. It was personal speaking. That is what we want, *personality*; when God's blessed truth comes as though there was only you on the earth. Therefore, all the time Jesus talked to Simon her

sins were there, but when the Lord turned to her, and said, "Thy sins are forgiven thee," then her sins were gone. And he said to the woman, "Thy faith hath saved thee; go in peace."

I believe there are four things that cause particular exercise to every quickened sinner. You will find in Christian experience these are particular points into which God's people are brought from time to time, and they want the Holy Spirit's witness that they may realize how things stand with them for ever.

First, is *regeneration*. O how many doubts God's poor saints have as to whether they are called by grace. How can any but a quickened soul desire to be called by grace? That is a very great point in experience. I desire to keep these things clear. You may hold the general doctrines of truth, without the Spirit's witness that you are one of God's children. There may be a general profession of truth, and yet never have had it cleared up by the Holy Ghost in your soul. Yet these walk satisfied. God's saints want it personal. A man wants to know more than that he is an Englishman. There is not such a land under heaven as England. He wants to know that he is a sharer in the riches of England, that he is really an Englishman, and not a poor famished wretch, but a sharer in the glory, riches, and benefits of England. So does the saint of God. He wants these things cleared up, to know really and truly whether he is one of God's quickened, regenerated, called people. I believe this is more or less the exercise of every heaven-born soul. You may say, doubts and fears are not grace. That is true, but they are part of us; unbelief is in our very nature. We can no more lay claim to regeneration, or sanctification, without Divine power, than we can make a world. Therefore we want the Holy Ghost to clear it up. Peter says, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall."

Huntington said, after he had been preaching more than thirty years, that of all points of Christian experience, regeneration was more difficult to explain than any other point of doctrine—the wonderful work of God in regeneration, in a man's heart. Huntington knew the truth and reality of things. We do not know much about it, but we see

the effects, the wonderful benefits of it. We can only get the knowledge of it by the results of it. They are these. I am certain it is true, that no poor man or woman ever longed and hungered after spiritual things while dead in trespasses and sins, that is certainly true. I would put it plainly, every soul in the whole world that is longing after spiritual realities is a living soul, born again of the Spirit; being spiritual, it wants spiritual supplies and spiritual knowledge.

Secondly, there spring effects from the wonderful work of regeneration, more or less, sooner or later, that the poor man's back is to the world and the elements of it, and on his former ways; he has left them behind. The soul's face and desires are towards God's truth, mercy, Gospel, the Church of Christ; towards the Church of God, the ways of God, the mercy of God, and at last heaven.

But what is regeneration? *To be born of God.* That is true. The man that is regenerated wants reality, to be regenerated into, to be born again into these things. Just as a rich heir wants to enter into his estates when he is heir to them. Being heir to them is a grand thing, but to get possession is a better. What is it that the man desires to be regenerated into? Into the mercy, grace, forgiveness, love, peace, sanctification, and fellowship of God. You want the Holy Ghost to bear witness with your spirit of the truth of these things; that will satisfy you, and nothing short of that will satisfy you.

Then next God's people want *real deliverance out of trouble.* Man is born to trouble as the sparks fly upward. There is a great difference in how a man gets out of trouble. Joseph was brought into trouble. It is a very great thing with God's people not to get the wrong way out of trouble however good it may seem to be. They are afraid to get out of trouble the wrong way; therefore they let their hands hang down. David would not lift his sword against Saul; neither did Joseph come out of trouble, until the Lord's delivering time. So God's people want to be really satisfied that God brings them out of trouble. Looking years back, how he has helped me in trouble, and I daresay it is the same with some of you, according to his promise, "He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee."

“Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.”

“And he said unto her, Thy sins are forgiven.” That is a great point with God’s poor saints, they want to be sure that God has put away their sins, they want him to speak and say unto their souls, “I am thy salvation.” “Thy sins which are many are all forgiven.” These personal things are great points in Christian experience. All God’s people have to wait for the application of the remedy. I believe in our day, six out of every seven of the children of God, of real saints, are waiting to get pardon. Those who have had it, want it done over again, just as much as if they had never had it done, by reason of the clouds that overcast it. This is the great point that all God’s people hang at. Pardon is the very essence of the Gospel. When Jesus appeared to his disciples after the resurrection, he said, “Go ye into all the world, and preach the Gospel to every creature.” “And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.” *At Jerusalem*, the worst city in the world—in Jerusalem, where they had crucified the Lord of glory. The greatest sinners all the world over were in Jerusalem, and they were to begin to preach the Gospel there; and the pardon of sin is the sum and substance of it. The Gospel is *good news* from a far country for lost, sinful, and undone men and women. “Beginning at Jerusalem.” There were the greatest sinners. Pardon of sin is the very substance of the Gospel; and where that is not preached, they do not preach the Gospel. We have, every one of us, sin enough in our hearts to damn the world, if we walk like angels. The Lord Jesus Christ came into the world to save sinners. To walk morally is good, kept in its right place; but no man’s heart is clean. Jesus said, “For out of the heart proceed evil thoughts, murders, adulteries, fornications, theft, false witness, blasphemies; these are the things which defile a man.” All these come out of the heart. Who can say, “I have made my heart clean?” Where is the man that has got a clean heart in himself? The Lord searcheth the heart. The pardon of sin is the great foundation of the Gospel. The Law says, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.”

And, "Thou shalt love thy neighbour as thyself." Who does it? Not one of us. O no, we don't. Therefore, all have guilty hearts. When the Lord speaks the pardon of sin in the heart, he speaks peace in the heart. "I will hear what God the Lord will speak: for he will speak peace unto his people." If the Lord speaks peace in the heart, that poor man will walk in peace; and if the Lord speaks pardon to the heart, that poor man will walk in the pardoning love of God. "Her sins, which are many, are forgiven; for she loved much."

"And he said unto her, Thy sins are forgiven." It is a great thing to be forgiven. When the Holy Ghost teaches a soul, he leads that soul to abhor itself; and the heart, soul, and affections go out after Christ. They long to lay hold of life by his death. These things sometimes go off and on for a long time before pardon is received. Sometime before a man receives pardon he has the harbingers of it. "If so be ye have tasted that the Lord is gracious." When the set time comes for the Lord to speak home with power to the soul, the poor soul is filled with godly sorrow; he loathes himself and desires to exalt a precious Christ, and says, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever."

I had intended to ask the clerk to give out that hymn you have been singing, but I omitted to do so, and when I heard you singing it, it rather confirmed my soul in the subject of the pardoning love of God.

"The sinner that by precious faith  
Has felt his sins forgiven,  
Is from that moment pass'd from death,  
And seal'd an heir of heaven."

If the Lord once gives this pardon, he never takes it back again; though we may lose the sense and feeling of it, there it is.

"To look on this when sunk in fears,  
While each repeated sight,  
Like some reviving cordial, cheers,  
And makes temptations light."

The last great thing I have to speak of this morning that all God's people want, is *to have God's presence and peace when they die*. When death comes, to have the

Lord's presence and blessing in their souls; to have that precious faith that it will be well with them in a dying hour. O to have the peace of God in my soul when I die! when I come to draw my last breath! And it will soon come, you know. I have God's peace, pardon, and blessing in my soul. That is one of the greatest things God's poor saints want to know that they are interested in, through the mercy and compassion of God.

These are the four things God's people want to know their interest in—regeneration; God's deliverance through and out of trouble; pardon of sin; the peace of God in their souls when they come to die. "Happy is that people that is in such a case: yea, happy is that people whose God is the Lord." Moses realized this when he said, "Happy art thou, O Israel: who is like unto thee. O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency: and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." These four things are promised absolutely to all the heirs of heaven, for the Lord has promised them, and these promises are yea and Amen in Christ Jesus. If we are born again, we are born heirs to all these promises.

May the Lord add his blessing. Amen.

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#### LETTER TO MISS B. BY MR. D. FENNER.

GRACE and peace from God our Father, and from the Lord Jesus Christ be with my dear friend. Amen.

I received your affectionate epistle, and truly rejoice with you in the Lord's work. You are surprised that your epistles refresh my soul; you cannot be more so than I am to find the Lord owneth and blesseth what I write to you, and to others of his dear people. When the saints are refreshed I feel refreshment the element of my mind, and can but be "comforted in their comfort." But that I should be the instrument of comfort to them that the Lord thereby owns me as his servant, is to me an astonishment which I think (with humility be it spoken) eternity itself will not cause to subside. Oh, it seems that heaven will be an ocean of blissful wonder! Wonder, love, and adore! I, who was before an awful blasphemer, a vile and hateful rebel, a proud and haughty scorner, a selfish, presumptuous hypocrite; that I should be employed in the greatest work under heaven, and that which is most for the declarative glory of God. No

words, my friend, can express the emotion I feel within; I sometimes feel that had I a thousand lives, what a little tribute would giving up the whole be, how infinitely short of what is due! But Jesus "is worthy"—here I find sweet repose. His merits are mine. Here, my friend, I am plunged deeper in debt. What shall I say? Let free grace alone "bring forth the top stone," and have all the praise, that the whole may redound to the glory of the God of grace. Overwhelming the thought that heaven is the place where this contracted heart will expand by the infinite debt, and all eternity will be pouring forth the praises of a Triune God. Ah, Mary! if thou art near thy end, thou hast a blessed start. I find jealousy warm my heart with longings to be up with thee. But I forbear. I bless the Lord that he hath opened your eyes to see the insufficiency of all human wisdom—to comprehend the things of the Spirit of God; for now I know you will not be hurt with the ignorance, incoherency, uncouthness, and inability, evident in my poor scribble. I never was taught even to spell, only just enough to lead me to read; nor was I ever taught grammar one hour in my life; if I now attempt it my thick head is all confusion, so that I am obliged to desist. But blessed be God, he hath given me to "know him, and Jesus Christ whom he hath sent;" and this knowledge is "life eternal." He hath given me to know and believe the love he hath to me—the things he hath freely given me, and to find them things that "accompany salvation and make for peace." He hath taught me, and "I know in whom I have believed, and am persuaded he is able, and willing, to keep that which I have committed to him against that day." "When I cry unto him mine enemies shall turn back: this I know, for God is for me." And blessed be his name, "Surely I know it shall be well with them that fear him." Yea, I know that "all things (are now working) together for my good"—for my soul loveth him, therefore, I need envy none of the worldly wise; and I am persuaded my dear friend is thirsting more and more for the wisdom which is from above. She is content to become a disciple, sit down and learn from one of the weakest and basest of all that God hath taught. This is the beginning of true wisdom, to become a fool—convinced we know nothing, only as the Lord teacheth us. Ah, my friend, he is teaching thee to profit, or thou wouldst not condescend to correspond with me. "He that knoweth God heareth us, he that is not of God heareth not us." None will embrace a minister, as a servant of God, but such as are interested in Christ. "He that receiveth whomsoever I shall send receiveth me," saith Christ. The Gospel, which is foolishness to others, "is to them that believe, Christ the wisdom of God."

You may well say, "Blessed are they that are thus favoured." And that blessing Mary B—— hath, for she is humbled to seek profit of soul in the way of God's teaching; and Christ in his



despised ministers is not an offence to her. "Blessed is he whosoever shall not be offended in me."

You rightly say, "Jehovah hath chosen you to dwell in." And in quoting that text of Paul, "Ye are the temple of the living God, and the Spirit of God dwelleth in you," I believe it true of you, for "he that loveth dwelleth in God, and God in him." Certainly you love God with a love of complacency and delight, for of late he hath been the joy of your heart, as set forth in the precious promises, full of grace—you now love him continually with a love of desire.

You also love the brethren, esteeming them the excellent of the earth. You now count them happy whose God is the Lord, and esteem them. Moreover, we "know that we are in him, and he in us, by the Spirit which he hath given us." It is clear you have the gift of the Spirit by being of the Spirit—"born of the Spirit or (after the Spirit)—born after the Spirit." And that you are after the Spirit is evident—your mind and desires are after the things of the Spirit. "They that are after the flesh do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit;" that is, the bent, choice, and desire of the mind are after the things of the Spirit. What things of the Spirit do they desire? The teaching of the Spirit, that they may know more and more of the Lord, his mercy, grace, love, and goodness—long for the Spirit to reveal in their hearts more of the things that make for peace; that he may take of the things of Christ and shew unto them. They desire to be led and guided by the Spirit into all truth—kept from all error—preserved in the fear of God—kept from leaning to their own understanding, or trusting their own hearts, and to be guided in the right way. They desire the blessings of the Spirit—spiritual blessings—the blessings of justification, pardon, liberty, light, life, peace. They desire the graces of the Spirit, faith, hope, love, repentance, meekness, patience.

To be brief, they desire to be more spiritually-minded—to be more alive to God and the things of God. They would that the Spirit of God pour water (of life) on their barren souls, that they might be more fruitful—have more of the fruits of the Spirit—"love, joy, peace, longsuffering, gentleness, meekness, goodness, faith, chastity." A wish—a desire after these things betokeneth true union with God; and that the Holy Ghost hath taken possession of the heart. All hail! then, dear Mary, pour out your heart in his praise; for he who hath made you his habitation is the Spirit of grace and love; and he will never leave nor forsake his abode. "This God is your God for ever and ever: he will be your guide even unto death." And when you walk through the valley of the shadow of death, he will banish fear. "His rod and his staff shall be with you." "Neither life nor death shall separate you from the love of God." "Christ hath destroyed him that had the power of death." "He hath

abolished death." "The sting of death is sin." But "Christ hath put away sin by the sacrifice of himself," so that death hath lost its sting. It is only the shadow of "the king of terrors;" the substance is gone. We are sinful. This reflects the shadow of that king, so that when we look on ourselves he appears to us as the king of terrors; but when we see our interest in Christ—when we feel our hearts glow towards him—when we read our title for heaven ("Blessed are the poor in spirit, for theirs is the kingdom of heaven") then both death and his shadow flee away.

No, my friend, it is not death. It is a sweet "sleep in Jesus." When we are afraid of death it is because we look at ourselves—because of our unbelieving hearts, and because of the scales on our eyes. Wherefore, my dear girl, pluck up thy heart. Take courage. Rejoice in Christ Jesus, and put no confidence in the flesh. Lie passive in his hand. Be submissive to his will. Give thy whole heart to him. Not one temptation, pain, or sigh but he feels. He loveth them that put their trust in him—that cast their care on him—that hope in him—that look for and desire him.

I know, dear Mary, 'twill be well with thee,  
 This truth doth Jesus manifest to me;  
 He warms my heart while now my pen doth go,  
 He loves you then—he'll not seal blanks, I know.  
 Yield to his will—give all unto his care—  
 Rejoice in him—abandon slavish fear;  
 Tho' clouds should cover—Satan come with wiles,  
 See not what's seen—see Jesus' hidden smiles.  
 He can but love; he doth the same abide.  
 He will return, though for a time he hide.  
 Oh trust his word! He's faithful—will perform.  
 You're kept by him—to you shall come no harm.  
 Lean all on him, and to him all confide.  
 Fear not. Rejoice, for he is on your side.

I am truly glad your dear brother's soul prospereth, that he is still panting after the things that make for peace. And I rejoice that your dear sister's desires are coveting the best things. My unfeigned love to them both.

Yours very affectionately,

January 24th, 1822.

D. FENNER.

When the Jews demanded what they should *do*, that they might *work the work of God*, Jesus made this remarkable answer: "*This is the work of God*," said Jesus, "that ye believe on him whom he hath sent." As if, and which is truly the case, the whole work of God consists in a right belief and apprehension of God's dear Son. And small as in some men's eyes these things may appear, it is the greatest work upon earth, and never wrought in any man's heart but by a miracle. It is indeed what Christ calls it, *God's work*, and not man's; it is inwrought by the Spirit of God in the heart. Oh for grace to believe the record which God hath given of his Son! (1 John v. 10, 11.)—*Hawker*.

## R E V I E W .

“OLIVET AND BETHANY : ECHOES OF MERCY AND LOVE.” By William Wileman. London: W. Wileman, 55 Imperial Buildings, Ludgate Circus, E.C. 1904.

THE great Jehovah has been pleased throughout all time to raise up from the family of mankind certain individuals, on whom he has bestowed peculiar gifts and abilities, which have fitted and prepared them to fill those various offices and positions in life to which his providence has ordained them. Thus to kings he gives dignity, to judges wisdom, and to artisans skill; and each is placed in that position to perform his will, which his Divine Sovereignty had afore appointed. And each and all carry out his eternal purposes to the glory of his name, and for the welfare of the creatures of his hands; for all his works do praise him, both in things temporal, and in things that are spiritual. But, when we look back into the world's history we clearly see these things carried out, and all have come to pass as it were in obedience to the command of the great Creator. Thus Moses was raised up, and endued with that wisdom which enriched his mind, and which made him in every way a suitable Lawgiver to the children of Israel, and a commander of the twelve tribes, and who in the fulness of time conducted them out of Egyptian darkness, bondage, and cruelty, and led them miraculously through the Red Sea, and through that waste howling wilderness, and in a safe way; for his God was with him. Thus he led the Israelites to the borders of the promised land, which was all that he was appointed to do, and after the Lord had showed him all the land of Gilead, unto Dan, and all the land of Judah, unto the utmost sea, from the top of Pisgah, Moses, the servant of God, died there in the land of Moab, according to the word of the Lord. And his death made room for Joshua to be brought to the front; and to fill that office to which he also was appointed. Great grace and much wisdom were bestowed upon Joshua, which he much needed, for he had a great work to do, and a difficult task to perform. The blessed consolations of Israel were graciously bestowed upon him on purpose to make him courageous in that work, and to strengthen his faith in God. And is it not wonderful and encouraging to notice how the Lord his God stood by him to defend him, and to help him in every time of need? But this is how the Lord does things for all he has raised up to carry out all the eternal purposes of his eternal mind. Not only were Moses and Joshua raised up to perform a great work that had been hidden in the mind of God for ages past, but in performing those great works, they singled themselves out as being true servants of the Lord, and their names became famous in Israel, and will remain so down to the end of time. But there are others whom the Lord raised up, and who have become great in the world's history, and men of valour

among their brethren. Notice Samson and David, who were servants of the most high God, and who were raised up at a time when such valiant men of God were much needed. No other could do the work for which they were appointed. Samson was the only one that could skilfully handle the jawbone of an ass, or possessed sufficient strength to remove two pillars from their foundations, to the overthrowing of the building they supported, and to the total destruction of thousands of the Philistines therein assembled. And who but the stripling son of Jesse could have gone out before Goliath of Gath? not in Saul's armour, for he had not proved it, but with his staff in his hand, and his sling, and with five smooth stones from the brook in his shepherd's bag, and with these he went forward "in the name of the Lord," and laid the Gittite low, who had defied the armies of the living God! These two men, Samson and David, because of their great exploits are distinguished among the valiant men of Israel, which arose from the fact that the Lord their God was with them.

But the same Lord has raised up numbers beside to perform equally as great exploits as they did. Witness Solomon in the building of the temple, and Nehemiah in rebuilding the wall and repairing the breaches thereof in such perilous times. Here we see what the fear of the Lord can do, and by this we know that the Lord honours every grace of his Holy Spirit which he bestows upon his servants whoever they may be, whether it be a Moses or an Aaron, a Patriarch, a Prophet, or an Apostle, and to come lower still, whether it be a godly martyr, a Puritan, or any of those very gracious men of God to whom we are indebted for our religious privileges, and our open Bible, and who have left indelible marks behind them on the sands of time. God has very graciously honoured and blessed numbers of his dear servants' works, to the building up of his church and people, and to the establishing of them in the great truths of the Bible, and confirming them in the fact that "Salvation is of grace." And it is surprising to notice the great variety of gifts the Lord has endowed his servants with. This we can see clearly enough as set forth in the holy Scriptures. There are not two inspired writers alike, not in the Old Testament nor in the New, but all their writings agree, and very blessedly harmonize in all the glorious truths of the Gospel; and they are stamped with a Divine approbation by the Lord the Spirit. This is very blessedly known by an application of them to our hearts when engaged in reading and meditating upon them from time to time. The same may be said to a very great extent of some good men's writings who have lived in more modern times. The Puritans as a body were men of thought and learning, and some of them held high positions in life, and it was an advantage to them they did so, for they were the better able to contend with their opponents on many points of doctrinal truth. But being so cleverly attacked by various erroneous men, our Puritan authors

were compelled to defend the doctrines of grace at every point; which makes their writings somewhat tedious to an ordinary reader, and they are not so eagerly sought after as are the writings of some good men who lived in more recent times. Hence we have much admired the wisdom and goodness of God in raising up dear Mr. Philpot, and bestowing upon him that grace and those gifts and abilities that enabled him to condense the writings of those Puritan authors, and give us their true meaning both on the affirmative and the negative side in a nut-shell; which has been a great help to many of the Lord's people. This too has arisen in the Church of God according to his eternal purpose, and in no other way. The Lord displays his sovereign right in these things as he does in the more weighty matters that transpire from time to time around us among the sons of men. Thus the Lord raises up his servants when and wheresoever he will, and he makes no enquiries of any, and neither doth he give any account of his matters. Some are by the Lord raised to benefit his people by writing in prose, which is the usual way of conveying our ideas to our fellow creatures, and such was the course many of our Puritan writers took, as Bunyan, Owen, Gill, and many others; and this system of writing Huntington, Philpot, and numbers of others adopted, and we might say how exceedingly suitable have those godly men's writings been to our soul's needs, so much so that we highly esteem those good men for their works' sake, and can say that they being dead, yet do they speak to us in their works.

Others of the Lord's servants have chosen to give us their spiritual ideas in verse, as we see in Milton, Dr. Watts, Cowper, and our many hymn writers; and what blessed compositions they have handed down as a legacy for the benefit of the people of God for all time, and which are endeared to our hearts, as so many spiritual gems, the value of which cannot be told! The hearts of the children of God have thrilled again when the compositions of these worthy authors have been brought home with a Divine power to their souls. This is why Cowper as a Christian poet stands first on our list, and why as versifiers we think so highly of Toplady, Swain, Cennick, Dr. Watts, Kent, and many others. Those good men were able through grace, and the gifts they possessed, to clothe their ideas with excellent language, and wrote in a very easy style. Indeed, one of the greatest orators of the world has said that "Dr. Watts' language at times was little less than angelic," referring to that hymn commencing, "When I survey the wondrous cross." Then how exceedingly good it is of the Lord to have raised up such blessed men for his people's good, and for his own glory! But we have but few poets. A person must be born a poet to be a good one, as was Milton and others who were well known to the world, but not so much known to the Lord's people. Some good men are gifted in writing most blessed truths, of whom it can only be said of them,

that they are fairly good rhymsters, but for sound truth and a living experience of the truths of the Gospel they really excel, and their experimental hymns we prize, because of their intrinsic value. But whether a person be a poet or not, if he possess the grace of God in his heart, and the Lord has bestowed upon him gifts and abilities for a certain branch of usefulness in the Church of Christ, such a person will carry out that work according to the gifts he possesses, and in his measure he is made very useful to the household of faith, as is very clearly seen in the hymns and poems of the late Daniel Herbert. His language, as some would say, is very faulty, but the blessed Christian experience as set forth in those hymns is truly excellent, which cannot be surpassed, if it can be equalled. Daniel Herbert's experimental compositions have been greatly owned and blessed to the hearts of thousands of the tried children of God, and he is considered by such godly people to have been a great man in Israel; whilst those that lack spiritual wisdom, and are destitute of the grace of God, look upon him as being sadly deficient as a poet, yet he possessed an excellent gift as a rhymster, and from his compositions one would have thought that he could easily have versified the whole of the Scriptures, or given us the experience of a saint of God from first to last in verse. Such men have been, and still are, most valuable to the Church of Christ on earth; and the productions of their heart and pen will live in the hearts of God's people for years to come, and perhaps down to the end of time.

But whilst we rejoice at the goodness of God in raising up such gracious men in the past to feed his people with food convenient for them, and by such means that he in his wisdom had appointed; we also greatly rejoice now, to know that in this our day there are still some gracious souls to be found whom the Lord has singled out for his honour and glory, and for his people's good, who can, from that grace and gifts they possess, chime out in the sweetest lays the glorious truths of the Gospel, and the choicest experience of his sorrowing saints, and we need not go far to find them. Until a few years ago we had Mrs. Spire and others, whose lines often enriched the pages of the "Gospel Standard," and were made acceptable to many; now we have several others whom the Lord is pleased to make useful with their pen, in writing some most excellent pieces for Zion's sons and daughters. Among them is to be found those two gracious and gifted women, Mrs. Chaplin and Kate Staines, and others beside, whose lines we have hailed with great delight, and sincerely desired that the Lord the Spirit would accompany them with his Divine blessing. But notice the little book and its title, which stands at the head of these thoughts, "Olivet and Bethany: Echoes of Mercy and Love." The very name of the book at once draws the mind and heart of the godly to the holy Scriptures, and to the Divine Author of them, and in meditating on the written Word our thoughts ran on to the Incarnate Word,

which, as Mr. Hart says, "In all things are the same." Next, we were most anxious to look a little inside this well-printed, well-bound, and beautifully got up little book of verse, containing from forty to fifty well selected subjects. In perusing these various pieces we soon found our attention was rivetted to several of them, and our thoughts were invariably led to the dear Redeemer who frequently visited Olivet and Bethany; the latter place our author has given some beautiful lines upon, under the heading, "The Home at Bethany," a specimen of which we will now present to our readers:—

" Now nigh her hour of peace prepares,  
 And all the earth is still;  
 And he who made those twinkling stars  
 Ascends the Olive hill.  
 Soon as he crosses Kedron's brook,  
 To climb the mountain stair,  
 The Man of Sorrows finds a nook  
 For solitude and prayer.  
 Faint with the labour of the day,  
 He needs to rest a while,  
 And in the shades to praise and pray  
 Beneath his Father's smile.  
 The glow of sunset crimson fades,  
 And tender is the breeze;  
 A sacred silent calm pervades  
 The shadow of the trees.  
 I love to view this wondrous scene,  
 And in its gifts to share;  
 For evening ever since has been  
 The sweetest hour for prayer."

To a thoughtful, meditative mind, such lines will be helpful, inasmuch as through the Spirit the heart may be drawn up to God in prayer, and then be led forth into thanksgiving and praise that ever there was a felt need created in the soul for that dear Man of Sorrows, who was acquainted with grief, that he should rule and reign there, and become the altogether lovely One, and the chiefest among ten thousand, and the chief attraction of our faith and love. Yes, any spiritual endeavour that leads us from ourselves to Christ is a real blessing to the soul, whether it be by prayer or praise, or by the preaching of the Gospel, or by the spiritual writings of good and gracious men. The lines then on "The Home at Bethany," are calculated to lead the mind to the Redeemer, and to those places whereunto he resorted in the days of his flesh for prayer and meditation, and are there not times with us when we would do likewise if the Lord would but help us so to do by his good Spirit? But we pass to give a true description of the Pharisee and the publican from this interesting little book:

" The Word of God records a certain test,  
 By which a true believer may be known:  
 The *Pharisee* will smite his fellow's breast!  
 The grace-taught *publican* will smite his own."

This we believe to be a true description of them both, and truly blessed shall that distressed believer be, who, like the poor publican, often smites his own breast and feelingly says, "God be merciful to me a sinner!" The author gives a good description of nature and grace; he says,

"How dark the cell in which the sinner gropes!  
How bright his prospect whom the Lord will save!  
The worldly finds a grave for all his hopes;  
The Christian has a hope beyond the grave."

Then, what a rich blessing it is to be made by grace a real Christian, for a worldly man, however much he may prosper in this life, at the end of his days he dies, and is a fool. Our last extract is on the soul:

"I weighed the earth—its wealth untold,  
Its vales of green, its hills of gold;  
The mines of many a far-off land,  
With treasures hid beneath the sand;  
The monarch's crown and costly gems  
(The scale moved not for diadems):  
The heights of fortune and of fame;  
The glory of a noble name:  
Next came the sciences; and then  
The pleasures of the sons of men;  
With all the eminence that art,  
Or skill, or learning, can impart;  
And lastly, all designed or done  
By mortal man beneath the sun:  
*Against all these I weighed my soul,  
And found it far outweighed the whole.*"

We hope the above extracts will induce our readers to turn their attention to this interesting book of poems, and obtain it for themselves; they will find it far outweighs in Gospel truths all the light literature of the day, and would do more in informing the mind on those things that are worth knowing and which are eternal, than much of the light Christian books (so called) now published ever can do. We hope the Lord's blessing will rest upon it, so that it may have an extensive circulation, and meet with a ready sale.

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## THE FAITHFULNESS AND LONGSUFFERING OF GOD.

Being an Extract of a Sermon preached at Trowbridge,  
by MR. KERSHAW, October, 1834. No. 3.

"The Lord is not slack concerning his promise, as some men count slackness: but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."—2 PETER iii. 9.

But we pass on to the second part of the subject, which is to show that the Lord is longsuffering to us-ward. 1st. We will enquire who the "us-ward" are, to whom the Lord is said to be longsuffering. They are undoubtedly the persons to whom Peter writes his epistles, including himself. Let us turn, then, to the first epistle, and see to whom he wrote: "Peter, an apostle of



Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia ;” and he then gives them the honoured appellation of “ Elect, according to the foreknowledge of God the Father.” In the second chapter of this epistle he calls them “ a chosen generation, a royal priesthood, an holy nation, a peculiar people, that they should show forth the praises of him who hath called them out of darkness into his marvellous light.” It is worthy of remark, that the pronouns “ us ” and “ we,” so often used by the apostles in their epistles, are no other than the Lord’s chosen people, to whom the precious truths contained in those epistles belong. As a confirmation of this fact, let me refer you to the following texts, in which these two terms, “ us ” and “ we,” are often used : “ Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.” (Eph. i. 3—5.) “ But let us who are of the day be sober, for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.” (1 Thess. v. 8, 9.) “ Who hath saved us, and called us with an 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.” (2 Tim. i. 9.) You see, my friends, from these passages, and many more that might be produced, that the “ us-ward ” in our text are the objects of God’s everlasting, electing love ; and that their election is not founded upon any foreseen worth or worthiness in the creature, as the procuring cause of it, will be seen from the characters unto whom the Lord has been longsuffering.

In speaking of the longsuffering of God to his people, we will first show that he is longsuffering towards them before they are called by his grace ; secondly, that he is longsuffering towards them after they are called.

(1) That the Lord is longsuffering to his people before they are called is evident from the following characters which we have left on record. Behold the longsuffering of God to Manasseh, king of Israel. The idolatrous worship which his father, Hezekiah, had demolished, Manasseh re-established ; and, as a proof of his zeal as an idolater, he burnt one of his sons in sacrifice to Moloch. He dealt with familiar spirits, and had intercourse with devils ; and, what is more awful still, he filled Jerusalem, from one end to the other, with the innocent blood of God’s saints. How great must the forbearance and longsuffering of God have been to this wicked wretch, or he had been cut down in the height of his wickedness ! But “ wonder, O heavens, and be astonished, O earth,” that one so full of mischief and

enmity to all righteousness should be a vessel of mercy—an heir of glory! For, notwithstanding his wickedness, God's all-conquering grace reached his heart, laid him prostrate in the dust, and made him an humble supplicant before the God of his fathers. The Lord was entreated of him, and blessed him with the pardon of all his sins, because he was "not willing that he should perish, but come to repentance." See the longsuffering of God to Mary Magdalene, that sinful, vile woman who was possessed of seven devils, being a harlot, living in the filth of sin and abomination. Had it not been for the Lord's forbearance, she would have sunk in sin to rise no more; "but God, who is rich in mercy, for his great love wherewith he loved her, even when she was dead in trespasses and sins," could not give poor Mary up, for she had a place in his heart; and in due time he brought her, by the power of his grace, to his blessed feet in Simon's house; and, with a broken and contrite heart, she washed his feet with her tears, and wiped them with the hair of her head; and the Lord said unto her, "Woman, thy sins, which are many, are all forgiven thee!" What a proof is this that the Lord was not willing that Mary should perish, but come to repentance!"

I would also call your attention to the Samaritan woman. It is said that Christ "must needs go through Samaria," because there was some of his people there, and the set time to call them by his grace had come. Now there was a woman, who was to be the firstfruits of his grace amongst the Samaritans, who had had five husbands, and the man she was then living with was not her husband, but they were living together in fornication. You see, my friends, the Lord was longsuffering towards this woman, till the time he had appointed to meet her at Jacob's well, to prove to her and others that, sinful as she was, he was not willing that she should perish; therefore he gave her his grace, which was in her heart as a well of water, springing up into everlasting life. (John iv.)

We also behold the longsuffering of God towards Zacchæus, the publican. Publicans in the days of Christ were collectors of the king's tribute, or tax, and were generally looked upon as oppressive thieves and pickpockets, for they were in the habit of demanding more from the people than was Cæsar's due, and by this means enriching themselves. Zacchæus was one of this sort, and to gratify his curiosity, he climbed into a tree; but the Lord, to magnify his grace in one so vile, called him down, saying, "Zacchæus, make haste and come down." The grace of our Lord Jesus Christ entered into his heart and brought him down. How evident it is that the grace of God makes men honest and benevolent; for no sooner had Zacchæus come down the tree than he said unto the Lord, "The half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold." As a further proof that the

Lord was not willing that he should perish, he said unto him, "This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of Man is come to seek and to save that which is lost." (Luke xix.) We have another great proof of the longsuffering of God in Saul of Tarsus. He was a Pharisee, and, as touching the righteousness of the law, he was blameless in his own eyes; but there never was a more inveterately malicious enemy to Jesus of Nazareth and his humble followers than this Saul. He was mad against the Church of God; he consented to the death of Stephen, and held the raiment of them that slew him. He made havoc of the saints, entering into every house and hailing men and women, committing them to prison, and compelling them to blaspheme the name of that Jesus on whom their hope for heaven depended. He breathed out threatening and slaughter against the disciples of Jesus, and went to the high priest, and desired of him letters of authority that he might go to Damascus and bring the few that were there who called upon the name of the Lord, and have them bound fast as prisoners at Jerusalem. My friends, this was Saul's free will, and it was carrying him as fast as possible towards hell; and it would have engulfed him there, but for free grace, which plucked him as a brand out the fire, being a chosen vessel of mercy; and the Lord, that he might magnify the riches of his grace in the salvation of the chief of sinners, suffered him to go near to Damascus, but not to enter in, the time being now come for Saul to be called by grace. And Jesus said unto him, "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks." Down the rebel fell into the dust, and Jesus slew the enmity of his heart, and made him willing to be anything or nothing, that Christ might be all in all. What a display of the grace and power of Christ shines forth in the conversion of Saul, and of the power of Christ resting upon him to fit and qualify him to preach that Gospel he had laboured to destroy; and from this time to his dying day nothing but free grace and a dying Jesus' love would do for him; and he is now wearing his crown of glory in heaven, and shouting, "Victory, through the blood of the Lamb!"

I will refer you to another character we have left upon record, in whom the longsuffering of God shines forth, and truly this crowns all the rest. It is the thief upon the cross, in whom we have a display, not only of the longsuffering of God, but of his discriminating grace. There were two thieves crucified with Christ, one on the right hand and the other on the left; and these two thieves were both in one condition—both born in sin, going from their mother's womb speaking lies; both breakers of the law of God, which says, "Thou shalt not steal;" both a pest to society, breakers of the law of the land, and in consequence of which the civil sword of justice would not suffer them to live. They were both persecutors of Christ, for Matthew tells us that

the "thieves also which were crucified with him cast the same in his teeth" as the infuriated multitude did; and Mark says "they reviled him." So you see, my friends, in all these things they were both on a level, and both deserved to die and be damned. But see how the doctrine of election shines! One is taken home to paradise, and the other is righteously left to perish in his sins; for our God "will have mercy on whom he will have mercy, and he will have compassion on whom he will have compassion." Behold then the longsuffering of God towards this guilty wretch. He is suffered to go on in his sins until he is brought into the jaws of death as a malefactor, "hell from beneath being moved to meet him at his coming." But grace, triumphant grace, even at the eleventh hour, plucked him out of the fire, because the Lord was not willing that he should perish, but his will was to take him with him to heaven, as a trophy of his redeeming love and mercy; therefore he said unto him, "To-day shalt thou be with me in paradise."

*(To be continued.)*

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#### ENCOURAGEMENT FROM A DISTANT LAND.

My dear Friend,—By this post I am sending you a small packet of letters, some of which might meet with your approval for insertion in the "Gospel Standard." I believe every letter has been written by those persons who had or have life in their souls. Some have passed away to that eternal rest of which they had but a taste here. Others of the writers are still living, but they are living in hope under much pressure from the power of darkness, and what a power is that! The crushing effect on the mind and the body is great! The sweetness of Divine communications which are so short and so seldom seem when passed but shadows, whereas the other great Satanic power seems to be the real substance from its crushing weight. Well, to be made an instrument for good in the hands of him who has conquered the powers of darkness is a high position.

The "Gospel Standard" is pre-eminent as a truth-bearing herald to proclaim liberty to the captives, and the oppressed children of God. Many a sweet lift have I had from its pages during the past thirty years and more; and it is most remarkable each volume seems to mature (like wine) with age. Just so it was with "The Christian's Monthly Record;" and so it is with "The Friendly Companion." The late Mr. John Gadsby had a choice taste for filling his periodical with good letters, &c., &c.; as indeed has our friend Mr. Jefferies, with suitable matter for his sound publication. What a great mercy it is for the Church of God, that yourself and other leaders are raised up to feed and heal the hungry and sin-sick souls. I might communicate then to

yourself, and to Mr. Jefferies, the feelings of gratitude that I have heard expressed, and sometimes realize myself, after reading the "Gospel Standard" and "Friendly Companion." No doubt many testimonies would come for your comfort, but at the moment the softness and the felt blessing is realized in reading, the opportunity is lacking at the time to communicate the feelings of the heart. But hold out, faith and patience; for the good work in you, of the Eternal Spirit, will be declared before an innumerable assembly. I am, my dear friend, yours sincerely,

D. O. EVANS.

Somerset Nursery, Parramatta, N.S.W.

January 10th, 1904.

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## P o e t r y .

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### "BEAR YE ONE ANOTHER'S BURDENS."

"Bear ye one another's burdens,  
 So fulfil the law of Christ,"  
 But for this we need that prudence  
 Which descendeth from the high'st;  
 Need the Spirit of Christ Jesus  
 (Burden-bearer he indeed!)  
 May he by his Spirit teach us,  
 And into this precept lead.  
 Make us well to love each other,  
 Each esteem the other best;  
 May those who are bound together  
 With sweet harmony be bless'd!  
 Love they need and kind forbearance  
 To traverse the path of life,  
 Shun of anger the appearance,  
 Dread the first approach of strife.  
 Many are the tricks of Satan  
 To disturb their mutual peace;  
 His assaults are often sudden,  
 Tries to make their love decrease.  
 Bring about misunderstanding  
 Of each other's heart and ways;  
 Would prevent that sweet unbending  
 Brought about by God's rich grace.  
 "Bear ye one another's burdens,"  
 'Tis well-pleasing in God's sight,  
 Breaks the back of all discordance,  
 Puts unkindly words to flight.

Lord, we need thy pow'r imparted  
 To obey this precept sweet ;  
 Make us kind and tender-hearted,  
 As with those who fear thee's meet.

MEPHROSHETH.

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PRAYER FOR SANCTIFIED TRIAL.

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Sanctify this light affliction  
 For thy glory and our good ;  
 May it prove a strong restriction  
 To that light and trifling mood  
 Which besets us,  
 Stifling ev'rything that's good.

How we long to know the reason  
 Why thou dost afflict us so,  
 Yet there's an appointed season  
 When we hope thou may'st show,  
 In thy mercy,  
 Why we through this trouble go.

Cause unceasing is apparent  
 Why we need the fiery trial :  
 Our iniquity, inherent,  
 Day by day does so defile ;  
 Our old nature  
 None can ever reconcile.

May we bow in deep submission,  
 Kiss the hand that holds the rod,  
 Melt in that Divine contrition  
 Which is by thyself bestowed,  
 And declare thee  
 Ever righteous, just and good!

“ Whom the Lord doth love he chastens ; ”  
 Can it be thou lovest us ?  
 If so, grant us that sweet patience  
 To endure the *seeming* curse,  
 Deeply thankful  
 That the trouble is no worse.

May we watch and pray sincerely,  
 Seek to know thy holy will ;  
 Love thy name and honour dearly,  
 Gain some knowledge of thy skill ;  
 Gracious Jesus !  
 Prove the good Physician still.

Lord, do grant us some sure token  
 That this trial is in love;  
 Let some word, by Jesus spoken,  
 Lift our fearing hearts above.  
 Blessed Jesus!  
 All our unbelief remove!  
 Fain we would believe thy pow'r  
 Can perform this miracle;  
 Though the clouds with blackness low'r,  
 Let them be of mercy full,  
 And discharging,  
 Turn our desert to a pool!

May, 1902.

MEPHIBOSHETH.

SOME ACCOUNT OF THE GRACIOUS EXPERIENCE  
 OF THE LATE MR. FOGWILL (OF GUILDFORD),

WRITTEN BY HIMSELF.

I WAS born at Dartmouth, South Devon, on January 25th, 1833, and, though I knew it not, was born in sin and shapen in iniquity. According to the prevailing custom at that time, I was baptized, or christened, at the chapel where the late Mr. Flavel was for many years the pastor. I grew up under Christian influence at home, and attended the Sunday school. My dear mother was removed by death when I was nine years of age; and my father shortly after married again. His second wife was much younger than himself. I was then sent to a school in Jersey, in the Channel Islands, where my father had trading vessels, and he could thus be informed of my well-being and of the progress I was making in my studies. The principal of the school was a Wesleyan, and occasionally preached at the Wesleyan chapel where I attended during the five years I was there. While I was at this school I remember a hymn making a deep impression on my mind. The hymn was as follows:

“Great God! and wilt thou condescend  
 To be my Father, and my Friend?  
 I a poor child, and thou so high,  
 The God of heaven, and earth, and sky!  
 Art thou my Father, canst thou bear  
 To hear my poor, imperfect prayer;  
 Oh! canst thou listen to the praise  
 That such a little one can raise?  
 Art thou my Father? let me be  
 A meek, obedient child to thee;  
 And try in word, and deed, and thought,  
 To serve and please thee as I ought.

Art thou my Father? then at last,  
 When all my days on earth are past,  
 Send down and take me in thy love  
 To be thy better child above."

How solemnly did I when a child repeat that hymn with tears trickling down my face from what I felt in my heart. Before I left my home one Sunday night I was much impressed with these lines:

"There is beyond the sky  
 A heaven of joy and love;  
 And holy children when they die  
 Go to that world above.

There is a dreadful hell,  
 And everlasting pains;  
 Where sinners must with devils dwell,  
 In darkness, fire, and chains."

The thought of this dreadful hell, and the fire and chains, made me tremble.

In course of time I left Jersey and was sent to a school in Torquay, where I attended the Church of England. The only impression made on my mind at the church there was the roaring noise of the organ, as I sat near to it. At the age of sixteen years I was apprenticed to Mr. Walker, chemist and druggist, of Malmsbury, Wilts, who was a deacon of the Strict Baptist church there. Here it was that I first attended a Strict Baptist place of worship; but the preaching all around me, both Church and Dissent, was all the same to me, as darkness covered my mind. Also it was here I met my dear wife, then only ten years of age; before I left Malmsbury a true affection had grown towards her in my heart, which stood all the vicissitudes and temptations of eleven years in the gold-diggings of Australia and New Zealand. At the age of twenty years, and when I had been at Malmsbury nearly five years, I fell ill and went home, remaining there several months. My father was then advised to send me to a warmer climate, and as my brother and his wife and family at that time were about to set sail for Australia, I left England with them, and in due time arrived out there safely, after being very ill on the voyage from sea-sickness, so much so that my life was despaired of. A friend, who afterwards became my brother-in-law, met me at Melbourne, and we went off together to the gold-diggings, where I remained mining, and sometimes store-keeping, for about eight years. Whilst in the bush I usually went to newly-discovered goldfields, where there were no chapels. Our usual occupation on the Sabbath days was to cook an extra amount of food and wash our clothes. The Bible was never opened or thought of, although I always carried mine in all my travels, which amounted to many thousands of miles by land and sea. It was the gift of my father when I first left home for Jersey. I remember on one occasion, having been several years on the diggings and getting but little gold, I was travelling alone



across the country between the Green Hills and Ballarat to see if there were anything doing in that neighbourhood. Being alone I felt greatly depressed. I can picture myself walking over a high hill (there being no roads or tracks). Whilst climbing up the hill, bemoaning my solitary position of banishment, and no prospect of obtaining the means of subsistence, I fell down before God upon my knees, and begged of him to appear for me as a God of providence and open a path of prosperity. The Lord was always very good to me, and although I was never permitted to obtain much gold, yet he led me all my journey through, for which great favour I can say "Bless the Lord, O my soul." He mercifully kept me from getting much gold, as I fear it would have been a great snare to me, as it was to many around me. Since then how blessedly have I seen the hedge the Lord put around me. I have been in the midst of many who were getting gold in great plenty, perhaps thousands of pounds worth in a few days, while I had not sufficient to get on with comfortably. A few months before I left Australia for New Zealand, the person who was living with me in the same tent, one Sunday evening before going to bed, took out his Bible and read from it. This he had not done before. I felt ashamed that I had also so neglected mine, and felt drawn to follow his example. Therefore I brought out my Bible, and read several parts of it. Afterwards he knelt down to pray, and I also, by some unknown influence, knelt down too, and endeavoured to pray to the God of all my mercies, whom I knew not savingly for myself. This seemed to be the turning-point in my life. I always afterwards read my Bible, and knelt down to pray, but at that time I had no spiritual understanding of mind.

About that time an acquaintance living near me became greatly distressed in body, and depressed in his mind. On enquiry I found that he was distressed about his soul, and he felt that he had committed the unpardonable sin. I drove him to the nearest township, about fifteen miles off, to see a minister, but he derived no benefit from him. One morning he came to my tent, saying that he had had a blessed night. The Lord had appeared for and to him, and put away all his sins—his unpardonable sin with all others—and he blessedly enjoyed the Lord's presence in his soul.

Poor fellow! when in his deep soul trouble he would take his Bible to see if he could find a little encouragement, but he would say, "Wherever I turn to it is all against me." I wanted to show him that it was not all against him, but I was so ignorant myself of God's salvation that I needed the teachings of his Holy Spirit.

I went to New Zealand, and the Lord led me about in the wilderness, teaching me a little here and a little there, during the two years I remained in that colony. My sinful and polluted heart became a great trouble to me, and I felt that I was con-

vinced of sin as in the sight of a just and holy God, and wanted to seek a reconciliation, but knew not how to go about it, although I had been brought up by those who professed the name of Christ, and I had attended various places of worship. Yet when convinced by the Holy Spirit that I was a lost sinner on account of my sins, I knew not what to do. I was thoroughly ignorant of God's plan of salvation. I looked to him as the great and holy God, but the "new and living way," in which God could be just and yet the justifier of a poor sinner, was totally unknown to me.

I had been chiefly in the bush when in Australia, but when I was at Auckland, New Zealand, I went about seeking after chapels, trying to find out when religious services were held, or prayer meetings. One evening I heard singing in a room and went in, where one and another engaged in prayer. By and by I was asked to pray, but my mouth was closed, and, strange to say, I got nothing there. But as I was brought up amongst the Independents, I enquired for a chapel of that kind, and found one, which I attended on the Sunday morning. After the service I enquired where the minister lived, and in the afternoon I called to see him, and stated my sorrowful case to him. He told me that everything was ready for me, and that all I had to do was to believe. He knelt down with me, and after prayer I took my leave of him. Now my great desire was to become a believer, but how to accomplish this I found more and more difficult month after month, and year after year.

I left Auckland and went to Cromandel; from there I wrote to the above-mentioned minister and told him that I still was in the same sad condition as when I called upon him, and that the feelings of my heart were somewhat expressed in Psalm li. I got no reply from him. In 1863 I left New Zealand for England, where I arrived in safety. I became married to my dear wife, and commenced business in Cardiff. The same anxiety more or less was felt, though for a short time I may have been thoughtless in the matter of my soul's eternal interest. My dear wife was brought up amongst the Strict Baptists, and I was often enquiring for a chapel of that kind, but without success, until we had been living at Cardiff several years. In the meantime we attended a room used by some Independents until their chapel was built. But they usually had young men from college to preach, and we did not profit under their ministry. Hence we left there, and went to the "Seamen's Bethel," where the "Bethel" missionary preached. He was most earnest in his endeavours to persuade everyone to be converted. I have many times gone out of that meeting room in the evening to some secret spot in anxiety and deep trouble of soul, begging of the Lord to have mercy upon me and pardon my sins, and reveal himself to me as he does not to the world. One night when walking about in this way alone in the dark, I said, "Lord, if thou canst have

mercy upon me agreeable to thy eternal purpose, be pleased to do so; but if not, thy will be done!" I then felt somewhat persuaded that I was not altogether shut out from the possibility of his mercy reaching my soul. The minister just alluded to lived opposite my house, and one Monday morning, standing outside my door in a thinking mood, he came across to me and began to converse with me. He informed me that he could not understand me at all. He said that he knew that I was anxious to be saved, and informed me that all I had to do was to believe. But his prescription, as I had found it before, was of no use for my desperate malady. I wanted to know and feel my interest in God's great salvation; and I said to him, "Mr. G., you may as well tell me to take up Penarth Hill and cast it into the Bristol Channel (which was just facing us) as to tell me to believe in a saving way and manner." I said, "I do believe that Christ Jesus came into the world to save sinners, but I earnestly desire to know if he has saved me." I went on to say that "I believe in him in a historical way, but there is something different to all this to be experienced, I am fully persuaded." "Oh!" then he replied, "I suppose you want a miracle to be performed for you?" "Yes," I said, "I do, and nothing less than a miracle of grace will meet my case." He did not trouble me much after this interview. Shortly after the time alluded to, when I asked the Lord if he could save me agreeable to his justice and holiness, and consistently with his honour and glory, as I was going one evening from my house to the "Bethel" meeting room, and when within a few steps of the door, the dear Lord broke into my dark mind with an almighty power, and revealed his infinite mercy and love to me, which broke my heart and filled my soul with sweet contrition before him. It was as though he said to me, "Let there be light: and there was light." And these words followed upon this gracious revelation, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." I had now the inward witness that all my sins had been laid upon the innocent head of Jesus, and that by his stripes I was healed.

*(To be concluded.)*

Money never made a man happy yet, and never will. There is nothing in its nature to produce happiness. Instead of its filling a vacuum, it makes one.—*Dr. Doudney.*

The soul of man is a building of God. He hath laid out the treasures of his wisdom, power, and goodness in this noble structure. He built it for himself to dwell in, and, indeed, such noble rooms as the understanding, the will, and the affections, were too good for any other to inhabit. But sin hath set open the gates of this hallowed temple, and let in the abomination which maketh desolate.—*Flavel.*

Sanctified afflictions are spiritual promotions.—*M. Henry.*

God looks not at the pomp of words and variety of expression, but at the sincerity and devotion of the heart. The key opens the door, not because it is gilt, but because it fits the lock.—*Old Divine.*

## SPECIAL NOTICE.

## POOR RELIEF SOCIETY.

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 Testators, all donations and legacies above £50 . . . 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 above £50, "EXCEPT WHERE OTHERWISE EXPRESSED BY THE TESTATORS." 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.

## Obituary.

JOHN RICHARDSON (*Concluded from page 188.*)—Just before he took to his bed he was very dark in his mind for three days; mourning and groaning in his spirit, and fearing that after all he should be lost. But in the midst of this darkness these words came to him with some encouragement and sweetness, "Watchman, what of the night? The watchman said, 'The morning cometh, and also the night.'" (Isa. xxi. 11, 12.) Afterwards he was much favoured by the Lord who blessed him in his soul. When a little nourishment was brought to him he said, "I don't want anything, for I have got the 'one thing needful.' I have food to eat the world knows not of," and his countenance shone from the blessing he was enjoying. He said, "Do let me lie, for I am so happy." I shall never forget him; and oh! how we do miss his prayers before going to bed! He used to beg of the Lord to reward me for my kindness to him, but I felt it a pleasure to wait upon him. He was so patient that not a murmur passed his lips. He prayed earnestly for his dear children that they might be taught of the Lord, and also for the poor and the afflicted people of God, that they might be supported under all their afflictions and trials. He had many promises applied to his soul. One day these words came with power, "To-day thou shalt be with me in paradise," and he felt his end was near. At another time he was much broken down by the reading of that beautiful hymn by Miss Steele:

"My God, my Father, blissful name!  
O may I call thee mine?"

He could never call God his Father until then. When he saw us crying around him, he would say, "What are you crying for? Do not grieve for me: for 'I long to depart to be with Christ, which is far better.'" He now said, that he was not afraid to die, but daily longed to be gone, and often wondered why the Lord did not take him home to eternal glory. He felt that his hope was based upon the righteousness of Christ. Satan, however, did not leave him alone long together, but tried to rob him of his joys, and tempted him in various ways. But he was greatly helped by these words being applied to him:

"'Twas Jesus my friend, when he hung on the tree,  
That opened the channel of mercy for me."

One afternoon he called me to him and said, "The Lord is my light and my everlasting glory. It will be all glory when I reach that beautiful place." . . . He then said, "Shall such a worthless worm as I be found at thy right hand?" At another time he said, "I wonder how much longer it will be before the Lord takes me home to be with him for ever." He then repeated these words:

“ Why do we mourn departed friends,  
Or shake at death's alarms ? ”

He was greatly favoured, being kept free from pain of body, and often said, “ My sufferings are not to be compared to what Christ suffered. I have not had the nails piercing my hands, nor the thorns in my head. O what great things there are connected with the sufferings of Christ, and what pain and agony he must have borne when on the accursed tree.” The last words he was heard to say distinctly were, “ Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone ; the flowers appear on the earth ; the time of the singing of birds is come, and the voice of the turtle is heard in our land.” (Song ii. 10, 11, 12.) Just before he died he asked to see his dear wife, and said “ Up ! up ! ! ” He kept moving his lips, and his eyes were fixed upwards ; but we could not understand what he said. He looked so peaceful, and passed away without a struggle. What great cause we have to be thankful in the witnessing of such a blessed end ! We have a good hope that he has gone to heaven to praise him whom on earth he feared and loved so dearly. Before he departed, he said to his dear wife, “ We shall not be long separated.” She was much supported under the trial, from these words :—

“ He's gone in endless bliss to dwell,  
And I am left below,  
To struggle with the powers of hell,  
Till Jesus bid me go.”

But the dear Lord can be a Husband to the widow, and a Father to the fatherless. The dear departed one only kept his bed a month, and passed away on August 22nd, 1903, and his mortal remains were “ well laid in the grave ” in the burying ground at the Dicker Chapel, by Mr. Botten, our pastor, and assisted by Mr. Webb, in the presence of many friends. And we have a humble hope that our last end may be like his. R. S.

Mrs. RICE.—Charlotte Rice, of Findon, near Worthing, who died on April 29th, 1903, aged 92 years. For many years she was a member with Mr. Mote, at Horsham, having been baptized by him, and afterwards attended the chapel at Bolney, until her husband's death. She was brought to see herself as an undone sinner, when she was a young woman ; and her own words are :— “ Moses sent in his bill with open mouth, and demanded payment ; till then I thought I was no worse than others, and had done nothing very bad. But what a bill it was ! I went to work to discharge it, but could do nothing, and got worse instead of better, and Satan tempted me in every way ! I thought I must die and give up all for lost. God's Word was like a two-edged sword, dividing the joints and marrow of the heart, and Satan tried to tempt me to give up, but I could not do that. I was

brought with Queen Esther to say, 'I must go, and if I perish, I perish!' But it was a long time before I found a Saviour. I could not tell anyone what I went through when passing under a law work. One day I sat in my room almost in despair, without any soul-cheering hope, when the dear Lord appeared to me in a moment, as quick as a flash of lightning. I saw Christ, and felt that I stood as complete in him as if I had never committed one sin. His righteous robe covered me from head to foot. If I wanted to get a word in of my own I could not. I saw the plan of salvation in a moment, and myself completely saved through the blood and righteousness of Christ. I rose up and clasped my hands, and cried out, 'Lord, I am completely saved!' I never knew the plan of salvation till that moment. Now Satan often tells me it was a delusion, but he cannot make peace in my conscience, nor give me any solid rest."

But she goes on to say, "I have many sins to confess, and beg the dear Lord to pardon, and if it was not for grace which is changeless and strong, I could not hold out. It is a mercy that God never changes. We can do nothing, not even think a good thought. Only free grace will do for you or me. I cannot expect to be here long, but I must cling to the promise. I am no better than I ever was, and can say no more than 'God be merciful to me a sinner' at the last. I am resting upon the Rock, but sometimes tremble there, but that Rock (Christ) stands firm, and never gives way, nor will God's promises ever fail. But unbelief, doubts, and fears will creep in at times. We shall never get free from our Adam-nature till we draw our last breath. The dear Redeemer, however, has satisfied the law and appeased justice. God was well pleased with him. Then what can we fear? But Satan and our unbelieving hearts fill us at times with doubts and fears. But how many '*fear nots*' has the Lord mentioned in his Word, to encourage us again and again to put our trust in him, but how we need to trust him where we cannot trace him!"

The words on her memorial card are, "Complete in him," and "The Lord our righteousness," which were applied to her soul with power at the time of her deliverance from the bondage of the law. The latter part of her life she became very deaf, and her mental power failed her. She was also afflicted with a complaint from which few recover, and which was exceedingly painful to her. She at times prayed earnestly for the Lord to take her, for she longed to die, and enter her eternal home. But through God's rich grace and mercy she has now left her afflictions and her sinful nature behind her, and without doubt she now beholds him face to face whom she loved here on earth, and is like him. She was interred at Bolney. J. W. K.

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He that hath tasted the bitterness of sin will fear to commit it, and he that hath felt the sweetness of mercy will fear to offend it.—*Charnock*.

Mrs. VIGAR.—I have been asked many times to write a few particulars of my late beloved wife, Henrietta Vigar, who departed this life on November 9th, 1901, aged 56 years. I feel greatly my inability to do so, but various incidents are brought to my mind from time to time which encourage me to make an attempt; and I pray the Lord to help me, if it be right in his sight that I should do so, and what may be said displeasing to him. I hope he will forgive. My dear wife was born in May, in the year 1845, and was the youngest of a large family. She was brought up in the Church of England in her young days, and there she regularly attended, living according to the customs, rules and regulations of that Church, and in her own estimation became a very pious young person, and was confirmed as the Church commands. For this she had to suffer in after life. After leaving home for service life, she found that things were not quite so settled in her mind as she had supposed they would be, and she began to feel her supposed goodness and religion were only a form (a deception) and would not stand good in the sight of a just and holy God; hence, she was led to call in question all her former profession of religion and so-called zeal for God, which proved to be not according to real godliness. After this she had to steal away alone in secret to ask the Lord if it were his will to give her a *right religion*, and if she was deceived, she hoped that he would undeceive her, and show her the good way that he would have her to take.

The people with whom she lived (who were very religious in their way) used to tell her that she had nothing to fear if she lived a consistent life, and did her duty to God; it would then be all right with her at last. But she would not believe all this, for she felt that she possessed an immortal soul that would never die, and if she was not right in the sight of God it would be a solemn matter. She felt that she wanted something better than her own merits to stand upon, or she would be lost to all eternity. Here her church-going and her confirmation, and above all, the receiving of the sacrament on the Sunday, were weighty matters with her for a long time, and she felt she had done it in ignorance, and therefore was receiving the bread and the wine unworthily, and to the damnation of her soul. She could get no satisfaction from the preaching she was in the habit of hearing, but she was obliged to attend church with the family she then lived; and the seeds of such a religion had been sown in her when young. But there was an aching void in her heart which the world could never fill. She felt the force of these lines:—

“ '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? ”      (*Gadsby's*, 283.)

In the year 1868, she took a situation at Brighton, where she found the ministry of Messrs. Godwin, Blanchard, White, and



others. to be just what she wanted to obtain. She knew she wanted something that she felt she had not got, but found in the preaching of these ministers that food she was hungering after. In the year 1869 we were married, and for a time we lived in Brighton: but being suddenly thrown out of employment, our stay there was of short duration. We pitched our tent for a time where she could hear the late Mr. Hatton, at Smallfield, in Surrey. It was there the ordinance of Believers' Baptism was first laid upon her mind, being present one evening at a baptizing service, and when these words were fastened upon her mind, "This is the way, walk ye in it!" The words are marked all round in her Bible. She told me afterwards that the power and sweetness that attended them made her feel willing to give all up for Christ, and to have followed him that night through the water. Mr. Hatton not being well, Mr. Bennett, of Aldershot, assisted him in the service. After this took place she never had any peace of mind upon this blessed precept of the Gospel until some years after, when she was baptized at Shaw's Corner, Redhill, by Mr. Popham, of Brighton. She was very much tried about it both before and after, although she felt very comfortable in going through the ordinance. Mr. Popham was very solemn, weighty, and yet encouraging. Mr. Hinchcliffe, who was staying with us at the time, asked her, in the morning of the day she was to be baptized in the evening, why she was taking the step. Her quick, short, and simple reply was, "Love." He answered, "Enough. Lord."

About this time she heard Mr. Knight, of Hayward's Heath, preach from these words, "And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." (John xvi. 22.) This was a very precious time with her, and not to be forgotten, as she often spoke of it during her future journey. Mr. Knight dwelt long upon the words, "I will see you again;" which proved very helpful to her, and the Lord knew that she would need it. In the year 1892, she passed through a heavy and bitter trial, and I hope I may never witness the like again. For some days, at intervals, I watched by her side, and it appeared at times that she would die broken-hearted. It was piteous to see her lie, and groan out her heart-rending sighs for the Lord to give her just one word, and one smile. I shall never forget that affecting scene. At length the Lord very graciously appeared to his sorrowing child, with the promise that she should drink "new wine with him in his Father's kingdom." With this blessed promise, that arch-foe, who seemed as though he had been let loose to hurl his darts at her with all his malicious spite, was obliged to desist, and leave his would-be victim to enjoy a few comforting words and gracious smiles with her heavenly Friend; who assured her that "his grace was sufficient for her." After this she began to regain strength, and was able to attend to her

duties as before. On one occasion, being busily engaged in her domestic duties, the word "*Washed*" came so powerfully to her mind, and had such an effect upon her, that she felt she had been washed in the Redeemer's blood. The effect it had upon her was so great that she was compelled to leave her work and go into her room to hold sweet fellowship with her dear Lord and Saviour, on whom her hopes of heaven depended. Here she was assured that "God would supply all her needs according to his riches in glory by Christ Jesus." (Phil. iv. 19.) Soon after this the Lord opened up a way in his kind providence for her, for a short season, to reside in the little family circle at Jarvis Brook, where she was cordially received into church fellowship by dear Mr. Frost, to whom she became very much attached for the truth's sake. [Here follows two dreams which she had, but as they are given so much in detail, and are very lengthy, and chiefly refer to her interest in Christ Jesus, and how he appeared for her in a time of need, and delivered her, we must pass them by, as they would not interest our readers nearly so much as they would the persons who are more deeply concerned in them.]

Returning again to the narrative the writer says, We soon found that we had no abiding city to dwell in, but the Lord never makes a mistake in bringing us to our end. We considered that, humanly speaking, the Crowborough air was far too keen and strong for my wife's frail body, and whatever means we might use, they had no lasting good effect. But we were all anxious to do what we could to prolong her life, and being afraid for her to winter again at Crowborough, and our work lying chiefly round about Worthing, in the autumn of 1899 we proceeded there, with the hope that it might be beneficial to her. Still her complaint increased; and in the month of March, 1901, she was obliged to take to her bed, and in May following, she became so ill that we thought her end was near at hand; but after a few hours she was a little better, and from that time she got so much better that, when the weather permitted, she was able to go out in a bath chair. The greater part of her time was now spent in her room, with her Bible, hymnbook, and the "*Gospel Standard*." In her well-used Bible are seen many marked portions, as though they had been made sweet morsels to her soul, and verses of hymns were marked in a similar way, as though they had been blessed to her in the same manner. As a sample I might mention hymns 290 and 356.

The last Sabbath she spent on earth she was able to go to the chapel once, and was comparatively in her usual health. The last two days she was about she re-arranged many things, but we did not notice it at the time. On Friday night, November 8th, she went to bed, and made the remark that she did not know what she was getting better for! But soon after midnight, I awoke and heard her make a slight noise, and asked her if she

was not so well, but she gave me no answer ; I again spoke, still there was no reply. She breathed twice as though in a peaceful sleep. I called up the family at once, but her spirit had departed. She left no dying testimony, but a living one. As she lived a peaceful life, so she died a peaceful death ; and entered into that joy prepared for suffering saints, which makes amends for all.

Mr. Frost buried her in the cemetery, and spoke very encouragingly to the family and those that were present. I feel that I have lost a loving and an affectionate wife, and the family from the oldest to the youngest have lost a loving, praying mother, who earnestly sought their best interest and eternal welfare. But we can say that our great loss is her eternal gain.

P. VIGAR.

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MRS. HAMLIN.—OUR dear friend, Mrs. M. Hamlin, of Bolney, passed away after four months' illness, aged 84 years. She was the widow of the late Mr. William Hamlin, of Ansty, Sussex. Of her early days very little can be said. In her case the work of grace was very gradual. Being a child of godly parents she was brought up to attend a place of truth from early childhood, but showed no visible signs of a work of grace until after her marriage. She was a regular attendant upon the means of grace at Bolney Chapel, and according to her means she was a good supporter of the place. This place of truth may be said to have been her home, having attended there regularly (with the exception of a short time after her husband's death, when she attended Jireh Chapel, Haywards Heath), since the opening of the chapel in 1859, by the late Mr. Warburton, of Southill, Beds. She loved to appear in the courts of the Lord's house on the Lord's day, often declaring that there her best friends dwelt. During her long life, and since being called by Divine grace, she had three companions, namely, the Bible, Gadsby's Hymn Book, and the "Gospel Standard;" these books comprised her library, and many an hour she has spent in the silent watches of the night in reading the Book of Books, after the household had retired to rest. She was a very reserved person in the things of God. Her feet, and also her tears under the ministry of the Word, indicated the country for which she was bound. Special seasons she often referred to when hearing the late Mr. Warburton, Mr. Blanchard, Mr. Page, and Mr. Ashdown.

I now pass over the greater part of her life, and come to her last illness, which commenced in January 1898, as she was walking to Bolney Chapel, which brought down her tabernacle by pining sickness ; of which she never once complained. Her patience was wonderful, but she was very much tried at times as to the end of her days. Her prayer both night and day was, "Dear Lord, do visit me with thy presence once more." When asked as to the state of her mind, she would answer, "I am not

without hope, yet I cannot feel that full assurance of faith I desire to feel." One day she told one of the deacons of the church that she had the promise that "at evening time it shall be light," and now that the shades of the evening were gathering round her, she wanted to experience the fulfilment of the promise. Shortly after this she was sorely tried as to her eternal standing in the covenant, one night especially; but before the day dawned, the day star from on high shone on her with power, so that her poor frail tabernacle could scarcely bear it. She said to her daughter who was nursing her, "Oh! what a sight of a crucified and risen Saviour I have had this night; it was almost too much for my poor frame, it was something like Moses being put in the cleft of the rock while the Lord passed by. The fear of death is completely taken away, and bless his dear name, I can now die in peace." Afterwards came these words, "Sweetly rest, dear saint in Jesus;" she then exclaimed, "Whiter than snow," "Can it be possible, dear Lord, that a black sinner like me shall be 'whiter than snow,' made so by thy precious blood!" The following night she exclaimed, "Jesus is my all in all." Almost immediately after, the enemy whispered, "Give it all up, for it is a delusion," which was followed by these words, "Our Captain stood the fiery test, and we shall stand through him." The arch-enemy told her afterwards "that there was no vacant seat in heaven for her." She then said, "Do pray for me. I need your prayers! Courage, dear Lord, the race is nearly run."

A few days before she passed away, her daughter went to try to get a little rest and sleep, when she said to the friend who was with her, "Call my daughter up, as I have something to tell her." When her daughter came to her she said, "My dear, I do not like calling you up in the night, but I so wished to tell you that all my sins are taken away! I have no sin, no sorrow, and no pain, all for ever is gone, as far as the east is from the west; yes, all that distance they are removed from me." A little time after this she quoted the verse:—

"Weary of earth, myself, and sin;  
Dear Jesus, set me free;  
And to thy glory take me in,  
For there I long to be."

"But I want to lie passive in his hands, and know no will but his." "A thousand blessings on his head. He is the shadow of a great rock in a weary land. I am on the solid Rock (Christ)." A few hours before she died, she told her only son, who knew how much she was tried, that she was not afraid to pass the river, saying that "Death, like a narrow sea, divides that heavenly land from ours." Several friends from the chapel visited her, also the minister who was supplying there. Those visits she much enjoyed, and those people, she said, "are my best friends whom I love to visit me." Many more of her sayings

might be recorded, but the foregoing will show the character of a fearing one, who was taught "line upon line, and precept upon precept" only, but was found faithful in not taking any false comfort from the testimony of friends before her final deliverance, always remarking after anything special was quoted, "Yes, that is for the Lord's people; I want to know it for myself direct from heaven." Before she departed, her daughter-in-law said to her, "Mother, if you feel happy, will you hold up your hand if you cannot speak." When the final struggle came on, she held up both her hands, and said, "Blessed Jesus! Come, Lord Jesus, come quickly, and take me home," which were the last words she uttered, and shortly afterwards she passed away without a struggle or a sigh on Wednesday morning, April 6th, 1898. Her mortal remains were committed to the tomb in the chapel yard at Bolney by Mr. Miller, of Eastbourne, in the sure hope of a glorious resurrection, when she will "Burst her bonds with sweet surprise, and in her Saviour's image rise."

PETER McLEAN.

CAROLINE HOLDER.—Our dear friend died at Colerne on December 6th, 1903, aged 83 years. She was one of those who loved to meet among the people of God; and for a number of years her seat was never vacant, unless there was something specially the matter with her, or with those connected with her. Her beginnings in the Divine life were small, and she kept it to herself as much as she possibly could, until the time came when her husband was thinking about being baptized. She was then so tried in her mind lest one should be taken and the other left; but after a little time she was enabled to come before the church to tell out a little of what she felt the Lord had done for her soul. She was baptized with her husband nearly forty years ago. She was one of those quiet ones who never said much, but one "who thought upon his name"; but sometimes in the language of tears she would testify to the good she felt when under the preached Word and in the prayer meetings. Owing to great afflictions she was unable to get to the house of God for the last three or four years, only as taken in a wheel-chair from time to time. The last year of her life she was confined to her bed. She would sometimes say that she wanted to get to the "Fountain that was opened for sin and uncleanness," and desired to feel that she was firmly fixed upon the Rock, Christ Jesus. This desire the Lord graciously granted her before taking her to himself. Her suffering husband feels the stroke very keenly, after living together for a period of fifty-eight years; but he feels that it will not be long before the Lord will call him from this polluted earth, and trusts that it will be to an inheritance which is incorruptible, and undefiled, and that fadeth not away.

G. MAY.

THE  
GOSPEL STANDARD.

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JUNE, 1904.

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MATT. v. 6; 2 TIM. i. 9; ROM. xi. 7; ACTS viii. 37, 38; MATT. xxviii. 19.

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SERMON PREACHED BY MR. J. K. POPHAM,  
AT THE MEMORIAL HALL, FARRINGTON STREET, LONDON, ON THE  
OCCASION OF THE ANNUAL MEETING OF THE "GOSPEL STANDARD"  
AID AND POOR RELIEF SOCIETIES, ON FRIDAY, APRIL 8TH, 1904.

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MY first word must be one, so far as I am concerned personally, of very deep and sincere regret at having to occupy this place. It is to all who saw the advertisement in the March number of the "Gospel Standard," no doubt a disappointment that our dear friend Mr. Ashdown is not preaching to-day; but our serious loss is for him an unspeakable gain. As it was appointed that in the event of his not being able to fulfil the engagement, I should preach, I am here to-day—and in what weakness God only knows.

I will, if the Lord assist me, speak to you on the 17th verse of the 4th chapter of Paul's Epistle to the Colossians: "And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it."

How negligent he had been in respect of his office is not told us, but it would seem from the exhortation that he had not attended with becoming zeal to the ministry which he had received in the Lord; and the Holy Ghost who had made him a minister did that which he can only infallibly and with authority do—inspired his servant, the Apostle Paul, to administer to him through the church at Colosse this kind rebuke—for rebuke it is—in the exhortation, "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." He is not, because of any negligence of which he had been guilty, cut off from the ministry, but he is exhorted to return to that diligence which became him as one who had received the ministry in the Lord, and to constantly exercise it.

Now as we more or less represent a very small body of people in the land, as we, some of us, represent societies connected with this body, and as there are ministers here, perhaps I may be permitted, though not the oldest among them, to say a word or two, if God will help me, to this very great, this very important subject. And I would make three remarks upon three heads. We have in the text a sort of natural falling into three parts of the matter. We have first the ministry—"take heed to the ministry." We have secondly, its source in the Person from whom Archippus received it—"which thou hast received in the Lord." And thirdly, we have given to this divinely ordained minister an exhortation with respect to his ministry—"take heed that thou fulfil it." Be not negligent of it.

First, we have the great subject of the ministry. Though all here are not ministers, yet all of us are interested in the ministry; all of us are more or less affected by it. And here I would remark that we are to notice the great subject-matter of the ministry, not merely an office, but that which appertains to it; not merely a man designated to fill a place, but a work for him to do. The ministry, where it is of God, I understand to be a ministry that contains doctrine, a ministry that enforces experience, a ministry that insists on practice. It has pleased God to choose ministers and to ordain them; it has pleased him to speak to men by men. And he does not send them to deliver the imaginations and divinations of their own hearts, which as delivered by some men are a cause of captivity; but he sends them to teach good doctrine. This is of vital importance, and perhaps never was more important than it is to-day, when doctrine is sorely at a discount in the land, when any new thing that a man chooses to profess, any agnosticism he chooses to adopt, any denial of the Bible he chooses to indulge in, so long as he is sincere, must be accepted. He must be regarded as a good man if he be sincere, whatever doctrines of devils he hold. It is vital that a minister's doctrine be good, that is to say, that it be according to Scripture. What is doctrine according to Scripture? It would be impossible for me to go through all the doctrines such as we understand by the term commonly used, the doctrines of grace, in a sermon. I may how-

ever, perhaps, be enabled to say a little about one Person in whom all the doctrines meet—I mean the Person of the Lord Jesus Christ. My brethren, may I not say this, that the doctrine of Christ's Person is the very sum, substance, and sun of all doctrines of the blessed Word of God in relation to the Church? The Person of Christ—what a Person!—the Person of Christ is complex. The eternal God and the immortal sacred humanity of Christ constitute one Person.

In the case of the Apostle tarrying long from the minister to whom he addressed the epistle out of which I read a chapter just now, namely, Timothy, he wrote to him, "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness: God was manifest in the flesh." Do we speak of eternal electing love? Its fulness is in Christ. (Eph. i. 4.) Do we speak of righteousness that shall both justify and beautify, that shall give a title to the saints and at last glorify them? Christ is that righteousness. (Jer. xxiii. 6; I. Cor. i. 30.) Do we speak of forgiveness of sins? This man alone has power on earth and in heaven to forgive sins. (Matt. ix. 6; Acts v. 31.) Do we teach that there is a mediator between God and man? He is the man Christ Jesus—a mediator who made and signed and sealed the covenant in precious blood. "There is one God and one mediator between God and man, the man Christ Jesus." (I. Tim. ii. 5, 6.) Who being equal to both God in his Divine Person as God, and to man being very man, was therefore agreeable to them both, and able to bring them together. Do we preach to people who are sinners like ourselves? The Apostle John says, "My little children, these things write I unto you (that is, the things in the first chapter) that ye sin not. And if any man sin we have an advocate with the Father, Jesus Christ the righteous." (I. John ii. 1.) An advocate differs from a mediator; a mediator is one who has to deal with two parties who have a difference. It is the business of an advocate to bring his client through. And the Lord Jesus Christ undertakes the business of an advocate when his own people stand before God in their guiltiness. When



they stand condemned he is to bring them through. Do we hold and teach the doctrine of the final perseverance of the saints, that it is necessary for them to be landed in glory, otherwise that the covenant would be broken? Well then, who is he that can bring them through, that *will* bring them through, but the Lord Jesus Christ, "who is the same yesterday, to-day, and for ever?" (Heb. xiii. 5, 6, 7, 8.) So one might go on in this way, but these few remarks may suffice to shew that the ministry of the Gospel is emphatically the ministry of the Lord Jesus Christ, that the burden of all the teaching of ministers ordained to preach must be, or at least ought to be, the doctrine of Christ's blessed Person. He is the sun in the firmament of grace. He is the great window of heaven through which God lets out the light of his countenance to reconciled rebels. He is the great and wondrous channel of God's mercy through which flow all the kindnesses of God to broken-down people, through which comes the sweet sympathy of Christ with afflicted sinners; the Son by whom God is pleased in his infinite kindness to speak wonderful words of pity to the poor, saying, "Fear not, I have redeemed thee."

Well, my friends, this is the ministry, that is to say, the great subject of it, the Person of our Lord Jesus Christ. And I might say this, how vitally important it is that those who are called to preach should be acquainted with this Person, else how can they preach him? They should be persuaded in their own consciences by the light and witness of the Spirit that he is what the Scriptures say he is. According to present day teachings the Scriptures are like a ball of wax, you can put them into any shape you please. But we believe the Scriptures were given by inspiration of God; alas! to-day, inspiration means anything except the direct, infallible and verbal inspiration of the Holy Ghost. May the Lord help us to hold fast the verbal and plenary inspiration of the Scriptures—the Scriptures that give no latitude outside their own teaching—the Scriptures that allow nothing as godly, nothing as divine, nothing as necessary to salvation except that which they teach—the Scriptures that will not permit anything outside themselves to have any authority whatsoever respecting matters that are treated of in them. God, man, angels, devils, time, eternity, nations, indivi-

duals, churches, are all mentioned here ; and we are not at liberty in any way to tamper with that great, that one infallible revelation which the Lord God has made in them.

The ministry of the Gospel, then, is a ministry of doctrine. In the report that was read to you this afternoon there was a quotation from godly Luther ; may you remember it—" Doctrine is heaven, life is earth." The smallest jot of doctrine is of infinite value ; and therefore, as we have been taught doctrine, may we never be left to give up any part of it. " Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus." " But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." (II. Tim. i. 14, and iii. 14.)

Second. A God-sent minister will insist on experience. One may with an educated eye, with an artistic mind and taste, look at a picture and admire its grouping, its colour, and its general effect ; but if one be hungry, that is not food ; if one be thirsty, that is not drink ; if one be weary, that is not rest. Therefore, a minister, *first* having partaken of the fruits, labouring in his own soul, having the experience of Christ revealed, of the atonement applied, of his righteousness imputed and imparted, must insist upon that same rich experience in the substance of it. And may I quote one whose name we all respect, who said in the " Gospel Standard," " The standard of doctrine is lowered, the standard of experience is lowered in the churches." Alas for us ! what would Philpot say to-day ?

If it is required in deacons that they shall hold " the mystery of the faith in a pure conscience " (I. Tim. iii. 9), how much more in ministers who are to teach that mystery, and contend for the experimental knowledge of it. But there should be also in our hearers some knowledge of the great mystery, " Christ in you the hope of glory." How can we know salvation for ourselves unless our sins are forgiven ? The Scripture says, " that Christ is exalted a Prince and a Saviour to give repentance unto Israel and forgiveness of sins." (Acts v. 31.) I would, therefore, say to ministers here, do, as you care for the people to whom you preach, as you seek the glory of God in your preaching, do, as God helps you, insist upon that

particular point of experience—a knowledge of salvation in people's hearts by the remission of sins through the application of the Saviour's blood to their consciences. This is experience. To experience a thing is to prove it; as when a railway is finished, the government will not allow traffic on it until its own tests have been applied, and when those tests have been applied and all is found good, the line may be used. We talk of experience. What is it to experience Christ but to know the virtue of his blood in our own consciences, to know the beauty of his righteousness imputed in our own experience, to know the virtue of his intercession by our having success by it, to know the strength of his arm by his bringing us out of the depths of the fall and out of the horrible pit, to know the light of his countenance by his shining on us, and the preciousness of his faithfulness by his coming to us again and again? There is, then, to be in the ministry an insistence upon an experience of Christ. Oh! the revelation is wonderful, is it not? Do I not speak to some who have known it, who have seen the Lord by the eye of faith? He is still to be seen, and the Holy Ghost does reveal him to men—to poor, guilty, forlorn, desperate, wretched, miserable men. Oh! he does reveal him still to such people.

And there is a third thing for me to mention, and I can hardly do more than mention it, namely, practice. It will go well with experience; it tallies well with doctrine. There are in the Scripture precepts, exhortations, and admonitions, and a well instructed minister will not legalise the exhortations and precepts. He will put them on a good bottom. The order that God maintains in the Scriptures is very beautiful. You have first doctrine—most marked is this in the epistles—first doctrine laid down as a great and immovable foundation. Secondly, experience of doctrine wrought in the heart by the Holy Ghost; then thirdly, you have built upon that twofold ground and foundation the precepts, the admonitions and the exhortations. Has God made us his children? He says to us then, "Walk as dear children." (Eph. v. 1.) Has he called us by his grace? He says, "Walk worthy of the vocation wherewith ye are called with all lowliness and meekness." (Eph. iv. 1.) So that the ministry, to be a good ministry, will have in it these three things—

doctrine, experience, and practice—doctrine, not of the human mind or the imagination, but of divine revelation; experience, not that a man himself has conjured up in his own mind, but such as the Holy Ghost has wrought in him from time to time; and practice, not such as he himself would think to be right, but what God has revealed as being his will for the man to do—what he is to avoid, what he is to cleave to, what he is not to do, and what he must do.

Well, this word is to Archippus, a minister, and it is a very solemn word! "Take heed to the ministry." But now in the next place, we must look at the source of this ministry. Who made him a minister? Did he obtrude himself into the ministry? I do not believe that God would have spoken to him thus if he had done. He would have cut him off as presumptuous. But no. He says, You have received this in the Lord, that is, of God. Then the real minister is a God-anointed man, a God-sent man; not made a minister by men, though recognized by men. And I wish we had more of a proper form of recognition amongst us; it would be better if we had, but not to make a minister. A man must be called to be a minister, fitted and qualified to be a minister by the Lord himself. "Which thou hast received." Therefore he knew something about it. Just look at two points:

First. That the man's ministry must come from heaven.

Secondly. He will know something about it, for he has received it.

Anything put into a living hand is felt. So a living man, a man born of God, instructed in the mysteries of Christ, and ordained to be a minister, when the time comes for him to preach, something will be lodged in his soul, something will be dropped into his heart and conscience, which, though he may not know the nature of it as yet, though he may be tried about it, yet from time to time will produce some feeling and some exercises.

First then, the ministry is of God. He designates men to the ministry. The call to the ministry is distinct from the call by grace. It may very well be that some private members of a particular church have a richer experience than a minister. Perhaps some of you have known people who have heard you preach of whom you

could say, regarding their experience, that they were richer than yourself. I have felt that in my own case. I know people whose shoes I have felt unworthy to carry in regard to their experience, godly men and women, deeply instructed, clearly taught, blessed with clear revelations of the Lord Jesus Christ. But a good experience *alone* does not make a man a minister. No man has a right because he has a clear, good, rich experience, to believe that thereby and therefore he is qualified to be a minister. There must be a distinct call of the man, the fruit of the eternal designation of him. This is the work of God. We have a type of the ministry, first of all in Christ, in Aaron, and in his sons. We read they were consecrated. Consecration is a word that frightens us to-day, because it is abused. Consecration to-day, in the mouth and mind of most men, means that they take themselves, and set themselves apart, and make themselves fit and so on. In which business God is not at all. But the word "consecration" means first, set apart; and secondly it means, to have the hands filled. When Aaron had to go before God for the people, he went with his hands full. And what were his hands filled with? Something he had picked up? No. Something out of his own estate? No. They were filled with the ordained sacrifices. And when God calls a man to the ministry, he sets him apart, and that setting apart is real consecration. Though the man says, "I am a beast. I am not fit to look into God's things;" though he says, "My hands are filthy, my feet are defiled;" yet as God has set him apart he puts into his hands that blessed sacrifice, that great and wondrous atonement, that all sufficient and beautiful righteousness of Christ, that wonderful and ever prevalent intercession of Christ for his people. Then when this man *thus* set apart by the Lord goes forth from time to time into the work of the ministry, he has got his hands full, not with his own work, but with that which God has put into them. Oh, my friends, it may well make some of us tremble who feel our hearts and hands as empty as can be. Well, this filling of the hands is from heaven; no man has a right to it except God designs him for it; no man ought to be a minister except God calls him to it. We may make a mistake. Men may go forth who have a good experience, and they may think they ought to preach

because they have some feeling about it, and because when they have preached their experience, some good people say, 'We have heard you well;' but that does not prove them to be ministers of the Gospel. Their experience, as they relate it, would be as acceptable in the parlour as in the pulpit. It is when a man has a living spring and a flowing brook, flowing with matter of heavenly things, that he will be approved to be a minister ordained of God.

Second, when a man is thus appointed of God, he knows something about it. How, too, without opening his mouth to a creature after these exercises had been with him for a time, some have spoken to him, some of the best, most discerning people, some whose experience is the best. If God designates a man to the ministry his people will pull him out to it. Sooner or later he will have to go.

"Received in the Lord." There are certain things which these divinely ordained ministers receive, certain intimations, certain things powerfully spoken to them, revelations of truth, particular dealings of God with them, that at last impel them to go; and as a rule the word that impels a man to go will be accompanied or followed by the people of God drawing him out and recognising him. So the two, a powerful call from heaven, a call from God's people more or less definite, will meet together, and the man has to go. Let us look in the next place at the exhortation.

"Take heed to the ministry . . . that thou fulfil it." It is more important than business, important as that is, "Take heed to it." Said God to Joshua, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written; for then shalt thou make thy way prosperous, and then shalt thou have good success." (Joshua i. 8.) It is no trifling matter to be a minister. What is it to take heed to the ministry? Is it to preach a great deal? I don't think it necessarily means that. You may preach much, and yet be very negligent in the ministry, at least I think so. I do not say a man need neglect his ministry because he preaches much, but preaching much does not necessarily imply that he is taking heed to his ministry. What is it to take heed? First to diligently search the Scriptures.

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” (II. Timothy ii. 15.) To be a wise master-builder is an important, arduous and sacred matter; to take forth the precious from the vile, precious doctrines from doctrines of devils, precious experience from vile experience and spurious feeling, a precious way and walk according to God’s directions by the influence of his Spirit from all carnal self-seeking, needs great diligence. To do this, it seems to me a very necessary thing to be continually looking into the word of truth, and as Hart says, to “join prayer with each inspection;” also to be under the guidance and help of the Spirit. Will you allow me, a poor guilty man, to say with all humility and affection, do, in regard to the ministry, take close heed to a diligent study of the Scriptures. If you were in a strange country and had no guide, the probability is you would very soon be lost. And if one enters the ministry empty of the Scriptures, empty of the knowledge of the doctrines, and how those doctrines are linked in one to the other to form one beautiful whole, how can he go forth to teach people the good and right way? “Till I come,” says Paul to Timothy, “give attendance to reading, to exhortation, to doctrine.” (I. Tim. iv. 13.) May the Lord help us to take heed in that respect.

Secondly, take heed to the ministry in regard to seeking the face of God. Hard work in secret makes the face shine in public. I dare say some can separate between certain times of poor, shut up, barren speaking, and times of considerable enlargement. But times of enlargement have usually been preceded by times of severe exercise, by a good deal of sighing and crying to the Almighty, by sleepless nights and heavy days, by moving about with considerable misgivings, by scatterings of mind, by deep consciousness of unworthiness, blindness, ignorance and unfitness. In these exercises and petitions you doubtless have found that the people to whom you preach have had a place. You have perhaps no particular case before you, but you have the glory of God in the good of his saints, and in the desire that it would please him to use you to the calling of his elect—if it may be his will to make you an instrument to that end. Though perhaps a minister may not preach a great deal,

but has this inward labour, this studying of the Word of God, this seeking of the face of God in secret, he is one who, as I think, takes heed to his ministry. "Take heed to the ministry . . . that thou fulfil it." It is not care for the work of his office to go about from house to house during the day, in the evening of which he is to preach. No; thou art called to labour. It is said of the Puritans that they were "painful ministers." I rather admire that term. I suppose the sense in which they were called "painful" is this: that they laboured in word and doctrine, laboured to get leading and teaching from the blessed Spirit, laboured that he would cause them to find out things and cases which they knew not, laboured that he might cause them to be eyes to the blind ministerially, to spread the good table of the Gospel for hungry people, to use the sharp two-edged sword to wound the people in their consciences, and to carry oil in their cruse to pour into wounded hearts. Just as this labour goes on, a man gives heed to his ministry. "That thou fulfil it." What is it to fulfil the ministry but to labour to that end which the Lord has ordained in it. Paul says to the Corinthians, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." (II. Cor. v. 20.) So again, "He laboured that he might espouse the church unto Christ as a chaste virgin." (II. Cor. xi. 2.) Surely I am right in saying, that every true minister of Jesus Christ will seek, as the Apostle Paul did in the Colossian church, to take away every legal standing, tendency and design, and set out before the wondering eyes of the people the only door of access, the only ground of their acceptance, the only reason for asking, the only hope of receiving forgiveness, the only robe of righteousness whereby elected and redeemed men are made meet to be partakers of the inheritance of the saints in light.

If a man of the world, starting in life, should say, 'Now my aim is to make money,' and if his business is in the market, he won't be the last man there. No; his mind is in the thing, and he is there in good time that he may attend to it; his thoughts are in it the whole of the day; he thinks of it on his bed. He rises with his business; he talks about it at the table; it is his business con-



tinually—money, money, money. Well now, when a man is called to the ministry and God exercises his soul in that particular calling, there will be times when there will be nothing else to him; it will fill his thoughts and his mind. Is he a pastor? ‘Oh! those people!’ Does he see some of them sickly? ‘O Lord, am I short in my ministry?’ or ‘Wilt thou give me some word of healing?’ Are any backsliding? ‘O Lord, what is it that is wrong in my ministry? Wilt thou give me something to bring them back?’ Are there any sheep starving? ‘Do, Lord, give me something that will be good pasture to them.’ Are they so defiled that the pastor can perceive it? ‘Lord, do give me grace in the ministry to be the means of these people being once more purged.’ “Take heed to the ministry which thou hast received in the Lord, that thou fulfil it”—that is, that thou do the business to which God has called thee, that thou discharge the office that God has put thee in, that thou as a steward of the mysteries be a faithful man.

Well, perhaps some may think it a little presuming in me to speak like this. But having to speak here to-night has scarcely been out of my mind as to what I had to do by day or by night. Many have been my cries and my sighs, that I might say that which will be of some use to somebody, and if it be so, then the praise will be the Lord’s. Surely it won’t offend men who know their shortcomings, who feel their need of exhortation from time to time, to have brought to their notice this word that the Holy Ghost has written for us poor ministers. For we may often be in a state of declension, often guilty of neglect and coldness, of carnality and worldliness, and indifferent to the interests of our King and Lord. “Say to Archippus, Take heed to the ministry”—do not neglect it, do not run away from it—“which thou hast received in the Lord that thou fulfil it.”

May the Lord in his kindness cause those of us who are ministers, who hope he has made us ministers, to take heed to this needful exhortation, and work in us that which is well-pleasing in his sight. Amen.

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“Set your affections on things above,” saith the Apostle. We seek that we love. Our efforts follow our affection; as the iron touched by the magnet turns to the pole, so the mind touched by grace turns to Christ.”

*Bp. Wilson.*

## WHAT OF THE NIGHT ?

[CONTENTS : The exiled priests—Vatican *versus* Republican rule, or tyrants expelling tyrants—Motives other than religious persecution forbidden by the sacred oracles—Retributive justice! Striking instance of Christian reprisals, as inculcated in Holy Writ—Plea for the spirit of love—Prelates in Popish attire recall past epochs of Vatican despotism—TAMPERING WITH THE CORONATION OATH SAPS BRITISH PRESTIGE AND IMPERILS THE EMPIRE—Appeal to the Church of God—Divine control.]

Oh! what of the night? Oh! what of the night?

Responsive the echo—Oh! what of the night?

Grows colder the mist, and grows denser the shade,  
For the hordes\* of the Pontiff Great Britain invade.

Thus tyrants hound tyrants—the difference small  
'Tween the Orders expelled and the rulers of Gaul;  
Very thin is the line 'tween the Vatican school  
And the deists who foster Republican rule.†

In branding the Orders outlaws of the State,  
Diverse were the motives, too long to narrate;  
But this be it known—no religion at least  
Had a place in their thoughts when they banished the Priest.‡

We will not defend it, persecution endorse;  
By Scripture forbidden, all physical force:  
Though deeply they wronged us when under their sway,  
No reprisals be ours, for the Lord will repay.

Perhaps on them *now* Heaven's vengeance is poured—  
(He looked through the cloud, whet his glittering sword§)  
As exiles *we* || wandered in caves of the earth.  
Now exiled are *they* from the land of their birth.

'These, these our reprisals, enjoined in the Page:  
Recompense to none evil, their sorrows assuage;  
Now chased from their country, by edicts dispersed—  
Give them bread if they hunger, give them drink if they thirst.

\* At a recent meeting of the Tower Hamlets Branch (Calvinistic Protestant Union), held in Commercial Street Baptist Chapel, London, one of the speakers stated that 6,100 monks and nuns had come to England. The distinguished Chairman (Lieut.-Gen. Sir William Stirling, K.C.B., R.A.) in a helpful address pointed out the great good done by the Union in counteracting papal heresy. Let us warmly acclaim and to the utmost of our power second these noble efforts.—*Vide* "Protestant Observer," February, 1904.

† Most of the French Deputies are avowed sceptics, and French Republicanism has infidelity for its base.

‡ To this point special attention is directed.

§ Gen. xiv. 24.

|| During Mary's reign from 1553 to 1558.

¶ Rom. xii. 17; Prov. xx. 12; II. Kings vi. 18-23. The reader is advised to consult the passages referred to, and read and ponder again and again the last one. He will notice a striking contrast: "Shall I smite them?"

O Lord, may we triumph ; by love may we hold  
 Those exiles of France—bring them back to the fold.  
 What power can compare, or below or above,  
 With the power of all powers—omnipotent love !  
 Yet still do we tremble—that popish attire,  
 Now worn in our streets by the monk and the friar,  
 Recalls the dark ages of Papal decree,  
 When statesmen and kings to popes bent the knee ;  
 When anathemas thundered and interdicts fell  
 On “heretic” (?) states, tolling liberty’s knell ;  
 And horrors that baffle description in verse—  
 Woe, woe to the land ’neath the Vatican curse !  
 And woe to thee, Britain, thy Christian renown,  
 Thy prestige and glory, when OATH OF THE CROWN  
 Is TRIMMED BY THE POPE ; then from shore unto shore  
 Roll o’er us, Atlantic—Great Britain no more !  
 On the scutcheon of Rome is a terrible stain ;  
 And yet at this hour is she forging the chain,  
 And winding and winding :\* That venomous beast !  
 The cobra—her coil—less deadly than priest.  
 The Muse doth exhort thee ; to the Church her appeal :  
 O Zion, awaken ! the danger is real ;  
 “ Contend for the faith ” †—’tis a perilous time—  
 To be neutral, a sin ; to be lukewarm, a crime.  
 Lukewarm at thy peril ! Past records unfold  
 That Bigot’s fell hate fierce now as of old.  
 Apostate in scarlet, ‡—how vivid his pen—  
 Lukewarm at thy peril ! Come, “ Quit you like men ! ” §

Shall I smite them ?”—evinced intense eagerness for reprisals, and the peaceful reply of the Lord’s prophet—“ Thou shalt not smite them : wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow ? Set bread and water before them that they may eat and drink and go to their master.” War in the Far East would be *farther* East did this spirit animate belligerents.

\* “ No treacheries, no treasons will he stop short of ; no pains, no labours, no treasures, no lives will be spared to compass his fatal purpose against the Church of God and the rights of man. The war shout has been raised, the conflict has begun. The invading army of Rome is pouring its strength and its fury over Great Britain and this country (the United States). But we fear them not—the Lord God omnipotent reigneth in Zion.”—W. C. BROWNLEE, D.D., of New York. † Jude 3.

‡ “ So he carried me away in the spirit into the wilderness : and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication : and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus : and when I saw her, I wondered with great admiration.”—Rev. xvii. 3-6.

§ I. Sam. iv. 19 ; I. Cor. xvi. 13.

Oh! what of the night? Oh! what of the night?  
 Responsive the echo—Oh! what of the night?  
 Is the night uncontrolled? Base thought! Unconfined?—  
 Jehovah e'er walks on the wings of the wind.

KILBURN, N.W.,  
 March, 1904.

H. BELCHER  
 (LATE OF PARIS).

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A BRIEF ACCOUNT OF THE LAST DAYS OF THE  
 LATE MR. ELI ASHDOWN,

PASTOR OF ZOAR CHAPEL, GREAT ALIE STREET, LONDON.

IN looking back through the year 1903, it could plainly be seen that he, Mr. Ashdown, was gradually being prepared for his end; though he had not the bright shining he desired, yet his mind was upheld with a firm faith and trust in God; but he was very much weaned from earthly things. Toward the end of October his health began to fail, and he did not preach after Sunday, the 25th October, until 27th December. At times, during this period, he felt much tried about his friends at Zoar, who often met without a minister. At other times he felt sweet resting on Christ, and was enabled to commit all into his hands. In writing to a friend on 20th November, he said these lines were very suitable to his feelings:

“When languor and disease invade  
 This trembling house of clay,  
 'Tis sweet to look beyond our cage,  
 And long to fly away.”

And he felt that his end in this time-state was very near at hand.

After the 27th December, he preached every Sunday, and sometimes on a Thursday evening, until the 7th February, 1904, on which day he preached his last sermons and administered the ordinance in the evening. On the 17th January, 1904, he preached at Croydon, from Heb. ix. 27 and 28, in the morning, and from II. Corinthians xiii. 14, in the evening. Though helped in preaching, it was with the greatest difficulty he got through the services of the day, and many were afraid it would be the last time of hearing him there, which proved to be the case. His last sermons were preached at Zoar, from Hosea vi. 3, in the morning, and Isaiah xxv. 6, in the evening. After this he rapidly became worse, and from the 10th February was obliged to keep to his bed. He suffered acute pain, and his mind at times wandered, but he was most patient.

On February 28th, during the night, he spoke most sweetly of the covenant of grace—“once in, always in—no going out; precious redemption through blood, and all through a precious

Redeemer;" and of the united song of the redeemed in glory—"one song, Praise! Hallelujah unto him that loved us and redeemed us.

March 1st. When asked how he felt in his mind, he said, "Comfortable. I am in the hands of an all-wise God. His will be done."

March 3rd. He said: "We are poor dying things." "He sees us when we see not him." "That's it, isn't it? And always hears our cry." "We do want God." Later on he said, "This is a solemn place to be in." At another time he said, "How divine and sovereign is God's great way to worins of earth. The saints have their habitation from God. What faith gives us God makes our own." To a friend going to Zoar he said, "Give them my best love; I hope they will have a comfortable meeting. He meets his saints in his courts; though some don't shine with such a bright light as others do, they are all in the covenant. You will want to be right when you come on a dying bed." Then after a short pause he added:—

"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.  
I asked them whence their victory came,  
They with united breath,  
Ascribe their conquest to the Lamb  
Their triumph to his death!"

"How hardly the victory was won."

March 4th. He said: "His eye is on his people, and he knows where my pains are, and he knows we are hard-hearted sinners; if we get to heaven, grace will bring us there." "God works all his works in order, there is no disorder in him. All is done in his wisdom and love." On Sunday, the 6th, he said: "Oh to be filled out of his fulness! A great thing to be saved, won't it be?" Later, when asked if he wanted anything, he said, "I only want him who has been so good, so kind, so indulgent to me, to have all the honour and all the glory to his great and holy Name." Soon after 5 p.m., when asked if he had any message for the friends at Zoar, he replied: "Yes; tell them, here is a vessel of mercy on the verge of eternal glory, on these conditions only: made meet through the righteousness, atonement, and sufferings of a dear Redeemer. God's kind love fail? No, never! Endless, immortal love. What a mercy to sound his eternal praise! honours to his great and holy Name." He was asked if he would like to be moved, when he said: "You know, when saints are moved from earth, they are only moved from one company to another. There is such a satisfaction in the salvation of saints in every part. Ah! dear fellow-sinners, we may have troubles and fears, and destructions, but all is wrapped up in immortal love!"

To some relatives who called to see him he said: "You have come to see a poor dying saint, very nearly in glory. No other theme in glory but free mercy, 'without money and without price.'"

March 7th. A friend who called to see him said, "You have a good and well-grounded hope?" to which he replied: "Yes, all is straight! All the devils in hell or powers on earth cannot deprive a child of God of his hope."

March 11th. When asked if he found the foundation firm to rest upon, he replied, "Yes." Later in the day he seemed much tried, but on the morning of the 12th. when asked if he felt more comfortable, he said, "Yes, I shall get home." After this he remained almost entirely in a semi-conscious state. On Wednesday morning, the 16th, at 3.30 a.m., Mr. T. said to him, "You will soon be home," to which he nodded assent. Again, Mr. T. said, "Sweet rest!" He nodded twice, with such a sweet smile. He entered his eternal rest at 8.20 the same morning.

The funeral took place on the 21st March, 1904, at Zoar Chapel, the Dicker, Hellingly, Sussex, where he wished to be buried. Mr. J. K. Popham conducted the service.

J. Wm. ASHDOWN.

[We hope shortly to publish a volume containing his life and experiences, mostly as recorded by himself.]

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### "HE RESTS IN HIS LOVE."

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My dear Friends,—If the Lord's will, I hope these few lines will find you both well, in the outer and in the inner man, and also Miss Cook. If our silence has been of long duration, it has not been attended with forgetfulness, as our thoughts have been to Wallingford many times during the last few years; but the kind hint you sent by Miss C., namely, "The spring does not rise in you as heretofore." And I can adopt the same language, as it is but seldom I feel my mind drawn to write to any of my friends, for to my grief I say it, that I often feel my mind empty and bare, and withered and barren. Yet I know if the Lord is pleased to drop a little joy into my heart, it soon makes crooked things straight, and rough places plain, and levels mountains to the ground. Then we can say, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." And I hope we have proved it so sometimes. O that it were with us now as it was in months past, when the candle of the Lord shone round about us, when we saw light as in God's light. But alas! I find my latter stages worse, and travel much by night. And yet I hope to see the end of the struggle, when "Death which puts an end to life, shall put an end to sin." And what say you to

that, dear friends? Is it not well in prospect? But perhaps you are ready to say with Job, "My hope is often removed like a tree, and my faith is weak," but remember "Though damped, it never dies." Yet at times it sinks very low, and appears as though it was ebbing away.

In the days of my youth, I certainly did not think of coming into such barren spots as these. O what changes do we have to pass through, but blessed be God, he changes not, and his love to his people is like unto himself, as we often sing:—

" His love no end or measure knows ;  
No change can turn its course ;  
Immutably the same, it flows  
From one eternal source ! "

Which is according to his own word, for "He rests in his love." I hope the Divine Spirit has taught us that blessed truth, and though we believe not, "Yet he abides faithful." This is our great mercy, and God's rich grace makes his mercy known to all his quickened and regenerated people. We sincerely wish that you both may be favoured by the great Jehovah, who is Lord of all, to live upon him daily by faith, and by faith to eat his flesh, and drink his blood, and by a Divine power feel renewed strength given you, so that you may be constrained to follow him wheresoever he may lead you. And you know that the Lord leads us from self, and from a world of sin, that we may show forth his praise before men ; and thus glorify God. But if left to ourselves, where would our carnal hearts and the devil lead us to? We greatly fear into a world of trouble and sorrow. But we must have somewhat to do with the world the while we are in it. But may the ever blessed God keep us from the evils of it. Carnally dead, empty professors can live like the world at large, but the weary and heavy-laden children of God feel that they are called upon to live separate from the world, and to be dead to the pleasures of the world. Time runs rapidly on, and we shall soon be called to leave our poor clay tabernacles to moulder into dust. O that we may then be found ready to meet the great Shepherd of his sheep, and not be found sleeping, or careless, or indifferent to our then real state, but to say with dear Paul, "We know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Paul was made ready for this great change by the blessed teachings of the Holy Spirit. O that we may be made ready in the same manner, and by the same Spirit, so as to feel assured that such will be our blessed experience when we are brought to face death ! O what a favour it will be to feel no dread in the prospect of meeting the king of terrors, and to feel that the dear Son of God has disarmed him of his power on our behalf. Blessed be God, Christ has all power given him by his Father to carry out every gracious command, and to fulfil every promise for the good of his helpless saints !

But while here as travellers to Zion, they will have wave upon wave of trouble beat against them, but by-and-by they will reach that blessed shore, "Where winds and waves shall dash no more." But sometimes circumstances transpire which cause the poor spiritual mariner to fear that he will never hold out unto the end, and so get home safe at last. But having Christ in the vessel with them, then they can smile at the storm, and feel that all is well between themselves and God.

There has been much distress in the nation, caused by the heavy floods that have prevailed in many parts. Some of God's dear children have had to suffer as well as others of our fellow creatures, and we cannot but believe that the great Sovereign of the universe has sent us much rain of late, to punish us wicked sinners as a nation, as well as our own sins we have committed against him. May this calamity be for our real profit both as a nation, and to those who profess his dear Name. We are a guilty people as was Israel of old. We have wondered how your neighbourhood has been affected by the rains; and Mr. Dodd we have thought much about, as he had the water very near his house ten years ago. In what may have transpired, I hope he is able to say, "It is well."

We hope you are well. My dear wife has suffered lately from severe rheumatic pains; as for myself I have lately been much favoured. Now with our united love to you both,

I am, yours sincerely,

JOHN BENNETT.

4 Albert Road, Aldershot, February 15th, 1904.

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### AN UNPUBLISHED LETTER BY THE LATE MR. PHILPOT.

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My dear Friend,—I am sorry that I have not been able to answer your letter before, which I fear may have somewhat tried your mind, as if I were altogether neglectful of you. I have considered the subject of your letter, and I cannot see any objection to your obtaining the aid of any godly men whom you believe to be taught of the Spirit, and able in any way to feed the flock of slaughter, whether their names are on the wrapper of the "Gospel Standard" or not. Indeed, I can say for myself, that I attach very little importance to a man's name being there. I have nothing to do with their insertion, and, indeed, know not even the names of a great many of them. Every month almost I see some new name, and, whether he is a star in the right hand of Christ or one of Jude's wandering stars I know not. If, then, you can find any godly men of sufficient grace and gift to edify the souls of the people, never mind whether



their names appear, or not, on the "Gospel Standard" cover. Indeed, I for my part greatly fear that it is abused, and that men seek for a name and place in the "Standard" just to recommend themselves to the notice of the churches. Though I have disclaimed again and again any connection with it, yet many persons think that I recommend every minister whose name appears upon the wrapper. Do you as a church and people exercise your own judgment, and do not tie yourselves down to the pages of a magazine. At the same time I would say unto you, "Lay hands suddenly on no man." Take heed not only how, but also whom ye hear, and "beware of wolves in sheep's clothing." Above all make your enquiries both into what a man believes, and how he believes. Beware of erroneous men and evildoers. Seek wisdom from above, begging of the Lord to send you ministers after his own heart, to feed his people with knowledge and instruction. Wishing you the enjoyment of every covenant blessing, I am yours to serve in the Lord,

Stamford, October 12th, 1865. (?) J. C. PHILPOT.

[The above letter was written to the late Mr. Saving, of Winslow, Bucks.—Ed.]

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**"GOD IS LOVE, AND WE LOVE HIM, BECAUSE HE  
FIRST LOVED US."**

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My dear Friend,—I now desire to write a few lines to you, praying to be helped by him who alone can make savoury the things that stand connected with that salvation which is of and by him. When I was at Abingdon with you, and a few friends had gathered together with us, we, if I am not much mistaken, had a little fellowship one with another, demonstrating what is written, that the Lord would perform his gracious promise in giving his people to see eye to eye in those things that make for their lasting peace. When the Lord's dear saints have fellowship one with another, and the rich streams of mercy from the fountain flow and make their hearts glad, 'tis then they are enabled to see the cause why they love one another, and they can heartily join in with holy John when he said, "God is love," and that "we love him because he first loved us." The whole that God has done in the person of his dear Son, and all he does in us, is out of special love to us. It is his visitations that revive our spirits; and it is by his grace that we cleave unto him. Nor should we know anything of thirsting in our hearts after the things that are of him, and belong to him, if we were destitute of his Spirit. It is the living that praise him. I hope you and I do! Look over, if you can, what the Lord has accomplished for us. Sin put away, iniquities forgiven us, called us out of darkness into light, which identifies us to be "the called according to his purpose." Can any break that chain by which

God has bound his people together? And has his foreknowledge become deficient? Has his predestination become unavailing? Has anything of his decretive will grown into decay? And does not this declaration stand firm and good still, i.e., "Having loved his own which were in the world, he loved them unto the end." And is not this God the same throughout all generations? You and I may feel more and more of our unworthiness, and feel the pollutions of our hearts to our own view as stagnant, polluted waters; and we may sometimes become so carnalized, and so taken up with the things of time, that we may condemn ourselves on account thereof, and conclude that we are totally undone! But, my dear friend, does that cut us off, or destroy our eternal inheritance, so that we have no part or lot in that covenant which is ordered in all things and sure? Many weighty questions we may reason upon, but after all, we must be brought in the end to say "Our God is of one mind, and none can turn him."

I hope you sometimes have some sweet meditations of the Lord and his works, and his ways, and are led to say of Christ Jesus, that he is "the chiefest among ten thousand, and the altogether lovely." And what do you think of Dr. Watts, who says:

"His beauties you can never trace,  
Till you behold him face to face."

But we could say to the doctor that we can see enough in him to love him, and to run after him, and to blaze his mighty works abroad, saying, he has conquered death, hell, and sin, and brought life and immortality to light through the Gospel, and he now lives as our great Intercessor to carry on the cause of his dear people; and will do, until they all behold him face to face without a veil between.

I hope I am not tedious in thus lengthening out this epistle, but not having written to you before, you must please to excuse me; although I may fail as an instrument to kindle a flame of sacred love in your heart. . . . Whether your partner in life knows that secret which is hid from the wise of this world or not, I cannot say, but if he does, how unspeakable is that favour God has in mercy bestowed upon him, and yourself! If I never see you again in the flesh, I pray that the God of all grace may enrich and enlarge your heart with heavenly blessings, and that your dwelling-place may be under his shadow, and there may you dwell with great delight. I have been but poorly since I saw you, and my feet swell, which is not pleasant. I feel that I must soon put off this mortal body, when I hope to join the ranks of those who unceasingly ascribe glory, honour, praise, and power, unto our adorable Lord the Lamb. I shall be glad to hear from you. Although I am such a poor insignificant creature, I yet trust that heaven will not be complete without me. I am yours in love for Christ's sake,

W. WESTLAKE.

25 Clarence Street, Plymouth, Devon.  
August 30th, 1883.

## A WORD OF SYMPATHY TO A BEREAVED MOTHER.

My dear Friend,—Your kind letter came to us this morning. It was quite my intention to have written to you before leaving Malmsbury, having heard through Miss V. of the departure of your beloved child. Now I must tell you that I feel a sweet persuasion of her being one of Christ's lambs, whom he carried in his bosom of everlasting love. While sitting on your garden seat alone, I was led to pray to my gracious God on behalf of your loved one, and felt freedom to do so, so that when I took my seat by her side, and told her of the death of one in particular of my late dear sisters, I saw she was a great deal affected. Then, dear friend, what cause have you to bless the Lord for making you a nurse and a mother to one of his dear little ones! Yes; and not only so, but a partaker of similar grace, and therefore you may anticipate sharing in similar glory. On these accounts you have no real ground for sorrow, save for the loss of her bodily presence. It cannot be very long before we also shall be called to depart; O! that it may be "to be with Christ, which is far better." How well everything concerning God's chosen ones is ordered. Your dear child was to be brought under your eye, and you favoured to hear from her lips those sweet words respecting the love of Christ. When I read them, they brought a sacred glow into my heart. Of course natural ties are not broken without pain and sorrow. The sisters of Lazarus wept for their brother, and it is written, "Jesus wept." What Divine compassion!

We were a month from home, and I began to feel desirous of a little rest, even from the society of the Lord's people. There is such a thing as desiring to be quite alone, to search and find out, if we can, how matters stand between God and our own souls. Constant change of company becomes after a while wearisome. Notwithstanding it has afforded me some pleasure to converse, as of late, with friends of many years' standing.

Now, dear Mrs. Brown, may the dear Comforter communicate some of his sweet cordials to your fainting heart, to cheer your otherwise drooping spirits; and may you be enabled to take advantage of a mercy-seat, at which to pour out all your complaints, and where you can make your wishes known. Nothing can be too little upon which to consult a gracious God and Father. As respects myself, I find as infirmities come on with advancing years, I have increasing needs to be supplied. There are in our hymnbook several beautiful compositions upon prayer; an exercise of all others opposed by our own carnal hearts and the great enemy of our souls; therefore, the greater need of diligence. As respects ourselves, in temporal things we have much to call aloud for gratitude, which alas! we are so slow to render, thereby learning that we have by the fall sunk lower than the

beasts which perish. And as respects the best things, we feel to be very far off from them to what we would be. But what a mercy it is that our salvation does not depend upon our diligence; but upon the free and sovereign grace of God, who is unchangeable, immutable, and who for ever rests in his love; and blessed be his adorable name, "He hateth putting away." Now I must close my letter by desiring your acceptance of our very kind love and sympathy, and I remain, my dear friend, yours very sincerely,

ROBT. P. KNILL.

Burgess Hill, July 11th, 1889.

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A LETTER BY THE LATE MR. TIPTAFT TO  
MR. LAY, OF HARWELL.

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My dear Friend,—You will be glad to know that my soul was greatly blessed on Lord's day afternoon; I enjoyed a similar blessing to the one I had at Oakham, on October 15th. This was very encouraging to me, for I stood in need of it. The promises were applied that suited my case. I shed many tears, and did not want to be robbed. Friend Hicks had been praying that I might be blessed. In the afternoon I had the blessing, and at the prayer meeting at half-past six he told the friends of it, and their hearts were made glad. I felt that I could meet death, so the blessing did both soul and body good. When a man is about to die, he knows if rightly taught, that head knowledge with morality will not stand. "The fire shall try every man's work of what sort it is." It is a great mercy in time of affliction to have the consolations of the Gospel. We must all die. We are fit, or not fit, for the great change. How much hangs on that word *fitness*. Enough to exercise the minds of the Lord's people. "They only that endure unto the end will be saved."

There are three parts in religion. Those who give up in the last part and make manifest that they are not God's children are in an awful state. "Make us right O Lord, and keep us right." Those who are passing through tribulation to the kingdom of glory know that soul-prosperity comes in times of sickness, trials and crosses; they are made wise by them, and can bless God for them. I have had my soul blessed at times; may my heart be filled with gratitude. I hope the Lord will bless those who love and fear the Lord at Harwell. Remember me kindly to Mrs. Lay. Yours in the truth, W. TIPTAFT.

Abingdon, July 11th, 1864.

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There is more joy in the penitential mourning of a believer than in all the mirth of a wicked man. I appeal to you who have had melted hearts, whether you have not found a secret content and sweetness in your mournings? So far from wishing to be rid of your meltings, you rather feared the removal of them.—*Crisp*.

## R E V I E W .

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“THE STORY OF THE LIGHT THAT NEVER WENT OUT.” A History of English Protestantism for young readers. By Augusta Cook and W. Stanley Martin. London: Morgan & Scott (office of “The Christian”), 12 Paternoster Buildings, E.C.; or may be ordered of any bookseller. Price, 12s. 6d. nett. And in fortnightly parts at 7d. nett.

A most interesting and valuable book bearing the above title, which has just been published by Messrs. Morgan & Scott, has been forwarded to us for review. The first sight of the volume caused our heart to breathe forth a measure of gratitude to the God of all our mercies, that he had inclined the hearts of the authors to undertake, and complete such an excellent work. We have long felt that such a book has much been needed, so that there might be placed in the hands of all who are truly anxious to be made acquainted with sound Protestantism, the knowledge of the method and means the Lord has been pleased to employ in bringing many of the human family out of gross darkness into the light of the Gospel day. We have read again and again with the deepest interest “The History of the Reformation” and “Foxe’s Book of Martyrs,” and have been delighted to notice how it pleased God to bring the holy Scriptures to light, and raised up so many divinely taught men of God to perform the work, and then to give a true and proper explanation of the sacred page to numbers of their fellow men, who, with multitudes before them had been held in great ignorance for ages past. But of late years, in this our favoured land, there has not been that intense desire to become acquainted with what our Reformers were called upon to do, and what hardships and sufferings they experienced. Thus those most valuable books which give such faithful accounts of the rise and progress of Protestantism, and the imprisonment, sufferings, and death of our godly martyrs are sadly neglected, if not totally set at nought, as if they were of no further use to us as a Protestant people. In the work before us, then, we have these good old books brought again to light, in a different, and it may be, in a more intelligible way; being written in more modern language, and thus the various narrations are more easy to understand. The authors have not presented anything particularly new, but have told an old story in a new way. Thus in their preface to the work they say:—

“But, though the story of our English Protestantism is old, yet it is not as familiar as it should be to the majority of Protestants; to many, therefore, it will be new. It is hoped that the perusal of this new volume may instruct the young and the ill-informed in the vital facts of our Imperial Protestantism, and give them a more vivid realisation of those thrilling and stirring conflicts, which our forefathers waged for many long centuries against the forces of darkness, thereby securing for us the light and liberty we enjoy at the present time; and that those who

are already well acquainted with these all-important matters of our national, blood-bought, and blood-defended faith, may receive a freshly kindled zeal, and an increasing enthusiasm, in upholding the priceless heritage of Gospel freedom by the perusal of 'The Story of the Light that never went out.'

We fully believe that all lovers of the Bible, and all who desire to live according to the precepts laid down in the holy Scriptures, should make themselves thoroughly acquainted with the rise and progress of Protestantism, and how our religious liberties and freedom were fought for, and obtained, and then handed down to us as we now enjoy them. This, then, is the book that will instruct and enlighten them upon all those important matters. And we doubt not, but by a careful study of this excellent volume, their love to the sacred Word will be intensified, and their zeal for the honour and glory of God will be greatly increased; while at the same time they will feel a profound hatred to the erroneous teachings of all those who are enemies to the cross of Christ Jesus, and who, by their false teachings, are ever trying to make null and void the glorious Gospel of his grace. Also by a careful perusal of this book, there will be great sympathy felt to those grace-inspired martyrs who, rather than deny their Lord and Master, and give the lie to his blessed Word, chose to suffer most cruel tortures, and give their bodies to be burned to ashes in the flames kindled at Smithfield, and at other places. Yes; that heart would be hard indeed and most obdurate, that did not sympathise with these martyrs when reading the solemn records of their sufferings and death which are so faithfully set forth in the work before us. As we read on page after page, we experienced love and sympathy towards God's faithful servants who lived and suffered in the past ages on purpose to secure to us the pure Gospel of Christ, and our *now abused* religious privileges; and O what a holy indignation was felt in our heart against the wicked works and ways of their traitors and their foes! We certainly cannot too highly estimate our religious privileges after being so faithfully informed by this valuable book of the intense suffering and cruel death endured by those faithful servants of God, who gave rise to "The Story of the Light that never went out."

But what a large amount of grace the Lord was pleased to bestow upon them, to enable them to perform the great and good work it pleased God to give them to do! And with what a holy and burning zeal did those gracious men carry on that work to the honour and glory of their blessed Lord and Master, and for the spiritual benefit of the Militant Church of Christ; many of which were held in the greatest ignorance, and enveloped in the grossest darkness. Surely every Bible student, and all lovers of the sacred Word, will be anxious to know how it came to pass that the holy Scriptures were handed down to us, and translated into our mother tongue; and copies of which are now to be had

at such a small cost. This most interesting book will give all that information, and much more beside, that will amply repay every good sound Protestant who desires to know "What is truth," and how by an Almighty power put forth in the souls of those godly men, the gates of darkness were thrown back, and truth as a brilliant light from heaven shone into the hearts of numbers who were bound hand and foot by sin, and who were led captive by the devil at his will.

In this interesting volume there are many subjects given in such a telling manner, and accounts of so many good men, and the great works God enabled them to do, so faithfully recorded, that in reading them one feels truly astonished that such things needed doing, and that there were such great and wise men close at hand, made ready and willing to do them. Witness for instance Alfred the Great. A statue of this great king is to be seen at Wantage, in Berkshire, the town in which he was born in the year 849. He is said to have been a lover of God and of his holy Word. He took a deep interest in bringing the holy Scriptures to the light of day, and translated portions of them himself. Thus it is interesting to know how the Holy Bible has been preserved during those ancient times when it was hidden from the masses of people, and it is equally interesting to read in the work before us how, in the Lord's time, it was brought out of darkness into light, for the spiritual good of God's redeemed people in the past ages, and for the spiritual instruction and encouragement of his chosen family that are now alive upon the earth. Would to God there was the same amount of love and zeal for the Word of truth in the hearts of his people now, as there was in the past, and the same desire to study its golden rules and precepts, and to live according to them as did those men of God whose acts and deeds are herein so faithfully recorded! But we feel that we cannot close these few feeble remarks without calling our readers' attention to the beautiful "*Frontispiece*" which stands to face the title-page of the book. The Editors could not have chosen a better plate to present to their readers. It is a representation of "Hugh Latimer preaching at St. Paul's Cross, London, January, 1548." And of this beautifully coloured plate they give the following explanation:—

"During the reign of Edward VI. one of the most acceptable preachers of the Gospel was Hugh Latimer, Bishop of Worcester. In our frontispiece we see him preaching at St. Paul's Cross, in the City of London. It was the most famous spot in London, a place of public assembly, and as such admirably suited for an open air service. The picture warrants a close examination, as it reflects the times when, for a few years in Edward VI.'s reign, the Word of the Lord was freely proclaimed.

"The pulpit itself was a comely erection, and the stately proportions of old St. Paul's Cathedral for a suitable background. The earnest expression on the face of the preacher, as he points to the book in his hand as his authority, doubtless appealed to the hearts of many of his hearers. His audience too, on the occasion depicted, was no casual one,

for immediately facing the preacher sits the Lord Mayor of London, attended by other civic authorities. In the crowd are to be distinguished many city merchants, who heard from the preacher much faithful teaching regarding righteous dealing in the affairs of life.

"All sorts and conditions of folk are represented in the picture, and their varying expressions evidently reflect very diverse opinions; hearty approval being clearly evidenced in some, while equally hearty disapproval finds its expression in others; while casual interest and cynical indifference are not wanting. Of the first class, the old lady to the extreme right of the picture is a speaking example; as also is the old man close to the pulpit with his hand to his ear, eager not to lose a single word. Close to him is seen a black friar, who appears to be thoughtfully weighing every remark of the preacher; while another friar is surreptitiously showing to two women a picture representing the Virgin Mary as the Queen of heaven. The presence of children, and a blue-coat boy with his satchel, help to give the picture that touch of nature which tends to make it a faithful reflection of the era of the English Reformation."

The picture to our mind is most interesting to look at, and is calculated to lead the mind back to the time when Cranmer, Ridley, and Latimer lived, and preached the Gospel of the grace of God. We can very heartily recommend this most useful book to every Protestant reader who values his religious liberties, and who esteems the glorious truths of the Bible above all and everything else. Such persons, we believe, will find in this book a treasure of no ordinary value, and which, while being of deep interest from an historical point of view, will also fill their hearts with gratitude to God that such an interesting record of facts has lately been republished.

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## THE FAITHFULNESS AND LONGSUFFERING OF GOD.

Being an Extract of a Sermon preached at Trowbridge,  
by MR. KERSHAW, October, 1834. No. 4.

"The Lord is not slack concerning his promise, as some men count slackness: but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."—2 PETER iii. 9.

IF we come down to more modern times, we may see the longsuffering of God towards a Bunyan, the tinker of Bedford, who was so notoriously wicked that he became a by-word amongst his neighbours. But the Lord was not willing that he should perish, but be brought to repentance, and flee from the city of Destruction, as he sets it forth in his inimitable "Pilgrim's Progress," and also in his "Grace Abounding to the Chief of Sinners."

We might also notice a Newton, whose praise is in all the churches, and whose hymns are sometimes sung with grace and melody in our hearts to the Lord. Behold this African blasphemer (as he styles himself) on the coasts of Africa, afar off from God by wicked works, and far from his native shore. But



the pitying eye of mercy saw him, and brought him back to his native land. During the time of a storm at sea, eternal things were laid with a solemn weight upon his mind, and in due time he was raised up by the Lord to blow the silver trumpet of the everlasting Gospel in the great metropolis of our land. (See his narrative.) But, my friends, let us look to ourselves, and to the hole of the pit whence we were digged, and behold the state we were in. Were we not bent and determined to go on in the lusts of our flesh, fulfilling the desires of the flesh and of the mind? And were we not by nature the children of wrath even as others? I can speak for myself, and to my shame I would say it, never was a youth more determined to go on in sin than I was. I had a parent who feared the Lord and walked in his ways, and who desired to bring his children up in the way that they should go. But when I was compelled to go with him to the house of God, I cursed him in my heart. Had it been left to me and my free-will, I should have gone on in sin, and lived and died an enemy to God, till I had lifted up my eyes in hell. But the Lord was not willing that I should perish; for when I was about fifteen years of age, he was graciously pleased to put his fear into my heart, which was as a fountain of life to depart from the snares of death; and having obtained help from God, I have continued unto this day, and am not without hope that the Lord will continue to hold me up, and be my God and guide even unto death and to eternal glory.

Many of the Lord's family, after they have been called by Divine grace, have been led to look at the hair-breadth escapes they have had, and to admire and adore the kind and watchful care of the Lord over them, when they had no thought or care for themselves, and to sing with the poet those beautiful lines of Kent:—

“ But see how heaven's indulgent care  
Attends their wanderings here and there;  
Still hard at heel where'er they stray,  
With prickling thorns to hedge their way.”

It is impossible, my friends, for a vessel of mercy to be destroyed or die before he is born again of God; for they are all “predestinated to be called by God's grace, and to be conformed to the image of his Son,” and are to be “afore prepared unto glory.”

But secondly. We now come to show that the Lord is long-suffering to his people, after they are called by Divine grace. We, my friends, who see and feel our own weakness and daily failings and infirmities, know if the Lord were to lay righteousness to the line, and judgment to the plummet, and deal with us according to our sins, we should be swept away. But we rejoice that the Lord hath proclaimed himself to be “merciful and gracious, long-suffering, and abundant in goodness and truth.” It is said that he “delights in mercy,” and that he “will be merciful to

the unrighteousness of his people, and their sins and iniquities will he remember no more." The Lord was long-suffering to David, the man after his own heart. We behold in him the heinous crimes of adultery and murder. Well might he cry out, "If thou, Lord, shouldst mark iniquity, who shall stand? But there is forgiveness with thee, thou thou mayest be feared." This David knew by experience, the Lord having put away his sin; for in Psalm lxxxvi. 15 he says, "But thou, O God, art a God full of compassion and gracious, long-suffering, and plenteous in mercy and truth."

Poor backsliding Peter, who denied his Lord and Master with oaths and curses, might well include himself among the upward in our text, to whom the Lord is long-suffering.

Jeremiah knew something of the long-suffering of God, for he says, "It is of the Lord's mercies that we are not consumed, because his compassions fail not, but are new every morning; great is thy faithfulness."

The Lord was long-suffering towards Ephraim, who was as a "cake unturned," and, therefore, good for nothing. He was as a bullock unaccustomed to the yoke, and, instead of being a pleasant child, he was a froward child. Nevertheless, the Lord, though he spoke against him, could not give him up; for he says, "I do earnestly remember him still; therefore, my bowels are troubled for him. I will surely have mercy upon him—How shall I give thee up Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? And how shall I set thee as Zeboim?"—Two cities that were built upon the plains of Sodom and Gomorrah, which the Lord had overthrown. But he cannot consume his people, for they are "engraven on the palms of his hands, and their walls are continually before him." For their comfort he hath said, "I am the Lord, I change not, therefore ye sons of Jacob are not consumed." So that he will not execute the fierceness of his anger; he will not return to destroy Ephraim; for he is "God, and not man; the Holy One in the midst of thee."

From these passages, my friends, you will see that such is the love of God to his people, that none can turn it away from them; for after all their backslidings, he says, "Return unto me, ye backsliding children, for I am married unto you." Whatever men may say against this doctrine, telling us that it leads to sin and so forth, we know the truth to be, that the more we enjoy of it, the more we hate sin and love holiness, for it constrains us to obedience to the precepts and exhortations of our God; and it is by the fruit that we bring forth, that we are known to be a peculiar people, whom the Lord hath formed for himself, to show forth his praise.

[We hope to give further extracts in a future Number.—Ed.]

## Poetry.

### QUESTIONS.

Hast ever thought, and pull'd up short,  
 With this momentous question—  
 Have I a place in Jesus' grace,  
 And in his great election ?

O did he write in letters bright  
 My name among the living?  
 And shall I stand in his dear land  
 When brilliant crowns he's giving ?

Was I among that favour'd throng  
 Bestowéd on the Saviour ?  
 And will his love take me above  
 In spite of my behaviour ?

Oh, were those woes and bitter throes  
 Which he on Calv'ry suffer'd,  
 To save my soul from death and hell,  
 And let my guilt be cover'd ?

If I've no part within his heart,  
 And in the great transaction,  
 My doom is fix'd, and wrath unmix'd  
 Will hurl me to destruction !

My name not there ! O can I bear  
 To ponder such an ending ?  
 I'd not be lost whate'er it cost,  
 But dwell in bliss unending.

To hear him say, " Go, go away,  
 Inherit fire eternal ;  
 No place in heav'n to you is giv'n,  
 No share of joys supernal."

I cannot bear ('twould cause despair !)  
 The thought of separation ;  
 For I'd be found on heav'nly ground  
 With his belovéd nation.

His sov'reign will must save or kill  
 The godly or the wicked ;  
 Lord, may I be redeem'd by thee,  
 And from hell's caverns pluckéd !

If thou wilt save me from the grave,  
 And grant me tongue immortal,  
 I'll sing thy praise in melting lays  
 Within the heav'nly portal !

## PETITIONS.

Lord, move the mountains which obstruct  
My way, my doubtful steps conduct  
In that way thou hast plann'd for me  
In councils of eternity.

Each step to thee was fully known,  
Each fire was in thy purpose blown,  
Which should consume my dross and tin,  
And render me all fair within.

But, view'd by mortals' fretful sight,  
The way seems often far from right ;  
Dark, crooked, awkward, hard, perverse,  
And stamped as with Jehovah's curse.

'Tis faith alone which pierces thro'  
These clouds so heavy to the view ;  
Faith that's imparted by the Lord,  
And kindl'd only at his word.

Jesus, Emmanuel, is the goal,  
To which this faith directs the soul ;  
He is the object of her quest ;  
The weary sinner's only rest.

To this dear Man may I be led,  
Who for the sins of Zion bled ;  
A voice within my bosom says,  
" There's nought can help thee but his grace.

" Flee thou to him, for not in vain  
His promise bids thee seek again ;  
His pow'r and majesty are such,  
He heals diseases by a touch !

" What shall it profit though thou choose  
The finest remedies to use ?  
Remember how the fig tree died,  
When he his influence denied.

" There's not a malady too great,  
But what, if thou shalt on him wait,  
By faith, he will in due time heal,  
If the good pleasure of his will.

" All hangs upon his great design !  
He treads in majesty divine ;  
Therefore, seek first to know his will,  
For that alone he will fulfil.

" Cry that his will may be made thine ;  
And may he help thee to resign  
Thine own, before him humbly fall,  
And cry, ' Dear Jesus, manage all.' "

A LETTER FROM AN AFFLICTED DAUGHTER TO  
HER GODLY FATHER, MR. EMERY, MINISTER  
OF THE GOSPEL.

THE following letter I received from my dear afflicted daughter, while she was in Guy's Hospital, London, suffering from a cancer in the throat, which terminated fatally on November 30th, 1901, aged 35 years, leaving three dear children, and her husband and parents to mourn that loss which was her eternal gain. On August 28th, 1901, I had a solemn conviction that this sad affliction was unto death, and I felt that I must be honest with my dear child. That morning I went into her room and said, "Ada, my dear, I fear you will die!" Her reply was, "Then, father, I shall go to hell." I said, "I hope the Lord will appear for you." The distress of her mind from that time was great, and only known by those who have felt the pangs of a deep law-work in their consciences. Her face showed signs of despair, and her cries and groans were from her heart. I tried to pray for, and with her. That morning she opened her Bible upon this portion, "Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty" (Job. v. 17), which was deeply impressed upon her mind, and we believe the Holy Spirit led her to it, and sealed it upon her heart. The next three months we travailed in birth for her immortal soul. One morning in particular, after sitting all night with her at the hospital, and while travelling to Brighton by an early train, we paced the railway carriage in an agony, with our hands clenched, and cried, "Is there no mercy, Lord, for my dear child? is there no mercy, Lord?" When I returned the same evening to the hospital, and as soon as my daughter saw me, she beckoned me to her, and pointing upwards with her finger she whispered, "Jesus' precious blood, Jesus' precious blood!" Her face beamed with joy. She could not speak audibly as she had had the left vocal cord cut. I felt my heart softened at the goodness of the Lord in answering my prayer when she was apparently in the hour of death. I asked her if she thought she was going to heaven? when she replied by nodding her head, "Yes." She was very ill, and hemorrhage had set in, but her countenance looked most peaceful. But I felt to need one more token from the Lord; and while my dear child was drawing her last breath my heart said, "Do, dear Lord, give me another token, just one word more!" when these words came with a Divine power: "She's gone in endless bliss to dwell." Then followed this portion, "And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?" (Matt. xx. 6.) Then came very forcibly these words, "So the last shall be first, and the first last: for many be called, but few chosen." (verse 16.) I trust the above may

encourage godly parents still to pray for their children, for the Lord says, that he will avenge his own elect which cry day and night unto him.

T. EMERY.

The following is the last letter received from his daughter:—

(Guy's Hospital,

November 23rd (?), 1901.

My dear Father,—Your letter has just reached me. I hoped before opening it that you had been led to give me a little comfort. And so you did, for, O father, I am in such great trouble because of my sins! Will God pardon them? I am so tried and broken down, and can scarcely write this for my tears which flow so fast. I do cry to the Lord to pardon me, and to speak to me in some way to comfort me. I feel, if I could be somewhere alone I could lift up my voice unto him, but I cannot here, as there is such a noise, the children are crying all day; and I weep so, but cannot help it. I am told it will throw me back so much. I cannot say to anyone what is the matter with me. But am I in earnest? I do want to be! Lord, save me or I perish! O dear, if I may be raised up again how differently I will live! I feel I must open my heart to you. I feel so lonely here. There is no one to go to, and I cannot speak. I ask the Lord to hear and answer my cries. Plead for me, my dear father, that I may feel a little comforted, and that the Lord will hear me when I cry unto him. I opened my Bible this morning just after six o'clock, and before doing so I hoped I might open where I might get a little comfort, and strange to say, it opened at the same place it did when I was first ill at home, and you marked the portion (Job v. 17), "Behold, happy is the man whom God correcteth; therefore, despise not thou the chastening of the Almighty," &c., &c. O my dear father, is it for me? I do not want to be presumptuous; I cried unto God, and said, "Is it for me, Lord? If so, then I am a happy woman." O for a word to know if it really is so! Can it be a precious promise to me? if so will it be fulfilled. But I feel so cast down lest the Lord will not hear me. Pray for me, dear father; and I shall be so pleased to hear from you, and especially pleased to see you next Friday.

With regard to my not being able to speak, makes it very hard with regard to dear mother coming up. There is no need as far as I am concerned yet, for I feel that I shall have to remain here a long time to come; so in my own mind I should think it will be better to wait until later on, and then see how I am progressing. The Lord has spared me as you justly say, and we shall see how I get on in this affliction as time goes on. I do pray the Lord will restore me sufficiently to get about again, that I may go to the chapel that I have so disregarded, and live a different life, for the sake of my dear children. Pray for this great blessing with me, dear father. These words, yesterday, several times

seemed to say to me, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." O that it might be so! But will the Lord hear my cry, which often is, "God be merciful to me a sinner." I know that he (Christ) performed miraculous cures when upon earth, O that he would perform a miracle in me! But I am in his hands, and I desire to feel and say, "May the will of the Lord be done." I feel just a little easier now I have opened my mind to you, and told you some of my inmost feelings. You think it is the enemy of my soul who puts these dreadful fears into my heart. O my dear father, I would earnestly cry unto the Lord if I could, and would like to burst aloud in sighing and crying unto the Lord; but I cannot do so here. You have no idea how hard it is to cry unto him all eyes here are upon me. Oh to be at home in my own room; but I must have patience, and I desire to wait the Lord's time! I feel to possess more gratitude than I did, and I sincerely hope the dear Lord will remember me in mercy for my soul's good. I shall be looking for a few lines from you soon, and with much love to you all, I am, my dear father, your sorrowful daughter,

ADA.

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SOME ACCOUNT OF THE GRACIOUS EXPERIENCE  
OF THE LATE MR. FOGWILL (OF GUILDFORD),

WRITTEN BY HIMSELF.

(Concluded from page 218).

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SEVERAL other blessed portions were spoken to my soul, and I stood in the street in great amazement at what was going on within me; for many precious passages of Scripture were brought to my remembrance *with power* and sweetness. And as I stood lost in holy wonder, the dear Lord said to me, "The wind bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth; so is every one that is born of the Spirit." I felt a blessed persuasion that I was born of the Spirit; and blessed be the Lord, he never permitted neither sin nor Satan to drive me altogether from this holy confidence; though I many times have said, "How can God dwell in such a wicked heart as mine?" After a time I went into the meeting room and sat down; the whole of the service was gone through, but little did I hear of it, for the dear Lord was communing with my soul, and I was communing with him. "Old things had passed away, and behold all things had become new." What a blessed time it was with me! At the close of the service the minister who had been preaching, whom I knew, and who had often spoken to me about my soul and salvation, came down to the door to shake hands with the people, and as

he passed where I sat, I said to him, "The Lord has appeared to me and blessed my soul." He was very pleased, and went back to inform the friends, but I quietly passed out of the room, as I wanted to be alone that I might with more freedom praise and bless the Lord for such a very great blessing bestowed upon me. After a while I went home and told my dear wife what the Lord had done for my soul. She looked at me stedfastly, and then smiled, and thought my brain had been a little affected, as many do who make a profession without knowing the secret of the Lord. Shortly afterwards the minister came in and wanted to know why I so hurriedly went off, as the friends would have liked me to have remained at the meeting? I informed him that I felt I wanted to be alone with the Lord; with which explanation he was very pleased, and rejoiced with me; and I have a good hope that he is one of the Lord's dear children. The freedom I experienced with the Lord for some weeks is much better felt than expressed, and the blessed liberty I possessed at times in prayer and praise was truly delightful! But one morning I made a statement in order to get away from the company of an ungodly man; it was not strictly speaking an untruth, but was calculated to mislead the man. I walked up to the dock on business, but that blessed liberty with the Lord that I had been experiencing began to leave me, and I began to mourn like a dove for its mate. Walking on, I said aloud, "They have taken away my Lord, and I know not where to find him." Soon after this these words were brought to my mind, "If ye confess your sins, God is faithful and just to forgive you your sins, and to cleanse you from all unrighteousness." I confessed my sin before the Lord, and he forgave me my sin, when the same blessed peace and liberty again took possession of my soul. What a mercy it is for us that "there is a fountain opened for sin, and for uncleanness," for all them that need washing from their filthiness! Since then I have felt its virtue upon my conscience, and still feel to need it.

I now had a desire to follow the Lord in his despised ordinance of believers' baptism, and to be put in remembrance of his death and burial, and his glorious resurrection with his disciples. I was baptized at "Bethel," and met with the people there. I felt it to be a blessed time to my soul at the baptizing service, and also at the ordinance of the Lord's Supper. I continued with the people at "Bethel" for some time, but my soul was not much fed under the ministry of the Word there, as it was so much of the do and live system. I became more and more dissatisfied; and was often asked how I had got on when leaving the chapel? I would point out many statements made by the preacher which I could not agree with, and I began to feel uncomfortable, and not at home with the people. A minister once preached from these words, "Salvation is of the Lord." And a blessed discourse it was from beginning to the end. I mention



this to show that there are some of God's living family to be found among other sects of professors. A person was asked after the service how she had heard Mr. F——? said, "Oh that is the preaching I have been longing to hear for years past!"

About this time we heard that there was a small Strict Baptist chapel in the upper part of the town about two miles off. On the following Sunday we went to the services, and continued to go regularly as far as possible; as we felt at home with the people, and loved the blessed Gospel truths set forth amongst them. The sermons were usually read by the senior deacon; but occasionally a dear man of God would appear in the pulpit. A Mr. David Smith, who for many years was pastor over the church at Malmsbury, was made a blessing to my soul on several occasions. Once in particular, he was enumerating some of the exercises of a living soul, and coming right into my path, and with a feeling heart he was endeavouring to take up the stumbling blocks out of the way, when suddenly he stopped, and then warmly said, "To such who are so exercised in this way, my soul for thine, you will be in heaven!" I cannot describe the emotions I felt, and the blessed sensations that I experienced as he uttered the words. My tears flowed freely, whilst my body was convulsed, waiting to give vent to my heart's feelings before the Lord. I would have given a great deal to have been by myself for a few minutes!

In course of time we had preaching every Lord's day by God's dear sent servants, and my soul was often blessed and refreshed under the preached Word.

This closes all that my beloved husband wrote of his life. He had been suffering for some time past with an affection of the heart, and it was thought that a voyage and entire rest would benefit him; thus in the year 1888 we left England for New Zealand. This was a great undertaking with a large family, but the Lord in his great mercy protected us through the voyage out, and during our stay in the colony, which was nearly three years. But not being able to hear the preaching we loved, and as my dear husband's health had greatly improved by the voyage and the change of scenery, and cessation from business, we returned home, and on June 20th, 1891, we arrived at the Albert Dock, London, on the R.M.S. "Britannia" from Melbourne, Australia, after a most favourable and pleasant voyage, as we found on board kindred spirits in a family from Sydney, who joined us every morning for reading God's Holy Word and prayer, except on the Lord's day, when two services were held on board; that in the morning being the Church of England service, but that in the evening was a Nonconformist service. The meetings for reading and prayer were often attended by other passengers, who would enquire if they could join us; to this enquiry a hearty assent was given. We were most highly privileged on the voyage, through the captain of the steamer from Wellington

to Melbourne being a godly man, and who conducted reading and prayer every morning in his cabin on deck. He frequently read Psalm cvii. ; and my dear husband felt such interest and comfort in these meetings, and was delighted to see as many as could find room assemble every morning to render gratitude and praise to God for his protecting care.

Time rolled on, and with it came many changes in providence, trials, and heavy losses which my dear husband bore with patience and resignation ; feeling, as he afterwards expressed it, "The Lord is too wise to err, and too good to be unkind." These losses necessitated our going into business again, we therefore left Bath, where we then lived, and went to Brighton, where we remained for nearly three years ; and then removed to Guildford, where we have lived for more than seven years. I have often heard my beloved husband exclaim, "How merciful and gracious the Lord has been to us ; although we are so unworthy of the least of his favours." Then he would add, "Truly I can say, 'Hitherto hath the Lord helped us.'"

He only kept his bed the last day he lived. At times, before he departed, he was greatly distressed, and most anxious to know that his calling and election were sure ; which the Lord very graciously permitted him to realize, though there were times when his mind was deeply exercised about it. One night when greatly tried, and unable to rest or sleep, owing to his affliction and distress of soul, he said to me, "Oh, my dear ! you don't know what I am passing through. The conflict within is worse than all my bodily sufferings. It seems as though Satan has got the ascendancy over my soul, against myself and against God !" Then after a while with a triumphant voice he exclaimed, "But he won't triumph ! he won't triumph !! For God is faithful, who hath promised."

His business for a while caused him great anxiety, and he would often wish one of our sons to be called up that he might converse with him upon the subject. Accordingly the son went to him ; when his dear father commenced by saying, "My dear son, you know my heart's desire and aim has been that the business should be carried on in the fear of God. I now want to give you my life's experience. You are beginning life ; but I am on the verge of eternity." He then entered into business matters, but would at times branch off into eternal things so blessedly, as though really he was inspired of God. At other times he would speak in the same blessed manner to other members of the family. I so deeply regret that no notes were taken of those special seasons, and my memory fails me to remember what was said ; but the impression that was felt at the time cannot be forgotten. My beloved husband was so grateful for all that was done for him by his loving, sympathising family, and each one felt it to be a privilege to do anything for their dear father.

One night when much tried from the affection of his heart, he sat up in bed panting for breath, when he said, "Man is so weak! so weak! but the Rock, Christ, is *strong; very strong*. The life of faith, he can give it now, can't he? Jesus Christ is the author and finisher of our faith: What a wonderful thing! And oh, what grace the Lord bestows upon us. How very wonderful that the Lord of heaven and earth should come down and die for sinful man!"

The last few days of my dear husband's life he seldom slept for more than a few minutes at intervals, as his mind was much taken up with eternal realities, and he dwelt much on God's everlasting covenant, and would say with much earnestness, "O the faithfulness of a covenant-keeping and performing God! He hath made with me an everlasting covenant, ordered in all things and sure." Later on he repeated this passage: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Yes; "But 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." The fifty-first psalm was much blessed to him. He remarked, "You will not go far wrong if you cling close to this psalm. What a great mercy it is if we can receive ever so little from the Lord; even just a little dew!"

A friend called, and prayed with him; after which my dear husband said, "Yes, Lord, how forbearing thou hast been with me!" "I have wearied thee with my sins." "What strong indications of sin I have had upon my soul of late." "Lord! help me!" "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Man by wisdom knows not God." "It pleased God by the foolishness of preaching to save them that believe." "We have a God full of compassion, slow to anger, and of great mercy." At another time he said, "If the Lord would but shine into my soul! And oh! to be kept by the power and kindness of a covenant-keeping God!"

He was much concerned about his left arm, it being much swollen, but afterwards said, "But I do not mind for myself, as I am entirely in the Lord's hands, and although I have been very sinful, the Lord has washed my sins away by his most precious blood, so that I am founded upon the Rock Christ Jesus." Three nights before he passed away he appeared very distressed; but after a while he seemed to be in prayer. He then soon after exclaimed aloud, "Sovereign grace, o'er sin abounding, Ransomed souls, the tidings swell!" repeating the lines several times. The hymn was read to him, by one of our daughters, even while he was engaged in prayer, and when these words were expressed, "Once in Christ, in him for ever," he exclaimed, "That's it! That's it!! Thus the eternal covenant ran." The last morning of his life being the Sabbath day, he was speaking to our youngest son, who with others were by

his bedside, but his articulation was so indistinct it was difficult to understand him, but at the close he said quite distinctly, and in an impressive manner, "*May the Lord in mercy bless each one of you. Amen.*" He spoke but little after this, but would join in sometimes when we all sang together some hymn that he loved.

About eight o'clock in the evening I was sitting by his side, and noticed him gather his arms under the bed clothes (the weather being warm he usually kept them outside), and then placing them over his shoulder as if preparing for the end. I then quoted to him that sweet portion, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." A beautiful smile came over his dear face; he lay perfectly still, as if free from pain, but breathing heavily, and a few moments before he breathed his last he exclaimed, "Glory! Glory!! Glory!!!" and a few breathings more and his spirit had fled, on July 5th, 1903. Truly my beloved husband's peaceful departure was the death of the righteous; seeing that the Lord's presence was so blessedly enjoyed, and so manifestly felt. "Blessed are the dead which die in the Lord."

M. F.

### PEACE WITH GOD.

INWARD peace in the conscience doth not infer having peace with God. By "inward peace in the conscience" I mean the opposite to pangs and troubles, storms of conscience; and this peace is the common temper of most consciences in the world, they have no disquiet at all. Who hath used to visit the sick on their dying beds, hath he not found it too common that conscience hath been in this temper? "I thank God nothing troubles me, all is quiet in my conscience." I weep over such poor souls, to see them go out of the world with such a delusion as this in their right hand. Ah! say not, "Peace, peace!" when there is no peace with God, nor peace of conscience properly so called. But if you will have the Spirit of God to word it, it is the "spirit of slumber," it is an "impenitent heart," it is "past feeling"; in a word, it is Nabal's heart, dead within him; and that such a conscience should be quiet is no wonder; but it would be a wonder if such a peace in the conscience should be a sign of peace with God. Into such a peace let not my soul, my conscience, enter, O merciful God! It was a strange request of him that said to his father, "Smite me, I pray thee;" but I hardly know a more pertinent request that a sinner can put up to God, and it must be mine continually. And I know that all who know what belongs to a right frame of conscience will pray with me, "Lord, smite me, I pray thee; wound me, lash my conscience, and spare it not, rather than to suffer me to lie and die, and perish under such a peace of conscience as this.

## Obituary.

MISS CUMBERLIDGE.—Our dear friend, Mary Ann Cumberlidge, of Lutterworth, Leicestershire, was called by grace in early life; and the Lord brought down her heart with labour, applying his holy law with solemnity and power to her guilty conscience, when she felt herself to be a sinner before a just and holy God. Her cry now was: "How shall I escape from the wrath to come?" At this time she attended the Church of England, but there she found no comfort for her troubled mind. After this she was induced to attend the Strict Baptist Chapel where her father and mother attended, to hear the late Mr. De Fraine, whose faithful ministry met her case, and she was encouraged to hope in the mercy of God. But her distress at times was very great, and in it the Lord spoke these words to her disconsolate heart: "Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine." (Isaiah xliii. 1.) The power that attended those words brought her soul out of trouble, and put it into a wealthy place, where she rejoiced in the Lord, and felt that her sins, which were many, were all forgiven her and for ever put away.

For many years since then she has been heavily afflicted, which in due time necessitated her to give up her home and go and live with a married sister in the town, which she greatly prized, as it gave her a good opportunity of still attending the cause of truth and hearing the gospel of the grace of God which had ministered comfort to her troubled soul. In her little room she often had some refreshing and blessed seasons with her dear Lord and Saviour Jesus Christ, whom she loved, and to whom she belonged. She loved God's truth, his ways, his people, and his house of prayer, and was found in her seat there as often as her afflictions would permit; and she continued to attend as long as she possibly could. We shall miss her prayers as a little church and people, but we fully believe that her prayers are now turned into praise. Often would she repeat that hymn of prayer during her last trying illness—

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

During the latter part of her time she could not say much owing to the nature of her affliction, but to one who visited her she said, "*The past must suffice, I cannot talk now.*" She knew in whom she had believed, and was persuaded that he was able to keep that which she had committed unto him. "Thanks, then be unto God which giveth us the victory through our Lord Jesus Christ." Thus after eleven weeks of painful suffering our dear

afflicted friend entered into eternal rest on April 1st, 1904.  
 "Blessed are the dead which die in the Lord."

A MEMBER OF THE CHURCH.

MR. HOLMES.—Our dear and esteemed friend, George William Holmes, deacon of the Strict Baptist church at Kensal Rise, London, has been taken from us unexpectedly after a few days' illness so that we may truly say that "In the midst of life we are in death." Our late dear friend was indeed the subject of many fears. We have known him for more than twenty years, and can testify to the many exercises of soul he has passed through. Like many of the Lord's people, he was not able to speak of a full assurance of faith as some can that are more favoured. This was a great trial to him, and gave him many errands to the throne of grace. But though so tried in his mind, yet he was much blessed when sitting under the sound of the Gospel as preached by the Lord's servants. Many times have we heard him pleading with the Lord that his divine blessing would accompany the Gospel preached amongst us from time to time, to the building up of his dear people in their most holy faith, and most anxious was he that the Lord would say unto him, "I am thy salvation." The first few days of his illness he was sorely tried by the enemy respecting his standing in Christ Jesus, so desirous was he to know that all was right between God and his soul for eternity. In this important matter the Lord was pleased to appear unto him, and spoke these words with power to his soul: "At evening time it shall be light;" and from that time to the end of his days Satan was not permitted to distress his mind. The Lord favoured him in a blessed manner, so that it was truly profitable to be near him, to hear him speak of the Lord's goodness to him, one so unworthy of the least of his favours. Also, how the Word of God was blessed to his soul, and the gracious power that attended those portions to his heart which he was able to speak of, made his room a hallowed spot indeed. On visiting him a few days before he departed he said how thankful he was that Satan was not permitted to distress his poor mind, and how blessedly he was enabled to rest his eternal all upon the Lord Jesus Christ. Yes, he was helped to cling to the skirts of his garment, which was his spotless righteousness. That beautiful verse of Dr. Watts' well-known hymn—

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

was just his soul's feelings; and he could also say—

"On Christ the solid rock I stand,  
 All other ground is sinking sand."

On one occasion when he was in great pain one said to him, "How I wish I could bear a part of your pain to ease you a little." He replied that it was all very wisely ordered, for

" Could the creature help or ease us,  
Seldom should we think of prayer ;  
Few, if any, come to Jesus  
Till reduced to self-despair.  
· Long we either slight or doubt him,  
But, when all the means we try  
Prove we cannot do without him,  
Then at last to him we cry."

After this he was able to speak to each of his children in a most solemn manner. He had offered up many prayers on their behalf, that they might be led by the Holy Spirit to cry for mercy, and thus prove that the God of Abraham, Isaac and Jacob, is their God. Although he was brought so very low, we had a hope that the Lord would raise him up again and spare him to us a little longer ; he seemed, as we thought, to be gaining a little strength. The night before he passed away, which was our service night (meeting at his house), we felt quite cheered up as he appeared so much better ; and he said " That he thought the Lord would restore him for a time." On being asked if we should sing a hymn he replied, " Yes, and I will try to help you." But the following morning he was taken worse, but his end was not thought to be so near. On being helped up in bed he said that " He felt he could not live if the pain were not removed," and on being again laid down on his pillow he passed gently away without a struggle to enter that heavenly rest he had many times longed for. In his peaceful departure from our midst our little church has lost a real friend, for we have held our services under his roof for more than ten years. Also, his dear wife has lost a loving husband, and his dear children have lost a praying and an affectionate father ; may his God be their God. He was buried by Mr. Stonelake, in the presence of a large number of friends, in the sure hope of a glorious resurrection unto eternal glory.

S. W.

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MRS. SUMMARSELL.—On April 2nd, 1904, at Brighton, Ann Summarsell, widow of the late Mr. Henry Summarsell, aged 59 years, after a long and painful illness in which God showed himself marvellously good and great and gracious to her. She was for many years a godly and consistent member of the church at " Galeed."

Her's was indeed a triumphant death-bed, and through the powerful manifestations of God to her soul she left very many gracious, and excellent, and clear testimonies as to her knowledge of God, as to her sense of interest ; and no cloud obstructed her view of him for many, many, many days. Several portions of

the Word of God and hymns were good to her during her trying affliction; especially, "Come unto me all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28), and two verses of the 536th hymn (Gadsby's)—

"Behold a scene of matchless grace!  
 'Tis Jesus in the sinner's place;  
 Heaven's brightest glory sunk in shame  
 That rebels might adore his name.  
 Come, saints, with solemn pleasure trace  
 The boundless treasures of his grace;  
 He bore Almighty wrath for you,  
 That you might all his glory view."

She much enjoyed the visits of her esteemed Pastor and other friends, when able to bear them, and it was indeed sweet to see her placid and calm repose in God, and entire submission to his holy will. On one occasion she remarked to Mr. Popham, "He makes this dying bed soft as downy pillows are. What makes it so soft?—his everlasting love and covenant faithfulness!" During the time her strength was being so gradually brought down, she was most patient, submissive and happy, notwithstanding frequent intervals of strong pain and attendant weakness; and although of a very affectionate disposition, and consequently most anxious and solicitous as to the welfare and interests of her large and now sorrowing family, she was enabled for weeks before her dismissal to sweetly leave all her concerns in the hands of God; and her almost constant frame of mind cannot be better described than by the words of Toplady, which were a great support to her mind:—

"Sweet to lie passive in his arms,  
 And know no will but his."

Her mortal remains were laid to rest in the Extra-Mural Cemetery, Brighton, on April 7th (in the presence of a large concourse of friends) by Mr. Popham, to whom she was greatly attached, and whose ministry had so frequently been made useful to her.

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MR. JOHN DODGE.—In writing a short account of my dear father, John Dodge, of Maidstone, Kent, I am sorry that I do not know when he was first convinced of sin, or brought to feel his need of a Saviour. But he has told me that he heard no preaching that suited his case until he and my late dear mother (whose obituary appeared in the "Gospel Standard" for July, 1894) went to hear the late Mr. W. Burch. His text was, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." (Isa. xiii. 12.) My father often spoke about that time, and I believe that the sermon evidently met his case, and made an impression upon his mind. He sat under Mr. Burch's ministry until the death of the latter in 1863



He had to walk nearly five miles, but he never let the weather prevent him from going, which I, a child, could not understand. He would also walk to Cranbrook, a distance of nine miles each way, to hear the late Mr. Smart. My father was a lover of God's Zion, and all true Zionites; and as long as strength was given him he attended the house of God, but was never led to make an open profession of religion. He was blessed with a meek and quiet spirit, and would say that he felt himself to be a poor and needy sinner. His religion was not merely a Sunday religion, but it abode with him, and he feared God above many. He could not speak with that assurance upon soul matters as he would liked to have done, but I could gather at times that he had a hope that the dear Lord would appear, and manifest himself unto him as his God before he departed to that bourn whence there is no return; and I believe he did so appear unto him, and greatly blessed him. But at times he was much distressed in his mind, as Satan was often permitted to try him, even almost to the last.

I was, in my humble way, trying to beg of the dear Lord, if his will, to appear for us in our sore time of need; and, blessed be his dear name, he heard and answered my prayer, for my dear father opened his eyes and asked for me, when his countenance beamed with delight, and in such a way as I have never seen it before; when he said to me, "I can say now what I have never been able to say before, that *I am happy.*" He did not speak again, but passed away most peacefully in his sleep on September 9th, 1903, aged 94 years. It can truly be said of him, "that at evening time it was light." I would mention that my dear father was a recipient of the "Gospel Standard" Poor Relief Society, for which kind help he was most grateful.

ELIZABETH COX.

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MR. WHALE.—The little cause of truth at Hilmarton has sustained a great loss in the removal by death of our friend Jesse Whale, who for many years took an active part in the services of God's house of prayer. How much we all miss his familiar countenance and hearty shake of the hand of welcome in God's earthly courts; yet we have again proved, that while the Lord takes away some of his useful men in the sanctuary his work is still carried on. Who that ever heard our friend Jesse give out the hymns in the chapel (his choice of which was truly blessed) will ever forget the solemnity of his manner, and the originality of his reading. He had but little natural education, yet how useful that little was to him, and how well he applied it. How noticeable too was the refinement that grace had wrought in him. Having worked very hard all his life, his strength began to fail when he was about seventy-three or

seventy-four years of age; but ample provision was made for him during the remaining years of his life. For, in addition to his being placed on the A. P. F. Society, he was offered one of the almshouses, where he and his aged wife spent their last days in peace and comfort. His wife survived him about five months. She died suddenly on March 20th, 1903, in the eighty-fourth year of her age. Although we noticed that his strength was failing, yet he was only laid aside five days before he died, and was only absent from the house of God one Lord's day. That would have been according to his soul's desire had he been given the privilege of making his choice. He was never absent from the means of grace whenever the doors were open, unless unavoidably detained. How clearly could be seen the fatherly care of him whom he loved and feared in so mercifully shortening his days of affliction here on earth; for as his wife was almost blind, he would have been dependent on others for any attention that he needed.

He arose as usual on the morning of October 8th, but in the course of the day was taken with extreme shivering; when the doctor was sent for, he thought it was only a cold; but it proved to be the Lord's call to him to come up higher. I saw him in the afternoon, and hoped that after a night's rest he would feel better; but on seeing him again the next morning I found he was worse, and unable to leave his bed. In conversation with him, I said, "I hope it will please the Lord to spare you to us a little while longer, Jesse." His reply was, "God is too wise to err, and too good to be unkind." He was a man of few words, but he lived his religion. His prayers in the house of God were simple, but they were weighty. He always approached the Almighty with great reverence, and expressed his desires in few words. Each morning I went to read to him, and afterwards he engaged in prayer. On the Sabbath morning he prayed most earnestly for all that were connected with the services at the chapel. It was the day for the Ordinance of the Lord's Supper to be administered; and also the day for making the quarterly collection. He wished his contribution to each to be given, and asked that the evening prayer meeting might be held in his room; but owing to his rapidly increasing weakness that desire was not granted him. Having had many Christian friends to see him during the day, he became much exhausted, so that his words were not easily understood by the evening; but for the most part he was sensible, and lay quietly praying. His great desire was for an increase in our little church and congregation. How often, when he was praying, would he ask the Lord to grant us a godly increase, that the little one might become a great one, and that "others might be made to love, who had never loved before;" and on his death-bed he continued to pray in the same manner. O that those who are left may live to see those prayers answered to the joy of our hearts! Those who were with him

saw no ecstasies of joy in death, and no fear, only a calm suffering of God's will. He passed away on August 3rd, 1902, in the eighty-fifth year of his age. We who knew and loved him for the truth's sake felt that he had nothing to do but to die in peace, because for many years past, "His hope had been built on nothing less than Jesus' blood and righteousness." And the one testimony was, that Jesse had lived what he professed. Psalm xxxvii. 37 was truly verified in his case, and although we mourn over the loss we have sustained by his death, yet we feel that our loss is his eternal gain. I would like to add to the above account, that our departed friend was a great reader of the "Gospel Standard," which he had taken in for many years. Other good books, such as Mr. Philpot's sermons, and reviews, etc., he delighted to read, and was much encouraged by so doing.

N. A.

MRS. HESKETH.—On March 5th, 1904, aged 79 years, Emma, the beloved wife of Mr. James Hesketh, of Nateby, Lancashire, minister of the Gospel. She was for many years an honourable member of the Strict Baptist Church at Kirkland, and being well taught by the Holy Spirit to know the deceitfulness of sin, and the desperate plague of the human heart, she hungered and thirsted after righteousness, and in such a gracious manner, that it might be truly said of her, "that she feared the Lord above many." She loved and contended for the pure Gospel of Jesus Christ in all its bearings; and was never satisfied unless it came into her heart with a Divine power, and "in the Holy Ghost, and with much assurance," to confirm her soul in the blessed doctrines of grace, and to establish her faith, and hope, and love in the all-glorious work, blood, and righteousness of that adorable Redeemer, who had loved her from before all time, and saved her with an everlasting salvation. She was a lively Christian, and a contender for experimental truths being made known in the heart by the Holy Spirit, and the fruits and the effects of them being carried out in the every-day life, to the honour and glory of the Lord's name. We may also add that, through grace, she was a very industrious and devoted wife, and an affectionate mother, a true friend and neighbour, very hospitable, a lover of God, his people, his sanctuary, and his ways, in which she spent much of her time, as her heart was there; and she has now laid down the weighty cross, and taken up an everlasting crown.

A FRIEND.

In the meditation of Divine mysteries let thy heart be humble and thy thoughts holy; let philosophy not be ashamed to be confuted, nor logic blush to be confounded. What thou canst not prove, approve; what thou canst not comprehend, believe; and what thou canst not believe, admire; so shall thy ignorance be satisfied in thy faith, and thy doubts swallowed up with wonders. The best way to see daylight is to put out thy candle.

Quarles.

# THE GOSPEL STANDARD.

JULY, 1904.

MATT. v. 6; 2 TIM. i. 9; ROM. xi. 7; ACTS viii. 37, 38; MATT. xxviii. 19

## THE SCRIPTURE RULE FOR TRYING THE SPIRITS THAT ARE IN THE WORLD.

A SERMON BY THE LATE MR. W. GADSBY, PREACHED ON SUNDAY  
EVENING, MAY 31ST, 1840, IN GOWER STREET CHAPEL, LONDON.

“Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist whereof ye have heard that it should come; and even now already is it in the world.”—I. JOHN iv. 1-4.

It has always been the case, ever since God sent prophets, that the devil has endeavoured to imitate him and send prophets, too; and the Lord told Moses to give the people this advice, that if a prophet rose up, or a dreamer of dreams, and prophesied things that came true, yet they are not to believe him except he brought forth in his prophecy the real truth of God. It seems good in the sight of God that, for wise purposes, there should be false prophets and false teachers for the trial of his people's faith, for putting them upon the important work of measuring and weighing up the spirits of men, and “trying the spirits whether they be of God.” In one place the Lord tells us that heresies must abound, “that they which are approved may be made manifest.” This seems, in some measure, rather trying to flesh and blood; but it is God's method, and it becomes the saints of the Most High to be concerned to look to the Lord for wisdom to direct them in a matter of such moment and importance.

Some one, perhaps, is ready to say, “O, I can ‘try the spirits’ of men in a moment; I can measure them to a nicety.” Well, what rule do you go by? “My own experience.” Indeed; and have you tried *that* by the standard of God's Spirit and God's truth? If you have

not, perhaps your experience is delusive; for God tells us he will send some "strong delusions, that they may believe a lie." So that you should be concerned to bring your experience to the standard of God's unerring Book; and if it is not according to that, depend upon it you will deceive your soul, if you make a stand upon it, or attempt to try the spirits of men by it.

"But," say you, "do you suppose that all Christian experience is according to the Word of God? Do not you believe that the Holy Ghost sometimes works in the hearts of a child of God without a Word?" Yes, I do; but never contrary to it. He always brings about things exactly according to the Word of God, and never contrary to it.

Perhaps there may be some one in this assembly who may say, "O, but I believe he never works except through the Word and by the hearing of the Word." What a pretty sweep you make then! You send all infants to hell at once, for they were all born in sin and shapen in iniquity; and unless they are renewed in the spirit of their minds, and blessed with an interest in the Lord Jesus Christ, they cannot go to heaven any more than adults. They never could go on the ground of their innocence; they are not innocent, they are guilty. Therefore, you sink all infants to hell. Now so far as I am for one believing that, I believe rather that infants, dying in their infancy, are amongst the number of God's elect, and that God works a divine change in them without the hearing of the Word. And we might just glance at one sentence which gives us a little encouragement on this ground. When Mary was pregnant with the Messiah, and Elizabeth her cousin, pregnant with John the Baptist (and God tells us he was sanctified from the womb), Mary went to see her cousin; and as soon as she stepped into the house, Elizabeth said, "Blessed art thou among women, and blessed is the fruit of thy womb; for lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy." How, in the name of a good conscience, did little John in his mother's womb know anything about it, if God the Spirit had not revealed it to him? It could not be from any natural circumstance; and yet she says, "The babe within me leaped for joy." And I believe millions of babes have

“leaped for joy in their mother’s womb,” and leaped out of their mother’s womb into heaven, by the blessed power and energy of God the Holy Ghost, who can work without the Word. But, you see, it was not contrary to it; for it was the salvation of Mary, pregnant with the Messiah, and John was led to leap for joy at the Messiah being there. And so, as the Lord the Spirit makes manifest the truth, whether in infants or in adults, it is according to the Word of God. Therefore you must bring your experience to the standard of God’s Word; and when you have a “Thus saith the Lord” for what you do, a “Thus saith the Lord” for what you feel, a “Thus saith the Lord” for what you experience, a “Thus saith the Lord” to comfort you, it is a nail that all hell shall never extract out of your conscience. It is “a nail fastened in a sure place.” A “Thus saith the Lord” is worth a million of “Thus saith this man or the other man.” It is a blessed thing in the conscience, when God the Spirit brings a “Thus saith the Lord” there. I hear of many people talking of being very heavenly and very blessed in practising what they call righteous acts, and I believe it has all been a delusion of the devil; their practice has been all the while exactly contrary to God’s Word, and therefore, I am sure God the Spirit was never there. But when our experience and God’s Word agree—the testimony of God in the conscience and the testimony of God in his Word, then we are fit to come forth to measure the spirits of men, to “try the spirits of men whether they be of God.”

I shall pass on, then, to notice the rule which is laid down in our text, by which we are to “try the spirits” of men. “Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.” And this “spirit of antichrist,” John tell us, was already in the world in *his* day. In *our* day there is a great stir about the progress of popery, and some men seem trembling alive lest popery should reign; but I believe thousands of those who are making the greatest stir about it are feeding the soul of popery from week to week, with all the doctrines they preach, however much they may fight against the shell and against the body; for that “without the soul would be dead.” The life and

and soul and blood and pulse of popery and antichrist is covered in what the Lord has in view here: "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God," but of antichrist.

"But," say you. "everybody almost 'confesses that Jesus Christ is come in the flesh.'" Now that is the matter we have to look to a little. May God direct us! Everybody almost in this nation talks about a "Christ that is come in the flesh;" but the Lord of the house assures that there shall arise false Christs, and shall deceive many. (Matt. v. 24.) And Paul said in his day there were many "who preached another Jesus;" which is not God's Christ and, therefore, it is antichrist. Our business then, shall be, as God shall assist (and may God in very deed assist us), to point out God's Christ, that has "come in the flesh."

I. Now what is the Christ of God? In what capacity did he stand, as having "come in the flesh,"—*as the elect Head of an elect body?* "O come," say you; "you begin high at once; you are beginning with election, and we do not believe that." Why, then you have the very spirit of antichrist. If you deny that, if God the Spirit has not convinced you of that, no matter what you profess to be, the life and soul of your religion feeds popery; yours is the spirit of antichrist.

II. That he has come to *accomplish a manifested work for the elect.*

III. That he came to work out *a complete righteousness for them.*

IV. That he is their *witness, life, and light.*

I. If we come to examine the Word of God upon this subject, we find the Lord says he "chose a people in Christ before the foundation of the world," and that Christ, as the Head of this people, was "set up from everlasting," and "his delights were with the sons of men" when the heavens were prepared and the foundations of the earth appointed. And when his blessed Majesty "came in the flesh," in what capacity did he come? God tells us in Isaiah xl. "His reward is with him, and his work before him." What is "his reward?" Why, his church, his elect, the people chosen in him. And he brought them "with him." Before he came in the flesh all the elect were in union to him by the divine

appointment of the Father; and when he came, he represented them, in his life and sufferings, and death and resurrection. Hence it is said, "They are crucified with Christ," that they "suffer with him," that they "are risen with him, and (if that is not enough) that they sit together in heavenly places with him." God's Christ never took a step in the flesh without the whole elect in his heart. This is the Christ that is "come in the flesh," for the accomplishment of salvation.

Now the greatest part of the professing world—it does not matter what they call themselves, Independents, Baptists, Church people, Methodists, Moravians, or Quakers—fifty out of every fifty-one deny this. And therefore theirs is antichrist; it is not God's Christ. However pleasing it may be to flesh and blood, if they deny this foundation and fundamental truth, if they deny Christ and one mystical body in union with him, and his coming into the world to represent them and to accomplish a work for their eternal salvation, they deny God's Christ, and they set up a Christ of their own, which is antichrist. We therefore solemnly charge it upon the people of God, if you hear men denying this fundamental truth, whatever they may say about piety and holiness, and charity and benevolence, and mortifications and alms deeds, and prayers and tears, and watchings, and all that they can heap up besides, in your heart weigh them up, and say, It is antichrist. For God's Christ and his people are one; one, never to be separated, and never to be made two. (I. Cor. xii. 12; Rom. xii. 5; Eph. v. 29, 30.)

II. But then we observe that another branch of this rule is, that the Christ of God, who is "come in the flesh," is not only come to represent his people who are in union with him, but he is come *to accomplish a complete salvation for them*. Not come to make it possible for them to save themselves; not come to open a way whereby, through their exertions, they may secure their own salvation. A Christ of that nature is one of the devil's inventing. It is antichrist. It is not the Christ of God. No, no. The Christ of God is come "to put away sin," "to finish transgression and to make an end of sin, and to bring in everlasting righteousness," to "redeem from all iniquity," and to "redeem unto God." So we find, when



the Holy Ghost is speaking upon the subject, he says, "Husbands, love your wives, as Christ also loved the church, and gave himself for it." Do you not see, beloved, how it is? Has God made you feel it? If this little word *it* gets into your conscience, it is a blessed thing, if God the Spirit puts it there. He gave himself for *it*. Not "gave himself" indefinitely "for all sin for all men,"—the doctrine of the day, to accomplish a great salvation, and make it possible for those who please to save themselves; that is antichrist; I do not care who preaches it, nor who believes it; it is not the Christ of God. No, no. God's Christ has finished transgression, and made a complete atonement for sin; such an atonement that, as the Holy Ghost solemnly declares, "The redeemed of the Lord *shall* come to Zion with songs and everlasting joy upon their heads, and sorrow and sighing *shall* flee away." Now the Christ that you believe in and have felt in your soul, is it a Christ of this nature? Or is it a Christ that you say gives all men a chance of being saved, has done the best he can to save them, has made it possible for them to accomplish the conditions of salvation and so to save themselves? That is antichrist; as the living God is in heaven that is not his Christ. God's Christ has so completed the work that all the perfections of the eternal Jehovah harmonize in it, to the complete salvation of God's people. Hence it is said that, "Israel shall be saved in the Lord;" not have a chance of being saved. A chance of being saved? Why, bless you, when I hear men talk about a chance of being saved, I am led to reflect—then the declarative glory of the Eternal Trinity hangs upon a chance; the honour of God the Father hangs upon chance; the honour and effect of the work of God the Son hangs upon chance; the honour of God the Spirit, in his quickening, enlightening, sanctifying power, hangs upon chance! And that chance, too, to be accomplished by man—a poor dying, crawling reptile!—The Eternal Trinity having to wait in heaven to see if perchance he will let him work! Talk of Christ! It is antichrist. It is an insulting of God's Christ; a despising of the Christ God has revealed in his Word and makes known in the hearts and consciences of his people.

If we believe that God's Christ is "come in the flesh," then we believe that he has come as the Head and

Representative of his people, and that he has completed their salvation and has entirely finished the work. Yea, bless his holy name, we are brought to believe and feel in our souls that he has accomplished such a work that it can neither be mended nor marred. The manifestation of it may go through a variety of changes, and we through a variety of changes under it; but the work is as firm as the throne of God, and it shall stand for ever. "His work is perfect; a God of truth, and without iniquity, just and right is he." The Christ of God that has "come in the flesh" is one that has accomplished this blessed, this God-glorifying work. Any other Christ is not the Christ of God, but it is antichrist, another Jesus, one of those false Christs that the Lord said should arise, and should deceive many; and so, God knows, there are many who are deceived.

III. But, then, we observe further, the Lord Christ that is "come in the flesh" is that blessed Christ that has wrought out a *complete righteousness* for the justification of his people; not only atoned for their sins, but wrought out a righteousness, to present them just and perfect, and righteous in his blessed and pure obedience.

I know some people say, "O yes; we have a righteousness *through* Christ; he has accomplished such a work that if we are faithful and add our faithfulness to his work, we shall obtain righteousness and holiness too; but not without." Why then, the Christ that has done that is not God's Christ; it is antichrist. The Christ of God that has "come in the flesh" is emphatically called, "The Lord our righteousness;" and God tells us plainly that it is not *through*, but "*in* the Lord" that "all the seed of Israel shall be justified." And this is the reason why an inspired Paul was anxiously concerned "to be found in Christ, not having his own righteousness." "Not having your own righteousness," Paul? Why, you were a very zealous man, a pious man, a suffering man, a man led to undergo a great deal for Christ, in shipwrecks, and prisons, and stripes, and perils, and after all cannot you wear your righteousness? No, says Paul; do not let me have that on! Well, but what righteousness could Paul wish to appear in then? "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."

And here it is, that the poor child of God is brought, in solemn silence sometimes and in solemn awe, to bow before God, when "clothed and in his right mind," and to see that he is "complete in Christ;" complete in him, who is "Head over all principalities and powers," "God blessed for ever.

I know antichrist mocks at the idea of looking for imputed righteousness, or depending upon imputed righteousness. Imputed righteousness, some say, is imputed nonsense. Now, so charitable am I, that I believe that a man who lives and dies declaring the imputed righteousness of Christ to be nonsense, dies to be damned as sure as God is in heaven. I do not care who he is, nor what he is; the spirit by which he is guided is antichrist. It is not "the Spirit of God;" for God's Christ is Christ "our righteousness"—"the end of the law for righteousness to everyone that believeth." Of God's Christ it is said, that "in him we have redemption through his blood, the forgiveness of sins," and that we are justified freely through the redemption that is in him." And when the Lord the Spirit brings this solemn mystery into the conscience of a poor, burdened, dejected, drooping sinner, O what glory teems in his heart! To be led in faith and feeling to see that he stands before God in the spotless, pure and perfect obedience of Christ, his righteousness justifying him so fully and completely, that God himself, by the Apostle, challenges all creation to "lay anything to his charge," this is Christ! Hence, says the Apostle, "There is no condemnation to them that are in Christ Jesus;" not to them that talk about, nor to them that bring forth a false Christ, but to them that are really in God's Christ. Why, that poor soul is so wrapped up in God's Christ, that in the sight of God it is Christ that is seen, and the man is seen in Christ; and therefore, he is just and righteous and complete. This is the Christ that is "come in the flesh"—Christ "our righteousness;" and we in his righteousness are brought to stand complete in him. "But then," say some of you, "we must have holiness. Talk what you will about being righteous in Christ, we must have personal holiness. Except we have personal holiness, and are made pure, and sanctified, what will the righteousness of Christ do for us? It will not save us." Well, where will you look for personal holi-

ness? In your Christ, which is a Christ that has done something for you, and leaves you to complete the work by your patience and mortification, and alms deeds, and wonders that you are to manufacture? Is that what you mean by personal holiness? If it is, I hope you will keep it to yourselves. I hope God will not suffer me to be plagued with it; I have plague enough without it. But if by personal holiness you mean being made a partaker of the divine nature, by the quickening, enlightening power and divine communications of God the Holy Ghost, having Christ formed in the soul the hope of glory, being saved by the washing of regeneration and renewing of the Holy Ghost, all centreing in and proceeding from Christ, then you have a holiness that will stand the test of God's Word: "For Christ is made of God unto us wisdom and righteousness, and sanctification and redemption." And when his blessed Majesty is being spoken of under the Old Testament dispensation, this is his language, "I am like a green fir tree; from me is thy fruit found." What is the holiness of a child of God then—his real personal holiness? It is couched in this one blessed thing, in all the manifested bearings of it—*Christ in you*.

Here, perhaps, I stagger some who are noted for their high views of election, predestination, and eternal union. "Oh!" say they, "I have nothing to do with a Christ in me; I want a Christ without me." Why, then, you have not God's Christ; you are just on a level with the other, and your Christ is antichrist. The Lord's blessed Christ that has "come in the flesh" is, by the blessed Spirit of God, as truly communicated to the hearts of his people, and especially in their hearts "the hope of glory," as ever he was corporally conceived in the womb of Mary. If you have not a Christ that is formed in your hearts by the invincible energy of God the Holy Ghost, you are not fit to "try the spirits" of men; you have no sort of rule by which you are capable of trying them.

IV. But some poor soul is led to say, "Well, but what gives a proof that Christ is formed in my soul, the hope of glory?" Why, Christ is *life*. "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." And Christ is *light*. "I am the light of the world," that lighteth every (spiritual) man that cometh into the (spiritual) world. Life and light go

together: and when God the Spirit communicates this blessed Christ to the conscience, he communicates life, and the sinner begins to feel; and he communicates light, and the sinner begins to see. And what does he feel and see? His own emptiness, darkness, blindness, weakness; his own lost condition; and he is brought in real experience before God to be sick of himself, sick of his prayers, and his tears, and his repentance, and his faith, if he professed to have any; he sickens at his vice, and sickens at his piety. A stranger has come into the temple; and he has overturned "the tables of money changers" in the heart, to make room for himself. This is God's Christ that is "come in the flesh." All these principles, whether of open profaneness or professed piety, go to ruin. There must be room to realize God's Christ as a perfect salvation; and that will never be till we are brought self-loathing and self-detesting before a heart-searching God. There will be a hard struggle for it too; especially if we have got a little piety. If you are openly profane, when God the Spirit is pleased to reveal the communicable nature of Christ to you, it will not be such a hard struggle to part with open profaneness; but to part with piety and religious duties, and church-going, and chapel-going, and sacrament-going, and reading the "Whole Duty of Man," and all those pious things—O bless me, it is just like driving a man mad. He imagines he had been a little remiss in some of these things; but then he will not be so again; he will be more diligent and more cautious. But no; God's Christ cuts the man up, root and branch, and leaves him no more help in himself than the damned in hell; and he feels himself as truly cut down as a wretch can be, before a heart-searching God.

Now, have you come to this? If not, you do not know God's Christ, which is "come in the flesh." You may talk a great deal about it, but you have not got into the mystery of it. And all your knowledge, till it begins here, is like the fine oil of antichrist; it is only deceiving you, and wrapping you up in false odour. You have only got a Christ of your own, and it is antichrist. *God's* Christ roots you up, and brings the poor sinner, not in judgment merely, but in feeling, to say before God, "There is no help in me;" to feel that he can neither will nor do, and

to justify that declaration: "It is not of him that willeth nor of him that runneth, but of God that showeth mercy." He is brought in his very feelings before a heart-searching God to justify God in condemning him; and he gives God leave (as far as a creature can do) to enter into judgment with him; for he says, "Lord, I deserve it, and there is no help in me."

Well, now, have you been brought there? "No," say you, "and I hope I never shall be." I believe you will be damned if you never are. I do indeed. I solemnly believe that all your religion is nothing but the religion of antichrist, if God has not brought you there; you have never known the Christ of God, the blessed Christ that the Lord has provided for the salvation of his people.

"But then," say you, "if this be the case, what do you make of such a text as, 'Blessed are the pure in heart, for they shall see God?' Where do you find any purity in such a statement as this?" The very life and soul of it. It is the pure life and communicable nature of Christ, which God the Spirit forms in thy soul, that is acting in thy soul, and letting thee feel and see what a dark and black wretch thou art in thyself. You never felt it, and never believed it, till God granted you divine life and light; and just in proportion as Christ is spread abroad in the rays of his life and glory in your hearts, do you discover your own wretchedness and darkness, and blindness and weakness, and deformity; nor can anything short of a perfect Saviour, brought home to your conscience by the glorious power of God the Holy Ghost, ever satisfy you; but when he is realized, felt, and enjoyed by vital faith, you feel that in him you are blessed indeed.

"Well really," say you, "if I could believe that, I think I should have a little hope; for I am there, but I have been thinking that I have nothing to do with Christ and Christ has nothing to do with me, because I should always be very humble and patient, and meek and holy." Why, if in self and of self you were very humble and patient, and meek and holy, you would not need a Christ, you know. "It has pleased the Father that *in him* should all fulness dwell." If we could bring it forth of ourselves he might keep his fulness to himself, for we should never trouble him about it. No; and we never do till he brings it to us, and makes us heartily glad to disgorge all

our fancied religion. And what a poor creature the soul looks when God the Spirit brings him low; and there he lies, without any righteousness of his own, as dark and as wretched a creature as he well can be.

“Why,” say you, “you surely would not call that any part of holiness?” It is just the very beginning and soul of it. It is God the Spirit that is making a stir in thy foul nature, beginning to purge it, and to make thee sicken under it, and under a feeling sense of it say, “Lord, I abhor myself.”

“Ah!” say some of you, “that is preaching corruption.” “I never preach corruption” says one; “I preach Christ.” Oh! But if you do not preach a Christ that is fitted to a sinner in all his vileness and corruption and pollution, your Christ is not worth my spectacles. It is not God’s Christ; it is antichrist. The Christ that is “come in the flesh” is a Christ just suited to such a poor lost and wretched sinner, in all his wretchedness and loathsomeness. Hence, when we come to examine the Book of God, and are led feelingly and spiritually to trace it, what does it say? “He giveth power to the faint, and to them that have no might he increaseth strength.” Now what do you do with all your “might” and all your power? And again, “Not of works, lest any man should boast.” “Oh!” say you, “that is what I believe; it is ‘not of works,’ and therefore, I believe in a Christ without me.” And you are capable of doing that, are you? “Yes,” say you. Why, then, you are capable of a great work, and you may make the best of it; for it is not God’s Christ, nor faith in God’s Christ. You may rest assured it is presumption, and you will find it so when you come to be tried up in the grand court of God. But when the poor sinner comes to be cut up and brought down, and in his feelings is worse than a dog, then God the Spirit leads him to see what he has to hope in; and that is—God’s Christ. Therefore, do not be alarmed, sinner, at finding all your little stock go. I daresay, you are afraid of being insolvent, and so you have tried to set up a fresh stock, and charged your hands from handling, and your ears from hearing, and have been determined to bring something to God at last; and yet it is always going, and going, and going. “Ah!” say you, “now that is just it.” And God grant it may go, and you may

never be able to pick it up again ; for it is a spurning of God's Christ. But when God the Spirit is pleased to form this Christ in the heart, "the hope of glory," and the glory of hope, then you will cling to him, twine round him, hang upon him, and with a solemn consecrated conscience say, "None but Jesus, none but Jesus, for such a sinner as I."

Now then, when this is the case, this blessed Christ that is "come in the flesh" lives in you and you in him. You breathe in his life ; you walk in his light ; you stretch forth your hands in his strength ; you find a divine shining in your conscience. "In his light you see light." It comes with such divine penetration that it appears to ransack the whole soul, and all things appear in very deed to be different from what they were before. Then you know something of what it is to be brought out of the kingdom of darkness into the kingdom of God's dear Son ; and that is a solemn translation.

Remember, then, poor child of God, that this blessed Christ that is "come in the flesh" is come to be thy deliverance ; he is come to be thy sanctification ; he is come to be thy life and thy light ; he is come to be thy strength and thy succour and thy support ; he is come to be thy hiding-place from every storm and from every tempest ; he is come to stand betwixt holy justice and to present thee to God complete in himself ; to strip thee of all idols, and to bring thee bare, naked, empty, vile, polluted, foolish, ignorant, and condemned, to the foot of the cross. Is God's Christ thus manifested in you ? Have you had a little of this sweetness in your conscience ? O what solemn moments they have been ! For you have been led then to say, "Bless the Lord, O my soul, and all that is within me, bless his holy name ; who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with lovingkindness and tender mercies !" In this blessed Christ is all law can require, justice demand, God give, or a sinner need. He gives thee a title to heaven and a meetness for it, and will convey thee safely to it, and crown thee when thou art there. It is Christ "all and in all." You want no other. If ever God the Spirit reveals this, you will say, "It is enough."

This is the Christ that is "come in the flesh ;" and you



are to "try the spirits" of men by this rule. If they preach anything, easy or hard, save the Lamb and his blood, lay any other foundation, proclaim any other deliverer, set forth anything, however pious or good it may appear in itself, to present the sinner before God, but this Christ, and the Spirit of the Lord manifesting this Christ in the conscience, it is antichrist. Reject it, abhor it; it is the soul of popery. Creature merit, creature works, and creature worthiness in matters of salvation—this is the life and soul and spirit of popery. The life and soul and spirit of Christianity is—God in Christ, and Christ in us, and we in him; God and Christ and conscience brought together through the blood and obedience of Immanuel, by the invincible power of God the Spirit. This is what promotes the declarative honour of Christ, and supports the poor soul that is led by the Spirit into the life of God.

Now, I shall conclude with a hint or two upon what has been said. I charge you in the name of the living God, mind what you hear—mind whom you hear. If a man comes and preaches a Christ *without* you, that is never formed *in* you, and that you have never been brought from necessity to submit to, whose life and power you have never felt; and if the preacher endeavours to direct your attention from a feeling religion, and bolster you up with what he calls a Christ *without* you, and never unctuously preaches a Christ *in* you, the hope of glory, having him formed in your hearts as such, constraining you to cling to, hang upon, and live in him; whatever kind of tale he may tell you, reject him as you would reject the devil. It is not God's Christ; it is antichrist, and he would wrap you up in delusions, and cry, "Peace, peace," when God had not spoken peace. You may have your ears pleased, and your judgment fed; but your conscience is starved, and your soul is deceived. There is a solemn vitality in Christ in the heart. Without it, all our religion will dry up; but if we are brought to feel the necessity of hanging entirely upon Christ, to cling to him, with nothing but Christ to rest upon before God, and there find rest to our souls, then storms and tempests and hurricanes may come, but our anchorage is sure, and the cable shall never break; for it is a three-fold cord—love of God the Father, God the Son, and God the Holy

Ghost. Remember how God tells us that there shall be false Christs and false teachers, "bringing in damnable heresies;" you must expect they will come to try you, and it becomes you to try them. Try them by their confession of "the coming of Christ in the flesh." Ask your conscience now, what hope you had till God the Spirit gave you hope in Christ—what life and light you had till the Holy Ghost communicated life and light from Christ your living Head—what hope and love you have that does not come from Christ, as revealed and shed abroad by God the Holy Ghost; and if men want to take you to something that is not this, abhor it with your whole soul as the spirit of popery and antichrist.

As I said before, I consider there is very little else in our day but the spirit of popery. I look among the Baptists (though I am a Baptist); they are going after it in shoals. There was a circular letter published last year, signed by the ministers of thirty-five Baptist churches in the Midland Counties of England; and what did they circulate? Why that the atonement is universal, and that every man has it in his power (wherever the Bible comes) to do that that is required to save his soul. I solemnly believe that not one man living, who can with his heart, sign or sanction such a statement, has a particle of the life of God in his soul. They are all dead to God as sure as the devil is. It is antichrist; and whether Baptists or Church people or Independents or Methodists, I solemnly believe they are all going to hell, if God's grace does not save them, they are "in the gall of bitterness and the bond of iniquity." It is creature merit. But we know that his blessed Majesty said, "It is finished."

Holy Ghost! Repeat that word—"It is finished," in our hearts. Then we shall know something of God's Christ that is "come in the flesh," and that he has come into our hearts, as a proof of it, and led us to know something of his preciousness. May the Lord the Spirit blessedly apply his own Word, for Christ's sake.

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Well, let us press on, fellow-traveller; it will not be for long at most. We are only travelling the road that all have travelled who are now in glory. They came out of great tribulation. Christ, the King of glory, led them by a right way to a city that hath foundations, whose Builder and Maker is God. And, as he is gone before, he will come again, and receive us to himself, that where he is, there we may be also.—*J. Rusk.*

AN EPISTLE OF FAITH, BY MR. HUNTINGTON,  
TO MRS. J. C.

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DEAR Friend,—The Almighty is a sovereign, and will do as he pleases with his own. He will have mercy on whom he will have mercy, and he will have compassion upon whom he will have compassion. His grace is free, and freely bestowed; and all who have been, or ever will be saved, are saved by it; and that not of themselves; as salvation is the gift of God. If he sets his love upon man, opens the door of faith, and calls him, by his grace, his gifts and callings are without repentance. He calls, justifies, and glorifies, without respect to any worth or good disposition, as procuring causes in us; the whole is of sovereign bounty in Christ Jesus.

“Despise not the day of small things.” Saints grow from babes to children, from children to young men, and from young men to fathers. There is a growth in grace as well as in nature. The Lord will in due time reveal himself to thee in a clearer manner, resolve thy doubts, enlighten thy mind, and make thy way plain, and thy interest clear. He hath promised that all his children shall be taught of him; and that they shall all know him, from the least even to the greatest of them. Remember the awful state thou wast in; and be thankful to him that hath made the difference; and thou wilt find him to be the best of fathers, and the Saviour the best of friends. To the Almighty the weakest are as precious as the strongest; the Saviour carries such in his bosom; for it is not our heavenly Father’s will that one of his little ones should perish. Commit every step of thy way to the Lord, and thy thoughts shall be established. “In all thy ways acknowledge him, and he shall direct thy steps;” and let thy requests be made known unto him. Sighing, groaning, hungering and thirsting, desiring and holy longing, are all accounted prayer in the Word of God, and will most surely prevail when Christ is the object longed for. Rest in no attainment, but seek him perpetually; and press forward to attain every mark that has the promise annexed to it, that secures the prize of the high calling of God in Christ Jesus, such as faith that worketh by love, the pardon of sin, the witness of the Spirit, the testimony of a good conscience, love to God, a good hope through grace, and poverty of spirit. These are the marks which secure the prize; especially the last, namely, poverty of spirit: “Blessed are the poor in spirit,” that is the mark, “for theirs is the kingdom,” that is the prize. However, all the above marks lie in the promise, and the promise contains the prize. It is the fault of too many to rest in an empty profession, and to be satisfied with hearing the word without hearing to profit. By perpetually hearing of every preacher, and helping to support various places, many expect to be saved, thought still settled on

their old bottom ; and only make use of the means of grace to manufacture dead works ; and so clothe with a covering that is not of God's Spirit, and add sin to sin. How many will cry out in that great day, when once the master of the house is risen up, and hath shut the door, saying, Lord, Lord, open to us ! And he shall answer and say unto them, I know you not whence ye are. Then shall they begin to say, We have eaten and drank in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence you are ; depart from me, all ye workers of iniquity ! (Luke xiii. 25-27.) Hearing the Gospel and partaking of the Lord's Supper, was all they trusted in. " We have eaten in thy presence, and thou hast taught in our streets ; " and as they had trusted in hearing instead of the object preached, and in eating the Lord's Supper, instead of spiritually eating his flesh and drinking his blood by faith ; and used the means of grace to work out a legal covering, taking his new cloth to patch their old garment ; the rent is made worse. (Matt. ix. 16.) And they are justly styled workers of iniquity, being nothing but wolves in sheep's clothing. But I am persuaded better things of thee ; and therefore, as my beloved daughter, I warn thee, that thou mayest not come short of the rest that remains to the people of God. Seek to the Lord to remove every burden, and thou wilt find rest to thy soul ; and, while one doubt, scruple, or gainsaying voice, remains in the court of conscience, besiege thou the throne of grace ; get God, and Scripture, and conscience, and the Spirit's testimony on thy side ; and thou wilt then make straight paths for thy feet. Importunity in prayer takes the kingdom by force ; and, as it suffereth violence, give thy soul no rest till God sends forth his righteousness as the light, and his salvation as a lamp that burneth (Isa. lxii. 1) ; and then thou wilt not be shut out of the wedding-chamber for want of oil ; for salvation by grace is a lamp that never goes out.

Wonder not at the adversary's buffeting thee at the Lord's table. If thou wast one of his presumptuous, hypocritical family, he would not serve thee so : it is his business to embolden the wolf, and worry the lamb. He is not divided against himself : he has a breastplate for the infidel (Rev. ix. 9), and a dart for the believer. (Eph. vi. 16.) But he can do no more than he is suffered to do ; and depend upon it, he will never do thee any intentional good ; the latter is neither in his nature nor in his power. The hypocrite who is under him can bring no more to the house of God than his lips, his sin, his carcase, and his clothes. He cannot bring his heart, nor his affections : " This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me ; but in vain they worship me." (Matt. xv. 8.) But the saint can send his heart, spirit, and affections, to the house of God, when the carcase and clothes are both at home : " For I verily as absent

in body," says Paul, "but present in spirit." And again, "For though I be absent in the flesh, yet am I with you in the spirit, joying, and beholding your order, and the steadfastness of your faith in Christ." The saint hath got the wings of a dove (Psa. xviii. 13), while the pinions of the hypocrite are clogged with an ephah of wickedness and a talent of lead. (Zech. v. 6, 7.) Travail on, my daughter, and be in pain to bring forth; endure the struggles of flesh and spirit like a true Shunamite, and be diligent in the means of grace, and fervent in prayer; and thou wilt not tarry long, like Ephraim, in the place of the breaking forth of children. The last principle shall reign; for that is the first and eldest in existence, though corruption be the first with respect to communication. "The elder shall serve the younger." Grace took its rise in eternity, but sin in time, and grace shall have the pre-eminence. We had life in the second Adam before we died in the first, and were complete in the Lord from heaven before we existed in the flesh. These things are riddles to those who are blind and cannot see afar off; but, as God hath revealed them, they belong to us. A swarm of corruptions and a legion of devils, round about an awakened sinner, is like the Syrian army that compassed the city of Dothan; a formidable host of cavalry and infantry against a single man; but the prophet said, "Fear not, for they that be with us are more than they that be with them." (II. Kings vi. 15, 16.) The jawbone of an ass in the hand of faith has left a thousand Philistines dead on the field; and, were there ten times as many devils, two saints in the hand of a Saviour, would put ten thousand to flight.

The best mid-wife in spiritual labour is love; that casts out all fear, and brings the newborn soul into liberty; and without satisfactory enjoyment of this, rest not contented. The Lord hath promised it, and do thou sue it out. Thy Saviour bids thee ask, that thy joy may be full; and that text tells thee when to leave off, namely, when thy heart can contain no more. Thou art welcome to write to me as often as thou wilt; but, where you send one epistle to me, send fifty to the Lord; and if he does not send a verbal answer, he will make me send a written one in his name. Excuse haste; the oil runs, but every page is full.

Dear friend, the Lord be with thee, is the prayer and desire of yours to command in Christ Jesus,

W. H.

Winchester Row, Paddington.

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"THIS IS THE WAY, WALK YE IN IT."

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My dear Sir,—Permit a poor unworthy sinner to address you in a few lines once more. In taking up the "Gospel Standard" for this month (January), I went first to your yearly address, wondering what the Lord would say through you to us; for if I

am not mistaken, we have in the past received much from your lips and pen, that has drawn us out of ourselves to look up, and to hope on. But as we were reading the address there was something so straightforward in it that seemed to turn us right round, and caused us to stand and consider; and a voice seemed to say, "This is the way, walk ye in it." I read it over and over again several times, and found I could not thrust it from me. It was written for, and to me, and I was made to fall under it, and to cry, "O Lord, turn us again from this cold, lukewarm, and deathly state, and say unto my soul, *live*. I was led to consider the number of years in which I had made a profession of religion, and the many battles that I have been called to fight in. But like Gideon's faint-hearted band, I returned to fleshly ease, rather than face the formidable foe. And where am I now? Alas! not promoted from the ordinary ranks of mortals, but sent to the rear to draw water and hew wood for those that mind the stuff, with an apparent birth-right and emblem of a Canaanite. I said, "Lord, do take away these filthy garments, and let this dead dog live."

But as we read on, page after page, we came to John Warburton the elder's epistle; and what did we find? Bless the dear saint, he just touched the right string of my harp when he said, "*And was the poor snail there?*" My soul did grasp the inquiry, and plead for a realization of the fact that it was there. It drew out my mind to the past, for, like dear old John, I had been classed among the snails; only he was considered too slow, and I was thought to be too fast. But he was a sure-footed saint; while I myself wanted to imitate a high-flying profession. But my pride has been checked and wounded. Blast upon blast has driven me again and again into my shell, and I have felt earth-bound and dry. John was chided by the standard-bearers of the armies of the living God, while I was sharply reprov'd by a mother in Israel. We read that "more are the children of the desolate than the children of the married wife, saith the Lord." That dear mother in Israel who reprov'd me, dear saint, travailed in birth for me, to bring forth that which was implanted in my heart by the Holy Ghost, and when it was seen in its buddings forth, in my daily life, then she rejoiced in God her Saviour, and watched its effects with a jealous eye, striving to rear it up in the nurture and admonition of the Lord, pointing out to me the footsteps of the flock, and the paths of righteousness and peace. Oh how true it is that "the memory of the just is blessed, and their works do follow them!" I have been searching for the letter this mother in Israel was kind enough to write to this poor snail, and have found it; and herewith enclose it to you, for you to do with it as you think well. I hope, dear sir, still to retain a place in your heart, and would humbly beg an interest in your prayers. Wishing you every needed blessing, I am, dear sir, yours unworthly,

F. C.

Plumstead Common Road, Woolwich, January, 1904.

[The following is the letter our friend has enclosed with the above, which we hope will interest, and be profitable to our readers.]

My dear tried Friend,—I have thought much of you since I received your last sad letter, and have, as you desired me, tried to bear you on my heart before the Lord. And in taking up my pen, I have craved the Lord's help and assistance to enable me to write to profit, for this I cannot do of myself. I found my heart swelling with sympathy towards you as I read through your letter; but I feel somewhat impressed that you will feel this lion-like trial yet producing honey. You and I may say, how can it be? Well, only he that can turn the shadow of death into morning knoweth. But, "Is anything too hard for the Lord?" You know what dear Mr. Berridge says:—

"When our dear Master would bestow  
Much patience on his friends,  
He loads their shoulders well with woe,  
And thus obtains his ends."

Now, my dear friend, the Lord may see that you, as well as myself, do not excel in patience, therefore he must train us by these very means that are galling to our flesh, and have been fearfully so in the past, insomuch as to make my pillow wet with tears of grief and sorrow. But I think the Lord has in some little measure bent my will to his, for I have at times a desire to do as he bids me. "Possess my soul in patience!" May this desire burn in your breast until he comes and breaks off your chains. I find you are already a learner, for you say, "The works of the flesh stink in your nostrils." This is what the Lord intends they shall do. This will bring honour unto him; for I know it will be the means of directing your eyes and heart more towards him, that you may trust in him more, and feel how true are his words, "Cursed is man that trusteth in man," etc., and to see still further into that abominable trap of the devil, i.e., a false fleshly religion, and the hollowness and hypocrisy of those who are taken with it. Oh how solemn is the thought that, living and dying in such an empty religion, the end of all such will be awful. Destruction and misery. But what a mercy it is to have the least glimmer of Gospel light in our souls, to be enabled to escape the eternal burnings of the wicked. But you say that you fear that yours is head knowledge, and at times you feel to be a very devil; but who makes you to feel so? Him, I believe, who has since I saw you been leading your soul into some of those secret chambers of imagery within; so that you may have exclaimed, "O the heart of man! Who can know it?"

These words have followed me for some time past: "And the Lord thy God shall circumcise thine heart to love the Lord thy God." I did not think of the cutting operation they set forth.

The Word of God has been searching my soul, and it has made me search it, and I have discovered that it is possible to go to sleep over a nest of sleeping snakes within our heart, till the light come, and the sword of the Spirit enter there. Truly I have felt it to be a two-edged sword, dividing between the joints and marrow, and it is a discerner of the thoughts and the intents of the heart. At least it has been so with me. O the groans it has caused me, and the crying out against these monsters within. Still there was hope; and I felt it a mercy to cry out against my sins, instead of my sins crying to heaven for vengeance upon me. And this was a comfort to me, to feel that I was a trembler at God's Word. For three days I was full of gloom and sadness, but I was not without hope, and my cries brought him down whom my soul loveth, to heal the wounds his Word had caused in my heart. Since then, if I am not mistaken, I have communed with him, and been filled with holy longings, and with love towards him. Let this therefore encourage you to press on, and look to him, even if the trial gets heavier; as did the poor Israelites of old, just before their deliverance came. God is hearkening to your cries, and is waiting to be gracious unto you. I will tell you what a lesson I have learnt from a poor snail. You know they are the slowest of all God's creatures; but even they can go too fast. There is a needs-be for them to turn into their shells and lie dormant for a time. Have you ever examined their horns? I have, and some say their horns are tipped with eyes. Now apply this to a poor child of God. How prominent are his eyes, sometimes to see the abounding errors of the day; and to see such beauty and blessedness in God's holy Word, and to see faults in others, &c. Now touch those horns, and what is the effect? Those eyes are at once drawn within, and the snail draws back into its shell (the heart), and they have to do business now that has been neglected, such as ransacking their hearts. And who would have thought that such enlightened souls would have discovered such a den of thieves within? Ah, my dear friend, our pace is often too fast; hence these trials, these searching times, and these temptations and sorrows. Oh that they may bring us to the feet of the Lord Jesus Christ, and help us to say, "Speak, Lord, for thy servant heareth." "Teach me what thou wouldst have me to know and do." But I must not run on in this way.

My brother, I understand, is being led more and more to look within, and this I trust eventually will lead him to a blessed looking without. Yes, by-and-by he may be led to look upon the Sun of righteousness, which will be a most glorious sight to behold. He quotes in his letter the verse that was such a comfort to me, and which I told you of. "He was in the desert until his showing himself unto Israel." I thought I would not tell him of it; but the Lord did. He enquires most kindly after you. But before I close this letter, let me ask you, how you could think I



can take anything from you under your present circumstances ? No ! my dear friend, I would much rather you should get something very nourishing to prop up your weak and delicate body. Wait until you have more of this world's goods, and then if I am actually in need, and you have something to spare, I will not refuse. But I thank you all the same for your kindness. I was very unhappy from a report which reached me, which in substance was, that your dear wife and children nearly wanted bread ; and I could not rest until I sent Miss C—— to your wife to enquire if it was so ; and thankful indeed I was to find the report was untrue, or I felt I must have made some sacrifice. I am so thankful you get your money. I think of you very much on the Sabbath days, and beg of the Lord to give you a crumb of that bread which endureth unto eternal life. I was truly pleased to hear that you have had a precious application of the blood of Christ Jesus to your soul. This does not correspond at all with head knowledge ! I have not heard from dear Mr. Munns lately. I think he is coming to see me next month. I will now leave my letter with you, to do with it as you may think best. In conclusion I desire that you may be enabled to hold fast that which you have already obtained, until Christ comes. Search your inmost mind, and ask yourself what you have, or know of Christ Jesus and his blessed truth already ; and wait upon him, and ask for more. With Christian love, I am, my dear friend, yours very sincerely,

E. A. D.

Hill House, Charlbury, June, 1881.

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### “THE MEMORY OF THE JUST IS BLESSED.”

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My dear Sir,—I am sending you a few lines for insertion in the “Gospel Standard,” if you should consider them worthy of a place in that valuable magazine. I write them to the memory of a dear departed friend of mine, Mary Jane Jackson, who departed this life on November 19th, 1901, aged 78 years. We were brought together in a remarkable way and manner, but I trust it was in accordance with God's providential dealings with us. My dear friend had had a serious fall, which rendered her helpless, and lying on her bed in this distressed condition, she was led to ask the Lord to send someone who feared and loved his holy name, to look after her, and attend to her with her broken leg. At that time I was in the depth of poverty, and scarcely knowing how to get a loaf of bread from day to day, when I received a letter from a niece of mine at Great Brickhill to say that there was an old lady at Woburn Sands who much needed a person to look after her. I at once wrote to her, and received a letter from her to ask me to go as soon as I could. I went to her without delay, and when I saw her, and conversed with her, I felt my

heart was drawn out in love and tenderness towards her, and I believe we soon felt a oneness of spirit with each other. She afterwards felt, and often said, that she believed the Lord sent me to her; but I trust we both could see his dear Fatherly hand plainly enough in this important matter, and proved the truth of those remarkable lines by dear Newton:—

“But when the Lord’s people have need,  
His goodness will find out a way.” (*Gadsby’s*, 276.)

I found her to be a firm believer in the glorious truths of the Gospel of Jesus Christ. She was not a great talker, but I believe she was one that thought upon the Lord’s name, and of whom the Lord says, “They shall be his in that day when he makes up his jewels; and whom he will spare, as a man spareth his own son that serveth him. I found her to be a constant reader of the Bible and good men’s writings, as Warburton, Kershaw, and Godwin, also the “Gospel Standard,” which were helpful to her in her trying affliction, in which she remained in one position for nearly two years. I used to lift her from time to time on to the couch, to enable her to obtain a little rest and change. She was most patient all through her long affliction, and I found in her a true, loving friend. Now she is gone I miss her more than I can express in words; but at times my mind is carried away, so that by faith I have a humble hope I can see her with all the blood-washed throng safe in glory.

She had to prove while here below that this world was not her rest, as it is sadly polluted by sin. One day she found much comfort from these lines:—

“Tarry his leisure, then;  
Wait the appointed hour;  
Wait till the Bridegroom of your souls  
Reveal his love with power.”

About a month before she departed she was so softened down in her feelings, and so meekened in her spirits, and most earnestly said to me, “I wish the Lord would come and tell me that ‘at evening time it shall be light.’” I then asked her if any blessed portion of God’s Word had been brought with some power to her heart, when she replied, “Yes;” and these are the words which the Lord applied to her: “As far as the east is from the west, so far hath he removed our transgressions from us” (Psalm ciii. 12); and these words were very helpful to her also: “The Lord is a strong tower, the righteous runneth into it, and are safe.” The following beautiful hymns were a great comfort to her at times: 283, 471, 804. They were special favourites with her, and spoke the language of her heart. In her young days she walked many miles to hear the truth preached, being anxious to feel her interest in a precious Christ. I was very anxious to get something from her lips to assure me that she felt an interest in Christ *now*; but that was denied me, as she was taken with a violent pain on the Sunday evening at about seven o’clock, and

she passed away the next morning. All she could say at the last was, "Lord, help me!" and I heartily responded, "Lord, be pleased to help her!" She was buried in Aspley Cemetery by Mr. Ricketts, to whom she was warmly attached for the truth's sake.

S. DILLOW.

ADDRESS DELIVERED BY MR. POPHAM, OF BRIGHTON,  
AT THE OLD BAPTIST CHAPEL, DEVIZES, ON MAY 6TH, 1904, ON  
THE DEATH OF MR. CHARLES HEMINGTON.

OUR meeting is unspeakably sad. It has two aspects. Respecting ourselves the aspect is exceedingly sorrowful and gloomy, because God in his sovereignty has taken from us a beloved brother; from his only child an affectionate, solicitous, most tender father; from his church here an affectionate, constantly solicitous, faithful pastor; and from numbers of friends a very tender, affectionate, faithful friend. From some of us a valued counsellor. In that respect, therefore, our meeting is unspeakably sad. Mr. Hemington was no common man—no mean man. But he would most earnestly, could he say a word to us now, say, "By no means exalt the creature;" he would wish it to be as the Apostle Paul had it, "By the grace of God I am what I am." Putting aside his status as a Hebrew of the Hebrews, his acquirements as a scholar, his position as a Pharisee, the one thing of which Paul boasted, and in which he gloried, was the Cross of Christ. So our beloved friend would also say the same, and would wish that any observations that might be made concerning him should have that truth, that sentiment, as the key-note. Oh, but it is heavy when you look at this coffin and consider what has put that body there. The cause of mortality is sin. The circumstances and the time of death are fixed by the sovereign Lord of all; but it is necessary that we should all die because we have all sinned. Death is the wages of sin, and in this respect he, in common with all humanity, has paid that debt.

There is to be a resurrection, and the bodies of the saints will be raised. First, the dead in Christ shall rise and meet all who are in that day upon the earth of the Lord's people, and all together shall be caught up into the air to meet the Lord, and so be for ever with him. But now, when you look at your position as a church, how heavy and sad must be your minds. You, for thirty-three years have been favoured with a man whom God highly gifted with a beautiful mind, with tender sympathies, and a large measure of grace. Well informed in the doctrines of the Word of God, he had grace to stand fast by them—happily for himself, for you, for his friends, for the Church of Christ at large. He was no modern minister. What Calvin was, what

Luther was, what the Reformers were, what the Puritans were, what they taught—he was and he taught in his measure by the grace of God. May you, as has been asked for you in prayer, as a church have grace to hold fast to those things that you have been taught! But though this aspect of our gathering together to-day is so sad, there is another aspect—there is also another theme, different, brighter, better. He shall live again. “If a man die shall he live again?” “But man dieth and wasteth away; yea, man giveth up the ghost, and where is he?” The answer is in the mind and must be on the lip of all who knew our friend. He is with his God. The death that we speak of is but a temporary separation of the two parts which together constitute one person. This corruptible which we soon must sow in the grave shall one-day put on incorruption. We sow it in weakness, the weakness of sin in the body; God will raise it in power, in the power of that endless life which Jesus now lives. We sow it in dishonour—happily not the dishonour of an ungodly life, but in the dishonour of inherited sin; but God will raise it in glory, the glory of union with Christ, and will put upon this very body the form and image, and likeness of our Lord Jesus Christ, as it is written: “Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.” Death, therefore, “is no more a frightful foe”—

“Why do we mourn departed friends,  
Or shake at death’s alarms?  
'Tis but the voice that Jesus sends,  
To call them to his arms.

The state that awaits the saints is most glorious; we are told as to its fulness, that “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” How then do we believe them? Why have we *rightly* believed them? We believe them because of what follows in the next verse, “But God hath revealed them unto us by his Spirit.” (I. Cor. ii. 9, 10.)

Dear Mr. Hemington was a firm Protestant; and everything that was likely to further the interests of Protestantism in the land, that was calculated to bind together God’s people in particular, had his sympathy and his support. But he has gone, and to some of us present this is a most mournful occasion. When I received the telegram last Saturday announcing his death, I only thought of attending as a mourner, and it is with no little difficulty that I stand and speak concerning him, because I think I am one of the chief mourners. I have been honoured with his friendship and kindness for now many years. But the thing for us now is, if it should please the Lord so to favour us, to have our hearts directed to that which is above death, and better than death, which eventually will swallow up

death for ever and ever, viz., the Person, and death, and resurrection of Christ. Why do we believe that this body shall rise? Why believe that this body now corrupting shall one day be like the glorious body of Christ, that these eyes shall one day again have light, that they shall see as they never saw here, that One who was so dear to his heart. Why do we believe all this? Because the Scriptures declare that Christ was raised from the dead—that he was delivered for our offences, and was raised again for our justification, and that when the heavens received him he there took his place at his Father's throne because he had overcome. Here, in the Scriptures, he has left a promise, viz. this, "I will come again, and receive you unto myself, that where I am there ye may be also." And in that passage which I have quoted from the Epistle of Paul, we are told that this body shall be like to the glorious body of Christ. (Phil. iii. 21.) What that is fully, we know not, we know not what we shall be; "but we know that when he shall appear, we shall be like him; for we shall see him as he is." And this being revealed in the heart by the Spirit, gives a certainty in the knowledge of it to those who are so favoured. For mind this—men know certainly only what is revealed to them. That is to say, when the Spirit of Christ takes of his things, takes of the truth, any passage of Scripture, any doctrine of Scripture, and lays that with the weight of his authority in the heart—that is then well-known. Oh, how like that many of you can testify, from his living powerful ministry, he was; he spake and taught not from conjecture, like those who know not. He knew not all, but he knew something; and you have been learning something. He knew what communion with his God was. I think that he had perhaps as much, nay more, genuine humility than most men; he often saw not the grace that was in himself, but he was ever ready to see grace in others; he saw not, for the most part, I think, the gifts that God had gifted him with, but he was ever ready to acknowledge the smallest gifts in others. But what he *knew* there was no moving him from; what he got on his knees, what the Spirit of Christ revealed in his heart with power—that he knew; and that he held to. Naturally he was broadminded, and his intelligence went to many things. But when you come to the things of God, the things of the Spirit, then he knew; and he knew how to distinguish between those things and natural things, acquired things. What he received was one thing, what he acquired was another, and he knew the difference. I say again, he had communion with his God, and as a minister of Christ—I am able to to say this from my intercourse with him—that it was his chief delight to exalt the Person of Jesus Christ, whom he knew by divine manifestation. Therefore, it is in this respect for him at least a wonderful occasion, that we should be here to lay to rest the mortal part of our beloved friend. For to him, death is an infinite gain—"Absent from the body, present with the Lord."

His desire was to know him fully, to be with him, to stand in his presence, to have no interruption of communion, no cloud dimming his vision, and no sin affecting his spirit—that was his desire, his aim; now he has reached it all. Full happiness is his, but not completeness of person; there remains somewhat yet to be done for him—not to make him more full of happiness, but to make him complete as a redeemed person; and that something is, that his body shall be raised at the resurrection in the power and glory of the Lord.

May the Lord grant of his kindness and grace that we may have our hearts prepared for our change. The living knows that he must die; but to be exercised about it that that day may not come to us as a thief in the night, is a great mercy. Paul said to the Thessalonians, “Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day.”

“Prepare me, gracious God,  
To stand before thy face;  
Thy Spirit must the work perform,  
For it is all of grace.  
In Christ’s obedience clothe,  
And wash me in his blood,  
So shall I lift my head with joy  
Among the sons of God.”

Just one word in conclusion to this part of the service. I would say to the church here, this mourning bereaved church and congregation, do endeavour, as God may give you grace, to follow and cleave to the beautiful, blessed, and glorious truths your late beloved pastor taught you for so long. Do endeavour to hold fast to the doctrines of Divine grace in the everlasting Gospel in the various branches of it—the particular choice of some men to eternal life by God the Father; the particular and personal and absolute redemption of those persons by God the Son; the coming to those persons, in the fulness of time, of the Holy Ghost to quicken them into life, to give them faith, that they may by faith be joined to Christ. He taught those things; may not you turn your backs upon them. For depend upon it, as the Word of God is true, as the Father, and the Son, and the Spirit, are three Persons subsisting in one Jehovah, you will find when you come to die, that there is nothing will brighten that dark and gloomy vale, nothing will remove the natural horror of death, and assure the mind of being ever present with the Lord, but what is contained in those doctrines.

One word more, whether men believe it or not, there is no Protestantism that will stand the test, that shall one day be put to this land, save that which has for its very backbone the doctrines of God’s most Holy Word. No one could believe that more firmly than did our beloved friend, dear Mr. Hemington, and this many of us know. May the blessed God for our change our hearts prepare, by the coming and indwelling of God the Holy Ghost. The Lord grant his blessing.

## Poetry.

### NOT FORGOTTEN!

“Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?”—PSALM lxxvii. 9.

Out of the depths, my Father,  
In need I cry to thee;  
Shall it remain unanswered,  
Can it but fruitless be?  
Shall it fall all unheeded,  
And like an echo die?  
Wilt thou in anger leave me,  
Helpless, alone to lie?

Child of my love, canst doubt me? canst thou so faithless be?  
Faithfully do I guard thee now, caring, protecting thee;  
Earnestly are my bowels still melted in tenderness,  
Waiting the moment of thy need, graciously then to bless;  
Waiting till I have wrought in thee that which my love hath willed.  
Gently sustaining by my power, till it shall be fulfilled.

But it grows dark, my Father,  
And now I am afraid;  
I want to hear thee whisper,  
“’Tis I, be not dismayed!”  
But, oh, I do not hear thee,  
And cannot lose my fear,  
Unless thou come thyself, Lord,  
And I can feel thee near.

Child of my heart, why fearful? have not I promised thee  
Never to leave or to forsake, ne’er to forgetful be?  
Have not I marked thine every step, planned it in perfect love,  
Promised that thou from midnight gloom “afterward” joys  
shall prove?

Is not the mystery to me plain, is not the darkness light?  
Canst thou not walk one hour by faith, till I unveil thy sight?

But it is wild and stormy,  
And as I look I shrink;  
So weak am I and helpless,  
Surely thy child must sink.  
Wilt thou not still the tempest,  
Make it e’en *now* to cease?  
Must I pass *through* its waters  
Ere thou shalt whisper peace?

Child of my choice, oh trust me; is not my strength enough?  
Is not my arm almighty too? What though the storm be rough?  
*Mine* is the power that shall uphold; *mine*, the sufficient grace,

Bringing thee e'en through "floods and flames" into a "wealthy place ;"  
 Teaching thee in thy darkest hours more of my loving care  
 Than thou hast known in former days—days that were bright  
 and fair.

Bear with me, O my Father,  
 Pardon thy child anew ;  
 Smile on thine erring weak one,  
 Though I am faithless too.  
 Let me but feel thine holding,  
 Tighten thy loving grasp,  
 So shall I fear no danger,  
 As thy great hand I clasp.

Child of my love, lean harder, groundless is all thy fear ;  
 Thou shalt not feel the fiery flames, though they may threat'ning  
 near ;  
 Nor shall the waters overwhelm, though they may thee surround.  
 Safe through its torrents shalt thou pass, and be unharmed found,  
 For in my arm I'll bear thee still, carry thee all thy days,  
 Till thou shalt sing in gratitude, songs of eternal praise.

KATE STAINES.

"BEHOLD THOU ART MINE." (ISAIAH xliii. 1.)

I left the bright mansions of glory above,  
 And came on the wings of immutable love,  
 To live, and to suffer, and at the set time,  
 I died to redeem thee, because thou art mine.

With the sweet smiles of infancy still on thy face,  
 Thou wert nourished, and held in thy mother's embrace ;  
 When the first rays of summer upon thee did shine,  
 I watched o'er thy cradle, because thou wert mine.

When surrounded by dangers of youth thou did'st stand,  
 I preserved thee from falling, though unseen my hand ;  
 And when Satan's allurements enchanted thy mind,  
 I kept thee from yielding, because thou wert mine.

Omnipotent mercy stop't thee in thy way,  
 Discovered thy sins, and taught thee to pray  
 For forgiveness through blood ; the work is Divine,  
 And must end in glory, because thou art mine.

Should pain or affliction upon thee be laid,  
 Or the furnace unusually hot *must* be made,  
 To purge thee from dross, and thy gold to refine,  
 I'll sit as refiner, because thou art mine.

Should fiery temptations thy spirit annoy,  
 O'erwhelm thee, and threaten thy life to destroy,  
 I will strengthen and help thee, to show I design,  
 That thy faith should be tried, because thou art mine.



When grey hairs bespeaking old age and decay,  
 And though drawing nigh to the end of thy day,  
 When thy feeble steps totter, and powers all decline,  
 Then I will support thee, because thou art mine.

When life is fast sinking, and death drawing nigh,  
 When all that is heard from thy lips is a sigh ;  
 And friends watch around thee to catch thy last sign,  
 Through the valley I'll lead thee, because thou art mine.

When the trumpet shall sound, and the dead shall arise,  
 To join with the glorified saints in the skies ;  
 In my glory to share, in my likeness to shine,  
 Then thou shalt be with me, because thou art mine.

Chelsea.

A. B.

## 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 161.)*

(xiii.) We experience another blessed effect in this returning to the Lord, and this is true and evangelical repentance. A legal repentance is extorted, but an evangelical repentance is drawn. The first has sin and God's wrath for its object, and the latter a reconciled Father with a full pardon of sin. A legal repentance loves sin and hates God, but the other hates sin and loves God. A legal repentance is full of nothing but self-pity, an evangelical repentance is full of indignation against sin and self. Now, you and I will find these two sorts of repentance all our days according as our views are of God. But this evangelical repentance of which I am about to treat, which is the fruit and effect of this return to God, is exceedingly precious indeed. Oh, who can describe it? After we have done evil, and appear in our own eyes to be the worst sinners living, and expect to go from bad to worse, and feel a love to that which God hates, and are captivated by sin again and again, we feel a hard heart, and can no more turn ourselves now than we could at first. We despair of God's mercy and have hard thoughts of him, terror and slavish fear is felt, and many passages of Scripture wound and distress us, for we appear to be hypocrites, and all our former claims upon God as presumption ; our souls sink by fathoms and hope gives way, and when such a text as this comes into the mind : “For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with

them than the beginning;" it appears at such seasons that we are the very characters described. I know as well by experience what I am writing about as any man living. You may try all lawful means to get out of this state, and it is right that you should so try, but till God's time comes they will be all in vain. You try prayer again and again, but your prayers are shut out; you try to read, but you are full of confusion and can settle at times to no part of the Word, and if you do, it is to that that makes against you and cuts you off, for you "see not your signs." If you go to hear the Word it is the same—all appears black and dismal. You sometimes wonder what the great transgression may be, and you think that surely you have or will commit it; and it is suggested to the mind that those blasphemous thoughts and that enmity that works so strongly at times in you against those whom before you appeared to love, and whom in your heart you knew belonged to God, with many slighting expressions that you have uttered against these good people at times. And you wonder if all these things are not preludes to the unpardonable sin, and that at the next step you will be plunged in it, and will oppose openly the Spirit's work in the hearts of the saints wilfully and maliciously. But, my dear reader, this shall never be the case, for God says in our text, "Return, ye children of men;" and therefore, he meets us in all this labyrinth, and says to this effect, "Is Ephraim my dear son?" (an adopted son, a predestinated son), "is he a pleasant child? For since I spake against him" (in the law as I always do) "I do earnestly remember him; I will surely have mercy on him." I will save him by the washing of regeneration, and "by the renewing of the Holy Ghost." It was needful that I should smite him for his covetousness, that he might feel what an evil and bitter thing sin is, and I have let him try his own arm. He has turned again and again, and he never could have turned effectually if I had not turned him. I therefore put a cry in his heart, and from a feeling sense of his utter inability this cry came up to me: "Turn me, O Lord, and I shall be turned;" and I have heard and answered him, and have given him that repentance that needeth not to be repented of.

This repentance comes from the Lord Jesus Christ, out of his fullness, hence we read: "Him hath God exalted with his right hand to be a Prince and a Saviour, to give repentance unto Israel, and the remission of sins." And the way it is done is this: his mercy, fully and freely, meets our misery at its height or depth, when we are at the worst, hedged up every way and can see no way of escape. Such was the case with Ephraim, he went on frowardly in the way of his own heart, nothing can be worse than that, and then it is that mercy met him. God says that he had seen his way, his covetous, perverse and obstinate way; he had seen the idols that he had set up, the many ways he had turned, but yet he would heal him. "But stop!" the Arminian may say, "see how diligent he was in using the means such as

hearing, reading, praying, watching, waiting, attending societies, with various other things, and therefore, on account of all that, as he is willing to come to God, God will heal him." "No, no, you are wrong," says the bastard Calvinist, for God says, "I have seen all these things—watching, reading, praying, &c., not the effect of his free will but the work of my Spirit, and therefore on this account I will heal him. I look at the exertions of grace put forth, and therefore I will heal him." That may be your opinion, but it is not agreeable to God's Word, and for this reason: the Lord does not say, I have healed him and have led him, but, "I have seen his ways, and will heal him. I *will* lead him; " not I *have* led him, which must have been the case had the good Spirit worked all that you say in him. God in effect says—I will lead him, for his ways to me are detestable, but still I will heal him and lead him. Jesus Christ, my Son, shall be made known to Ephraim, for he is my "saving health among all nations," and the only physician for poor sinners. I will lead Ephraim in paths of righteousness for my name's sake, but I have been teaching him that he cannot heal nor lead himself, and as he is very miserable in soul on account of his base revoltings from me, I will restore comfort unto him. Thus you see how repentance is produced, mercy meets misery, an unconditional promise lays hold of the poor soul: "I will heal, I will lead, I will restore comfort." Oh! this melts the hard heart, and down we go into the dust, loathe, hate and abhor ourselves, repenting in dust and ashes, and wondering at the long-suffering mercy and grace of God, that ever he should look upon us again, wondering that we have not been cut down as cum berers of the ground; and we can truly say, "It is of the Lord's mercies that we are not consumed, and because his compassions fail not."

But again, to illustrate a little further and to make it more plain that it was Ephraim's evil ways which God here speaks of, notice the way in which he says he will lead Ephraim in opposition to these ways. It has already been observed that the ways of Ephraim which God speaks of when he says, "I have seen his ways," were, taken altogether, his continuing frowardly in the way of his own heart, and it is further said to be a way in which he stumbled, implying that it was a crooked way. Now, God tells the way he leads: "They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my firstborn." (Jer. xxxi. 9.) Thus the Lord does not deal with us after our sins, nor reward us according to our iniquities. I am at a full point in what I am now going to assert, and it is from heart experience, and that is that if you and I had been fifty years in God's way, and never so well established in the truth from rich experience, that every time he is pleased to con-

tend with us, and discover to us the evil of our hearts, and we feel his anger, unless the Lord moves first towards us as he did to Peter; such is the stubbornness, pride, obstinacy, unbelief, hardness, enmity, self-will, desperation, &c., of our nature, that against light and love we should still go on, perish and be lost before we could turn and repent with an evangelical repentance. This is no hasty conclusion with me, I have long proved it. These are our ways. The Lord sees them, and heals them. He leads us also in his ways as he did Peter: "And the Lord looked on Peter; and Peter remembered the words that Jesus had said unto him . . . and he went out, and wept bitterly." Mr. Hart beautifully observes,

" Law and terrors do but harden,  
All the while they work alone;  
But a sense of blood-bought pardon  
Soon dissolves a heart of stone."

Then, is not this true repentance a blessed effect of returning to God, for it was after Ephraim was turned that he repented?

But again, the completion of this real repentance is looking to the cross of Christ, and, by faith, beholding all our innumerable and enormous sins cancelled by his death. Oh, to believe this is a bitter sweet! Bitter that ever we should sin against such a blessed Saviour, and sweet that ever he should discover his dying love to us. "They shall look upon him whom they have pierced, and mourn;" this is Gospel repentance, and our Lord enforces it, hence he says, "Except ye repent, ye shall all likewise perish."

(xiv.) But I proceed to another blessed effect, and it is this: The outpouring of his Holy Spirit. It is a truth that this blessed Spirit comes into the heart of every elect vessel of mercy, and upon none else, that is, not to dwell with them for evermore; he comes upon some for a time, and furnishes them with gifts and abilities, but never into their hearts. The text will confirm both these assertions. First, the elect: "My Spirit that is upon thee, and my words which I have put in my mouth, shall not depart out of thy mouth." (Isaiab lix. 21.) Second, the reprobate or non-elect, called "the world": "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him." (John xiv. 16, 17.) It is this blessed Spirit that convinces us of sin, of righteousness, of judgment, and then testifies of Christ to us as our own Saviour. But do you know that there is such a thing as grieving him? "Grieve not the Spirit of God whereby ye are sealed;" and this is done when we indulge our lusts, set up idols, get into worldly company, slight God's children, take advantage, overreach, &c., not encourage a tender conscience, become light and trifling and vain. These things with many more cause God the Holy Ghost to withdraw his sweet influence

from us for a time, and it may be for a long while too, but not for ever. But here we shall remain till he is pleased to say, "Return, ye children of men." This may be done in the following ways: The Lord is pleased to reprove and rebuke us for our past folly. He does so by his ministers called, "the watchmen." Hence, the church said they found her, they smote her, they wounded her, the keepers of the walls took away her veil from her; she had before this got into a backsliding state. This is apparent, when her beloved asked her to open to him, from the excuses that she made. Now, he reproves and rebukes her by the watchman, and they take her veil from her—carnal security—and she discovers her evil heart. Sometimes we are reproved by the children of God with whom we may be in union, such as live up to their privilege, near the Lord, even according to the words of David: "Let the righteous smite me." Sometimes it is done by our own conscience alone, for sin is sure to find us out, and God says, "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee." Sometimes Satan is let loose upon us, and he condemns us. He is called the "accuser of the brethren." Sometimes the venomous tongues and cruel treatment of the ungodly are employed to our rebuke. Now when any or all of these may be the case, God appears to take part with all against us, and he says, "I will visit their sin with a rod, and their iniquities with scourges." But what is the result of all this, and in what shall it terminate? Does God require anything of us? Yes; but nothing except that that he has promised to give, and therefore he says, "Turn ye at my reproof," and what follows?—"I will pour out my Spirit unto you; I will make known my words unto you." And he requires examination, and humble acknowledgment of what is amiss, that his ways are equal and ours unequal, honest confession that we have sinned, and perverted that which is right, and it profiteth us not; and all this must come from the heart. See David, "Against thee only have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest." And he requires us to search the Scriptures, for we are to cleanse our way by taking heed according to his Word, and he says, "Put me in remembrance, let us plead together, declare thou, that thou mightest be justified." I have said (God says) that I will heal your backslidings, love you freely, now do you put me in remembrance, "Take with you words;" and though your sins be as scarlet, they shall be white as snow; though they are red like crimson, they shall be as wool. Do you come with humble boldness to the throne of grace, and you shall obtain mercy, and you shall find grace to help in this time of need. But every part of this holy obedience is wrought in the coming sinner by the Holy Ghost—this you may see in the story of the prodigal son: "I will arise, and go to my father, and say unto him, I have sinned." All this arose in his heart

by the power of the Holy Spirit before he actually did it; and that same Spirit helps our infirmities out of our way. Now, this is the beginning of our returning to the Lord; and he receives us graciously as he has promised to do, and loves us freely, for he accepts us in the Beloved.

*(To be continued.)*

### “THE COVENANT GOD OF ISRAEL.”

Extract from a Sermon preached at Providence Chapel, Eden Street, Hampstead Road, London, on Lord's day morning, August 15th, 1847, by Mr. J. Mackenzie, of Preston, Lancashire.

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“O Lord God of Abraham, Isaac, and Jacob, our fathers; keep this for ever in the imagination of the thoughts of the heart of thy people; and prepare their heart unto thee.”—I. CHR. xxix. 18.

BUT to proceed. Well then, what has God promised? Amongst other things he has said, “When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord, will hear them, I the God of Israel, will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water.” (Isa. xli. 17, 18.) The Lord has made this gracious promise; but he has not said that his tried and afflicted people shall immediately, and in their own time realize it. If we could always find the comfort of the promise the moment we sought it, we should not duly value it. I remember some years ago entreating the Lord to give me some testimony that I was his, and that my sins were pardoned. I thought if he did that, then I could bear and endure anything. The whole grief of my soul was that I had not that testimony. But if I had had it in my own time, and when I desired it, where would the trial or the furnace have been? How would the gold have appeared? Every one has his own peculiar trial, his own sorrow of heart, the plague-spot of his soul, his own incurable disease. Some have it in one way, and some in another. But when the poor and needy seek water and cannot find it, it is to make a way for the God of Israel to find it for them; and it is to make it manifest that he is a covenant-keeping God. God does not bring his people into doubts and fears to teach them that they are the resting-place of the soul; these things accompany salvation, but they are not salvation. When a physician comes to a sick man, he does not heal the patient by simply looking at him; but he looks to ascertain the cause of the disease, and then sets about to cure it by applying his remedies. So the Lord brings his people to feel their diseases and their wants, that thus he may prepare their hearts and put their souls in a state to receive his remedies. It would be fool-

ishness to apply a remedy where there is no disease. Christ came "not to call the righteous, but sinners to repentance." He says, "The whole need not a physician, but they that are sick." The physician does not come to tell the sick man to remain in his sickness. The Lord never tells his people they are incurable; because however deep they may sink, underneath them deeper still are the everlasting arms. Whatever their pains may be, any or all of them, they are not to be compared to the pain which the Lord suffered upon the cross. However heavy their sins, Christ bore them all. There was no remedy, no provision for the leprosy; Moses was not to heal it, if he could; neither were the priests to heal it. God smote with it, and he only could heal it: therefore the leper says, "Lord, if thou wilt, thou canst make me clean;" and the Lord did heal him. So it is with every sensible and needy soul, with every broken-hearted sinner, brought to see the free promise and the full performance of God's covenant; it often tarries, but it comes at last. Poor Simeon lived long waiting for the salvation of God; but at last he saw it, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." (Luke ii. 29, 30.) The Lord revealed this glorious covenant promise to Abraham two thousand years before its fulfilment. The psalmist had beautifully described it one thousand years; and Isaiah had also prophesied of it seven hundred years before it came. And as it was with Simeon then, so it is with the Christian now; he is made to long for and live upon the promises revealed to his heart, but not yet accomplished. He desires to have Christ manifested in his soul; he longs and prays for it many times; he lives upon the promise, and cannot give it up; he has a spiritual appetite, and he hungers after it. Eternity, heaven, and hell, are before him, they all press upon his spirit, and move him to cry and plead with the Lord to accomplish the promise. So you see he does not live upon doubts and fears. No; they press him forward like a thorn or a goad in his sides: and grace will keep him wrestling with the Lord to fulfil the promise in his experience.

I remember this once blessedly fulfilled in my unworthy soul some years ago. I called upon a friend, who told me, that one who once was a member said, I was nothing but a "letter preacher;" I was not surprised at this, as the man had been excommunicated with us. I will not say he was not a Christian, but he was doing mischief; and when people do that they must be cut off. He said, I was "only a letter preacher," because I said God's people were born of the Spirit when they received spiritual conviction; while he said, they were not born again till they were blessed with full liberty. I felt this fleshly boast in my mind, "Lord, if all men deny thee, yet will not I. I will not care what this man says." But a horrid temptation soon came upon me. The temptation said, "What if after all it

should be so ; if, after preaching to others, I myself should be a castaway ? ” This was a painful trial to me ; but God turned it into a blessing. I went home groaning and sighing ; I opened the New Testament, and read Jesus’ words, where he says, “ A women when she is in travail hath sorrow, because her hour is come ; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow : but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.” (John xvi. 21, 22.) That was a promise and my soul held it fast. I did not feel it fulfilled ; but I felt such a living upon God’s Word, that I hung upon it ; and the joy it gave neither sin nor death could take from me. And after the Lord had fulfilled his word in my soul, I knew him as a covenant-making and a covenant-keeping God. How singularly faith works ! I had not then a shadow of doubt or fear ; my soul was filled with power and life.

You, then, who are tried, troubled, and exercised in many ways, will find that you need a covenant-making and a covenant-performing God. Has a promise ever been dropped into your heart ? Be assured it will be fulfilled. I have put up certain petitions in my soul ; and to my shame be it spoken, like the ostrich, who leaves her eggs in the sand and forgets them, so have I gone my way and forgotten them. But God had not forgotten them, though I had ; for he mercifully and blessedly fulfilled them. If God has dropped a promise with divine unction into your soul, given you a sweet enjoyment of it, and encouraged your heart to hope in his Word, rely upon it, he will accomplish the thing which has gone out of his mouth, and perform his covenant that he gave to Abraham, Isaac, and Jacob.

II. Lastly, and very briefly, the text says, “ Keep this for ever in the imagination of the thoughts of the heart of thy people.” And observe how deeply it is lodged ; it is not to be kept in their heads, nor in their hands ; but in “ the imagination of the thoughts of their hearts.” But what is it that is thus to be kept ? That Jehovah, as the God of Abraham, Isaac, and Jacob, is a covenant-making and a covenant-keeping God to all his people. But as this glorious truth was only one thing, and not all that was intended by the Holy Ghost ; and as I do not wish to wrest Scripture from its meaning, let us for a moment or two refer to the context, where we shall see what the things are which David prays God to “ keep in the imagination of the thoughts of the heart of his people ” continually. David had purposed in his mind to build a temple. But it was not to be raised at random : God had arranged the plan ; as the temple was to be typical of glorious spiritual mysteries. The Lord the Spirit, therefore, moved David to write the plan in a book. (I. Chr. xxviii. 11, 19.) And this is a beautiful figure of God the Father purposing and planning the complete salvation and redemption of the Church



of God from before the foundation of the world ; every piece of stone in the spiritual temple, of the gold within, and the marble without. Everything was planned by the Father, and executed by the Son ; the Father treasuring up all the purposes of mercy and grace in the beloved ; and sending him in the fulness of time to accomplish them, by providing him with everything suitable and needful for the work. And David in the spirit of prophecy, when beholding the complexity of his character, the union of Deity and humanity in the Person of the Redeemer, could say, "And in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." (Psalm cxxxix. 16.) "Thou hast ascended on high ; thou hast led captivity captive ; thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them." David was not to build the temple, for he was "a man of war, and had shed blood." But he was to prepare everything necessary for the building ; and Solomon was to come forth and build up the house in solemn quietness and peace.

Now this led David to speak in the beautiful way we have it in the text and context. The people had contributed gold, silver, and precious things to build the temple ; and God had blessed these temporal gifts. Mark you, they were types of spiritual things. In the tenth verse, it is said, "Wherefore, David blessed the Lord before all the congregation ; and he said, Blessed be the Lord God of Israel, our Father, for ever and ever. Thine, O Lord, is the greatness and the power, and the glory and the victory, and the majesty." Here David ascribes various big titles to God. And this is a part of what David prays might be, "Kept in the imagination of the thoughts of the heart" of the Lord's people continually. "Seal it," as if he said, "upon the hearts of thy people that thou art the great, the Almighty Jehovah, the maker of heaven and earth ; the Creator of all things ; to whom power belongeth ; power to redeem from death and hell ; power to quicken the dead ; power to help the helpless ; power to give faith, hope, and love ; power to give pardon, patience, and dependence ; power to cast out the enemy ; power to help the weak ; power to liberate the captive, and to cause the disconsolate to rejoice." But he goes on, "Thine is the glory." To God the glory of salvation belongs from first to last—the beginning, the middle, and the end. The glory of covenant purposes ; the glory of redemption ; the glory of the Holy Spirit's work ; the glory of supplying all our wants out of the riches of his grace from day to day ; the glory of delivering his people out of their temptations. I have been sighing under some temptation weeks, months, and even years. Well, what of that? Why this: I see the glory of God in subduing sin, and breaking the snare. It appears to me that David's heart at one time was hard and worldly. But sin did not reign and rule ; though it worked hard, worried, and harrassed him. Nevertheless, grace at last broke

his hard heart, sent the arrow of conviction into his soul, raised up confession and prayer, and so triumphed at last. I know the heart often sinks into helplessness and wretched forebodings; but at length the remedy is applied, and the soul is delivered; God is felt and found to be faithful to his promise, a covenant-making and a covenant-keeping God. "I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. This people have I formed for myself; they shall show forth my praise." (Isa. xliii. 20, 21.) His thoughts are not our thoughts, nor his ways our ways; he confounds our wisdom, and works his own will. "Keep these things in the imagination of the thoughts of the heart" of the people. It appears from this, that if the Lord did not do this, they would lose them; and it is a proof that we have a need of being kept. Then he says, "Thine is the victory." The Lord fights the battles of his people. He goes before them, follows after them, and is their reward. He speaks to Jacob in this way, "Behold, I will make thee a new sharp threshing instrument, having teeth, and thou shalt thresh the mountains" of sin, guilt, doubt, and fear into chaff; and the whirlwind shall carry them away. They are all discomfited and broken before the Lord, who provides the instrument of faith that cuts them to pieces. The precious blood and righteousness of Christ when applied to the conscience, blots out and covers all our sins; and then rough places are made plain, and crooked things made straight. God is seen to be just, when he forgives the sinner, and righteous when he pardons sin.

"For all that is in the heaven and in the earth is thine, O Lord; and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and with thee it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name." And then, a profound feeling of humility bursts from his lips before the covenant-making and covenant-keeping God of Israel. "But who am I, Lord?" he says. Though he was the king of Israel, he ruled in the fear of the Lord. He well remembered, that it was but the other day he was only a shepherd boy looking after the sheep on the hills. He recollected the period of his youth, while keeping his father's sheep, how God endued him with superhuman power, when there came a lion and a bear and took a lamb out of the flock; and how he went after them, and slew them both. He recollected also, how he took a sling and a stone, and slew the giant; and how the Lord delivered him and his people out of the hand of the Philistines. I have often thought of Samuel, when the Lord sent him to Jesse's house to anoint one of his sons to be king over Israel. When Samuel saw Eliab, the first-born, with his fine countenance and stature, walking so stately before him, he said, "Surely the Lord's anointed is before me."

But the Lord had rejected him. Samuel looked only at the outward appearance; God looked at the heart. All the other sons of Jesse then passed before him; but none of them were chosen. At last the ruddy youth, the stripling David, was sent for; and when he made his appearance, God said to Samuel, "Arise, and anoint him; for this is he whom I have chosen to be over my people Israel." Recollecting all this, see how humble and simple grace makes him. "What am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee and of thine own have we given thee." What a confession of humility! What an acknowledgment that "the gold and silver, and the cattle upon a thousand hills, are all the Lord's!" Now he says, "Lord, keep these things for ever in the imagination of the thoughts of the heart of thy people." Give them a feeling sense of their earthly pedigree, and a deep consciousness that they are a corrupt, fallen, and degenerate race; for "Adam begat a son in his own likeness." What am I, that Christ should redeem me? That the Spirit should call me? "Lord, I am the least of my father's house." "We are strangers before thee, and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding."

These, then, were the feelings which he prays God to "keep for ever in the imagination of the thoughts of the heart of his people." That thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; that all we are is by thy providence and grace for time and for eternity; that the world, and the fulness thereof is thine; that we are but strangers and sojourners upon the earth, as all our fathers were; that our days are like a shadow which passeth away, like a weaver's shuttle, or like smoke out of a chimney; that we are but pilgrims and a wayfaring men, seeking a better country. That what thou art as a covenant-making and a covenant-performing God—and what we are in ourselves as poor, lost, ruined sinners; and what we are by free grace in thee—"Keep all these things for ever in the imagination of the thoughts of our heart;" confirm these glorious Gospel truths in our minds; "prepare our hearts unto thee;" and ground, settle, and establish our souls in them as the unerring, faithful words of a covenant-making and covenant-performing God. Amen.

I find to this day seven abominations in my heart: 1. Inclining to unbelief; 2. Suddenly to forget the love and mercy that Christ manifesteth; 3. A leaning to the works of the law; 4. Wanderings and coldness in prayer; 5. To forget to watch for that I pray for; 6. Apt to murmur because I have no more, and yet ready to abuse what I have; 7. I can do none of those things which God commands me, but my corruptions will thrust in themselves. "When I would do good, evil is present with me."—*Bunyan's "Grace Abounding."*

A TRUE ACCOUNT OF THE JOYFUL DEATH OF  
THOMAS HESELDEN.

I WAS with him a few days before he was confined to his bed; after speaking of the weakness of his body he said, "I don't expect I shall be able to hear you again, and I believe I shall not live long, but blessed be God, I am not afraid to die; I know that death has lost its sting. Oh! what a dreadful state I should be in if I was now afraid to die; but I have enjoyed much of the presence of Christ. I am sure he has redeemed me, and I shall go to glory. I have not a shadow of a doubt of my eternal salvation."

I called on him on Wednesday, as he died on the Tuesday morning following; I found him much worse in body; when I entered the house they were getting him out of bed into an arm-chair. Soon after he was seated he burst into tears of evident joy, and exclaimed, "Oh how precious the Lord is to me! I never had before two such days as Monday and Tuesday, what I felt was inexpressible. Sunday, I was very dull and heavy, but Monday and Tuesday the Lord poured into my soul such abundance of his goodness and love, that sometimes it was as much as I could bear. Oh how his sweet promises continually flowed into my heart, such as 'Fear not, I am with thee; be not dismayed, I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee. I am he that blotteth out thy transgressions, for my Name's sake. Fear thou not, for I have redeemed thee;' and many more such precious words. He has given me such assurance that he is my Lord and my God, and of his love, that I have not a shadow of a doubt but I shall go to glory. I know he loves me with an everlasting love, and I am sure he has appointed me to salvation. I don't believe the time is long that I have to stay here, but death will not come too soon. Oh how glad I should be to be dissolved and be with Christ; I long for the time to come." After he was a little recovered from his fatigue through talking, he said, "The doctrine I have heard you preach will do for me to die with, I am sure it is truth. I have often had occasion to bless God that I ever heard you, for I have had more liberty and establishment of soul from your preaching than all I ever heard beside. I was tossed about by different preaching for above thirty years, always in bondage, and I never knew what real liberty was till I heard you. The first time I heard you, my heart was knit to you, and though people have often tried to set me against you, yet they could never break my affection from you, and though I may be taken from you ten shall be raised up in my room that shall cleave to you."

Speaking of the opposition I have lately met with he said, with great emphasis, "It cannot stand, I am sure it cannot stand, for

it is against the truth of God. I have no doubt that you will by-and-by break forth on the right hand and on the left, in the face and to the confusion of your enemies." He said much more here, but I forbear.

I was with him, I think, about two hours, during which time he spoke much of the Lord's goodness to him. He said, "I am surrounded with goodness, I want nothing but patience to wait. I am afraid I shall sin in being too impatient to be gone; pray for me, that the Lord may give me patience to wait." I told him it was my particular desire and prayer that he might have the presence of God in his last moments, and give a testimony for him and his truth. He replied, "I have a persuasion that I shall, I have no doubt but I shall."

His anxiety to depart and be with Christ was so great that he could not be satisfied with any delay; nothing but to awake in his likeness would do. "I had but one idol in the world," said he (meaning his wife), "but the Lord hath enabled me to give it up, and nothing can satisfy me but to be with Christ. I shall be satisfied when I awake with his likeness." I said, "What a change you will soon find—to pass from this cottage and these infirmities into his presence, where there is fulness of joy and pleasures for evermore, where there is what eye hath not seen, or ear heard, neither hath it entered the heart of man to conceive." He exclaimed, "Oh how I long to be with him! he hath filled my heart with his love, he continually gives me assurance of his love; but oh! I want patience. I am afraid I shall be too impatient."

The same night he said to his son, "This has been a Sabbath day to me" (meaning the rest and peace he enjoyed). Speaking much against the doctrine of the Socinians, he said, "What a mercy it is that I was kept, that I was not carried away, that I am kept to enjoy a precious Christ."

Thursday and Friday he enjoyed much; many sweet sentences fell from his lips expressing his confidence in the love of Christ, and earnest longing to be with him. He often said, "When will my Lord come? sure he will soon come; do come, my dear Lord Jesus, and take me to thyself."

Friday night, he sweetly broke out in these words, "Bless the Lord, O my soul, that my time is so near." He was remarkably comfortable through the night, was very earnest in prayer for the ministers of Christ, and for a blessing to attend their ministry.

Saturday, his consolations continued unabated. The doctor speaking about some medicine for him, he replied, "Do not give me any more, I do not want to live, I want to be gone." This was strange language to the doctor, who thought him very wrong in wishing to die.

Saturday and Sunday many expressions fell from him, full of love and breathings after Christ. I was with him Sunday night

and part of Monday ; when I went in on Sunday evening, at first he did not know me, being just come out of a doze ; I took him by the hand and said, "Don't you know me ? It is Fenner." On hearing my name he seemed overjoyed, and taking my hand between his hands, with a warm affection he said, "I am going to my God and to your God. Oh how I long to be gone !" Sometimes in the course of the night he had such earnest desires to depart and be with Christ, that he was obliged to pray for patience against the violence of them. Then again, he would break out with such expressions as these, "Oh how I long for him to come ! sure it will not be long before he comes, he will soon come. Do, my Lord Jesus, my dear Lord Jesus, do come, and let me fall asleep in thy arms." After a little doze, he said, "I thought I was just going into the arms of my dear Redeemer." In the morning as he had been silent some time, I asked him how he felt in his mind ; he lifted up his hands and eyes, and very affectionately he replied, "I am sure I shall be in glory. Oh how I long to be there !" To a person who came on Monday morning he said, "I am not gone yet, no, I wish I was."

Monday night he continued in the same exercise of soul, longing and panting for the Lord ; he often said, "Oh, why does he tarry ? Why is he so long in coming ?" Till at last with evident joy he exclaimed, "Oh, my Lord is coming, he is coming. Come, my dear Lord Jesus, come quickly." Then after a short space he said, "Lord Jesus, receive my spirit." Thus he breathed forth his soul into the hands of his Lord, and no doubt is now rejoicing with him. May my soul and the souls of them that fear God come to the like joyful end ! Amen. D. FENNER.

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## Obituary.

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MR. STRONG.—John Strong was a member and deacon of the Old Baptist Chapel at Devizes, and entered into his eternal rest on April 21st, 1902, aged 76 years. He was brought to know the Lord when about twenty-six years old. He was baptized in the river at Upavon, and joined the church there during the time Mr. Rudman was the pastor (1848). Three years later he removed to Devizes and attended Salem Chapel, and afterwards joined the church there. The late Mr. Dangerfield was the pastor of the church at that time, and he found his ministry very profitable to his soul. He remained a member at Salem until the amalgamation of the church with the Old Baptist cause took place. He passed through many severe trials, having a large family, and several of his children died under painful circumstances. His wife died about twenty years ago. Lately his prayers were very acceptable, which shewed that he was deeply exercised, and a well-taught man of God.

Some time before his death it was evident that his health was failing him, and there were many symptoms of his approaching end. About a week before his death the doctor said that there was very little hope of his recovery, but he was quite calm in his mind, and repeatedly said, "The will of the Lord be done." This spirit of submission was apparent unto the end. He remarked, "The night is coming when no man can work." He spoke of the fiery trial which he had recently passed through, having been sharply tried by the great enemy of souls for some weeks previous to his illness and death. He had found Mr. Hemington's ministry very profitable to him, and he was always in his place at the chapel when health permitted, and also at the prayer meetings. The last Lord's Day he was able to be out, he heard Mr. Brooks, of Cardiff, preach from the words, "Behold, I am vile" (Job xl. 4), and he spoke of having heard him well, and that he had exalted a precious Christ. His extreme weakness and bodily infirmities prevented him from saying much, but it was evident he was resigned to the Lord's will, who graciously supported him in the hour of death. His dear children and his brother were with him at the last, and he recognised them all; and during his illness he repeated these 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."

J. STRONG.

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Mrs. MAYN.—Our dear friend Ellen Mayn, of Gable Cottage, Pitsea, who died at Rayleigh on March 19th, 1904, was taken ill with an epileptic fit, and became unconscious and died within two weeks of the seizure; so that nothing could be gathered from her as to the state of her mind in reference to the solemn change that awaited her. I have known her for several years, and have been favoured to partake of her generous hospitality from time to time during my visits to the friends at Thundersley, she having opened her house to receive the Lord's servants when they were supplying there. I have never been privileged to hear her relate in detail what she considered to be the means in the Lord's hands of quickening her soul into newness of life; and by what means she first had a revelation of Jesus Christ in all his suitableness to meet her case as a poor lost sinner. But I have heard her say a few things that led me to hope that there was some good thing in her heart toward the Lord God of Israel. I think it is Mr. Hart who has said—

"No big words of ready talkers,  
No dry doctrine will suffice;  
Broken hearts and humble walkers;  
These are dear in Jesus' eyes."

Tinkling sounds of disputation,  
Naked knowledge—all are vain,  
Every soul that gains salvation,  
Must and shall be born again."

More than once she has expressed a great desire to be right before God when death came. She manifested a love to the truth and to the God of truth in the glorious Trinity, and also to those who contended for the truth in its purity and power. The Bible, the hymnbook, "Gospel Standard," and the writings of good men formed her library; the people of God were her companions, and the house of God was her place of resort.

When I heard of her sudden illness and decease, I much regretted that I had never pressed her to give me some little account of the beginning of her religion. I was hopeful that I should be able to draw her out, and thus become acquainted with what the Lord had done for her soul. But it was not so. But this I can say, she was one who washed the disciples' feet, for I received nothing but the kindest consideration at her hands, and she also felt it a real pleasure for me to read and pray with and for her. May I, and the dear friends with whom she stood connected, hear a voice in this solemn dispensation saying, "Be ye therefore ready also: for the son of man cometh at an hour when ye think not" (Luke xii. 40).

And now, my dear friend, may the Lord give you all that grace you need for your work and labour of love, is the prayer of yours sincerely, in hope of eternal life,  
C. T. WORSSELL.

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Mrs. KIRKLEY.—On November 14th, 1901, Mrs. Lydia Kirkley, of Wimbledon, passed away in her 82nd year. She was an attendant at Merton Road Chapel as often as distance and the infirmities of age would allow. She loved a free-grace gospel, as only that could meet her case, and esteemed it a privilege to meet with God's people; but had very low and humble views of herself, and would often say, "If ever my poor soul is saved it will be by free, 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 Septimus Sears, of Clifton, Beds. My close acquaintance with her began in being asked to visit her nearly eight years ago, when laid upon a bed of great suffering, to which was added great distress of soul, feeling she was a lost sinner, the Holy Ghost having performed his gracious work in her of convincing her of sin and her need of a Saviour. She said all the sins of her life rose up at this time, and she could neither repent nor pray, and she was kept in this state some time. On one or two occasions I found her on the borders of despair, feeling she had no hope, and tempted to believe she had committed the unpardonable sin, and there could be no mercy for her. Several ministers visited her, among them Mr. Midmer, Mr. Haddow, and Mr. Mace; each tried to encourage



her, as she bore true marks of grace. But they confessed to never having seen one brought so low in their feelings; and she told me that, just previous to this illness coming on she had told the Lord she did not mind what she suffered or went through, if he would but assure her she was one of his children. In due time she was raised to "a good hope," so that she said; "If I could only get down to that chapel I could call upon all the people of health to come to chapel again, where Mr. Greenwood's ministry was often made a comfort to her; but, for the most part, she was kept waiting at the door of his mercy, feeling if she perished it should be there; and she had many anxious fears as to how it would be when the end came. But this came very suddenly, she was seized with a stroke on the morning of the 11th, and in about two hours sank into unconsciousness, and in two days passed peacefully away; and in her closing moments there was that in her countenance which seemed to tell of a glory revealed to her perfect satisfaction, so that it could be said of her, "At evening time it was light;" and could she have spoken, it would have been, "Now, Lord, let thy servant depart in peace, for mine eyes have seen thy salvation." Her remains were laid to rest by Mr. Greenwood, and she was "well laid in the grave."

E. F. RUSSELL.

MRS. COLE.—Our dear friend Eliza Cole, who died on May 22nd, 1904, aged 68 years, was for many years the caretaker of Forest Fold Chapel at Crowborough. She was a quiet, consistent, God-fearing woman. In her life she had received from the Lord several crumbs of the bread of eternal life through the ministry of his blessed Word, and as light shone upon those past evidences and testimonies they were sweet and precious to her soul again. One portion of God's Word was especially helpful to her, and had an abiding effect in her heart. It came into her mind with power when she was coming up the hill towards the chapel: "Remember me, O Lord, with the favour that thou bearest 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.) In reading and praying with her two days before she departed, I reminded her of the benefit she received from the above portion. "Ah, she said, I do remember it very well; it has been my prayer many times since then, and it has suited me well." I buried her in our chapel burying ground, where her late dear husband's mortal remains are laid, who was a very gracious man of God, and a choice member of our church. Thus they both are taken from us, to enter into that rest which remains for the children of God; and on the resurrection morn their souls and their redeemed bodies will be again re-united to spend a long eternity with the King of kings and Lord of lords in eternal glory.

E. LITTLETON.

# THE GOSPEL STANDARD.

AUGUST, 1904.

MATT. v. 6 ; 2 TIM. i. 9 ; ROM. xi. 7 ; ACTS viii. 37, 38 ; MATT. xxviii. 19

## THE LORD'S DWELLING IS IN THE HEART OF THE HUMBLE AND CONTRITE ONES.

A SERMON BY MR. C. HEMINGTON, PREACHED AT THE OLD  
BAPTIST CHAPEL, DEVIZES, ON WEDNESDAY EVENING,  
AUGUST 30TH, 1899.

“ For thus saith 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, to revive the spirit of the humble, and to revive the heart of the contrite ones.”—ISAIAH lvii. 15.

WE will first just look at these words this evening as they may be spoken from experimentally ; and then if we should have a little time to spare, I would like just to glance at them as they may be taken prophetically.

And first, God is always able to pick out these humble and contrite souls throughout the whole world, and that is more than we can do. There is none can identify all that answer to the description of character given in this verse. But wherever they are, it is very certain that they are the only characters in the world that God owns and blesses, and saves. Therefore, the godly, humble, contrite soul is a far more precious thing in the eyes of the Lord than the most showy outward professor in religion.

God will humble the sinner that he takes in hand. And if he saves by his grace a proud, self-righteous man, like Saul of Tarsus, he will humble him in the dust. God will not suffer the proud to lift up their heads in his presence ; and in no way is it possible in our experience to be proud, and at the same time to be in communion with God. If pride, as a rank weed grows and sprouts in our souls, so that we become at any time lifted up in ourselves with our gifts, with our parts, God will humble us before he spiritually exalts us. He exalts them of low degree, “ but the proud he knoweth afar off ”—“ Pride goeth before destruction, and an haughty spirit before a

fall." And that is true literally of the great ones of the earth, of the ungodly, of kings, of princes, of nobles, of men in the highest ranks of life, it is true that "pride goeth before destruction, and an haughty spirit before a fall." And I am sure it is also true taking it spiritually in the experience of God's children. Spiritual confidence in God, spiritual consolation, spiritual comfort, spiritual joy many a time, I doubt not, with you and with me have become shrivelled up, and been temporally, as it were, destroyed; and pride in some of its lurking forms has been the cause of it—cannot you see that?

"Thus saith the high and lofty One that inhabiteth eternity." What dignified language! What high and lofty words we have here! Oh, how little we are able to comprehend them in their fulness of meaning! And oh, how small a portion it is that we know of God! What an expression this is—"that inhabiteth eternity!" I suppose it means that eternity is an especial part of God's nature. Eternity is peculiar to the Deity; it is God that is without beginning and without end. We see the bee flying from flower to flower; we see the butterfly with its fragile wings; we notice the little ants, the various insects that cross our way; and what importance do we attach to their lives? Little or none. The bee stings us, and we think nothing of killing it; if the ants are numerous we think nothing of treading them to death; if the flies come in crowds in our houses, we think nothing of laying fly papers about and killing them by ten thousands. But what are we, the more intelligent part of God's creation? What are we to God? Less by far than the tiniest insect that lives is to us. The Scriptures tell us, "We are less than nothing and vanity." It would be nothing with God to put his foot upon us, supposing we were sinners without any provision having been made through the redemption of Christ for our salvation—it would have been nothing with God to have put his foot upon us and crushed us; as we put our foot upon a snail in the garden and crush it.

Now everything that has life is God's work, not man's. Man can imitate, but he cannot create. It is astonishing how practical fingers will put things together and make them in appearance like real; but no genius or power of man can make a thing live—cannot make a living thing;

they are all the work of God, and derive their life from God, and God is higher than all. He is above the heavens; he is above all creatures; above all spirits; he is above all his works. God is incomprehensibly exalted in his uncreated Deity; and is Almighty, eternal God, "without beginning of days or end of life." He says, "I dwell in the high and holy place." What are we to understand by his dwelling in the high and holy place? because in his omnipresence he is confined to no locality. God as God is everywhere. But Christ is exalted at the right hand of the Father, and glorified in our humanity; he is in the highest heaven, and the glory of God through him fills heaven. This was figuratively set forth by the glory of God filling the tabernacle of old. One time the priests could not minister because the place was so full of the glory of God; as Paul speaking of Christ says, "In him dwelleth all the fulness of the Godhead bodily." It is a mystery that I am not called upon to meddle with, whether the glorified Christ by supernatural power is capable of motion. Most probably he is, far beyond what we are with our lumpish bodies in the world. We have proof of it so far as we have the Word of God to guide us about anything, we may express our thoughts and just give an opinion. You know from the Gospel, that on some occasions Christ vanished, and was found at other places. He vanished, and so we don't know just what motion pertains to him now that he is exalted in our humanity at the right hand of God. But I have no doubt God speaks in this verse in this particular way for the more particular purpose of setting forth more strongly the unspeakable contrast there is between him as the infinite and most high God, and those blessed characters he speaks of, and with whom he says he will dwell. As he dwells in the high and holy place, so he says, "I dwell with you that is of a contrite and humble spirit."

Now according to grace, God dwells in his people; he dwells in his church; he says, "This is my rest for ever; here will I dwell; for I have desired it." And he also dwells by his Spirit, and I cannot explain the mystery of the believer being inhabited by the Spirit, but so it is. Paul says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" What a distinction that makes between the people of God and the

ungodly! Whatever ungodly men may be; and whatever might be said of God with the ungodly in his providence—and I should be the last to say that God in his good providence is not for the ungodly; I mean in a special way to guard and uphold them, and particularly with those morally upright, who pay proper respect to God's name, God's authority, God's worship and ordinances. If you say, God has no more to do with ungodly men however moral they may be, however much they may regard the outward worship of God; that God has no more with them to comfort them and to do them good in his providence, than what he has with those that trample down his authority and take his name in vain, I should be brief to say, I differ from you greatly. Sometimes God in a very conspicuous way with his creatures in his providence blesses them abundantly, and this has sometimes been a very great trial to his own children. They have often looked upon persons flourishing in their circumstances, upright, moral men and women, against whom nothing can be said detrimental to their characters, and God has wonderfully prospered them; and a poor tried child of God with his little will sometimes find it a very hard thing to keep clear of the snare of Asaph, who envied the foolish, when he saw the prosperity of the wicked. There is a lesson in this for the child of God; if the child of God is healthy and following the Word, he will say, It may be a mystery, it may try me, but my God has told me in his Word not to look for great things here; he has said to me, "And seekest thou great things for thyself? seek them not; I have made you one of my children, I have redeemed you; there is a crown of righteousness laid up for you, but with regard to what your life is here below, leave that to me; I will make amends for all." With regard to those morally upright, the Lord will, even most bountifully, bestow his gifts and good things upon them, not because they merit anything, but apart from human merit, God will notice their recognition of his name, worship and ordinances of his house.

"I dwell in the high and holy place, with him also that is of a contrite and humble spirit." We have but one person spoken of, yet all answering to the description of character are included; therefore, I may take the verse in the plural form—"I dwell in the high and holy place,"

with them—all of them that are by my grace of a contrite and humble spirit. We cannot be too humble. It is a beautiful grace; and nothing in the character of a godly man could be more offensive to another humble godly man than pride; certainly nothing is more offensive to God. Then let us speak briefly of what the Lord promises to do with those favoured characters—"to revive the spirit of the humble, and to revive the heart of the contrite ones." Oh what sweet words! How we need the reviving that the Lord here speaks of! How dry we get! Never did any summer's sun, even what we have been having for weeks past—never did any summer's sun burn up the grass more than what temptations, trials, care, worry and vexation will sometimes burn up all the vigour, all the felt vigour of the soul of a child of God. They feel sometimes, by reason of the difficulties of the way, ready to sink, ready to turn aside, ready to faint. Oh, what unprofitable things we feel ourselves to be! And whatever follows, there we are like shrivelled up plants, feeling as if we can hardly live; feeling as if there is no moisture within us, so that we complain, and we sigh and groan because we feel ourselves so forlorn, stripped and wretched and so miserable. Now it is a blessed thing when we feel all this to have humility—have it in exercise, to be helped to follow the Word, and not to wait until we feel different before we go before God, but to go, even though with lazy steps, even with sluggish eyes—half asleep, even if as if with the heart of the spouse; she knew what this was, she said, "I sleep." Yes, but Christ revived her poor heart; he awakened her from her treacherous sleep, moved her upon her limbs. My friends, I feel to need more of this reviving; and when it comes, is it not good? Is it not a welcome thing to receive of God? Never does a shower of rain do the ground so much good as what a little of this reviving does a child of God; what an evidence it is of being right with God, if we are the subjects of this gracious reviving that I am speaking about. "To revive the spirit of the humble, and to revive the heart of the contrite ones."

In this we have the primary end and object which God had in view in instituting worship, in enjoining upon us the assembling of ourselves together. What a difference between those who put themselves in their place from

Sunday to Sunday, from week evening to week evening, where the worship of God is carried on—merely from habit, merely from custom—as I have often said. They are by no means to be condemned; and I repeat, God will take notice of a proper acknowledgment of his authority. But still, when we look into this matter, oh what a difference between such persons and his own children who feel famished sometimes and want grace; feel emptied out, wiped out like a dish, feel parched up—oh how they want something when they come to the house of God, a little reviving! Well then, does God disappoint them? “Hath he promised and will he not perform?” If his object in instituting the public worship of his name, and the ordinances of his house, was that his people might be fed, instructed and built up on their most holy faith, that they might be comforted in tribulation, that their hope might be strengthened and their faith drawn out; this was God’s object; and does he not carry out his object and fulfil his purpose? Has he not scores and scores of times with us here? Though with our mode of worship, very simple, nothing ostentatious, nothing to attract, no outward show to bewitch the eye; we just come as plain people and take our place in a quiet way, and sing in a quiet way—I just take God’s Word and speak as I can; and oh, the times the blessed God has fulfilled what he speaks about here—reviving our spirits! How many times have I come here according to my feelings as one man, and gone away quite another! How many times have I come looking down, and gone away looking up! How many times have I come full of fear, full of unbelief, and gone away with a little faith, and with a little heavenly consolation! “To revive the spirit of the humble, and to revive the heart of the contrite ones.”

I might go on making further experimental remarks, but I would just like to divide my remarks between the experimental view of the case and the prophetic. You see, this is a prophecy; and it is clearly so with reference to God’s ancient people, the Jews. I won’t pretend to read much of the chapter—you can do so if you are disposed afterwards. You will find heavy denunciations pronounced upon God’s ancient people for their idolatry—principally for their idolatry. And thus you see, the

Lord, after charging them with idolatrous practice, such as "Enflaming themselves with idols under every green tree, slaying the children in the valleys, under the cliffs of the rocks, among the smooth stones of the streams," and so on, God says this, "Thou art wearied in the greatness of thy way ; yet saidst thou not, There is no hope ; thou hast found the life of thine hand." What a miserable thing for a man, or people, to find the life of his hand—that is, to think he can help himself, to do something with his hand. I strike a good bargain, says the natural man—with my hand—that will do, that will help me ; that will give me some comfort. What a miserable thing it is ! "Thou hast found the life of thine hand ; therefore, thou wast not grieved." Then the Lord says, "When thou criest, let thy companies deliver thee ; but the wind shall carry them all away, vanity shall take them ; but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain." They told God they would, but they did not, and God bore with them until his patience was exhausted, and then he drove them out of their land, broke them up all to pieces as a nation, and scattered them among all the Gentile nations, and there they are to this day. Therefore, whatever view others might take, I keep to my own ; and I have not the least doubt that this one prophecy reaches right over this dispensation, because I so far agree with prophetic writers, at least I am inclined to their expressions, that prophecy was dropped at the beginning of this dispensation—we have had no prophets in this dispensation. We read of prophets as one of the gifts of this dispensation, but not prophecy of future events ; but as teaching. "God gave some apostles ; and some prophets ; and some evangelists ; and some pastors and teachers ; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Such prophets as Isaiah and Jeremiah, proceeding from God what they were inspired to write as predictions of future things, such as given in visions and dreams. Nebuchadnezzar dreamed certain things, and he called out all his soothsayers to come in to show and interpret his dream,



and there was none could do it; they said, "There is not a man upon the earth that can show the king's matter, except the gods, whose dwelling is not with flesh." But one went in before the king and said, "I have found a man of the captives of Judah, that will make known unto the king the interpretation." And Daniel was brought and told the king the dream and the interpretation, and said, "Thou sawest and behold a great image, the head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay." Iron is very strong and denotes the strength of the Roman Empire; and the ten toes the ten kingdoms into which it would be broken up in past periods of time. And then the clay mingling with the iron would show that the whole image stood on a brittle basis; and when the stone was cut out without hands—meaning Christ—it would destroy all the image. So it was revealed to Daniel to interpret Nebuchadnezzar's dream. And Daniel had great regard to Jeremiah's prophecy, because Daniel was contemporaneous with him, and we have had none since their prophecy dropped until the end of this dispensation—not that there will be a new race of prophets raised up; of course I have no such thoughts; but this I do say, that the prophecies of Scripture which have only had a partial fulfilment remain to have a more exhaustive fulfilment in days to come, when God will teach these despised, rejected and persecuted people, whose nationality he broke up as punishment for their sins and cast them off. It is needful to keep in mind, he took that people into his favour; and Paul refers to this, saying, "Hath God cast away his people? God forbid." It means spiritually, his elect people; but prophetically, the Jews. Here is the word that God speaks in reference to the remnant according to the election of grace—that will be, when that people go back to their own land. God says, "For I will not contend for ever." He has been contending now for more than eighteen hundred years, but not for ever. I know not in what way—I have bound myself to that people, and "I will not contend for ever"—if I was always so, my word would fall to the ground; "I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways." This will take place by-and-by;

it will take place when the Jews get back into their own land; and when God will smite the conscience, by his Spirit, of his elect amongst them, and show them as in a moment by flashing his light upon their understanding, will show them where they are, and what they have been, show them how they crucified Christ; he will make them wring their hands and cry piteously and mourn like doves, every family apart, and "look upon Christ whom they have pierced." Therefore says God, "I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him, and to his mourners." Here God takes in the nation, and the godly in that nation; he will restore comforts unto the people as a people and to his mourners—to those in the nation that have got humble and contrite hearts; he will give them comforts that the others won't have, because he will revive their hearts in a spiritual way.

Now this will take place—just a word, going back to experience—this will take place in the experience of the child of God. The child of God will sometimes be proud and carry high looks, and bring himself into a wretched state with God, and there will be covetousness—we are not to take that word in the exclusive sense of coveting money, it has a wider meaning; there will be the iniquity of his covetousness, and God will be wroth and hide himself for a time. Still this child of God for the time being will go on in the way of his own heart proudly and stubbornly, there will be a sort of obstinacy of himself; these things will seem to last for a time, and go on for a time without him; but the time will come with every real child of God, when the Lord will stand it no longer; and after he has laid his chastening hand upon him, and brought him into a proper state of soul; then says the Lord, "I have seen his ways, and will heal him." Ephraim has smitten upon his thigh, and now that he has turned his face to me, the Lord says, "Though I smote him, yet my heart is the same towards him; I will surely have mercy upon Ephraim." "I create the fruit of the lips: Peace, peace to him that is afar off, and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

“DECLINING YEARS.”

BEING AN EXTRACT FROM THE LIFE OF THE LATE MRS. GODWIN,\*  
OF BRIGHTON.

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So many trials, disappointments, losses and crosses for nearly fifty years' travel in the wilderness, with the very many blessed helps, deliverances, love tokens, &c., can only here and there be remarked upon, and that but faintly. I am now waiting and expecting to hear the Master's voice saying, “Come up higher,” for my days now appear to be numbered. I have had a very precious portion of God's Word just brought to my mind, which is most encouraging to me. It is this: “And, lo, I am with you alway, even unto the end of the world. Amen.” (Matt. xxviii. 20.) It is a blessed portion, and it will do for me to hope upon, even to the end of my pilgrimage journey. I desire to hold it fast, for we are told to “Cast not away therefore your confidence, which hath great recompence of reward.” (Heb. x. 35.) But O how difficult it is to keep straight before God long together! For,

“How hard and rugged is the way  
To some poor pilgrims' feet!  
In all they do or think or say  
Their opposition meet.” (*Gadsby's*. 747.)

I have many sore conflicts with the powers of darkness, and so beset with unbelief and infidelity, that as I get nearer home my burden gets heavier. Indeed, it seems to be almost more than I can bear up under. I used to think I should never doubt again after having such precious discoveries of the love of God through Christ Jesus to my soul; but I have proved the truth of dear Hart's hymn, wherein he says—

“When his pardon is sealed and his peace is procured,  
From that moment his conflict begins.”

And again—

“Companions if we find,  
Alas! how soon they're gone!  
For 'tis decreed that most must walk  
The darkest paths alone.”

Especially in the night season does Satan come and distress my poor mind. Just recently I had a sharp battle with him during the night. I felt enveloped in thick darkness, and the enemy worried me to such an extent that my heart within me beat violently. I quite thought that death had set in upon me; the perspiration stood on my forehead, and Satan, I thought, stood ready to take me away, and drag me down to hell. In my extremity of anguish of soul I cried unto the Lord for mercy. “Lord,” I said, “do let thy mercy come down into my soul.”

\* Copies of the above interesting work can still be had of our Publishers, (price, in limp cloth, with portrait, 1s. 4d., postage 1½d.).—ED.

And honours crown the dear Redeemer's brow, I found him even then to be "near at hand," and "a very present help in time of trouble." Oh, how I have proved again and again that my poor heart's extremities are God's opportunities to help and save me. Thus the words he applied to my heart some time ago are very true: "I am Alpha and Omega, the First and the Last" (Rev. i. 11); which means that there was none before Him, and there shall be none after him. So that it is he alone that hath finished transgression, and made an end of sin, and wrought out and brought in an everlasting righteousness which is unto and upon all them that believe. Oh what a blessing it is to be able to come in here, and to be found clothed in that spotless robe of righteousness, and feel that it hides all our deformity and shame! We then can stand on truth's side, and say to our arch enemy, "The Lord rebuke thee, O Satan!" And is not this poor trembling soul of mine the Lord's own property which he has purchased with his redeeming blood? Thus the Lord is pleased to give us faith to believe at times that sin shall not destroy us, and Satan shall not always have dominion over us; and in this way we learn that grace is given us here, and glory will be given us hereafter.

Once while walking in the streets of London I was bowed down under a sharp trial and disappointment which came from a person from whom I did not expect trouble. My heart seemed ready to break with grief and sorrow, and it seemed as though all my friends had forsook me and fled. But in the midst of this heavy trial I was led to meditate upon the many trials and sorrows that befel the blessed Redeemer in his journey from the manger in Bethlehem to the cross of Calvary, and I remembered that he had passed through the same trial that I was now passing through. Thus it came to my mind instantly that "He was in all points tempted like unto his brethren, yet without sin," and "In all their afflictions he was afflicted." Oh how amazingly sweet did I feel those portions to be to my heart! and what blessed communion I had with Jesus, the Friend of sinners, and how closely did I feel his everlasting arms around me and underneath me! Those gracious words have been a stay to my soul more or less ever since, especially when I have been slighted or wounded in my feelings by friends. Yes, and I have been the more carefully able to consider "him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your mind." (Heb. xii. 3.) But at times what a large amount of self-pity do I find is working within me. I can truly say that I hate it, and I hate that accursed pride, its close companion.

Many of those with whom I have enjoyed close communion are gone before me to their eternal home. They have bid adieu to doubts and fears which still oppress me and disturb my peace

While thinking of the death of dear Miss Richmond and Miss Vaughan I am reminded of those beautiful lines—

“Joined with the host of virgin souls,  
Made to salvation wise.”

I solemnly feel that I cannot wish them back from such blessed company; but I must say that I miss the godly conversation and the spiritual letters of my dear friend Miss Richmond. In the last letter she wrote to me, which was just before she died, she said, “I never felt more desirous that the Holy Spirit should indite that prayer in my heart which so forcibly came to my mind yesterday morning: ‘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.)” How little did she then think that she would be so soon taken home to enter into that full enjoyment of the blessed Saviour she had extolled so highly and loved so dearly while she dwelt among us. I had a sweet meditation about the time of her departure upon dear Kent’s hymn—

“Hark! how the blood-bought hosts above  
Conspire to praise redeeming love,  
In sweet, harmonious strains;  
And while they strike the golden lyres,  
This glorious theme each bosom fires,  
That grace triumphant reigns.”

But the second verse came especially sweet to my heart:—

“Join thou, my soul, for thou canst tell  
How grace divine broke up thy cell,  
And loosed thy native chains;  
And still, from that auspicious day,  
How oft art thou constrain’d to say,  
That grace triumphant reigns!

The sweetness arising from that blessed hymn was great, and it abode with me for a long time. But, alas! as I have ever found it, “the day of adversity is set over against the day of prosperity,” for I soon got into “Doubting Castle,” and Satan, the “accuser of the brethren,” is sure to come and molest me whenever I get there. O how he tries to make me believe that what I have received from the Lord is all nothing but delusion; and how he tries to rob me of all my spiritual comforts! But we are not to rest upon the means of grace, but on Christ, who is the very essence and substance of the Gospel. He is the only solid resting-place and sure ground of a poor sinner’s salvation. When he (Christ) speaks, then Satan hides his head. And blessed be the dear name of the Lord, he does not leave my soul altogether in his hands, for when he seems to be gaining ground upon me, then the Holy Spirit takes of the things of Christ, and reveals them again to my soul, and says, “Yea, I have loved thee with an everlasting love, and with lovingkindness have I drawn thee.”

Dear Miss Richmond was baptized with me in 1844, and I believe I am now the only one left out of the nine that were then baptized. Miss Vaughan was one of the choice friends I met with on my visit to London in 1854, already alluded to. We met together many times, and frequently corresponded; but of late years we have been far removed from each other, that the old adage, I fear, has to some extent been true, "Out of sight, out of mind"—at least we have not seen each other for many years, neither have we corresponded; but that sweet union of spirit has never been broken, but how can it be when formed by the Holy Spirit?

How often did I find myself "hewing out cisterns, broken cisterns that can hold no water," and forsaking the pure and living stream which ever flows from Bethlehem's well! What a looking there is to the creature for that which can only be found in the ever-blessed and adorable Creator! Hence these sharp, cutting disappointments which we meet with, and the while we are so engaged, how often do we discover that we have cast the net on the wrong side of the ship! Or a sharp reproof comes to us in this way: "Why seek ye the living among the dead? He is not here, but is risen!" But all these trials, exercises, and disappointments are permitted for a wise purpose, which we have experimentally to learn as we journey onwards through the wilderness. Indeed, we have to be taught that there is no other refuge than Jesus Christ, and from him all our temporal and spiritual needs are supplied. Yes, says Christ to his people, "from me is thy fruit found;" not from ourselves, for without him we can do nothing. But when the Lord's promises are applied to my heart, then it is that I feel "I can do all things through Christ strengthening me."

Time I find with me is still hastening on. I shall soon enter on my seventieth year, which is the age allotted to man here upon earth, and should I be spared to see four score years, yet I fear it will be with labour and sorrow. I am still the spared monument of the Lord's goodness and mercy, and desire above all things to thank him for his many mercies, and to show forth his praise more and more in my every day life. But, alas! I cannot do it of myself, for I dwell in a barren land for the most part, where there are no heavenly streams flowing to enrich my heart and slake my spiritual thirst. Oh, I should be thankful if the dear Lord would open for me "rivers in the desert, and cause streams to break out in the wilderness," that my soul might drink of the rivers of his good pleasure and be satisfied, and thus bring forth fruit unto righteousness. But I find the days of darkness are many with me, and there is so much of proud self and infidel self, and so much legality, which is so dishonouring to God, that I hate it and abhor myself on account of it. But when I get a view of the perfect work of Christ, and a little of the everlasting love of God is enjoyed in my heart, then away

goes all my supposed goodness to the winds ; and as for big self, and all its self-righteousness, pride, legality, and self-pity, they are all driven backward, and appear as though they never had a being. This is the place where we can give glory to God, and “show forth the praises of him who hath called us out of darkness into his marvellous light.”

Newton's hymn suited me well which is called, “Prayer answered by crosses.” (295 Gadsby's.) I felt it was the path I was then walking in ; and it is the hymn that has been made such a blessing to the Lord's tried family, although some people find great fault with it. I suppose they find fault with it because they have not got the key of spiritual experience in their hearts to unlock it, so as to enter by faith into what Newton contends for, and what he so accurately and most truthfully describes. Affliction in my family has caused me much anxiety of mind, and prayer to God for the afflicted one. These two sweet lines—

“ He engaged to manage all ;  
By the way, and to the end,”

has been such a support to my mind, so that I have felt to be in the Lord's hands, as clay in the hands of the Divine Potter. The Apostle Paul said that “he groaned, being burdened,” and I often mourn over my cold, lifeless, and barren heart, in which there is *at times* no springing up of spiritual life, or of love to the God of all mercies. Everything seems dark and dismal, and much bondage is felt ; and often I feel so beset with unbelief and infidelity, and other things which are too bad to mention, and which all are passing through my mind. Truly this wicked and deceitful heart is the very sink of sin and corruption. Oh, what aches and pains it does cause me, and how much I stand in need of delivering grace and enduring grace ! This is often my prayer, “When heart and flesh shall fail, be then, dear Lord, the strength of my heart, and my portion for ever ;” and I feel now my strength to be failing, and my breathing at times is so bad that I am afraid my heart will cease to beat. I often remind the Lord that he has never failed me, no, not even in one trial ; and with respect to temporal blessings and favours in this life, I have lacked nothing, except gratitude to God as the Giver of them all. And I sometimes tell the Lord that “He hath led me about and instructed me these many years in the wilderness, and has kept me as the apple of his eye ;” and I say to him, “And thou wilt not leave me *now* to myself !” No, blessed be his holy name, he has engaged—

“ By covenant transactions and blood,  
When my sin-bearing victim he stood,”

to take me home to glory, notwithstanding all my sins and baseness by the way ; and “although my vile transgressions numbers of times have caused thee to hide thyself from me, and thou hast chastised me with the rod of affliction, yet thou hast again and

again given me sweet tokens of thy love, and washed away my sin and guilt, giving me godly sorrow and repentance for the same many times over, when, Ephraim like, I have spoken tremblingly, and have pleaded hard for mercy before thee."

On the 6th of March, as I was walking prayerfully to chapel, some lines of a hymn came fresh upon my mind, and I hoped the hymn might be given out, as I did not know where to find it. But at night I searched the hymnbook, and found it to be a hymn of Toplady's. (988 Gadsby's.) The whole of the hymn I felt to be very precious to my soul, and contains all my soul's desire. Oh for grace to live the hymn day by day, and leave the grovelling things of time to the grovelling people of the world. Amen.

On the first day of June I left my home for Godmanchester, to visit my dear friends in the Lord, and the scenes of many joys and sorrows, and where I had lost many warm-hearted friends with whom I had enjoyed sweet fellowship in the Lord. But they had entered into the haven of rest, although some few are still living, and are travelling on in the old beaten path of tribulation, with whom I feel much united in the Lord, and am pleased to be able to pay them an annual visit. The visits afford me a good opportunity of visiting my late dear husband's tomb, where all that is mortal of myself will soon be laid. The only request that he made before he departed this life was, that my body might crumble into dust with his, and that the Lord may grant that we may have a joyful resurrection, and receive an abundant entrance into that everlasting kingdom, casting our crowns at the dear Redeemer's feet, "who has washed us in his blood, and made us kings and priests unto God and the Lamb."

I spent a week at Oakham with my dear friends there very profitably indeed. I feel much at home with them in spiritual things, and I trust we are taught by the same blessed Spirit, and led much alike in the footsteps of the flock. Dear Mrs. Peake and myself see eye to eye in all the essential matters belonging to salvation by grace, and we have found it profitable to our souls to converse together upon those blessed things. After I left Oakham I had a severe attack of illness. My breath was so bad that for a few days I thought the time of my departure was close at hand; and I was feeling so dark in my mind, there was scarcely a ray of light within me, and my evidences were so very low. I pleaded hard, like the Psalmist, and said, "O spare me, that I may recover strength before I go hence and be no more." (Psalm xxxix. 13.) It was spiritual strength and brighter evidences that the Psalmist needed, and I felt to need just the same things. I find that death near at hand and death at a distance are two different things. How can I look the monster in the face, unless Jesus shines into my soul, and softens and warms my heart with his love? But after pleading in this way for some considerable time, the Lord the



Spirit was pleased to raise me up a little, and by faith I was helped to hang my eternal all upon Christ; and for a while I felt that, come death or life, I was perfectly safe in his blessed hands. It was a solemn and a sacred spot to my soul's feelings, and I said to the dear Lord—

“ Nothing in my hand I bring,  
Simply to thy cross I cling;  
Naked, come to thee for dress:  
Helpless, look to thee for grace:  
Black, I to the fountain fly,  
Wash me, Saviour, or I die.”

The Lord was graciously pleased to restore me, and I returned to my home much better in health; and the Lord revived my hope by sealing home a sweet promise to my soul that had been a great support to me before. But I need “precept upon precept, and line upon line,” for I soon get into “Doubting Castle,” and I am so apt to forget the Lord's past favours and mercies. I can say with good Berridge, that “I am hot and cold in half-an-hour!” About this time I had a comfortable help from these lines—

“ Rebellious thou hast been,  
And art rebellious still;  
But since in love I took thee in,  
My promise I'll fulfill.” (*Gadsby's*, 1032.)

I answered the dear Lord, oh, so feelingly, in this way—

“ Enough, my gracious Lord,  
Let faith triumphant cry;  
My heart can on this promise live;  
Can on this promise die!”

The next morning, when at family worship, I turned to the hymn again, and found it very precious. I also read the second chapter of Malachi, and these words I found to be really good to my soul: “For the Lord, the God of Israel, saith that he hateth putting away.” The portion was so in union with the hymn that it was a sealing time, and a season of spiritual refreshment to my weary soul. But I often have to cry to the Lord with David, the man of God, and say, “O bring my soul out of prison, that I may praise thy great and holy name!” but the Lord's mercies unto me are “new every morning,” and “great is his faithfulness.” Oh what a wonderful God he is to bear with me, one so vile and polluted! Often do I have to cry out in my feelings, “O Lord, help me to look to thee alone; and apply to my heart again and again thy most precious blood, which cleanses from all sin.” The longer I live, the more do I feel what a great sinner I am; and my religion sometimes seems as though it was burnt up to ashes. But the Lord promises to “give beauty for ashes;” but not until all our fleshly religion is consumed, and it sometimes takes a long time to burn up all the rubbish that we have accumulated together, and called

religion. But the Lord the Spirit will never set his broad seal upon anything but his own work. Thus we have to be emptied before he will fill us with himself; and this he does sooner or later, that Jesus Christ the Lord may be all in all to our souls. I often have to be brought into the stripping room to be stripped and emptied, which is not a pleasant ordeal; and this it is that makes me to dwell much alone. But there are times with me when I feel so satisfied with everything around me, that I would not have one thing altered; and at those times I feel sure the Lord is "leading me in a straight way, which leads to a city of habitation." Thus when he appears, all is well, and I feel a firm relying on my "Beloved, in whom I am accepted, and with whom God is well pleased;" and if in him (Christ) I am without spot or blemish, yea, without a wrinkle, and clothed in his spotless robe of righteousness, so that—

"Bold shall I stand in that great day,  
For who ought to my charge shall lay?"

O that I could live more and more in the sensible presence of this "well-beloved Friend," who, I trust, is all my salvation and all my soul's desire. Do then, O thou blessed Spirit of truth, mould me and fashion me more and more into Christ's likeness; subdue my sins and unbelief, and keep down that accursed pride, that hateful sin, which lurks and reigns in my heart. And, above all, do fit and prepare me for that great and solemn change which so soon awaits me. O do give me a sweet measure of that blessed faith that works by love when in the arms of death, that I may realize my eternal standing in the dear Redeemer; and may a sweet measure of that peace which passeth all understanding be given me at that time, that I may leave a good testimony behind me, that I am gone to "dwell in the house of the Lord for ever."

The Lord, I trust, many years ago, gave me this promise: "I will be with thee in six troubles; yea, in seven no evil shall befall thee." (Job v. 19.) But I find I need enduring grace, and faith to believe and to hold fast these blessed promises which have been to my soul as so many love tokens from the Lord. But it is truly marvellous that such a sinful, polluted worm of the earth like me should be so favoured by the Lord, for I am, without a doubt, one of the most unprofitable servants that ever hoped in his mercy.

Some years ago I was greatly blessed by reading a sweet hymn written by the late Mr. John Bailey, who was some years pastor at Zoar Chapel, Great Alie Street, London. I also read his life, and was much interested in it; and when attending the means of grace in that chapel, I believe I have felt the power of God in my soul when different ministers have been preaching there. Once in particular I had a good time from hearing a sermon preached from these words: "But call to remembrance the

former days, in which, after ye were illuminated, ye endured a great fight of afflictions : partly whilst ye were made a gazing-stock, both by reproaches and afflictions, and partly whilst ye became companions of them that were so used." (Heb. x. 32, 33.) I derived both food and strength from that discourse, which has been to me a word in season many times under peculiar circumstances. But the hymn just alluded to, by Mr. Bailey, has afforded me great consolation in times of sorrow and trial. It having been made so precious to my heart, I will transcribe it for the benefit of others.

#### THE WONDER.

By night I sometimes wonder,  
And wonder oft by day :  
I wonder now, and wonder  
Shall, while on earth I stay.  
'Twill be a pleasing wonder,  
When I shall safely come  
'Thro' every storm to Zion,  
My peaceful, happy home.

The angels altogether  
Will there in wonder be ;  
Ten thousand times more wonder  
It will be unto me,  
That e'er one so polluted,  
So wounded ev'ry way,  
Should, from the wars returning,  
Be seen in bright array.

Yes, heaven and earth will wonder  
That I the conquest gain'd,  
After so often groaning,  
Half dead among the slain.  
'Twill be an endless wonder  
That I should safe arrive,  
Thro' seas of tribulation,  
To Canaan's land alive.

The saints will greatly wonder,  
And shout the victors' song ;  
And I, the greatest wonder,  
There singing in the throng.  
A wonder above wonders,  
To see one black as I,  
White, without spot or blemish,  
Among the host on high."

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### CHRIST THE PATTERN OF LOWLINESS AND MEEKNESS.

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My beloved Friend,—These words have been sweetly on my mind this morning :—

“ Lowliness of heart and meekness,  
To the bleeding Lamb belong ;  
Trust in him, and by thy weakness  
Thou shalt prove that Christ is strong.”

The pride of my heart proves its weakness, and how great that power is that can subdue it! How Satan works in the minds of the children of men to deface the image of God, and set up his own! I often think that there is nothing manifests it more than that spirit of pride which works more or less in every heart; and what an opposite feeling is brought into the soul when *his* (Christ's) train fills the temple, who set an example of lowliness and meekness in all he said and did from the manger to the cross. I am often led to ask the Lord to

“ Lay me low before his feet!  
Safe from pride and self-conceit :  
Be the language of our souls,  
Lord, protect us ; we are fools.”

Notwithstanding, the horrid pride of my heart will be still rising up, and bringing shame and grief with it. Those are our happiest times when we possess the mind of Christ, and that is, when he enters into this temple and drives out the buyers and sellers, and makes it a "calm, delightful house of prayer" and praise. O the heavenly employment of casting our crowns at his dear feet! while we join for ever in the song, "Unto him that loved us, and washed us from our sins in his own blood," &c. You say, "I have not forgotten the humbled feeling I had after your first letter," and I have not forgotten the exercise of mind I had about sending it, after I had written it. I have observed this to be the case in other instances when the Lord has been about to manifest his goodness in any way. He permits the enemy to harass and perplex us in many ways, but his word stands: "Thus far shalt thou go, but no farther, and here shall thy proud waves be stayed!" Hence, we are led to see that many things are permitted by the Lord on purpose to stain our pride, and to answer the prayer of his own dictating, which in substance is, "Make me *poor*, and keep me *low*;" and all in opposition to our proud flesh which aims to be something, and what a mixture there is of this in our best performances! You felt it so when we had the privilege of meeting last to talk over something of what we had experienced of the Lord's tender mercies in the midst of our many wanderings. I felt gratified in hearing the simple, honest statement you gave of the things you have passed through, showing the faithful care of the Shepherd of Israel; and leading me back to my own base wanderings. "Oh, how good and pleasant it is for brethren to dwell together in unity!" and to dwell upon those things that are for our mutual profit! I feel a desire (if the Lord will) to come among you for a few days, and, if there is no objection, to sit down with you and the friends to the ordinance of the Lord's Supper. And I have it upon my mind, if our dear brother Mr. Dennett is at home, then to try and be with you the first Sabbath in the next month. My son J. says he thinks he may have business in Birmingham about that time, and could bring me on to your house, which would be on the Saturday afternoon; and then I could go from you to Walsall. I can enter feelingly into your painful exercises, respecting the important move anticipated. The hymn of Hart's you name is one of my favourites. I rejoice to see the blessed effects these things have in you. That is a precious letter you refer to in the "Gospel Standard," the more so as proving so seasonable. I can assure you that I feel a *real* knitting of heart to you, and believe we are bound together in the bundle of life with Christ Jesus, and that we are taught of God to "love one another."

I am grieved to hear of dear Mrs. D.'s continued affliction, but could we see the Lord's wise and gracious *end* in it, we should no doubt have more cause to rejoice! The wise man says,

"Better is the end of a thing than the beginning thereof, and the patient in spirit is better than the proud in spirit." I trust they are great gainers by doing business in these deep waters. Give my unfeigned love and sympathy to them, and ask them to excuse me writing, and let this one letter do for both you and them, as I do not feel able to write any more. Though much better, I am still weak, and every day brings enough for my strength. May the dear Lord bless you with much of his softenings and renewings, and strong consolations, and help you in all things to be passive in his hands, is the desire of your affectionate friend,

M. G. GREGORY.

June 7th, 1875. To Miss Whatmore.

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### JESUS, THE ONLY REFUGE FOR SENSIBLE SINNERS.

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DEAR Mr. Editor,—Just a few lines to say that I hope you are fairly well, as I am pleased to say I am in health. But one who is taught by Divine grace has a carnal mind to contend with, and meets with much opposition from Satan, that roaring lion, who goes about seeking after those whom he may devour. And our flesh clings to the world, and loves the things thereof; but, blessed be God, the fear of the Lord in our hearts will not allow us to carry out the enjoyment of them as we did before. It is grace that makes the difference; for when we have realized God's gracious call in our consciences we then desire to know, and feel in our hearts the things that are of God, and to be brought into and enjoy his holy, and blessed presence. But at times what blackness and darkness gather in our minds, and which bring us into bondage; and then we wonder if we really are called by grace, and effectually taught by the Holy Spirit! On one occasion I heard you preach from Deut. xxxii. 10, and I thought you were greatly helped in setting forth God's gracious dealings with his people after finding them in a desert land, and in a waste howling wilderness. Truly "the Lord's portion is his people, and Jacob is the lot of his inheritance." He dwells in him, and sustains him under every load, and further, he that dwells in him has provided for him an inheritance, a home, and an eternal rest which fadeth not away. And what the Lord gives the devil cannot take away. He may rage with all his might and fury; but it is all of no use, for if Jesus does but smile upon us, we feel him to be our refuge, and a very present help in every time of need. And it is then we can say, "The Lord is my Shepherd, I shall not want."

The portion I have referred to is a very weighty one to one taught of God, and it is to me also, and I love to realize it as being weighty in my mind. I am only a young man, young in years,

and young in experience, but I trust when the Lord found me I was in a desert land, yea, in a waste howling wilderness of sin, where reeds and rushes grow, and things of no value; of which I had no knowledge, till God made me sensible of my desperate state as a sinner before him. Yes, when he came to me with a convincing power into my conscience, then I saw what I had never seen before, and that was, *myself* as a hell-deserving sinner, while God was before me just and holy in all his ways. O had I died in that awful state, I feel sure I must have been amongst the damned! But what a mercy for my poor soul that the Lord did not cut me off as a cumberer of the ground, but he has led me about, and I humbly hope he has instructed me by his Spirit and his Word, which never would have come to pass if I had still been led to wander on upon the dark mountains of sin, and led captive by the devil! Thus I feel that it is only by the power of God that I have been drawn away from the pleasure of sin, and to seek a home in God's earthly courts, where I can hear the Lord's voice to my soul through his sent servants, which sometimes is good news indeed. I feel too that the Lord's watchful eye is ever upon me for my good. But I see now, that when living in open sin and rebellion, the Lord watched over me; but I hope through grace I am brought to feel that he is my Guide, Protector, Counsellor, and Keeper, and I hope that what he said to Joshua of old, he has in some measure said the same to me, viz., That he will never leave me, nor forsake me. And, by his blessed Spirit, he makes me strong, and bids me be of good courage in attending to the things of God. But sometimes I feel quite the reverse of these things, and then I become fearful and faint-hearted.

Then again, I am encouraged by such words as these: that babes in Christ "desire the sincere milk of the Word that they may grow thereby," in the knowledge of God, his Word, and his ways. And I feel grace must be in exercise in my heart to keep me moving on in these blessed things, or I shall get weary in well doing, as I feel that there is that still within me that, were it to get the mastery, would damn my soul for ever and ever. Thus, with the Apostle Paul, I can say, "that I know, that in my flesh there dwelleth no good thing." And this makes me say that if ever I am saved at all, it must be by free and sovereign grace. As we read, "By grace are ye saved," and it is sinners who are saved by grace, to whom the Lord Jesus Christ is a refuge through all time, and in the world to come life everlasting. Believe me to be yours, a lover of the truth, W. P.

A STATE of sin and a state of faith are directly opposite; where sin reigns, unbelief is at the root: and where sin's dominion is broken, Christ dwells in the heart by faith; nevertheless sin may reign where there is a very fine outside, and grace may reign where there is much corruption, yea, many out-breakings of it.—*Sir Richard Hill.*

## Poetry.

### “HE GOETH BEFORE.”

He goeth before up the love lighted way,  
In the darkness of night, in the brightness of day,  
Like the cloud which the banner omnipotent bore—  
In a glorious manner “he goeth before.”

He goeth before to make the path plain,  
And he that believeth shall not trust in vain ;  
The way that he goeth shall clear be and sure  
To him that just knoweth, “he goeth before.”

He goeth before, though a sea deep and wide  
May roll in his fury, a way seem denied ;  
The waters obey him, though loud they may roar,  
A pathway is opened, “he goeth before.”

He goeth before, though thy foes are arrayed  
In serried ranks mighty, yet be not dismayed ;  
Enter boldly the conflict, the victory is sure  
While following thy Captain who goeth before.

He goeth before, as Friend and as Guide,  
To open the door, for thy wants to provide.  
All hearts he will soften, and benefits pour  
On the soul that believeth—“he goeth before.”

He goeth before, choice blessings to give  
To those who but trust him, and on his Word live ;  
Nor anger nor chiding has he in store,  
But heavenly providing—“he goeth before.”

He goeth before ; the river is cold  
Where last thy foot cometh, but he will uphold ;  
And, firm to his purpose, throw wide open the door,  
Into heaven’s bright glories—“he goeth before.”

He goeth before up the star-lighted plain,  
Leading thee, trembling soul, its fulness to gain ;  
To present thee all faultless on heaven’s bright floor,  
To praise him for ever for going before.

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### “JESUS, THEREFORE, BEING WEARIED WITH HIS JOURNEY SAT THUS ON THE WELL.”

Jesus, wearied by his journey  
(God in human flesh array'd),  
Soon his purpose shall reveal'd be,  
Listen to what John has said.

On the well of water seated  
 (He himself the " Well of Life " ),  
 Hell's dark plot must be defeated,  
 Opened up sin's awful strife.

Through Samaria he must needs go,  
 One poor sinner there to meet,  
 Living water there see o'erflow  
 Though the woman's sin was great.

Opened up were all her secrets,  
 Little thought she who he was ;  
 But toward him soon her heart beat,  
 Soon she knew the mighty cause.

She her pot of water slighted,  
 News of mercy now to swell,  
 She who late by sin benighted,  
 In its pleasures loved to dwell.

But her sin is now discovered  
 (All that e'er I did he knows),  
 Her great shame by God uncovered,  
 Conscience roused had no repose.

But the " Well of Living Water "  
 Healed her of her deadly sore,  
 (Like another sinful daughter  
 Told to go and sin no more).

Yet if kept from outward action,  
 Sin's curs'd poison works within ;  
 This sweet " Well " hath still attraction,  
 Washes sinners from their sins.

Yes, I hope I know its dwelling,  
 In the height of heights above,  
 Over all my sins o'erswelling,  
 And its source is endless love.

Oft defiled by sin's contagion,  
 Restless, weary and opprest,  
 On this " Well " I'd take my station,  
 Here alone is peace and rest.

Through earth's desert oft I'm thirsty ;  
 Cistern waters make me sick ;  
 O alas ! allured I should be  
 Deadly waters thus to sip.

Thanks for rod, or fiery furnace,  
 Sent in love to purge my dross ;  
 Thorns in mercy put in earth's nest,  
 To prevent a heavier loss.



Precious " Well of Living Water,"  
 Thou art Life and All to me ;  
 When upon death's brink I falter,  
 This my song of songs shall be :  
 Jesus met me when a sinner,  
 Opened up my sins to me ;  
 When the dawn of heaven doth glimmer,  
 Praise shall overflow to thee.

November 3rd, 1901.

M. C. DANN.

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#### A DAYDREAM.

I dreamed a strange, sweet dream to-day,  
 And penned it ere it passed away ;  
 A waking dream, which sprang to sight,  
 And vanished like a flash of light.  
 It was life's evening, and I lay  
 Where 'neath the palms the zephyrs play ;  
 My earthly home, it seemed to me,  
 Had been transferred to Bethany.  
 England had given the tyrant power,  
 And Rome was strutting out its hour ;  
 And we had sped to that fair clime  
 Whose memories were of olden time.  
 The towers of Salem sought the sky ;  
 Gethsemane itself was nigh ;  
 And Olivet and Calvary's brow  
 Were daily contemplations now.  
 The promised glory had appeared ;  
 No persecution there was feared ;  
 For the whole earth conspired to bring  
 Peace to the city of the King.  
 And back there sprang to memory's gaze  
 The yearnings of my early days ;  
 Which lived and grew, and rolled along,  
 In one fond melancholy song.  
 And then the joy ! that this fair land,  
 Where " round about " the mountains stand,  
 Where the dear bones of Jacob lie,  
 Should be my refuge till I die !  
 Such was my dream ; and not in vain  
 Shall I have penned this simple strain  
 If, in some sorrow-stricken hour,  
 When I have passed beyond sin's power,  
 Some soul, by godless rule oppressed,  
 Shall clasp this fond hope to his breast,  
 And flee to where God's light *may* shine,  
 The Holy City, Palestine.

Galleywood, 1891. 29502

M. A. CHAPLIN.

A LETTER FROM THE LATE MR. BEAZLEY,  
MINISTER OF THE GOSPEL.

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My dear Christian Friend,—Through the everlasting love of a gracious God, and by the redemption of the all-glorious Christ Jesus, and the Almighty power of the Holy Ghost, we trust that we have been brought into a Divine relationship that time nor eternity itself will ever obliterate. What a blessing to be made by grace a child of God, and to experience the important change of the new birth in our hearts, and to have entered through the gate of regeneration, which millions of our fellow creatures, both rich and poor, are entirely ignorant of! O it is a mercy to be born twice; for on all such the second death will have no power. That dear, godly man, but now glorified saint, Mr. Hart, says:

“ Every soul that gains salvation  
Must, and shall be born again.”

I believe it, I know it, because I have felt it, blessed be God! and so have *you*, and for the want of a knowledge of this fact arises all the heresies of the nineteenth century. These important matters are not merely notions in the head, but they are deeply rooted in the heart; and it is a great favour to have a heart-religion. This will carry us through all the storms of life, and at last bring us to our desired haven, where the inhabitants are not sick, and where there is no more sin, no more sorrow, and no more temptations or afflictions, but where, as our hymn says,—

“ Every power shall find sweet employ  
In that eternal world of joy.”

When I began this letter I had no idea of writing as I have done, but I thought of reminding you of a letter which I wrote to you from Newport Pagnell, some five or six weeks ago. Possibly it might not have reached you. But I wrote to enquire after the welfare of your good husband, and wished to know how he was getting on in the best things; and I wanted to tell you how dark I have been in my mind, and how black my heart often is, and barren, and at times what a dreadful distance my poor soul feels from the Lord. But I feel it will do you no good whatever, if I was to give you a list of all my miseries. But I must just tell you that the dear Lord has been pleased to say to my brother Dayman: “CHILD, COME HOME!” He left this dark world on Thursday morning, and I have no doubt that he is gone to be “for ever with the Lord.” It is to the praise of Divine grace we sing, even to the departure of a dying saint. . . . I am enclosing my list of engagements, if you will give it to Mr. Brashier. You will see I have given five Lord’s days for the year 1887, if the Lord should spare my poor frail life, and I trust he will, for the sake of his dear grace-taught and blood-

bought family. Trusting you are well, and your beloved husband better. Grace, mercy, and peace be with you, from him who was, and is to come, Jesus, our all in life, in death, and to all eternity. With best love, I am yours very truly,

E. BEAZLEY.

70 Cleveland Street, Fitzroy Square, London,  
December 19th, 1884.

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A LETTER BY THE LATE MR. MOCKFORD,  
MINISTER OF THE GOSPEL.

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My dear Friend and fellow-traveller in the path of tribulation,—Grace unto you and peace be multiplied. I do hope you will pardon my long delay in answering your letter. I should have replied sooner, but my time is so much occupied. I felt in reading your letter that we were taught by the same Spirit and travelling the same path, and led by the same hand, and after the same things. The fears you speak of I am no stranger unto, that you have never been rightly cut down, and therefore never rightly raised up. But to me it is evident that the Lord hath in a gradual way deepened the work in thy heart, showing the filth, the sinfulness of outward sins, and then the sinfulness of thy inward sins and corruptions which are that which still cause thee to groan and sigh, because, when you would do good, evil is present with you, and how to perform that which is good you find not, and with it a desire that the Lord would make you right and keep you so. The dissatisfaction that you feel respecting your religion, and the desire that the Lord himself would decide the matter for you, and the cries and sighs of thy poor heart prove it is the work of God the Holy Ghost. If it were not so, the Lord Jesus Christ would not be so desirable and lovely in thy esteem; and the Word of the Lord would not be cleaved unto, even when it reproves and cuts, as well as when it comforts and cheers. And also in this, how at times the Lord hath used his servants to instruct and direct, and to encourage you, so that the Gospel hath at times been a joyful sound unto thee. Then again, as a God of providence, how markedly he hath appeared for thee and guided thee; how he hath led thee about and instructed thee, and kept thee unto this day. I feel sure had he meant to destroy thee, he would not have shown thee these things, nor taken the pains to teach thee as he hath done. And though thy beginnings be small thy latter end shall be great. Yes, with thee it shall go well. All things shall work together for thy good and the glory of the Lord. May you be still kept looking unto him, who hath said, "Look unto me, and be ye saved, all ye ends of the earth, for I am God, and there is none else." It is no small mercy to be kept looking and pressing on

towards the mark for the prize. Paul says, "Not as though I had already attained, either were already perfect," &c. They that seek shall find, for the Lord hath not said to the seed of Jacob, Seek ye me in vain. With love, my dear friend, I remain,  
yours sincerely in Gospel bonds, G. MOCKFORD.

Heathfield, June, 1883.

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"WHEN I WOULD DO GOOD, EVIL IS PRESENT  
WITH ME."

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My dear Friend—and I hope I may say sister in the Lord, and in the faith of God's elect—with your dear partner in life, who I hope is in possession of the like precious faith—Grace be with you and peace from God the Father, and from the Lord Jesus Christ. Having taken up the "Gospel Standard" this morning, I read with very great pleasure the little account given of your late dear father, Mr. Dodge. It did my soul good to read such blessed things of one whose face I had seen many times in Staplehurst Chapel. Truly the "memory of the just is blessed." Yea, better is the death of such an one than the day of his birth! Balaam saw, and prophesied of the Lord's chosen people, and said, "They are blessed." Yea, he also said, "Let me die the death of the righteous, and let my last end be like his." But the Lord brings his dear people in their hearts to desire to live like them; and they daily have to mourn and groan because they fall so short of being like them. It is because they so often "cannot do the things that they would," and then again, they so frequently find that "when they would do good, evil is present with them." Thus they feel so unrighteous, and so unholy. But Jesus came into the world to save sinners; and the Holy Spirit convinces poor sinners of their sins, and of judgment to come, and that they have broken God's holy and righteous laws in every part. And justice demands full payment due to these righteous laws, which says, "Pay me that thou owest."

A felt sense of these solemn things laid upon our minds with weight and power by the Holy Spirit will bring our poor proud hearts down to the feet of Jesus Christ, with a "God, be merciful to me a sinner!" "Lord, help me!" or "Lord, save or I perish!" Then the blessed Spirit leads us to look to a precious Christ, and reveals him as being "the Way, the Truth, and the Life." Thus we in due time possess a good hope through grace, and hang upon him (Christ), our eternal all, and trust in his alone merits, work, and righteousness for an eternal salvation. But I must close; and our desire and prayer to the Lord is that the few things you have written may be the means of encouraging many of the Lord's dear people, who are trembling and fearing, and

often feel to stand in doubt of ever obtaining the promised rest God has in store for them that love him. But where there is life, there will be faith and hope, and the Lord will graciously increase the one, and strengthen the other from time to time, so that the possessors of those fruits of the Spirit can never perish. Kindly remember me to Mrs. King and Mr. Craddock. I don't know when I shall meet you at the Priory again—you will see I am further away. The Lord be with you, and bless you. I am yours sincerely,

E. MERCER.

North Street, Biddenden, June 11th, 1904.

To Mrs. Cox.

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### PRACTICAL SYMPATHY FROM OUR FRIENDS ABROAD.

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DEAR Friend and Brother in the Lord,—Enclosed please find P.O.O. for four pounds, for your "G.S." Aid and Poor Relief Society. It is a subscription of sixty shillings from the friends who have formerly helped, and twenty shillings from myself. I wish we could do more for such a worthy object; for how very acceptable must be the help you are giving to some of the Lord's poor and worn out ministers who have borne the burden and heat of the day, and the widows of his faithful servants, and others of the Lord's dear aged saints, who with health and strength gone, and infirmities upon them, are thus rendered dependent, and are waiting until their Lord shall call them home! When they will be for ever beyond the reach of want. But what a useful and honourable ministry is yours—thus to smooth their way home at the end of their days; and, as far as the Lord enables, to interest yourself in their behalf, and for your great encouragement the Lord says, in thus ministering to them, "ye have done it unto me."

Milner, the Church historian, tells us in the third century the Prefect of Rome, moved by a false report that the early Church had great riches, sent for one of the deacons and ordered him to deliver them up; requesting him to do so in three days time; the good man promised to do this. During which time he collected all the poor who were supported by the Church, and going to the Prefect said, "Come, behold the riches of our God: the gold you so eagerly desire is but vile metal, and serves to all sorts of crime—the true gold is that Light whose disciples these are. These are the Church's treasures, to which I may add, precious stones and jewels." What a lesson was here read to the Prefect, and what a lesson to us. Mr. Philpot truly says, "It requires grace to see grace," and we want our eyes anointed with that holy eye-salve to see the Lord's poor and afflicted ones in this light; but when viewed in the light of a God-given faith,

and not with the eye of sense, how differently they are seen, and how we love to serve them for his sake! May the Lord make all grace abound towards you, "multiply your seed sown, and increase the fruits of your righteousness." (II. Cor. ix. 10.)

I have just returned from Victoria after five weeks absence from Sydney, during which time my work in the Asylums has ceased, but I am hoping to begin again tomorrow, and I find that my stock of books for distribution is getting small, and by the time you get this letter I shall be ready for another consignment, which if you have on hand, will you be so good as to forward at once in the same way as before and to the same address. The saving has been great by this means, and we know that the Lord has been good. We have seen the different effects mentioned by the Lord in the thirteenth chapter of Matthew, we have also had much encouragement, and still we go on ploughing and sowing in hope.

Wishing you, and the dear brethren with you, every blessing you need in your work and labour of love, and with fervent love to you and them, I am yours in the faith and hope of the Gospel of Christ Jesus,

F. BEEDEL.

13 Cooper Street, Paddington, Sydney, N.S.W.,

April 25th, 1904.

The above interesting letter was written to Mr. Shillingford.

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## REVIEW.

"THOUGHTS ON THE BOOK OF REVELATION: Together with other portions of the Scriptures bearing thereon." By George Jupp. To be had of Messrs. Farncombe & Son, Publishers, &c., 30 Imperial Buildings, Ludgate Circus, London, E.C. Price, stiff paper cover, 1s.; cloth, 1s. 4d. Postage, 2d.

THE Holy Bible is, or should be, to every spiritually taught person the Book of books; containing, as it does, the revealed mind and will of God concerning all the human family in this present state, and that which is to come. Perhaps for no book has there been a greater demand, and none have had a wider circulation than the Holy Bible. And, it being the Word of God, which holy men of God were inspired to write as they were moved by the Holy Ghost, it carries with it a divine solemnity and a reverential awe, which does no other book. Hence, there is by many a profound respect paid to it, and it is looked upon as containing the most sacred information and spiritual intelligence respecting matters of salvation, and condemnation, and heaven and hell. And so it does, but even so there is no other book that has been the subject of greater contention and of more angry disputations than the Bible. Numbers of the human race, all over the civilized world, profess to possess extraordinary light

upon the sacred Scriptures of truth, and all claim to be an authority upon what they take in hand, while some take it amiss if their decision on what they have written is called in question. But many great men of the world, possessing great minds, and natural gifts and abilities, so that they have been able to clothe their ideas in most suitable language, have written largely, and we would say in many instances much good has been derived from their able writings, as they have treated upon the external part of the Scriptures. As for instance, the historical part, the antiquity, the order in which they were handed down to the human family, the many natural events recorded from time to time; together with God's wonderful dealings with the creatures of his hands, and the many providential displays of his mercies and judgments on behalf of his ancient Israel. These great subjects, and others beside them, have been treated of to advantage by many useful men possessing great minds, for which we would return them our very grateful thanks, as from the ability God has given them, they have rendered good service to their fellow-creatures, and we have no doubt that much has been derived, to the enlightening of the natural understanding, and the filling of the mind with useful knowledge. But when we come to the spiritual part of the Word of God, and the opening up of the eternal purposes of the eternal Jehovah towards the people of his choice, and the great economy of grace, which terminates in the complete salvation of his elect family, then we say at once that none but those who are taught by the Spirit, and who are made spiritually-minded through the grace of God given them, can enter into and unfold the deep mysteries of God that have been hidden for ages in his eternal mind from the worldly-wise and the worldly-prudent; but, blessed be his holy name, he, through his Holy Spirit, and at the time appointed by him, reveals them to spiritual babes in Christ; as we have seen in many instances in the past, among many of the shining lights the Lord the Spirit has raised up in the church militant, to be a light to lighten the Gentiles, and to be spiritual guides to his called and redeemed Israel.

Thus, we have hailed with great delight the writings of our godly Reformers, the valuable works of our grace-taught Puritans upon the holy Scriptures, and last, though not the least among these choice godly writers, we cannot omit to name such men as Huntington, Gadsby, Rusk, Philpot, &c.; men they were who wrote sterling truths, which truths have been blessed to the souls of many of the Lord's people, who have received them into their hearts with a divine power, from whence they have brought forth fruit unto righteousness and to the honour and glory of God. But did this good work of writing spiritually upon the holy Scriptures cease when the above honoured servants of the Lord departed home to glory, to be for ever with the Lord? We say, "No." For witness the interesting little work which is the

subject of these meditations: "Thoughts on the book of Revelation," by George Jupp. We are not acquainted with the author, who has issued from the press such an interesting and, we may add, truly instructing little book as now lies before us, but we should say, that he is a man well-taught by the Spirit, and one who well considered and carefully studied this important subject he has taken in hand, before he attempted to put pen to paper. He has carefully studied order, in building up the work, and has laid it out very clearly under the following headings:—1. The seven Church-states. 2. The opening of the seven seals. 3. The sounding of the first five trumpets. 4. The sounding of the sixth trumpet. 5. The real Church of God to its finishing testimony and rising again. 6. The Papacy in its rise and fall. 7. The rising of the beast out of the sea, &c., &c. 8. The sounding of the seventh trumpet, pouring out of the seven vials; leading to the restoration of Israel. 9. An epitome of the foregoing as may be read in Rev. xiv. 10. The Millennium and opening of seventh seal.

It will be clearly seen that to arrange and work out in proper order the above subjects took up much time and trouble, to say nothing of the deep exercise of mind, and the many cries to the Lord to be guided aright by his most blessed Spirit; for the most spiritually-minded of writers are liable to err, for they have daily proof that they are not infallible. In the introduction to the work the author says:—

"There is no other book in the Bible that has such an exhortation and a blessing attached almost in its very beginning, as the book of Revelation; it is as though the Holy Spirit, knowing what neglect and reluctance there would be to read the same, caused John to almost begin the book with, 'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein: for the time is at hand.' It was not for nothing surely, that such passages as the following appear at the end of the messages to the seven churches: 'He that hath an ear, let him hear what the Spirit saith unto the churches;' also in the thirteenth chapter, ninth verse, 'If any man have an ear, let him hear.' Then, seeing that it is part and parcel of the same Word, and indited by the same Spirit; we that are living in these latter days, and they more particularly that shall follow us, ought to take the more earnest heed to its sayings, as being more concerned with its contents, as we approach nearer and nearer the time of the end; that we may not be swallowed up among the general of them that are of the people, nations, tongues, and kindred; or of them that dwell on the earth (Rev. xi. 9, 10), led away with the error of the wicked (II. Peter iii. 17), and so be carried down by the flood cast out of the mouth of the dragon (Rev. xii. 15); but be found of them who dwell in heaven, whose conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; whose watchword, when speaking himself of the latter days, was, 'What I say unto you, I say unto all, Watch;' but such is the spirit of the times which now permeates the community, that there are amongst professors of Christianity more lovers of pleasure than lovers of God (II. Tim. iii. 4); proving that these are the latter days."

And does not the very spirit of the age in which we live give the testimony to what we have just quoted from the work before



us? It is truly distressing to see how eagerly nearly all the human race are bent upon running headlong on the downward road which leads to destruction! As the dear Redeemer said, "Many go in thereat." And is it not appalling to see the apathy and the indifference to spiritual things among those we would desire to hope well of, and who pass amongst us as being a part of the Lord's people? Many alas! can mix up with the world, and talk foolishly, and act indiscreetly to the hurt of those that fear the Lord, and desire to walk very tenderly before him. One would think that those who unite with us, and desire to be called citizens of Zion, would endeavour to live very consistently, using every opportunity to be found in the means of grace, and hailing with delight anything and everything a kind God might put within their reach that would produce food for hungry souls; or in any way be the means in the hand of the Spirit to encourage, enlighten, and edify their minds in divine things as the work before us is calculated to do, with the blessing of the Lord resting upon it. How much more becoming it is for Christian men and women, when they have a few minutes to spare, to have a book of this sort close at hand to edify their minds, and to set them thinking upon those things that are enduring and eternal, and which will lead their hearts to God and set their affections upon things in heaven. Far better to be so engaged the little time we can call our own, than to be brooding over the news of the day, or wasting our time with light literature, which has a tendency to darken our minds, bring guilt upon our conscience, and harden our hearts, and makes our souls very barren in Divine things. But let us see a little further what the author has stored up in this valuable work for the benefit of the exercised children of God. On page 10, he justly says,

"In this book, the Bible, we may read of our origin; also the cause of our fall; the malady, the glorious remedy, and our final destiny; in which are concerned the high and the low, from the monarch on the throne to the pauper in the garret. Therein we may also read what God has done, what he is doing, and what he will yet do. To the Old Testament Church he gave the holy prophets, to declare his truth, purposes, decrees, and to proclaim of him who was to come; to each of which he gave gifts according to the measure of the gift of God; if we look at all the prophets, we see great difference and diversity from one and another in the manner of their ministrations; but, as being all taught of the same Spirit, they could not but declare the same truths, and set forth the same declarations. And when he of whom they prophesied, the very pith of their testimony, was come; then gave he to his New Testament Church Apostles, evangelists, pastors, and teachers, that should take up the thread of their prophecy; and carry on the same declaration to the end 'of the mystery of God, and of the Father and of Christ.' (Col. ii. 2; Rev. x. 7.) In this we see corroboration; a strengthening of the testimony of the prophets that went before, being taught, led and instructed by the self-same Spirit, who divides to all severally as he will."

Thus we have given just a small specimen of this instructing and valuable little book, which is very neat in its appearance, of good bold type, and well got up. It must have cost the author

much study, time, and money, to produce the work, and to present it to the Church of Christ for her edification, comfort, and instruction in her pilgrimage journey to that haven of rest, and to those mansions in glory, prepared for her before time began. In conclusion, we can truly say that the work contains much useful information, which shows great light upon the book of Revelation, and the reader, we doubt not, in perusing it will be agreeably surprised at the matter the book contains, and the manner in which it is presented to the reader. The author's desire is, as far as we can ascertain, to be made useful in the hands of the Holy Spirit to awaken, and stir up the minds of the Lord's people to a more diligent searching of the Holy Scriptures, and especially to a deeper study of the "Revelation," wherein there are many things set forth by the Holy Spirit, which are hard to be understood for want of spiritual light, wisdom, and understanding. May the Lord be pleased to bestow those excellent gifts upon his dear children, and incline their hearts to assist our esteemed author in this his labour of love, that he may not suffer in a pecuniary way, but that he may be rewarded for his work, and the souls of his readers built up in their most holy faith, and more deeply established in the truths of the Gospel, and a Three-one Jehovah honoured and glorified thereby.

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#### TO THE EDITOR OF THE "GOSPEL STANDARD."

DEAR Editor,—Will you let me answer a question sometimes asked upon a very important matter? The question is this: "Is it right to ask a settled minister to leave his people, and to take the pastorate over some other people?" I confess to plainly state the question seems to me at once to answer it. "Is it right to ask a shepherd, who has a flock entrusted to him, to forsake his flock, and take charge of another?" But look at the matter in two points of view. First, what says the plain Word of God? "Thou shalt not covet . . . nor his manservant, nor his maidservant, nor anything that is thy neighbour's." But is not a pastor a most important something belonging to one's neighbours? Is it not then a distinct breaking of the commandment to want to deprive one's neighbour, or a number of one's neighbours, of their minister? (See Matt. v. 19.) Then, secondly, look at the effects. Must not such an invitation necessarily tend to unsettle a minister, especially if greater advantages seem to offer themselves by accepting the invitation? No doubt a very spiritually minded minister may easily break through the snare. But even spiritually minded ministers are not always at the same high level. Discouragement may come in, the flock appear not sufficiently appreciative of the pastor. Then the temptation will work. "I am duly

admired and appreciated by others, but my own flock cares little for me; I will leave them, and take another situation." The conclusion I come to then, is this: that as a general rule it is quite contrary to the Word of God, to brotherly love, and a due consideration for others to ask a minister to leave his people and take another pastorate. I may add that if a people want a minister, surely the Lord can give them one without their acting improperly, and it would seem the right thing to look out for the right man amongst the unattached body of men who have no pastorates, instead of casting covetous glances, leading to injurious practices, at those who have settled ministers. Perhaps you will add to these remarks your own views upon this matter, which is very important. Yours in sincerity,

G. HAZLERIGG.

Willoughby House, Leicester,  
July 2nd, 1904.

[We confess that the important question which our esteemed friend has answered above has exercised our mind more or less for some time past. We have on several occasions been asked to give our opinion on the same question, and our reply in substance has been in harmony with the above answer. But how could it be otherwise, seeing the Word of God commands us not to "covet?" In looking upon *our ministers* and *our churches*, as they stand connected in the cause of truth, we naturally expect ministers to be men taught by grace, sound in the doctrines of the Gospel, and possessing a good knowledge of what is right and what is wrong. The churches too, being composed of persons who profess to have been born of the Spirit, and having their understandings enlightened by Divine grace, are, or should be, a body of people well established in the things of God; and being partakers of the gifts and graces of the Holy Ghost they are not supposed to err from the paths of uprightness, either in things that are temporal, or in things that are eternal. Thus we do not expect too much when we say that both ministers and churches should be as shining lights in the world, and should live honestly, and soberly, and above suspicion before all men; letting their "yea, be yea; and their nay, nay;" for, as the dear Redeemer has said, "By their fruits ye shall know them."

We do not expect such persons to do things contrary to the teachings of the Holy Spirit, either by the finger of Divine grace as written in the heart, or as written by holy men of God as set forth in the Holy Scriptures. When a church and people feel to stand in need of an overseer to take the oversight of them—a minister and a pastor to be their head, their representative, to go in and out before them, and to break the bread of eternal life unto them, as the Lord the Spirit shall enable him—they should be *fully assured* that they possess ample means to support a pastor comfortably, so that he may be able to attend to

his ministerial duties in the fear of God, without let or hindrance; and pay his pastoral visits with a free hand to help the poor, the needy, and the afflicted when they cry. These important matters churches in selecting a minister for their pulpits should take into consideration, as in too many instances pastoral visits are but sparingly made for lack of means; and we believe on the other hand that many kind-hearted and sympathising pastors have paid many visits to their poorer brethren at a pecuniary loss to themselves. These things ought not so to be; nor would they exist were they carefully and prayerfully entered into at the proper time, even at the time of considering the propriety of selecting a pastor. If these matters are not carefully entered into, carried out and maintained, it is better by far to abandon the idea of having a pastor altogether, for we are commanded "not to muzzle the ox that treadeth out the corn." But where there are ample means to support a pastor in the manner we have hinted, then who is that pastor to be, and where is he to be found? The Scriptural golden command to us is, "Lay hands suddenly upon no man." Alas! how often has this command been broken, and even by churches that have had a good report amongst the Lord's people generally. To do things hurriedly is not waiting to know the mind of the Lord in the matter; and such a procedure is generally fraught with trouble and disappointment.

We much approve of the manner some of our churches adopted many years ago in selecting and choosing their pastors; they were not in a hurry, but moved carefully in the fear of the Lord, and watched prayerfully the operations of the Lord the Spirit in and upon their hearts, and they were moved by grace to do so, and guided aright in the end by the Lord's good Spirit, as is clearly seen by the way in which Mr. W. Gadsby became the pastor of the church at Manchester; Mr. Warburton at Trowbridge; Mr. Kershaw at Rochdale, &c., &c. Those ministers abode with their flocks, and they grew up together in the fear of the Lord, and their hearts were cemented together in peace and love, and in good works; and we may add the Lord was with them, and bore testimony to the word of his grace in the hearts of the people; so that honour and glory redounded to the name of the Lord. But in some of our churches now those wise courses are not adopted, and even the Scriptural commands are not consulted for their guidance and safeguard. We regret to say that in some instances the majority of churches do not display those very necessary gifts of the Holy Spirit, such as grace, wisdom, and spiritual understanding; if they did they would, with reverence and humility, seek counsel from the Lord, and then wait for his commands being given them, and not trust to their own wisdom and understanding. Yes, it is very painful to some minds to hear how matters are now being conducted in some places; and that without any respect being shewn to the feel-

ings of others. Ministers are often selected now as pastors with but little regard to their ministerial qualifications, and it is but little moment with some whether they be already over a people or not, which is a course we consider most objectionable. For, apart from it being an unscriptural course to take, it has a tendency to create an ill-feeling in the minds of the people over whom that minister presides.

How very differently did the late Mr. Kershaw display his dislike to such a course being taken with him, when he was tempted to leave his beloved people at Rochdale, and go to London to a larger field of usefulness. We have rejoiced in our heart many times at the bold stand he made when an attempt was made to sever him from a people whom he was united unto in the bonds of peace and love. Truly they were of one spirit in the Lord; and "what God hath joined together let not man put asunder." O what an unsettling process appears to be carried on in the minds of some, even of ministers and churches; and to some extent it may arise from a scarcity of suitable ministers to supply the pulpits, for there is a dearth of sound experimental ministers, and alas! a great decrease is noticeable of good experimental hearers. But notwithstanding this spiritual dearth in the churches of truth, we cannot see how this trying to rob one church of its pastor, on purpose to place him over another church, is likely to help us in this sad spiritual declension. God forbid that we should do evil that good may come, or make any attempt to rob one another! As we have hinted, let those churches that are able and willing to support a pastor by all means have one, if they can obtain one from (as our friend says) the unattached ministers, but be careful to do nothing rashly. Hasty steps taken in such matters, experience has taught us, do not work well, and confusion will be in many instances the final issue. It is wise to be well acquainted with each other, that church and minister may be the better able to enter hereafter into that bond of union, or spiritual contract, which should exist between a pastor and the flock committed to his care.

We have but a very poor opinion of those churches who are frequently looking out for another pastor; something we are afraid must be wrong on their part, either in their judgment in making a selection, or in their treatment of the minister when selected. And we have no better opinion of that minister who is constantly leaving one people on purpose to go over another; there must be a cause for his taking such a course; and we fear if that cause were rightly known it would not raise him in the estimation of the spiritually-minded children of God. We are very much in favour of ministers and churches in our connection "seeking first the kingdom of God and his righteousness." And this being done through grace, we are quite sure that "all other things shall be added unto them." And how much better it is for our peace of mind to leave all secondary matters in the hands

of the Lord, for has he not promised to "guide his people continually, and to satisfy their souls in drought," which means that he will do them all the good they need, both spiritually and temporally, for "the earth is the Lord's and the fulness thereof," and, therefore, he will open rivers in the desert, and cause streams to break out in the wilderness, to give drink to his people, his chosen. And then he adds: "This people have I formed for myself; they shall show forth my praise." (Isa. xliii. 21.) May he give us more grace to live and act more circumspectly in the future; redeeming the time, because the days are evil! Not loitering on the road, and turning aside for an evil purpose, to gratify the carnal inclinations of our hearts, or to feed our hearts with pride and conceit; but to show by an honest and a consistent life that we are chosen by God the Father in Christ Jesus, to live a life of faith upon the Son of God, and to walk humbly before him. In doing so, how much better we shall be employed than in seeking after great things in the world, whether it be in seeking to be a great minister in the Church of God, or a great deacon, or member. If we are seeking after great things for ourselves in this world, the Lord says, "Seek them not." For he dwells with the lowly, the humble poor, and the contrite ones. Such have his pity, his compassion, and share in his heart's love; and to whom his gracious promises are made, which are "yea, and amen in Christ Jesus;" and, as dear Toplady says, "They never were forfeited yet."]

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#### AN ENCOURAGING LETTER TO A FRIEND, AFTER RECOVERY FROM A SERIOUS AFFLICTION.

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My dear Friend,—Yours of the 20th inst. is to hand, and I desire to rejoice with you in your experience of the Lord's goodness after a season of deep trial. "They that go down to the sea in ships, that do business in deep waters: these see the works of the Lord, and his wonders in the deep." (Psalm cvii. 23, 24.) It is truly blessed after such a season of trial to see the beacon light, and with David to express wonder and gratitude: "O how great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the sons of men!" As you say, it is heart-work, yes, verily; nothing but heart-work will stand the test. God looks at the heart, he requires truth in the inward parts, and all is vain without heart-work; God makes his people honest before him, and upright in their hearts.

"Vain is all our best devotion,

If on false foundations built:

True religion's more than notion,

Something must be known and felt."

The Lord's dealings with his people often appear most mysterious to us, and are utterly beyond our comprehension, yet we can say, that he bringeth down that he may lift them up. O for grace, to humble us under his mighty hand! We read in the book of Job, "When men are cast down, then thou shalt say there is lifting up; and he shall save the humble person." All the blessings of the new covenant are provided for the humble and contrite souls. What a precious blessing from heaven is the forgiveness of sins! Surely it is this which we as sensible sinners seek after, and strive to obtain, because we believe in it, feel our need of it, and, blessed be God, we humbly hope we have at times tasted it. Mr. Hart says, "'Tis known to thee by tasting." "O taste and see that the Lord is good! blessed is the man that trusteth in him." Those who can enter into this secret can say, "I believe in the forgiveness of sins, the communion of saints, and the resurrection of the just unto life everlasting." In common with all the soldiers of the cross of Christ, you find Satan to be a real and a terrible enemy who often thrusts sore at you, and attacks you in various ways. Well, he is called "your adversary, the devil;" but what a mercy to have a religion which excites Satan's opposition! May we ever remember that, however great his power and malice, he is proved to be a liar and a vanquished foe, and all the sweetness and deliverances which you have ever enjoyed are but a forecast of that final deliverance, and that fulness of joy, to pleasures forevermore, which await you at God's right hand. Then the mighty God of Jacob shall rebuke the devourer, and shall shortly bring Satan under his feet.

We meet with much to remind us that we are passing through an enemy's land. We must therefore expect much conflict and confusion by reason of the atmosphere of spiritual darkness which is often felt round about us. But this *dark night* is far spent, and a bright shining day is at hand. O that we may be kept on the "Watchtower," on the look out, waiting, and "looking for, and hastening unto the coming of the day of Christ," and in the spirit of the ancient church say, "Until the day break and the shadows flee away, I will get me to the mountains of myrrh, and to the hill of frankincense." With our united Christian love to yourself and Mr. Dann, believe me sincerely yours,

T. ROBBINS.

Camden Road, Bath, August 26th, 1902.

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Wherefore, as I said, then the Word works effectually to this purpose, when it findeth out the sinner and his sin, and also when it shall convince him that it has found him out. Only I must join here a caution, for every operation of the Word upon the conscience is not saving; nor doth all conviction end in the saving conversion of the sinner. It is then only such an operation of the Word that is intended, namely, that shows the sinner not only the evil of his ways, but brings the heart unfeignedly over to God by Jesus Christ.—*Bunyan*.

"BLESSED IS THE MAN THAT FEARETH THE  
LORD, THAT DELIGHTETH GREATLY IN HIS  
COMMANDMENTS."

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OF this character was the subject of these few remembrances, and he sweetly realised the fulfilment of the happy portion of such, for truly was he *blessed* in life and death.

John Ditchfield was born at Clayton Green (a small village midway between Preston and Chorley) on December 9th, 1821. He was born of God-fearing parents, and of him it might be said as of Timothy—that from a child he had known the Holy Scriptures. When only about four years old he would sit quietly and thoughtfully in his little chair, at intervals surprising his mother by asking some solemn questions about death and eternity.

Soon after his birth his parents left Clayton Green and went to reside in Chorley. His father and mother were baptised with four others, all of whom had been members of the Hollinshead Street Independent Chapel, Chorley, on May 27th, 1838; and from that time the different ministers who supplied at Chorley were entertained by his parents, and it became his pleasing duty, as his father was engaged in business, to await the arrival by coach of Messrs. Gadsby, Kershaw, McKenzie, and others on their visits to preach on week nights, and conduct them to his home. His gentle, thoughtful attentions endeared him much to all of them.

When in his eighteenth year he became anxious to walk in the footsteps of Jesus and to be baptised, which he was by Mr. John Foster (then of Blackburn, afterwards of Witham) on August 25th, 1839. Shortly after this he went to a situation in Preston, and was a regular attendant at Vauxhall Road Chapel. The deacons, Mr. Hesketh and Mr. Ainscow, were very kind to the young stranger, and he soon won the affections of not only deacons but members; a union which existed between many of them whilst life continued.

His health failing, he was obliged to leave his situation and return home for awhile. Never was it thought by any who knew him when young that his time on earth was to be long. After trying many different ways to earn the bread that perisheth, he accepted a situation under Mr. Hattersley, contractor, &c., as book-keeper or cashier on the railway then being made in Northumberland, near Morpeth, Alnwick, &c. The letters written to his parents whilst there tell of the exercises and experiences he passed through during his sojourn in that part of our country. He left this place about the end of 1849, when the line was finished, and as he did not wish to go to any other place, filling a similar position, he returned home.

Early in the year 1850 he went over to Preston to see his friends at the chapel there, and was advised by his esteemed friend, the late Mr. Hesketh, to open a private school for boys;



and this friend said he would speak to the members, and ascertain if they were agreeable to let him rent their Sunday school in Albert Street and teach there. All consented willingly, and he opened his school in May, 1850, with many fears and misgivings; but to his great relief he had a good number of pupils first day, and it proved a successful undertaking altogether. He went home always to spend Saturday and Sunday, which was a great help to his parents, both in their business and in carrying on the little chapel. In 1851 there was an opening for him to have a school in Chorley, so after much exercise of mind and earnest prayers for guidance, he decided to give up the Preston school and open one in his own town. This change was made to prosper, and was the beginning of his settled life; no more wanderings, but a continual realising that the Lord was with him.

In 1852, his mother was removed by death (her obituary appeared in the "G. S.," March, 1853), and in 1854 his father was removed, which caused the whole care of the little chapel to devolve upon him, there being no one else to fill the place of deacon, or take any responsibility. The supplies continued to be entertained by him and his sister, many of whom have long since departed this life, but their testimony would agree with that of those who survive, *i.e.*, that he possessed those qualities Paul enumerates in his 1st epistle to Timothy, iii. ch. 7, 8, 9 verses. Were there more deacons of this report, "supplies" would not so often be ensnared in talking of other churches' affairs, &c., and thus causing the unkind remarks frequently made of the evils of the "Supply system." His school continued to prosper, and his spare hours were occupied by fulfilling the duties of several appointments connected with the town, such as Collector of the Dispensary subscriptions, &c. Though being so entirely separated from the assemblies of the men of the town, he was a *marked* man, trusted and respected by all who knew him, as his appointment in July, 1859, to the position of Postmaster so loudly told. He did not seek or ask to be nominated, but was called upon by the principal gentleman of the town, and asked, would he consent to be nominated, &c. When he said, "What about bondsmen? I should require them, I suppose," he was answered, "Oh, that's all right, they are already found; you consent to allow us to nominate you and that's all." The result was he was appointed, and entered upon the duties July 29th, 1859. Many were known to say during the suspense (for others sought the appointment), "We are not going to have a Baptist." There was a very remarkable incident connected with this matter, which perhaps ought to be told, as it shows so clearly the Lord's care and guidance of his children. At the time the gentlemen of the town were looking around for a suitable person to nominate, he was spending his midsummer holidays at Ilkley, accompanied by his sister. On the Thursday morning preceding the Saturday on which they

purposed to return, he told his sister he was constrained to go home that day, for what reason he did not know, but through the night, which had been a wakeful one, he had felt it impressed upon him to go home *at once*. He knew his sister could not return with him before Saturday, on account of their luggage, &c.; at that time there was no railway to Ilkley, and only on certain days an omnibus to Skipton; all these obstacles were remembered, still the voice seem to say, "You *must* go home on Thursday." He was much exercised and distressed at this, and his sister was equally so when he told her. He left Ilkley about 10.30 a.m., walking to Skipton, thence taking train to Bamber Bridge. It was late when he arrived home, found all right there, retired to rest deeply pondering *why* and *wherefore* he had been led to return so mysteriously and suddenly. He did not go out until about 2 p.m., Friday. When he had been gone about half-an-hour, one of the principal men of the town went to his home, inquired when he was expected in again, and left a message, desiring him on his return to go *at once* to him at his place of business; the doctor had that morning said the present postmaster, Mr. Lawson, in his opinion would not live through the day, and they had not been able to fix upon a suitable person to nominate, and were full of anxiety, as the nomination must go by *first* post after the death of Mr. Lawson, &c. "We had never remembered you, Mr. Ditchfield, strange to say, until I saw you cross the market place; then a voice seemed to say, 'There's our man' I at once went to your house to leave the message; since then I have seen the other commissioners, all are of one opinion." Then followed what is written above. "The steps of a good man are ordered by the Lord." When he entered upon the duties of the Post Office, many traps were laid for him by the disappointed parties, but he was preserved from falling into any of them, and was encouraged to hope on by this special promise being given to him: "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn," &c. (Isa. liv. 17.) He was enabled to maintain his position with respect until 1888, when increasing years, and also the continual increase of responsibility, caused him to feel obliged to resign; he finished his work as postmaster on April 20th, 1888. The following years of his life were spent quietly and peacefully, strength gradually declining, until in 1901 he often said he felt he was not to be here much longer. Sunday, September 22nd, 1901, was his last time at chapel, also his last time out. Mr. Gruber preached on that day the anniversary sermons, and it was remarked after by several present how heartily Mr. Ditchfield joined in the singing. But his strength seemed quite spent at the close of the evening service, and it was with difficulty he reached home and got to bed. He was very poorly the days following, but was able to be downstairs and about; he was

painfully restless, out of one room into another the days through, and unable also to rest in bed. On one occasion, when very restless and weary, he looked beseechingly at the dear ones attending him, and said, "Let us pray." Never will that prayer be forgotten by those who heard it; then he lay down exhausted, and rested for awhile.

On Friday, October 4, 1901, he was not able to leave his bed. The doctor and all with him apprehended his death was at hand; but time proved otherwise. Day by day passed, none expecting but that every one would be his last. He seldom spoke, but when he did it was, "How mysterious!" "He knows the wherefore!" "I am in good hands!" or some other few words of the same import. He continued thus hovering between life and death for four weeks; then one morning he said, "It's very strange, but there's a change." A few days later he beckoned his sister to his side, and said, "It is not going to be as we thought, I feel I am going to linger, so will you make the back sitting-room into a bedroom, and get me downstairs as soon as you can. It is mysterious, but God knows best; his will be done." The room was prepared, and two of the chapel friends carried him down. How little did any expect he would have to remain there twenty months!

He did wait patiently. To one friend he said, "I do have some very sweet times as I lie here. God is indeed a God of love; this I have proved over and over again, but never as I do now." To one who remarked, "It is hard work for you, Mr. D., lying so long," he answered, "It would be a deal harder if I had not a bright prospect at the end." The 103rd Psalm was often his experience; many times he said, "Oh, if we only realised more how good the Lord is, we should live very differently to what we do." The 23rd Psalm was specially precious to him. To one friend who called to see him he said, "I lie here enjoying the Lord's presence the day through. Sometimes I am so happy that I begin to fear some deep trouble is before me, then I pray, 'Do prepare me, Lord, for what is before me; thou knowest all things.'" To another he said, "I have lived to prove that God is indeed a God of love, for he crowns me with lovingkindness."

Early in June there was a great change; he suffered more pain, and it was evident to all that his time here was drawing to a close. His sweet composure continued undisturbed, and often when lying quietly musing those sitting in the room would see his countenance brighten, a radiant smile pass over his face, his eyes wide open, gazing upwards, and this would continue for some minutes. On the night previous to his last on earth he frequently stretched his arms upwards, as if striving to ascend or reach some pleasing object, and on one occasion clapped his hands, whilst his face beamed with joy. Soon after this he became unconscious, and passed peacefully away on Sunday evening, June 26th, 1904.

He was interred in the Chorley cemetery on Thursday, June 30th, by Mr. Eddison, of Rochdale, who delivered a most impressive address at the grave after the coffin had been lowered, which was listened to with deep attention by the numerous friends who had gathered there to pay their last respect to the remains of him they esteemed and valued so much. "Mark the perfect man, and behold the upright, for the end of that man is peace."

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## Obituary.

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**MR. SEARS.**—Our dear friend, Samuel Sears, who passed away from a world of sin and sorrow on May 2nd, 1904, aged 72 years, was a native of St. Ives, Huntingdonshire. His father was a carpenter of the same place; but he was pressed to serve as a soldier in the army before his son Samuel was born, but he did not return again to his home, and in after years his family were reduced in circumstances. Samuel was not sent to school, but was permitted to grow up in ignorance, and in sin, of which he was determined to have his fill, and to revel in the pleasures of this world. But God, who continually watched over him when dead in trespasses and in sins, preserved him by an unseen hand; as dear Kent truly says:—

"But see how heaven's indulgent care  
Attends their wanderings here and there;  
Still hard at heel where'er they stray,  
With pricking thorns to hedge their way."

But God's appointed time drew on apace, when he was suddenly cut down by the terrors of his holy and righteous law; under which painful stroke he had no rest, day nor night; for the law cursed him at every point, and demanded full payment for every offence he had committed against God. The distress of his mind was great, for while he suffered under the terrors of the law he was distracted. He could get but little sleep, for like Jeremiah he was "afflicted by the rod of God's wrath." He was so afraid the Lord would make a full end of him, by cutting him down and casting him into hell "with all the nations that forget God." Under this painful trial he was sorely tempted to destroy himself, and know the worst of it, for it seemed impossible for him to get better. But as often as he was tempted to take away his life, just as often was he delivered from doing so by an unseen hand. After he had gone on for a long time, as Dr. Watts says, "living at this poor dying rate," trying to get some rest and peace for his sin-distressed and troubled mind, he was, in the providence of God, directed to go to Godmanchester, a few miles away, to hear Mr. Godwin, who then was the minister at the

Strict Baptist Chapel, Cambridge Street. Here he found, through God's unspeakable mercy, what he had been long seeking after; namely, pardon for his sins, and peace to his troubled mind. Mr. Godwin's experimental and powerful ministry was made a great blessing to his soul, as he has said many times since: "It was just what I had been praying for, and seeking after!" He was then very mercifully delivered from the curse of a broken law, and rescued from the hand of Satan by Mr. Godwin's faithful ministry, which was brought into his heart with a divine power, and "in the Holy Ghost, and with much assurance." And in course of time, and after he had been led about by the Spirit, and instructed in the doctrines of grace, and had received many gracious applications of the glorious Gospel of Jesus Christ to his soul, he was led to see it right to follow the Lord Jesus in the despised ordinance of Believers' Baptism.

In due time, he went before the church at Godmanchester, and told the friends what the Lord had done in him, and for him; that he had sinned much, and that God had forgiven him. His testimony was received by the church, and he was baptized by Mr. Godwin, whose ministry he dearly loved, and whom ever afterwards he held in affectionate esteem. He was a man who hungered and thirsted after the bread and water of eternal life, and contended for experimental things being set forth with power from on high. Indeed, nothing short of power in the ministry of the Gospel would satisfy his soul. Thus, if he could not obtain it at one place he would go to another; seeking after spiritual food on purpose to satisfy his spiritual appetite. He has travelled many miles, on the Lord's day, and at other times on purpose to get his soul blessed and fed. Some persons who did not know him sufficiently thought him somewhat singular, because he could not receive everyone who made a profession of religion. But he contended that all that professed to be led and taught by the Spirit should live the Gospel in the everyday life, as well as profess it on the Lord's day. His peculiarities chiefly arose from the fact that he could not endorse all that which is called religion, nor could he receive all that was preached as being the Gospel of the grace of God. He looked upon much that was preached, like the Apostle Paul did, as being another gospel, not that Gospel which comes into the heart with power, and in demonstration of the Spirit. He believed that the Lord brings his children "under the rod, that they may be led into the bond of the covenant." He lays them low in the dust, that he may lift them up. He fills them with sorrow of heart, and then puts a new song into their mouth, separates them from the pleasures of the world, and then gives them a name and a place among them that are sanctified. Thus, nothing in the world, nor anyone, either rich or poor, could persuade him to deny these blessed things. Nor was he ashamed of his religion, for he believed that he received it from heaven, for it led his heart and his desires

and his affections up to heaven. Yea, he loved God, his Word, his ways, and his people. It may truly be said of him, that he feared God above many. He was in the world, but not of the world; divine grace kept him separate from it. He enjoyed much fellowship and communion with God; and he lived in the anticipation of seeing him as he is, without a veil between. As he lived in the fear of God, so he departed this life in the full blaze of that love which the blessed Spirit had so many times shed powerfully abroad in his heart. Thus he was very graciously prepared by the Lord for the solemn change that awaited him. He was laid aside, suffering from a painful internal disorder, from which he never recovered. His pains, at times, were most excruciating; but he did not murmur.

Some time in March I called to see him, and found him in such a joyful frame of mind, that he could do nothing but bless and praise the Lord, but his pains were most severe. He told me that he thought he might get out again, but he felt reconciled to the Lord's will, either for life or death. I saw him again early in April, and found him much weaker in body. He assured me that "it will be quite right whatever the Lord sees best, either to get better or to depart." The sermon in the "Gospel Standard" by Mr. Philpot he liked very much. He said, "O those links in the chain, how blessedly I can go with them!" At another time when I saw him he said, "It will all soon be over, and my blessed Saviour has gotten for me the victory." Then he held up his hand and shouted, "Victory! victory!" and expressed a wish to go to his blessed Saviour who had suffered so much for him. Then he would express himself as patiently waiting his appointed time. He then wished his daughter to write to Mr. Feazey while he was living, as he wished just *his own words* to be sent to him; whom he loved for the truth's sake. His expressed wish was that he, Mr. F., should bury him, and see him "well-laid in the grave;" which was lovingly done, and his wishes were carried out as he expressed them. He said to the writer, "Tell my dear friend F. to exalt my dear Saviour, and speak well of him who has done so much for me, and he is my All in All."

To record all his gracious expressions would swell this notice of him to a considerable length, but much more might be said of him to advantage. His poor body wasted considerably; he grew very weak and feeble, being unable to speak so as to be understood, but just before he breathed his last, he lifted up both his hands, and with a heavenly smile on his countenance, he passed away into his eternal rest, to be "for ever with the Lord."

G. C.

[We knew the late Mr. Sears for a number of years, as a man well taught by divine grace, possessing much godly fear, and being favoured by the Lord to enjoy much of his divine presence,

and to walk humbly before him. Knowing much of his exercises of mind, and the way the Lord had led him, and taught him in the school of experience, we have often considered him to answer well to the description the Apostle Paul gives of those the Lord has chosen unto eternal life. He says, "Not many wise men after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." (I. Cor. i. 26, 27, 28, 29.) Thus in many instances our dear friend answered well to the Apostle's description. But he bore very much the image of Christ, for through grace he was made lowly and humble, and was despised by many, and set at nought as being very low in the social scale. He was also a poor man in the world, and had to toil hard for the bread that perisheth. But the Lord sustained him under all his trials, and he could truly say,—

"Poor though I am, despised, forgot,  
Yet God, my God, forgets me not."

And when we committed his poor body to the ground we felt that it had contained that immortal soul which is now safe in glory.]

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A life of perpetual sunshine means a life of perpetual indolence. Look at the people of Egypt, where there is almost continual heat and very little rain: how indolent they are! How, to this day, they loll upon their divans, with pillows under their arm-holes! (Ezek. xiii. 28.) They never see the rainbow, as they rarely see rain. But often when we see rain, or mist, we look forward for a rainbow. How are we going on now? Are we resting on our past experience, and thinking we *must* be right because we have had such and such deliverances, and revelations, and manifestations? If we are, we are not very lively in the divine life, though we may be alive. I love to look back upon the way the Lord has led me; but I am frequently constrained to look at the present and forward also; and then it is, conscious of my failings,—my worldly-mindedness, my lukewarmness, my hastiness of temper, my lightness of mind, my continual wanderings in eye, lip and life, as well as in heart; then it is, having daily experience of the truth of Jer. xvii. 9 that I often have to search my heart, and beg God to search it also, and earnestly to pray, "Hold thou me up, and I shall be safe;" then it is that I desire to experience more of the Redeemer's love to me, and to feel more real love to him. I know well that Satan can drive fast if he once gets fairly hold of the reins, and, therefore, I earnestly desire that my heart may be united, not divided; for day and night Satan goes about the city, and upon the walls thereof.—*The late Mr. John Gadsby.*

# THE GOSPEL STANDARD.

SEPTEMBER, 1904.

MATT. v. 6 ; 2 TIM. i. 9 ; ROM. xi. 7 ; ACTS viii. 37, 38 ; MATT. xxviii. 19

## JOY AND GLADNESS FOR MOURNING SOULS.

A SERMON PREACHED BY MR. PHILPOT\* AT OAKHAM, ON LORD'S DAY  
AFTERNOON, APRIL 2ND, 1854.

“ To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness ; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.”—ISAIAH lx., 3.

IN speaking this morning upon the testimony of Jesus Christ, of the way in which that testimony is received, and how those who received it set to their seal that God was true, I might have quoted, had they occurred to my mind, these striking words of the Lord Jesus Christ, for it is from his lips that they proceed. This is evident, not only from the general bearing of the chapter, but also from the express declaration of the Lord Jesus Christ himself. You will remember that on one occasion, soon after he had entered upon his ministry, he came to Nazareth and, as his custom was, he went into the synagogue on the Sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Esaias. And he opened the book at the place where it was written, “ The Spirit of the Lord God is upon me.” Then follows the passage which I have just read. And then sitting down to expound the Scriptures, according to his custom, he added, “ This day is this Scripture fulfilled in your ears.” Now, how could that scripture be fulfilled in their ears, unless he was the person whose office it was to comfort all that mourn, and do the whole of that blessed work which is here spoken of ?

In looking at these words, I shall, with God's blessing, attempt this afternoon to show :

\* This sermon by Mr. Philpot, we are informed, has never before been published.—ED.



I. The *character of the spiritual mourner*, for it is he who is here spoken of.

II. The *sweet and blessed promises* which God has given to the spiritual mourner.

And III. *The glory* which redounds to God thereby.

In the verse preceding the text we find this expression : "To comfort all that mourn." Now, as if to guard us from viewing these words in too general a sense, the Lord has limited their meaning in the next verse : "To appoint unto them that mourn in Zion." The promise, therefore, is not to those who mourn generally, but to those who mourn specially ; not to those who are in heaviness and sorrow from mere worldly trouble, but to those characters who, as under the teaching of God, are mourners in Zion. No one can be a mourner in Zion unless he is a partaker of grace, regenerated, and quickened into divine life by the operation of the blessed Spirit on the heart. Wherever, then, grace takes possession of a man's heart, raising up in him a life that never can die, it makes him a spiritual mourner. Until this work is wrought in the soul, it has no place in the promises, no situation marked out for it in the Word of God, nor is it in a suitable state to receive the consolations of the Gospel.

But I would not limit the mourners here spoken of to spiritual mourners only ; for if I were to draw that very narrow line, how many trials, sufferings and sorrows, I should pass by, and thus almost say that such troubles needed no divine consolations. Therefore, though I limit the mourners to the mourners in Zion, I do not limit Zion's mourning to spiritual mourning, but I take in all those subjects of trial and grief which God alone by his Spirit and grace can comfort in, and support under. As, then, the Lord has promised that he will comfort all that mourn, every spiritual mourner who has a case of trouble and sorrow, has an interest in this promise. But apart from the varied sources of temporal distress that God's children often so keenly feel—more keenly and deeply than worldly people, as possessing more tender and exquisite feelings—they have troubles peculiar to themselves, which make them emphatically mourners in Zion. These have an inward grief, a heart sore, that makes them go burdened, and that sometimes heavily, all the day long. Wherever

there are real convictions of sin, a true wound made in the conscience by the Spirit of God, there will, there must, be mourning. Sin is a thing so vile in itself; an object that God so essentially and eternally hates; a matter that lay with such burdensome weight and power upon Jesus; and was such a source of intense grief and distress to the darling Son of God, when it bowed down his sacred body and soul in the garden of Gethsemane, and pressed him down well-nigh into hell upon the cross, that every saint of God who has it opened up in his conscience by a true spiritual conviction, must become a spiritual mourner.

But apart from the weight of distressing convictions in the first work of grace on the soul when this mourning first begins, look at a child of God all through his course, to the day when he receives his immortal crown; take him all through the wilderness, from the moment that life divine enters his soul till the end of his days when the waves of Jordan are in sight, and he passes through its floods into the realms of bliss—he will be more or less a spiritual mourner on account of the evil that dwelleth in him. Nay, the more that he knows of his heart, the longer he walks in the divine life, and the more that sin is opened up to him as seen in the light of God's countenance, the more will he be a spiritual mourner. Sometimes he will mourn over the evils of his heart, that his lusts and corruptions are so strong, and he so weak against them; sometimes over the temptations that Satan has laid for his feet, in which he has been entangled, and by which he has been cast down; sometimes over the absence of God, and that he finds so little access to his blessed Majesty. Sometimes he will mourn as feeling how little grace he has; at another time he will grieve over his shortcomings and inability to realise that vital godliness in his soul which is stamped by the approbation of God as coming from himself. Sometimes he will mourn over his backslidings; how he has been entangled in and given way to his lusts; how he has been overcome by his temper; how he has murmured and fretted against God's dealings with him, so as at times to have been almost ready to break forth into cursing, commit suicide, or do something desperate. As these and a thousand other evils are felt in a man's heart, they make

him mourn, and as the text speaks, have ashes for his covering. He mourns also over his want of fruitfulness; and that he cannot be, do, or say what he would. He has strong desires to adorn the doctrine of God in all things, to have spirituality of mind and tenderness of conscience; and to lead a life of faith, prayer, and watchfulness. But he is obliged to confess with the Apostle, "The good that I would I do not, and the evil that I would not, that I do." For his mind is often, very often, doing the exact contrary. All these things, combined with Satan's powerful temptations, and his many misgivings on account of the hidings of God's face from him on account of his sins, with his thorough inability to cast off the burdens that press him down, sink him very low. And when he cannot realise any manifestations of God's love, and all is dark and desolate, he seems as if he never knew anything aright, and is ready to cut himself off as a hypocrite or a dead professor. In addition to all this, he may have also to experience persecution for the truth's sake from those, perhaps, near and dear to him; so that it is not one, but many sorrows, that he has to wade through, so as at times to make him, in his feelings, of all men most miserable.

But the Lord, speaking of this mourner, has given certain definite marks by which he may be more clearly and distinctly known. He speaks, for instance, of "ashes" in connection with this spiritual mourner, for he has promised to give him "beauty for ashes." To understand this allusion, we must see what is the scriptural meaning of that emblem. In ancient times ashes were an outward token of mourning, much as black clothes are so with us. But they convey also a sense of deep humiliation. Job in his affliction sat down among the ashes. Sackcloth and ashes are often coupled in Scripture, as marks of mourning, as Job speaks, "I abhor myself, and repent in dust and ashes." When Tamar suffered dishonour from her brother, she rent her clothes and put ashes on her head, as an outward mark of mourning for her degradation and humiliation. There is much significancy in the emblem. Ashes are but the burnt remnant and dark residue of what was once bright and fair. Thus ashes, as spoken of in connection with the spiritual mourner, imply that what was once fair and beautiful in his eyes,

when consumed in the furnace are but a dark, miserable remnant. The spreading of ashes over the crown of his head seems to imply that the spiritual mourner could not take a place too low, that he would hide his face in the dust, and spread over himself and all his once boasted glory, the present felt humiliation of his soul before God, that he is in his own sight a miserable wretch, a sinner indeed.

Another mark which the Lord gives of the spiritual mourner in Zion, is that he is clothed with the spirit of heaviness. There is something very expressive in this figure. Heaviness of heart is compared to a huge cloak or other garment, which not only covers him all round, but rests upon him with a weight that depresses his spirit down to the dust. How many things there are to produce in a believing soul a spirit of heaviness! Some of God's people seem almost constitutionally disposed to dejection of mind, gloomy sensations and dismal apprehensions, both in providence and in grace. Dark, gloomy clouds continually pass over their mind, and Satan helping forward their distress, holds up before their eyes a thousand evils that may never come to pass, yet are as much dreaded as if they were real, and even more painfully felt. This mental depression clothes them as with a garment which closes in on every side, hampering every movement with its seemingly inextricable folds. These spiritual mourners, then, are the people for whom the Lord has a special regard. These are they whom the Lord Jesus Christ was anointed by the Holy Ghost to comfort, and this brings us to our second point, which was to show

II. The sweet and blessed promises which God has given to the spiritual mourner. He is specially appointed for them that mourn in Zion, and he was anointed for the express purpose of giving unto them "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

All this, be it observed, is of divine appointment. We never can lay too much stress on God's appointments as the great Ruler, Director, and Controller of all things. We must not look on the varied events that are ever taking place in this world as a mere matter of chance, a confused medley, as though these multitudinous circumstances were all thrown like marbles into a bag, and turned out without

any order or arrangement. God is a God of order. In the natural world, the world of creation, all is in order. In the spiritual world, the world of grace, all is in order; and in the providential world, the world of providence, all is order too. To our mind, indeed, all often seems disorder. But this arises from our ignorance, and not seeing the whole as one definitely arranged plan. This God holds in his hands. If you were to see a weaver working at a Jacquard loom, and saw nothing but the threads and cards jumping up in continual motion, you would see nothing but confusion, nor could you form the slightest conception of the pattern which was being worked. But when the whole was completed, and the silk taken off the roller, then you would see a pattern arranged in beautiful order, every thread concurring to form one harmonious design. But all this was known beforehand by the artist who designed the pattern, and every arrangement of the cards was made in strict subserviency to it.

But if this is the case as to God's appointments in providence, how much more is it true of his glorious designs in grace. Every trial and temptation, affliction and sorrow, are but the result of a definite plan in the eternal mind. Yet to us how often all seems confusion! This confusion is not so much in the things themselves, as in our mind. Job surrounded by trouble cried out, "I am full of confusion." Yet we can see in reading his history that all his trials were working toward an appointed end. So every trial, exercise, temptation or affliction, which has ever lain, or ever will lie, in your path if you are a child of God, has been marked out by infinite, unerring wisdom. Is not the commonest road laid out according to a definite plan, and does not the surveyor when he lays it out put every mile-stone in its proper place? So, does not the Lord lay out beforehand the road in which his people should walk? And does he not put a trial here and a sorrow there, an affliction at this turning and a cross at that corner, but each definitely laid in infinite wisdom, to bring the traveller safe home to Zion?

But as the Lord has appointed the mourning, and heaviness, and ashes, so has he appointed the Lord Jesus Christ, that he may administer consolation to the spiritual mourners. And do you not think that when God in his infinite wisdom chose his own dear Son, he

selected one who was fit for the work? Who else was fit for it? For the mourners in Zion have temptations and sorrows which need a support and consolation which the Son of God only can give; no man, no minister, no, not even an angel from heaven without special commission for that purpose, could comfort them, because they need an Almighty deliverer; and their troubles being chiefly spiritual, they need spiritual relief to reach the root of the case, so as to make the remedy adequate to the malady. When God, then, in his infinite wisdom appointed his dear Son to comfort all that mourn, he appointed one able to do the work; not only one whose heart and affections were engaged in it, not only one willing but strong to do it, having in his glorious person the infinite strength and power of Godhead. Therefore the Lord said, "I have laid help upon One that is mighty; I have exalted one chosen out of the people." He came, then, in God's appointed time, and the Holy Spirit rested on him without measure, and anointed him to preach these good tidings; "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Both his appointment to the office, and the fulfilment of it, are alike of grace. The creature has no standing here, nor do I read a single word about their merit or their good works. They mourn, it is true; but God sees no merit in tears, no merit in mourning, no merit in suffering, no merit in sorrow. Were their eyes a fountain of tears, it could not wash one sin away. If, then, the Lord look with pity on these mourners, it is all of his grace. His eyes are fixed on their trials, and his heart sympathises with their temptations; for he himself in the days of his flesh was similarly tempted, and he has a fellow-feeling with them in all their afflictions, for he too was "a man of sorrows and acquainted with grief."

But not only does he pity. Pity without help is but cold work. He therefore helps as well as pities. Thus he gives them *beauty for ashes*. We have seen them sitting in ashes, mourning over their sins and sorrows, writing bitter things against themselves as seeing within and without little else but misery and death. He comes, then, and by his blessed Spirit speaks a word of pardon or peace home to their heart and conscience. When that word comes with a divine power into their souls, it takes

away the ashes ; that is, it removes the sense which they have of their ruin and misery, takes away their lamentation and sorrow, and makes their face to shine. This is giving them beauty. But whose beauty ? Not their own, but his. But how can he give them his beauty—is that communicable ? Yes, by giving them a view of himself, according to his promise, “Thine eyes shall see the King in his beauty.” When, then, their eyes see the King in his beauty, as they catch a glimpse of his beautiful countenance, that beauty is reflected from his face to theirs. So it was with Moses. He went up the steeps of Sinai burdened and dejected with the sins of the people over whom God had made him head. But when he got there, he communed with God ; and seeing his uncreated beauty and glory, it was so reflected upon him, and his face so shone with the glory of God, that the people were not able to look upon him. Therefore we read, Moses took a veil and put it over his face. There was such a contrast between the beauty and glory of his face and the darkness and carnality of their minds, that they could not bear the sight. Next to the beauty of the Lord, nothing is so beautiful as grace. It is beautiful as being glory begun, glory in the bud. Indeed, until we can see and feel what a beautiful thing grace is in this time state, we have as yet no conception of what glory will be in an eternal state. To admire beauty is natural to us. We naturally admire human beauty, a beautiful countenance, a graceful figure. In fact, the whole creation of God is full of beauty, from the sun which blazes in the sky to the insect which crawls on the ground. A man can have no eyes who does not see beauty in every formation of God’s hand. In fact, in this world there is nothing really misshapened, deformed or ugly, but sin, and what has been produced by sin. But all created beauty falls short of uncreated beauty. I mean thereby, the beauty of grace—the image of Christ in the soul. This is real beauty, what the Scripture calls “the beauty of holiness” : “Thy people shall be willing in the day of thy power, in the beauties of holiness, from the womb of the morning.” (Ps. cx. 3.) The people of God are here represented as coming forth from the womb of the morning, bespangled, as it were, with the dew, reflecting in every drop the beauties of holiness from the Sun of Righteousness.

But there is this peculiar feature in spiritual beauty, a person who has it never sees it in himself; nay, he that has most grace sees himself most black, and therefore cannot see the beauty which grace puts upon him. This beauty dwells not outwardly in face or form, but in the inner man of the heart, and consists in the reflection of of Christ's suffering image. Of this beauty, humility is the most striking feature, so that the more the Lord comes into a man's soul in the manifestations of his love and grace, and the more comeliness and holiness he sees in the Lord, the more he abhors himself in dust and ashes, and loathes himself in his own sight because of his abominations. But every grace of the Spirit combines to one beautiful whole; and yet how imperfect a reflection is it of the consummate beauty of the Lord Jesus Christ, who, as the bride says, is "white and ruddy, the chiefest among ten thousand."

This, then, is the beauty which he gives for the ashes of humiliation in which the child of God sits; these black ashes, fit emblem of the burning up of creature righteousness. The Lord takes these away, and puts upon him instead his own uncreated beauty, that glorious garment of imputed righteousness, which he has wrought out, and wherewith he clothes the believing soul; and to this he adds his own image, that new man of grace, which after God is created in righteousness and true holiness. Now, is not this a glorious exchange, to put off ashes and to put on beauty, to put off self and put on Christ, to put off misery and put on mercy, to put off sackcloth and be girded with gladness?

The second thing which the Lord gives is "the oil of joy." There is something very noteworthy in this expression. The Lord not only gives his mourning child joy, but the *oil* of joy. Joy, mere joy, is not enough when not attended with the oil of joy; it seems too light for a mourning soul. There is something in a believer's heart, a holy wisdom and caution, which rejects lightness, a sacred tenderness of godly feeling, which sees through and rejects whatever wears the appearance of natural excitement. Flashes of natural joy are too shallow, too empty, too superficial for him. He rejects them therefore as flattering and delusive, as rather setting the carnal mind on fire and buoying up the natural spirits than watering



and bedewing the soul. A believer may well be suspicious as knowing the value of the article. A tradesman who understands his business is not taken with a glossy surface put upon the goods, but he examines how the whole article has been put together, of what original materials it consists, and how they have been worked up. It is only the ignoramus who is deceived by a smooth surface and a glittering outside. So a child of God, who has been long weighted down by trials and temptations, and has had to prove his religion over and over again from first to last, is not taken with the outside appearance of things; but what he looks at is reality, something solid and abiding, something heavenly, divine, and spiritual, commended to his conscience as the true gift of God. The joy, therefore, which the Lord gives is "the oil of joy," because it drops with unctuous power into the soul, spreading and communicating its supplying, softening effects to every part, and penetrating down into the very depths of the guilty, burdened conscience. Do not be deceived with a false joy. Recollect, there is the joy of the hypocrite; and we read of those, "who received the word with joy." Were those right characters? No! for in time of temptation they fell away; they had joy, but not the oil of joy; the husks, but not the kernel of joy. There was no unction, no power, no depths, no reality, no blessedness in their joy; it was a mere flash in the pan, which came and went in a moment. Not such joy as this oil of joy, but that carnal excitement which the ranters often produce among their people by lively tunes, thundering preaching, and exciting their hearers to burst forth into loud exclamations about grace and glory, deluding them into the belief that they have received the pardon of their sins. A carnal preacher may in this way scatter joy by handfuls amongst a congregation, and persons may be so deluded as to think this is "joy and peace in believing." But all this wildfire is a very different thing from the oil of joy. That comes with softness and stillness into the soul as from the lips of Jesus; those lips into which God has poured his grace, for he has "anointed him with the oil of gladness above his fellows." Thus we read of the precious ointment which was upon his head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. This was

the anointing which was given to Christ by the Holy Ghost when he anointed him to preach good tidings unto the meek, and it is the same anointing, called in the text the "oil of joy," which flows out of Christ into the soul of a believer.

Examine, therefore, your joys. If a person give you change for a sovereign, you look over the shillings to see if there are any bad ones or not. Do the same in your spiritual traffic. If, then, you get anything in hearing the Word, in reading the Scriptures, or in secret prayer that looks like joy, examine it well, whether Satan may not try to put upon you some false coin out of his mint, and see whether it bears the King's image and superscription stamped upon it by heaven's own mint. What is real will always bear examination. But when really favoured and blessed, Satan may still work upon your mind to disbelieve its power and reality, and you may be persuaded at times to call all in question. But when the Lord comes again with a few drops of the same Divine unction, you can look back and see from the sweet effects it produces that it was the oil of joy, and not the husks of joy which you enjoyed before. In fact, spiritual mourners can do with nothing less than the oil of joy; and that they may learn to distinguish and value this is the reason why the Lord puts them into so hot a furnace. If they were not spiritual mourners, with ashes on their heads, they might be deceived by anything and everything, but they are too keen sighted to be deceived now. If a man is lying under half-a-hundredweight it is not the finger of a little child that can take it off. The child may play with the ring, but it cannot lift off the weight. Thus if a soul be really weighted down and burdened by sin and sorrow, temptation and fears, it is not a child playing with the ring that can lift off the heavy load; but it is Christ himself coming with a Divine power who takes the burden off a sinner's conscience, and when he does it he gives him "the oil of joy for mourning."

The third blessing Christ is anointed to give is "the garment of praise for the spirit of heaviness." When we consider how many things there are to burden the conscience and distress the mind, we see how often a believer is pressed down with the spirit of heaviness. This surrounds him as with a cloak; but when the Lord comes

and takes it from him, he clothes him with a change of raiment; and this, making him praise and bless his holy name, is called "the garment of praise."

But time will not admit of our dwelling further upon his point; I pass on therefore to show—

III. The glory which redounds to God from this work of the blessed Saviour. Believers thus highly favoured are to be called "trees of righteousness, the planting of the Lord, that he might be glorified." God has here compared his people to trees, but trees of a peculiar kind—trees of righteousness. What is there in the figure of a tree that seems to bear upon the experience of a child of God? First, is there anything which seems to carry more life in it than a tree? Look at a tree in spring. How it seems starting into life! How the sap is swelling every bud, and pushing forth every leaf into verdure and beauty! What an emblem of the life of God in the soul received out of Christ's fulness! Thus a child of God resembles a tree in possessing a flow of divine life in his soul. But again, a tree grows from a small beginning, such as an acorn, a cone, a kernel. But it expands till it grows up into the monarch of the wood. So in a child of God there is a growth in grace, and in the knowledge of the Lord and Saviour Jesus Christ. A child of God does not grow like Jonah's gourd, nor start up and become a giant in a day. An oak requires a century to bring it to maturity. Many storms has that oak endured, many piercing east winds have howled through its boughs, many a thick weight of snow has rested upon its branches, many a hail-drop has smitten its leaves, and many rays, too, of the sun have shone upon it. But they have all contributed to its growth, and brought it to its present maturity. So a child of God has many storms and tempests to endure, as well as to enjoy the warm south wind and genial sun; but all combine to strengthen him, and make him grow up into the knowledge of the only true God, and Jesus Christ whom he has sent. Yet how gradual is the growth of a tree! We do not see it grow when always upon the spot, yet if we come back after a few years have run their round, almost our first exclamation is, "How the trees are grown!" So in grace. We cannot usually see whether we grow or not. Nay, in our own feelings we often seem at a standstill; or even, shall I say, we

often seem as if we went backwards instead of forwards, were drooping and decaying instead of advancing and flourishing. Yet there is a growth, if we feel more of our deep and desperate sinfulness, and if we see more of the suitability of the Lord Jesus to our every want. If we feel salvation to be wholly of grace, and cast our soul more believingly and unreservedly upon it, there is a growth; and though we may not see it ourselves, others may see it for us and in us.

3. But a tree has buds, leaves, blossoms, and fruit. So has a Christian. When the sap received out of Christ's fulness flows into his soul, he pushes forth the buds of hope. As these swell and spread, he puts forth the green leaves of a consistent profession. In due time the blossoms of love hang thick upon the branches; and these are followed by the fruits of a consistent, godly life.

But a believer is called in the text, "a tree of righteousness." In three senses is a believer a tree of righteousness. First, by the imputation of the Lord Jesus Christ, which is unto him and upon him. Secondly, by the impartation of a holy nature, whereby he is inwardly righteous; and thirdly, by the production of those works of righteousness, which through Christ Jesus are to the glory of God.

But he is also said to be, "the planting of the Lord, that he may be glorified." Man has no hand in the work of God; all he can do is to mar it. You might see, perhaps, a clever and skilful gardener planting a tree. Now, suppose some stupid fellow, thoroughly ignorant of gardening, were to come forward and say, "Let me help you, master; I think I can do it better than you"—rudely taking hold of the stem. Would not his fingers be more likely to move the tree from the situation in which the skilful gardener had put it, and altogether spoil the work, than do any real good? A fellow not fit to handle a spade would be very presumptuous were he so to interfere. So in grace. The tree of righteousness is the planting of the Lord. Do not you think the Lord knows how to plant his trees? Does not he know the right soil to put them into, the depth of mould in which to plant them; what sort of fence to put round them to keep off the cattle or other injurious animals? Does not the Lord know how many showers of rain they want, and how

many days of bright sunshine, to draw them up to beauty and fruitfulness? Is it not, then, an insult to God to consider the help of man necessary, as if God were not sufficient for his own work? Such interference certainly seems to cast contempt upon the God of all grace.

But why all this? Is it not "that he might be glorified"? Yes! the whole is for his own declarative glory. Why was the world called into existence? For the glory of God. Why was Adam created? For the glory of God. Why were you born? For the glory of God. But you say, "Perhaps I may be damned." Even that would be for the glory of God. For though it is a tremendous thought, yet it is perfectly true, that God's justice is glorified in the damnation of sinners. What were his words to Pharaoh?—"Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." (Rom. ix. 17.) If it were not so, God's glory would not be seen in all things. Therefore, even in those who perish in their sins the glory of God's justice is made manifest. Were it otherwise, how could the righteous acquiesce in the ruin of those near and dear to them? The wife in hell—the husband in heaven! or the contrary, The father in the realms of bliss—the child in the abode of misery! Those once united in the tenderest ties torn asunder, never to meet again. An eternity of joy for one, an eternity of despair for the other. Now, how could the righteous acquiesce in this dispensation, unless they saw in it the manifestive glory of God? It would mar the anthems of bliss if they could look down from the battlements of heaven into the weltering abyss of hell, and there see mother, wife, or child damned, and themselves saved, unless they felt a holy acquiescence in the will of God. These are tremendous depths, I admit, and the soul pauses at the brink with solemn feeling; but nature is dumb when the glory of God is seen. Aaron felt this when his sons were struck dead at the altar, and he held his peace; and David, when Absalom was taken from him in the midst of his rebellion. Job felt the same when he lost his children all at one stroke. His words were, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." Until we come here, we are rebellious against God under such afflicting dispensations

It is indeed hard for flesh and blood ; it seems to cut the soul to the very centre, and make the flesh quiver as under the sharp knife. Still the soul must submit to all, knowing that God must be glorified.

But the glory of God shines forth especially in the trees of righteousness. This point, certainly, you will admit, if you cannot go with me into the depths I have been speaking of, and are ready to say, "I never can think God can be glorified in the misery of the damned." I do not ask you to think so now. But the time will certainly come, if you are a child of God, when you will be brought to acknowledge it. But this you will certainly admit: That God will be glorified in the salvation of the elect. All their sorrows, temptations and afflictions, that they pass through in providence and grace, with all their consolations, hopes, and enjoyments, are for this end—that God may be glorified.

Now, is not this everything the soul can desire? In what do you think consists the bliss of angels? That God may be glorified. When God despatches an angel from his presence to cut off a king, afflict a city with pestilence, send war and sword into the corners of the earth, drown mighty armaments, or perform any of those offices which are the work of angels, does he stop and say, "I cannot do it"? He would cease to be an angel directly he paused to execute the will of God. That pause would change him into a fiend of hell, and destroy his nature as an angelic being. Some of our old divines would not allow a man could have a deliverance until brought to glorify God in his own damnation. So convinced were they that until brought to this point a man did not thoroughly feel his lost condition.

Here, then, we close our subject, ascribing with the suffering saints on earth, and the glorified spirits in heaven, praise, honour, and glory to God and the Lamb.

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What then are we? Prisoners on whom the sentence of death has been passed, and who can only expect a terrible end. We are lost creatures, to whom eternal pain and misery has been adjudged, in fire, with the devil and his angels. We carry our sentence about with us wherever we go, inscribed in an imperishable record, our names written within, and God's seal confirming all. An appeal to another tribunal is absolutely impossible; and equally so is escape from our imprisonment, for God's all-piercing eye searcheth everywhere. A supplication to our Judge, to remit his sentence, would also be in vain, for it would be desiring nothing less than that he should sacrifice justice and truth to caprice, and divest himself of his purity and holiness.—*Krummacher*.

## A TRUE ACCOUNT OF SOME OF THE OUTLINES OF THE CHARACTER OF THOMAS HESELDEN.

As it respects his outward conduct in the world, both friends and foes join in declaring it was consistent with his profession. Justice, equity, honesty, sincerity, and uprightness, seemed to be the delight of his soul, and the object of his pursuit. He hated the garment spotted with the flesh, and abhorred the appearance of evil, and the way of falsehood and deceit; shewing all good fidelity, and practically declaring that the grace of God, which he professed to enjoy, was that saving grace that teacheth to “deny ungodliness and worldly lust, to live soberly, righteously, and godly, in this present world.” He had failings, no doubt, particularly a hasty temper; yet this was overruled for good, to keep him humble and self-abasing. I have sometimes heard him speak to this effect:—“I have cause to bless the Lord that I have been kept through all my profession from bringing a public scandal on the cause of Christ, when I consider my hasty temper, my vile nature, the powerful temptations and besettings I have had. I am astonished that I have been kept as I have! I have often thought if I had been left to myself and the evils of my heart, I should have been a monster in sin.” He had such a sight and sense of the corruption of his heart that, though he had been kept from outward gross sin, he viewed himself the vilest of the vile.

He was an affectionate father to his children, continually longing for their temporal, but especially for their spiritual welfare; carrying them in the bowels of affection, and in his prayers bringing them to Christ for a blessing. What distress and grief I have known him in when any have taken wrong steps; it may be truly said in this respect, he travailed in birth for them. The counsel and instruction he gave them, and the manner in which he gave it, fully declared his paternal affection.

He was a faithful and loving husband, as all I have ever heard him speak of his wife fully declares; neither have I ever heard any person speak a word to the contrary of him; his fondness for her (by his own words) appeared to be even doting. The Sunday, as he died the Tuesday week following, he said, “I have but one idol in the world (meaning his wife), I find it hard to give it up;” but the Wednesday before he died he said to me, “I had but one idol in the world (meaning his wife), but the Lord has enabled me to give it up.”

He was much given to prayer in his family; was constant. When I have slept at his house, or have been where he has spoken in prayer, I have found a sweet union with him, and from the inward unction I have felt, I concluded it was not drawing nigh with the lip only, but that his heart was engaged. He had a deep sense of his need of spiritual things, and earnest

desires for them, considering prayer as the means through which the Lord conveyed them to the needy soul. He esteemed it a great privilege, and found it his delight, to draw nigh unto God. He was much in private prayer, found many sweet answers of comfort and peace, and much communion with his Lord, as his own account abundantly testifies.

He was a lover of good men; where he discovered the true fear of God there was his heart drawn. They were in his esteem the excellent of the earth, in whose company he delighted to be. I have known him sacrifice his paternal affection and earthly friends rather than be drawn from them with whom he found the image of his Lord, though at the time it was to his hurt in temporal things; and when in the company of the godly I have heard him express the gladness of his heart when their conversation has been of spiritual things, but the distress and grief of his mind when it has gone in another channel. He was glad to tell them that feared the Lord what he had done for his soul; he was not free to cast his pearls before swine, though very free with a sensible and burdened sinner, hungering after righteousness, considering the promises and blessings contained in the Word as truly belonging to such as to them that enjoyed their contents. When any were enquiring their way to Zion with their faces thitherward, his heart rejoiced, and his affections would draw towards them.

He loved and favoured the cause of God with great affection; when it was oppressed he was oppressed and filled with concern for it, when it revived, his heart revived with it. At a time when my ministry was almost entirely forsaken, through the malice, prejudice, and slander of some that left me, his soul was greatly distressed. He made it a matter of prayer night and day, that if my ministry were the cause of God he would appear for it, and keep him from being prejudiced against it; that if I were his minister my ministry might be made a blessing to his soul. After awhile the Lord gave him this answer, "Ye shall suck and be satisfied with the breast of her consolations." As soon as he received this word, thinking if I had knowledge thereof it would be a matter of encouragement to me (who at that time was in great distress), wherefore, with joy of heart, he came over to Robertsbridge, and told me he had borne me and the cause on his mind for some time, what great distress he had been in, and what earnest wrestlings he had had with the Lord, that if I was his minister, and my ministry was his cause, he would appear for me and that, and give him refreshment from it; when he received several promises, but particularly this, "Ye shall suck and be satisfied with the breast of her consolations," which text, said he, "came to my heart with great power and much assurance that the Lord would make your ministry a blessing to my soul." But what he said, at that time, was to me as an idle tale, for I believed him not; however, it has since been



abundantly fulfilled to him, as his conversation and letters have fully declared, both to his own satisfaction, as touching his interest in Christ, and also to the greatly refreshing his soul in the ways of the Lord, and to the joy of his heart in discovering a reviving in the cause of Christ. He was glad when he heard them say, "Let us go up to the house of God;" and when in dying circumstances he was much and very fervent in prayer for the prosperity of Zion, for the ministers and cause of Christ.

He was not easily taken with the voice of prejudice; he was made to feel the plague and deceitfulness of his own heart, how liable through it to mistake and err, from which he was led to conclude that every tale was not correct, however plausible it might seem. He had recourse to continual prayer that the Lord would lead and guide him in the way that was right, and keep him from leaning to his own understanding, or trusting his own heart; that he might cleave to the truth only, and reject all falsehood and deceit. He also considered the Word as the touchstone of trial; whatever could not stand the test of trial, that was rejected by him, but whatever he found was in consort with it (whoever despised), he gladly received and embraced.

He was a true lover of the Word of God; like David, he meditated therein day and night, but particularly when he has been on the road going to hear it. I have often heard him say, "What sweet meditation in the Word I have had as I have been going to hear; the Lord has been pleased to unfold it to my mind, and lead me into such a field of contemplation that I have been filled with amazement, wonder, and delight." And when hearing he has not received it as the word of man but as the word of God; and has eaten and drank thereof to his great refreshment. He has often said nothing could be compared to it in his esteem, it was sweeter to him than the honey or honeycomb. He found his Lord and all desirable things come in it to his heart, which made him long for the time to come when it was to be delivered. No pains were spared in getting under the sound thereof; he had on the Sabbath six or eight miles to go to hear, and although he was worn out with hard labour, age, and infirmity, yet he would endeavour to be there. He has been up at two or three o'clock on a winter's morning, left home at four, with his staff in one hand and his other laid on his back (by reason of infirmity). In the dark, windy and cold nights, through frost and snow, or wet and dirt, four or five hours have expired before he could reach the place of worship, when he has been almost spent with cold and fatigue. This was not once or twice only, but continually. The people at the place of his residence have called him an old fool; but, said he, "They would do as I do if they had found what I find under the Word, for I generally get greatly refreshed, and go home lighter than I come." Surely this is a true fulfilment of the word: "The

diligent soul shall be made fat, but slothfulness casteth into a deep sleep." It may truly be said he was one that walked worthy of his high calling, lived to the Lord, died in the Lord, and is now rejoicing with the Lord.

D. FENNER.

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### A LETTER BY MR. HUNTINGTON.

From "Gleanings of the Vintage."

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DEAR Sir,—I received yours and read it with pleasure, for God has been your Guardian and Banker as well as mine; and I must confess that the children of God's providence and grace are the greatest wonders to me in the whole creation.

It has been my daily and hourly employ for upwards of thirty years to watch the hand and handiworks of the Almighty in directing my steps, supplying my wants, fixing my residence, supporting my soul, instructing my mind, shining upon my way, and delivering me out of innumerable adversities. He hath caused his goodness daily and hourly, constantly and invariably, to pass before me, while I have followed him believing and hoping, watching and waiting, weeping and wondering, trembling and rejoicing, confessing and acknowledging, blessing and praising; and with astonishment at his undeserved goodness asked him where he would lead me to.

These things in our day are matters of jest and ridicule; but I am at a point, yea, more than sure, that all short of God and the fear of him is destruction and misery, vanity and vexation of soul. You may believe me when I say, despicable and despised as I am, God knows that I envy not the angels of God in heaven, nor is there a human being in existence whose felicity I crave, whose state I covet, or with whom I would exchange my hope. My poor prayers have already been, and shall be, that you may share in this blessed portion of God from above, and in this blessed inheritance of the Almighty from on high (Job. xxxi. 2); for such shall rest, and stand in their lot at the end of the days. (Dan. xii. 13.)

The passage you allude to in Isaiah can by no means be applicable to you; you do not live in pleasure, dwell carelessly, much less deal in sorceries and enchantments. The contents of the whole chapter is levelled at Babylon in Chaldea, and will have its final accomplishment in mystical Babylon or Rome, but is by no means to be understood of any individual person. Nor does the Lord ever threaten poor sensible sinners, who look to his dear Son for pardon and acceptance with evil, mischiefs, and desolations. God dearly loves all poor penitents who come to Christ, and declares there is joy in the presence of the angels of God over one sinner who repents. Repentance leads to life and

salvation, not to evil and mischief. Make the Lord thy refuge, and no evil shall befall thee. (Ps. xci. 10.)

Let my unknown friend take the advice of a fool, Give thy mind to reading Divine things, meditate on them, and with all simplicity crave God's help, guidance, and assistance through a Redeemer; then watch the displays of his power, and acknowledge his care and the bounties of his hand. Nothing, no nothing, ennobles the mind, enriches the soul, or fortifies the man like a hope and trust in God through Jesus Christ.

This is the character of the best man in the world: He is a terror to the wicked, a pattern to the youth, and a distressed soul's counsellor; he is the envy of the world, the enemy of Satan, the admiration of angels, and the darling of God. Paul was of more value on board the ship that he sailed in than the whole two hundred mariners with all their skill; they all worked, but none could promise safety but Paul, though he was the last that the commander credited. (Acts xxvii. 11.) However, God will own them that honour him. All the crew are given to Paul, and not one hair shall fall from one sailor's head because a servant of Christ was on board—and Jesus Christ is the same, yesterday, to-day, and for ever. (Heb. xiii. 8.)

I thank my God, and under God I thank you, for the contents of yours. Should you think proper, I should be glad to see you at my house, where you will meet with a cordial reception, good homely fare, an honest heart, and a homely welcome.

From your most obliged and humble servant in Christ Jesus,  
W. H.

#### A LETTER TO THE EDITOR FROM AN UNKNOWN FRIEND.

DEAR Mr. Feazey,—It has been greatly impressed upon my mind to write to you, after being a reader of the "Gospel Standard" for more than twenty years; and I trust I have felt the power of God resting upon my soul while reading it. But oh how exercised I have been of late respecting my eternal standing before a heart-searching God! for if I am wrong before him upon such an important subject, I am wrong everywhere. But I must pass over much of my past experience, as to write it all down, I feel sure, would fill a large book. But I will come to that part of my experience which is of a more recent date, even to last month (January), when, oh, the darkness and the depressed state I was in! My heart appeared to be as hard as a stone, and my poor carnal mind at that time was full of rebellion and malice against God; and what hatred I also felt to the truth of God in my heart. I never shall forget that month, I believe, as long as memory holds its seat. I was uneasy when at home, and was just as uneasy when I was in my business.

No melting of heart, no communion with God, and no real prayer appeared to come from my soul when I approached the Lord's footstool. It seemed a mere form and no more, and the Word of God was a sealed book to me; I felt cut off from my God. The heavens seemed to be as brass, and with Jeremiah I was ready to say, "He shutteth out my prayer." All my religion appeared to be gone from me, and scarcely anything left for me to hope in. Then it was as if Satan had pounced upon me and said, "What, you a child of God! you a deacon of a church! why, all you have said of what God has done for you is nothing but a blank;" and I felt so completely foiled and taken to that I could not answer a word. It seemed as though all things were against me, and then the worst of all was, I feared that when I died hell would be my eternal and dread abode. But words fail me here in describing to you my feelings; and yet I could not feel a broken heart towards the Lord.

My dear wife said to me, "I wish you were better, and could feel more lively and cheerful once more." "Ah," I replied, "all within and without is wrong with me." And yet I could not feel any godly sorrow working in my heart. I appeared to have just enough light to see where I was and the darkness that surrounded me, but could not feel a broken and a contrite heart before the Lord. What should I do? I could get no rest, and no sleep. When leaving home in the morning I used to say, "What will to-day unfold, and what will be the issue of all this dejection of spirits, darkness of mind, and slavish fear?" I seemed to be looking for something to happen in some mysterious way to turn my captivity; and I felt that if it could be so, I would readily give untold worlds for such a blessing if I had them to give at my command; but I knew quite well from past experience that not gold, nor even the wealth of nations could purchase what I then stood in need of. It must be a free, an unmerited, unconditional favour bestowed freely upon such a guilty sinner as I seemed to be in and of myself.

One Tuesday night, towards the latter end of the month, I went to our chapel, which was just across the road from where I lived (and where I had been blessed in my soul under the preaching of our beloved pastor, Mr. C., who laboured amongst us in word and in doctrine for more than twenty years, and whose ministry I hope never to forget). A friend or two being there, one said to me, "How are you to-night?" To which I replied, "Not very well in body, but very dark in my mind, for the weight of my sins, and this bondage of spirits, and darkness felt within, seems to weaken my body, so that I am feeling very poorly indeed." I went into the vestry, and took up a little book, entitled, "Hawker's Visits to and from Jesus." In reading it I seemed to get just a little feeling in my heart, though not to that blessed extent I should like to have done; but I felt thankful for what the Lord was pleased to give me at that time.

That dear man of God (Dr. Hawker) seemed to lead me to a precious Christ in what he had advanced in his book. I seemed to get a little strengthened by it in faith, and there was a little giving way in my heart, and my spirits became softened, and then a tear would flow down my face, and a ray of hope seemed to spring up, with a "perhaps he will appear for my help"; and then a verse of a hymn came fresh to my mind, which I often made use of when upon my knees before the Lord, and which was most applicable:—

"My God, I would not long to see  
My fate with curious eyes;  
What gloomy lines are writ for me,  
Or what bright scenes may rise."

My dear wife said to me that she felt "sure something would happen." "Yes," I said, "and so did I;" for when I left home on Friday morning, January 30th, when going down to my business, I felt that these things within must soon come to a climax, for I could scarcely walk, and when I looked up the heavens appeared as brass, and I felt perhaps God would soon tear me in pieces, and there be none to deliver. When I got to business the heavy cloud seemed to become a little brighter, and having a pressure of business on hand through the day, I became just a little relieved in my feelings. . . . But during the day I met with a bad rupture while engaged in my work, which caused much pain of body and bitter anguish of soul, when that short but blessed prayer came forcibly from my heart: "Lord, help me." It was all that I could say, and I lay helpless upon my bed when I breathed out that prayer. Soon after this I felt humbled and passive in the Lord's hands, and seemed to lie bathed in tears, and sorrow, and in joy at the Lord's goodness and mercy towards me in hearing and in answering that prayer, "Lord, help me." I took up my Bible and opened at the 91st Psalm, and read slowly down to the last two verses. I carefully observed them, and solemnly read them; but, oh, how they read me! "He *shall* call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation." For the time being that blessed promise was mine. Oh, the tears of joy and peace which flowed into and out of my soul before the Lord. My hard heart melted amazingly from the effects of the blood of Christ applied to cleanse my conscience. My sins were put away, darkness of mind had vanished and was gone, my carnal mind was subdued, rebellion was hushed into a calm, and I was made quite willing to lie passive in the Lord's hands, and know no will but his. Oh, how the great deeps in my heart were broken up, and what godly sorrow I felt for all the sins I had committed against such a good and gracious God, who had watched over me, and who had kept me until this day! I did indeed in my measure, enter into the sufferings of a dear

Redeemer; and when I gazed by faith upon that pierced and blessed body of the dear Saviour, I saw that he is now exalted, and reigns "as a Prince and a Saviour, to give repentance unto Israel and remissions of sins."

Then can I forbear to speak of his worth to such a sinner as I have been before him; especially as he has bestowed such a rich blessing on my soul? While I write this my heart is melted to tears, though passing through affliction of body; but I can say, that I would not have been without it for all the world calls good or great. Honours crown his blessed head for ever, for his bringing in such a salvation for his people, and for bearing their sins in his own body on the accursed tree, and for his pleading with his Father on their behalf, for their eternal good and for his eternal glory.

Trusting the Lord will abundantly bless your labours to the mourners in Zion, I am yours in a precious Redeemer,

Nottingham, Feb. 10th, 1904.

S. C.

### "WAITING UPON THE LORD."

My dear Friend,—I cannot refrain from sending you a few lines upon the blessed subject of "Waiting upon the Lord." I am seldom without some burden too heavy for me to bear; whether at home or abroad, the cross follows me still; and I am made to acknowledge the need for it. I returned home on Friday evening wonderfully recovered in health, but soon gathered new burdens, which furnished me with fresh errands to the throne of grace. I mourned without expectation, but these words invited me to take them for my morning reading: "The poor committeth himself unto thee; thou art the helper of the fatherless." (Psalm x. 14.) This suited my destitute state, and seemed to come with an endearing aspect. I found much liberty and some sweetness; yet my fears ran high, and some heavy clouds hung over me from all quarters, and I, like a poor man, felt myself friendless.

In this condition I was on Sunday morning; and while meditating on Psalm xxxvi., which seemed given me for my family, I felt many keen fears and much misgiving lest I should see the hand of God go out against me, which I am always ready to take as a mark of his displeasure. Still I kept my eye every now and then upon what the Lord had done, and how tenderly he had led me; but I was so very low I could not hope, though I gave not up a very earnest cry. All at once the Lord turned my eye to verse 34 of the next psalm, and so spoke it upon my heart, that it brought me out of all my troubles: "WAIT ON THE LORD." I replied, "Lord, I do humbly wait." It continued, "AND KEEP HIS WAY." I replied again, "Lord, enable me fully and wholly

to give up my ways." Then followed the rest of the psalm: "The salvation of the righteous is of the Lord; he is their strength in the time of trouble. The Lord shall help them, and deliver them; he shall deliver them from the wicked, and save them, because they trust in him."

The power of these words filled my soul with the sweetest consolation and assurance, and at the same time discovered to me a further depth of my nature's evil, and brought me down in the deepest humiliation. For the time being I felt the Lord assured me of many things wherein he would stand my friend, and that I should see that nothing was too hard for him. O how my prayers went up for all of you at Hertford, and many more! My burden was removed! I found I had a friend indeed; a "Friend that sticketh closer than a brother."

Under this sweet power I went down to my family reading, and warned and cautioned them all against being independent of God; I told them what a fearful thing it is to enter into life without regarding his blessing, and also what a great blessing it would be to have the fear of God before their eyes, and how precious a treasure is the blessing of God, which through mercy I then felt I possessed. But I could not half set forth the praises or the value of such a heavenly gift.

It is indeed a mercy to find grace to be diligent, and as Paul says, to "increase more and more;" for we shall certainly find that every gift the Lord bestows will be put into the furnace, to show the metal, whether it be gold or anything else. It is this furnace, following so closely upon my comforts, which often alarms me; and yet I think it is the wisdom of God to confound the pride of man, and to show him that of himself he is worse and less than nothing. For if we have ten thousand deliverances, attended with the brightest evidences, yet let them be withdrawn one moment, and where is all our mighty courage and confidence? We must all come to the same point with David in Psalm xxxix.: "that I may know how frail I am."

On the evening of that day, the minister was speaking of the good of waiting; this warmed my heart, and I believed to the comfort of my soul, and found a holy confidence to commit my burdens once more to the Lord. While this lasted, my eye caught one of my children for whom I am much interested, and my heart melted in much compassion, with many cries to the Lord on his behalf; and to my great surprise the Lord came in with such a sweet encouraging hope for the object prayed for, that I was melted in tears of contrition, and my soul went up in ardent love and gratitude to the Lord beyond what I can express. It made me inquire very minutely whether I presumed, or was in any way deceived; but the more I adhered to what I hoped the Lord meant to show me, the more I was encouraged and comforted. It also brought up other times and seasons wherein I believed the Lord had spoken to me on the same subject, and

confirmed the whole. Thus I found the words of my text just suited me: "Wait on the Lord, and keep his way." The verses that followed it were unfolded, but with such a fearful light that I forbear to write upon the subject. May the Lord comfort you also in thus waiting upon him, and we shall most assuredly find that he will not suffer us to wait in vain.

Tell our young friend W. B., that this waiting upon his Master shall be honoured. Neither his goodness nor his badness shall alter that; because the Lord says it is not for our sakes, but for his own Name's sake. He must be a wretched, loathsome beggar that all, except the good Samaritan, will pass by. Bid him try, when he hears that Jesus is coming that way, whether he can prevail upon him to have mercy. Importunity denotes a sense of need, and I am sure if his burdens are heavy, he will be glad of a friend to bear them; and if he knew what I do of the tenderness and skill of that Friend, he would gladly go to him without ceasing, and I am sure would speak good of his Name. Yours in the Lord, J. B.

London, 31st August, 1840.

To Mrs. Tims.

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## EPISTLES TO THE HOUSEHOLD OF FAITH.

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DEAR Sir,—I thank you for inserting the letter by Mr. Errey in this month's "Gospel Standard." I should have written to you before now, but have been prevented through illness. I am sending another letter of his, and also one written by Mr. B. Angel to the late Mr. W. Errey. Perhaps you may think fit to insert them. He was well known to some of the friends at Heathfield as well as to the late Mr. Mockford, as he used to visit there. I hope, dear sir, the Lord will grant unto you a measure of health and strength for your labour of love in editing the "Gospel Standard," and also for your ministerial labours. He is gradually removing his dear servants home, and now has seen good to take to himself our dear and much esteemed friend Mr. Harris, whose loss will be deeply felt by many around, as he was much respected, and the Word through him has been blest to many souls. Wishing you every needed blessing, I am, dear sir, yours very sincerely, L. H. HAFFENDEN.

Hailsham, Sussex, February 20th, 1903.

The following is Mr. Wm. Errey's letter:—

Dear Brother and Sister,—I have no doubt you are anxious to hear from us again, after hearing the account of my dear wife's illness. I desire to be thankful to say the Lord has had mercy on her and on me, and raised her up again. She had a very severe attack of quinsy, and we were in hopes she would soon recover again, but she was taken with a fever next day, and I think I



have never seen her so ill before. She was not sensible for three or four days. I put off writing until the last hour or two. At that time my dear wife became sensible, and feeling herself so ill, she expected her end was near, and I was afraid so too; though, between hope and fear, I did not know if she were really better, or whether it was a prelude to the solemn change. I had been in great distress, fearing she would go out of this world in an unconscious state, and I should not have a testimony from her as to the state of her soul, and her prospect for eternity. But, blessed be God to such unworthy creatures, she began to breathe out such things as are only known by those who are made alive by the quickening influences of the blessed Spirit of truth, expressing her exceeding sinfulness, at the same time telling me of different times when she had a hope in the mercy of God through a dear Mediator, of some things many years ago, and some but very lately, at our little meetings. The Word has been much blessed to her at times. While speaking of these things, I could do little else but sit and weep. I felt completely overcome with the goodness of God to me and mine. How it counterbalanced trouble! I could sing with the poet, "Light afflictions" for the time. I have been much tried about our little meetings, having been ready to give up, and run away from it many times, and should have done so long ago if I had not been blessedly enabled to look out of self into a precious Christ, and find his strength made perfect in my weakness. Here I understand a little of Paul's meaning when he said, "When I am weak, then am I strong." I am a poor self-despairing sinner. What a mercy that such a poor, insignificant worm should be an instrument of good to any of the Lord's people!

The young man I have named before keeps with us, and I do hope feels the power of truth; seems to love the truth, and would do all he can to establish and support it in this place. I have the "Gospel Standard" sent out to me, so I get a good deal of news through that. I find several of my old friends are gone home to rest; Mr. Shorter, whom I used to hear mostly in London, I find is gone. The Lord seems to be taking his ministering servants home fast, and, I fear, not leaving such good ones to take their place, though he can make all his that he pleases, and do the work for which they are called. Those lines of the poet are very true:—

"Our lives through various scenes are drawn,  
And vex'd with trifling cares,  
While thy eternal thought moves on  
Thy undisturbed affairs."

I had a letter from sister B. this mail. She complains of not seeing a letter of mine for some time. I hope you will let her see all that I send you. I write nearly as much as I have time to, and often sit up half the night to write. I have others to

write to, both here and in England. I received the verses from sister; I think I told her so in a former letter. I had almost forgotten to say that I had a severe attack of quinsy before my wife was quite well of the fever; I never had it before. I know what it is now; I was very ill before it broke, and what was worse, I had much hardness of heart and darkness of mind the first part of the time. What a mercy we are not dealt with as our sins deserve; but to have an "High Priest who is touched with the feeling of our infirmities!" But I must conclude for the present. I have taken work away and expect to be from home for a month. I do not like to be from home, but I cannot help it at times, as I must work for a living, and have great cause to be thankful that I am able to work. I hope we shall be enabled to remember each other at a throne of grace, while we remain, your affectionate brother and sister,

T. P. AND M. ERREY.

Camperdown, Australia, November 22nd, 1861,

The following is an epistle written by Mr. B. Angel to his dear friend in the Lord, the late Mr. Errey:—

My dear Friend,—Taking up your letter, and looking at the date of it, I felt quite ashamed of my long delay in answering it. I hope you have not concluded (though perhaps the thought has passed through your mind) that I do not value your letter, nor esteem and love you as a brother in Christ. I could give you many reasons as an excuse for the delay, and I think you would accept the excuse as valid. But I do not at all feel inclined to suffer anything to hinder me from communicating with you. I remember the encouragement and profit I received from your letter when first I read it; reading it again just now afforded me the same. Your parable of the poor child going through the wood in the dark night, and some one coming and taking him by the hand, the flash of light revealing who it is—even the child's father, the child's fears being hushed, and gladness animating him; all this suited me most admirably. *I* am that child; *I* know its heavy sighs and its fears too. I know, too, the precious hand, and the gleam of light that comes so unexpectedly and so timely; and I know also the sweet and pleasant tumult of feelings which agitate my soul. The confidence, the courage, the love and admiration that rise up to a gracious God, together with humble, lowly and distrustful thoughts of my poor puny self. The following lines are most applicable and precious:—

"He that hath for his refuge God  
Shall find a most secure abode;  
Shall dwell all day beneath his shade,  
And there at night shall rest his head."

Is it not right and comely, when we children get together, to talk together of the wonderful greatness, wisdom, power and love of our Father? Surely it is! And notwithstanding the

childish simplicity, the feebleness, ah! and the sinfulness that mingles with our efforts to extol him, the Father himself is pleased; he knows how to cast aside our foolishness, and to honour the outflowing of his own nature from us. The Lord listens and hears and makes a note of approval thereof in his book of remembrance. O what grace, what mercy, to be a child of God! What does it imply? Why, saved from the wrath to come with an everlasting salvation; saved from eternally dwelling with apostate angels and blaspheming lost souls, and exalted to mingle with the righteous, and with the holy angels in heaven with Christ, who will be always present. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God . . . and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." But will this indeed be my lot? Yes! that is my hope, and I trust it is a "good hope through grace," a free gift; I have done nothing to obtain it; I have done everything to forfeit it, if salvation and glory were to be secured by my righteousness, or lost by my faithlessness.

I had a sweet assurance last Sabbath morning that the path I was travelling in led straight to heaven. In family prayer I felt it was a precious blessing to have the Word of God opened up to me, by the teaching and application of the Holy Spirit. What light shone upon my path! that I could not but bless the Lord for granting me such a favour. But my thoughts and spirit were caught up above; and I seemed to roam about the temple, as it were, in anticipation, and to tell the Lord that I hoped to dwell there, where the light of a candle would not be needed; not even the Scriptures of truth, because he himself is the light thereof. When I went to chapel, Mr. Thain read the twenty-second chapter of the Revelation, and when he read these words: "They shall see his face," what solemn delight I felt in my heart, and love flowed to Christ Jesus. I had a happy day. From experience I must say there is truth in the Apostle Peter's words, "Unto you which believe he is precious." I could not forget him in my sleep; and he was first in my thoughts when I awoke. Thus the Lord renews my strength, and I need it. "I am poor and needy," from the combined influences of the world, the flesh, and the devil. I get tired, weary, discouraged, yet I am afraid to give in. But oh! when the Lord draws near, and takes me by the hand and "looks, and loves, and smiles," I am refreshed, and feel ready for every good work, and I tread the world and sin under my feet.

But, my dear friend, why should I be a sharer in such an amazing mercy? Here I am lost. When I think of God's sovereign grace, Christ's redeeming love, I am constrained to believe that I am interested therein; I can only "groan in spirit." I cannot express what I feel of astonishment, solemnity,

awe, love, gratitude, renunciation of self, and putting my mouth in the dust at his dear feet. As there are groanings of prayer in the heart from the Spirit of intercession, which cannot be expressed in words, so there are groans or aspirations of love, and praise, and wonder, from the Spirit of praise and love which cannot be uttered.

“But when this lisping, stammering tongue  
Lies silent in the grave,  
Then, in a nobler, sweeter song,  
I'll sing thy power to save.”

My dear friend, I have tried several times whilst writing this letter to keep upon low ground, but I find I cannot just now. It is not very often I am permitted to “sing upon the heights of Zion,” and to “make a joyful noise.” Oh that I could so praise the Lord as not to disfigure his fame! But yet he saith, “Whoso offereth me praise glorifieth me.” Then, “I will rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he has covered me with the robe of righteousness.” Though I am not suffered long at a time to be in a state of uncertainty and doubt concerning my state in Christ, yet I have many hard fights within my soul. What a heavy, dark cloud of fear and doubt suddenly sweeps over me at times. Then the thought: What if I am deceived after all? startles me. But, blessed be God, he draws me to the mercy-seat, and then tells me to “go in peace,” and says, “Fear not, I am thy God.” O, what obligations I feel laid upon me to “walk worthy of God unto all pleasing.” But with all the worthy walking which is entirely the Spirit's own work, I shall feel, and do feel, that unless the blood and righteousness of Emmanuel covers me, the anger of a righteous God would wither and consume me with dread and despair. Christ is a refuge from the heat; I must say I have found him so, and so have you, and you can sometimes sing that beautiful hymn of Hart's you gave out when I was with you:—

“Descend from heaven, celestial Dove,  
With flames of pure seraphic love  
Our ravish'd breasts inspire;  
Fountain of joy, blest Paraclete,  
Warm our cold hearts with heav'nly heat,  
And set our souls on fire.”

But I must conclude. And now, O Lord, grant thy blessing to my friend, often visit him when he is in the *dark room*, and let him feel the assuring, loving, soul-reviving re-touch of thy gracious hand, and say unto him, “Fear not, I am thy Father,” and bless his dear partner in life with thy salvation, and his dear mother in her declining days, that she may bring forth fruit in old age, for Jesus Christ's sake. Amen.

Believe me to be your affectionate friend in the Gospel,

BENJM. ANGEL.

103 Bolsover Street, Mary-le-bone Street, London,  
January 28th, 1859.

## MEDITATIONS ON VARIOUS PORTIONS OF THE WORD OF GOD.

BY THE LATE JOHN RUSK.

“Thou turnest man to destruction; and sayest, Return, ye children of men.”—PSALM XC. 3.

*(Continued from page 309.)*

AGAIN, the Holy Spirit testifies to us of Jesus Christ as our Saviour; blesses us with peace, rest, quietness, the fruit and effect of pardon and justification. We feed upon Christ as a sacrifice for our sins; he sheds abroad the Father's love in our hearts; we abound in hope (of glory) by the power of the Holy Ghost. This peace which we have reigns in our hearts; we have a full persuasion that our names are written in heaven, and we are blessed with the Spirit's witness, and it agrees with our conscience, for our conscience bears us witness in the Holy Ghost. We find access to God—“access by one Spirit unto the Father;” and we rejoice, as Hannah did, in God's salvation. He creates the fruit of our lips, and with pleasing delight we tell others what the Lord has done for our souls, for it is the Spirit of our Father that speaks in us. It is then that wisdom's ways are ways of pleasantness, and all her paths peace. We serve God in newness of spirit, and not in the oldness of the letter; and in sincerity we love Zion, and pray for her prosperity, that God would lengthen her cords and strengthen her stakes, and that she might break forth on the right hand and on the left; and this love is real and we feel it, for he that loveth him that begets, loveth him also that is begotten of him. He leads us into the covenant, and we find that it is ordered in all things and sure; we are now contented (being interested in the blessings of it) whether we have little or much in providence, it is all right. And here the King (Jesus) is held in the galleries: “I held him and would not let him go.” What! you that the watchmen smote? You whom they wounded, and took your veil; how came you by all this? Our text says, “Return, ye children of men;” and therefore she says, “It was but a little while that I passed from them (the watchmen), but I found him whom my soul loveth, and I brought him into my mother's house, and into the chamber of her that conceived me.” (Canticles iii. 4.) Ah! reader, you and I live in a day of great profession, but alas! how very little of such religion as this is there! Truly there is a name to live, but the greater part that have that name are dead. By bringing him into her “mother's house,” I understand glory above, and really I have been led to compare many things in my experience that I shall never lose, and believe that I shall take them to glory, and Christ is the sum and substance of them all. For instance, we have joy and peace in believing, and is not this heaven begun below?—for we are to

return to Zion triumphant with songs, and everlasting joy on our heads, and after death we are to enter into peace. Again, we have light here below, hence Christ says, "He that followeth me shall not abide in darkness," but shall have the light of life, and this is called everlasting light, for our sun is no more to go down. We that believe enter into rest, and in glory we are to rest in our beds; and in coming to Christ we drink living water here, and in glory we are to be led to living fountains of waters. Again, he satisfies the poor with bread, and in glory he is to feast us, for he is the living bread, and he will feed our hearts to all eternity; so that heaven begins below, agreeably to the poet:—

"And when we taste thy love  
Our joys divinely grow,  
Unspeakable, like those above;  
And heaven begins below."

"And," say you, "was this her mother's house?" I answer, "Yes;" for the Apostle Paul declares that the Jerusalem above is free, which is the mother of us all, and bringing him in is as follows:—

Have I joy in my heart?—he calls it his joy; "Ask that my joy may remain in you, and that your joy may be full;" and at these times I rejoice in hope of the glory of God, for it is joy unspeakable and full of glory. Have I peace?—Paul says, "He is our peace;" and in the heavenly Jerusalem I shall enter into this same peace in an abundant and uninterrupted enjoyment of it for evermore. Have I the true light which always discovers my sins, so that I see myself become worse and worse, and Jesus Christ my Saviour as becoming more and more precious unto me?—this is the light of life, and Christ says, "I am the Light of the world." Now, in my "mother's house" I can trace this out, but with this difference, and that is, there is no sight of sin there, but instead, a sight of my Saviour; therefore, the Lamb is the light of the heavenly Jerusalem. Now, I say there are times when you and I can realise these things, and trace them up to heaven above, and thus bring Christ into our "mother's house." And you know that a soul under the influence of these things is very tender, and walks in holy obedience to the Lord's will. Yes; God has fulfilled his promise to such, and therefore, like Zacharias and Elizabeth, they walk in all the commandments of the Lord blameless, they walk in his statutes and judgments to do them, and they set the Lord always before them in all their movements; they walk in the fear of the Lord and in the comforts of the Holy Ghost—you see how these things, the fear of the Lord and the comforts of the Holy Ghost, are joined together, and they walk in both. Solomon tells his son to be in the fear of the Lord all the day long. This is holy obedience, and it will discover itself in a very tender conscience, keeping close to God in private, and keeping singular and separate from the world, its company, spirit, and practices: "Let every-

one that nameth the name of Christ depart from iniquity." These are some of the effects of returning to the Lord.

But again, and lastly, another blessed effect of this return is the presence of the Lord. Of all the blessings that are enjoyed in this world, or will be enjoyed to all eternity, that is the sum—the presence of the Lord. Adam was happy in it all the time he stood in a state of innocency; but when he fell he lost it, I mean the *comfortable* presence and approbation of his Maker, for as for losing his presence as the omnipotent God that is impossible, hence David says, while under his chastening hand, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." (Psa. cxxxix. 7-10.) To this Job agrees when he says, "Even to-day is my complaint bitter; my stroke is heavier than my groaning;" and further on in the chapter we find the cause, for God was certainly contending with him; therefore he says, "I am troubled at his presence: when I consider I am afraid of him. For God maketh my heart soft, and the Almighty troubleth me: Because I was not cut off before the darkness, neither hath he covered the darkness from my face." (Job xxiii. 2, 15-17.) But these things are not the effect of *returning* to the Lord, but being kept at a distance. But what I am to treat upon is our captivity being turned like the streams in the south; and oh! what tongue can tell the blessed change when our mourning is turned into dancing, when we put off sackcloth and are girded with gladness; and all this after being kept for a long time in the dark, in a gloomy, dejected state, turned to destruction?

I will, as the Lord assists me, mention a few of the many things we then discover, all of which come from his presence in the comfortable manifestations of it. Then observe that the soul rests from all that legal labour and hard toil it had before, struggling and striving in its own strength to conquer this or that; for it finds that the work is done without any striving at all, and the eye of the sinner is fixed upon Jesus Christ the conqueror, so that his soul rests satisfied and contented in the dying love of the Saviour, and he finds that his strength is to sit still. This appears wonderful to him that he should gain the victory over every foe by looking, when he was overcome again and again by working, but so it is, and it is God's appointed way. There is no other way cast up, and it is done to debase, pull down, and stain the pride of all human glory, and to put the crown upon the head of the Son of God, to whom alone it is due. Now here is rest from legal hard labour, hence Isaiah says, "The Lord shall give the rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve." There is rest also from sin, and rest by faith, for we feel dead to sin, dead to

the law, and dead to this world ; and this rest flows to us from the presence of God, hence the Lord told Moses, " My presence shall go with thee ; and I will give thee rest." And now all contention ceases, God appears well pleased with us in Christ Jesus, he rests in his love and we rest there also.

But again, we now discover that God is to us a fountain of living water instead of a consuming fire. Here is a blessed change ; and to this fountain we come, God having invited such as are dry and parched, thirsty, &c., as may be seen in Isaiah lv. 1. And the Spirit and the Bride say, Come, and let him that heareth say, Come ; and whosoever will let take of the water of life freely. When this is the case the streams from this fountain flow into our hearts, streams of grace, love, peace, joy, salvation and righteousness ; and all the hardness of our hearts, which heretofore was like adamant, gives way, and we receive a spirit of meekness, humility, and self-abasement. We now take the lowest room, and are astonished at the long-suffering mercy and grace of God that he has once more looked upon us, and remembered us in our lowestate. Now each of the Persons in the Trinity are called water. God the Father when he says, " My people have committed two evils ; they have forsaken me, the fountain of living water." God the Son : " In that day, the great day of the feast, Jesus stood, and cried with a loud voice, saying, If any man thirst, let him come unto me, and drink ; " and, as we have before observed, the influence of the Holy Spirit has been likened to water. Now, all that we enjoy are the streams that flow from this inexhaustible fountain into our hearts, and keep us alive in the best things, hence it is that we are watered every moment and kept night and day ; and although we often feel and fear that we shall wither away and come to nothing, yet such fears are groundless, for being planted by these rivers of living waters our leaf shall not wither, neither shall we cease from yielding fruit. It is this water that washes, cleanses, regenerates, and renews us : " Of his mercy he saves us by the washing of regeneration, and the renewing of the Holy Ghost." There is a river (of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb), the streams thereof shall make glad the city of God. Oh for more of the enjoyment of these blessed streams in our hearts !

But again, we discern that we are saved in the Lord with an everlasting salvation, and shall not be ashamed nor confounded world without end. When turned to destruction we could clearly see that we were lost, but now God has said, " Return," we see that we are saved ; before, we saw nothing but sin, and trembled on account of it, saying with David, " My sin is ever before me." But now, when we return we clearly see that " as far as the east is from the west, so far hath the Lord removed our transgressions from us," and, with Micah, that he has cast all our sins into the depths of the sea. Before this we were filled with a slavish fear



of God and his terrible Majesty, of man, of Satan, and of ourselves; but now since he has said, Return, we are saved from all these things and many more. Before, we feared the second death and the wrath of God, for we knew we deserved it; but now we see that we are saved from the wrath to come, and that on us the second death hath no power. Now salvation, extensive as it is, is manifested in the happy enjoyment of it to the soul, and in the experience of the saints by the presence of Jehovah Jesus. Yes, this is the way, and we read that "in all their afflictions he was afflicted," and then note, "And the angel of his presence saved them." What a blessed thing is the presence of God in the sweet enjoyment of it!

*(To be continued.)*

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## Poetry.

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### EXHORTATION.

Of learning or skill I little possess;  
 My tongue often stammers in vain to express  
 The thoughts of my heart, and its ardent desire,  
 When reading God's Word, and my soul is on fire.

Oh! where are the people who stand by the truth,  
 As bold as Queen Esther—yet needy as Ruth—  
 And having done all, even then dare to stand,  
 And fear none but God, and wait his command?

'Tis naught but declension, the faithful are gone,  
 That army of martyrs who laid their lives down  
 For freedom of conscience, and love of their Lord,  
 Declaring his counsel, defending his Word.

My brethren, speak out! let the truth be your aim;  
 The Word *must* bear fruit, it shall not run in vain!  
 Though men heed it not, and the enemy roar—  
 With the armour of God, you have nothing to fear.

You need not the gift of the pulpit address—  
 Go, scatter the seeds in the dark wilderness,  
 The cottage, the workshop, the highway, the home—  
 The day is declining, the night will soon come.

Why hide 'neath a bushel the Word of the Lord?  
 Why fear to unsheath the Invincible Sword?  
 The scoffer, the Papist, the prelate supreme,  
 Are watched by our God, and are subject to him.

Go, speak of the love that hath set your souls free,  
Which shone in full blaze upon Calvary's tree,  
Which numbered the "chief of ten thousands" above  
With thief and transgressor your guilt to remove.

Unbosom thy talent, the Bridegroom is near ;  
Be faithful in few things though humble thy sphere ;  
How happy the soul who shall wear in "that day"  
A crown with the righteous that fades not away !

Though Satan may hinder—as oft he has me—  
And throw dust in hope that thy faith may not see ;  
Press on to the realms of ineffable bliss—  
The work is the Lord's, and the conquest is his.

The foundations of hell shall soon shake to the core,  
When he, whom the nations despise and abhor,  
Shall sit in pure judgment, our cause to defend,  
And prove once for ever our Saviour and Friend.

To the God of all grace may we look up in prayer,  
May he give each of us faith to do and to hear ;  
Though death may soon silence our stammering tongue,  
May our children through mercy his praises prolong.

ROFF COLLINS LITTLETON.

Geelong, Victoria, Nov. 19th. 1903.

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"THY BREAD SHALL BE GIVEN THEE, AND THY  
WATER SHALL BE SURE."

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My very dear Friend,—Your kind letter is to hand, for which I thank you. How often I am tempted to believe that I have no friends left, but, thanks be unto God, I have, and a blessed proof I have had this day from you, and also from the friends at C. I had not the slightest idea that Mr. W. would read my letter publicly to the congregation. But the Lord would have it so ; and to-day I have received a cheque from him for £2 17s. 6d. Oh, how good is our God ! Trust him, my dear friend, and trust in him, even when the devil paints him as black as himself. Mr. P. also sent me twenty shillings ; really it seemed so to overcome me that I was obliged to get away by myself to give vent to my feelings, and beg of the Lord to give me strength sufficiently to praise him. And I said, "Do, Lord, bless me with grace and strength, that I may tell to sinners what a good God thou art to me." I know this will make the heart of my dear friend to rejoice. I will just say that you need not fear that if anything comes to H. station, but what we shall receive it safely ; as our friend P. goes down morning and evening with his conveyance, and he will surely bring it up for us. But how can I

expect you to send us such a present as you mention in your letter? But there it is; it is just like your way of doing things! It forcibly reminds me of the saying of a poor old black woman who, when she was asked if she were not surprised at the goodness of God to her, replied, "O no, dat be just like him!" And is it not just like his goodness and mercy to you and me? Well, as you were favoured with a spirit of prayer for me, I desire now that you may be blessed with a spirit of praise, and join with me in calling upon everything that hath breath to praise the Lord! I am still suffering; yesterday and to-day my head has been very painful. The doctor has just called to see me; he advises me still to continue taking the medicine; and I earnestly desire the Lord still to be gracious unto me and to thee, and to those that belong unto us. For this great blessing I desire continually to pray.

In another letter to the same kind friend the writer further says:—

My dear Friend,—Very many thanks for your letter to hand. I can scarcely tell you how truly grieved I am to hear that poor dear Mr. Prince is so ill, and yet, what shall we say? We know that the Church of God will be the poorer should he be taken from us, but what a blessed change death would make for him. I do not know a man in whose ministry I have more confidence, or that I have enjoyed more in our connection than his; but I fear I shall never hear his voice again, unless I am permitted to join mine with his before the throne of God and of the Lamb. Yet, at times, I am really afraid that I shall sink into hell after all! I am so afraid that my own heart and the devil has deceived me. You know that he could put on a prophet's garb and deceive Saul, and we are told that he transforms himself into an angel of light. But did he ever—or can he ever—cause a poor sinner to love the blessed Christ of God? No, never! I verily believe that that is more than a match for him. But then he may persuade a person to believe he does, when he does not. The truth is, poor sinners are as ready at times to take his baits as he is to lay them; and I become more and more convinced that what the hymn says is true in my case:—

"With some the tempter takes  
 Much pains to make them mad;  
 But me he found, and always held,  
 The easiest fool he had."

But perhaps you will say, that you are anxious to know how I am in my bodily health. Well, on the whole, I think I can say a little better; I tried to speak a little yesterday morning. I buried two persons in the afternoon, both I believe were gracious souls, and are gone to heaven. We are passing through much trial as a church, losing so many of our friends; and there are several more apparently standing on the brink of the grave. Oh, my dear friend, to be ready by God's making! I do feel every

step I take is one nearer the grave, and what a mercy of mercies to feel in any measure reconciled to it. I must tell you my trouble another time. But, bless the Lord, he has, I trust, heard me once more, and though brought very low he has helped me. My love to you, and to your dear family, and if you should see our dear friend Mr. Prince, please give my kind love to him. Please let me hear from you after Sunday. I am sincerely yours,

W. B.

December 17th, 1901.

### A LETTER FROM A FATHER TO A SON.

My dear Son,—The Lord bless thee and thine. Amen. I dare say you think me very neglectful in not writing to you before now. Well, what can I say? Why, I must plead guilty, but the delay is owing to my mind being so perplexed and troubled, that at times I have no heart to write to anyone or settle down to anything, “For I tire, and faint, and mope, and mourn, And am but barren still.” But blessed be God, now and then he is pleased to help me with a little help, just sufficient to keep my head above water. But oh! I feel Satan, that old enemy, to thrust sore at me at times, and especially in the night season, that I might fall to rise no more. But this I can say through mercy: “Hitherto the Lord hath helped me.” And that beautiful hymn of dear Newton’s suits me very well:—

“Begone, unbelief, my Saviour is near,  
And for my relief will surely appear;  
By prayer let me wrestle, and he will perform;  
With Christ in the vessel I smile at the storm.”

Ah, that is it, my dear son; if Christ be in our hearts, and we see and feel him to be there by faith, we shall smile at the storm; indeed we shall. For he it is that makes the storm a calm, and the waves thereof are still. But it is recorded of him in Holy Writ: That he was in the vessel with his disciples, and that in a great storm, but he was out of sight, for he was in the hinder part of the ship asleep on a pillow. And his poor disciples could do nothing without him in the storm that was raging around them. Therefore, they were compelled to wrestle with him by prayer and supplication, and awake him or perish (as all his disciples have been obliged to do ever since), and therefore, they came to him and said, “Master, carest thou not that we perish!” O yes; he soon shewed them the tender care and regard he felt towards them, by arising and rebuking the wind, and bidding the waves of the sea to be still, when the wind ceased, and there was a great calm. He then said unto them: “Why are ye are so fearful? Do you think that I am going to let you perish? Have not I said, “none shall ever perish, neither shall any

(wind or wave) pluck them out of my hand? How is it that ye have no faith?" Well, they could not answer him a word, but so it was, and so it is, they found no faith to quell the storm, and as it was then, so I find it to be the same now. And thus it turns out that, "Power belongeth unto God." We may appear to have great faith when things go on smoothly and easily; but let the devil be permitted to raise a wind from the wilderness and smite the house in which we are feasting and making merry at the four corners, and down it comes, and great is the fall of it, for in our feelings we seemed to be all turned to destruction together; so I have found it to my sorrow of late, and felt to have no faith, no hope, no love, and being suffered to reason according to my feelings, I have come to the conclusion that I must surely perish, for my spot cannot be the spot of God's children. Ah! these are deep waters to do business in, but we read, "Such see the works of the Lord, and his wonders in the deep;" and so it was with the disciples. For they feared exceedingly, and said one to another, "What manner of man is this that even the wind and the waves of the sea obey him?" Yes, bless his holy name, all must obey him, for all are of his creation, both things animate and inanimate. All things were made by him, and by him all things exist. Yea, and he saith of poor sinners: "As soon as they hear of me they shall obey me." Again he saith: "All that are in their graves shall hear his voice and come forth; they that done good (by the power of his grace) unto the resurrection of eternal life; and they that have done evil (being destitute of grace) to the resurrection of eternal damnation." O, these are solemn words; may the ever-blessed Spirit help us "to give all diligence to make our calling and election sure." For the Apostle saith, in so doing ye shall never fall (into hell).

A few weeks ago, Mr. Hooper, one of our committee, wrote to me to supply Mr. Trotman's place at Blackmore, in Essex, on the first Lord's day in this month. He is a Baptist minister. But as I was very much troubled in my mind, fearing to presume, I therefore wrote and declined going, for I wanted to know the mind and the will of the Lord in the matter. But seeing him a short time after he persuaded me to go, saying, "that as I had got the pound (talent) I must occupy with it," and thus I consented to go. But oh! how my poor mind was harassed all night about it, so much so, that I thought I must go to him the next day and tell him that I must decline going. However, I deferred going to him, and ventured to go to Blackmore on the Saturday; and to my great surprise I found much liberty in speaking amongst the people, and the deacon wished me to attend and give an exhortation in the afternoon at the prayer meeting service. I told him that I would read a chapter, and would try to say a little upon it. But I only got through two verses of the fifty-fifth chapter of Isaiah. In the evening I went on with

my morning's subject, which was based upon Job xxxiii. 27, 28, so that I did not regret going. But at night at the close of the service, a woman said to me, "I shall see you in heaven!" Oh! my dear son, we shall want a greater witness than that of men. God grant it to us, even his Holy Spirit witnessing with our spirits that we are his dear children. Let us not rest short of this. My love to all friends, and accept the same yourselves. From your loving father,

H. BRIGHT.

Denbigh Terrace, Fairfield Road, Bow, E.  
September 16th, 1869.

"Let not the water-flood overflow me, neither let the deep swallow me up."—PSALM lxi. 15. (From "*Quarles' Emblems.*")

The world's a sea; my flesh a ship that's mann'd  
With lab'ring thoughts, and steer'd by Reason's hand;  
My heart's the seaman's card, whereby she sails;  
My loose affections are the greater sails:  
The topsail is my fancy, and the gusts  
That fill these wanton sheets are worldly lusts.  
Pray'r is the cable, at whose end appears  
The anchor Hope, ne'er slipp'd but in our fears;  
My will's th' inconstant pilot, that commands  
The stagg'ring keel; my sins are like the sands;  
Repentance is the bucket; and my eye  
The pump, unus'd (but in extremes) and dry.  
My conscience is the plummet, that doth press  
The deeps, but seldom cries, A fathom less:  
Smooth calm's security; the gulf, despair;  
My freight's corruption, and this life's my fare;  
My soul's the passenger, confus'dly driv'n  
From fear to fright; her landing port is heav'n.  
My seas are stormy, and my ship doth leak;  
My sailors rude, my steersman faint and weak:  
My canvas torn, it flaps from side to side;  
My cable's crack'd, my anchor's slightly ty'd;  
My pilot's craz'd; my shipwreck sands cloak'd;  
My bucket's broken, and my pump chok'd;  
My calm's deceitful, and my gulf too near;  
My wares are slubber'd, and my fares too dear;  
My plummet's light, it cannot sink nor sound;  
Oh, shall my rock-bethreaten'd soul be drown'd?  
Lord, still the seas, and shield my ship from harm!  
Instruct my sailors, guide my steerman's arm;  
Touch thou my compass, and renew my sails:  
Send stiffer courage, or send milder gales;  
Make strong my cable, bind my anchor faster;  
Direct my pilot, and be thou his Master;  
Object the sands to my more serious view;  
Make sound my bucket, bore my pump anew;

New cast my plummet, make it apt to try  
 Where the rocks lurk, and where the quicksands lie ;  
 Guard thou the gulph with love, my calms with care ;  
 Cleanse thou my freight, accept my slender fare ;  
 Refresh the sea-sick passenger, cut short  
 His voyage, land him in his wished port.  
 Thou, thou whom winds and stormy seas obey,  
 That through the deeps gav'st grunbling Isr'el way,  
 Say to my soul, Be safe ! and then mine eye  
 Shall scorn grim Death, although grim Death stand by.  
 O thou whose strength-reviving arm did cherish  
 Thy sinking Peter, at the point to perish,  
 Reach forth thy hand, or bid me tread the wave ;  
 I'll come, I'll come ! the voice that calls will save.

“IN MY FLESH DWELLETH NO GOOD THING.”

DEAR Brother and Companion in tribulation, and in the kingdom and patience of Jesus Christ, our only hope of life eternal,—Grace, mercy, and peace from him to you be daily multiplied, so as to enable you to rejoice and say, “While Christ is rich, I can't be poor ; what can I want beside ? ” I have been during the last three weeks a tour of nearly seven hundred miles—through Lancashire, Worcestershire, Wiltshire, and Berkshire. Through mercy I have been favoured to return home once more in safety, though much wearied in body. Thanks, my dear friend, for your letter received yesterday, which I found awaiting my arrival. By the contents of it, I find that you are still proving, like myself, that “in your flesh dwelleth no good thing ;” but instead of which there dwelleth much that is evil, and that thus we are being the more fitted to crown him Lord of all, in whom, through whom, and by whom alone our souls are saved from condemnation ! I am truly thankful to find, my dear friend, that you are still increasingly seeing the vast difference there is between form and power in religion ; the Lord grant you to know more and more of the latter, and keep you from crying a confederacy with those who are content with the former. Referring to your present state of feeling, you say, “What a wretched, miserable state to be in from day to day ! ” But remember, my dear friend, it is only those who have passed from death unto life through regenerating grace that are so plagued and troubled. Read Psalm lxxiii., also hymns 305 and 306 (Gadsby's), in which, as also many others, you will see how the writers thereof—men now, doubtless, before the throne on high—were exercised and tried even as we are at times. May the Lord of his mercy and goodness, as the good Shepherd of his sheep, lead you on, though it be through a rough and thorny road, into the green pastures of eternal truth, and so enable you to rejoice in him (Christ) as your portion for ever. So prays yours in Gospel bonds,

Chelmsford. July 6th, 1881.

A. SMITH.

## TO THE EDITOR OF THE "GOSPEL STANDARD."\*

DEAR Friend,—By the insertion of the letter of our aged friend, and your own thoughts upon it, I believe you are doing an immense service to the cause of God and truth in our midst. I was the more struck in the perusal, as it was only on the previous evening that I was favoured to read once more the well-known and much-loved pages of the Memoir of Mr. Kershaw. How nobly was he enabled to act! and also in harmony with the Word of God, and the feelings and desires of his attached church. And how blessedly and signally did his Master honour him! O what an example for our churches and our pastors at the present day! Surely the Lord is as able now as he was then to honour and bless his servants, and also to provide the churches with suitable pastors after his own heart, to feed his people with knowledge and understanding. 23382

After reading your remarks, my mind went back to former days—even beyond Kershaw, and Warburton, and Gadsby, and many others within our own remembrance—to those honoured men who laboured in their smaller spheres, and who yet were so abundantly owned by God. Look, for instance, at Mr. Steele, all his long life at the little village of Broughton; at Fawcett, who could not leave Hebden Bridge, even when his furniture was packed; at Beddome, Stennett, and, in fact, at many whose names live in our affection to-day. They were raised up by the Great Head of the Church to their respective spheres, and felt the solemnity of their position as placed by the Lord just where they were.

In my own case, I entered upon my pastorate with the desire to live and die in it; and though, after more than seventeen years, the Lord was pleased to overrule that desire, I know that he accepted the sincerity of it.

My object in writing is not that I have wisdom to express an opinion in any particular case, but to ask my brethren to be very silent as before the Lord in so solemn a matter. The Lord knows all about us, our desires, hopes, and qualifications. He knows where to place us, without any dictation on our part. Churches, too, would do well to be very quiet as before God, looking to him in prayer to guide them in so important a matter as the selection of a pastor. Seldom, indeed, can it be right, or scriptural, or desirable, to send an invitation to become a pastor to one who already occupies that position, unless it is well known *on both sides* that causes are at work which indicate a removal.

May the Lord pour out of his Spirit upon us as ministers, and upon the churches, and make us more tender, humble, prayerful, and soberly wise in everything pertaining to his kingdom.

Believe me, most truly yours,  
August 5th, 1904.

OMICRON.

\* We publish this letter, not only as setting forth the views of the writer, but as expressing the opinions of other of our friends.



## SPECIAL NOTICE.

## POOR RELIEF SOCIETY.

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 Testators, all donations and legacies above £50 . . . 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 above £50, "EXCEPT WHERE OTHERWISE EXPRESSED BY THE TESTATORS." 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.

## Obituary.

MISS CRIPPS.—My dear aunt, Fanny Cripps, was born in the year 1821, in the parish of Pewsey, Wilts, and died on May 7th, and was buried in the cemetery at Pewsey, on May 11th, 1904. In her early days she attended the Wesleyan Chapel, and in due time became somewhat prominent among that body of people. Her conscience at times seemed to trouble her, and she became uneasy about the things that were taught there. She ultimately removed to Manningford, but was surrounded by circumstances which obliged her to attend the Church of England; but the practices carried out there—such as lighted candles, the elevation of the wafer, and other such foolish things—were the means in the Lord's hands of her attending the Strict Baptist Chapel there, whenever an opportunity presented itself. In this chapel she felt like one of old; and said, "This people shall be my people, and their God my God."

While she attended the Church of England, she was in much distress of soul, and was often afraid to go to bed at night (as she said), "for fear of waking up in hell!" She felt some relief from these words, which came with some power to her mind: "Bless the Lord, O my soul; and all that is within me, bless his holy name." (Psa. ciii. 1.) Eventually she removed to Pewsey where she was baptized, and became a member of the Strict Baptist Church there, and remained a member until she died, a period of about thirty years. Her love for the house of God was very great, and nothing was allowed to keep her away, although she was a cripple and could only walk with the use of a crutch. After this, for about twenty years, she was unable to walk, and was obliged to have a bath-chair to take her to the house of God, and even then her seat was never empty, unless severe weather or illness prevented. It seemed to be her element to be there, and it was a pleasure to me to take her, that she might mingle with the Lord's dear children. She would sometimes say that "goodness and mercy had followed her all the days of her life." Before her baptism, she was much exercised about it, and had many fears rise up in her mind concerning the solemn importance of so great a work being attended to by her. . . . But the dear Lord was better unto her than all the fears, as in the silent watches of the night he broke in upon her soul with such a ray of Divine light, that it made a deep impression upon her mind. This appears to have brought ease and comfort to her disconsolate spirit. She was one who passed through great afflictions of body; many times she was given up by the doctors as one who could not live.

In the year 1900, she had a fall, which proved to be serious, as it injured her considerably, and for a period of three and a half years she was unable to move herself without the kind assistance of her niece, who at that time was waiting upon her.

She was obliged to be in a sitting position, which tried her very much in other parts of her body, and it has been most painful to me when I have seen her so suffering. I have often thought what great patience she needed to enable her to bear with such an affliction. She would sometimes break out and say in the language of the hymn :—

“ Weary of earth, myself, and sin,  
Dear Jesus, set me free,  
And to thy glory take me in,  
For there I long to be.” *(Gadsby's, 386.)*

She was the subject of many fears respecting her soul's eternal safety. That solemnly grand hymn of Newton's was often on her lips, but more often in her heart :—

“ '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 ? ”

And that very solemn hymn, the 938th, was much upon her mind :—

“ When thou, my righteous Judge, shalt come  
To take thy ransom'd people home,  
Shall I among them stand ?  
Shall such a worthless worm as I,  
Who sometimes am afraid to die,  
Be found at thy right hand ? ”

Oh ! how she would at times emphasize those words : “ *Shall I among them stand ?* ” For about a fortnight before her death, she was unconscious at intervals. On the Sunday previous, I told her that the first hymn sung at the service was one by dear Cennick :—

“ Jesus, my all, to heaven is gone,  
He whom I fix my hopes upon :  
His track I see, and I'll pursue  
The narrow way, till him I view.”

She replied, “ I want to say so too ! ” On the following Tuesday she said that “ she was going *home—home with Jesus.* ” This quite cheered me. On the next Thursday morning, I asked her if she knew me ; she gave me such a sweet smile and said, “ Yes. ” After this she again became unconscious, and remained so until she passed peacefully away on the following Saturday, never moving or speaking, but passed away quietly as in a sleep. She was enabled to read her Bible, the “ Gospel Standard,” and other good books at times, so that the time with her passed more pleasantly, and she much liked me to read to her, and always wanted me to tell her the hymns that were sung at the chapel on my return home. “ Let me die the death of the righteous, and let my last end be like his. ” She is now beyond the reach of all fears and pains, and is at rest. She was a grateful recipient of the “ Gospel Standard ” Poor Relief Society for, I think, more than five years, and had recently been put upon the funds of the “ Aged Pilgrims' Friend Society. ” She was loved and much respected by all that knew her.

W. CRIPPS.

MRS. DARTNALL.—Our late dear friend, Mrs. Dartnall, of Crawley, departed this life on June 21st, 1904, aged 56 years. She was a quiet, godly, conscientious woman, who in the early part of her life enjoyed much of the blessing of God. Sitting under the ministry of Mr. Densham, she realized much of that joy which is unspeakable and full of glory. She said that Mr. Densham preached up Christ so preciously, that she felt he could not be such a great sinner as she was. The children of God are the excellent of the earth, and she, having a tender regard for the preceptive part of God's Word, was a *doing* believer, and did much secretly though only a servant.

She joined the church at Gower Street, London, and married. Afterwards the joys of salvation in her soul declined, which was a great grief to her. She removed to Tunbridge Wells, and united with the church at Hanover Chapel. During the latter part of her life she walked much in the dark, with experiencing "here a song and there a sigh," but she had many more sighs than she had songs.

Her health had been failing for some years; and an internal complaint quickly brought her to the end of her journey here on earth. Her sufferings, which were very great, she through grace bore patiently. During her last illness, her husband remarked to her, "You have not been much tried in your affliction!" Her answer was, "Not so much as I ought to be!" She would break out at intervals and say:—

"One gentle sigh their fetters break,  
We scarce can say they're gone,  
Before the willing spirit takes  
Her mansion near the throne."

And

"'Twas love that made my willing feet  
In sweet obedience move;  
And love will bear me through the worst,  
And take me safely home."

Then she would say, "I hope I am right; I cannot feel it;" "Be not dismayed," &c. "The Lord will provide." Two or three times she said, "I had a blessed little meditation this morning, and hope I felt 'safe in the arms of Jesus;' do exalt him; he is such a blessed Saviour." A sermon of Mr. Hull's was made useful to her from these words: "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." (Psa. lxxiii. 25.) Her last audible words were: "I really am going this afternoon." She was one of those poor travellers Mr. Hart truly defines, and says:—

"Their pardon some receive at first,  
And then, compell'd to fight,  
They feel their latter stages worst,  
And travel much by night."

I committed her poor body to the dust, and have no doubt that her soul is now in eternal glory.

G. MAIN.

MR. SHILLINGFORD.—Our dear friend, John Shillingford, of Great Brickhill, passed away to his eternal rest on February 24th, 1904, aged 76 years, after a life of toil and pain here below. He was a humble believer in the blessed doctrines of the Gospel of Jesus Christ. He was called by grace when he was a member of the Church of England, where he was christened, and confirmed according to the rites and ceremonies of that Church. I have often heard him remark, "How solemn it is for the bishop to repeat over the heads of the candidates the form of prayer that is used at the confirmation," namely: "Defend, O Lord, this thy servant with thy heavenly grace," &c., &c.; when, speaking for himself, he was a servant of Satan, and dead in trespasses and sins, and afar off from God by wicked works. But the time came when he was made willing in the day of God's power to leave the ways of sin, and to be brought to repentance, and to cry aloud for mercy. He now began to hunger and thirst for the bread and water of eternal life, and would arise at four on Lord's day mornings and walk two miles to attend to the cattle under his care, and then back to his home again. Then occasionally he would walk to Woburn, in Bedfordshire, to hear Mr. Philpot, and other blessed men of God who used to preach there from time to time. He was baptized forty-five years ago, at Great Brickhill, and I have heard Mr. Whiting (my father) say, that he seemed filled with the Holy Ghost when coming up out of the water, and he sang praises unto God at the top of his voice; he being moved to do so by the power of Divine grace in his heart.

He was very mercifully kept through life, and sustained by a Divine power to walk humbly and consistently before God and the world. But when he became afflicted, and could not get to chapel as was his custom, like the Psalmist he mourned in secret before the Lord, who very graciously comforted his sorrowful heart by applying some heart-cheering portions from his well-worn Bible; and he often gathered up much spiritual food from reading some of the excellent sermons by the late Mr. Philpot, which had been presented to the church and congregation at the chapel, by an unknown friend. When we visited him he would express with tears that he could not give up his hope; which we assured him was the anchor of his soul. He longed to depart, and to be with Christ. He is much missed from our midst. We well remember him giving out at one of our prayer meetings with much feeling the 172nd hymn (Gadsby's), especially the last verse:—

" Thus something, Saviour, may I be,  
Nothing in self, but all in thee;  
And when in glory I appear,  
Be something, and yet nothing there."

Mr. Whiting, the pastor, interred him in the chapel burying ground with a good hope of a glorious resurrection unto eternal life.—A. JANES.

THE  
GOSPEL STANDARD.

OCTOBER, 1904.

MATT. v. 6 ; 2 TIM. i. 9 ; ROM. xi. 7 ; ACTS viii. 37, 38 MATT. xxviii. 19

VESSELS OF WRATH AND VESSELS OF  
MERCY:

BEING THE SUBSTANCE OF THREE SERMONS PREACHED IN ASTLEY  
CHAPEL, IN THE PARISH OF LEIGH, ON MARCH 9TH, 1884, BY  
MR. ALFRED HEWLETT.

“What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles?”—  
ROMANS ix. 22—25.

As you are most of you acquainted with the providence of God which has led me to the subject contained in the verses just read for this day's meditation, I shall say but few words by way of introduction, but proceed to the consideration of my text. I must, however, premise that the truths contained in these verses are most repugnant to human nature, for they aim a blow at the pride of human reason, and sweep away all our boasted freewill and power in spiritual matters; and, therefore, during the last 1,400 years, the ingenuity and carnal wisdom of mankind hath been employed in endeavouring so to pervert this, and other parts of Holy Writ, as to lay a plan of salvation in which the will of man should have the power of decision. But although many such schemes have been devised, and carefully and industriously propagated, yet they have not satisfied even those who profess to believe and teach them.

Again, before proceeding to the exposition of these words, I would observe that I cannot boast of any “enticing words” or persuasive eloquence “of man's wisdom” (and God forbid that a minister of the Gospel should boast or glory in anything of the sort), but to the praise of God, I may declare that he has given me such an

uncompromising spirit, and unflinching determination to deliver the whole truth that, *relying on his strength*, I would not shrink though Satan himself, with all his legions, his children and his servants, stood before me; and I do trust that, whatever is wanting in eloquence, there will be no lack of Scripture reference.

I shall endeavour to unfold the truths wrapped up in my text: (i.) By an examination of the context. (ii.) By proving that God is an *absolute Sovereign*. (iii.) By showing that it is the will of God to display his glorious attributes and perfections, and therefore that he purposes, decrees, or determines in himself everything that shall take place. (iv.) That in the fulfilment of these his righteous decrees, he goes forth in the act of creation, especially in the creation of the human race, forming some as vessels to honour—recipients of mercy, and some to dishonour—recipients of wrath. (v.) That the vessels of wrath are "*fitted to destruction*," and the vessels of mercy "*afore prepared to glory*." (vi.) That the vessels of wrath are *endured* with much long suffering, but unto the vessels of mercy the riches of the glory of his grace are made known. (vii.) I shall give instances of those vessels of mercy who have been called, both of the Jews and also of the Gentiles. (viii.) Point out the advantages arising from the knowledge of this doctrine; and, lastly, notice *contrary* schemes and objections. And may God the Holy Ghost, without whose Divine aid we can neither speak, nor hear to profit, graciously be pleased to enlighten our understandings, and remove our prejudices, that we may be strengthened, stablished, settled, in this glorious truth!

In proceeding, as proposed, to examine the context (and it is undoubtedly necessary to attend to the context with regard to any passage of Scripture coming under our notice, for there is not an error, heresy, or malpractice; but may be supported from Scripture if no reference is made to the context), we find that the Apostle begins the chapter with exclamations of grief on account of the unbelieving Jews. In verse 3 you read: "I could wish myself accursed from Christ for my brethren," etc. By this I do not understand that the Apostle could wish to give up his interest in Christ, but would rather read the words in a parenthesis, and translate them, *I used to wish myself,*"

which does no violence to the original, and then the sense will be, "I have great heaviness of heart for my brethren, the Jews, for I well know what a state they are in, having formerly wished myself, as they do now wish themselves, accursed from Christ." In the sixth verse he replies to an objector who might say the faith of God is not sufficient or effectual, seeing that all Israel are not saved, by saying all are not spiritual Israel who are the seed of Israel after the flesh. In the 7th, 8th, and 9th verses he instances in the family of Abraham, the seed of the bond woman and of the free; but, lest someone might object that the cause of the difference was, that one was of a concubine, the other of the married wife, he produces the twin-brothers, Esau and Jacob, sprung from the same parent at the same time; and shows, first, that God's declaration concerning them was "before they were born"; secondly, that it was "that the purpose of God according to election might stand"; thirdly, notices the Author of the difference—"of him that calleth." In the 14th verse he meets one of the objections of the present day, Then God is unrighteous or unjust, to which he replies God's *will* is the only rule of right and wrong; "as he said to Moses, I will have mercy on whom I will have mercy," etc. In the 19th verse he mentions another objection, founded on his answer to the former, which is, Why does God find fault if his will be the only rule, and his will cannot be defeated? and in the 20th verse replies to this objection with "Nay but, O man, who art thou that repliest against God?" He then illustrates his position, and proves the *absolute* sovereignty of God by a similitude taken from the potter and the clay; and then, in the verses I have read for my text, he proceeds to show the reason why God makes a difference; and that he punishes no man until he has endured him with much longsuffering.

In the next place, I am to make it evident from the Word of God that Jehovah is an *absolute* Sovereign. By *Sovereign*, I understand that he is omnipotent, and exercises uncontrollable power, dominion, and government, over angels, men, beasts, and devils; that all the universe—the sun in the firmament, and the waves of the sea—animate and inanimate nature—move at his command; and by *absolute*, I mean, that *his own will or pleasure* is the only rule by which he exercises this his great power.



If you will turn to 1 Chron. xxix. 11, 12, you will find the Holy Ghost, by David, ascribing supreme power to God in this beautiful address: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as Head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might, and in thine hand it is to make great, and to give strength to all." In Psalm lxii. 11, the same Divinely inspired penman writes, "God hath spoken once: yea, twice have I heard this, that *power* belongeth unto God." In Matt. vi. 13, the blessed Redeemer, in that prayer which he gave his disciples as a model for their prayers, taught them to ascribe power unto God, saying, "Thine is the power," etc. In Rev. v. 13, all creation is represented as ascribing co-equal and undivided power to God and the Lamb; and in Rev. xix. 1, it is stated that the "voice of much people was heard in heaven, singing, Alleluia! Salvation, and glory, and honour, and power, unto the Lord our God." In Psalm cxlv. 13. it is declared that "his dominion endureth throughout all generations, and his kingdom is an everlasting kingdom." In Psalm lxvii. 4, it is said that "God shall judge the people righteously, and govern the nations upon earth." In Daniel iv. 3, 34, you have the same testimony from the mouth of Nebuchadnezzar, who was compelled to "set to his seal" the same truth; and in chapter vii. 14, you have an account of eternal dominion, and an everlasting kingdom, being given to Christ as Mediator; and in the twenty-seventh verse of the same chapter, it is declared that this same is given to the saints of the Most High, for whom Christ, as Son of Man, had received it. You have thus brought before you Old Testament saints, New Testament believers, angels, a heathen prince, and all creation, declaring the important truth that *God is supreme*.

In the next place, to illustrate the term *absolute* which I have used, I must needs quote many scriptures; for, although most persons will allow that God possesses infinite power, yet they can by no means agree to the fact that God is independent in the exercise of the same. They will not have the God of the Scriptures, but one

that is the creation of their own fancy ; and rather than consider God as being moved by his own most righteous will *alone*, they choose to represent him as being changeable as a man. But observe, my brethren, that if Jehovah be not entirely *independent* in his actions, moved by his own good pleasure *only*, salvation is suspended on a peradventure, dependent on the changeable will of the creature—the death of the Redeemer of less avail than the sacrifice of the Paschal lamb, and his blood of less efficacy than that of bulls and goats ; but “ let God be true, and every man a liar.” “ Yea,” says every heaven-taught soul, “ let me be proved the chief of liars, but let the truth of God stand out in all the beauty of consistency.” In Job xxxiii. 13 it is declared, “ He giveth not account of any of his matters ;” in Psalm xxxiii. 11, “ The counsel (or plan, or design) of the Lord standeth for ever ”—cannot be defeated or changed ; in Psalm cxv. 3. “ Our God is in the heavens, he hath done whatsoever he pleased ;” in Psalm cxxxv. 6, “ Whatsoever the Lord pleased, that did he in heaven and in earth, in all deep places, and in the seas ;” in Prov. xxix. 21, “ The counsel of the Lord, *that* shall stand ;” and in xxi. 30, “ There is no wisdom, nor understanding, nor counsel against the Lord.” In Isa. xlv. 10 Jehovah declares, “ My counsel shall stand, and I will do all my pleasure ;” in Dan. iv. 35 Nebuchadnezzar confesses that God “ doeth according to his will in the armies of heaven, and among the inhabitants of the earth, and none can stay his hand, nor say, What doest thou ?” and in Eph. i. 11 the Holy Ghost by Paul testifies that he “ worketh all things according to the counsel of his will.” These passages of Holy Writ form an incontrovertible basis on which to build the truth of the absolute sovereignty of God ; and, in proportion as you bear this important truth in mind, you will be able to see the whole truth of God in its perfection and beauty.

I shall now proceed to make manifest, that in the exercise of this absolute sovereignty, and to exhibit his attributes and perfections to, by, and in his creatures, Jehovah, in eternity, purposed, decreed, and determined in himself all things that should come to pass. And here I would observe, that although we may make distinctions, on account of our limited conceptions, between various acts ascribed to God, yet there is no such distinction in

God, but all arise from the exercise of infinite wisdom. For instance, some persons will say, God foreknows all things (for they cannot deny this without robbing him of his Godhead), but does not *decree* or *immutably fix* all things; but this is to exalt some other power to the throne of God, for if God *certainly* foreknows that any event will take place, it is because he has so fixed and arranged it, or because some other power has done so. But God says in Isa. lxiv. 8, "Is there a God beside me? Yea, I know not any;" but if God's foreknowledge of events is only that they may *probably* take place, then that cause or event, moving power or impulse, which brings about such event, whether it be the will of man, or some unforeseen occurrence, is exalted into the place of God. Thus, you must either deny that God possesses omniscience, and that he knows all his works from the beginning, or allow that he hath ordered all things. For if God foreknew Adam's fall into sin, and had before appointed a Saviour, and by his "determinate counsel" had given him up to death, then the fall of Adam was sure to take place, although such a decree does not take away freedom of action or the responsibility of the creature. But when we consider that it is God's *will*, *pleasure*, or *delight*, to shew his wrath and power and the riches of his glory, and that on this is founded his decree, and from thence flows his foreknowledge, our narrow capacities and shallow intellects can easily perceive how it is that he knows all things; and this is merely shewing you "heavenly things" after the manner of "earthly things." For when Nebuchadnezzar *would have* all men worship the God of Daniel, he makes a *decree*, and therefore knows that all will do so, as far as his authority has weight and influence; and so God, having all power in heaven and on earth, knows that all things, even to the "stormy wind and rain," are fulfilling his pleasure.

Again, I would remark, that many persons are willing to allow that God has *decreed*, fixed, and arranged all things of a spiritual nature; but none of a temporal nature. But, my dear brethren, you are making a separation between things which God hath joined together; for how is it possible to consider the spiritual interests of God's people without reference to their temporal state and condition? I would refer such persons to the account

in Acts xxvii. of Paul's voyage and shipwreck, to the selling of Joseph into Egypt, and the life of the Lord Jesus Christ.

But let us now prove the assertion made in this division of our subject from the "sure word of prophecy, unto which we shall do well to take heed." In Rom. xi. 36 we read, "*Of him, and through him, and to him, are all things;*" in Acts xv. 18 we read, "Known unto God are all his works from the beginning of the world." In Eph. i. 4—6 we read of the choice of some individuals from the mass of mankind, considered in their pure state, and of their predestination to the adoption of children; in Rom. viii. 29, 30, we read that the same individuals were "predestinated to be conformed to the image of his dear Son;" in Thess. ii. 13, 14, we read that "God had from the beginning chosen them to salvation through sanctification of the Spirit and belief of the truth;" and this includes their birth in time, the bringing them under the sound of the gospel, the application of the Word with power, and its consequent effects. In Jude iv. you find that some were ordained to condemnation; and in 1 Peter ii. 8, we find that some were appointed to "stumble at this stumbling-stone," even Christ. I shall not multiply quotations here, as from what has been said, it must be evident to many, that the actions of God, in the events which take place, are only the execution of his infinitely wise designs.

I pass on to observe fourthly, that in the fulfilment of these his designs and everlasting purposes, Jehovah goes forth in the act of creating beings of the human race, some as vessels of wrath to dishonour, and some as vessels of mercy to glory. On this head I shall be very brief, referring you to the second and third chapters of Genesis for an account of the creation of our first parents, which was by the direct act of God; and desiring to bring to your mind, that not an individual of the human race draws the breath of life but the power of God has been put forth in the formation of such individual; for proof of this read the language of Jacob in Gen. xxx. 2, and the prayer of Hannah and its answer in 1 Sam. i. 2. But I must call your attention for one minute to the striking similitude "*us*" by the Apostle in our text. A potter from one and the same lump of clay

makes *vessels* to honourable uses, for the parlour or the drawing-room, or to dishonourable uses, for the kitchen or the shop. These vessels have no power to choose, in the act of forming, unto which use they shall be made; nor, when they are so made, are they filled without some external act, agency, or power employed; and thus it is with us, whether God has formed us to exhibit his wrath or to make known the riches of his glory—it is for his own good pleasure: “for thy pleasure they are and were created.” “The Lord hath made all things for himself, even the wicked for the day of evil” (Prov. xvi. 4); and in 2 Thess. ii. the character and punishment of the vessels of wrath is declared, as in 1 Thess. i. the filling of the vessels of mercy is beautifully described.

In entering on the fifth head or division of my subject, namely, the consideration of the words which declare that, on the one hand, the “vessels of wrath” are “fitted for destruction,” and those of mercy “afore prepared to glory,” I have no doubt but I shall offend many, for this is indeed the most offensive truth to human nature; but I will not shrink to declare it on that account, but will even begin, where the adversaries of the truth begin, with what is commonly called *reprobation*—a term which three hundred years since was commonly used by divines of our own Church, but is in the present day frightful to many of God’s dear children, for lack of better instructors. I will not make use of the offensive term, if I can avoid it, but speak of the non-elect as *rejected* or *vessels of wrath*. How then, I ask, are these vessels of wrath fitted to destruction? If we are content with the revelation of God on this subject, we shall say, simply in their *not* being predestinated to eternal life, *not* being loved with an everlasting love, *not* being set apart to eternal life, *not* being marked out for God’s people—his sheep, his friends, his subjects; no covenant entered into for them, and therefore, being condemned in their first parents on account of sin, they are without hope and “without God in the world”—marred vessels, fitted for destruction. But some will say, it is not so, and they might have been saved, for the covenant is conditional, and God would have them to be saved; but then the language of the Holy Ghost must be changed, and it would be, The Lord endured with much long-suffering the vessels of mercy,

and at last gave them up to wrath as the vessels of wrath. But how are the vessels of mercy afore prepared to glory? By their election in Christ (Eph. i. 3, 4) and eternal union to him; by their being given to him in the counsels of eternity, as members of his body, branches in the true vine (John xvii. 6; Eph. v. 30; John xv. 1); "sheep of his pasture." (Jer. xxxiii. 13.) By the covenant ordered in all things and sure" (2 Sam. xxiii. 5); "By having grace given them in Christ Jesus before the world began." (2 Tim. ii. 9.) Thus they are prepared by the purpose and decree of the Most High, and, when afterwards called, they are made meet to be partakers of the inheritance of the saints in light. All their fitness is in Christ, "Who is made of God unto them wisdom, righteousness, sanctification, and redemption;" and in whom they have "all spiritual blessings," and out of whose "fulness they all received, and grace for grace."

But I proceed, in the sixth place, to show how God "endures, with much long-suffering, the vessels of wrath," and how he makes "known unto the vessels of mercy the riches of the glory of his grace." And to speak of the vessels of wrath first, and as I doubt not that a great number of you who compose this large congregation are living as vessels of wrath, it will be well if the Lord should be pleased to bless the Word to the rousing you from your slumber of death, and making you feel sorrow for your sinful state. At all events, it is incumbent on us earnestly to enquire in which state we are, as there is no middle state; we are either vessels of wrath or vessels of mercy, servants of Satan and sin or of Christ and holiness.

Of the vessels of wrath we may speak under two heads—those who have made a profession of religion and those who have not. Now there are many instances in the Word of God of vessels of wrath making a great profession of religion; in Heb. vi. 2—5 we read of many who were outwardly enlightened; in Numb. xxii. we have a Balaam, a soothsayer, one who died fighting against the armies of the living God, uttering a most beautiful prophecy of the Messiah, and in the strong language of assurance calling God his God: "I cannot go beyond the word of the Lord to say anything more than the Lord *my* God shall give me." We have also a Saul among the

prophets, a Judas among the apostles, who both, by their wretched ends, plainly proved that they were "vessels of wrath." Many a person, like Herod, delights to hear the gospel, and walks, like him, consistently for a time; and, like him, when their favourite sin is attacked are enraged. Now, such characters as these, after a time, are enticed and drawn to indulge in some sin, which, by degrees, becomes less hateful to them; their hearts grow wedded to it; they gradually forsake the worship of God; become hardened infidels; deny the faith; die in that state, and are justly condemned and left without excuse; while the poor tempted child of God is upheld, and his mouth is shut here, that it may not be hereafter.

But someone will perhaps say, you are speaking of those who have fallen from grace, who once were Christians and children of God, but now are become apostates. No, my friends, such persons never were Christians or children of God; they had "a name to live, but were dead;" they never had "the root of the matter in them," were not "trees of righteousness of God's right-hand planting;" but, as John says, they "went out from us, because they were not of us."

The other class are those who, whether they heard the gospel or not, never believed—never made a profession of religion. There are thousands in our day of this sort; for a time the light of nature, natural conscience, which some call a measure of grace given them, but which Paul calls the law of nature, forbids them indulging in any gross sin; but, by degrees, they cast off this restraint, their conscience becomes "seared as with a hot iron;" they go on from bad to worse, until at length, delivered up to a reprobate mind, they drop into hell with blasphemy in their mouths and malice in their hearts. The long-suffering of God towards them is in giving them temporal mercies, in not punishing them by sending them to hell from their birth, or cutting them off when they have committed some sinful act. Pharaoh is a remarkable instance of the long-suffering of God, and quoted by the Apostle in this chapter as such.

In these characters God shows his wrath and makes his power known—his power in making them endure an eternity of suffering—for nothing less than Almighty power can cause the continued existence of the body when

cast into an element, the nature of which is to consume it, as was the case when Shadrach, Meshach, and Abednego were cast into the flames; and the wrath of God, which on the part of the Church was endured by Christ, could not be shewn on the vessels of wrath except by God making his power known at the same time in continuing their existence; and thus to the Church will be shown the wrath which they have been redeemed from, and an example of the sufferings of Christ on their behalf.

But let me turn to “the manifestation of the riches of his glory to the vessels of mercy;” and this may be considered to the weak and to the strong. And first, in the appointment of Christ to be their substitute—to come into the world in their nature, to take upon him all their sins, to suffer for them, endure the curse of the law, bring in an everlasting righteousness, make an end of all their sins, being made sin for them, who knew no sin; their food, their raiment, their light, their life, their joy; their “all in all.”

2nd. In the preservation of their persons during their unregenerate state, that they being “preserved in Jesus Christ,” nothing should take away their lives until Jesus Christ was formed in their hearts. Look back upon your own lives, beloved in the Lord; remember how the Lord hath brought you up from the gates of the grave, watched over your paths, sheltered and protected you until the time appointed for your conversion was arrived. Did you ever read the life of John Newton, a great and good man, who laboured for many years in the ministry of the Word, and whose writings will ever be a blessing to the Church of Christ? No child of God at all acquainted with his own heart can read his letters without satisfaction. He was for years a slave on the coast of Africa, and, what is worse, he was a slave to the bad passions of his nature; gave himself up to infidelity, and corrupted the minds of others; yet, as a vessel of mercy, he was watched over and preserved; to use his own words:—

“Determined to save, Christ watched o’er my path,  
While Satan’s blind slave, I sported with death.”

One remarkable instance I perfectly remember. One morning, when on board ship as a common seaman, he lay in bed longer than usual, and one of his messmates



cut down his hammock in a frolic. Though very angry, he durst not resent it, as the individual was his superior; but going on deck, he found a lieutenant from another vessel on board the ship, who had come to exchange two men for two others from his ship; he entreated to be one of them, which was granted. On this event depended much of Mr. Newton's subsequent sin and suffering; and I am not quite sure, but the ship he left was afterwards lost. I myself, my dear friends, blessed be the holy name of my God, am also another instance of the watchfulness of God over the vessels of mercy in their unregenerate state. From the age of thirteen to twenty-one or twenty-two I practised every species of wickedness and enormity, sometimes openly and sometimes under a cloak; and yet the Lord preserved me through numerous accidents (so called) until the time appointed for my new birth arrived.

3. Thirdly, the vessels of mercy have another manifestation of glory, when called, by the power of the Spirit, to a knowledge of themselves, of God, of Christ and his great salvation. Allow me to digress a few moments for the comfort of the dear lambs of the flock. Perhaps you are saying, We cannot doubt but what you have said is true, for it is abundantly confirmed by Scripture; but it seals my fate, I have no hope. Why? I am so great a sinner; the catalogue of my sins is immense, the stain of them is deep. Let me ask, do you hunger and thirst after righteousness? Not a righteousness of your own weaving, but a robe wrought by the Redeemer. Are you mourning over your sins?—heart sins, the sin of your nature; and do you feel your poverty of spirit, your emptiness? (Read Matt. v. 3—7.) These are all of them testimonies that you are vessels of mercy; yea, the very *breath of desire* after Christ is a proof of spiritual life, for the unregenerate man has no such desire. I do not say this to make you content in a weak state, but to encourage you to follow on for greater manifestations of the riches of the glory of his grace.

4. But, fourthly, the vessels of mercy see the riches of his glory in bearing with their continued *rebellion, coldness, wanderings, and deadness*. There are some amongst us who are (I would hope) fathers in Christ, yet who feel partly ashamed to declare this truth, that your heart is still deceitful, that it is still wandering; yea, some of you

perhaps are overtaken by the sudden working of corruption, so as to say, "Astonishing! after all these years of mercy my *nature* is still the same." Yet, my friends, you have not seen the *worst* of it; whatever you have seen, whatever you may have felt, you have not, I repeat it, seen the *worst*; but you have, I affirm it, had rich manifestations of the glory of his grace.

And *lastly*, the vessels of mercy will have a full and complete manifestation thereof, when these gracious words shall be addressed to them: "Come, ye blessed children of my Father, inherit the kingdom prepared for you from the beginning of the world." Then will the Redeemer's prayer be answered: "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory, which I had with thee before the world was," &c.

In proceeding to the 7th division of my subject, which is to give instances from the Word of God of particular individuals who are vessels of mercy, as the Apostle says, "Even us, whom he hath called;" I must press home the subject very closely on my hearers, and enquire, are you among "the called"? What is all our profession without this? what avails our knowledge? we are but as sounding brass and tinkling cymbals, without *vital, experimental, heart* religion. One may discourse well on the doctrines of grace, another may delight to hear, but except called by the Holy Ghost, it will avail us nothing. Alas! how many there are who are ready to put the question some put to Christ when he tabernacled on earth: "Are there few that shall be saved?" To whom the Lord replied, "Strive to enter in at the strait gate." My friends, *it is* a strait gate. Is not that a strait gate to enter which a man must be stripped to the skin? Just such is the gate that leads to eternal life; you cannot enter with anything on of your own, you must be stripped of everything you boast of by nature, and these things must appear base, vile, and contemptible, or the salvation of Christ cannot be appreciated.

I will now instance a few characters called by grace, and may the Lord enable you to see a similarity in your state as we proceed. Of the Jews I will mention Paul, Peter, Zacchæus, and the thief upon the cross; of the Gentiles, the Corinthian church, the Ephesian church, and

the Thessalonian church. To begin with Paul; he was a proud, self-righteous Pharisee. He tells us he was brought up at the feet of Gamaliel; and in the epistle to the Galatians he says he profited above many his equals in the Jewish religion; and his profiting appears to prove the truth of Christ's words, who said the Pharisees "compassed sea and land to make one proselyte," and when they had succeeded, made him "twofold more a child of hell than themselves"; that is, a *doubly bigoted, zealous wretch*. Now in Paul's case this is exemplified, for Gamaliel had said of the Christians, "If this work be of man, it shall come to nought; but if of God, it shall stand"; but Paul said, "Give me letters to Damascus, that I may persecute this *way* to the death; for one Stephen has just been stoned, and the young men laid down their garments at my feet." In pursuing this mad career, the Lord met him; for whilst he was persecuting the members on earth, the glorious Head exclaims from heaven, "Why persecutest thou me?" And now observe the change in this chosen vessel; being called, and the Son of God revealed *in him*, you absolutely find him making a word—for the Greek word in Eph. iii. 8 is not to be found anywhere else—to express his sense of his own unworthiness. And at another time, when writing to his beloved Timothy, he declares that he feels himself the chiefest of sinners. Although some of you may, under a feeling sense of sin, be inclined to think yourselves the chief, yet it only proves that the light of the glory of God in the face of Jesus Christ causes the same impression wherever it shines. Paul now, *called* by divine grace, labours more abundantly than any, to preach and establish the faith he once sought to destroy. Is there no vessel of mercy here, whose past life has been, and whose present experience is something like Paul's?

I proceed to notice Peter. Of his life previous to his conversion we know but little, except that he was a fisherman. But may we not conclude from what we read of his behaviour afterwards, that he was an active, bustling man, attentive to his business, foremost in directing his boat; toiling all night; letting down the nets on the right side, and believing that when he had attended to these cares, he had done all that was necessary. How many vessels of mercy in our day are thus occupied with their

farms and merchandize, until the light, shining into a dark place, arouses them. Peter forsook all at the word of Jesus—"Follow me!"—for that word was with power and it reached his heart. Then his character began to be developed; self-confident, he must always be foremost. If Christ said to the twelve, "Whom think ye that I am?" Peter replies, "Thou art the Christ." If he says, "Will ye also go away?" Peter answers, "Lord, to whom shall we go?" When Christ began to speak of his sufferings, Peter says, "That be far from thee, Lord!" and when the Lord said, "All ye shall be ashamed of me," Peter cries out, "Though all men forsake thee, yet will I never!" But Peter must go into Satan's sieve; yet had Christ prayed for him that his faith might not *fail*. So has he prayed for you, and so does he ever live to intercede for you, if you feel your state to be like Peter's. Mark his subsequent humility. When the Redeemer asked, "Simon, son of Jonas, lovest thou me more than these?" he replied, "Lord, thou knowest that I love thee." There was no proud boasting, but an humble declaration, with an appeal to his Lord's knowledge.

The next instance of a vessel of mercy called from among the Jews, to which I shall refer, is that of Zacchæus. He was a publican—had the receiving of the public customs, or tribute; and, doubtless, had great opportunity of enriching himself at the public expense. His curiosity led him to climb a sycamore tree, where he might see Jesus, without being seen. But the Lord who knew all things, all hearts, and all men, when he drew near, lifted up his voice and cried, "Zacchæus, come down! for I must dine at thy house to-day." How many are like Zacchæus, led by their curiosity to this place to hear what "this babbler saith," who seemeth to be a setter forth of "strange doctrines." May the Lord meet them, and may this be the time when he will bring them down with their mouths in the dust, "if so be there may be hope."

But I wish you to observe particularly the effects of a free-grace salvation upon the heart of Zacchæus. He cries out, "The half of my goods, Lord, I give to the poor; and if I have wronged any man, I restore him *four-fold*." There is no need to enforce the *law* to one who has the grace of God, which bringeth salvation, in his

heart: for that teacheth him “to deny ungodliness and worldly lusts, and live soberly, righteously, and godly, in this present world.”

One more remarkable instance of salvation by grace, which forbids anyone to despair, however long their course in sin, however vile their practices, is that of the thief upon the cross. A few hours before his death he had joined the rabble in casting the same reproach in the teeth of the Redeemer; but now, touched by the power of the Spirit of God, he cried, in rebuke to his fellow-sinner, “Seest thou not that we are in the same condemnation? we, indeed, justly, but this *man* hath done nothing amiss” —thus he acknowledged the humanity of Christ. To Jesus he said, “Lord, remember me when thou comest into thy kingdom”—here he acknowledges his Deity; and the Lord replied, “To-day thou shalt be with me in paradise.” Now, this “vessel of mercy afore prepared to glory” was made meet to be a partaker of the inheritance of the saints in light. Many persons suppose that there must be a growing meetness, or fitness, for heaven; that if you have been a believer twenty years, you must be more fit for glory now than when you first believed. But if you know anything of your own heart, you know that this is false; for in yourself you are as black as ever, and as *ugly* and *deformed* as sin can make you, and as deceitful as it is possible to be; although you do rejoice in such a growth in grace as enables you to see yourself complete in Christ, to hate sin, and mortify the flesh—and thus look to be an *equal* partaker of glory with Peter and Paul, Zacchæus and the thief.

Now, of vessels of mercy among the Gentiles, the Corinthian believers had been notorious for wickedness (read I. Cor. vi.); yet, when the fulness of time was come, they were brought to receive mercy, and a manifestation of the riches of the glory of God’s grace in their justification and sanctification, “in the name of our Lord Jesus Christ, and by the Spirit of God.” May I not say in the language of the Apostle, “such were some of you”? The Ephesians had their understandings darkened; walked according to the course, and worshipped the God, of this world; yet, such was the power of God’s grace towards them, that the Apostle commences his letter to them by reminding them of their election in Christ.

(Eph. i.) To the Thessalonian church (I. Thess. i. 4) he declares that he knew their election of God, because the Gospel came not “in word only, but in power, in the Holy Ghost, and in much assurance.” Yet they had been idolaters; therefore we may remark that we can never decide who are vessels of mercy and who are not, as the riches of divine grace are often displayed in the salvation of the vilest; while the *moral, self-righteous, wise and prudent*, are left. And why?—“Even so, Father, for so it seemeth good in thy sight.”

But, lest I appear tedious, I will pass on to notice the particular advantages arising from a knowledge and belief of these doctrines. And here I would declare that I by no means venture to affirm that no person can be a Christian without believing all of what I have stated to-day. On the contrary, I do not doubt that many of God's children—vessels of mercy—are received into glory, who all their lifetime were afraid to believe what God's word so plainly declares; but I must also affirm that such persons are without the comfort which arises from a knowledge thereof: as first—It lays the axe at the root of pride. Pride is our greatest enemy, and the doctrine of predestination—by which we perceive that all we *are*, all we have, all we *shall be*, or possess hereafter, is according to the eternally arranged purposes of God—makes us to exclaim, “God forbid that we should glory!” Second: It excludes the idea of chance [I have laid aside the word, as a word which has no meaning; as a good man observes, *fortune, luck, and chance*, are the trinity of fools]. Every hair of your head is numbered; every step that you take is ordered. If you, returning to your homes this night, wander out of your way, fall into a ditch and take cold, will you repine? Not when you remember that the most trivial event is sometimes productive of the most important consequences. But let me observe that many of those who profess to believe these doctrines, do live as though they believed them not. When a time of trouble comes, whether temporal or spiritual, immediately they are distressed, fretful, impatient, and rebellious. But let not the enemy of the truth boast on this account, for the effect of the trial is as much decreed as the trial itself, and all for a rich display of sovereign grace. Third: It exalts the grace of God; to perceive his sovereign arrange-

ments from all eternity to save such sinful wretches as we are, greatly magnifies the riches of his goodness in our sight. Fourth: It renders salvation certain; it does not leave it to the contingency of man's will, nor any inferior circumstances whatever. It does not say, "if" such a person should preach the Gospel, and "if" the people would attend the means, and "if" they would believe and repent, they *might* be saved—it proceeds on different grounds. God has a people to save; vessels of mercy to be filled; Jesus Christ has died for them; God will send his Gospel to them, apply it to their souls; they shall believe, for they are saved—"as many as were ordained to eternal life believed." Lastly: It affords believers great consolation. To the minister it gives life, vigour, energy; he knows that the success of his ministry does not rest upon his exertions, but upon the eternal arrangements of Jehovah; every sermon has its work marked out; and though he meets with opposition, he rejoices, knowing that the devil himself can oppose no farther than is appointed for the glory of God, and the good of his Church. The private Christian is enabled to sing as you did this morning (whether with the heart I know not):—

"Sovereign Ruler of the skies,  
Ever gracious, ever wise;  
All my times are in thy hand,  
All events at thy command."

But, lastly, I would allude to two schemes of human invention, in which the plain truths of God's holy Word are entirely set aside. The first is that of the Papists and Arminians, whereby God is represented as creating man and suffering him to fall into sin, sending his Son to die for all the world, and calling all the world by the power of his Spirit; but *foreseeing* that some would believe, he elected them to salvation; and *foreseeing* that others would not believe, he has rejected them to damnation. The other, that of the late Andrew Fuller: That Christ's death was sufficient for all, but effectual only for the elect; that is an attempt to unite personal election and indefinite or general redemption. Christ, say they, died for *sin* as *sin*, and not for the *sins* of certain individuals. This latter scheme, so palatable to human nature, and invented that the offence of the cross might cease, has been ably exposed by a Mr. Stevens, a dissenting minister in London, in a

work called "Help to the True Disciples of Immanuel." Both schemes are directly contrary to Scripture, and tend to represent the Father, Son, and Holy Ghost, as disappointed. The errors in the former are too glaring to be dangerous to one taught of God; everyone at all acquainted with his Bible knows that salvation is of God, and that it is not of works, nor on account of works; but that those who are chosen, are chosen *unto* good works, *through* sanctification of the Spirit, and belief of the truth: That Christ laid down his life for his sheep—gave himself for us, a peculiar people—for his Church (John x. 15, 27, 28; Titus ii. 14; Eph. v. 25; and John xvii.), which treats of his advocacy and intercession, marks out those whom he has redeemed; and that the calling of God in the Gospel, though outwardly indefinite, is not universal and to every singular individual, for "many are called"—not *all*. Again, it is not given to all to know the mysteries of the kingdom; it was kept secret from the beginning of the world unto Christ. There are millions who never heard of Christ; but, by this scheme it appears that God desires to have all men, every individual, to be saved, but yet has ordained some to perdition; that, in regard of God, all men are elected and redeemed, but in regard of the event—perish. Second. Adam's sin is not imputed to anyone, for God has taken every man into the covenant of reconciliation; therefore, there can be no punishment and corruption is taken away. To such absurdities do men run; some with their eyes open, and some out of ignorance and a desire to justify God.

But the *indefinite scheme* is rather more subtle, and has entrapped many of God's dear people, as it professes to receive the doctrine of particular and personal election (which is beautifully defined in the 17th article of the Church of England), securing the salvation of the elect, and placing the rejected vessels of wrath in a *salvable* state. But if Christ died only for "some of the sins of all men" all have some sins to answer for, and *none can* be saved; "*if for all the sins of all men,*" unbelief is included, and *all must* be saved. But if for "*all the sins of some men,*" then those persons whose sins he bore must be saved; for where the sin was laid, there the guilt was beheld and punishment inflicted; and when the justice of God has been satisfied, and the law magnified, there



remaineth no more sacrifice for sin. Then we may say with the Church, "Sing, O ye heavens, for the Lord hath done it; break forth into singing, O mountain, forest, and every green tree therein, for the Lord hath redeemed Jacob, and glorified himself in Israel"—and thus the work of the Eternal Three is commensurate. Whom the Father elects he gives to the Son, who redeems them from all iniquity; and the Holy Ghost calls them to the knowledge of their Father and Redeemer. "But to the word and to the testimony" in Isaiah liii. 6: "The Lord hath laid on him the iniquity of us all"; also in Peter ii. 25: "Who his own self bare our sins in his own body on the tree"; in Heb. ix. 28: "So Christ was once offered to bear the sins of many"; "This is my blood which was shed for many, for the remission of sins." Amen.

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## BAPTISM.

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"If thou believest with all thine heart, thou mayest. And they went down both into the water, both Philip and the eunuch; and he baptized him.—In the name of the Father, and of the Son, and of the Holy Ghost."—ACTS viii. 37, 38; MATT. xxviii. 19.

[We have been asked to republish an article on the above subject, which appeared in the "Gospel Standard" for November, 1835, believing, as our friend says, that there seems to be a need—be for a revival in our Strict Baptist denomination. We very willingly accede to the suggestion, with a humble hope that the blessing of the Lord may accompany the reading of it to the spiritual good of his chosen people. The article thus commences:—]

Messrs. Editors of the "Gospel Standard,"—This is the last passage of Scripture with which, as a declaration of your principles, you head your valuable little work; but implying, as it does, the *personal* manifestation of the glorious truths contained in the others, connected with the approbation, nay, the absolute *presence* of the adorable Trinity, I think you will agree with me that, though last, it is by no means least. In the first, you have the heart-soothing, soul-supporting fact, that "they that hunger and thirst after righteousness are blessed, and shall be filled;" in the second, that those very same persons are "saved, and called with an holy calling, not according to their works, but according to God's own purpose and grace, which was given them in Christ Jesus before the world began;" in the third, their name, or character—"the election"—in contradistinction to the rest, who are "blinded;" and *here*, you have their

confession of *personally* experiencing the blessedness of hungering and thirsting, of being called according to God's purpose, and of having a good hope, through grace, that they are amongst that happy number, "the election," acknowledging at the same time, as sensibly lost yet saved sinners, in the name of the Father, and of the Son, and of the Holy Ghost, that had it not been for free, sovereign, almighty, discriminating mercy, so highly favoured they would not have been; and this is connected, as I have already intimated, with a solemn proof of the existence of three Persons in the God-head, and the absolute presence of those Persons—an evidence of his almighty approbation, and that the ordinance is of his own divine instituting.

Before entering upon the subject, however, I must premise that I have been considerably tossed about in my mind as to the propriety or impropriety of doing so at all, knowing, as I do, that many of your readers, whom I sincerely esteem for the truth's sake, differ from me on this point, and fearing that *you* might be the ultimate sufferers. But seeing on the one hand, that you have requested it, and on the other, that I am upheld by Scripture in being faithful, whether in season or out of season, my scruples have all vanished, and I have determined upon not mincing the matter, in so far as I have been taught, but honestly, though briefly, commenting upon my text, appealing to the consciences of those who profess to have tasted the pardoning love of a dear Redeemer, as to the truth of what I may advance, and leaving the result in the hands of that God who searcheth the hearts and trieth the reins of the children of men.

"If thou believest with all thine heart, thou mayest." Beginning at the twenty-sixth verse of this chapter (Acts viii.), we shall find that the Spirit of the Lord sent Philip to preach Jesus to an eunuch of great authority; and it is clear from what subsequently took place, that the same Almighty Person opened the heart of the eunuch to receive and understand the Word, while Philip preached it unto him. As it is written: "As they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?" And when he was baptized, "the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way *rejoicing*." So that, no doubt can be entertained, that he not only "gladly received the Word," but that he experienced powerfully the presence of the Lord in his soul, otherwise he could not have so *rejoiced*. Now observe, for this is the cream, doctrinally, of the argument; Philip did not immediately comply with the eunuch's request, but first required his *confession of faith*, saying, "If thou believest with all thine heart, thou mayest." Each of your readers, Messrs. Editors, who truly knows the plague of his own heart, finds daily, that to say with all his heart, "I believe," is one of the hardest things conceivable—so hard, that nothing short of the power of

Almighty God the Spirit can enable him to do so. Well ; hard as it is, Philip lays upon the eunuch the strict injunction that he must confess his faith, and say that he really believed with all his heart, before he could baptize him—implying, that none, save such as did believe, were proper subjects of that ordinance.

How different is this to the conduct of many ministers in the present day, some of whom, in other respects, are sound in the truth ! Philip required a belief in the Son of God, and a capability of *expressing* that belief, before *he* would baptize ; they make it a commonplace thing, and say it is the duty of parents to have their children baptized, thereby reversing the order of Scripture, and prostituting a most important and solemn ordinance to a mere Popish and unmeaning ceremony.

Now, I know what some will say to this : Were not Lydia and her *household* baptized ? and can you say there were no *infants* among them ? And were not the jailor and all his baptized, as also the household of Stephanas ? To which I reply, Yes, truly ; and I am thankful that such a testimony of the all-quickenng power of God the Holy Ghost is left upon record ; for as regards the former, if we refer to the fortieth verse (Acts xvi.), we shall find that Paul and Silas, being delivered from prison, went into her house, and having seen “ the *brethren*, they *comforted* them and departed.” So no doubt can be entertained that, under the apostles’ ministry, Lydia’s household were all converted to God, otherwise the apostles would not have called them *brethren* ; and not only so, but it is added, “ they *comforted* them.” What with ?—certainly not with anything carnal, O no ; but with the Word of God’s grace. Besides, no mortal can tell whether Lydia was a maiden woman, a married wife, or a widow, saying nothing about her having come a great distance to sell her purple. Therefore, the cause must be bad indeed which needs the proof of her having children to support it. Well might the poet say in the following lines :—

“ Pray, Mistress Lydia, let us know,  
Are you in social life or no ?  
If married, what’s your husband’s name,  
And why hath Luke concealed the same ?  
Where does he live ?—We want to spy him :  
Pray, have you any issue by him ?  
If you *have* children, please to tell  
What is their age, and where they dwell ;  
And whether they were all *rantized*,  
When your whole household were baptized.”

Then as regards the jailor. It does say, “ he and all his were baptized.” But mind ; it also says, “ they spoke unto him the Word of the Lord, and to all that were in his house ; and he *rejoiced, believing in God, with all his house.*” So that, his household were such as were capable of having the Word of the Lord preached unto them, and to whose souls God made it a blessing, insomuch that they rejoiced in the Lord together. And if a

whole household hear the Word of God, feel its power, believe in it, and rejoice in God, then let them all be baptized, I say; and who, that does not deny the Word of God, will say, Nay? And as it respects the household of Stephanas, they were the first-fruits of Achaia, and had addicted themselves to the ministry of the saints, and the apostle exhorts the saints at Corinth to submit unto them. (I. Cor. xvi. 15, 16.) Therefore, there could not be any untaught infants there.

And now, in my turn, let me direct you to Acts x. 47, where Peter sends forth a solemn challenge: "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?" And then, no man, as it were, daring to forbid it, "he commanded them to be baptized in the name of the Lord." For *what* were they baptized? Because it had been omitted in their infancy? No; but because they had received the Holy Ghost. "Then prayed they him to tarry certain days." Does this need any further comment? What do you think of it, Messrs. Editors? Have you any infants that you can call brethren, or that can be comforted with the ministry of the Word, or that can believe and rejoice in God, or entreat his ministers to tarry with them, or addict themselves to the ministry of the saints, and to whose ministry the saints are called upon to submit? I trow not.

The limits of your magazine will not allow me enlarge upon this part; therefore, I will just add two or three more testimonies, and then proceed: "John preached the baptism of repentance" (Acts xiii. 24); "John verily *baptized* with the baptism of repentance, saying unto the people, that they should *believe* on him which should come after him, that is, on Christ Jesus; and *when they heard this*, they were baptized in the name of the Lord Jesus" (Acts xix. 4); "He that believeth and is baptized shall be saved" (Mark xvi. 16); "Repent and be baptized" (Acts ii. 38); "They that gladly received his word were baptized, and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer" (41, 42); "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ" (I. Peter iii. 21); "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." (Acts viii. 12.) Now, how easy it would have been to have said, "And infants also," if such a thing had entered into the mind or ministry of the inspired penman!

Permit me now to address myself to those who, from necessity, have been really made to believe the discriminating truth of the Gospel. My dear brethren! Is religion, or is it not, a *personal* matter? To wit: Is profitably attending the ministry of the word personal? Is prayer personal, or faith, love to God, zeal,

joy, &c.? Is partaking of the Lord's Supper personal? Then why destroy the order of God's house, and make baptism *anything* but personal? Why cast aside the ordinance of God, and substitute the tradition of man? Can you, as in the sight of a heart-searching God, in the name of the Father, and of the Son, and of the Holy Ghost, answer for your children, that they do, or shall, believe in the Lord Jesus, and "put on Christ" (Gal. iii. 27), and "walk in newness of life?" (Rom. vi. 4.) If not, ask your conscience, as in the sight of God, what Scriptural authority you have to baptize them, or sprinkle them and call it baptism. It will avail you nothing to say, there is no passage in Scripture which *forbids* them, because there are none which forbid the brute creation. And why? Because it never was put into the hearts of the inspired writers to *think* of including them; consequently to do so, in reference to either (i.e., *infants* or *brutes*) is to say, that you are more enlightened than were the inspired writers; but may the Lord in mercy ever keep me from such *childish* absurdity! and may it be our great concern to search the Word of God, and see who were by divine appointment baptized.

Having thus shown that believers, and believers only, as being alone able to give "the answer of a good conscience towards God," or to believe and rejoice in God, are the right *subjects* for baptism, I proceed to the *mode*. And first of all observe, that there is no writer upon the subject of any note, of whom I have ever heard, whether Baptist, Pædobaptist, or Neitherist, but who agrees that *immersion* was the only ancient practice. Amongst these I will mention, Chrysostom (who lived about the year 370); Laurentius (500); Tertullian; Calvin (1550); Bishop Nicholson (1680); Baxter (1650); Gill (1740); Bishop Newton (1750); Archbishop Sharp (1692); L'Enfant (1700); Whitefield (1740); John Wesley (1750). These and a vast number more all admit that immersion was the ancient mode; but the Pædobaptist part of them say that sprinkling does as well, being more congenial to the various constitutions of human beings, and more suitable for all climates. So much for their reverence of the Holy Scriptures!

But, passing by what man says, let us examine what God says, for that I hope to make my standard: "And they went down both into the water, both Philip and the eunuch."

Now, in any other book than the Bible, the repetition of the word *both* might be considered somewhat tautological, and consequently ungrammatical; but here it is indispensably necessary,—the Holy Ghost being determined (if you will allow me to so express myself) that there should be no mistake, no misunderstanding, only what, by the aid of Satan, and man's deceitful inventive heart, should be *wilful*. For, if sprinkling had been the mode, why need *either* have gone down into the water, seeing that a thimbleful would have done? True, some drowning straw-catchers say, this *should* be rendered "to," instead of "into."

But such a translation would keep the righteous out of heaven, and the wicked out of hell. (Matt. xxv. 21, 30, 41.) Yea, and what is, if possible, still more awful, it would keep the glorious Redeemer out of heaven too. (Luke xxiv. 51; Heb. ix. 12.) Then is the believer's hope for ever blasted; for the glorious Head is not entered into heaven, now to appear in the presence of God for him. Awful thought! But what is it men will not say to maintain a bad cause! Indeed, according to such a translation, that glorious host of angels which witnessed the birth of Christ are not gone *into* heaven, only *to*. (Luke ii. 15.) But even admitting that it should be rendered (which I by no means do), what should the next verse be, they came "*up out of the water?*" or Matt. iii. 16, and Mark i. 10, "*Straightway coming up out of the water?*" or Matt. iii. 6, "*And were baptized of him (John) in Jordan, confessing their sins?*" or Mark i. 9, "*Jesus was baptized of John in Jordan?*" or Mark iii. 23, "*John was baptizing in Ænon near to Salim, because there was much water there; and they came and were baptized?*" &c., &c. Are they *all* wrong translations? What will the Socinian say to you, if you answer, Yes? Will he not say, "*And so is every passage that proves the Deity of Christ?*" And will not the Atheist say, "*It's a fable altogether?*" Therefore, meditate upon this, before your proud hearts tempt you to longer harbour such a thought, or to again practise such a mockery as infant-sprinkling, and neglect the only apostolic mode!

But, friends, Editors, I must proceed, for I fear I have already exceeded your *four-pages restriction*.

"And he baptized him."

The very meaning of the word, according to the most learned critics and others . . . that I have ever heard of, is to *dip*, to *plunge*, to *immerse*. Therefore, as I expect no dissentient, I will not trouble you with any remarks thereon.

"In the name of the Father, and of the Son, and of the Holy Ghost."

It is allowed by many, that this might be rendered "*into the name of the Father,*" &c., corresponding with what is said in other parts of the sacred Word: "*Baptized into Christ*" (Gal. iii. 27); "*So many of us as were baptized into Jesus Christ were baptized into his death*" (Rom. vi. 3); that is to say *emblematically*. But as our translation says no more than "*in the name,*" &c., I am fully content to have it as it is, being sufficient to set forth the solemnity and grandeur attached to it as originally instituted by Christ himself.

Where is there a passage in the whole New Testament that more puzzles the Socinian in his attempt to disprove the Trinity, than those giving the account of Christ being baptized by John in Jordan? Here is one blessed Person, veiled in humanity, being solemnly plunged in the river; and coming up out of it, here is another taking to himself a *bodily shape* like a dove, and resting

upon him; and a third speaking from heaven, and saying, "This is my beloved Son, in whom I am well pleased." And was all this at the sprinkling of an infant? O, no! but at the solemn baptism of Immanuel, as an emblem of the overwhelming sufferings he had to undergo. (Luke xii. 50.) Shall we then trifle with an ordinance instituted by the Lord himself, and so visibly sanctioned by the eternal Trinity?

"Shall my pride disdain the deed,  
That's worthy of my God?"

Finally. What is baptism meant to set forth? If it be as (Saint) Isidore says it is, that "without it children are in a sad state of damnation;" or as Dodwell, that "it is by baptism the soul is rendered immortal;" or as (Dr.) Waterland, that "it is alone sufficient to make one a Christian, yea, and to keep him such, even to his life's end;" or as Gee, that "it doth confer on the persons baptized the grace of remission, of adoption, and sanctification;" or as Henry, that "it is designed for our cleansing from the spots and defilements of the flesh;" or as (Bishop) Beveridge, that "if we die without it, we shall be damned for ever;" or as Burkitt, that "it is Christ's ear-mark, by which Christ's sheep are distinguished from the devil's goats;" or as Lewelyn, that "Christ has nothing to do with any man, nor any man with Christ, till he is baptized *with* water,—that all power in heaven and earth is in baptism,—that it unites to God,—cleanses from sin,—yea, makes the person as white and clean from sin as God can make him" (!!!); or as (Saint) Augustin, that "not only persons who are come to the use of reason, but also little children, and infants newly-born, if they die without baptism, go into everlasting fire" (poor little dears!!!!); or as was decreed by the council of Trent, "If anyone shall say that baptism is not necessary to salvation, let him be accursed" (!!!!!); or as John Wesley, that "if infants are guilty of original sin in the ordinary way, they cannot be saved unless this be washed away by baptism" (pious soul!!!!); or as the Church of Rome, that "it is an admirable virtue, by which sin, whether contracted by birth from our first parents, or committed of ourselves, is remitted and pardoned" (!!!!!!!); or as the *Established* Church of England, "Wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven" (!!!!!!! [7]); or as many other such like blasphemous assertions, *then* I can understand why *infants* should be considered proper subjects, and why sprinkling should answer the purpose. But if it be as my Bible says it is, an emblem of a death, a burial, a resurrection—of the death, burial, and resurrection of Christ—of the believer's death unto sin, and his resurrection unto newness of life, and an open giving up, or surrendering himself to the Lord, to be under his supreme government, and at his solemn, sovereign control, as his only Lord and Lawgiver, having been brought to

repentance, confessed his sins, and made to believe and trust in the Lord Jesus for, and as, his salvation; then, I say, away with your infant sprinkling to the mother of harlots, to whom it belongs, and let me attend to that only which, according to the Word of God, really *is* an emblem: "Buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. vi. 4.) It is vain to say "the Scriptures are not clear, and therefore *our* church has judiciously selected sprinkling, or left it optional!" and it is presumptuous to acknowledge that immersion is right and proper, yet to say that, as it is not essential, and because it *is so exposing*, you will not attend to it, except it be done *privately*. (I continue my address to those who know the plague of their hearts.) Can you profess to be followers of Christ, and yet advance such an excuse as this? Are you ashamed to publicly avow your attachment to him by observing his ordinance because it is *exposing*? How was he exposed for *you*? Was he not stripped? was he not mocked? was he not nailed upon? was he not jeered at? was he not suspended naked between earth and heaven, as if unworthy of either? was he not crucified, suffering a most barbarous and ignominious death?—And all this for *you*? And can you keep back from that which you believe to be of his appointing, because it is *exposing*? O, shame upon you, if you can! I should greatly fear you had never tasted the power of his constraining love! But, methinks, whatever may be the answer of the full-headed pharisee, the truly quickened, humbled, broken-hearted child of God is saying, "O no! God forbid that I should call him, Lord, Lord, and do not that which he hath commanded me!"

With your permission, Messrs. Editors, I will introduce here a few words upon this subject from a work by our mutual friend Gadsby, called "The Perfect Law of Liberty," lately published by your printer (page 126):

"When the believer comes to this ordinance in the name of, and by faith in the Lord Jesus Christ, the language he speaks, by his submission to the ordinance, is 'In the presence of God, and all who are here, I profess that I have no hope of immortal happiness, but through the life, sufferings, death, and resurrection of the Lord Jesus Christ; and I submit to this ordinance as a sign that my whole trust and confidence is in my risen Saviour, and herein I answer a good conscience towards God by the resurrection of Jesus Christ. (I. Peter iii. 21.) I do also in this solemn ordinance profess that, through the power of omnipotent grace, and by virtue of my union to Christ, I am dead to sin, the law, the world, the flesh, and the devil. I am, therefore, buried in baptism to show, in a figure, that they are not jointly or separately to rule or reign over me, and that they have no just claims upon me, for by the body of Christ I am dead to and free from them. I hereby also profess not to be alone, but I rise



from the water as a sign of the resurrection of my dear Lord and Master for my complete justification, and of my resurrection in him, by virtue of my union to him; and that through the power of the Holy Ghost I am risen to newness of life in Christ my Head, and I rejoice to acknowledge him my Lord and Lawgiver, and profess myself to be married to him who is raised from the dead, that I should bring forth fruit unto God. (Rom. vii. 4.) I do hereby also profess that, as sure as this body is raised from the water, so sure I hope, in the resurrection, to rise from the dead in the likeness of Christ; for this vile body shall be changed and fashioned like unto the glorious body of my dear Lord and Saviour, with whom I shall live in immortal glory.' (Rom. vi. 5, 6; Gal. iii. 27.) This appears to me to be the language of this ordinance; and so long as I maintain these views, infant-sprinkling must appear to me to be nothing less than a high insult offered to Jehovah, in the name of the Holy Three."

Baptism is also an emblem of the glorious baptism of the Holy Ghost. When the believer is "baptized by one Spirit into one body," he is, as it were, solemnly immersed into the love of the Father, and of the Son, and of the Holy Ghost, or blessedly and powerfully covered with the love of God, by the power of the Holy Ghost. (Acts ii. 2-4.) It is, therefore, an emblem of the complete washing away of our sins. (Acts xxii. 16.)

Again. I appeal not to the carnal man, nor to the dead professor; but to those who have indeed experienced that the Lord is gracious. Ask your brethren who have been solemnly immersed in the name of their dear Triune God, what were their feelings at the time—ask them if they found it a dead, non-important ceremony. Appeal to their consciences, and ask, whether they did not find the presence of the Lord cheering their hearts, and bearing testimony that he blessed them *in* their deed, and giving a sweet witness that they were so far following the steps of the dear Redeemer; and contrast the answer they give you with the conduct of the thousands who, having been sprinkled, have been "made members of Christ's body," or "regenerated," or "initiated into the" invisible "visible Church of Christ;" and I need say nothing about the *inference*.

But I *must* conclude; and, therefore, only add, that if there be any who, with a good conscience, as in the sight of a heart-searching God, can say that they really do not see the utility or the importance of believers' immersion, with them I can bear; but I can extend no charity, no union, to those who have professed once to be blessed under it, and then for the sake of having a good shop—the filthy lucre—have admitted of a mixed communion, or a no-communion at all. We have two or three *precious* specimens of this, even in our own day; but I cannot help believing, that, if the grace of God be in their hearts, they will, ere they leave time for eternity, be made to acknowledge their duplicity and covetousness.

And here, my dear Editors, I leave the subject, as I hope and trust, in the hands of Him who alone is able to make it really useful to his dear family; and subscribe myself,

Yours sincerely for the truth's sake,

THOMAS.

Manchester, October 5th, 1835.

[How solemnly awful to a spiritual mind, really alive to the honour of God, it must appear to see and hear a minister of Christ, after he has been faithfully preaching the discriminating truths of God's grace, and insisting upon the necessity of the new birth before the sinner can see the kingdom of God, and describing this new birth to be, as it really is, the work of God the Holy Ghost, and that nothing short of this Divine change can give Scriptural proof of real Christianity; I say, how awful it must be to see and hear the same man come down from his pulpit, take a babe into his arms, and, after a little ceremony, sprinkle it, in the name of the Father, and of the Son, and of the Holy Ghost, and solemnly thank God that it hath pleased him to regenerate that child! Is it not enough to confirm an infidel in his opinion that religion altogether is a mere farce? Either the doctrine in the pulpit, or the service connected with sprinkling the child, must be basely false; and must not every real man of God tremble at one or the other? I think they must. May the Lord awaken them to a deeper regard for the honour and glory of God's holy name.]

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“I WILL LEAD THEM IN PATHS THAT THEY HAVE  
NOT KNOWN.”

Being some of the Lord's Dealings with “An Unworthy One.”

My dear Sir,—I feel somewhat impressed to write and tell you a little of the Lord's dealings with me. Having many times received encouragement in reading the experiences of God's people in the “Gospel Standard,” I have thought that if I sent to you a short account of what I have passed through, it might be the means of encouraging others who have been similarly led and taught; and perhaps it might be made a warning to some into whose hands it might fall.

I have always been brought up under the sound of the truth, but I cannot exactly say when the Lord began a work of grace in my heart, but I have a little hope that it *has* been begun, although I am very much tried about the reality of it. The time came when I felt different to what I once did, and felt desires in my soul after better things; and I loved to meet with God's people whenever I had an opportunity to do so; and when one service was over, I was anxiously looking forward to the next. The things of the world appeared as being all vanity to me, and

I felt an aching void that nothing in the world could fill; and the words of Jabez fully expressed my feelings: "Oh that thou wouldest bless me indeed!" and "Lord, help me!" and at times I felt a drawing power to a throne of grace, which I believe now was the Holy Spirit's work in my heart, as what comes from God leads back to him. I felt encouraged when under the preached word, and felt my case described on one occasion when the minister I was then hearing explained a few verses of the twenty-seventh chapter of Isaiah, especially the sixth verse. I felt the witness within that I had the buddings of eternal life as he described. At this time Satan began to lay snares for my feet, and he tried to tempt me to believe that what I had experienced was not the work of the Holy Spirit, but the work of Satan himself. I believed it, and began to despise the day of small things, and to look for something greater. And at this time Satan laid a snare for me in a young man that attended the same place of worship as myself, and were it not for the truth contained in the third verse of the above chapter—"I, the Lord, do keep it; I will water it every moment: lest any hurt it, I will keep it night and day"—I should have fallen a prey to it. From the beginning of my acquaintance with him I felt an aversion to him that from his appearance I could not understand, together with his professing to be a changed character. Previous to this I believe the Lord warned me, for one night after retiring to rest I dreamed that I could see Satan coming towards me with a malicious smile on his countenance. I awoke to find myself standing by my bedroom door, and Satan standing about a yard from me. I shall never forget the terror that filled my mind, and the hatred I felt rise up within me against him I cannot describe; and though trembling from head to foot, I leaned towards him and said, "*I hate you!*" It pleased the Lord to open my eyes to see the danger we are preserved from in the night time; and these words came with light and power, "He goeth about as a roaring lion, seeking whom he may devour." My prayer now was, "Keep me, O Lord, from the paths of the destroyer," for I indeed felt him to be so. I said to him, "The Lord rebuke thee, Satan!" and I believe he did, as he disappeared from my view. I could not understand it, and many times I had to go to the Lord and tell him that I could not understand it. I felt so blind and ignorant of Satan's devices, and knew not the meaning of it. But "God is his own interpreter, and he will make it plain." I believe that portion has been fulfilled a little in my experience, "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known," &c. But to return to this snare that Satan laid for me. I cannot understand it even now, but believe that Satan could see that the Lord was at work in my soul, and he (Satan) laid this snare to draw my feet aside from the ways of the Lord. It was hid from me at the time, though I believe I had the disapprobation of the ever-

blessed Spirit in my conscience against it. The gloom that overspread my spirits at times I could not understand. I determined not to have anything to do with the young man at the first, but so strong was Satan's power over me, that though I disliked his company, he entangled me so much that I felt to have no power of my own; and despite the warning I received, I still kept company with him. And now I had not the relish for better things, and the Holy Spirit withdrew his enablings from me at the throne of grace, and I sank into a lifeless state of soul before God; and this, I believe, was Satan's aim, though I was too blind to see it at the time. I felt my own weakness, and only those that have been entangled in Satan's snare can understand it. I knew if I married him, I should never be happy with him; but so great was his power over me, that I was afraid I should be left to do it; and many times I had to go aside to entreat the Lord to deliver me from it. And I believe he did, but not before I was sick of my own ways. What a mercy it is that though we sin against God, and grieve his Holy Spirit so as to cause him to withhold his gracious influences from us, he does not withhold his watchful care and his delivering power from us. But I must say, "My feet had almost gone, and my steps had well nigh slipped; but thy mercy, O Lord, held me up." I wish I could feel more gratitude towards him for his great goodness towards me, one of the most unworthy of all his creatures. I often feel that if ever I get to heaven, I shall be the greatest wonder there. I can say with Ruth, "I am not like unto one of thy handmaids," and I wonder that ever he should take notice of such a rebel as I am; and if grace saves such a wretch as I, then grace must be free indeed. And of this I am persuaded, I shall never get to heaven unless grace brings me there.

" Grace all the work shall crown  
Through everlasting days;  
It lays in heaven the topmost stone,  
And well deserves the praise."

The Lord has in a very painful way taught me this truth, and none teacheth like him.

The Lord in his mercy delivered me from Satan's snare, but, as I said before, it had brought death into my soul; and the Lord seemed to leave me alone, and I believe I got into a state of carnal security. I felt uneasy at times, and afraid that something was wrong. I attended the means of grace, and on one occasion felt very much shaken when the minister was speaking about the barren fig tree, and of having the green leaf of profession, attending on the means of grace, &c., but it wore off; it did not fall into good ground, therefore did not bring forth fruit. But a little time after this, as I was going to chapel these lines ran through my mind:

" To him every mercy we owe,  
Above what the fiends have in hell."

Little did I then think that very soon I should be brought to know their meaning. The minister's text was, "Remember Lot's wife." The whole of the discourse appeared for me. If the minister had known all about me, he could not have described me better. I returned to my place where God in his all-wise providence had placed me, but I carried the word with me—it was "fastened as a nail in a sure place." I retired to rest, but not to sleep. I was as sure of going to hell as if I had been already there. The arrow of conviction stuck fast in me, and there was no getting away from it. The wrath of God, I felt, was upon me. The people I lived with wanted to know what was the matter with me. I told them, and they advised me to go home and speak to my parents, thinking they might be able to comfort me. I went to my home, and my parents, seeing the state I was in, would not let me return; and if I had done so, I should not have been able to perform my duties. I could take no interest in anything. For a week I had no sleep, and was afraid to close my eyes in sleep, fearing I should awake in hell. The terrors of God had got fast hold of me; I felt to be a very devil indeed. Every threatening in the Bible appeared for me, and I felt that I had committed the unpardonable sin in putting down as Satan's work the work of the Holy Spirit upon my heart, and in going against his warnings with regard to the snare I have already mentioned; and I thought that there was no forgiveness for me in this life, nor in that which is to come. Eternity was now a tremendous sound for me. Oh, I felt, how shall I endure it? For ever and ever! There appeared to be no mercy for me, and nothing but a fearful looking for of judgment and fiery indignation which should devour me as an adversary. These words came against me with a condemning power: "Ye have trodden under foot the Son of God, and counted the blood of the covenant an unholy thing, and have done despite unto the Spirit of grace." And this passage also: "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. 4-6.) Such scriptures as this: "The publicans and harlots go into the kingdom of heaven before you," were all like flaming swords against me. I verily thought the Lord had raised me up and ordained me for destruction, and as a caution to others that should come after me; and I fully expected that some judgment would overtake me, as an example to his people. How far a person might resemble one of the Lord's people, and be nothing but a hypocrite after all, is solemn to think of! This scripture seemed to describe my case: "The hypocrites in Zion are afraid, fearfulness hath taken hold upon them," &c., with the parable

of the foolish virgins, who had their lamps, but had no oil with them. My feelings really were, "Give me of your oil, for my lamp is gone out." My parents and many of the Lord's people tried to encourage me, but all was in vain, for my soul refused to be comforted. For a week I could not sleep—I felt certain if I went to sleep I should awake in hell. Some friends told me of a young girl lying dead in the village: a voice seemed at once to say, "She has gone to hell, and you will soon be there too." I believed it to be true, and as much felt the sentence of death passed upon me as ever any condemned criminal could possibly feel. I felt that I had the mark of Cain and of the beast upon me, and that I was a vessel of wrath fitted to destruction; and these lines appeared to decide the matter:

"Fix'd was the vast, eternal deep  
Between the goats and chosen sheep."

And I could see such a line of distinction between the elect of God and the reprobate; and I thought the Lord was telling me that I was not elected. I also thought if it was possible for the Lord Jesus to come again upon this earth to suffer, bleed, and die for poor sinners, there might be hope for me; but now my hope is removed like a tree; and the despair that has seized me none can understand but those that have experienced the same. I felt such enmity rise up within me against God's decrees, that I could have pulled God from his throne. I felt this to be a mark of my reprobation and apostacy from God, and my alienation from him.

*(To be concluded.)*

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## REVIEW.

MEMOIR OF WILLIAM SMITH, for twenty-six years Pastor of "Rehoboth" Strict Baptist Chapel, Tunbridge Wells. Price 2s., by post 2s. 3d. London: Farncombe & Son, 30 Imperial Buildings, Ludgate Circus, E.C. May also be had of Mr. E. Smith, 20 Norfolk Road, Tunbridge Wells. 1904.

WHAT an interesting employment it is for a child of God to watch the Lord's gracious dealings in providence and grace with those who fear his name, and are chosen in Christ Jesus before the world began, and ordained to a life of sorrow here, and glory hereafter! This is one reason why the holy Scriptures are so deeply interesting, especially those parts that describe the daily life, with its many changes, of those the Lord was pleased to make use of, and whom he raised up to become prophets to his ancient people, and apostles to the church of Christ in New Testament times. Who that fears God, and reverences the Scriptures of truth, has not been greatly interested, and filled with wonder and amazement at the marvellous details that are

given by the inspired writers of God's holy Word of the leading servants of the great Jehovah, such as Abraham, Isaac, and Jacob, who figure so prominently in the early ages of the world's history? Take the life of Jacob's son Joseph, and we find it a life of disappointments, heavy trials, strong temptations, and a pathway of many sorrows and cares, intermingled with sundry favours and blessings as a gracious set-off to that which he had to pass through, and to bear; and which brought him very much in touch with the same line of things as befel his forefathers before him. Moses too, though highly favoured of God, was not exempt from the like changes in his day. Trials, vexations, with a thousand cares were the ingredients of his cup of sorrow, and indeed, had it not been that HE who pronounced himself to be "I AM THAT I AM," stood by him in all his undertakings, and supplied his every need in all his chequered pathway, it is impossible to say how he could carry out all those duties as the Lawgiver to God's ancient people Israel. But in him (Moses), as we see in all God's servants, from the greatest to the least, Divine strength was given to him equal to his day. And thus others, in after generations, had to travel in a similar pathway, and were cast down, and often brought to a stand, as we see clearly set forth in the Lord's dealings with Joshua, and Samuel, David, Job, Jeremiah, and other of the Lord's servants recorded in the Old and New Testaments. Doubtless the Lord had a wise purpose in view in making choice of such persons to carry out his eternal purposes as time rolled on, and to perform his will in the midst of his people. By this means he made himself known to the nations of the world as being a just and a holy God, and the great Creator of the universe; insomuch that men trembled before him, and even notoriously wicked men had to confess before their fellow creatures that he is the only true and living God. Not because they knew him to be so in their hearts, but because of his solemn judgments displayed from time to time in the earth. Notice the testimony of Pharaoh, Balaam, Nebuchadnezzar, and others.

But what a variety of persons, filling a variety of positions in the world, has the Lord been pleased to call by grace from the masses of the people, and set them apart to carry out his own plans throughout all generations. Thus we read that in the early records of mankind many were chosen by the Lord to carry out his purposes who were tillers of the soil, or as they are now called agriculturists, as were Abraham, Isaac, and Jacob, Joseph, Moses, and David also. But there were others of the Lord's servants and prophets who were raised up by God at an early age to be made useful to his people, and to fill those high positions for which they were by grace ordained. This is plainly seen in Samuel, Josiah, Solomon, John the Baptist, Timothy, and other good men, which shows that the Lord has an undisputed right to choose whomsoever he will, and in so doing he

exercises his sovereign will and power, and none of the creatures of his hand can say unto him, "What doest thou?" We see this clearly carried out in the following expression: "As it is written, Jacob have I loved, but Esau have I hated." And did not the Lord say to Moses, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion?" (Rom. ix. 15.) This shows that the Lord has a perfect right to choose whomsoever he will to be his servants, to set forth his truth, and a right to ordain whom he pleases, and as many as he thinks best unto eternal life. And here it is that we see God's ways and man's way so often differ. It was visible enough in the case of Samuel, the prophet, going down to the house of Jesse by the Lord's command, to anoint a king to reign over Israel, that, when he looked on Eliab, and said, "Surely the Lord's anointed is before me!" but no; the Lord had rejected him. Samuel was looking upon and judging from external appearances, but the Lord looks at the heart.

Thus, more or less, the same mistakes have been made in connection with God's choice of men and things, even by some of the very best of men, down to this day. And here we see how difficult it is at all times, to know the mind and will of God. It takes much time, with closely watching the gracious influences of the Holy Spirit, and by much prayer and supplication before we can fully understand the mind of the Lord, or trace the Divine leadings of his Holy Spirit. Who would then ever suppose that David, the son of Jesse, or Manasseh, or those fishermen, or Saul of Tarsus, in their unregenerate days would ever be called by grace, and fill those exalted positions in life the Lord in mercy had reserved for them? But such was the will of God, therefore man is commanded to stand in awe of his Creator, God.

And again, coming down through time to more modern days, who would suppose in the early days of Messrs. Tiptaft, Philpot, Kay and others who were raised up in the lap of learning to fill positions in the Established Church, that they would ever turn their backs upon positions in life, give up their livings, and with a willing mind choose rather to unite with God's afflicted and poor people, so that they might be found in the ways of righteousness, and bound up in the bundle of life with Christ Jesus? These are marvellous changes, only fully known to the Lord, and partially known to those that experience them. But they are the effects of grace in the heart, which makes them willing to undergo these changes in the day of God's power coming upon them. And is it not equally surprising that many of those of Adam's posterity, who are born very poor into the world, and through poverty and other causes are permitted to grow up in ignorance, and sometimes in open sin, that the Lord should extend his mercy and favour towards them, and raise them up from a low state of poverty and evil life, to an honourable sphere



of usefulness in the world, and especially in the visible church of God? This we clearly see has been the case in the past; the Lord calling by grace such champions for truth as Bunyan, Huntington, Gadsby, Warburton, Kershaw, Godwin, Collinge, and others of like position. And do we not see the same displays of grace, mercy, and power, made manifest in the hearts of those that are poor and needy, lost and ruined by sin, in this our day, and especially so in the case of that truly gracious man of God, William Smith, of Tunbridge Wells, whose "Memoir" we have placed at the head of these feeble remarks of ours; and upon which we hope now to make a few comments?

We therefore regret to say, that we were not personally acquainted with this godly man, as we never were in his company but once. But when his very interesting "Memoir" fell into our hands a short time ago, and we began to read it, the more we did so we found the contents penetrating into our heart with such power, softness, savour, and unction, that it required quite an effort on our part to enable us to lay it down, it had so found its way into our affections. As we carefully read the many details of the trials and sufferings, the hardships and poverty which he endured in his early life, we were amazed, yea, dumb-founded, and heart-smitten. His many sorrows and hardships, the want of parental care and home comforts, which were denied him, moved our heart Godward, to give thanks to the name of the Lord for bestowing upon us more mercies and greater blessings in the days of our youth; and it helped us again to feel sure that, "The Lord is good, a stronghold in the day of trouble." (Nahum i. 7.) As we noticed God's watchful care over him in the days of his unregeneracy, and the miraculous escapes he had from being killed over and over again, the remarkable lines of dear Kent came to our mind:—

" Preserved in Jesus when  
My feet made haste to hell :  
And there should I have gone,  
But thou dost all things well ;  
Thy love was great, thy mercy free,  
Which from the pit delivered me."

We gathered then, from God's long-suffering mercy lengthened out to him, and his protecting care over him, and the way in which his all-wise providence led him in the days of his youth, that he was in the eyes of the Lord "*a proper child*;" yea, a vessel of mercy, being prepared by the Lord the Spirit, in after days, to "shew forth God's praise." And we were also reminded again, as we have been before, that "man is immortal until his work is done."

We doubt not but that the very homely manner in which the author has so carefully and minutely detailed the very many incidents of his pilgrimage journey through this wilderness world, together with God's marvellous dealings with him in

providence and in grace, will meet with a hearty reception by all those that read it, who have been or who are now travelling in a similar pathway, bearing a heavy daily cross, or are passing through equally deep waters, or a similarly heated furnace. To all such readers we shall be surprised if it is not just the *book*, and containing just that *gracious experience* which the Lord the Spirit will bear testimony unto in their hearts, and thus convince those that are sending forth this truly interesting Memoir of Mr. Smith, that it is as spiritual bread cast upon the waters for those that are hungering after righteousness. But whilst we say all this in favour of the little book before us, we fear that there may be some into whose hands it may fall that are not so favourably inclined towards it, and perhaps may think that the early part of Mr. Smith's life is written too much in detail, and that things are embodied in it over which it would have been better to have drawn a veil. Furthermore, such persons may think that the style, and the manner in which the author has described himself, savours too much of self. We can only say that the same remarks were said of Mr. Huntington's "Bank of Faith," and Mr. Warburton's "Mercies of a Covenant God." But be it known, those gracious writers wrote principally for the "flock of slaughter," who are the afflicted, and the poor and the needy of God's family. And from the many testimonies that have reached us, we are thankful to say, that they did not write in vain. We believe our author has done likewise, and he now reaps his glorious reward. Besides, there is a marked vein of honesty and candour running through this memoir which we do not see in all books that come under our notice.

The author appears to us to be determined not to gloss over, or to make himself appear what he was not; and he is not ashamed to own that he was the son of a poor charwoman, and suffered hunger and many other privations. We believe too, that he was anxious to let it be publicly known what the grace of God had saved him *from*, as well as saved him *to*, and to do this he felt it incumbent upon him to write the truth, and nothing but the truth, without any attempt to tone down the operations of the Holy Spirit in his mind, or to colour his experience above and beyond what he, through the grace of God, had passed through. And here the good man shines as one well taught of God, and as a faithful minister of the Lord Jesus Christ. This we have no doubt his loving people, whom he has left behind, can bear testimony unto; but if they are unable to do so, his twenty-six years pastorate will do it for them. All honour to every godly minister who works well amongst his people, and for such a long time; and we heartily hope that, he being now called unto his eternal rest, his faithful preaching, and his godly and consistent life, may still be made a blessing to many souls, that it may truly be said of him: "He being dead yet speaketh."

But those of our readers who have not as yet seen this

interesting memoir of Mr. Smith will, we believe, be pleased to see just a specimen or two of what it is, and which we will gladly give them. On page 22, he tells us that when he was intoxicated he tried to sing a song, but could not, for every time he started to do so, he says :

“ I broke down, and all of a sudden a light shone into my mind, which convinced me of my awful state as a sinner before God. I thought of my vows, and I felt dreadfully afraid the Lord would cut me off. I started out of the public-house instantly, and went and tied the boat up for the night; then I went and gave the horse its supper, and returned to the boat for the night full of awful forebodings. I cannot remember whether I had any sleep, but we started home early in the morning, and on the way, I believe I was blest with the first feeling of the blessed Spirit's influence as a Spirit of prayer. While I was pleading for mercy, I felt my heart drawn towards the Lord in a remarkable way; the power and sweetness I felt in my soul greatly surprised me, as I had never felt the like before. My mind became more calm, and I wondered what it all could mean. I soon lost the savour of this feeling, and again became greatly exercised about my sad state as a sinner before God.”

Here we see that grace had already entered into his heart, which convinced him that he was a sinner before a holy and a heart-searching God. This, too, was God's holy fear being made manifest in his mind, which is called the beginning of wisdom; and we may add, the beginning of a new life before the Lord. On page 24, he further says :

“ I felt very lonely, but all at once I thought of a little book which was in my cabin cupboard; it was called, ‘The Messenger of Mercy,’ and so it proved to me. I took it, and when I opened it, the first words which caught my eye were these: ‘O Israel, thou shalt not be forgotten of me;’ this broke me down in love and contrition at the feet of the Lord, and made me strong in him, but very weak in body, so that I had to lie down on my bed and weep to the praise of the mercy I had found. This was a good day to me; the men did not come back until night, so I had a good Sabbath; and I never said a word of reproof to them for going away. This was the first promise the Lord gave me.”

But what would the tried people of God do under all their trials, temptations and sorrows, did not the Lord by his Spirit's power apply his blessed promises to their souls? They would get faint-hearted, and greatly cast down in their minds. But the Lord gives “power to the faint, and to them that have no might he increaseth strength;” to which our esteemed author was a witness both in providence and in grace, as the following extract will testify. On pages 70-71, he writes :—

“ But to return to my narrative. I preached at Northampton on the first Sabbath in May, and on the Monday evening; on the Tuesday morning I started for Hastings. I arrived there about noon. Mr. Hull met me at the station, and there we met with Mr. and Mrs. Godwin; we accompanied them as far as to Mrs. Davis's, where they were going to stay for a few days. When we left them we called to see two ladies whom I had never seen before. Mr. Hull introduced me to them as a friend of his from Bedworth; they treated me very kindly, and when we were about to leave, they invited us to come and take tea in the afternoon with Mr. and Mrs. Godwin. We agreed to do so; they shook hands

with us, and in so doing one of them left two sovereigns in my hand. This so overcame me that when I got into the street I burst into tears of gratitude at the Lord's goodness so clearly manifested unto unworthy me; for when I started from home I left Mrs. Smith without any money, and told her she must have a few things on trust until I returned home. I had not told anyone my position, but the Lord knew, and how blessed it is when we can watch his hand in his gracious dealings with us, and prove him to be a God hearing and answering our prayers both in providence and grace. I told Mr. Hull my position before I started from home and what I had given me, and he rejoiced with me. We went to tea, and a very comfortable afternoon I spent with them. Mr. Godwin preached in the evening for Mr. Hull; his text was taken from the first chapter in Paul's epistle to the Romans, 16th verse. I had a good time in hearing the good man that night. When he left Hastings I never saw him again on earth; but I hope to meet him again in heaven. I stayed at Hastings until Saturday; during my stay I went with Mr. Hull on a visit to several of the friends; when I left each house they put a piece of money into my hand, which filled me with amazement."

From these extracts we have given, we believe something of the true character of Mr. Smith will be seen by those that never knew him; and we trust that those of them who can afford it will purchase the Memoir, as we think it cannot fail to give satisfaction to the Lord's afflicted and poor people; and to the household of faith generally. It contains a gracious vein of experimental gospel truth running through the whole, combined with a rich display of God's great goodness, mercy, love and grace, as experienced by the author; so clearly, simply, and honestly set forth, which stamps the Memoir as a genuine article, and as coming from an honest man of God, whose work is done, and who has now entered into that eternal rest, where the wicked cease from troubling.

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## Poetry.

### THE MILESTONE.

Another milestone passed,  
 Another year has flown,  
 And we are spared, yet travelling fast  
 To eternity unknown.

The moments fly apace;  
 The years are rolling by;  
 And death is hastening to us each,  
 We cannot tell how nigh.

My soul, pause and reflect,  
 What is thy destined end?  
 Where, and with whom, dost thou expect  
 Eternity to spend?

Hast thou been brought to feel  
 Thy need of Jesus' blood,  
 To cleanse thy guilty soul,  
 And bring thee near to God?

Or are thy fond hopes staid  
 On good works to perform?  
 Be not deceived! good works will fail  
 To hide thee in that storm.

When rocks and hills refuse  
 To hear thy piteous call,  
 'Tis faith in Jesus' blood alone  
 Can save a guilty soul.

True faith's the gift of God,  
 To all his children given;  
 May he that faith on us bestow,  
 And seal us heirs of heaven.

H. J.

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“AND THOU SHALT REMEMBER ALL THE WAY THE  
 LORD HATH LED THEE.” (Deut. viii. 2.)

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My dear Friend and Brother in the faith of the Gospel of Jesus Christ, grace, mercy, and peace be multiplied unto you, through the Lord and Saviour Jesus Christ.

Your kind letter came safely to hand, for which I thank you. It brought to my mind very forcibly my youthful days; but the Word of God says, “Thou shalt remember all the way the Lord thy God hath 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. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.” This brings to my mind things which I passed through forty-three years ago, when in my youthful days I could, like the Lord's servant Job, sing the Lord's song very sweetly; and I thought my mountain stood so strong that I never should be moved. But alas! the Lord had something else in view for me. About that time he was pleased to lay his afflicting hand upon me, which brought me on to a bed of affliction for sixteen weeks. This brought me and my family into a state of destitution, so that I remember on the Christmas day we had scarcely any fuel in the house to burn to keep us warm, and only one loaf of bread and a few potatoes to eat. My poor wife and child were crying with cold and hunger. Oh,

my dear friend, what I felt no tongue can tell, nor can I describe it! This is the place to try that faith the Lord hath implanted in our hearts. There I lay crying and groaning for the Lord to appear for us; and in the meantime these words were brought to my mind very forcibly: "Hearken, O daughter, and consider, forget thine own people, and thy father's house, so shall the King greatly desire thy beauty, for he is thy Lord, and worship thou him." I wept before him like a child, and the dear Lord was pleased to favour me with sweet communion with him in the midst of such poverty. Oh, never to be forgotten time! For a little season I forgot my trouble, and even my poor wife and child, and I lay looking upon, and weeping over a bleeding Saviour, and thought what are my sufferings when compared with his? I felt something like Mr. Hart:

"To view (as I could bear at least)  
Thy tender, broken heart,  
Like a rich olive, bruised and pressed,  
With agonizing smart."

This melted my soul, and I lay weeping over the dear suffering Lamb of God.

In the afternoon of the same day the Lord was pleased to send by a dear brother a few of the common necessities of life, and a friend brought us some wood to kindle a fire, so that for the time being we had all that was needful. My dear friend may say, "You will never forget the delivering hand of God towards you at that time!" Ah! my dear friend, to my shame I say it, I have forgotten it many times, and I am no better now! Though the Lord has bestowed upon me so many mercies, yet I still remain a poor rebellious sinner; and my heart gets no better. But it is still my mercy the Lord changeth not, and he says: "Therefore the sons of Jacob are not consumed." Many times the Lord has appeared for me, a poor wandering, backsliding sinner; and he has many times brought me to say feelingly before him, "Choose thou the way, and still lead on." But my request now before him is, "Do, dear Lord, bless me with a real spirit of prayer, not with the letter of prayer, or with the gift of prayer do I need half so much as I do the spirit and grace of prayer!" What a vast difference there is between the gift of prayer and the grace of prayer. Gifts are very good when accompanied with grace; but when gifts are not sanctified by grace, then they fill the heart with pride and vain-glory, and then it is, as the Apostle Paul says, we become as "sounding brass or a tinkling cymbal." Oh, my dear friend, may the Lord ever keep you and me looking unto, and hanging upon him as we travel through this waste howling wilderness! We have a crafty foe always on the alert, ever watching for our halting, and always trying to allure our heedless feet into his net, and we seldom see his snares and net laid to entangle us before we feel the smart. Then we have an alluring world, and a deceitful heart, and unbelief to

contend with. These are enemies indeed, and formidable giants in our pathway, which makes us cry, yea, even roar before the Lord for him to deliver us out of the hand of these enemies. Oh! what a battle I am frequently engaged in as I go through life, and what fears and misgivings fill my soul from time to time that I shall fall a prey to the king of terrors after all. 'Tis here we need fresh strength—

“ Then to maintain the battle  
With soldier-like behaviour ;  
To keep the field, and never yield,  
But firmly eye the Saviour ;  
To trust his gracious promise,  
Thus hard beset with evil,  
This, this is faith will conquer death,  
And overcome the devil.”

May the Lord grant unto you and me this faith to enable us to stand in this battle. But if the Lord gives this faith, the world, the flesh, and the devil, and infidelity and unbelief will rise up in arms against us. And what powerful foes these are, coming with all their force and power against a weak sinner! It made David the Psalmist cry out and say, “O that I had wings like a dove, for then would I fly away and be at rest!” The poor tried soul needs rest, but he finds none only in the ark of safety, which is Christ Jesus the Lord. I have now trodden this path for more than fifty years, and still remain a poor weak creature. And I feel that it is a wonderful thing to be a Christian! There is something more in being a Christian than thousands dream of.

I am pleased to tell you that the Lord continues to bless his Word at our little chapel. We have amongst us a few precious souls, and I trust there are a few seeking after the Lord of life and glory, which cheers my heart and the heart of the friends, so that we can say in the language of the hymn :

“ My soul shall pray for Zion still,  
While life and breath remains ;” &c.

I seem to be fast going down the hill of time, and my cry is, “O Lord, remember me now I am old and greyheaded, and forsake me not ; do not leave me to bring a disgrace upon thy holy name, upon thy cause, or upon thy people, so that the enemy rejoices over me. . . . O Lord, do come and tell me that I am thine ! Thou knowest that I love thee ! do give me another token for good, and seal thy pardon upon my heart.” But my paper is full ; may the Lord bless thee, and keep thee, is the prayer of thine in love,

W. BAUGHAN.

Milton, February 1st, 1882.

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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.—*Sir Richard Hill.*

## Obituary.

MR. FOOT.—Our late dear friend, George Foot, when about thirty-four years of age, was returning home from bell-ringing, when the Lord was pleased to meet with him, and he brought those solemn words into his mind with an almighty quickening power: "Thou fool, this night thy soul shall be required of thee." He could then say that,

"He felt the arrows of distress,  
And found he had no hiding-place."

He greatly feared that his soul would be in hell before morning. God's mercy was hidden from him for a time, and what with his solemn position and the weight of his sins, he felt that he could not go any more to ring the church bells. The clergyman and his fellow ringers, finding that he did not take his place as usual amongst them, spoke to him, and tried to persuade him to go once more, to which he consented; and while there amongst them he thought that the bells and the building would fall down upon him and crush him to death. His mind was in such a state of confusion, and fresh guilt came upon his conscience, that he felt truly thankful to get away. In his feelings he seemed to be tormented; but it proved to be the last time he ever was so employed. We have heard him say, that when hearing the bells being rung what a dislike he had to the sound of them, even for many years after he was through grace brought to give all up. Our friend's wife and her mother attended the ministry of the late Mr. Mower, of Ludgershall Chapel; and our friend went with them, and in course of time he was encouraged, comforted, and built up under the preached word, and as time went on he was baptized by Mr. Mower, and received into the church at Ludgershall, where he continued until he was removed in the providence of God to Isleworth. Here he began to look about him, to see if he could find a place where he could meet with some of the Lord's people. In course of time he was directed to Richmond, where he found some of the Lord's people meeting together at Rehoboth Strict Baptist Chapel. Here he found a home, and a people with whom he dwelt in love and harmony, and here he continued. After a time the late Mr. Munns came to preach for us, and expressed great surprise that our friend had not joined us, and become a member of the church with us. He was spoken to about joining the church, and soon after he did so, and his wife with him. For some time he thought our little cause of truth would come to nothing, and this matter bore heavily upon his mind, and brought fresh cries out of his heart to the Lord for him to appear for us as a people, and he proved in time that "Wrestling prayer can wonders do." He loved the house of God, and would be there by ten o'clock on the Lord's day morning, and would remain there till after the evening service; for he felt that,



"Here his best friends and kindred dwell  
Here God his Saviour reigns."

Nothing pleased him better than to be shut in the house of prayer enjoying the Lord's presence and feeling far away from the world, although he knew that he had a world of sin within him. He was a kind-hearted man, especially to those he had a good hope of, although he himself was but a poor labouring man. He was chosen as one of the building committee at the time our chapel was built, and he did all he could to assist in the work, especially by prayer and supplications to God. When he saw the Lord's hand appearing for us as a few people, he felt greatly humbled down at his feet, and would say, "O how great is his goodness; it is wonderful the Lord should so deal with us!" When our new chapel was opened, which we named "Ebenezer," a most appropriate name to give to it, our dear friend felt the Lord's presence greatly manifested unto him, especially at the early prayer meeting. But it was a good day to him throughout, and to many besides. A friend remarked, "When it is paid for it will be well to have a thanksgiving service." Our friend said, "I shall never see it paid for," and so it has proved.

On returning to his home one evening he was seized with a pain in his leg which almost brought him to the ground. This was the beginning of his illness; but he lived about four years after this. During his affliction, the greater part of his time was spent in reading the Word of God, his hymnbook, and the "Gospel Standard." It was with some difficulty he could get to the chapel; but whether he was at chapel or at his home, he felt constrained to ask the Lord to hold up our hands, and bless us as a church and people. The last time he was favoured to meet with us at the house of God, he was unable to speak. When he took to his bed the friends visited him from time to time and talked with him upon the best things. A friend said to him on one occasion, "Mr. Foot, the joys prepared for suffering saints will make amends for all." He replied with brokenness of spirit, "Yes," and further said that such a sweet portion as that increased his faith to believe that he would be a partaker of that joy. Soon after this his mind became weaker, and his dear wife, feeling anxious about him, would often speak to him upon eternal realities; and asked him, that if at the last he was not able to speak to press her hand, which he did in answer to the questions she put to him. He passed away on May 7th, 1904, and was buried by Mr. Curtis, of Leatherhead, whom he much esteemed. We feel that we have lost a praying man, who was a pillar of the church, and although it is our loss, we feel that it is his eternal gain. He was a most grateful recipient of the "Gospel Standard" Poor Relief Society, and was always anxious that I should thank the committee for him, as the help he received from the society was given him in a time of need.

A. ALLISTONE.

EMMA PACKER.—Our dear friend was a consistent member of the church at Rehoboth Chapel, Richmond. She was, by grace, brought to fear God more than fifty years ago, and contended for the truths of the Gospel to be set forth in their purity and power. Her illness was short, and during the time she was laid aside she would say, "I want to go home." These lines were brought with sweetness and power to her heart: "Earth exchanged for heaven," and "Happy songsters, when shall I your chorus join?" Her last words were spoken to her kind landlady, who was a kind nurse to her, to whom she said, "I want to lie down and die!" and in about five minutes after her redeemed spirit took its flight to that rest and peace the Lord had prepared for her in glory, on July 11th, 1904, aged 70 years. "Blessed are they that die in the Lord."

A. ALLISTONE.

MR. PORTER.—Our esteemed friend, John Porter, departed this life on June 13th, 1904. He grew up in early life to love the pleasures of this world, but in later years he was, through grace, enabled to serve the Lord as faithfully as he had served Satan, the world, and sin. Early in life he left his parents and his home, on purpose to cross the seas, but he got no farther than London. He often said that he ran from God as far as a man could run, and when the Lord first stopped him by his grace as he was running in the downward road to eternal ruin, he felt to be of all men the most miserable. He told the writer, that the devil used to tell him that he had committed the unpardonable sin; and he really thought he had. But God showed him in a very marvellous way that he had not. He was called by grace, and separated from the world, and brought out of darkness into God's marvellous light in a wonderful manner; and in due time he was baptized by Mr. James Wilson, of Downham. After he became a member of the church, his daily walk and life was that of a Christian man. He was a quiet man, and could not say much, but he thought a great deal; and thought too upon the name of the Lord. To hear him pour out his heart's desires and feelings at our prayer meeting services (which he never missed when health permitted) would do a godly person's heart good, for it was delightful to listen to him. He had a chequered pathway to travel; sometimes he was on the mountain top, but more often down in the dark valley. But he never complained, for the Lord had not dealt with him as his sins deserved, nor as he might justly have expected; but he would often say, in the language of the hymn: "Lord, choose thou the way, and still lead on." His library of books consisted of the Bible and the "Gospel Standard," or rather, those were the books he read the most. I believe he read the "G.S." through every month. I have heard him say that he found it more acceptable to his soul's feelings than any other book of a similar kind. He loved God's ministers of truth, whom he had been favoured to hear. One of his

favourite ministers was Mr. Oldfield, of Godmanchester. He was once greatly blessed under a sermon preached by Mr. Peters, of Whitelsea. But I must come to his last days.

When he was first laid aside from his labour he did not think that he was going to die, but thought a little rest would soon put him right again. For a few weeks he managed to walk about his farm, then he had to stay in his house, and last of all for a short time he had to keep his bed. But what he suffered there only himself and the Lord fully know. His eldest daughter (wife of the writer) asked him if he had any fear of death, or if he was afraid to die? He replied, "No," for he had Jesus Christ on his side, and therefore, there was "nothing to fear." He wished those that were left behind when he was gone to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job i. 21.) At another time he asked his youngest daughter to read to him the fifty-first psalm, which he much enjoyed, and he felt that he would soon be purged for the last time in this life; and that he believed there was waiting for him a crown of glory, which God, the righteous Judge, will give him on the other side of the river of death. The last time Mr. Hills, our minister, was at his house, he asked to have sung to him that beautiful hymn of Cowper's:

"There is a fountain fill'd with blood," &c.

He said that he often needed washing; and nothing but the blood of Christ could cleanse him from all his sins. The deacons and many of the friends visited him in his affliction; and he loved to hear them pray; but said, that he did not know how to extol his dear Saviour highly enough; but said he would praise him in that better and brighter land above. In prayer he pleaded hard with the Lord on the behalf of his dear wife and children. His lips were often moving when we could not hear him speak. Doubtless he was then praying. He often would say:—

"O why did Jesus show to me  
The beauties of his face?  
Why to my soul did he convey  
The blessings of his grace?"

After a very sharp pain, he broke out repeating that well-known verse, "Praise God from whom all blessings flow."

It was a blessed opportunity to be with him when he could talk to us; but his pains were most severe, almost too much for his friends to witness. He was led to entreat the Lord to come and fetch him home. After his pains ceased, he remained very calm for a short time, and then passed away without a struggle or a groan to his everlasting rest, prepared for him from before the foundation of the world. His mortal remains were committed to the dust by Mr. Hills, of Warboys, in the Southey Church burying ground, in the sure hope of a joyful resurrection. And we can add: "Blessed are the dead which die in the Lord."

J. KERRIDGE.

THE  
GOSPEL STANDARD.

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NOVEMBER, 1904.

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MATT. v. 6; 2 TIM. i. 9; ROM. xi. 7; ACTS viii. 37, 38; MATT. xxviii. 19.

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RECEIVING CHRIST, AND BELIEVING ON  
HIS NAME.

NOTES OF A SERMON PREACHED BY MR. DICKENS, OF ROTHERFIELD,  
AT PROVIDENCE CHAPEL, CRANBROOK, ON SUNDAY MORNING,  
OCTOBER 25TH, 1903.\*

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”—JOHN i. 12, 13.

This is what John the Evangelist wrote, being moved and inspired by the Holy Ghost. The writer, John, knew the Lord Jesus Christ for himself, and, as he says in the first chapter of his epistle, “That which we have seen and heard” of the good word of God “declare we unto you.” Therefore, he was a true witness: he knew Christ and he loved him; and no man can love him without knowing him. John tells us that this Christ whom he believed in and spoke of “was in the beginning with God.” The whole Word of God is in agreement with that. Christ says, speaking of himself under the name of Wisdom in the viii. of Proverbs—“The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting.” Our mercy is that he says—“My delights were with the sons of men.” I understand this in looking forward, because he knew all things, and the Church had been chosen in him before the foundation of the world. And he loved the Church. God the Father loved the Church, God the Son loved the Church, and God the Holy Ghost loved the Church. Do you love it? Do I love the Church of God? If I hate the Church of God I give no proof that I yet belong to it—no. It is a great mercy for you and

\* We hope to publish the Afternoon Sermon in our next Number.—Ed.

me if we love the things and the people which God loves—it is a great mercy. There is no walking with God unless we are agreed. “Can two walk together except they be agreed?” The Church in herself is not perfect, and never will be in this world; she is perfect in Christ, and only in Christ can God love her with all her imperfections. Do you, do I, love her? I understand this is what John meant when he wrote, “We know that we have passed from death unto life, because we love the brethren.” I love to believe this. It does me good to think Jesus Christ was from everlasting to everlasting. If you come to argue with people upon certain points of doctrine, you rest here, that that teaching which lowers Jesus Christ is not from heaven, and that which exalts him is from heaven—you weigh that up. If you argue different points of doctrine with people, does their teaching lift up Jesus, or does it diminish his greatness?

The name by which Christ is spoken of here is *the Word*. “In the beginning was the Word”—Jesus Christ. “And the Word was with God, and the Word was God.” Very God of very God. Mr. Hart believed that. He says—

“No less almighty at his birth  
Than on his throne supreme;  
His shoulders held up heaven and earth,  
When Mary held up him!”

This looks very unreasonable to sense and reason, but faith will believe it. You can never put things straight by sense and reason; the more you try to straighten them the more crooked they will be. If the Lord blesses and strengthens your faith, things will lie very straight. God can do it. He can make the crooked straight and the rough places plain.

“All things were made by him.” The second Person in the Divine Trinity, the eternal and everlasting Son of God, the Father’s co-equal—he created all things. How wonderful! “And without him was not anything made that was made. In him was life.” It is our mercy that his people’s lives are

“Hid with Christ in God,  
Beyond the reach of harm.”

“And the life was the light of men. And the light shineth in darkness, and the darkness comprehended it

not. There was a man sent from God whose name was John." This was John the Baptist, the forerunner of the Lord Jesus Christ; he came to bear witness, he was sent to bear witness of Christ. He received his witness to speak a word for God, not for himself, not to exalt himself, not to flatter people, but to speak of their God. John was sent to deliver the testimony that was given him to deliver. He said, "I am not that light." He always told them that; he bore testimony that he was "not the Christ," but that Christ should come after him. "There standeth one among you." That one is in this congregation. He hears all I say, and sees all your thoughts. I hope, I trust, and I believe that he is in the hearts of a good sprinkling of you. It is an exceeding great mercy if he is in your hearts. "But there stands one among you whom ye know not; he it is, who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose." I love that humility in John. I love it wherever I see it, and I wish I had more of it myself. The grace of God does not puff up, it humbles—it lays a man in the dust. God gives his people to see their unrighteousness, and what they would be without his grace. He gives us to see, know, and believe that—

"'Tis by his favour we are what we are."

"That was the true light which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not." Why not? Because sin had darkened the eyes of their understanding, or they would never have crucified him. He must be known to be believed on; they did not know him or believe on him. Sin has so darkened all our minds and understandings. They did not know the Lord; and only as he is pleased to reveal himself as the light do we see. God gives this light when he reveals his dear Son.

"He came unto his own, and his own received him not." His own nation, the Jews; because after the flesh the Lord Jesus Christ was the son of a Jewess. His own people, then, did not receive him. He came in the exact way foretold of him, which was predicted of himself in the Old Testament, in the Scriptures that they had by them. This shows us that we may read and read and continue to read the Scriptures, the Word of

God, but unless the same blessed Spirit who inspired holy men to write that Word enlightens our understanding, we shall not understand the spiritual meaning of the Word of God. No, our minds are darkened. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." Our souls by nature are dark and dead. It shows us what the Fall has done. Who believes it? Very few people, only as I at one time believed that I was a sinner, with a common, general assent. People believe in the Fall like that, and in Jesus Christ like that, and it is all natural; it is only a common, general faith, both in the Fall and of their own state, and of salvation by Jesus Christ. I believe there are tens of thousands, perhaps millions, in a profession with no better faith than that. You will find them most comfortable people. Why? Because the devil will not upset that. The devil does not care whether they go to hell in a profession of religion, or from the ale-house, or card-table, or race-course; the devil does not care how a man goes to hell as long as he goes there. What a mercy if the eyes of your understanding, and mine, have been enlightened by the Holy Ghost. I have felt a hope in my soul that mine have, and yet I am so far, so very far, from being what I would be. I have to sigh, and cry, and feel my awfully desolate state at times, and think, Shall I ever have to live in this far-off state? Notwithstanding that, I have a hope in my soul that God has called me by his grace and revealed himself to me, yet very often I have my fears whether I shall get to heaven. If I do I know it will be of sovereign grace. I would not be one of those people who have no changes if I could, those people who always believe; I would not change with those who profess always to be able to pray, with those who appear to be always thankful. Mine is not all darkness, it is not all deadness. No, my friends, God comes sometimes and puts his finger on our hearts, and melts them with his love. When he puts his finger on your spirits it kills you to the world for the time, and he makes you alive to himself and to eternal realities, does he not? A man learns more that way in one five minutes than the others do in twenty years, who are dead in a profession. That is what I want more of.

Well, then, John says in the words I have read as a text, "But as many as received him." There were some in these early days, there have been some from the beginning of the world down to these days, and there will be some down to the end of time, I believe, that will receive the Lord Jesus Christ, his truth, and his people. There were a few when he was on earth, and there are a few to-day.

"Broad is the road that leads to death,  
And thousands walk together there;  
But wisdom shows a narrower path,  
With here and there a traveller."

That verse is taken from the Scriptures, from God's Holy Word.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." It seems to me as if the thirteenth verse goes before the twelfth, because, before they received Christ, before they had the power, the right, the privilege, to become manifestively the sons of God, they were first born upon the earth; they did not receive Christ until they were born naturally and born of the Spirit. You are born of God when there is room in your heart for Christ; you have experienced the new birth, though you may doubt it. Many a man who is born of God doubts his religion, and many thousands in a religious profession never yet were born of God. If you have received Christ and believe on his name, it is a proof that you are born of the Spirit of God.

"Which were born." By the first birth we are born in sin, in ignorance; born with a carnal nature; we had no spiritual nature, so to speak; we were dead souls, dead in sin. The second birth is a very important doctrine, it is not preached much. People were offended at this doctrine when the Lord himself taught it here on earth. Nicodemus said unto the Lord, "No man can do these miracles that thou doest except God be with him." Ah! He made known to Nicodemus the doctrine of regeneration. He said, "Ye must be born again." "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." O, my friends, have we



taken one step in religion yet? Have we been born of the Spirit? "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." "It is the Spirit that quickeneth; the flesh profiteth nothing." The Lord speaks of the new birth, and illustrates it by the wind that blows. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." It is not because you are better than other people that you are born of the Spirit; it is because of Divine sovereignty, as the wind blows, it comes into your heart through God's sovereignty. It is a great truth that two men may be sitting together in the house of God, both dead in trespasses and sins, and the wind of the Spirit, the Holy Ghost, operates in the heart and conscience of one, and the other is left dead in trespasses and sins; one walks out of the chapel born of God, the other goes out dead in trespasses and in sins. That is God's sovereignty. He takes whom he will, he chooses his own people.

There were the two thieves crucified on the cross, one on the right hand of Christ and the other on the left hand; the two thieves reviled him and cast the same in his teeth. They were both dead in trespasses and sins when they were nailed to that tree, but sovereign mercy, eternal election, had designed to save one of those thieves. Ah! it was not his good works, was it? Nor for the man's goodness? No, but that unperceived power, as the wind is unperceived by us, changed his heart, renewed his will, and turned his feet to Zion's hill. His heart was turned to the Lord. He who had just previously reviled Jesus turned to him and said "*Lord.*" How he honoured the Lord! There was Jesus Christ naked, nailed through his hands and feet to the rugged tree, and the crowd round mocked him, saying, "He saved others, himself he cannot save." "If thou be the Son of God, come down from the cross." But faith overcame all obstacles, and turning to the Redeemer, despised and suffering, he said, *Lord*, I believe thou art the Lord! I believe thou art the Messiah who should come into the world! He prayed to him as such, he honoured him as such—"Lord, remember me when thou comest into thy kingdom." Why, if you have that faith

you will go to heaven ; Jesus Christ has a place in your heart and affections, he has, indeed ; he has made room for himself in your heart. And Jesus said unto him, " *To-day.*" Not after being in purgatory, in the fires of purgatory, so many years. " *To-day* shalt thou be with me in Paradise." Agreeable to the words of the Apostle Paul, where he said, " Absent from the body, present with the Lord." No time between it, no day, no hour, no year, between the time when the soul leaves the body before it is present with the Lord. One poet says—

" We scarce can say they're gone,  
Before the willing spirit takes  
Her station near the throne."

I like that—you will like it when he has written his truth upon your heart, you will like the way God deals with sinners in truth and righteousness. To think if I am found in the Lord's hands, if I am saved by his grace, if I am united to Jesus Christ, the happy day is not far off when I shall breathe my last breath, and the ransomed spirit take its place with the saints of God in glory. What are all things here below compared with a good hope through grace ?

" O, may my soul be found in him,  
And of his righteousness partake."

" Which were born." Born of the Spirit. It is the effect we see. We saw the effect in the dying thief. Lydia's heart was opened to receive the things the Apostle preached—he preached Christ Jesus. Paul said—" For we preach not ourselves, but Christ Jesus the Lord ; and ourselves your servants for Jesus' sake." When Philip was told to go and join himself to the chariot of the eunuch, the eunuch, I believe, was seeking after truth, and I hope some here are. You are born of God if you are really seekers. The eunuch was reading the liii. chapter of Isaiah. Now that chapter tells us of the work and sufferings of the Lord Jesus Christ. And he said to Philip—" I pray thee, of whom speaketh the prophet this ? Of himself, or of some other man ? Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus." And he believed, and said, " See, here is water ; what doth hinder me to be baptised ?" He wished to make a profession of his faith in the Jesus in whom he believed.

Philip said, "If thou believest with all thine heart, thou mayest." And he baptised him upon a profession of his faith in the Lord Jesus Christ. This was the effect of his being born of the Spirit of God.

The wind blows very roughly when we are in bed sometimes, and the wife says to the husband, or the husband to the wife, "Dear me, we shall hear of something after this rough night." The chimney stacks or the chimney-pots will be blown down, or the trees uprooted. We do not see the wind, but we do see the effects of it. If you and I are born of God there will be something to be seen, there will be something perceived, some change in our character. If we have been living in profanity, as the world lives, we shall have to give up the practices we have indulged in before; if we have frequented the ale-house, the card-table, the race-course; if we have used filthy language, if we have been habitual liars whom nobody could believe, the new birth will have its effect upon our tongues, our walk, and our conversation. It does something else for those who have been in an empty profession of religion. If we have been constant in our attendance at chapel, if we have taken a seat and paid for that seat, we are brought to have our own goodness taken from us, and our own righteousness; we are taught to see the crookedness in our straight walk; we are brought to see our sinfulness, and that we have no refuge, or covering, from the wrath of God in the day of death or of judgment. God's religion empties the heart, we lose our own religion, and instead of being rich we become poor in our own feelings, and are compelled to fall down before God, glad that his grace, mercy, and salvation come alone through the merits of the dear Redeemer.

When I was a young man I was not so worldly as some young men; but the Lord knows, and I know, that there were many things I did which the villagers knew nothing about; but God knew. I always went to some place of worship. Perhaps I was a half-and-half man, half worldly and half religious. But I had to leave my old companions when grace took possession of me, and I had to lose my religion also, as it were. I had new thoughts, that I had not known heretofore. Being born of God they come out from the profane world, and

sooner or later from the professing world, and are united to the living family of God. They have no good works to plead. Their

“ Hope is built on nothing less  
Than Jesus’ blood and righteousness.”

I leave the subject for this morning. The Lord grant his blessing. Amen.

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## PASTORAL LETTER FROM A MINISTER TO HIS CHURCH AND PEOPLE.

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To my dearly-beloved Brethren and Sisters in Christ connected with the little Hill of Zion at Staining Lane,—I send you a few fragments in an epistle. May they suit the appetite of those who, like the Syrophenician woman, are willing to eat the crumbs that fall from the Master’s table. I have been favoured with some profitable meditation on an often repeated passage of God’s most holy Word, and as I do not wish to eat my morsel alone, I send you some of the results.

Paul says (Rom. viii. 28): “ And we know that all things work together for good to them that love God, to them who are the called according to his purpose.” We have here—1. Certain persons spoken of, of whom we have a two-fold description; they are said to love God, and to be called according to his purpose. 2. It is affirmed that all things work together for their good; and (3) The Apostle declares we know this.

1. In the Word of God we find a great variety of terms by which the several members of Christ’s church are described, and though God teaches them all the same truths, yet are the manner, measure, and form of their experience of them often as various as their several countenances. Hence have we the many marks, evidences, and signs, yea, the different spots of God’s children, set forth in his most holy Word, that each may, through Divine mercy from time to time, find something suitable for himself, something descriptive of the path in which he has been led. Sometimes one portion of the Word of God is found most suitable, and at other times another, to the same individual, according to his present state and experience. But whatsoever teaching may be found useful to God’s seeking family, Christ must be the “ All and in all ” of it.

Two characteristic marks are given in our text. First, those of whom the Apostle speaks are said to love God. The profitable use of all such descriptions is when, after self-examination, we discover our deficiency of that which is set forth; or when, like Peter, we are enabled to say: “ Lord, thou knowest all things, thou knowest that I love thee.” An abiding sense of

our deficiency, of our shortcomings, will tend to keep us earnest in seeking for more love in our hearts; and when we can really say what Peter said, it will furnish a tribute of praise and thanksgiving to the glorious Fountain from which all our love flows, and an increased desire for more of that precious love in our hearts. By nature, none of us had any love to God. It was impossible that we should have any, for two cannot walk together except they are agreed. God is holy, righteous, good; but we are unholy, sinful, and evil. God says, "My thoughts are not your thoughts, neither are your ways my ways." He is light, we are darkness: he is love, we are enmity against him; yea, haters, and hating one another. Besides, we are entirely ignorant of him, and we cannot possibly love that with which we are altogether unacquainted. Nothing is more common than for people to talk about loving God; but this is mere commonplace speech, there is no reality in it. We *must* know him in some measure before we can love him.

But some may be ready to say—Can we not learn all that it is necessary to know of God from the sacred Scriptures? It is fully granted that much, very much, may be learned by reading, study, and meditation; but all who have been led by Divine teaching to know him, are constrained to confess that their former knowledge of God was only of a general character, as it respects his dealings with the world at large, but there was nothing personal in it; that they did not feel their own condemnation as sinners; that they were strangers to that Divine teaching spoken of in Psa. xciv.: "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law; that thou mayest give him rest from the days of adversity, until the pit be digged for the wicked." And that in Isaiah: "All thy children shall be taught of the Lord; and great shall be the peace of thy children." All natural religion and fleshly wisdom leave their possessor destitute of spiritual life, and, consequently, whatever is known is known only naturally; there is no feeling in it. There is no humbling sense of the evil of sin, no personal fear of the Divine wrath.

When God is pleased, through the application of the law's sentence to a sinner's conscience, to convince him of sin, he begins to feel God's anger, and fears the consequences thereof. Now he knows God as an angry Judge, and as a consuming fire. But he can never love him as such. No; as the law reveals the wrath of God against all ungodliness and unrighteousness of men, so it stirs up and discovers the carnal enmity of the sinner's heart against God: "For the law worketh wrath."

But our Lord says: "Every man that hath" thus "heard and hath learned of the Father, cometh unto me." Yet not from his own natural choice, because no man knoweth who the Son is but the Father. He cannot come to Christ (which is believing in him) without some experience of the attracting

influence of the Father's love, for he says, "No man can come to me, except the Father which hath sent me draw him." And the various methods by which God condescends to make known his precious love to poor sinners are truly wonderful. They are too numerous for me to attempt to describe; each of us who have felt the attracting power of that all-conquering love of his, however small the measure may seem to be, will be best able to trace it in his own experience. Sometimes the impressions are so gentle that they are scarcely perceived. A single word, attended with Divine power to the heart; a solitary thought about Christ, a feeble desire after an interest in him, a secret longing for further discoveries of him, such are some of the first workings of the secret love of God in a poor sinner's heart. For it is only with God's own love that we can ever love him. As the Apostle John says: "Not that we love God, but that he loved us."

And as the Lord condescends to go on discovering more and more of this precious love to us, by increasing our faith of interest in it, raising and encouraging our hope and expectation of it, so the desire of it, the experience of it, and the enjoyment of it increase in our hearts. All this flows from, and is the effect of, an almighty power put forth in us, according to the promise: "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live."

Is there one amongst you whose secret language is, "I hope I love him, I almost think I do; but yet I often fear because my heart is so treacherous? I must own that I am too often pleased with things which I know are not pleasing to the Lord. Well, it is true that there is much cause for compunction of spirit and godly sorrow on account of this; but despair will only displease him the more, because you must consider that he is not like one of us, who are hot and cold according to surrounding circumstances and feelings. His love is like himself, unchangeable. What a proof have we of this in Peter's experience! The Lord put that threefold searching question from love to him, to bring out a confession of Peter's love to his Lord. By this method the Saviour overcame those doubts and fears which, it is not unlikely, possessed the mind of Peter. The plain question, "Lovest thou me?" drew forth that decided reply, "Thou knowest that I love thee."

Let me mention one thing more. Though you and I are such carnal fools that we are often carried away with vanity, can we not say, and that truly, that to be favoured with the Lord's presence with us, whether in sickness or in health, in adversity or prosperity, affords us more real satisfaction than anything else? Now, if we can stand this test in the presence of the heart-searching Jehovah, surely we must have some experimental knowledge of the Saviour's love in our hearts, and if it

be there it will certainly flow out to the glorious Fountain from which it is derived.

The second personal characteristic is, that those who thus love God are the called according to his purpose. Here we have the doctrine of God's eternal purpose concerning all persons and things. It is clear from the sacred Scriptures that there is a twofold call spoken of. One has been denominated by good men the *common* or *general* call. To this the Saviour refers when he says: "Many are called, but few chosen." And God says of such: "When I called none did answer, when I spake they did not hear." Nor can it be otherwise, unless the life-giving power of the Saviour's voice attends the call. The other call has been properly termed *special*, and is said in the text to be according to God's purpose. This agrees with what follows: "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." We have often heard what the Lord says in Isaiah: "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else." Have we heard this, and other such Scriptures, in a common-place sense, or has the Word at any time been attended with a peculiar and personal power, spoken to us as individuals?

Some may say, How shall I know this? If you have heard the Word in the first sense only, it has passed away without notice, the whole Word of God being regarded by you alike, according to your usual habit of thinking of it. But if you have heard it in the second sense you will know it by what follows. First, it has been attended with Divine light, discovering your true state as a sinner in the sight of a just and holy God; and this light continues to make manifest God's work, as he is pleased to carry it on in you: "The entrance of thy word giveth light." Secondly, if you have been called with a special call according to God's purpose, it will be known by its producing in you that which you are called unto. For example, Paul says, "God is faithful, by whom ye are called unto the fellowship of his Son Jesus Christ." Those who are called by the Word to have fellowship with Christ will be favoured to experience, in some measure, conformity to him in his sufferings, fellowship with him in secret communion, the Saviour unfolding the secrets of his love to them, and they making known their wishes and desires to him. When the Saviour calls poor sinners to come to him, that call produces obedience, it makes them willing in the day of his power, willing to come to him, to look to him, to believe in him, to love him, to keep his commandments, to hold fast the form of sound doctrine as they have been taught; in a word, to make him their "All and in all."

This holy calling is always efficacious, as Paul says: "Who hath saved us, and called us with an 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. It is God who worketh in us both to will and to do of his own good pleasure."

In this lies the security of all spiritual obedience, that where the word of a king is, there is power; that is, power to produce that which he calls for; as, in the creation, God said, "Let there be light, and there was light." The grand distinction between the general call made in the Word, and that special call which is peculiar to God's family, is this, that the former is never obeyed, because of man's impotence, and the latter is always effectual, sooner or later, being made so by the power of God.

2. Our text says that all things work together for good to the characters before described. This is a very broad assertion, *all things*, but it is strictly true. The experience of God's children would frequently seem to contradict it, as in the instance of Jacob, who, when surrounded with an accumulation of afflictions, said: "All these things are against me." Jeremiah said: "I am the man that hath seen affliction by the rod of his wrath. He hath led me, and brought me into darkness, but not into light. Surely against me is he turned; he turneth his hand against me all the day." And Job was so overwhelmed with affliction that he said: "If I had called, and he had answered me, yet would I not believe that he had heard me."

My dear friends, all this arises from unbelief, and is no contradiction to the assertion contained in our text, which is elsewhere confirmed by the words, "All things are for your sakes."

There are some who have said, Is it possible that *sin* can be among the "all things" that work together for good to God's covenant family? Take Paul's assertion as to this matter: "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." God, and God alone, can make all things work together for his people's good. Adam, by his sin, lost for himself and all his posterity that Paradise, that perfect state of happiness which he had at his creation. But everlasting love, infinite wisdom, and almighty power took a glorious advantage of man's fall to bestow upon him greater blessings and a more exalted state of happiness than he had, or ever could have had, before the fall. God's family are, through grace, brought into a much nearer relation with him than Adam enjoyed in his state of innocence. He knew God as his Creator, but we know him as our Father; his righteousness and holiness were created, but the righteousness and holiness of the saints are the



righteousness and holiness of God, our Saviour and Redeemer. His was an earthly Paradise, ours a heavenly inheritance; his was intrusted to himself and was lost by him; ours is secured to us in Christ, by the oath and promise of God, and can never be lost. Under the first covenant Adam was a partaker of many great blessings and gifts; but by the second covenant our Maker became our husband, partook of the children's flesh and blood, and thus became Immanuel, God with us. He has given to the Church the promise of the life that now is, and of that which is to come. Much more of the love of God, Father, Son, and Spirit, is displayed in redemption than could be manifested in creation. By virtue of that union which is brought about between the Saviour and his Church, all the saints are brought much nearer to God than Adam was at the creation. All the various trials, afflictions, sorrows, and distresses, both temporal and spiritual, to which man is subject, are the fruits and effects of his disobedience, so that the most favoured of God's family often write bitter things against themselves. But whatever may be our fears, our condition is far better than it ever could have been if Adam had not been permitted to fall. Here is no justification of sin in any of us; it is that cursed thing which God abhors, and which all who are taught of God desire not only to have pardoned, but to be kept from. "Keep me from evil, that it may not grieve me." None but our God could make all things work together for our good. His chastening rod, however painful to flesh and blood, is one of the evidences of his peculiar love. "As many as I love, I rebuke and chasten." It is an evidence of our sonship: "If ye endure chastening, God dealeth with you as with sons." It is by afflictions that we are conformed to the image of the Saviour. If we suffer with him, we shall be also glorified together. Paul says: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

One of the worst things that seem to be against us is the remains of indwelling sin. Although there is nothing that can cause so much pain, yet even this is through the wisdom, love, and power of our gracious God and Saviour overruled for our good. Read the twelfth chapter of II. Corinthians, where Paul says: "Most gladly, therefore, will I rather glory in my infirmities . . . for when I am weak, then am I strong."

My brethren, who is he that will harm us, if we be followers of that which is good? Strictly speaking, there is nothing that can finally hurt the Saviour's family. And why? Because nothing can separate them from his love.

And whereas it is said, "*All things work together for good,*" &c., this is designed to take off our minds from being too much employed about any one particular circumstance, or providence, and to lead us to a general view and consideration of God's dealings with us. Every part of his work, whether of

grace or providence, is necessary to the completion of his purposes of love and favour towards us. If one part of the work were omitted, the whole could not be accomplished. Here is a beautiful chain by which one event is connected with another. This, if the Lord is pleased to lead us to it, can be clearly traced in the history of Joseph. If such trials as were appointed had not befallen him, he could not have been brought to the enjoyment of those blessings which he afterwards experienced. If we are favoured at times to meditate upon God's uniform dealings with ourselves, we shall probably find something of this *working* in our own experience. It is not profitable when we are left to dwell upon this trial, or the other affliction, *alone*, but rather, as Moses says: "Thou shalt remember all the way which the Lord thy God hath led thee." It is *all things*, that is, God's whole work in us and concerning us, all events taken together, that work together for our good.

Both Tyndale and the Geneva Bible express it thus: "We know that all things work *for the best* to them that love God," &c. So that God has led us not only in a good and right way, but in the very best, the most suitable, the most profitable path for us; that which above all others was fitted for the accomplishment of the design of his eternal love towards us. He says: "I know the thoughts that I think towards you, thoughts of peace and not of evil, to give you an expected end." So that we may scripturally conclude that if any part of his dealings with us could have been omitted, his own glory by our eternal welfare could not have been fully displayed.

Yes, my dear brethren, whatever may be our present thoughts and views, all that he has done, is doing, and will do, for every member, yea, for the whole of his Church, is necessary to the accomplishment of his own eternal purpose.

3. Paul says: "*We know* that all things work together," &c. This knowledge is twofold. First, general, as derived from the sacred Scriptures, wherein God's whole work, whether of creation, providence, or grace, is affirmed to be good; as he that is essential goodness cannot do anything that is not, like himself, truly good. And, secondly, from that inward teaching whereby he condescends to assure our poor, rebellious, doubting hearts of his goodwill towards us in Christ Jesus. We cannot derive this knowledge from each other; it is the effect of God's own secret work in our hearts, whereby he subdues all the erroneous thoughts, ideas, conceptions, and feelings which we naturally entertain concerning him and his various dispensations towards us. He brings us by little and little to see, to feel, to acknowledge, and to confess, that he has led us by a right way; and I believe we shall be constrained at last to say, notwithstanding all our perverseness and rebellion, that he has done all things well. Such has been the testimony of that cloud of witnesses who have gone before us, and by which we

are surrounded. And as he never failed any of them, nor has ever failed us hitherto, what a sad thing it is that we, through unbelief and carnal fear, should so often doubt of his continued faithfulness unto the end. But, blessed be God! our faith, through his faithfulness, shall triumph over all opposition, and all his family shall be made more than conquerors through him that hath loved them.

Still, there may be some one of us yet ready to say, Yes, all but me. There is something about me different from any other of his family.—Ah! my dear friends, these suggestions come from a cruel enemy and a doubting heart. Let God be true, and every man a liar. Not a hoof shall be left behind. And, therefore, even you and I, through faith, believe that we shall be found amongst those of whom he has said: "Israel shall be saved in the Lord with an everlasting salvation; they shall not be ashamed nor confounded, world without end." Amen. So be it. My love be with you all in Christ Jesus.

Yours affectionately in him,  
JOHN HOBBS.

Cambridge Terrace, May 19, 1871.

[The above letter of the late godly Mr. Hobbs is so full of encouragement to those of the Lord's people who are weak in faith, and who so often doubt their interest in Christ Jesus, that it is for the spiritual interest of such that we republish it in our pages.]

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## MEDITATIONS ON VARIOUS PORTIONS OF THE WORD OF GOD.

BY THE LATE JOHN RUSK.

"Thou turnest man to destruction; and sayest, Return, ye children of men."—PSALM xc. 3.

(Concluded from page 400.)\*

WHEN man is turned to destruction he will find a sensible dryness, barrenness, deadness, stupidity, insensibility, unfruitfulness, &c., at certain times come upon him; and it appears clearly to him that he shall never enjoy those blessed seasons again. This will go on from day to day, week to week, month after month, and sometimes for years, so that he is not like the same man, and though he may find at times a slight change under the Word, in reading, conversation, prayer, &c., yet it is so transient that it is soon gone again, and down he goes into the old way, and that is barrenness and deadness. He therefore concludes that he shall be cut down as a cumberer of the ground. Now and then he thinks of past times, and his soul desireth the first ripe fruit; but alas! "Woe is me! for I am as when they have

\* We hope to commence a further meditation in a future number.

gathered the summer fruits, as the grape gleanings of the vintage; there is no cluster to eat; my soul desireth the first ripe fruit." (Micah vii. 1.) But is this always to be the case? Was it so always with the prophet Micah? No; truly it was not, and so you will find if you follow him to the end of the chapter. Hence he declares that the Lord will turn again, and will subdue our iniquities; and so he did for him, and so he will do for us, for he has promised that they who are planted in the house of the Lord shall flourish in the courts of our God, and that they should bring forth fruit in old age to shew that the Lord is upright; and if he declares that they shall, it is not all that they see and feel in themselves that shall counteract his word. But when he is pleased to say, "Return, ye children of men," then it is that we revive as the corn, grow as the vine, and spread forth our roots as Lebanon; for the Lord takes pleasure in the prosperity of Zion, and it is impossible that such should finally die and wither away, being united to the Lord Jesus Christ, the Living Vine.

"Tho' bleak winds the boughs deface,  
The rooted stock shall still remain;  
Leaves may languish, fruit decrease;  
But more shall grow again."

And all this is clearly known, felt, and enjoyed by us when we have the sensible presence of the Lord, and by no other way—hence Peter tells us that the times of refreshing shall come from the presence of the Lord. This revives the whole work, and is often done under the Word preached; and God has promised that his Word shall not return unto him void, that his doctrine shall drop as the rain, and his speech distil like the dew, as small rain upon the tender herb, and as showers upon the grass. (Deut. xxxii. 2.) And you will hear God's children say when they come away from hearing, "I feel quite refreshed!" What was the cause? Why, "Where the word of a king is there is power," and Jesus as King met them, and refreshed their souls agreeably to his own promise, that where two or three meet together in his name there he will be, and that to bless them.

Then, there is such a thing as calamities being all around us, and dangers continually threatening, and yet for us to feel as calm, quiet, and easy, as though we were not in the world; and although Satan may tempt us to try to get out of this or that trouble, yet we do not move, for our own hearts are fixed, trusting in the Lord; and this is called "hiding" us. "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." (Zeph. ii. 3.) David prays for this: "Keep me as the apple of the eye, hide me under the shadow of thy wings." (Psalm xvii. 8.) "For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me." (Psalm xvii. 5.) Being thus hid

nothing can touch us: "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." (Psalm xci. 7.) But though this promise may be fulfilled in the midst of surrounding fears, yet this "hiding" is something more, and that is to be hid from all those dreadful and innumerable fears. This is safety felt: "He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord. His heart is established, he shall not be afraid, until he see his desire upon his enemies." (Psalm cxii. 7, 8.) But all this safety, hiding, deliverance from fears, and establishing, rise from the presence of the Lord; hence David says, "Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues" (Psalm xxxi. 20); they are to be hid from the "scourge of the tongue." Now you see the great advantages of returning to the Lord, and the misery of being kept at a distance from him. I have observed to some of God's children that, strictly speaking, there is but one cross, and that is, the loss of God's presence, for what cross is anything that may come when we fully enjoy the light of his countenance?

I come now finally to close the subject by proving, according to promise, and tracing all these things—the blessed effects of our returning to the Lord, and the Lord Jesus Christ is the sum and substance of all these things, which I hope to make clear.

(i.) I told you that to return to the Lord was to find rest; and he is the rest wherewith the wearied are to be refreshed, and therefore he says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. xi. 28.) (ii.) I told you that to return to the Lord was to find salvation; and Christ is God's salvation to the ends of the earth, and so he says, "Look unto me, and be ye saved, all the ends of the earth, for I am God, and beside me there is no Saviour;" and in Matthew we read that his name shall be called "Jesus: for he shall save his people from their sins." (Matt. i. 21.) (iii.) To return to the Lord is to have a healthy soul; and we read that he healed all manner of diseases, and that as many as touched him were made perfectly whole—that he is God's way upon earth, and his saving health among all nations. (Psalm lxxvii. 2.) (iv.) To return to the Lord is to experience deliverance from every foe; and the Lord Jesus Christ is that Deliverer who is to come out of Zion. (Rom. ii. 26.) (v.) To return to the Lord is to find peace; and Paul says that he (the Lord Jesus Christ) is our peace. He made it by shedding his blood on the cross, and left peace as a legacy to his disciples, hence he said, "Peace I leave with you, my peace I give unto you." (John xiv. 27.) (vi.) Returning to the Lord is to have full pardon; but forgiveness of sins must be preached in his name, and the Son of Man has power on earth to forgive sins. (Matt. ix. 6.) (vii.) To return

is to have supplies for soul and body, to be fed, clothed, and protected; and Christ is the good Shepherd that does all this and much more: "I am the good Shepherd." (John x. 11.) (viii.) To return to the Lord is to have a filial fear of offending him; and this is a grace that comes from his fulness with all others, and was upon the Saviour; hence Isaiah says, "And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." (Isaiah xi. 2.) And the writer of the Epistle to the Hebrews tells us that he (Christ) exercised it, for he "was heard in that he feared." (Hebrews v. 7, 9.) (ix.) To return unto God is to be bound up and quickened; and it is Christ's work to do both these; hence he says, "The Spirit of the Lord God is upon me: because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted." (Isaiah lxi. 1.) Thus the Lord Jesus binds us up, and it is he that quickens us also; therefore he says, "I am come that they might have life." (John x. 10.) "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." (John v. 21.) (x.) Again, in returning to the Lord we grow in grace; but all grace, you know, comes from his fulness; and it was out of his fulness that the disciples received grace for grace; then says the Apostle Paul, "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." (Eph. iv. 15.) (xi.) When we return to the Lord we enjoy the blessings of providence; but the Lord Jesus is the heir of all things, as you read, "What is man that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." (Psalm viii. 4-8.) Compare this with the 6th, 7th, and 8th verses of the second chapter of the Epistle to the Hebrews, and you will see that these words may be applied to the Lord Jesus. (xii.) Then, to return to the Lord is to be united to the Lord Jesus Christ; and therefore, we are said to be blessed with all spiritual blessings in heavenly places in him, as for instance, in the Lord we have righteousness, in him strength, in him rest, in him peace, salvation, fear, redemption, &c. The "in" implies the marriage union between the Lord Jesus Christ and his Church, for "he that is joined to the Lord is one spirit with him." (xiii.) To return to the Lord is to have the Holy Spirit poured out upon us; but he is the Spirit of Christ, for "if any man have not the Spirit of Christ, he is none of his." (Rom. viii. 9.) (xiv.) By returning to the Lord we have true repentance; but "Him hath God exalted with his right hand to be a Prince

and a Saviour, for to give repentance to Israel, and forgiveness of sins." (Acts v. 31.)

Lastly, the presence of God, which when enjoyed, proves that we are turned to God, as David says, "Turn us again, O God, and cause thy face to shine" (Psalm lxxx. 8); but we can only have this in Christ Jesus. Hear what Paul says, "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." (II. Cor. iv. 6.) We also read that in the light of the king's countenance is life, and his favour is like a cloud of the latter rain. By king we may understand the Lord Jesus and no other; he is the King of Zion, as the Father calls him by David: "Yet have I set my King upon my holy hill of Zion"; and when he is uppermost in our hearts and affections, he is certainly on this hill.

Thus have I traced these fifteen points up to him, and remember that you and I must expect this destruction and returning all our days. "Thou turnest man to destruction; and sayest, Return, ye children of men." That you and I may enjoy the blessed effects of this "returning" to God, may he grant for his mercy's sake. And to Father, Son, and Holy Ghost, One God, shall be all the glory. Amen.

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### "I WILL LEAD THEM IN PATHS THAT THEY HAVE NOT KNOWN."

Being some of the Lord's Dealings with "An Unworthy One."

(Concluded from page 445.)

After I had been in this state about a week, it appeared to me as if Satan had permission to drag my life completely out of me; and it was as though I could feel him doing it, and I felt myself getting weaker and weaker, and it appeared to me that I should be in hell before the morning. My parents were afraid I should lose my reason, and many were the prayers offered up to the Lord by them and others of the Lord's people that it might be spared to me. A doctor was sent for, and never shall I forget when I saw him come, thinking how vain is the help of man. I felt to be past the skill of all human power. The doctor sent me a sleeping draught, which I was determined not to take; but some friends forced me to take it, and never shall I forget my struggles to keep awake that night, for I was overcome from what I had passed through, and not having any sleep for a week before, and the effects of the draught upon me, I was fearful that if I did fall asleep I should awake in hell; but fear kept me awake the greater part of the night. Once I felt myself dozing, but fear roused me up again, and how I tried to keep awake that night! But at last I dozed off again, and it appeared as if I

felt my soul being separated from my body, and that I was sinking into hell. I awoke with a cry that aroused those that were sleeping around me. This kept me awake until six o'clock in the morning, when I slept again for about half-an-hour; and when I awoke I could scarcely believe that I was still in the body, so firm was my conviction that I should awake in hell. I was different to what some of God's people whose experiences I have read, and who have said how thankful they have felt for being preserved from falling into hell through another night; but I did not feel this. It appeared to harden me, and I felt very much the truth of those solemn lines, "Law and terrors do but harden, all the while they work alone." The hardness of my heart I cannot describe, and it would be quite impossible to live long in such a state as this; but it pleased the Lord to remove this felt hardness in a measure. Some of the Lord's people felt my trying case so laid upon their minds, that they agreed to meet together to pray for me, and several of them felt special liberty in prayer for me. I must say that the Lord inclined his dear people's hearts towards me in a wonderful manner. Thus, while he was so deeply trying me in one way, he was mercifully upholding me by the prayers of his people in another. If such was not the case I must have sunk under it. Some of the friends assured me that they were sure I should be brought out of it, and said how glad they should be to see others in trouble about their souls. I felt it was because I was lost. Oh! how blinded I was by Satan, that I could not see in the light that the Lord's people did. Then, telling me this only added to my sorrow, and I could not take any encouragement from what they said. . . . I felt my state was fixed, and God's decree was like himself—unchangeable; and not even the prayers of his beloved people could turn away his wrath from me. I felt that I was neither fit for the world, nor yet for the Lord's people, and I verily thought that I had the mark of God's disapprobation upon me, and felt to be the worst character upon the face of the earth. From about the time the Lord's people met together to pray for me, I felt as if strength was put in me. I as much felt being strengthened as I had felt before my strength being taken from me; but it seemed to me as if it was in anger, and Satan brought this passage: "It were better for him that a millstone were hanged about his neck, and he cast into the depths of the sea, than that he should offend one of these little ones." So strong was the impression upon me that I should be left to do it, that though death was a terror to me before, I felt that I could freely have let anyone throw me into the sea. I believed these words came from the Lord who could see all things, and I felt it would be better for me to die now, as by so doing it might lessen my sufferings. I was now tempted to self-destruction, and in many ways Satan presented to me how I could carry out such a wicked act. But I knew it would be a great grief to my friends, besides



bringing a reproach upon the truth. These considerations kept me from doing such a wicked thing, but many times I thought I should be left to carry it out. I could see that if left of God I should do anything, and I really thought that he had left me, and given me up to Satan. I seemed to have no natural affection for my nearest friends. It was here I learnt the truth of those precious lines, "To him every blessing I owe, above what the fiends have in bell," &c. For if we have love one to another naturally, it must come from the Lord. I thought I was given up to hardness of heart, and should never feel love to anyone again. And oh! what a wilderness this world appeared to me, should I yet be spared to live in it. Satan suggested a way by which I could bring about my death, without bringing reproach upon the truth. This I tried. It was to keep putting my feet in cold water, and being in the depth of winter I thought I should take cold and die, and perhaps no one would ever know that I brought it on myself. But, though I did this repeatedly, I did not take cold, nor did I feel any ill effects from doing so. But Satan suggested that I should have that sin to answer for in just the same way as if I had destroyed myself. I relate this to show the maliciousness of Satan, and how he worries those he cannot devour. But the Lord did not suffer me to be tempted above what he gave me strength to bear. He was pleased to remove the terrors of distress in some degree, so that I could take an interest in the things of this life; but I still carried about within me the sentence of death, and none will ever know the inward conflict and desolation that I felt at times—and for a period of six years—but the Lord and myself. I had not a single ray of hope that I should ever be brought out of it. This scripture seemed to cut me off: "They cry not when God bindeth them," for I could not cry for mercy. I believed Satan's lies, and felt that there was no mercy for me. I had no faith to believe that God would save me, and I knew that "he that cometh to God must believe that he is a rewarder of those that diligently seek him." I felt convinced of my unbelief, and knew that it was written, "That they could not enter in because of their unbelief." I felt such an infinite distance from God, and felt that these scriptures cut me off: "The election hath obtained it, and the rest are blinded;" "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." I was without God and without hope in the world. I have often wondered why I was kept going to the house of God all this time, as every sermon I heard condemned me; and that which was life unto God's children, was death unto death to me. I often felt that I must give it all up, and should have done so were it not (though I did not know it at the time) that "He lent an unseen hand, and gave a secret prop." During this painful time I could not read God's holy Word, and if I took up any other book, I was sure to meet with something that condemned me. I

was different here to what some of the Lord's people are, whose experience I have read. They have cleaved to the Word of God, though it cut them off. I thought it was a mark against me, but after this time the weight and power of these things began to wear off, and I was afraid I should be nothing better by it. Thus I was—

“ Uneasy when I felt my load,  
 Uneasy when I felt it not;  
 Dissatisfied for want of God,  
 Though oft of him I'd not a thought.”

At this time, a “ Who can tell ? ” would arise, but I felt that God was silent towards me ; and something seemed to tell me when I tried to take encouragement from the Lord's dealings with me, that if I was one of his, he would not have left me in such a dark state of mind, and without some intimation of his mercy to my soul for so long a time. I would get the back numbers of the “ Gospel Standard,” and read the experiences there recorded, to see if I could find any like my own. I got a little encouragement at times by these means. The Lord was pleased to break some of the snares of Satan. One was that the Lord called his people in many instances when young in years, and the Lord had suffered me to sit under the sound of the Gospel until I was gospel-hardened ; but in reading the “ Gospel Standard ” I read of one being called out of nature's darkness at the age of seventy years. Thus this snare was broken, and many others that held me fast. The Lord was pleased, through the experiences I read, to deliver me, and I feel grateful that ever the Lord should incline the hearts of his people to write their experiences for the encouragement of others. Sometimes I felt encouraged by the preached word, but I was sometimes afraid that I took what really did not belong to me. In hearing one of God's servants speak from these words : “ The wilderness shall blossom as the rose, and in the desert shall rivers spring up ; and in the place where the dragon lay, shall be grass with reeds and rushes ”—I felt that the time would come when it would be different with me. The Lord has, however, in a very gradual way, almost imperceptible to me, brought me out of the many snares that held me so fast. But did he not say that he would set the briars and thorns against me in battle ; and would go through them and burn them together ? And this he has been pleased to do for me, or I should still have been held fast by them.

I had a dream that seemed to explain a little how the Lord has led me. I thought I was in a large building and could find no way out of it ; as fast as I got out of one room I found myself shut up in another. I kept going from one room to another for a long time, and thought I never should get on the outside ; but after much trouble I did so, but had a very steep hill to climb before I could get out into the street. I hurried up as fast as I could, feeling that Satan was pursuing me. At last I reached

the top, and climbed over the wall into the street. There were several people there, and we joined hands and rejoiced together, and I was pleased that I had thus escaped. I awoke, however, to find that it was a dream, but what it all could mean I could not tell. But "God speaketh once, yea twice, but man perceiveth it not." However, "God is his own interpreter, and he will make it plain." Some time after I had this dream, the Lord was pleased to open my eyes in a measure to show me that what I had passed through was his work being carried on in my heart; and though no words were spoken, I felt assured that I should be brought out of it. I felt the Lord could do it in a moment, be it but his pleasure. He has said that "He will comfort all her waste places, and in the place where it was said, Ye are not my people, there shall they be called the people of the living God"—and I hope I have experienced a little of their meaning. These lines keep running through my mind: "Hope of salvation in his name, how comfortable 'tis!" Only those that have known what it is to be in the dark for so long a time can understand the sweet comfort I felt. I could now believe, notwithstanding all I had felt to the contrary, that I was one of Christ's sheep. I longed for the time to come when I could meet with God's people, and instead of its being a task, it was to me a pleasure. How true are these lines: "Let terrors fright the unwilling slave, the child with joy appears."

On the following Sabbath day the minister took for his text: "There is therefore now no condemnation to them that are in Christ Jesus," &c. Oh! what a difference I felt. I could now believe I was not under the law, but under grace; and for a time these words rang in my ears: "Jesus! blessed Jesus!" And oh, how I could enter into that blessed hymn—

"How sweet the name of Jesus sounds  
In a believer's ear!  
It soothes his sorrows, heals his wounds,  
And drives away his fear."

I felt obliged to tell God's people what I felt, and they rejoiced with me. This, I believe, was an interpretation of my dream, when I felt assured that I should be delivered out of my trouble. I thought perhaps the Lord was about to do it for me very soon, but the latter part of my dream has made me think differently. And since I have felt things to be so opposite in me, I have concluded that no child of God could ever feel the things within that I do. I am very much tried now about the reality of what I then felt. At times I feel fearful:—

"Should I go mourning to the grave  
'Twere just; yet, Lord, from darkness save!"

and, "I will bear the indignation of the Lord, because I have sinned against him; only, be not thou silent to me, lest I become like those that go down into the pit." I had backslidden in heart from him, and I believe he has chastized me sorely for it;

but I hope that he has not given me over unto eternal death, though I have been brought to feel so much death in my soul. How often since I should have been thankful to feel the least drawing forth of desire after God, that I once felt. But my sins and backslidings in heart from him I believe, have been the cause of his withholding his Holy Spirit from me. I do sincerely hope the Lord's chastening hand upon me will be the means of making me walk more carefully and living more in his fear, and very near to himself; that my conscience may be kept tender in his sight, and that I may ever be jealous of my heart. And I do hope that if you should think well to publish this my experience in the "Gospel Standard," it may be made an encouragement to others who are brought into similar places as myself, that they may not despair of God's mercy. For I believe this is Satan's work, though I could not see it was so at the time. Hoping the Lord will continue to bless the "Gospel Standard" and you as its editor; and while you are attempting to water the souls of God's dear children may your own soul be watered also, is the desire of yours,

"AN UNWORTHY ONE."

P.S.—I have not mentioned any names in the foregoing, as my desire in writing it has been entirely for the encouragement of the Lord's people, and for the glory of his name.

[We do not know the writer of the above experimental letter, but we have her name and address; and we cannot help saying that her heart-felt experience commends itself to us as being the effects of divine grace in the heart, and we heartily wish that many others who profess to know the Lord could give a similar account of themselves.—Ed.]

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### THE JOYFUL SOUND.

Being Extracts from a Sermon by Mr. D. Smith, of Halifax. Preached at Hebden Bridge Strict Baptist Chapel, on Lord's day afternoon, August 12th, 1888.

"Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted."—PSALM lxxxix. 15, 16.

FRIENDS, the people who know the joyful sound have known something of a sorrowful and distressing sound. They have known something about the condemnation of the law in their conscience. They have known something of the conviction of sin, of righteousness, and of judgment to come. And you know something of these things yourselves if you have been exercised in any measure as I have been; and if you have, you know something of what many of your neighbours know nothing. You know something of the bitters of the wormwood and the gall; for in true religion the bitters are tasted before the sweets,

and the sound of condemnation is heard, felt, and known before the joyful sound of pardoning mercy. The law of God condemns sin, but shows no mercy to the sinner; it brings no relief to the guilty; all that it can do is to convince and condemn the sinner. It says to the convicted sinner, "Pay me that thou owest." When those words were applied to my conscience I found I had nothing with which to pay, and I sank fathoms in my soul-feeling; this convinced me that I was a guilty sinner, and it made me cry, "What shall I do to be saved?" "God be merciful to be a sinner," is the needy sinner's cry, and blessed be God, he looks upon him and says he will "deliver the soul of the needy when he crieth, the poor also, and him that hath no helper."

I remember when I used to walk about the fields in the days of my youth under the sentence of death, with these words sounding in my ears: "He that offendeth in one point is guilty of all." And I felt like a thief who was pursued by a policeman, and the words came again and again like thunderbolts, and I thought God was a very hard master and an unjust God, and that he demanded more than was right when he said a man was guilty of all who had only broken the law in one point, and I was a long time before I believed what Dr. Watts says about the matter:—

"Curs'd be the man, for ever curs'd,  
That does one wilful sin commit;  
Death and damnation for the first,  
Without relief and infinite."

I was years before I was reconciled to that principle of justice, but I was reconciled when God the Holy Ghost opened up to my mind that a breach of the law, whether in word or deed, was a breaking of the whole of it, and this made me cry, "God be merciful to me a sinner." When the convincing power of God the Holy Ghost was made known and felt in my poor soul, I felt the claims and demands of the law brought me in guilty before God, and I said, "I am a lost man, for God can never be just and save a soul like mine." How was it with you, my friends, when God commenced a work of grace in your souls? Did not you feel guilty and condemned; and did not you cry to God to have mercy on your needy souls? Every man and woman that is brought to book on account of their sins, knows something of these things before they hear the joyful sound. They have been wounded, weakened, slaughtered and slain, and such need mercy and favour and grace. Such persons are prepared to hear the joyful sound when God is pleased to bestow it on them as he did, I hope, on you and me. It would be a solemn thing for me to deceive you by preaching a false doctrine, and not condemn a religion that some people say "can be taken up at leisure," but God forbid that I should do so; I would sooner die in a ditch than attempt to puff you up in self-sufficiency or duty-faith. People who

believe in duty-faith and duty-repentance know nothing of the joyful sound; they do not need it as they can manage things for themselves. We read that "there is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons who need no repentance." Those are the self-righteous who need not Christ's righteousness, but believe in their own. Those are exalted in their own righteousness, and therefore do not need that which my text speaks of; they have never been convinced of sin, or brought to know the plague of their own hearts; it may be said of all such, "they are cheated."

My friends, has the spirit of the law ever been applied to your consciences, and entered into your souls, and have you been brought to know your own depravity and the plague of your hearts? If so, you will value the blood of Christ as the only cleanser from guilt, filth, and sin, and you will wonder sometimes if ever God can save your never-dying souls. But you once knew nothing of God's law except by report, but "when the commandment came, sin revived, and you died" to all hope of ever being saved by it in all or in part. At that time you knew nothing of the merits of Christ, nothing of his redeeming blood, nor anything of his righteousness. The Lord quickened your dead souls into life before you knew anything about these things. God the Holy Ghost opened your blind eyes and mine to see "light in his light," and gave us a love to the Gospel. God sent rays of spiritual light down upon our dark and sinful souls, that we might know he was gracious. Experimental religion is a valuable thing, and the children of God are sometimes years in learning it; for it is only by the teaching and power of the blessed Spirit they learn it. The Lord the Spirit teaches us to profit, as it is written, "All thy children shall be taught of thee," and Christ says, "All that have learned of the Father cometh unto me." They have learned something of the justice of God's law, for, "by the law is the knowledge of sin, and by the works of the law no man can be justified in the sight of God." Having learned those things, the child of God comes to Christ as his law-fulfiller for pardon and for forgiveness, for Christ has power to forgive sins, and heal broken hearts. When a child of God gets a knowledge of these things, a little hope springs up in his soul, and O, what a blessed thing a little hope is, yes, even a little to a poor weary soul. A little hope is like a little light in a dark place. I do not know whether you know the value of it, but I do, for I have had a little of it given to me sometimes when I have been ready to perish, yes, and I would now have more of it if I could get it, but like faith "it is the gift of God," and comes down from heaven like the streams of that river "which makes glad the city of God." You know how corks float on the surface of the water; they float there because they are lighter than the water. If you put a cork under the water you must keep your hand upon it or it will rise to the surface in a moment,

so will the hope of the children of God. Divine hope springs up in the soul when the pressure is taken off it, and as the poet says: "Though damped, it never dies." It cannot be kept down or die; for it is a part of the "divine nature." It does and will appear and have its place in turn, because God the Holy Ghost has put it into the soul, and given it a place there. "Faith, hope, and joy" are "the fruits of the Spirit," and they are God's gifts, and when your faith and hope have been low through unbelief and the difficulties of the way, you could hardly believe you had ever had a grain of either, or that you were ever born of God.

These are some of the exercises and changes that some of God's people have, but my text says, "Blessed are the people that know the joyful sound; for they shall walk, O Lord, in the light of thy countenance, and in thy name shall they be exalted." This is true, for it is God's word, and the people who have enjoyed it have got a right religion, and will go to heaven when they die, although their faith may sometimes give way to doubt. We read, "By grace are ye saved through faith, and that not of yourselves, it is the gift of God," and I hope you believe it, and if you do I will tell you how you came by it. God gave it to you as an act of his own sovereign mercy. If you are the children of God he will bring you into trouble of one sort or another that you cannot get out of. He will bring you into the ditch and make you loathe yourselves as poor Job did, before you are brought to know the joyful sound. You may have "to sink into deep mire where there is no standing, and into deep waters where the floods overflow you." You may be brought to question every step you have trod in the way to heaven; and there you will get a sight and sense of your evil heart and depraved nature such as you never had before, and which you will never forget while you live. You may be quietly walking in the street or in the field when you get a sense of these things, and they will make you stagger like a drunken man, and bring you to your wits' end, and you will say under a sense of your vileness, "Can ever God dwell here?" This will convince you of your own inability to do anything towards saving and helping yourselves, and make you cry mightily to God for help and to deliver you, and you will conclude that some strange thing has happened unto you. There you will learn that "no man can deliver his own soul" out of such a state; you will learn that God alone can do it. I know these things have been so in my own soul's experience, and this is the way you will "learn praise" as well as prayer; blessed are the people who know the joyful sound. The joyful sound is the sound of liberty, and the sound of deliverance.

My text has reference to the jubilee day on which captives are set at liberty, and prisoners freed. You will know, without my telling you, that under the old dispensation there was a

jubilee year every fiftieth year. The Jews were not allowed to sell their inheritances "out and out" as we do. But they could mortgage their lands in any year up to the jubilee year; but in that year it must revert back to its rightful owner. On the morning of the jubilee year trumpets were blown in every part of the land of the Jews. Those trumpets gave a joyful sound to those who had borrowed money on their estates. You might have seen them carrying their mortgage deeds under their arms rejoicing "with singing." It was a joyful day to them. They knew the joyful sound. The jubilee day was also a day of rejoicing to poor captives who had bound themselves fast to their masters; for they could mortgage themselves as well as their property, and many of them did so, but on the jubilee day they were set at liberty and were free. We sometimes sing:—

"Blow ye the trumpet, blow!  
The gladly solemn sound;  
Let all insolvents know  
To earth's remotest bound,  
The year of jubilee is come;  
Return, ye ransomed sinners, home."

This jubilee is figurative of the freedom of a poor child of God who has been liberated from the fetters of the law and brought into Gospel liberty, and who is sent forth among "the dances of them that make merry," and when the dark shades of fear and death are removed, and when "the wilderness shall blossom abundantly" it can then sing as the Psalmist did when he said, "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy soul from destruction; who crowneth thee with loving-kindness and tender mercy." (Psa. ciii. 1-3.) O what a jubilee day it is to a poor needy sinner when the Lord says, "Loose him and let him go." It is then he hears the joyful sound. It is then he "rejoices in Christ Jesus and has no confidence in the flesh." This is what I call Gospel liberty. . . . When a poor soul is delivered out of darkness and bondage, he is like the eagle, he has become young again. He can then sing in the "heights of Zion," and rejoice in God's salvation; yes, and triumph in redeeming love. He rejoices in the joy he has found. The soul has then received new life, new energy, and new power. Such an one is then made joyful in his God, and he knows the joyful sound indeed and in truth. Christ has left us many tokens of his love in the New Testament, to inspire our faith and to hope in him.

We read that angels rejoiced over one sinner that repented, and most assuredly there is a rejoicing both on earth and in heaven over a poor child of God when he is called by the Lord's free grace and mercy. I believe there is a particular time and place when and where God calls his people. You will remember



that Jesus said, "Someone touched me," and the disciples said, "There is a crowd about thee, and thou sayest someone touched thee." Yes, he said, "someone," some particular one, for "virtue had gone out of me." He touched the heart of that poor woman with his divine grace and mercy at a particular time and place, that her soul might be saved, and that his eternal name might be glorified among the people; and there would be rejoicing in heaven over the salvation of that poor sinner; and I should think she never heard a more joyful sound in her life. It was, "Go in peace." Another poor wretched woman said to her neighbours, "Come, see a man who told me all that ever I did; is not this the Christ?" To call this woman at the appointed time and place, Jesus must go through Samaria. (John iv. 4.)

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## Poetry.

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### "EVEN CHRIST."

The sense of power, authority's best vestige,  
 Has a strange charm for *some* ;  
 And will, and might, and money are chief factors,  
 In many a quiet home.

So, in the workshop or the Church there springeth  
 One of unbending strength ;  
 And if he rule discreetly, then he thinketh  
 It is *his right* at length.

But, oh ! the sensibilities which quiver,  
 The hearts which ache and burn,  
 The longings which *will* spring among the *lowly*,  
 That *they* might take their turn !

Yet, in his inbred pleasure of ascendance,  
 Their feeling he ignores ;  
 The sympathies of each begin to wither,  
 And comfort seeks the doors.

And art thou great, and talented, and needful ?  
 Is it thy *right* to reign ?  
 What if thy rule, thy riches, and thy talents—  
 Give to thy fellows pain ?

Dost thou love Christ, O autocratic Christian ?  
 Aye, verily you do.  
 And *He* was Lord of all ; yet, even Jesus  
 Pleased not Himself. Do *you* ?

## LETTER TO MISS B. FROM MR. D. FENNER.

I REJOICE to find my very dear friend is going on prosperously in the best things. Sure I am you are one of "the new-born babes who have tasted that the Lord is gracious." You have tasted of the sincere and sweet milk of the Word, and now you are become dainty, after a godly sort. How insipid are the gaudy toys and pleasures of the world! You can now say, "Vanity of vanities, all is vanity." In view of the beauty of godliness, deformity is stamped on all below. Power to charm is destroyed by the heart-attracting grace of Christ. He hath sent home some of his love-letters (precious promises)—tokens for good—to your heart, and you are wounded with his love. Your desires are insatiate for the wedding robe (his righteousness), the wedding ring (his love), and the wedding shoes (sweet peace in his presence). He already has your heart, or you would not want his presence. You are now no more your own master; he hath given you a heart-warming and a heart-winning smile. He hath sent such a dart as hath killed thee, and thy old husband, too. That "becometh dead wherein you were held." The legal selfish life giveth up its breath, and yet, though a dead wife, thou art become a living widow; but thy widowhood is a pain to thee. There hath been an attracting glance to thine eye (understanding—faith), and thou art "sick of love." Nothing will do but this: "My beloved is mine, and I am his." "Ye are become dead to the law (and legal curse) by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that you should bring forth fruits unto God." You are not content now that self have the fruits, but long to be so filled with the love of God that your heart be melted to pour forth all to him again—that all your fruits may return in his praise and glory. "Herein is my Father glorified, that ye bear much fruit." But there is no bearing fruit without union to Christ. "He that abideth in me, and I in him, the same bringeth forth much fruit." What fruit? "Love, joy, peace, goodness, gentleness, faith," which tend to the glory of God. These fruits you already begin to bear. Oh, be not afraid, through timidity or bashful shyness, to unbosom all your desires and longings to Christ your beloved; even tell him you are "sick of love," and, whensoever he comes near, fall into his arms; he won't upbraid you, he is no fickle lover. "Him that cometh to me I will in no wise cast out." Therefore, come without fear of presumption. When your desires can say, "My beloved is mine," your heart may safely say, "And I am his." "Happy are the people whose God is the Lord." You can now say, "Whether I live may I live unto the Lord, or whether I die may I die unto the Lord, so that living or dying I may be the Lord's." And you add, "Can any desire this who are not born of the Spirit?"

It is evident none can desire the things of the Spirit but those who are taught of the Spirit, and none can hope in God or desire to live to his praise, but those who are alive to him. "The dead cannot praise thee, they that go down to the pit cannot hope for thy truth. The living, the living, he shall praise thee as I do this day." "Let my soul live, and it shall praise thee." You would gladly say, with Paul, "I live, yet now not I, but Christ liveth in me, and the life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." You would be glad to have your heart empty, that it might be filled with Christ. There never was, can, or will be in any heart a true desire for a whole Christ and he not enjoyed in that heart in the end. All that is for him cometh from him, and all that is from him shall, sooner or later, enjoy him. He will surely come to the soul that seeketh him. "Fear not, for the Lord whom ye seek shall suddenly come to his temple (the heart). The heart that seeketh him belongs to him, it is his temple, and he will surely come to it." The angel said unto the woman, "Fear not ye, for I know that ye seek Jesus." As though he should say, "There is no cause to fear." You shall find him, for ye seek him. They that seek "shall find." "He is found of them that seek him."

What shall I say? He will come to thee—yea, he hath already visited thee. There are different degrees of his coming; sometimes he cometh and fully manifests himself, so that the person embraceth him and saith, "My Lord and my God," "He is mine, and I am his." Sometimes he cometh in a smaller degree, a little light, life, and love is felt. He is the true light, he is our life, and all the love of God is in him; therefore, if in never so small a degree, it is nothing less than precious Christ is come. He is now, as it were, wooing and inclining your heart to himself, and will surely fully give himself to it. Thou hast already the "one thing needful," for thou hast chosen him in the Word of the Gospel, as Mary did.

You state that when you meditate on the goodness and mercy of God, you are lost in wonder and amazement; and well you may, for the love, mercy, and goodness of God is full of wonders. Christ containing the whole thereof may well be named as he is. "His name shall be called Wonderful." And to Manoah and his wife he said, "Why askest thou after my name, seeing it is Wonderful?" (as in the margin). He is rightly named, for he is full of wonders. He is altogether wonderful. Is it not wonderful that he should enter into covenant for us—engage to assume our nature; be made sin for us, who knew no sin; take all our sins and sinfulness upon himself, that none might be imputed to us? Be made a curse for us, receive all the wrath of God due unto us for sin, that we might be free and blessed; go into a hell of sufferings that we might be free? Oh how many wonders appear in the work of redemption!

He who is purity, infinite, was made sin. "The only blessed Potentate" was made a curse. He, in whom was all the Father's love, must bear his infinite wrath. He, who was put to death "by wicked hands," was thereby bruised by the righteous hand of God.

At the time he suffered under God's fierce anger he was specially loved by him for suffering. "Therefore doth my Father love me, because I lay down my life." In being a victim he overcame all that overcame him. He who was the "eternal life" was the dying Saviour. The worst deed ever done turned out to be the greatest blessing to those who did it. "By wicked hands" he was crucified. No wickedness can be equal to "crucifying the Lord of Life and Glory." We have by sin pierced him through and through, and yet Christ crucified is the sum total of the Gospel. "We preach Christ crucified." And of experience, "I am determined not to know anything among you save Jesus Christ, and him crucified." Therefore, although "by wicked hands he was crucified," God's righteous hand did it for our salvation. "Herod, and Pontius Pilate, and the Governor with the Jews assembled together, to do whatsoever God's hand and counsel had determined before to be done." We see wonders indeed when brought clearly to behold, with the eye of faith, the work of redemption by Christ crucified; and when applied to the heart we find it wonderful condescension and love. "O, how wonderful is thy loving-kindness!" Wonderful if we consider who it is that loves; and wonderful when we consider who is loved.

Who is it that loves? Jehovah, maker of heaven and earth, whose majesty is so great that the whole heavens are no more than his throne, and the whole earth is only his footstool. If he stoopeth in great condescension to behold the things which are in heaven, what must his condescension be to look down on earth?—and what to look upon us? But, oh, what must his love be to take our nature, go through a hell of sufferings for us, that he might have us in his embraces for ever!

What shall I say more? The thought is overwhelming when we consider the objects loved—sinful, vile worms, covered with loathsome rags of selfishness, and crawling alive with the vermin of iniquity. Well might John cry out, "Behold what manner of love," and Paul exclaim, "The length, the breadth, the depth, the height, of the love of God, which passeth knowledge." Eternity itself is not long enough to unfold this infinite love. Oh, unutterably sweet the thought that a little moment and we are in it to the full! Rejoice, dear Mary, and again I say, rejoice. Wonder and love. Wonder, adore, and praise. Wonder and rejoice.

Yours very affectionately,

D. FENNER.

January 30th, 1822.

“ANOTHER STONE OF HELP.”

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LOOKING over some of the late Mr. Francis Farvis's manuscripts, I came across the following sweet record, under date February 12th, 1880.—C. J.

About two o'clock this morning I heard a loud noise, as if someone was knocking at the door. It awoke me out of sleep. I listened, to hear if I could learn where it came from, and watched to hear it repeated; but it did not sound again. So, as I lay listening, I inwardly said—“What is it, Lord? What is it, Lord?” I had not spoken long before the lines of the hymn came powerfully into my mind,

“No music's like thy charming name,  
Nor half so sweet can be.”

My soul pondered over the words till a blessed, gracious, melting power flowed into my soul, carrying my heart's affections out towards the blessed Jesus, and my feelings and mind were brought to enter into the precious saying, “None but Christ! None but Christ!” Neither did I feel to want any but Christ. I lay blessedly awake in my soul, talking to the Lord, humbly confessing my sins, and asking him to give me a word to satisfy my soul that I was in a pardoned state before him.

Upon this, the portion in Psalm ciii. 12, came into my mind: “As far as the east is from the west, so far hath he removed our transgressions from us.” The heart-softening power of the blessed Spirit of Christ continued within me, which enabled me to be rather bold in speaking to the great God; and while under this soul-refreshing visit it came into my mind that, in the Trinity—the holy and ever-blessed Trinity, there were three Divine Persons—Father, Son, and Holy Ghost. So, out my yielding heart was drawn to God the Father, as the Father of mercies. My mind got into the spirit of the words of the confessing prodigal son, who, with contrition of spirit, said, “Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son.” I am quite sure that it is only under the gracious visits and teaching of the Spirit of Christ that we truly learn the true meaning of the blessed truths of the Bible. I felt my confessions to the Father of mercies were acceptable to him, and I could thank and praise him for his great mercies to me, an unworthy sinner.

Then it came into my mind to speak to God's dear Son. And oh, when I began doing so, the thought came to my mind of my base sins—wicked sins; how he had suffered for them, and the love he had shown forth in doing so. He seemed to be near me; not in anger, but in pity, sympathy and power; and this kept up the fire that was burning within. It is truly said, “He shall baptize you with the Holy Ghost and with fire.”

It then came into my mind about the Holy Ghost, and how I

had grieved him and had been so ungrateful to him for what he had done in my poor soul. Here was I, a poor hell-deserving sinner, telling the great Jehovah all I could think of about my sins, baseness, ingratitude, backslidings; and here was the Lord pouring in his goodness, word, and blessing into my soul, so as to overcome and win my heart. He has a most blessed way of overcoming evil with good. My poor soul was now full, and my eyes overflowing with tears. I had hard work to refrain from breaking out aloud. Fear of waking up those in the house caused me to refrain therefrom.

After speaking in my heart to the Holy Ghost in a way I am sure he approved of, it came into my mind about Ruth gleaning in the field of Boaz. I felt I was led into the blessed field of the Gospel Boaz—Christ Jesus, and was enabled by the Holy Ghost to glean therefrom that which did indeed strengthen my heart. “None but Christ! None but Christ!” is the quickened soul’s food.

This soul-profitting visitation was concluded for the time by the words recorded in Zech. iv. 7—“Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain,” &c. Something secret within seemed to tell me that God would make the words of this verse good in my experience; that all the “great mountains” of my sins, guilt, darkness and misery would be removed by my great Zerubbabel, and that through him I should triumph at last, “crying, Grace, grace unto it.” As my feelings subsided a little, the xxiii. Psalm came to my mind; and it repeated itself in my heart as if it was all for me. He had led and was leading me “beside the still waters,” was spreading a table before me in the wilderness, restoring my soul, and following me with his goodness and mercy.

While thus musing, it came to my mind about my present position, which is rather an outcast one. I soon found the Lord knew all about it; and all I could do was, falling and willing to fall into his ever wise, powerful and gracious hands. This is a safe place, and the only one. I felt willing for him to do what he chose with me. Ah! it is the felt blessing of the Lord that produces true resignation to his will. The clock now struck three. How glad I was to be kept so blessedly awake for one hour by him who never slumbers nor sleeps. I have not had such an hour before for years. I feel these are clearing-up times and clearing-out times; refreshing, favoured, confessing times, when the true knowledge of the Lord and his words, works and ways are made known to the soul. I feel these things are intended not for my soul to rest in, but as encouragements for me to be looking to Jesus and him alone. I cannot remember all the thoughts that passed through my mind on this occasion, respecting the Lord, and what related to him; and also of myself, and my sinfulness and unworthiness; but I put this down as a sign that God is very merciful to sinners; that Jesus is the true

friend of sinners and receives such ; and that no profit can come to a man's soul but by the gracious inflowings of the Holy Spirit. O to be a God-pardoned sinner ! What a high favour ; and all for Christ's sake and through his precious blood.

There was a newness of life realized within under the blessing, which led to the service of thankfulness and praise. I could repeat the words : " Bless the Lord, O my soul ! " May he own this to the good of some poor, despairing, down-trodden children of his, for his Name's sake. F. F.

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### TIDINGS FROM AN OLD PILGRIM IN A DISTANT LAND.

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As an old pilgrim, now nearing fourscore years, who, though long absent from the scenes of youth, yet loves the " Standard," and rejoices in its standard of doctrine and experience, I have been impressed that a few lines from me might be acceptable to its readers. But I know that in this I shall make a failure, unless help comes to me from the eternal hills.

I was born January 4th, 1826, in the parish of Whissendine, Rutland County, England. My parents were brought up to attend the Episcopal church, and when old enough my grand-father took me with him to church, he being a member of the choir. This pleased me, as I greatly enjoyed the singing and the instrumental music, especially the anthems. I can well remember my father and two or three other men of our village walking eight or ten miles on the Sabbath day to hear some notable minister, for in those days there were a few earnest and faithful men in the Episcopal church, and men and women who gladly heard them with a strong desire to hear Gospel truths. After a few years, a small band of men and women in our village united, and met in a friend's house on the Sabbath for prayer, singing, and reading, and expounding Scripture. Mr. Thomas Hardy, of Leicester, Mr. Creasy, Mr. Bloodsworth, and others occasionally preached for them on week nights. They fitted up a room in an outhouse, with pulpit and benches, and it was here that I first heard Mr. Hardy ; and the room was filled to overflowing, many friends coming from the villages of Ashwell, Leigh, Cold Overts, and Knossington. I have forgotten many names, yet remember F. Grant and Mr. Trotter in Cold Overton, Mr. Peach, several of the Bryan family, Hayes, Fardell, and others in our village. For a few years the services were continued, and my father was chosen to manage affairs as the treasurer, almost a deacon of the little company who worshipped there. After a time disputes arose, envy worked mischief ; my father resigned, and in a short time the little band was scattered.

I cannot now say when a Particular Baptist chapel was opened at our county town, Oakham, alternate Sabbaths with Stamford.

My father used to walk the four miles to Oakham for morning and afternoon service, taking me with him. Mr. Tiptaft and Mr. Philpot usually preached, but I well remember dear old John Warburton and William Gadsby coming to preach occasionally. Of the other Gospel ministers who came there I remember only the names of Mr. Godwin, Mr. Smart, and Mr. Tryon.

My parents, with five of us children, used to gather around the table Sabbath evenings, each one reading verse about in the Bible, and my father explaining many passages; he took great pains in teaching me to read aloud correctly, for which I have always felt grateful. I became fond of reading, and read a great deal; but as I grew stronger took an active part in the games and pastimes of our village. Some of the boys with whom I thus associated were rough, and not very desirable companions. But a fondness for the cultivation of flowers, and the study of botany, tended to wean me from their company.

An old friend of my father's had suffered much from asthma and other ailments, the after effects of ague taken in the fens of Lincolnshire, as he worked in the harvest. My father called in most days during his illness to hold converse with him. He was a poor man and no scholar, yet he was rich in faith, loved to hear a chapter read or a hymn sung, and bore his sickness with much patience. He longed to depart and join in the song of all the redeemed above, and I believe his end was peace. It was on the occasion of his death, as I stood at the belfry door of our Parish Church, listening to the tolling of the "passing bell," that the first serious thoughts about eternity came into my mind. At that time, and more deeply after hearing that dear servant of God, J. C. Philpot, many times preaching, I was brought to see and feel my own sin, guilt and shame as a solemn reality. I was much exercised in my mind, conscious of my lost and undone condition, and the more I read the Scriptures, the more they condemned me, and the more guilty I felt in the presence of a holy God. After many weeks of anxious thought, with many prayers, sighs and groans, I walked out one Sabbath day on a quiet foot-path in our parish, and sat down and read chapters in a pocket Testament I carried with me. The passages read rested on my mind with much power, fully convincing me that I was wholly lost, guilty and undone. After many earnest prayers, I was directed to other passages setting forth Jesus Christ as the only propitiation for sin, able to save even the vilest of the vile. "O can I be pardoned? O Lord, save me for thy dear Son's sake," was then my prayer. But just then no answer seemed to come, and I turned homeward very sad and despondent. Passing over a small foot-bridge I paused and looked upward, when a sweet feeling of pardon and peace came to me, and my eyes were filled with tears of joy and gratitude. "O," I asked, "can it be possible? Lord, how can such a vile, guilty one be pardoned?" And as I uttered these and many like words and questions, my



heavy burden was removed, and my soul rejoiced in the assurance that all my many sins were forgiven *only for Jesus' sake*, our adorable Immanuel, God with us.

In the long years that have passed since that never-to-be-forgotten day of rest and peace, and deliverance, I have had many ups and downs, seasons of darkness and desertion, and times of refreshing, yet I can say that, "Hitherto hath the Lord helped me." Sometimes when reading sermons by Gadsby or Philpot, so close and discriminating, I am at a stand, but then the glorious truth of a free and full salvation by grace is made precious to refresh and uphold me, and though in myself utterly weak and helpless, I find that, "to them that have no might he increaseth strength." I have now been nearly forty years in Canada, and in all that time have not met anyone with whom I could hold fellowship. About two years ago, seeing the name of H. McColl on the wrapper of the "Standard," I corresponded with him, and found we could fully agree both in doctrines and experience; I also found there is a cause of truth in Lobo, with which he is connected, and by invitation I paid them a visit at a three days' meeting in June last. There was preaching by Dr. A. N. Johnson and John McLachlin, and my soul was refreshed, and God's Word made precious among them, as I found them maintaining the good old Gospel of a full and finished salvation. I learned they have thirteen volumes of Mr. Philpot's works, the generous gift of a friend in England, and that they are well read and much appreciated. While in Lobo on Sabbath morning at the home of friends where I was kindly entertained, the first three verses of the 103rd Psalm were applied with a degree of power and sweetness I had not experienced for years.

I well remember the dear old servants of God whom I heard in my younger days, Thos. Hardy, of Leicester, Creasy, Warburton, Tiptaft, and Philpot, and can truthfully say I revere their memory, as I believe all have been instrumental in bringing me to walk in the strait and narrow way. I have lately been reading Mr. Gadsby's sermons, and seem to see the aged man of God, speaking with very plain language, yet with great force and earnestness, the never-to-be-forgotten truths of the corruptions of the heart, and a full, free and unconditional salvation. Gadsby and Warburton were much alike in some respects, and yet also differed. Old John Warburton began low and then kept raising his voice till he shouted, while tears were streaming down his cheeks; then he would drop to a whisper. His preaching was with power. Tiptaft was an animated speaker, and had a good voice. Philpot's preaching was slow and deliberate, yet he spoke with great earnestness. He was often delicate in health; as he was a man of different temperament from some of the others, as well as a close student and finished scholar; some people thought he was proud and reserved, and his enemies

misrepresented him, but it was a mistake and a great injustice. I well remember he often used the expression, "our adorable Redeemer." Ah! blessed be the Lord, "His name is above every name." After all these years those of us who enjoyed the privilege of hearing dear Mr. Philpot still revere his memory. I have never listened to his equal, have read over and over volumes of his sermons. They are the means of comfort and instruction to me and my wife in our old age, for our adopted country is a *wilderness, spiritually* considered.

We enjoy the reading of the "Gospel Standard," "Christian's Pathway," and "Friendly Companion;" their coming here is always looked forward to with lively interest. It may appear very strange to the readers of this that I never joined any Particular Baptist church, owing to my timid bashfulness and other circumstances I cannot now explain. This neglect has been a grief and loss to me, and I most earnestly say to everyone who possesses a good hope through God's grace, not to follow my example, but to walk in the way of Gospel obedience. Your unworthy brother in hope of eternal life,

ISAAC GALE.

Millbank, Ontario,  
August 12th, 1904.

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A LETTER BY THE LATE MRS. PEAKE, OF OAKHAM,  
TO A DEAR FRIEND IN THE LORD.

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My dear Friend,—I cannot feel comfortable to wear the appearance of slighting any of the Lord's dear family. I must, therefore, endeavour to give you a few lines to acknowledge your two letters, and to *assure* you that I by no means felt them an intrusion. I thank you for your kindness in sending me "Mary E. Snowden;" it enabled me to give away another copy, which I was wishing to do, and to keep yours. I had read it, and thought it a very rich and gracious experience. It is very good of the Lord to permit such to be left upon record, for the encouragement of his tried family in successive generations. But in his sacred Word of truth, written under the inspiration of the Holy Spirit, what gracious and diversified experiences of "holy men of God" are recorded. Men of like passions with ourselves, sinners, and of sinners chief, and their temptations, sins, castings down and liftings up, are shewn, all setting forth the freeness and fulness of God's grace in the glorious covenant of redemption through Jesus Christ! And were it not a free salvation, my dear friend, "no flesh could be saved." I believe you can sometimes, in the light of the Holy Spirit, trace his workings in your soul, corresponding with what he hath suffered to be recorded in his Word, and cannot you sometimes take courage from that sweet hymn, 984, Gadsby's Selection—

"Hark! how the Gospel trumpet sounds!" &c.

Your letters, as well as our conversation, lead me to encourage

you to wait, in hope of the Lord's appearing to the joy and rejoicing of your heart.

How sweet is Mr. Hart's hymn—

“Ye lambs of Christ's fold, ye weaklings in faith,  
Who long to lay hold on life by his death ;” &c.

And again, Berridge's—

“Ye broken hearts all, who cry out, ‘Unclean,’  
And taste of the gall of indwelling sin ;  
Lamenting it truly, and loathing it too,  
And seeking help duly, as sinners must do.”

And how much of the Word is addressed to “souls who wait for him, to the soul that seeketh him,” &c. I feel for you much in the tremor of which you are the subject ; it may be and is, I judge, partly physical, but Satan works in that way and upon that ground where he is most likely to prevail. He is a subtle and vigilant enemy, but God has provided for all his saints in this warfare an invincible armour (see Eph. vi.), and has said, “Greater is he that is for you than all they which are against you.” Follow on then, my dear friend, as the eye of faith is strengthened, to him who bore the curse and shame, until you hear him say, “*I died for thee.*” Despise not the day of small things, “a blessing is in it.” I long to say more, but time and strength are unequal. I have been very much out of health for six weeks, suffering from a disordered liver and great depression. But through mercy I am better, and my dear sister, who was better for some time after our return from Brighton, has been very ill for a fortnight, suffering *great* internal pain, though I trust not dangerous, but she has been deprived of rest and much reduced. The Lord has through this afforded me another proof of his faithfulness, that “As my day my strength shall be.” I have been much worn with exertion of body and exercise of mind. But the exercise and conflict which arise from a body of sin and death, an evil heart of unbelief, or under my heaviest cross, these, “down to the Jordan of death,” will follow us, so that there is no discharge in that war ; but, bless the Lord, the battle is not ours, but his ! Dear Mr. Philpot has been able to preach once on a Sabbath through most of the winter, and his ministry ripens considerably in the furnace, and fruit is brought forth unto God. Next Lord's day we are to have Mr. Godwin for two services and the ordinance, which is more than dear Mr. Philpot is equal to—he is much shaken. Excuse my hasty letter, accept my remembrances and my sister's, also my kind regards to your husband, and best wishes for you and your dear child.—Believe me, my dear friend, yours very affectionately,

A. F. PEAKE.

P.S.—I heard from Mr. Grace yesterday—his health is more failing lately. I am wishing to hear from dear Mr. Sears ; when I heard a month ago his wife's health was indifferent.

Oakham, January 12th, 1861.

## Obituary.

Mrs. Howes.—My dear mother was born at Warboys, in Huntingdonshire, on April 24th, 1837. She was the eldest daughter of a large family, therefore she never left home until she was married. I have heard her say that she was very light-hearted in those days, and until some years after she was married; and then she became deeply concerned about her soul. She had a deep experience of the depravity and wickedness of her carnal heart, and was wonderfully tried at that time, both in body and in her mind. And, in addition to these heavy trials, she had an afflicted husband for about thirty years, together with a large family of children, which made her pathway a most trying one. I can distinctly remember one of my little brothers returning from school one day at noon, and, being very hungry, he wanted something to eat; but my dear mother had not even a piece of bread to give him, and he, being only five years old, began to cry for a piece of dry bread, and my dear mother's heart was so full she cried with the child. This bread question in those days was a heavy trial to my mother and the family. Shortly after this an aunt of my mother's came in to see what the child was crying for, and upon being told that he was crying for something to eat, she soon gave him something, which he at once ate, and then went off to school again. Those that have passed through such sorrows and trials will know a little of what my mother passed through in her early married life. But I must not dwell too long here, as I particularly wish to speak of my dear mother's happy death. . . . Little did I think, when reading the happy death of one of the Lord's dear people in the "Gospel Standard," that I should so soon witness the blessed death of my dear mother. I will just say that she had been a member of the Strict Baptist Church at Warboys for 35 years, but through ill-health she was not able to attend very much during the last few years of her life, which was a sore trial to her, for she loved the house of God, his people, and his Gospel. In her last illness, which commenced about July, 1903, her mind had been affected, but there were times when she would appear quite herself again, and at those times it was quite a pleasure to be with her to hear her talk of the blessed things the dear Lord had done for her. For the last two years she has appeared to be ripening for the harvest, or like a shock of corn fully ripe, and ready to be gathered into the heavenly garner. She was taken suddenly worse, and the doctor said he thought that she was dying. But it seemed to us something like a stroke, and she lay for some time in an unconscious state, and when she was spoken to she did not notice us; but after a few hours she seemed to change, and she knew us all. On the following morning my brother told her that it

was Sunday, when we read to her some of her favourite hymns, which we hoped she would enjoy, but she shook her head and said something we could not understand. I asked her if she was happy in her mind, and she looked so wistful, as much as to say she was not. About twelve o'clock she became worse, and when the doctor came we asked him if she was dying? He informed us that she might pass away before the day was gone. But about three o'clock she had another change, and became very restless; at six o'clock it was truly grievous to see her. She fought with both hands as if she was in close combat with the enemy, and it took two of us to hold her. My father would quote passages of Scripture to her, but nothing seemed to calm her troubled mind. It appeared to us as if she could see something that she feared to look upon, and tried hard to get away from it. We were all in great distress on her behalf. In the morning I said to her, "Mother, when your doubts and fears are all gone, and you feel quite happy, please hold up your hand if you cannot speak." She replied, "I will." And while she was wrestling very hard with the enemy of her soul, oh! how I begged of the Lord to speak a cheerful word to her heart, and to grant her a token for good, that all her fears might be taken away, and that she might rejoice over that great adversary with joy unspeakable. I went to stay in the room with dear mother for a time, but could not go to sleep, as I still kept begging of the dear Lord to hear my poor feeble cries on the behalf of dear mother, who was still groaning and sighing unto the Lord for him to appear for her help. Oh! how I thought of that hymn—

"Restraining prayer, we cease to fight;  
Prayer makes the Christian's armour bright;  
And Satan trembles when he sees  
The weakest saint upon his knees."

Truly I felt my weakness indeed. About eleven o'clock she called me three or four times to her. I was soon at her side, when she looked at me and said, "Happy! happy!" and then, raising both her hands upwards, she said, "Higher! higher!" I exclaimed, "Bless the dear Lord, O my soul," and the words came again, oh, so forcibly to my mind—

"Restraining prayer, we cease to fight," &c.

The beautiful words she then was able to speak to us, setting forth the happy state of her mind she then possessed! Soon after she exclaimed, "All's well!" and shouted, "Hallelujah." She bid us all farewell, and said, "HAPPY! HIGHER! FAR AWAY!" On the following Thursday night we thought every minute would be her last. We were all watching round her bed, and observed her happy movements. Her attention was drawn to one corner of the room, and she would put out both her arms as if to embrace something very lovely. At one time she said, "My Lord hideth himself," and at another time she said, "Waiting!" Her countenance shone lovely and bright,

and to me she looked like an angel herself, she appeared so lovely. Other members of the family, with myself, sang to her that well-known beautiful hymn—

“All hail the power of Jesu's name,” &c.

I shall never forget the moving of her lips as she tried to join us in singing the hymn. My dear father sat close beside her, but his poor heart was too full to join us in singing, but he tried to help us all he could. After we had finished the hymn, my dear mother pointed with her finger, and said, “Hark! hark!!” and then exclaimed, “Crown him Lord of all.” Two friends of ours were in the room at the time, and said that they never witnessed such a happy death-bed, and I do not think any of us had. She passed away at five minutes to eleven o'clock p.m., on February 16th, 1904. Truly it can be said of her that her end was peace. Our loss is her eternal gain. She was buried by Mr. Thrustle, of Ramsey, in the Strict Baptist Chapel burying ground at Warboys. Her mortal remains were taken into the vestry, and the 730th hymn (Gadsby's Selection) was sung by the many friends who had assembled together to show their deep sympathy with the bereaved family, and to see all that was mortal of their esteemed friend “well laid in the grave.”

E. LAWRENCE.

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MR. BURTON.—Our dear friend, the late James Burton, of Smarden, in Kent, who was for twenty-two years a member, and for sixteen years a deacon, of the Strict Baptist Church at Biddenden, Kent.

Our esteemed friend was formerly connected with the General Baptists at Smarden, with whom he stood a member for about eight years. He was exceedingly zealous in creature works, feeling assured that every man had power to believe in the Lord Jesus Christ, and to make his peace with God. The doctrine of election, particular redemption, effectual calling, the final perseverance of the saints, and the distinguishing and everlasting love of God the Father his soul hated, and his lips uttered many hard things against these blessed truths.

The new chapel at Biddenden was opened on May 5th, 1880, at which time I took to the pastorate, and soon afterwards began to preach about once a month, in the evening, in Mr. Butler's house at Headcorn. In March, 1881, Mr. Burton came there to hear me, not intending to believe anything that he might hear, but only to satisfy curiosity. The text that evening was, “What shall be done unto the man whom the king delighteth to honour?” (Est. vi. 6). As we went on to speak of proud, haughty Haman being brought down, and poor, humble, godly Mordecai being honoured, the Lord the Spirit carried the arrow of conviction and distress into the heart of our friend, and in such a powerful manner that he almost wept aloud, and he shed many bitter tears before the service was concluded. The poor

man saw with new eyes, and felt as he had never felt before. The sentence of death was now fast in his conscience, and he could no longer trust in anything of his own doings; and his mouth was so completely stopped that he could no longer speak against the truths of the Gospel. Trouble and anguish had taken hold upon him, and he cried out of the depths of sorrow for the Lord to have mercy upon him. For several months he was held in bondage under the law, and the Word of God in private, and the public preaching of the Gospel, condemned him. But he could not go back whence he came, for in his mind and heart he had undergone quite a change. From that day forward he became a regular attendant at Biddenden Chapel. Some of our people were somewhat afraid of him at the first, knowing what he had been. But in due time he got well into their hearts, when they saw how honest and sincere the grace of God had made him. After he had been well emptied of his former religion, and his honour laid in the dust of self-abasement, he was raised to a blessed hope in the free mercy of God, through an application of the precious blood of Christ to his soul. The words which were made so precious to him were these: "Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee" (Jer. xxxi. 3). This brought salvation down to his heart, and it came in its richness, fulness, and freeness, without any merit of the creature; and Christ became most precious to him, and was the rejoicing of his heart; and he had many sweet seasons and refreshing times in the house of God and elsewhere.

When a church was formed at Biddenden, on May 30th, 1882, our dear friend was one of the seven who thus united together in church fellowship, and I baptized him on that day—his first baptism not being in accordance with the rules, nor according to the New Testament order. These things did not take place without the wrath of man being hot against him, which produced a fiery trial for him to pass through. He had to walk much alone, for those that were near and dear to him in the ties of nature were left behind on the Lord's days, and on the week evening services. Yes; for twenty-three years he has come alone. But, oh! what earnest pleadings have we heard from him when at our prayer meetings for those he had left behind. Our dear friend was so regular in his attendance upon the means of grace, that, if absent, it was unavoidably so. He was a man of peace, and desired the welfare of God's Zion in a quiet way. Many times have we seen him dejected under the hidings of the Lord's face, and many times has he expressed the sweet encouragement he has felt in the services of God's sanctuary. He was chosen deacon in October, 1887, which office he most honourably filled until his death. For many years he conducted the prayer meetings on the Lord's day morning, and sometimes on these occasions he would give

a short comment upon a portion of Scripture which he read, when some that have been present have found it to be a word in season to them. He also took an interest in instructing the young, being led to do so by an application of these words—“Feed my lambs.” His remarks would be listened to with attention, and, we hope, with profit, both to children and adults.

A number of letters have been put into my hands written by him, apart from which he has left nothing of his experience in writing. On January 8th, 1883, he wrote to a friend: “Dear Brother,—My prayer is that we may daily and hourly experience the value of that delightful declaration of the dear Redeemer—‘Ye shall know the truth, and the truth shall make you free.’ Yes; such is the prayer of a poor polluted sinner, seized by the hand of Omnipotence in the madness of his career, and snatched as a brand from the burning lake.

‘ Ah! but for free and sovereign grace,  
I still had lived estranged from God,’ &c.

I hope we may be thus led, instructed, and enabled to look at all the Lord’s gracious dealings with us in our journeyings through the wilderness, and though often the things we meet with are trying to the flesh, yet may we see that they are all in accordance with his eternal purpose, and are amongst the all things that shall work together for our good; and as they are ordered in all things and sure, hence they are the ground of our confidence and rejoicing. And now may the God of peace and love preserve, prosper, bless and comfort you throughout your pilgrimage, and in his own good time give us to meet again, if not on earth, then may we meet in that upper and better world, there to sing praises unto him who hath loved us, and washed us from our sins in his own blood. To him be glory for ever and ever. I am, yours sincerely, J. BURTON.” (Other letters of a similar kind follow, but for want of room we will omit them.) Our dear friend was at times greatly tempted by Satan. On one of these occasions he was hoeing beans in a field when he was strongly tempted to believe he was a hypocrite, and so strong was the temptation that he could scarcely work, and he at last laid himself down and cried to the Lord for deliverance. Soon afterwards his godly uncle, seeing him in distress, enquired the cause of it, and when told what it was, he answered him thus—“Tell Satan that he is a liar!” This broke the snare, and deliverance was brought into his troubled heart. These things, with afflictions of the body and other outward trials, together with inward conflicts, made him a good hearer at the chapel, from which place he was seldom absent at a service, and his prayers and godly conversation were made acceptable to his brethren. He was not lengthy in prayer, nor was he tedious in conversation.

In the early part of the present year he had an affliction of the chest, from which he never thoroughly recovered. But he



again went to work for a few weeks, and then became ill with pneumonia, which proved fatal. During some part of his affliction he was dark in his mind, and sometimes rebellious, because things in providence looked gloomy and dark. He had long been receiving sick pay from his club, but he much wished to labour with his hands, but could only do so for a few weeks, as above stated. The Lord's kindness to him, through friends, together with his love visits to his soul, at times broke him down, and made his face to shine and his heart to rejoice. The account of Mr. Ashdown's experience and death, as given in the "Gospel Standard," was made sweet and precious to him during his last affliction, and also the words of God's servant Job, where he says, "But he knoweth the way that I take; when he hath tried me I shall come forth as gold" (Job xxiii. 10), though he seemed to have no intimation that those words were to be so soon fulfilled in his final deliverance from every fiery trial. He also told me how sweet and precious this verse was to him:—

"Thrice comfortable hope,  
That calms my stormy breast:" &c.

He said that he mentioned the circumstance to a minister who called to see him, but the minister could not understand how he could be so comforted and supported by a verse of a hymn. This took place about five days before he departed, and as I called to see him just afterwards he related the circumstance to me with some warmth of feeling and confidence. He was too ill and weak to converse much during the last few days of his life, and at times his mind wandered, so that we could not converse with him; and some of the friends could not see him because of his weakness. We did not think his end was so near until a few hours before he died, which took place at five a.m. on June 25th, 1904, aged 52 years. There is nothing very special to record respecting his last moments, but he was Divinely supported, and kept for the most part calmly resting in the well-ordered covenant of grace, yet not without some severe conflicts with the Prince of Darkness. He was a living witness of the power of Divine grace for twenty-three years, and his walk and conversation before the world and the children of God should shame many who talk much about religion, and of a deep experience, too. "If any man have not the Spirit of Christ he is none of his;" and this Spirit was manifested in our dear departed friend, the loss of whom we deeply feel. But he has entered into eternal rest. His mortal remains were laid in our chapel burying-ground on June 28th, in the presence of many friends who highly esteemed him in the Lord. But it was a very painful task for the writer to perform over one so dear to him, though he felt sure that he could bury him in the sure hope of a glorious resurrection, which greatly counteracted the sorrow of heart he then felt.

J. KEMP.

THE  
GOSPEL STANDARD.

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DECEMBER, 1904.

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MATT. v. 6; 2 TIM. i. 9; ROM. xi. 7; ACTS viii. 37, 38; MATT. xxviii. 19.

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RECEIVING CHRIST, AND BELIEVING ON  
HIS NAME.

NOTES OF THE AFTERNOON SERMON PREACHED BY MR. DICKENS, OF  
ROTHERFIELD, AT PROVIDENCE CHAPEL, CRANBROOK, ON SUNDAY,  
OCTOBER 25TH, 1903.

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”—JOHN i. 12, 13.

WE read these verses this morning, and after making a few remarks on some of the previous verses, we spoke a little of the new birth.

“Which were born.” This new birth is very essential—there is no receiving Christ or believing in his name, neither have we any ground of hope in the Son of God without this new birth. God’s people are his chosen people. We are sons of God before this new birth: “Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.” God chose his people from before the foundation of the world; he chose them in his dear Son, and they were by eternal adoption sons of God from everlasting. Men quarrel with this doctrine, but that does not alter the fact. If God had not chosen them from eternity, he would never have made manifest any as his people in time. You would never choose God, if God had never chosen you. Has God chosen me? Has he chosen you? I remember it was a very great trouble to me once as to whether God had chosen me. I was brought up with Arminians; when the Lord called me, as I hope he did, by his grace, I read the Word of God with new eyes—it was quite a different book to me. There I found the doctrine of election in different parts of the whole Word of God,

and God's sovereignty made me tremble for fear that my name was not written in the book of life, that I was not one of the elect. Well, though that doctrine was a great trouble to me, yet I prayed that I might know I was one of the elect, that if it were possible I might be put amongst the children of God. When a man is awakened, when God opens his eyes, grants him repentance unto life, he prays to God that he may be found amongst that happy, blessed number. Are you exercised like that? Then the day will come when you will be assured of your election. It is a good thing to be so exercised. Peter exhorted the brethren to "give diligence to make your calling and election sure; for if ye do these things ye shall never fall." I did at one time; I would do so now. I want it made over, and over, and over again. Why? Lest I might be deceived. If you have experienced it, you will want it made over again. The man who says he has received it, and boasts of his security as one of God's elect, would do well to consider how he came by it, and what an effect there was upon his spirit when he received it—he will indeed. A man who has received it will want it again, more or less, as long as he lives in this world. The Lord does so, without telling us in so many words, when he acts to us as he does to his elect in a way of love. We mistake his chastening rod, and we do not see that it is sent in love; we think that it is sent in anger. And when he blesses our souls, speaks a soft word to our hearts, as he does at times speak to his people, how sweet that is! I remember once, sometime ago, one Saturday night I had no text and did not feel I had any religion. I felt as though I was not a preacher, and not a Christian. It seemed as though I could not be a child of God and feel so dead, and be the character I felt myself to be. I tried to pray, kneeling against a chair in my room, and I believe the Lord spoke these words to me: "I will not leave you comfortless; I will come to you." It was just what I wanted—it was enough. Jacob said when he saw the waggons that Joseph had sent to carry him into Egypt, "It is enough." When we can see God's power, when we can see his grace, when we can see the love of God, when we can see the waggons to take us home to heaven, we can say with Jacob, "It is enough." I do

hope he has spoken to some of you. I hope he has spoken to you in the law; until he does you will never feel your need of the Gospel. When Israel was in the wilderness, the law was given to Moses upon Mount Sinai, with thunder and lightnings. Those that heard it trembled, and they besought Moses to tell the Lord not to let them hear that voice any more. Moses himself said, "I do exceedingly fear and quake." All you who hope to get to heaven by the works of the law, in part or wholly, I would that you might be brought to Mount Sinai, that the law might be brought home to you by the hand of the Spirit of God, and you would lose all hope of being saved by that law; and that would prepare the way for Jesus Christ to be made manifest to your souls.

I was speaking of the new birth and of its effects. I said the new birth was, as the Scriptures tell us, similar to the wind—we cannot see the wind. It is possible that the Holy Ghost may quicken some of your souls while in this chapel this afternoon, and you may go out of it born of God, and no one else see anything. You believe God is here without seeing he is here; he fills all space, he is everywhere. He calls men by grace—you believe that. God sees us internally as well as externally. The new birth will bring the profane man out of the world, and the professing man out of the congregation of the dead; it will strip both naked, and both must be saved in the same way. I should say it takes more power, so to speak, to convince, to pull down, to make poor, a religious man, than a profane man who is brought out of that profanity. For instance: Saul of Tarsus was a very religious man. He says, "Touching the law, blameless. But what things were gain to me, those I counted loss for Christ. 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, 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." But the Israelites, some of them, were blessed with faith to believe in God.

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I want a right religion, one that will take me to heaven; I feel that for other people and for myself. Well,

suppose we are deceived and come down to a death-bed, to our last moments, and all our profession, all our worship, has been in vain, and we are stripped naked, not clothed with the righteousness of the Lord Jesus Christ. That verse was sweet to me when I was a young man, and anxious about my soul's salvation:—

“ Lord, let not all my hopes be vain,  
Create my heart entirely new,  
Which hypocrites could ne'er attain,  
Which false apostles never knew.”

Let me not be deceived, whatever it cost me. If I am deceived, undeceive me; if I have not a spiritual religion, give me one that comes down from heaven and will take my soul back to heaven again. This change is of God, it comes from heaven.

“Not of blood.” It means this; suppose my father and mother were believers, suppose they had experienced the new birth, suppose they had been taught of God, had that divine manifestation and proof that grace was implanted in their hearts, and I am their son; shall I consequently be a vessel of mercy, a child of God, and experience the same things that my father had? No; it is “*not of blood.*” Eli was a good man and went to heaven, I believe, though he fell backwards and his neck brake; his sons were killed in battle, and they were wicked men. Samuel had complaints against his sons, though he was a good man. David was a man after God's own heart, yet he had some wicked sons; but amongst his children he had one son, Solomon, a good man; we are told God chose him and loved him, and he reigned in the room of David his father. David no doubt, like every other godly father, prayed for his children. We are encouraged to do so by the Word of God. I believe David's heart and affections were much more set on Absalom, his wicked and rebellious son, than on any others of his family; no doubt he thought about his soul after he had been hung in that tree, and had had a heap of stones raised upon him; he said—“O my son Absalom, my son Absalom! would God I had died for thee, O Absalom, my son, my son!” He knew that he had lived and died in open rebellion against his father, against the will and ways of God, and that he would go to hell; and so will you who live and die in that state. David's affections ran after the young man.

“Not of blood.” O no! Abraham was a good man, but we have no reason to believe that Ishmael was a good man. Isaac was a vessel of mercy, but how rebellious some of Jacob’s family were. “*Not of blood.*” I wish, and so do you, if you know the value of your own immortal souls, to see any mark, proof or evidence that our children are made partakers of Divine grace. We like to see our children moral; we like to see them young men and young women who go to the house of God, and we wish from our very hearts that the time will come when the Word will find a place in their hearts, as a convincing Word, which they would never be able to eradicate; that God would wound them and heal them. He must kill them, and he must make them alive.

“Nor of the will of man.” Our will stands for nothing, and in the end God will have his way. He has said, “I will work, and who shall let it?” None. We have mentioned Abraham, he wanted his will about Ishmael; he said unto God, “O that Ishmael might live before thee!” The Lord had said that in the child of promise all the families of the earth should be blessed. God’s will was that the blessing should come through Isaac and his seed. This feeling seemed to run all through the patriarchs. Isaac no doubt would have preferred to have blessed Esau instead of Jacob, and so much was his mind doubtless set on blessing Esau, that Isaac said to Esau, “Make me savoury meat, such as I love, and bring it to me, that I may eat, that my soul may bless thee before I die.” Then the mother, who had been told of God that the elder should serve the younger; Jacob most likely had never had any word from God about it, but Rebekah had. What a difference that makes when our faith is tried, when we have a word from God; although our faith may be tried, and all seem contrary to the fulfilment, there is this, that one word that God has said. People say, I could do this, that, and the other; they are out of the secret: there has been a word from God, and that has more authority than all the words of men. Ah! Isaac would bless Esau, but God blesses Jacob; God’s will prevailed; he blessed Jacob, and appeared to him, and never left him altogether. What a blessed time, what a solemn occasion, what a

time to be remembered and looked back upon it was when God appeared unto Jacob, and in a vision he saw a ladder reaching from earth to heaven, and angels ascending and descending upon it. God was above that ladder. When Jacob awoke, he said, "Surely the Lord is in this place, and I knew it not." He anointed that stone with oil; there God appeared to him and made a covenant with Jacob that he would take care of him and be his God. God never broke his covenant with Jacob. Laban tried all he could to make him poor, but he could not, because God had determined to make him rich and exalt him. The Lord exalts one and puts down another. He does all his pleasure. God appeared to Jacob and said, "I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land and return unto the land of thy kindred." God had not forgotten it, and I am glad he has not forgotten some things which we passed through when young; we forget these things sometimes, but God brings them to our remembrance. "Arise, go up to Bethel where I appeared unto you." God led Jacob on, and when he came to the end of the journey he said, "I have waited for thy salvation, O Lord." Even then, just before Jacob gave up the ghost, when the two sons of Joseph were brought before him, Jacob laid his right hand of blessing on Ephraim's head and his left hand on Manasseh's head. It was the will of God for Ephraim to have the right-hand blessing and Manasseh the left-hand blessing. Joseph said to his father, "No, not so, my father." God's ways are contrary to ours, are they not? At times I have been brought into the place to believe and confess that God is

"Too wise to err,  
And too good to be unkind."

"But wisdom is justified of her children." I do like to give God a good name, to speak well of God, because he always deserves it of us, though I know he must first give us grace to do that; the Holy Spirit helps us to speak to the honour of the Father, Son and Spirit, the three Persons in the Divine Trinity. We can do nothing without God, but there is another side to religion; the Apostle Paul says, "I can do all things through Christ which strengtheneth me." Have we a religion that has

both sides to it? I find as I go about, though my judgment may not be very good, that there are two classes of people; there are those who always say—I can pray, and praise, and love, and sing, and do not seem in any trouble; and are always thankful for whatever comes in their pathway; and I find another people that never seem thankful, never can pray, never can sing.

“Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” I have felt sometimes when I have had a congregation before me, that there should not be one man or woman go out of the chapel without being born of God, if I could have my way; I feel it is so important that I should like to give spiritual life to all. I am a man, a mortal, I am finite, my wisdom is small; God is great; these men have not sinned against me, they have broken the holy law of God, they have sinned against him, and he has a right to do what he wills with his own.

“But of God.” Then those born of God, they have received Jesus Christ. That is sure to come to pass if you are born of God; as I said this morning, you have received Jesus Christ, and if you have received Jesus Christ, then you are born of God. But we want to be careful that we have received him; we may *think* we have received him, and have not received him. You know it reads in the Psalm, “Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance.” I would that you could all say you knew the joyful sound. This congregation has long been blest with the sound of the Gospel; but I must not say that all that come to this chapel regularly have received the Lord Jesus Christ. It needs some separating out, some little breaking up, so as not to build all people up, those whom God would not build up; he does not send a man to encourage those who are not born of God. I would not do that, I would rather make a little mistake on the other side than to say that people were born of God, to say that they had received Christ, when they had not. A separating ministry will not do you any harm; I know it has driven me at times to the throne of grace, to pour out my heart before the Lord to know whether I was one of his people or not, as to whether I was a sheep or a goat. It will not do



you any harm if it drives you to prayer, but it will do you good.

“ But as many as received him, to them gave he power to become the sons of God.” Faith receives him: faith implanted in the heart by the Holy Ghost convinces the heart, empties the sinner, makes him feel and confess that all his righteousnesses are as filthy rags; what he wants is that “the Lord our Righteousness” should be his righteousness; he is compelled to turn from himself to the righteousness of another. Jesus Christ becomes the righteousness of his dear people. All are law-breakers, all come into the world under the curse of God’s most holy and righteous law; Jesus Christ is the substitute who fulfilled that law, finished that law, appeased the justice of God, as his people’s substitute under the law, and bore their curse for ever and ever. Jesus Christ is God’s salvation; he was set up from everlasting to be so, to become the surety of the people of God’s choice; in the fulness of time he became their substitute. You see the difference between his suretyship and his being the substitute; he was the surety from eternity for all his people. You want a surety if you want to borrow, or purchase something for yourself; you want to have a surety, a reliable man of means that can be trusted, before you can become the possessor of the property. All the election of grace who went to heaven before the life and death of Christ went there because Christ was their surety in eternity; all received into glory before Christ died, he promised as their surety, their reliable surety, who could and would answer all demands. That is how we get to heaven on the ground of what Christ did here on earth. If there had been one flaw in Christ’s character there would be no salvation for one sinner. That shows how precious he is, how much value he is. If Jesus Christ could have sinned and failed, the work of redemption would have fallen down; what would have become of Abraham, Isaac, and Jacob, and all the thousands who had gone to heaven before, could Jesus Christ have failed in the blessed work he came to do? They had all gone to heaven on the credit of Jesus Christ, and if you are there and I am there we go on the same ground as they went on; they went on the ground and credit of the finished work that should be

accomplished in the fulness of time, and we go on the ground that that work is finished. So the whole church is built on Christ; from Abel to the end of the world, every elect vessel of mercy goes to heaven through the blood of Christ, and on no other ground in part or in whole, but because he finished the work his Father gave him to do. There was no possibility of his failing, but there was a possibility of his suffering, of his being tried and afflicted by temptation. He was tried and tortured for forty days and forty nights, and his holy mind, you know, the innocent, spotless soul of the dear Redeemer, what torture it must have been to him; it would not have been so bad for me, you know. I have a carnal nature that loves the things the devil presents to my mind, my carnal nature would indulge in these very things that the devil presents, but it was not so with Jesus Christ. He was holy, harmless, undefiled, and separate from sinners. He said, "The Father hath not left me alone, for I do always those things that please him." The redemption and salvation of the church is insured; he fulfilled the holy law all through his life, and that takes away my curse, and your curse. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree." I believe in our opening hymn this morning we sang—

"We'll tell the Father in that day,  
And he shall witness what we say,  
We're clean, just God, we're clean."

What, vile sinners as we are, made as free from the law which we have broken as though we had never broken it, through Jesus Christ! God will look at the church in Christ, and he sees her "without spot, or wrinkle, or any such thing." There is perfection. Well, that is what Christ is to us. If you want only half a Saviour you will never receive him; but if you are stripped of your own righteousness and have lost all hope in yourself there is hope for you, poor sinner, in the Law-fulfiller—the Lord Jesus Christ. If you are taught of the Spirit, there is salvation in Jesus Christ. Ah! Simeon saw it; he got Christ in his arms when they brought him into the temple to do for him after the custom of the law. It had been revealed to that old man that he should see the

Lord's Christ; he kept getting older, and very likely he had doubts and fears lest the promise should never be fulfilled, but he was kept going to the temple. Do you keep going to the house of God, to God's earthly courts? Do you seek him at a throne of grace? If he has promised you a promise he will fulfil that promise. If he has given you a special promise your heart may be often tried about it. There are the general invitations of the Bible, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." You may say, "I cannot find anywhere else to rest." That is a good thing, a good mark. When your faith rests on Jesus Christ, that rest will satisfy your soul; and you will not find rest anywhere else but in Jesus Christ that will satisfy your soul. That is the way God works. If God is preparing your heart for this, Jesus paid the debt, and his merits stand as your merits, poor sinner, and the language of your heart is

"O come, thou much-expected Guest,  
Lord Jesus, quickly come!"

O come to my heart! If he has made a place for himself in your heart he will come and fill it. If you are made willing to receive Jesus Christ—

"The time of love will come,  
When we shall clearly see,  
Not only that he shed his blood,  
But each shall say, *For me.*"

Christ not only fulfilled the law, but he died, "the just for the unjust, that he might bring us to God." Did he die *for us*?" The Lord's people receive Christ into their affections in the want of him. It is possible you have received Christ in your affections in this way, in the want of him. You may have had some little helps under the ministry, some touches sometimes when reading the Word, but to know him as your salvation, it is as big a feast as you want, and it comes through the atonement, through Jesus Christ. The Psalmist says, "Say unto my soul, I am thy salvation." Mr. Hart says—

"Though God's election is a truth,  
Small comfort there I see,  
Till I am told by God's own mouth  
That he has chosen me."

O how sweet that will be, if you have to wait ten

years for it, or twenty, or thirty, or forty years. If you have the question answered before you die, you will die a happy man, and you will give God a good name when he is pleased to take you to heaven, to take you up to sing the song in glory unto the Lamb who once lived, and died, and rose again, and lives for ever in glory for poor sinners. It is God's work to save sinners.

“But as many as received him, to them gave he power”—in the margin it reads, ‘*the right or privilege*’—to become the sons of God, even to them that believe on his name.” We see then that after the new birth God deals with us as with sons. Does he deal with professors as with sons? Does he deal with the world as with sons? No. He deals with his people who are called by grace as sons. As a father unto the son. We are not regarded as servants, we are friends. “Henceforth I call you not servants, for the servant knoweth not what his lord doeth, but I have called you friends, for all things that I have heard of my Father I have made known unto you.” And in the text they are called *sons*. You think a little what a kind, fond, sober father is, and of his actions unto his children; thus God acts unto us in such a way as a kind father does. You are not paid your wages, but the father supplies your needs. In a spiritual sense the Lord feeds your soul through his mercy, not on account of your goodness, or merit, or for anything you can do to earn it. Now you see he speaks of us as *sons*, not as servants. We can give our servants notice to leave, and do not let them into our secrets, but the father and mother, when the child is old enough to come into the room, may be talking about their secret business; some one may be coming in, and they say, “It is only John, it does not matter about John hearing our secrets.” Because presently the business will be his, and it will affect him because he is a son, not a servant, to be discharged after you have first paid them their wages. I am glad it is so. Our God hates to put away; though he visits his children with the rod, and makes them for their folly smart, yet he will not cease to be their God, nor from his oath depart. He deals with us as with sons. We know some of his secrets, we have some tokens of his love, but we have not all that belongs to us just yet, only enough to live on off the estate; we are

supported by that, our eternal all is in Christ; he upholds, strengthens, blesses and comforts us as we travel in the narrow way that leads to life; but we enter into our inheritance at death, we take possession then. Jesus Christ went through this world as a poor man; he was "a man of sorrows, and acquainted with grief." But he has entered into his kingdom now. He said to his disciples, "Ye are they which have continued with me in my temptations," in his many trials, and in his humiliation. "And I appoint unto you a kingdom, as my Father hath appointed unto me." To enter in as "heirs of God, and joint heirs with Christ."

" There we shall see his face,  
And never, never sin;  
There from the rivers of his grace  
Drink endless pleasures in."

But God's people are chastened. He chastens them, not for his pleasure but for their profit. They are made meet here below for the inheritance of the saints in light. A son is grieved when he sees a frown on his father's face. It is a mark of being a child of God to fear his frown and be glad of his smile. The Psalmist said, "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." His frown is terrible to bear, even to his dear people, and his smile is blessed. Smile thou, I live, yea die, divinely blest!

It is a mercy then if we are born of God, if there is room for Jesus Christ in our hearts, or if we have received him in the arms of our faith; if he has manifested himself unto us as he does not unto the world, if we have a humble hope that he has put us amongst his dear people, adopted us into his family, then we are blessed men and women. Well might Moses say, "Happy art thou, O Israel! who is like unto thee, O people saved by the Lord?"

" True religion's more than notion,  
Something must be known and felt."

We must undergo a real change; but we shall never be perfect here below. We are carnal and defiled, but the knowledge of this works for good.

May the Lord grant his blessing.

## THE BENEFITS OF A THRONE OF GRACE.

My dear and tried Friend,—It is not that I feel in a spiritual frame of mind that I take pen in hand to write to you an early answer to your kind and welcome letter, but rather because I have an opportunity to do so. I greatly lack an opportunity of hearing a preached Gospel; and as far as my experience goes I should say that there is no true Gospel preached in these parts. Now, I feel a sweet union to you in the things of God, and desire to write nothing to you but what is in accordance with the revealed Word of God, and in a friendly manner. You complain, my dear friend, of the felt evils of your heart. It is the province of the Holy Ghost to give the elect of God the Father and the Son so to feel. A knowledge of the electing love of God, and redemption by his eternal Son, sealed upon the heart by the sovereign communicating grace of the Lord the Spirit, is the living soul's fitness and boldness to come to a throne of grace. We ought ever to beware of falling into the error of thinking we are more or less acceptable to God according to our frames and feelings. 'Tis true we cannot live without them, but we cannot live upon them. I have sometimes thought upon, and felt great comfort from this portion of the Word of God, "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.) You say in your letter that at times your feelings are such that it appears a solemn mockery to bend your knees at a throne of grace. I do not, Arminian-like, say, you ought and could of yourself have obeyed the Apostle's injunction, and have come with boldness unto the throne of grace in such a state of felt sinfulness, or in any state of feeling, only as the blessed Lord the Spirit enabled you so to do. But I do say, with the Word of God on my side, that a felt sense of our awful state as overwhelmed in the Adam fall is not a Scriptural reason for staying away from a throne of grace, but, rightly understood, rather the contrary. There are good reasons laid down in the Word of God for such (the Lord the Spirit enabling them) coming with boldness "to a throne of grace, to obtain mercy, and to find grace to help in time of need." I have sometimes thought of that eminent and much-tried saint of God, Job. He evidently was no Pharisee, for he acknowledged his sin, and professed his faith in the Redeemer. He was not ungodly in his life, and neither his own conscience nor Satan could accuse him of such a thing. Yea, by the infallible testimony of his God in Christ he was faultless in his life in *that* respect. What then was the error into which Job had unconsciously fallen? It was simply this. He evidently thought or looked upon the graces with which the Lord had endowed him as security for the smiles and favours of the Most High in providence and in grace, instead of looking upon them as the

fruits and the effects of the unchanging and everlasting love of God to him in Christ his Head. Now, in the varied experiences of the saints, we see as in a mirror the craft of the enemy. Here in the case of Job we have one who came confidently to a throne of grace, but whose suit was rejected so long as he came in that confidence. And although I do not for one moment compare your case with his in magnitude, only in nature, yet here in the case of the friend to whom I write, we have *one* whom the enemy has nearly driven from the throne of grace on account of indwelling sin and felt inherent sinfulness! But the Spirit of God did not lead Job to the throne of grace on account of his godly and upright life, although for a time he might have thought so, and perhaps he indulged hard thoughts of God for not answering his prayer that he himself might be righteous. Neither will the Holy Spirit, my dear friend, incline your heart to stay away from the throne of grace on account of what he teaches you of your desperate state by nature. God who commendeth his love to his dear people in that he gave his Son to die for them, even when dead in trespasses and in sins, will not commend his love to them on the grounds of grace bestowed, as poor Job found it to his cost; nor yet to withhold it on the grounds of the felt natural evils of their hearts, who perfectly knew of these evils, and foreknew them from all eternity, even before he endued them with spiritual life to feel them, or even created their persons. My dear friend may have read the following portion with solemn feelings: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." (Mal. iii. 6.) God's Word is solemn, and at times he by his Spirit makes us to feel it to be so.

I have been indulging the hope that the magazines would have arrived yesterday, so that I might have had the pleasure of reading them to-day, but they have not yet reached me. Wishing you a happy New Year in a Gospel sense, and hoping to hear again from you soon, or as you may have a reasonable opportunity, I am, my dear friend, yours very sincerely,

A. E. FYFE.

Edinburgh, Jan. 1st, 1882.

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#### A BRIEF ACCOUNT OF THE LATE RUTH LINDSEY, OF TROWBRIDGE, WILTSHIRE.

OUR late dear afflicted friend fell asleep in Jesus on June 25th, 1904, in the fifty-eighth year of her age. There is a very interesting account given of her early experience in "The Christian's Monthly Record" for 1882, and some later references are made to her case in "The Friendly Companion" for 1901. We do not think we can do better than supplement that part of her experience with what she has written of the

Lord's dealings with her since 1882. She says:—"Since writing the account in 'The Monthly Record' for 1882, I have suffered much pain, and in December, 1888, I had to go into the Trowbridge Hospital, where I had to pass through a most painful operation, and had to lie on my back for twenty-four weeks, and no one that knew my trying case ever thought that I should recover, yet here again I proved that 'nothing is too hard for the Lord.' While in this painful position I often felt his sweet presence in my soul, and that his everlasting arms were underneath me, and I was often enabled to say, 'Sweet affliction.' But how I wanted his dear people to help me to praise him for all his mercies bestowed upon me, both in providence and in grace. And oh, how many times I have proved him to be better to me than all my fears! for, contrary to all expectation, I was brought through this painful trial. It was about this time that the dear Lord sent me a kind friend in the person of Mrs. Pickles, who lived with me and waited upon me for eleven years from sincere love and affection, and receiving no remuneration whatever. Oh, what a kind-hearted child of God and friend she was to me, never weary of waiting upon me! I felt sure the Lord sent her to me to make up the great loss I sustained in the death of my own dear mother, whom he saw fit to take unto himself on March 19th, 1886. Mrs. Pickles was like a second mother to me, and her death was to me a very great loss. [Here we remark as a witness that this trial was so cutting and severe to her feelings that it left a deep wound unhealed for a long time. Dear Ruth had made up her mind that Mrs. Pickles would outlive her; but the Lord's mind was to take her first. Here we saw the agony of mind she passed through for several months, and we feared that dear Ruth had become too much attached to her dear friend Mrs. Pickles, and if so the Lord says, 'From all your idols will I cleanse you.' (Ezek. xxxvi. 25.) Here we saw the other part of dear Ruth, for, like all the rest of God's dear children, she possessed two natures, but in the end the elder had to serve the younger, for in her 'Grace reigned through righteousness unto eternal life, through Jesus Christ our Lord.' But he who abideth faithful to his dear people provided a young person who was in many ways a very suitable person to attend to her. She would buy her various little things she thought would give her pleasure out of her own earnings, and she was much devoted to her.] She again writes: "After the loss of my last leg, which took place on March 2nd, 1881, the disease appeared, and settled in my back. The doctor first tried blistering, but to no good purpose. Afterwards he seared the bones several times with hot irons, which painful means the Lord was pleased to bless to the relieving of the pain; but after a time that seemed to lose its effect. Since then I have had a seton placed in my back, which still remains (which we believe had to be moved every



day), thereby keeping the wound open continually to ease the pain in my head. But what a mercy it is to have the Lord to go to in all the afflictions I have been called to pass through! Blessed be his dear name, he has never left me to want a meal of food, and how he has put it into the hearts of his dear people, one here, and another there—many are known to me, and many are unknown—to help me in my times of need and distress; but all honour and praise be to his glorious Name! I often feel lost in wonder, love and praise when I think of his goodness to me these many years past. The Lord has blessed me with many sweet promises, such as ‘Fear thou not, for I am with thee;’ ‘Fear not, I have redeemed thee; I have called thee by thy name, thou art mine.’ Some years ago this sweet promise came with much feeling—‘I have chosen thee in the furnace of affliction.’ And these lines also, ‘In him there dwells a treasure all divine, And matchless grace has made that treasure mine.’ These blessed promises were given previous to one of the amputations, which greatly supported me for some time. Therefore I must speak well of him who has done so much for me, and, painful as my afflictions have been, ‘I would not change my blessed state, For all the world calls good or great.’ I sometimes feel, what a great mercy it is that, though I have lost both my legs and have a poor afflicted body, I have not lost my God! And how many proofs I have received of his lovingkindness and his faithfulness to me! It is more than thirty years since that sweet promise was given me, *i.e.*, ‘Thy bread shall be given thee, and thy water shall be sure.’ And blessed be the name of the Lord, he has given me more than bread and water, and has so divinely favoured me at times, that at those seasons I have felt that I would not have one thing altered.”

We know that she would not have a word said in her praise that would in any way diminish or tarnish the glory of her Lord in the gifts and graces he so richly bestowed upon her. It was her desire, through the grace given her, to abase herself before God, and to magnify that grace that so distinguished her from many others in the Adam fall. Yet we may say of our dear departed friend, whom we knew for many years, and visited many times in her afflictions, that the Lord favoured her above many, and that as her afflictions abounded, so did her consolations abound also through Christ Jesus. And her own sufferings did not prevent, but rather increased, her sympathy for others who were sufferers, as the following incident will prove:—When seeing one of her dear friends suffering she said, “I would willingly share it with you.” How unselfish! When she felt a union of spirit to others she was a warm-hearted and stable friend; and at the same time she was faithful, frank and outspoken. She was honest to speak her mind to friend or foe in a proper manner, believing

that "open rebuke is better than secret love," and, "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful." (Prov. xxvii. 5, 6.) On one of our visits we found that the Lord had sweetly manifested himself to her soul, when she said that she wanted someone to come and help her to praise the Lord for his goodness to her. She then exclaimed, "O magnify the Lord with me, and let us exalt his name together." Her soul was filled with the love of God, and how many refreshing seasons have we had together in her sick room! Sometimes in the order of God's providence there would be three or four friends meet in her room together, when she would ask each one to speak in prayer with her, and many such meetings have been held in that social way and manner, and have been made spiritually profitable to our souls. And as we read, "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend." (Prov. xxvii. 17.) We must name one visit: when sorely cast down and oppressed, we read the fortieth chapter of Isaiah, and when we came to the fourth and fifth verses we had to pause, so powerfully did the Lord apply the Word, and so suitable was it to both of us that we wept with joy together at the goodness of God displayed on our behalf; this visit we each hoped we should not soon forget. When once asked how she was getting on in providential matters, she replied, "I always tell those things to the Lord, and not to man!" How faith shines here, and how blessedly he honoured it, as never to allow her to want any good thing for the body. "Him that honoureth me I will honour." Sometimes she would show us letters in which were kind remittances from persons she knew nothing of. One in particular we noticed, from which we give the following extract (quoting from memory): "My dear afflicted sister in the Lord,—On retiring to rest last night, under a felt sense of God's goodness, you came forcibly to my mind, and I said, 'If God spares my life until the morning I will send a trifle to you.'" This was done, and a P.O. for five shillings was sent, and no name or address was enclosed. Now, who but the Holy Spirit could have moved this unknown friend in the silent watches of the night, and drawn out the heart to this poor afflicted sister in the Lord? What a love she felt to the house of God, and to the Lord's people who worshipped him there!

Lady Long took a deep interest in her, and sent her carriage to fetch her to her residence to stay with her family for a time, and they were exceedingly kind to her up to the time of her death. But during her stay there, although she had every kindness and attention shown her, yet she felt such a longing to meet with the Lord's dear people, and she became so tried about it in her mind that she could not help mentioning the matter to one of the young ladies, who was so amazed that dear Ruth was not happy, in the lap of plenty and surrounded with every earthly comfort! The ladies would wheel her about

in the garden, yet there was an aching void in her heart which no earthly charm could fill. At last the coachman was instructed to drive her to her home, where again she was privileged to meet with the Lord's people. Thus she could say with the Psalmist, "I love the habitation of thy house, and the place where thine honour dwelleth." She felt that she would rather live on bread and water, and have the company of the Lord's people and his presence, than have all the earthly comforts without them.

We feel that we cannot close this brief account of our dear afflicted friend without mentioning the very great kindness and unwearied attentions of her medical attendant, Dr. Taylor, of Trowbridge, who spared no labour or expense to relieve her sufferings. His kindness and attention to her were unceasing, which was another proof of the lovingkindness of her good and gracious God. Poor dear sufferer, she told him one day that she feared she should weary him with her afflicted body, to which he replied, "Have I ever mentioned such a thing to you? You send for me if needful any hour of the day, or in the night, and I will come and attend to you, rendering all the help I can for your bodily comfort; and I am going to leave you as a legacy to my son, who is in practice with me." This doctor attended her for thirty years gratuitously, and performed seventy-four operations, and in some of them, when chloroform was necessary, a second doctor was called in; and he, Dr. Taylor, has repeatedly asked other medical men to see her, so that everything that medical skill could devise was done to alleviate her sufferings.

J. W.

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## WHAT IS TRUTH?

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"Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all."—JOHN xviii. 38.

[CONTENTS.—Creation voices truth—The Christian philosopher, a passing tribute—Revealed truth more potent than the forces of nature—Pilate, awed and conscience-stricken by his own question, hastens from the judgment-seat—Will, finite, overruled by the Infinite—Satan, by affirming the "hedge," attests Divine sovereignty—Hollow creeds and shaky rostrums—Dens of "thieves," ancient and modern—Diverse responses suggested by the question, "Art thou a king?"—The treasury of incarnate TRUTH.]

Creation voices truth! 'Tis nature's song—  
 Dead matter's non-existent, we assert—  
 Nought mute save man, and he alone is dead.  
 Thou\* didst drink deep of that celestial fount,  
 Lay bare the wonders of God's handiwork;  
 Explore the realm of nature, forces, laws;  
 Unlock the treasure of Omnipotence,

\* Sir Isaac Newton.

And dying, leave the greater unexplored.  
 How shall we sing thee, thou ennobling theme?  
 How scale those heights? How sweep the vast domain?  
 Shall we essay where Uriel\* would fail—  
 Where scarce a seraph would the summit reach?  
 Attempt it not, O muse. Be thine to stoop,  
 As child by father led through smiling meads;  
 From Sharon's garden cull the scented flower.  
 Sweet Spirit come, teach us to lisp: no more  
 To rippling brooks, to verdant pastures, lead.  
 The landscape is so beautiful when truth  
 Lights up the vista—star-lit Bethlehem!  
 Where is the force that can compare with thee?  
 Less potent are the elements convulsed—  
 Storm-furrowed ocean, stream and cataract;  
 The leap of crested breaker, wrathful floods  
 Down mountain gorge and ravine speeding on  
 In one remorseless torrent to the vale;  
 The "storehouse of the thunder" loosed, unbarred—  
 Less potent these than God's all-conquering truth!  
 The Procurator† questions: "What is truth?"  
 And then retires a craven from the bench.  
 Man! wait awhile till Jesus answer thee;  
 He cannot wait, the question wings his feet.  
 With stricken conscience and with hurried step,  
 Flies Pontius Pilate from the judgment seat;  
 Recoils the question as an arrow barbed—  
 To Rome, to exile, shall he carry it.  
 And still one portion of his evidence  
 We do acclaim—impartial judgment here—  
 In loudest tones, "I find no fault in him."  
 This priceless record has a triple seal; ‡  
 Asserivation from a heathen's lips,  
 Throughout the ages, heaven and earth and hell  
 This tribute to our King shall ratify.  
 Heaven guides§ his hand, and heaven his speech indites;  
 Infinite will the finite will o'errules.  
 At God's behest the Fiend must utter truth,  
 Affirm the "hedge,"¶ acknowledge Deity—  
 (In that encircling "hedge" how safe is Job!)—

\* Milton.

† At the time of the Christian era the five provinces—Judea, Samaria, Galilee, Berea, and Idumea—were governed by Roman Procurators, one of whom was Pontius Pilate. This man's subsequent career deserves a passing note. Three years after the events recorded in Matthew xxvii., he was recalled to Rome to answer charges of cruelty and extortion in the judicial office, and being found guilty by the Senate was banished to Gaul, where he committed suicide.

‡ John xviii. 38; xix. 4-6.

§ "Pilate answered, What I have written, I have written."—John xviii. 22.

¶ Job i. 10.

They do believe and tremble\* we are told ;  
 Believe the truth, believe their sentence just,  
 Believe—and yet implacable their hate ;  
 'Tis bare belief, unblest, unsanctified.  
 Trust in no creed, religious formula,  
 Though framed by synods, by an angel signed ;  
 They cannot save thee from the wrath to come.  
 Ye must be born again, or die the death ;  
 Without the blood thy condemnation's sure.  
 The fallen angels are in doctrine sound,  
 As those " elect " who kept their " first estate."  
 The traitor Judas was, in letter truth,  
 As orthodox as Peter or as Paul ;  
 Our laureate† sings it, and we join the strain.  
 Creeds have not saved her‡ from apostacy ;  
 The ghosts of Sacerdos§ now haunt her pale,  
 And Romish practices her creed belie.  
 The lingering echoes fall upon the ear,  
 Borne on the wing of twenty centuries—  
 " DEPART ! DEPART ! YE TRAFFICKERS DEPART !  
 NOR MAKE THIS HOUSE OF PRAYER A DEN OF THIEVES."  
 Mute be this tongue, and palsied be this hand,  
 Ere cease our protest 'gainst the traitorous horde  
 Of masqueraders in the English Church ;  
 Creeds have not saved her, nor shall creeds save thee.  
 Return, discursive muse, to Pilate's bar :  
 The captive King, consenting to his bonds,  
 To ignominy, buffeting, to death ;  
 No abrogation of his sovereignty,  
 By counsel predetermined captive led  
 To Pilate's bar, is still the King of kings.  
 " Art thou a King ? "—" To this end was I born "—  
 Annihilates the plea of Socinus,  
 Of soul-destroying heresies the chief.  
 " Art thou a King ? "—Jehovah's fiat list,  
 Command : " Let all the angels worship him."||  
 " Art thou a King ? " yon dazzling spheres of light  
 In golden chains chant forth his Majesty !

\* James ii. 19.

† Joseph Hart—" A form of words, though e'er so sound, can never save a soul." And again : " Dry doctrine cannot save us." Equally solemn in his " Experience " is the following : " Notions of religion I wanted no man to teach me—I had doctrine enough, but found by woful experience that dry doctrine, though ever so sound, will not sustain a soul in the hour of trial."

‡ The Established Church.

§ Priestcraft.

|| Heb. i. 6. " Let " has many significations. Here it is supremely imperative. Is it consistent with common-sense, apart from all divinity, that those sublime intelligences of glory, the angels, who outnumber the dewdrops on every leaf and flower, should be commanded to fall down and worship a mere man ?

" Art thou a King ? "—" Come forth ! " and Death obeys,  
 Bows conquering Death to greater Conqueror.  
 His royal sceptre sways Tiberias—  
 How soon the raging billows sink to rest !  
 How calm the soul with Jesu's " Peace, be still ! "  
 " Art thou a King ? "—O reign within my heart ;  
 This thy desire ? With Jesus shalt thou reign.  
 Wouldst see thy King ? Then thou dost see him *now*.  
 Lift up thy head and wipe thy tears away,  
 Desire to see him brings him very near—  
 That holy converse\* brought him to their side.  
 " Art thou a King ? " On resurrection morn  
 Not seal'd stone, nor guards, shall bar the tomb ;  
 In lightning robes a messenger descends,  
 Rolls back the stone, and then he sits thereon—  
 'Twas not to rest, for angels never tire—  
 To pour contempt upon Imperial Rome.  
 How quail the guards at that angelic form  
 Whose glory floods the rock-hewn sepulchre !  
 Stone had *one* seal, but God's decrees have *seven*.  
 We counsel thee, dear reader, ponder much ;  
 In silent wonder see those shining hosts †  
 Intent and breathless ardent ; one desire,  
 One thought concentr'd, this—Incarnate Truth !

Kilburn, N.W.,  
 September, 1904.

H. BELCHER  
 (late of Paris).

### GRATITUDE FROM ABROAD.

My very dear Friend,—Please forgive me for not answering your kind and welcome letter before now ; it has not been because we had forgotten you, or forgotten our pleasant visit with you last year, for the recollection of that will, I believe, remain with us as long as life lasts ; and there were so many incidents in our visit that have made a lasting impression upon our minds, and we love to dwell upon them. We can never fully express our gratitude to you for the interest you took in providing for our comfort and pleasure while at Crowborough. It is all most pleasant to think about. And I may say that our hearts did rejoice to meet with the brethren at the chapel, and to hear from your lips the glad tidings of the Gospel, the same precious doctrines we have set before us here. It matters not where we may be ; if we meet with the same Gospel and with the Lord's dear people, there we feel at home, and rejoice that it is " One Lord, one faith, and one baptism." We had long looked forward to the time when we should be able to visit you. My dear wife never tires of

\* " And it came to pass that while they communed together and reasoned, Jesus himself drew near, and went with them."—Luke xxiv. 15.

† " Which things the angels desire to look into."—I. Peter i. 12.

speaking of Forest Fold and its associations ; and she longed for the time to come when she would see the dear people and place that was fraught with such interest to her, because it was here where the first spiritual impressions were made upon our minds ; then removing to Eastbourne, where we were baptized by Mr. Bradford. We feel thankful the Lord granted us our desire, and we look back to that time, and are pleased so many were there that we loved, and were able to meet at Crowborough. We often speak of our attending the services at the chapel, and seeing that large gathering of children at the treat, which is a sight we do not have here in America. It did us so much good to see the children brought together, and kept together ! Our pleasant visit to your home, together with the company of your son and daughter, produces grateful feelings in our hearts. Our dear sister, Mrs. Hinkley, we were glad to see again, and to find her so well. We shall never forget the trouble she put herself to, to make us happy and comfortable. Dear old lady, we dearly loved her as a relative ; but much more so because of that Christian relationship between us, which derives its existence from the bonds of eternal love. Many times have we been made glad by her letters, which are so full of love and tenderness towards us, that we hold her most precious. Our hearts say, "May the dear Lord keep and bless her. But he will do this :

" For whom he loves he never leaves,  
But loves them to the end."

My dear friend, the prayer you commenced your letter with in that verse :—

" May the grace of Christ, our Saviour,  
And the Father's boundless love,  
With the Holy Spirit's favour,  
Rest upon us from above.  
Thus may we abide in union  
With each other and the Lord ;  
And possess, in sweet communion,  
Joys which earth cannot afford ;"

was very sweet and precious to our hearts. The verse contains a letter in itself, and when we read that you had prayed to the Lord that our lives might be spared in crossing the Atlantic, our hearts were made glad, for your prayers were answered. Mrs. Hinkley told us that she prayed for us, and thought of us each day as we were crossing the deep waters, and asked the Lord to watch over us, and to preserve us from all evil. What a comfort it is to know and feel we have those who take our cases to a throne of grace ! The Lord was good in letting us visit you, and others whom we love in dear old England, and blessing us in meeting with those we desired to see. We are very much pleased to hear of the increase of your church : also to read of that precious time you had in visiting that dear old saint, Mr. Burfoot, and the service which was held in his room. It must have been a solemn time ! And how it strengthens our faith to hear and see the

dear old saints who are nearing the end speak of their faith and hope in that one blessed Lord, in whom they have believed for so many years past. May the Lord bless you; yes, bless you in the church, the manifested church of Christ, and bless you to those who are not yet in the church, and to those who are not yet called by Divine grace. May he give you to feel that your work and labour of love is not in vain in the Lord. If you are so blessed, you will one day hear that blessed welcome, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

We all join in love to you, and to your son and daughter. And I am yours in hope of eternal life, JOHN T. WALKER.

Washington, America, Sept. 24th, 1904.

To Mr. E. Littleton,

Chapel House, Crowborough, Forest Fold, England.

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### INQUIRY AND ANSWER.

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*To the Editor of the Gospel Standard.*

DEAR Christian Friend,—I have been for many years a reader of the "G. S.," and, as a deacon of a Strict Baptist church, desire, I trust in the fear of God, to submit to you two very important questions, which I trust you will answer in the light of God's Holy Word. For the information of myself and others, and for the good of the causes of truth generally, may I ask—(1) Is it in accordance with the rules of the "G. S." churches for members of one church of truth to leave it and join another without sending in their resignation to the church to which they belong? And (2) Is it lawful and right for a church of the same faith and order to receive such members without an honourable dismissal from the church with whom they have stood as members? Such a course has been adopted in the town in which I live, and to my mind it is not in accordance with the Scriptural injunction, "Do all things decently and in order." Thanking you in anticipation, and apologising for taking up your valuable time, I am, yours sincerely,

J. F.

#### ANSWER.

If we did not know something of our correspondent, J. F., who has asked us these two questions, we might have thought that they had originated from a people and a church that are quite outside the pale of truth as we have been taught it, embraced it, and feel a pleasure in setting it forth in our feeble manner. What, then, are we to think of any person or persons calling themselves members of our Strict Baptist churches who have acted in the strange manner J. F. describes? We have heard of several members of our churches who have acted in an improper manner, but who have seen their error, have confessed it, and have been restored. But to join a Strict Baptist



church, and to go in and out with that church for a considerable time, enjoying all the privileges of the church with the other members, and then in a deliberate manner to leave them, and to mix up with another church of the same faith and order, this we should hope has not many parallel cases. Of course, we have no rule to support such disorderly conduct, and the Holy Scriptures condemn such a practice, and command that everything belonging to God's house should "be done decently and in order."

We have on various occasions much regretted to see the indifferent manner in which some members speak of and treat the rules of our churches, as though they had no binding effect upon the members of the church, and that they themselves could set them (the rules) at defiance, and do just what they considered just and right in their own eyes. But such a course of action displays largely such people's ignorance, as every sensible person knows that in all bodies of people nothing can be done rightly and to advantage unless order be maintained, and to carry out order there requires a code of rules, or laws, to do it effectually. The great Creator of the universe is a God of order, which he strictly obeys in all his works among the children of men. And the various creatures of his hands, from the highest to the lowest, maintain order, and have rules and regulations to guide them.

What makes our English nation so much respected by the nations of the world? Is it not the excellent code of laws by which we are governed, and which no other nation's laws can excel, or are equal to? Then if rules and laws are so very needful to maintain order in all God's providences in the world, and all nations are governed by them, is it not wrong for us as a people who profess to be called by grace, taught by the Holy Spirit, and claim to be vessels of mercy prepared for eternal glory, to act so indifferently as a body of people towards one another, and to be so little concerned about the rules and the regulations of our churches? We think so, and we would be one of the first to condemn anyone who wilfully and deliberately ignored or set aside our excellent rules which we have adopted to govern our Strict Baptist causes of truth. They did good service in the churches in the days of our forefathers, and they are equally as good for us; therefore by the help of God we shall endeavour to maintain them as long as we are able, and we hope to hand them down to those of God's people who shall follow after us. But to such persons as J. F. mentions in his letter, who have gone out of one of our churches into another without giving any just cause for such a procedure, and without obtaining a proper dismissal as they should have done, we would say such conduct is wrong entirely, and we are greatly surprised that anyone should do so. It is most disrespectful, and we should have thought that such persons would have had more respect for themselves

than to have taken such a disorderly step, which no doubt has been a grief to some, and perhaps a stumbling-block to others. We might ask, where is that spiritual love and godly fear that they professed to be the subjects of when they first joined the church? Are those graces of the Holy Spirit still to be found in their hearts? If so, we fear they are at a low ebb, and are not now bringing forth fruit unto righteousness. Neither do we think that if they once possessed them that they are very comfortable in their minds, and we should not be surprised if their consciences lashed them severely for the wrong they have done. If they wished to leave the church they honourably joined, why did they not do so in an honourable manner, and not resort to such strange and unheard-of conduct? How much better it would have been for them, and all the friends concerned in the matter, if they had sent in their resignation, and given a just reason for so doing! They would have been dismissed honourably from the church, and would have probably been received by the other church with the right hand of fellowship, not only to a name and a place amongst them as a church, but they would doubtless have received them into their hearts and affections, which would have prevented the pain and the sorrow that has distressed the godly in Christ Jesus.

But, with regard to the second question which J. F. has laid before us, we cannot think that the church that has received those members without a proper dismissal from the church they have left is a Strict Baptist church; if it be they must have laid the *strictness* aside to have received them, and if so that church has acted inconsistently in this matter. How much better and honourable it would have been for that church to have refused them until they could come in the right way, with satisfactory reasons for giving up their membership with the former church, and receiving a proper dismissal to admit them into the other; that, as we have said, the change might have been "done decently and in order." We much regret that such inconsistencies have been resorted to by any of our churches of truth, and we trust that this may be a warning to other churches not to do likewise, but to contend for right things and endeavour to maintain peace and order.

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DEAR SIR,—Will you kindly answer the following question:—  
If all infants dying are saved and go to heaven without water baptism, what need is there for new-born men and women to be baptized? Surely the grace displayed in admitting the little ones into heaven is sufficient for the larger, without any works on their part by water baptism?  
PRIVATE CHRISTIAN.

ANSWER.

We do not know the writer that has sent us the above question to consider, but we should say, if it be the sincere language of his heart, that he is not a Strict Baptist, nor does

he believe with all his heart the whole Scriptures of truth, which holy men of God wrote as they were moved by the Holy Ghost. The question then, in our opinion, is put as though there were a desire on the part of the writer to shun the cross of Christ, and enter into heaven without any trouble of any sort, and without following the Lord Jesus Christ in that pathway which he trod himself, and has given a strict command that all the members of his mystical body shall walk in also. The contrast he makes between infants and adults is but a poor one, and will not stand the test of God's searching and unerring Word. That infants are saved by free and sovereign grace we fully believe, as do also those that are taught by the Spirit and grace of God, which subject was freely discussed by the late Mr. W. Gadsby and the late Mr. James Wells. (See works by Mr. Gadsby, published by Messrs. Farncombe & Son.) So that we need not dwell upon that subject here. But God did not intend to take the whole of the elect family home to heaven in their infancy, but ordained some to grow up to riper years, and to become "the household of faith," and "the house of David," "the inhabitants of the spiritual Jerusalem," and "saints of the most high God," which they could not have been on earth had they all passed into heaven in their infant state. We must confess that the question by "Private Christian" somewhat surprises us, in that he should put it in the form he has done. He appears to have overlooked the fact that Christ Jesus came into the world to "call sinners unto repentance," and to separate them by his Spirit and grace from the world as a shepherd doth separate his sheep from the goats. To these poor sinners he gave eternal life, so that they never shall perish, and he calls them the sheep of his pasture, and admits them freely into his fold, and then he graciously and very tenderly says to them, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." These sheep of Christ's pasture, by an act of free and sovereign grace, are made manifest as eternally belonging to Christ, given to him ere time began by the Eternal Father, for whom Christ laid aside his glory and came on the pinions of eternal love into this lower world to dwell among them, that he might preach the Gospel unto them with power from on high, and to give them every necessary instruction for their guidance here on earth, and promised them that there were mansions in glory prepared for them when they had done all his righteous will here below, that is to say, when they had followed him in his tribulatory pathway, sown in tears with him, and looked upon him and mourned over him, as they saw him by faith in the garden of Gethsemane, and on the cross of Calvary, bearing all their sins in his own body on the tree, and from this blessed view of him to receive a free and a full pardon for all their sins through his atoning blood, and to be clothed in his spotless righteousness, which

hides all their shame, and removes all their guilt, and seals them heirs of God, and joint-heirs with this glorious Man Christ Jesus. To have all this and much more made known in the hearts of these sheep of Christ's pasture by the blessed Spirit of all truth will so endear this God-man Mediator, Jesus Christ, to the hearts of these inhabitants of the spiritual Jerusalem, that they will feel him to be to their souls the "altogether lovely," and the very "chiefest among ten thousand." Indeed, they will feel such a close intimacy with him, and such a relationship to him, that they will feel he has set them as a seal upon his heart, and as a seal upon his arm; and hence he lives and reigns in their hearts, and they dwell in him by faith, and feel a willingness and a readiness to do all his righteous will, whatever his will may be. As we read, "My people shall be willing in the day of my power." Yes, willing to be anything or nothing, that this glorious Christ may be all and in all to their soul. To this people, in the days of his flesh, with whom he dwelt, he gave every instruction as to what they were to do and what they were not to do, as is plainly set forth in his Word. But he not only gave them verbal commands, but practical lessons also, as may clearly be seen in his showing them how and in what manner they were to be baptized in the name of the Holy Trinity, not sprinkled with a few drops of water, but to be plunged all over where there is much water (the river Jordan), publicly showing to a frowning world that they are not ashamed to own their Lord and Saviour, and are willing to keep his commands, for in doing so there is great reward. The reward comes after the command is obeyed, and the following are a few of the things that are enjoyed: A good conscience toward God, faith in the dear Redeemer, a good hope through grace, Gospel liberty enjoyed in the soul, the love of God blessedly shed abroad in the heart by the Holy Ghost, together with a good measure of that peace which passeth all understanding, while the heart is full of gratitude to God in knowing that he is admitted into the household of faith, and is a guest of the King of kings, and possesses a name and a place with them that are sanctified. These sheep of Christ, then, would exalt a precious Redeemer with heart and voice, and set him forth as being the only way to heaven and glory. If, then, our friend, who signs himself "Private Christian," did but know and feel these blessed things in his heart as we have set forth, we feel sure that he would be willing to drop that term, and employ his time, his heart and his voice in showing forth God's praise, and declare that Christ is the only Way, the Truth, and the Life, and that his commands are not grievous, nor are his ways irksome, but he would know that "in the Lord's presence there is a fulness of joy, and at his right hand there are blessings for evermore." Blessed be God, those of his people who have experienced these things cannot afford to be "Private

Christians," for in the sweet enjoyment of them they must "tell to sinners round, what a dear Saviour they have found." But though we thus write, we by no means wish to imply that baptism is a saving ordinance, but it is the fruit and the effects of grace in the heart, and those that obey the command experience much of the sweetness of the Gospel.

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## Poetry.

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### "WE ALL DO FADE AS A LEAF."

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"We all do fade as doth a leaf,"  
 To Christian man no cause of grief,  
 When heav'nly wings are plum'd for flight  
 Up from the darkness of this night.

The longest life must have an end,  
 The strongest man in death must bend,  
 Must fade and wither, as God says,  
 At the conclusion of his days.

Sin is the cause of nature's death ;  
 At the set time the Spirit's breath  
 Blows o'er it, and it's quickly gone,  
 From all associations torn.

And as it falls the spirit lies,  
 Either in hell or in the skies ;  
 Then how important 'tis to know  
 To which abode our soul shall go !

Nature is dying all around,  
 Myriads are plac'd beneath the ground ;  
 'Tis to be fear'd the greater mass  
 Do ne'er through heav'n's portals pass.

"We must be born again," 'tis said ;—  
 By nature we to God are dead—  
 Or we shall ne'er that kingdom see  
 Where dwells the blessed Trinity.

O for a heart that pants for heaven !  
 A wonder by the Spirit giv'n !  
 O for an eye that longs to scan  
 The Person of that perfect Man !

O for a soul that feels its need  
 Of Him who on the cross did bleed !  
 That pushes forward to behold  
 The Man for his transgressions sold.

“ Emmanuel, God with us,” to see  
 Would be a blessed sight to me,  
 And all who have a living need  
 For him to bless their souls indeed.

My fellow-sinners, mark this word,  
 And may Jehovah's voice be heard :  
 To enter heav'n we must be wash'd,  
 And ev'ry taint of vileness quash'd.

“ Without holiness,” says the Word,  
 “ No man shall see (with joy) the Lord ; ”  
 For who could stand in filthy dress,  
 Without the Saviour's righteousness ?

Our sins imputed all to Christ ;  
 His righteousness—which can't be pric'd—  
 Imputed to our naked soul,  
 Is what we need to make us whole.

May this be ours ! there's nought beside  
 Our guilty, naked souls can hide  
 From his eye who can search us through,  
 Whose judgment is completely true !

10th June, 1901.

MEPHIBOSHETH.

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#### LETTERS TO A FRIEND.—No. 20.

My dear Friend,—The Church is established to continue not for a series of years only, but so long as time itself shall last, even to the end of the world. For thus it is written : “ I will make thy name to be remembered in all generations ; therefore shall the people praise thee for ever and ever.” (Psalm xlv. 17.) Then in order to this, there must be accession thereunto. This will bring us in our remarks to the enlargement of the Church. The Saviour spoke of the little effect he would meet with, although he spent all his strength in the work : “ Then I said, I have laboured in vain, I have spent my strength for nought, and in vain.” These words of the prophet he found by experience to be true. We do not understand this as referring to his work of mediation, for his work of redemption was not in vain ; but of his personal labours in preaching, working miracles among the Jews, which with respect to them were in vain—they rejected him, refused to hear him, set him at nought, despised him. Then follows the comforting promise of his Father : “ And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. . . . And he said, I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end

of the earth." (Isaiah xli. 4, 5, 6.) This is a promise of the addition of the Gentiles unto the Church. For so it is decreed again: "Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people"; that is, I will cause my Gospel to be proclaimed among them, and it shall prevail unto their conversion. The calling of the Gentiles runs as a scarlet line of truth throughout the Scriptures, from the beginning of the world that now is—that is, from the time that Noah came out of the ark, which was the epoch whence the new world began. The world then started as it were anew. The spirit of prophecy came upon Noah, and in his prediction he was as the oracle of God. The three sons of Noah—Shem, Ham, and Japhet—were preserved in the ark. In the prophecy of Noah, they are the representatives of the election of grace among the Jews and Gentiles, and of the rest which were blinded. "Blessed be the Lord God of Shem;" the import of which is that God was his Lord, and that he would bless him with a multitude of blessings. But Ham was cursed: "Cursed be Ham, a servant of servants shall he be." "God shall enlarge Japhet, and he shall dwell in the tents of Shem" (*margin*: "persuade Japhet"). That is, God would send his truth among the Gentiles, and they, feeling its power, would act under its almighty influence by embracing the truth. (Gen. ix. 25-27.)

The promise God gave to Abraham practically amounted to this: The promise was, "In thy seed shall all nations of the earth be blessed." God never designed the erecting of his kingdom among only one nation, kingdom, party, or sort, of mankind.

Jacob, in blessing the tribe of Judah just before his death, gives a sweet hint of the ingathering of the Gentiles into the Church: "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." For many years there was a wall of separation between Jew and Gentile. This distinction was by appointment of God. The ceremonial observances enjoined of him upon the Jews were the open and avowed symbols of that separation. The Jews who believed were considered as citizens and of the household of God, and the Gentiles as strangers and aliens. (Eph. ii. 19, 20.) But the wall of separation was broken down, by which the Gentiles were admitted to the privileges of the Church. We are assured that it was the will of God that the Gentiles should receive the truth. And this came to pass by the providence of God, for the disciples, or apostles, themselves were opposed to the truth being preached to the Gentiles. The Lord overcame their prejudices, and sent Peter to preach the Gospel, having caused him to understand what was the divine will by a remarkable incident. This was a vision vouchsafed to Peter of a sheet let down to the earth, in which were all manner of four-footed beasts and creeping things,

and fowls of the air. Peter at the time being hungry a voice said to him, "Kill and eat." But Peter, moved by his old Jewish love of long-established ceremonies, said, "Not so, Lord, for I have never eaten anything that is common or unclean." Then came the gentle reproof: "What God hath cleansed, that call not thou common or unclean." This was God's arrangement. It is to be lamented that we are as prone to disesteem that of which God is the author, and to prize something ceremonious in preference to his commands; this is our infirmity. However, God will not leave his people to follow their own inclinations, but will come with line upon line, precept upon precept, doctrine upon doctrine, instruction upon instruction, that his people may have an understanding of the truth; for it is only by knowing that that we can come into the liberty of the Gospel. Thus it was with Peter. Cornelius, a devout man, was directed by the angel to send messengers to Joppa, and to the house of Simon, a tanner, who lived by the sea-side, to enquire for one "Simon, whose surname is Peter." The men sent by Cornelius arrived just at the time that Peter had the vision. The Spirit said to him, "Behold, three men seek thee; arise, therefore, and get thee down and go with them, doubting nothing; for I have sent them." Now, when Peter went with the men, and was introduced to Cornelius, he enquired of him how it was that he came to send for him. Cornelius having explained, Peter saw at once that the Lord had regard to the Gentiles; so he said unto Cornelius and those who were with him, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean." Then he preached unto the little assembly of friends and kinsmen of Cornelius the Lord Jesus Christ. And the Lord attended his words with blessed power, and they believed, and by baptism were admitted into the church. (Acts x. —see also Acts xi. 17, 18.)

The Apostle Paul had from God a full commission to go unto the Gentiles. "He is," said God to Ananias, "a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." (Acts ix. 15.) When Paul announced this to the Jews, they were filled with rage, and cried out, "Away with such a fellow from the earth, for it is not fit that he should live." (Acts xxii. 22.) And thus they (the Jews) despised the Gospel and thrust it away from themselves. And there was another difficulty with regard to the Gentiles, concerning circumcision; for "certain men which came down from Judæa taught the brethren and said, Except ye be circumcised after the manner of Moses, ye cannot be saved." Paul and Barnabas were sent as deputies to Jerusalem unto the Apostles and Elders about this question. After some debate on the subject it was agreed, after the powerful speeches of Paul and Barnabas, not to trouble the Gentiles who believed with that yoke (Acts xv.), and the Gentiles



“rejoiced for the consolation” of being released from that bondage. Thus God himself opened the door of faith to us poor Gentiles—the wall of partition between Jew and Gentile was broken down. This was prefigured at the death of Christ by the rending of the veil of the temple from the top to the bottom; hereby the way was opened to the holy place, and the glorious presence of God discovered unto all who come unto him by Christ. It also pointed out that the power of Christ’s death, received in the heart, would break down every obstacle between the sinner and God—the veil of ignorance which is upon the heart of every natural man.

Now, may we not reasonably ask, Could any of the above things which God had appointed have been prevented? By no means. As God decrees, so must events come to pass. The wheels of a clock are so constructed that the hands may be in proper position, that the time may be known throughout the day—so with providence. (Ezek. i. 20.). . . .

Yours, J. WARBURTON.

Southill. March 31st, 1888.

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## TWO LETTERS OF ENCOURAGEMENT TO THOSE WHO ARE EXERCISED ABOUT FOLLOWING THE LORD JESUS CHRIST IN THE ORDINANCE OF BAPTISM.

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My dear Friend,—It will be quite convenient for my dear husband to see you after the service on Lord’s day evening next. I am so pleased to hear you have come to a decision that you cannot remain any longer as you are. It is no small mercy to be numbered with the Lord’s dear people, and to have a place with them in the church on earth. The Lord help you, my dear Mary, to tell out in simplicity and sincerity a little of what you hope the dear Lord has done for your soul.

I do not know what your present exercises are about this matter, but it has been to many of the Lord’s dear people a great trial to come before the church to relate their experience. But it has not been with them as they expected it would be when the time came for them to be called upon. Now, my dear Mary, you need not fear, for all that is required of you is just to say what you have felt, how the Lord has wounded you, and broken you down under a felt sense of your sinfulness before God, and to know that you have been humbled down at his dear feet, and the cry of the Publican has been your cry many times: “God be merciful to me a sinner.” And how the Lord has heard that cry, and answered it, and in mercy visited you with his salvation. Do not be afraid to tell out the little helps you have had by the way, how the Lord has blessed you under such and such sermons, and in reading his precious Word, or in conversation with his dear people, or in whatever way the Lord

has been pleased to favour you. I hope the Lord will fill your heart with his love, and give you a holy zeal in his good cause and blessed ways, and seal some gracious promise home to your heart. He will then come down into his garden and pay us a visit; and how cheering are his visits to our souls! It is then that we can run in his good ways with great delight, and as he is pleased to enlarge our hearts, we have a precious view of Christ crucified, and that for us will make amends for all. The Lord bless you with all needed grace is my earnest wish and desire for you.—From your affectionate friend, P. P.

March 18th, 1872.

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TO THE SAME.

My dear Sister in the Lord,—The friends that visited you brought in their report on Monday evening, and they believe the Lord the Spirit has begun a good work of grace in your heart. It was settled by the friends for you to come before the church next Wednesday evening to tell out a little before them as the Lord may enable you of what you have already said to the brethren, and my prayer for you is that all fear of man may be removed. We have all been, my dear sister, in your present position, and can say that it was not half so bad as we anticipated. We are all poor helpless sinners like yourself, and it gladdens our hearts to hear poor things like ourselves brought to the dear Lord's feet to cry for mercy, and to hear them tell how good the Lord has been to them in answering their humble petitions. There is a precious portion of Scripture worth calling to mind: "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." (Isa. lxvi. 2.) O how kind the Lord is to his tender lambs! he marks their every sigh, and understands every groan, and the Psalmist says "he putteth their tears into his bottle." We have nothing to fear if we are sincere followers of the lowly Jesus. The Lord bless you with his presence, and indulge you with much nearness and communion with him. Look to him, my dear sister, and in all thy ways acknowledge him, and he has promised to direct your steps. I hope you will be a great blessing to the church, and the church, I hope, will be a great blessing to you, that you may go in and out with us as fellow heirs of the grace of life, that God's glory may be your aim, and that like dear Ruth there may be some handfuls fall on purpose for you, that you may feel at home with your brothers and sisters in the Lord. It is no small mercy to be united in the bonds of love with the Lord's family, and to be a member of his church on earth, for as sure as we are made partakers of his grace here we shall be glorified with him when time with us shall be no more. May the dear Lord preserve us while here from the many dangerous things we are exposed to. While in this vale of tears we have great cause every day to pray, with

the Psalmist, "Hold thou me up and I shall be safe." There is much to draw away the mind from him who should be the centre of our heart's affection. I am sure he deserves all our love when we think of what he passed through when in this vale of tears; as we were hearing on the past Sabbath, what he endured to ransom his people from sin, and death, and hell. But my paper is nearly full, so I must draw to a close, wishing for you and myself those blessed realities we were hearing of on Sabbath day—may they show themselves more in us. I am, my dear sister, yours in Jesus,

P. P.

May 8th, 1872.

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"GOD IS LOVE; AND HE THAT DWELLETH IN LOVE DWELLETH IN GOD, AND GOD IN HIM."  
(I. John iv. 16).

LOVE is communicative. This is a part of its very nature and essence. Its delight is to give, and especially to give itself; and all it wants or asks is a return. To love and to be beloved, to enjoy and to express that ardent and mutual affection by words and deeds—this is love's delight, love's heaven. To love and not be loved—this is love's misery, love's hell. God is love. This is his very nature, an essential attribute of his glorious being; and as he, the infinite and eternal Jehovah, exists in a Trinity of distinct Persons, though undivided unity of essence, there is a mutual, ineffable love between Father, Son, and Holy Ghost. To this mutual, ineffable love of the three Persons in the sacred Godhead the Scripture abundantly testifies: "The Father loveth the Son," "And hast loved them as thou hast loved me," "This is my beloved Son, in whom I am well pleased." And as the Father loved the Son, so does the Son love the Father: "But that the world may know that I love the Father," are his own blessed words. And that the Holy Ghost loves the Father and the Son is evident not only from his Divine personality in the Godhead, but because he is essentially the very "Spirit of Love" (Romans xv. 30), and as such sheds the love of God abroad in the hearts "of the election of grace." Thus *man* was not needed by the holy and ever-blessed Trinity as an object of Divine love. Sufficient, eternally and amply sufficient, to all the bliss and blessedness, perfection and glory of Jehovah, was and ever would have been the mutual and inter-communion of the three Persons in the sacred Godhead. But love—the equal and undivided love of Father, Son, and Holy Spirit—flowed out beyond its original and essential being to man; and not merely to man as man, that is to human nature, as the body prepared for the Son of God to assume, but to thousands and millions of the human race, who are all loved personally and individually with all the infinite love of God as much as if that love were fixed on only

one, and he were loved as God loves his dear Son. "I have loved thee with an everlasting love," is spoken to each individual of the elect as much as to the whole Church, viewed as the mystical Bride and Spouse of the Lamb. Thus the love of a Triune God is not only to the nature which in due time the Son of God should assume, the flesh and blood of the children, the seed of Abraham which he should take on him (Heb. ii. 14—16), and for this reason, viewed by the Triune Jehovah with eyes of intense delight, but to that innumerable multitude of human beings who were to form the mystical body of Christ. Were Scripture less express, we might still believe that the nature which one of the sacred Trinity was to assume would be delighted in and loved by the holy Three in One. But we have the testimony of the Holy Ghost to the point, that puts it beyond all doubt or question. When, in the first creation of that nature, the Holy Trinity said, "Let us make man in our image, after our likeness," and when, in pursuance of that Divine council, "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul," God thereby uniting an immortal soul to an earthly body, this human nature was created not only in the moral image of God, but after the pattern of that body which was prepared for the Son of God by the Father.—(*Extract from the Writings of the late J. C. PHILPOT.*)

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"MINE EYES ARE UNTO THEE, O GOD."

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My dear Friend,—I fear I must have tried your patience very much in keeping you so long waiting for an answer to your kind letter. But with labours of one kind and another, I find that I have but little time to spare for writing; and at times very little inclination. What with afflictions in the house, the daily concerns of the family, the cares of the churches, together with a dreadful, wicked and deceitful heart, I know not at times what to do, but feel constrained to say, with one of old—"Mine eyes are unto thee, O God." But I do not desire to go before God at any time in a mere formal manner, and yet dread the way I am often compelled to go before him with a real errand to the throne of grace. In your isolated position I see you have plenty of work for faith and prayer, and as God is the author and giver of them both, I have no doubt but that you feel at times that it is hard work to stand your ground, and, perhaps, often wonder how it will end with you! But, my dear friend, real faith and prayer must be tried, and God has seen fit to place you in the furnace for the trial of them both. The dross is made manifest to yourself, and the gold shines brighter and brighter before God's people. I know that it is no easy matter for you to stand your ground, surrounded as you are constantly with the dead, whose carcases are a stench in your

nostrils. But our God must, and will, have his witnesses in the earth. As, then, he placed Obadiah of old in King Ahab's palace, so also he must place you in a position as a witness for him, and for his truth. His purpose in it is doubtless to show what his Almighty grace can do. O yes, he will have it to be so, in spite of the scorn of man, or even the rage of devils, or even against a will of your own, which may be a will of the flesh, and, if so, it is a sinful will, which is ever running away from God to follow the things which are the most congenial to its nature. The Apostle says, and it is strictly true, "that you are not your own, but are bought with a price," therefore, "glorify God in your body and in your spirit, which are God's." May the dear Lord strengthen you! But he has done so, and he will continue to do so. He often strengthens his children, but does not always make them like as a strong man to run a race. What a mercy it is to have the eye of faith fixed upon him who made that everlasting covenant which is ordered in all things, and sure! I hope, my dear friend, you are well, and enjoying that health of body which is a blessing indeed. I, through mercy, am feeling better than I have done for some time. My dear wife has rallied once more; she has been very ill two or three times lately. Will you please to accept her kind, Christian regards; and I am glad to say that my family are in their usual health. Now, I hope, God willing, to be at Milton on Christmas Day, but I have not heard from anyone there lately. Our friends here at Swindon are thinking about building a new chapel, as the congregation is increasing, and the room we now meet in has become too small for us. If, then, the dear Lord should be pleased to incline your heart to help us a little, your kind contribution would be thankfully received. And now, my dear friend, I must close. Please accept my Christian love, and, wishing you every blessing you stand in need of,

I remain, yours in the best of bonds,

E. CHAPPELL.

Swindon, December 2nd, 1881.

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"The wisdom of God is evident in overturning the devil's empire by the nature he had vanquished, and by ways quite contrary to what that malicious spirit could imagine. The devil, indeed, read his own doom in the first promise, and found his ruin resolved upon, by the means of the 'seed of the woman,' but by what seed was not so easily known to him. And the methods whereby it was to be brought about was a mystery kept secret from the malicious devils, since it was not discovered to the obedient angels. He might know from Isa. liii. that the Redeemer was assured to divide the spoil with the strong, and rescue a part of the lost creation out of his hands; and that this was to be effected by making his soul an offering for sin."—*Charnocke*.

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## Obituary.

Mrs. WILLETTS.—My dear wife, Mary Jane Willetts, of Black Heath, near Birmingham, Staffordshire, departed this life on August 9th 1904, aged 28 years. On July 10th she broke a blood-vessel, and was very ill, but was greatly favoured with the Lord's presence, possessing a good hope through grace, which "hope was built on nothing less than Jesus' blood and righteousness." Her solemn removal by death has been a sharp and keen trial to me. We went to chapel together on July 10th to hear Mr. Wilcox. His text and his discourse was about children obeying their parents in the Lord, which was very appropriate, as there were many of the young people present. Also that beautiful hymn was given out—

"Descend from heaven, immortal Dove,  
Stoop down and take us on thy wings,  
And mount and bear us far above  
The reach of these inferior things."

And little did I think that the last verse would so soon be experienced by her—

"When shall the day, dear Lord, appear,  
That I shall mount to dwell above,  
And stand and bow amongst them there,  
And view thy face and sing thy love?"

The hymn was enjoyed by her, and I hope by myself, but how little we knew that this comfortable season was so near such a bitter trial that I was soon plunged into. I went to chapel at night, but my dear wife not feeling very well, she stayed at home. A sermon was read in the evening, and when service was over I returned home, and after a time my dear wife and myself were sitting in the garden, in the cool of the evening, when she was seized with a cough which broke a blood-vessel in her lungs. I got her into the house as soon as I could and called for help, and very soon after two doctors arrived, but her life was despaired of through the night, though she rallied a little the next day. But never shall I forget the sight of her in that distressing affliction; it was painful to behold. But what a blessing it is to my mind to know that we could go hand in hand in the things of God, and could walk and talk together upon spiritual things. But she was one who said but little to others with her lips, being of a quiet turn of mind, but her feet and her actions spoke loudly, which attracted the attention of many of the Lord's people. She was not a member of the church, but was a godly member of the congregation, and has been going in and out with the people of God in the sanctuary of the Lord's house for many years, I might say always when her health and strength permitted. She loved to meet with the friends at the prayer meetings, and has sometimes said to me that the prayer meetings have been more blessed to her soul

than some of the preaching services. I must say she was wonderfully helped in her soul, and was graciously led by the blessed Spirit to cast her burden and her cares upon the Lord; nor did he fail her in the trying hour. That soul-supporting hymn 328 (Gadsby's) was blest to her soul—

“ Afflicted saint, to Christ draw near,  
Thy Saviour's gracious promise hear;  
His faithful Word declares to thee,  
That as thy days thy strength shall be.”

She was able to rest upon the fulness and the sweetness of that blessed hymn from the first and all through her trying affliction. But she had her fears that she would never get well again; but oh! how anxious she was for the dear Lord to come and show her his lovely face, and lift upon her his lovely countenance, and say unto her, “Mary, thy sins which are many are all forgiven thee!” And, blessed be his dear name, he did come on July 31st, the day she was taken worse, so that I did not go to chapel, but stayed at home with her. Oh, how she begged of the Lord to give her a promise to rest her eternal all upon! She asked me to read to her the fourteenth chapter of John's gospel, which I did, and it proved to be a great blessing to her soul. She said to me, “Will he come again?” I said, “Yes, for where he has been he will surely come again;” and in reading the chapter to her, when I came to these words: “I will not leave you comfortless, I will come to you. . . . And because I live ye shall live also,” yes, “and your heart shall rejoice,” these precious words were a stay to her poor soul. On August 4th she was taken much worse. I helped her up to bed, which proved to be the last time. At about ten o'clock she said to me, “I think the dear Lord is coming now, and I do not think that I shall be raised up again.” Then, turning to me, she said, “You have been a good husband to me, and have got everything for me which you thought would do me good. We have asked the dear Lord to bless the means, but it seems not to be his gracious will that I should stay with you. I do hope the Lord will bless you, and strengthen you to still press on, hope on, and pray on. You see, I have been in bondage all these years, and have been afraid to say much to anyone. But I must speak that which I have felt. Oh! my dear, I feel that it is hard work for flesh and blood to be brought here; but the dear Lord has removed all pain, and I feel that his everlasting arms are around and underneath me, so that

‘How can I sink with such a prop,  
That bears the earth and all things up?’

He has been a good God to me, and how can I help praising him! Here is my poor body wasting away, and I have all the earthly comforts I need; but my dear Jesus had nowhere to lay his head. Oh, what he endured! But

‘Jesus can make a dying bed  
Feel soft as downy pillows are.’”

On the Friday afternoon, August 5th, our two deacons called to see her, and truly their conversation with her was good, and I believe the Lord was there in their midst. It was a real "Bethel" visit. She expressed a wish that the 103rd Psalm should be read to her, and one of the deacons read it, and the other engaged in prayer. But even this blessed visit from the Lord had to be tried, for after the two deacons were gone she had to question all she had been saying to them. She said, "Oh, have I been deceived? The enemy tells me I am out of the secret. But the dear Lord knows how my soul desires to be right for eternity. I do so want him to come again and remove my doubts and fears. But

' His love in times past forbids me to think,  
He'll leave me at last in trouble to sink;  
Each sweet Ebenezer I have in review  
Confirms his good pleasure to help me quite through.'

Bless his precious name, he is not a changeable God like that!" On the Monday evening, August 8th, we could see that she was fast sinking, but her hope in the Lord was firm, and the enemy was not permitted to harass her. She lay passive in the Lord's hands, and knew no will but his. Early on Tuesday morning, the 9th, we perceived that she could only speak in a whisper, and she said, "No night there! no night there!!" and then said, "Soon all my mortal powers must fail." Thus passed away one who had been fearing and doubting, but her end was blessed, without a struggle or a groan, and we cannot help saying, "Blessed are they that die in the Lord." Her mortal remains were "well laid in the grave" by Mr. Brockes, of Manchester, in the blessed hope of a joyful resurrection to eternal glory. I feel that I have lost a good wife in every sense of the word, but my loss is her eternal gain. O that my last end may be like hers!

S. W.

A lady friend of the departed, and a member of the church where she attended, wrote the following letter to her during her affliction: "My dear friend,—I purposed being with you this evening, but not feeling very well I thought it best to stay at home, which was a disappointment to me, for I do long to see you. But I will try and talk a little to you by letter, as I think it is the next best thing to do when unable to converse in company with each other. I trust we are able (my husband and myself) to pray for you and your husband, for we love the communion of saints, and we send you our united best wishes for your recovery, if the Lord will. I am perfectly satisfied with the wisdom and goodness of the Lord in all his appointments. May you, my dear friend, be like-minded in your affliction. I know that in faithfulness he afflicted me, and I hope it was a sanctified affliction, and it has been good to me, for I do feel that the last four years of my life have been the best and happiest of my life. You see, my dear friend, what I am able



to say to my friends is drawn from my own experience, and from the Word of God, which is able to make godly people 'wise unto salvation.' My desire for you is that the blessed Lord Jesus will by this affliction draw you closer unto himself. It is eight years next month since the dear Lord Jesus revealed himself to me as my Lord and Saviour. And oh! the happiness I felt at that time. I believe I had been a seeker after the dear Saviour of sinners for many years; but when through his grace I became reconciled to God by his Son Jesus I forgot all about the long time. How I wept at his dear feet, and called him my own; and when he showed me his hands, and his feet, and his side, I wept for joy of heart, and said, 'O death, where is thy sting? O grave, where is thy victory?' That was a blessed and precious time. I cannot write about it without weeping. My desire now is that grace may be given me to serve him while I live, for I am not weary of life, and blessed be the Lord, when he manifests himself towards me I am not afraid to die. All this I am able to tell you through what the blood of Jesus has done for my soul. Ah! my dear friend, go on to seek him; tell him how you desire him to come to your house, as he did to Martha's and Mary's. Tell him to say to you what he said to Zaccheus: 'Make haste and come down, for to-day I must abide at thy house.' And when he entered he said, 'This day has salvation come to this house.' (Luke xix.) All this is so real to me, that I often plead thus with the Lord; and although many storms have howled around me, and dark clouds have gathered over my head, threatening to burst with great violence upon me, still, 'all has worked for my good,' and I would speak well of his boundless mercies, and would utter his great goodness before you, if I had the ability to do so, as it is meet for me to do. Oh! how true it is that "the Lord maketh my heart soft," and my tears flow fast. My dear friend, I can say, with the hymn,

'Nothing in my hand I bring,  
Simply to thy cross I cling,' etc.

It is good to talk about Jesus, and this we can do when he is present to bless our souls. I trust he will invite you to come and sup with him, and then you will need the Holy Spirit to help you feelingly to say, 'O Lamb of God, I come.' I must now say goodbye, and the Lord bless you. Give my kind regards to your mother and sister, and with Christian love, I am your sincere friend, S. J. F."

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"Angels, as made by God, could not be evil; for God beheld his own works with pleasure, and could not have pronounced them all good had some been created pure and others impure; two moral contrarities could not be good. The angels had a first estate, wherein they were happy (Jude i.); and had they not left their own habitation and state they could not have been miserable."—*Charnocke*.